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АНТРОПОЛОГІЧНІ ВИМІРИ ФІЛОСОФСЬКИХ ДОСЛІДЖЕНЬ

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THE ANTHROPOLOGIZATION OF DASEIN-PSYCHE'S BEING BY METHODS OF NEUROPHILOSOPHY

The purpose of the article is to reveal the anthropologization of Dasein-psyche's being by methods of neurophilosophy. The anthropologization of Dasein-psyche's being by methods of neurophilosophy allows considering the noogenesis from the perspective of philosophical traditions, which is much richer in comparison with the history of scientific knowledge about the psychology of meanings. The being of Dasein-psyche in the meaning of "philosopher's soul" was firstly mentioned by Plato in "Phaedo". The anthropologization of Dasein-psyche's being reveals the ontological orientation and limits of the being of Dasein-psyche within the being of Dasein-the-One, as well as the intellect, knowledge and techne, as the arete existentials. **Theoretical basis** of the study is built on Heidegger's fundamental ontology and methods of neurophilosophy. **Originality** lies in exploring Dasein-psyche through the neurophilosophical approach. In the context, Dasein-psyche is revealed as a part of the whole or the image (εἰκὼν), created from Dasein-Y-Matter as a paradigm. It is formed by the factors and causes of complication, as well as by the experience of being of the previous states of matter. **Conclusions.** In conclusion, the anthropologization of Dasein-psyche's being by methods of neurophilosophy allows considering the noogenesis from the perspective of philosophical traditions. The essence of a person is revealed as the arete existentials, which require further rethinking and clarification.

Keywords: anthropologization of Dasein; Dasein-psyche's being; being of Dasein-the-One; arete; arete existentials; Heidegger; Plato

Introduction

Traditionally neurophilosophy considers the role of philosophical approaches to neurobiology (Balaban & Gulyaeva, 2016). However, in the author's opinion, the core feature of neurophilosophy is not only "the investigation and definition of the specific neurophilosophical methodology as distinguished from neuroscientific and philosophical methodology" (Northoff, 2019, p. xii). Neurophilosophy unites scientific and philosophical knowledge, reflects towards ontology, and *Dasein*. In neurophilosophy, scientific knowledge of the structure, functions and manifestations of the mentality nourishes the fundamental ontology and stimulates the appearance of new meanings, which are further gathered by the philosophy of the cosmos (Bazaluk & Balinchenko, 2020; Bazaluk & Kharchenko, 2018;). At that point, the difference between Sein and Dasein reveals itself and could be explained. It appears to be a difference between being and the full-of-might existence of being (kräftige Dasein des Seins), according to Fichte (see (Koyré, 1999)). Neurophilosophy is a science that explores the "bottom" of a human being. Moreover, its long-term plan is to look even deeper: first, into the being of Living Matter, then into the being of the Universe, and eventually into the being of the One (Plotinus, 1952), *up to the contemplation of the existence of God*. The philosophy of the cosmos, knowledge, and technology of other

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scales reigns in those primeval depths of being. In order to distinguish the peculiarities of a human being and to reveal its own significance, we will repeatedly refer to them. In the present study, we will discover the possibilities of neurophilosophy, which will help us to reveal the modern scientific and philosophical understanding of the "bottom" of human's being, the key unconcealments of Dasein's being.

The study of Dasein's being "bottom" reveals the natural mentality's openness for the information. Edmund Husserl (2004) used the term "aboutness" or "consciousness of something" (*Bewußtsein-von-etwas*) to describe such a state. Martin Heidegger used the term "Dasein" in the meaning of the movement of *Sein in Da* (Sheehan, 2014). We will use the term *Dasein-psyche*. In the term, we combine scientific and philosophical knowledge on Dasein-Intelligent-Matter, along with the whole wealth of Heidegger's Dasein meanings, the philosophy of the cosmos and modern discoveries of neuroscience.

Exploring Dasein-psyche through the neurophilosophical approach reveals Dasein-Intelligent-Matter and looks even deeper: first, into Dasein-Living-Matter, then into Dasein-Inert-Matter, and eventually into the highest account of the complexity of the movement of *Sein in Da*. In the context, the inclusion of Dasein-psyche into Dasein-the-One becomes obvious. Dasein-psyche is shown as a part of the whole or the image (*εἰκόνη*), created from Dasein-Y-Matter as a paradigm (Plato, 2020c, 29a). It is formed by the factors and causes of complication, as well as by the experience of being of the previous states of matter. Dasein-psyche is *the new way of Dasein-the-One*, or the cosmos power potential (Bazaluk & Kharchenko, 2018).

Purpose

The purpose of the study is to reveal the anthropologization of Dasein-psyche's being by methods of neurophilosophy. The anthropologization of Dasein-psyche's being by methods of neurophilosophy allows considering the noogenesis from the perspective of philosophical traditions, which is much richer in comparison with the history of scientific knowledge about the psychology of meanings. The being of Dasein-psyche in the meaning of "philosopher's soul" was firstly mentioned by Plato in "Phaedo". The anthropologization of Dasein-psyche's being reveals the ontological orientation and limits of the being of Dasein-psyche within the being of Dasein-the-One, as well as the intellect, knowledge and *techne*, as the *arete* existentials.

Statement of basic materials

Anthropologization of Dasein-psyche's being

Neurophilosophy considers human life as the being of Dasein-psyche and uses scientific and philosophical methods of analysis to explore it. At this stage, it is important for us to establish the basic characteristics of the presence of Dasein-psyche's being, i.e., to clarify Heidegger's analysis of Dasein's being, as a fundamental characteristic of human presence. The main distinctive feature of Heidegger's analysis of Dasein's being is that it often turns into the analysis of Dasein's being of previous states of matter. Heidegger (1986), highlighting the unconcealments of human's being, in fact, "has been wrested from hiddenness" (p. 265) the truths of Dasein-the-One's being. Just as Columbus discovered America for Europeans in the search for India, Heidegger, exploring the existentials of human life, which he called "Dasein", revealed the key unconcealments of Dasein-the-One's being. For now, we will put aside the depth of Dasein dis-

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covered by Heidegger. Now we are facing the same task that Heidegger faced: we need to highlight the "bottom" of the of Dasein's being in order to "Give back to Caesar what is Caesar's, and to God what is God's" (Matthew 22:21). We need to *anthropologize Dasein*, highlight and consider the fundamentals of a human being in Dasein-the-One's being. Only the anthropologization of Dasein would help us to *liberate an idea of man*, which is authoritative for philosophy and science (Khmil & Malivskiy, 2018). It will help us to uncover *the meaning of life* in order to establish the foundations of the theory of noogenesis.

Anthropologization of Dasein-psyche's being discovers arete. Firstly, let us recall the history of the term "arete" (ἀρετή), which was pivotal formerly and now is obsolete (Liddell & Scott, 1940). In the 8th century BC, Homer regarded arete as the basis of aristocratic culture, as the main value and the main trait of those who devoted themselves to "Imitating the Hero". At approximately the same time, Hesiod created the doctrine of the arete of ordinary people, those who devoted themselves to day-to-day work. "Only the sweat of his brow can win him arete" (Jaeger, 1946, p. 71). Later, in the 5th century BC, Xenophanes of Colophon considered arete as an intellectual culture, *sophia* (σοφία). However, the comprehensive meanings of the arete could be found in Plato's (1994) and Aristotle's (1983) writings. We will refer to them in our research of the arete of Dasein-psyche's being because later in the theological doctrines of the Middle Ages and the Modern philosophy, the term arete lost its significance and went out of use.

In modern literature, the term arete is commonly translated as a "virtue". In fact, in ancient Greece, this term had different and deeper meaning, namely "being the best you can be", or "reaching your highest human potential". We consider this term to be important because, for the ancient Greeks, arete appeared as the foundation of human existence, i.e., the "bottom" of the being of Dasein-psyche. In this meaning, the value of arete is *being reborn*. Arete appears to be the boundary that separates the being of Dasein-psyche from the being of Dasein of any other state of matter. It is from this point that noogenesis originates along with the idea of man and the idea of the meaning of life. Taking into account the current advances in neuroscience, we consider arete to be a particular set of basic structures and functions that determine the *individual* being of Dasein-psyche. We mean natural individual self-actualization programs, which are continuously complicated using the self-programming features. It is they who form the desire to become better, to surpass others and become a role model. It is arete that turns *Sein* into *Dasein*, and *esse* into *existentia*. It endows a human being with an active principle, or as Koyre (1999) wrote: it allows for "a hint of active actualization". In arete, we can see the manifestation of the "freedom as letting beings be", which, according to Heidegger, "is intrinsically the resolutely open bearing that does not close up in itself. All comportment is grounded in this bearing and receives from it directedness toward beings and disclosure of them" (Heidegger, 1961). This is not just the desire to "being the best you can be", but the power of Kant's (1966) categorical imperative, recorded in the structures and functions of the "psyche" (May, 2010). It is the power of the experience of Dasein's being, which is concentrated in neural ensembles and requires the release and embodiment in the current being of Dasein. This is the diversity of *the experience* of Dasein's being, which inquires *the current* being.

The arete: structure and processes

Arete, as a foundation of human being, is comprised of existentials. In the author's opinion, the existential of arete is an indivisible whole of one of the key fundamental determining qualities of the block organization of the "psyche". Science is not yet able to comprehend them. For

this reason, there is still no theory of noogenesis. Philosophy, however, has been focusing on these qualities for several millennia. For instance, Plato's "ideas", Kant's "categories", Leibniz's "monads", Husserl's "phenomena" and Heidegger's "existentials of Dasein". Neurophilosophy allows us to rethink the basic qualities of the block organization of the "psyche" in the field of history of philosophy. In philosophy, the existentials of arete reveal themselves as the first principle of anthropology, as the defining characteristics of the "bottom" of a human being and the primary basis of noogenesis. Every quality of the block organization of the "psyche" is determined by the structure, functions, and manifestations of the neural ensembles of the subconsciousness and the consciousness. These qualities are also determined by the experience of human being and previous states of matter, which they concentrate in themselves. Essentially, the existentials of arete are the elementary particles of the being of Dasein-psyche. The experience of Dasein-the-One's being is concentrated in them. The existentials of arete are not amenable to further transformation by the irreducibly smallest detectable particles of a human being, resembling quarks in the being of the Universe, or genes in the being of Living Matter. The existentials of arete contain the defining combinations of the possibilities of the individual being of Dasein, the different degrees of freedom of letting beings be. Like other elementary particles, they obey the principle of identity, i.e. in the being of Dasein-the-One, all existentials of arete of the same kind fully correspond to each other in their properties.

The existentials of arete were fairly well discovered by Aristotle (1983) in his work "The Nicomachean Ethics". This could be perfectly seen in the diagram by Ilsetraut Hadot (2002), which depicts the separation of the soul and virtues, according to Aristotle (p. 69). The rational part of the human soul is comprised of three dianoethical virtues. The first two stem from wisdom (σοφία): 1) intellect or Nous (νοῦς) and 2) knowledge or episteme (ἐπιστήμη). The third virtue stems from practical wisdom, phronesis (φρόνησις). It is techne, understood as craftsmanship or art (τέχνη). The irrational part of the soul is formed by ethical virtues. In our terminology, Aristotle's "soul" (ψυχή, psūkhē) is understood as the being of "Dasein-psyche"; the rational part of the "soul" and the dianoethical virtues we understand as the arete and its existentials; the irrational part of the soul in our consideration is ethics and politics. Let us consider the arete existentials and the configuration of their inner possibilities.

1. *Intellect or Nous, (νοῦς)*. According to Aristotle, the intellect is what distinguishes emotions from rational thinking. We develop this capacity with experience. We consider intellect to be the neural structure of the brain, a set of neural ensembles, which we have designated with the term "psyche". At this stage of a human being "psyche" represents the structure, functions and manifestations of the neural ensemble of consciousness. In a human being the "psyche" can be at different stages of complication (Kieliszek & Gocłowska, 2019). Therefore, the term "intellect" abstracts the neural structure of the brain, emphasizing its main peculiarity. In the intellect, the experience of Dasein-the-One's being concentrates a certain configuration of abilities: *to learn the experience of Dasein's* and *to overcome the hiddenness of being*. Essentially, due to the abilities of the intellect, it is possible to assert that "once the sun itself could be truly seen" or "once the highest idea could be caught sight of" (Heidegger, 1986, p. 269). This means that the intellect is potentially able to contemplate something, which produces itself from itself. Nature initially forms neural ensembles *as an opportunity to realize the being of Dasein and to get used to new realities, i.e., to cognize and create in the being*. However, it forms them in such a way that the full development of the intellect takes place in ontogeny, i.e., in being of Dasein-psyche. The basic set of abilities to learn the experience of Dasein's being is not enough to overcome its hid-

denness and to transcend to unhiddenness. We must learn how to *discover* and *gain* new abilities to cognize and create in the being. Heidegger called this state "*existence's alert awareness for itself*", which means ambushing it where "it avoids itself" (Safranski, 1999, p. 179). This important peculiarity of the human brain complication turns the "psyche" not into an obvious fact of neuroevolution, but *into a potential*, into openness and the elusive incompleteness of its structure. "Psyche" is considered as a potential instead of given – this is the quintessence of the intellect as the existential of arete. Every person is intelligent, but there are differences in the abilities of every individual intellect. On the scale of a human being, the development of the structure, functions and manifestations of the "psyche" is different. Such peculiarity makes society heterogeneous. This fact turns fair competition into the *necessary* condition of a human being. More than two thousand years ago, the question being put, how can students make progress, Aristotle replied, "By pressing hard on those in front and not waiting for those behind" (Diogenes Laertius, 1972).

"Psyche" as a potential turns the individual being of Dasein *into an independent choice of a way of life*: either to be content with the basic abilities of the intellect to cognize and create in being, or to use its abilities for transcendence to the state of wisdom, i.e., to be in constant search and mastering new ways of overcoming the hiddenness of being (Eliopoulos, 2019). *We regard the complication of intellect capabilities as a special lifestyle, aimed at the continuous and non-linear complication of the structure, functions and manifestations of the "psyche"*. Such a lifestyle implies a painstaking and long-term work aimed at self-development and self-actualization, namely *forcing* oneself to do what contrasts to basic needs, *coercion* to self-programming, tightening of self-discipline; maximal concentration of will power, purposeful immersion in the ontology of being; focusing on the cognition of the experience of Dasein's being, extension of the memory, speech, imagination and attention capabilities by training. This is an elevation from the individual soul to the Universal Soul, or even more to the Divine Intellect, which holds the whole ideal system of the Universe (Hadot, 2005; Kastrup, 2018; Plotinus, 1952). Plato shrewdly wrote that the way *to* obtain true knowledge is "a long detour". Only fifty-year-olds know the value and significance of the effort spent on it (Plato, 2020b, 7.540bc). From the moment of birth, the being of Dasein-psyche is open to information. However, it's openness does not mean that the being of Dasein-psyche can easily overcome the hiddenness of being and assimilate *all* information. At the beginning of the 19th century, someone regarded the plane as a flying machine and someone as an iron bird (Brentano, 2000; Husserl, 2004). The difference lies in the abilities of the intellect to cognize and create in the unhiddenness, to extract the experience of being Dasein and work with its power.

The intellect *requires* care of it. It needs particular living conditions, nutrition, knowledge, training and compliance with the daily routine. As long as ontogeny endures, there always will be the possibility to realize the potential faculties concentrated in the intellect. The earlier the being of Dasein-psyche realises the necessity of complicating the abilities of the intellect and chooses the relevant lifestyle, the earlier it will reach the contemplation of unhiddenness. The realization of the potential faculties concentrated in the intellect is tantamount to achieving eudaimonia, which, according to Aristotle (1983), is *a contemplative activity*.

2. *Knowledge or Episteme (ἐπιστήμη)*. Plato contrasts episteme with "doxa": common belief or opinion. In Greek, the term "episteme" stands for science and knowledge. However, neither Plato nor Aristotle implied that episteme means "scientific knowledge". Knowledge as an existential of the arete is the concentration of the truths of the Dasein-the-One being's experience in

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the being of Dasein-psyche. These truths are open to being enriched with the truths of current being. Another Greek term is used in the meaning of knowledge – "*aletheia*", "unconcealment". According to Heidegger (1961) *Aletheia* is the essence of truth. For this reason, the knowledge is truths, concentrated by the being of Dasein in *arete*, which *require* a release and enrichment with the truths of the current Dasein's being. In knowledge, the being of Dasein-the-One manifests itself as "*that which shines (the most able to shine) of the beings*". That is the Heidegger's (1986) translation of Plato's expression "τοῦντοςτό φανότατ" (p. 268). In other words, the knowledge as existential of *arete* is the manifestation of the Dasein-the-One's being, representing itself by the diverse sets of truths which are concentrated in hereditary programs and *insistently emphasise their presence*. A starting potential of Dasein is concentrated in the knowledge. It requires a release and enrichment with the truths of the current Dasein's being. Knowledge is the truths of unconcealed being, which the being of Dasein-the-One gives to the "psyche" from the moment of conception. Insistently emphasising their presence, *the knowledge marks an individual path to unhiddenness*.

Knowledge as the existential of *arete* is an initially given possibility of expanding the boundaries of the being of Dasein-psyche to unification with the being of Dasein-the-One. By the release and enrichment of knowledge, the being of Dasein-psyche discovers the only possible way to unhiddenness *and freedom*. This is a name invitation to take part in the contemplation of something, which produces itself from itself. It is important to be able to take the seats indicated in the invitation because it is only from these seats that the opportunity to contemplate the unhiddenness is open. Knowledge, like in the "Allegory of the Cave", allows the being of Dasein-psyche *to rise* from one region to another (Plato, 2020b) and to firm the correct vision up (Heidegger, 1986, p. 270). Thereby, the knowledge helps get accustomed to the region, to assimilate the new opportunities, to cognize and create approaching to the Sun, *in unhiddenness*. Knowledge appears to be the successively set milestones in the transcendence to a state of wisdom and beyond, up to the transcendence of the being of Dasein-psyche into cosmic power. Release and enrichment of knowledge is *the way* to a state of universal perspective or "the look from above" (Hadot, 2005, p. 211), when Dasein-psyche rises to the level of mystical experience or, according to Hadot (2005), to "a state of absolute unity and simplicity" (p. 137). In this state, it identifies itself with the being of Dasein. The knowledge concentrates what is important for the being of the Dasein-the-One here and now, what is the cause of the "psyche's" birth and the meaning of its Dasein being. *Knowledge is the urgent need for finding your own Dasein* and a cause of unrelenting concern for its complication and *care*. Knowledge is the beginning of the individual being of Dasein, its progression, and its end. That is why they are opposed to Being-toward-death (Sein zumTode). Knowledge excludes *nameless being*. Even José Ortega y Gasset's (1930) "mass-man" (p. 7) or Martin Heidegger's (1997) "the They" ("das-Man") (p. 151) appear to be *inauthentic* individual beings of Dasein (Heidegger, 1997).

In the knowledge, as the existential of the *arete*, the power is concentrated, which, according to Plato (1994), Plotinus (1952), or Hadot (2005), elevates Dasein-psyche's being to a certain height, from where the wealth of the Dasein-the-One being's experience could be observed. The more complete is the release and enrichment of knowledge, the broader are oneself's horizons, and the stronger is the power of the individual Dasein's being presence which acquires the experience of contemplation of unhiddenness. The transition from the "Doxa" to the "Episteme" is equal to the conscious moulding of certain principles, which expand the Dasein-psyche being's abilities to cognize and create in the being of Dasein. Immanuel Kant considered these principles

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to be the conscience, "the law within us" (Kant, 1900; Tytarenko & Rudenko, 2018). The deeper the being of Dasein-psyche learns the experience of Dasein's being, the stronger becomes the power of the released knowledge and the more rough and uncompromising acts a conscience. "...The reproaches of conscience would be without effect if we did not regard it as the representative of God, who, while He has raised up a tribunal over us, has also established a judgment-seat within us" (Kant, 1900).

Wisdom (σοφία) and practical wisdom (phronesis, φρόνησις) in the being of Dasein-psyche

At the core of the intellect and knowledge as existentials of arete is wisdom (σοφία, Sophia). In ancient Greece, this term originally carried the meaning "to be astute about something" or "to be skilled at something". Heidegger (1986) wrote, "Properly speaking σοφία means being astute about that which is present as the unhidden and which, as a present, perdures" (p. 273). Aristotle (1983) described wisdom as a combination of nous and episteme. In the being of Dasein-psyche, wisdom (σοφία) and practical wisdom (phronesis, φρόνησις) are regarded as a transcendental ideal and the possibility of the *maximal self-realization of Dasein-psyche's being as a potential of the Dasein-the-One*. This philosophical generalization of the meanings of existentials of arete is the foundation of noogenesis, the idea of man and the sense of human life.

Wisdom is the basis of the intellect and knowledge, their rhizome. On the one hand, the continuous and non-linear complication of the intellect is the way of life whose credo is "to be in search of unhiddenness of being", i.e., to be in a continuous search for approaches to release the knowledge of the experience of Dasein-the-One's being. In this case, the complication of the intellect abilities directly correlates with the quality of the released knowledge of the experience of Dasein-the-One's being. On the other hand, the complication of intellect abilities is the necessary condition for the being of Dasein-psyche to discover the individual and the only possible way of contemplation of unhiddenness. The knowledge of the experience of the Dasein-the-One's being could be gained only by the highly developed intellect, which is *prepared* to cognize and create in the being of Dasein.

In the being of Dasein-psyche, wisdom reveals itself as a special way of presence in the being and achieving of unhiddenness. Experience, being a continuous and non-linear complication of the intellect and the release of knowledge of Dasein's being, brings wisdom. Pierre Hadot (2005) wrote that when Lucretius in the poem "On the Nature of Things", praised Epicurus, whom his students considered to be a sage, he actually described the image of an ideal philosopher (p. 182).

There are several definitions of wisdom in Platonism.

a) *Love for people*, which means the involvement and expansion of the being of Dasein-psyche to a human being.

b) *The audacity of cosmic vision*, i.e., a constant reference to the experience of Dasein-the-One's being, the search for approaches to the unhiddenness of being and the use of the possibilities to contemplate of the unhiddenness. Cognition and creation in the unhiddenness is the essence of the transcendence of the being of Dasein-psyche into cosmic power. It is also the possibility of the fullest possible self-realization as the potential of Dasein-the-One.

c) *Freedom and fearlessness*, which liberate the being of Dasein-psyche from the fear of death and make it possible to gain a Divine power, the power of those, who transforms the Universe.

Techne as the existential of arete

Let us consider the third existential of arete, the foundation of which is the practical wisdom or phronesis. According to Aristotle, *techne is craftsmanship or art (τέχνη)*. Techne fully reveals the essence of Dasein's being, which is *care*. To uncover the overarching sense of care, Heidegger (1997) quotes the fable of the late Antique author Gigin entitled "Care". Koyré-rephrased Augustine's statement "Anima magis est ubi amat" ("Soul is where love is") into "Dasein est ubi curat" ("Dasein is where care is") (Koyré, 1999). Care is present in the first two existentials of arete: in intellect and knowledge. However, only the techne reveals its *overarching* meaning. Techne, as the existential of arete, is the ability of Dasein-psyche's being to transform the knowledge of the experience of Dasein-the-One's being into a technology. It is a derivative that produces itself on the basis of released knowledge of Dasein's being experience. Techne is the natural need of Dasein-psyche's being. It consists in the rationalization of its manifestations, continuous creation of material and virtual structures based on the released knowledge of Dasein's being experience, enriched with the truths of current being. This is the ontological orientation of Dasein-psyche's being on the cognition done by the self-embodiment in certain material manifestations brought to the finest perfection. Intellect and knowledge represent arete as the universal *ability to create by learning* in the being of Dasein-the-One. This means to penetrate into unhiddenness by *logos* and cognition and to contemplate it. Intellect and knowledge represent arete as the universal *ability to create by learning* in the being of Dasein-the-One. This means to penetrate into unhiddenness by *logos* and cognition and to contemplate it. In the case of techne, the approach to the contemplation of unhiddenness *is reification*. The more fully the techne is revealed, the more skillful and more sophisticated is the self-realization of Dasein-psyche's being as care for Dasein's being and its manifestations. The more fully the techne is revealed, the wiser is the individual being of Dasein in the unhiddenness of being, the more perfect it is in its creations.

According to Heidegger, the techne is a "way to disclose the concealment" of Dasein's being. Along with the intellect, techne releases and enriches knowledge and *Aletheia* by overcoming the hiddenness of being and continuous searching for *an individual way* to contemplate the unhiddenness. Techne makes possible to transform the knowledge and experience of the being of Dasein and the current being, which exist in the form of *mental* structures, into *technology*. The techne reifications the being of Dasein and complicates the being of Dasein-psyche by the fixed entities. On the scale of the Earth, the following principle is observed: the quality of technology determines the quality and duration of the being of Dasein-psyche as the potential of Dasein-the-One's being. For example, in the book "More than Human", Ramez Naam (2005) revealed the current impact of biotechnology on Dasein-psyche's being, including gene therapy, genetic engineering, stem cell research, life extension, brain-computer interfaces, and cloning. Using techne as a release and enrichment of knowledge, the being of Dasein-psyche forms the history of its own ontogeny. The reification of the being of Dasein-the-One is a specific character of a human being that reveals the quality of its presence and care. It is techne that turns the Earth from an ordinary planet into a qualitatively new state of matter, into the *noosphere*.

Due to the techne, the technosphere is formed in the being of Dasein-Intelligent-Matter. In the technosphere, the quality of the presence and care of Dasein-psyche's being is fully manifested and obvious. It is wrong to regard the technosphere as a combination of technologies created by the being of Dasein-psyche on the basis of the knowledge of the experience of Dasein-the-One's being. The technosphere, first of all, is a manifestation of arete's practical wisdom. *The techno-*

sphere is the liberated techne. Due to techne and phronesis, the being of Dasein-psyche restricts the destructive influence of previous states of matter on the complication of its structure, functions and manifestations. It also affects the being of Dasein. *Phronesis* strengthens *Sophia* with artificial, high-tech products such as information and communication technologies, including nanotechnology, biotechnology, information technology, cognitive science, simulated reality, artificial intelligence, superintelligence, cryonics, etc. Only in the last decade techne have manifested itself in such technologies as simulated reality, artificial intelligence, superintelligence, 3D bioprinting, mind uploading, chemical brain preservation, etc. (More & Vita-More, 2013). The degree of freedom of Sophia and Phronesis, as well as the intellect, knowledge, and techne, reveals the quality of Dasein-psyche's presence and care. This degree also reveals its involvement in cosmic processes.

Originality

The originality lies in exploring of Dasein-psyche through the neurophilosophical approach. In the context, Dasein-psyche is revealed as a part of the whole or the image (εἰκόνα), created from Dasein-Y-Matter as a paradigm. It is formed by the factors and causes of complication, as well as by the experience of being of the previous states of matter. The intelligibility of the account of the complexity of Dasein-psyche, which leads to the liberation of the arete, we called *the anthropologization of Dasein*. To anthropologize Dasein means to initially limit Heidegger's analysis of Dasein by disclosing the source of the meaningful presence of Dasein-psyche.

Conclusions

In general, the intellect, knowledge and techne, as the arete existentials, reveal the ontological orientation and limits of the being of Dasein-psyche within the being of Dasein-the-One (Terepyschyi & Khomenko, 2019). The arete existentials do not depend on the location of a natural or artificial space object in the Universe or on the sex and biological capabilities of an organism or on material values, etc.

The anthropologization of Dasein-psyche's being by methods of neurophilosophy allows considering the noogenesis from the perspective of philosophical traditions, which is much richer in comparison with the history of scientific knowledge about the psychology of meanings (Leontiev, 2003, p. 105; Lin & Bazaluk, 2020). The being of Dasein-psyche in the meaning of "philosopher's soul" was firstly mentioned by Plato (2020a) in "Phaedo": "...the soul of the philosopher greatly despises the body and avoids it and strives to be alone by itself" (65d). Plato (2020a) considers the body to be an obstacle "to share in the search for wisdom" (65a). After about five centuries, Plotinus rethought Plato's ideas concerning the soul and developed the philosophical doctrine of supreme reality, *the absolute One*. The first emanation of the One is Nous (Divine Mind, Logos, Order, Thought, Reason). The World Soul appears from the Nous, and individual human souls appear then from the World Soul (Plotinus, 1952). Following Plotinus, Porphyry and other Neoplatonism thinkers began to identify the man with the intelligent soul, disregarding the capabilities of the body. Kalokagathia, as a symbol of the perfect formation of the mind and body, which exalted the spirit in the beauty of the body, finally lost its cultural significance. The ideas of Neoplatonism accepted by Christian theologians elevated the intelligent soul and care for it to the highest value, the sense and meaning of human existence. Having rejected the cult of the body, the man, as the intelligent soul, gained immortality. Its

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manifestations in ontogeny, associated with life in the body, began to be regarded as a small segment of the immortal existence of the intelligent soul.

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АНТРОПОЛОГІЗАЦІЯ БУТТЯ DASEIN ПСИХЕЇ МЕТОДАМИ НЕЙРОФІЛОСОФІЇ

Мета статті – розкрити антропологізацію буття Dasein психеї методами нейрофілософії. Антропологізація буття Dasein психеї методами нейрофілософії дозволяє розглядати ноогенез з точки зору філософських традицій, які набагато багатші, ніж історія наукового знання про психологію смислів. Буття Dasein психеї в значенні "душа філософа" вперше було згадано Платоном в "Федоні". Антропологізація буття Dasein психеї розкриває онтологічну спрямованість і межі буття Dasein психеї в бутті Dasein Єдиного, а також екзистенціали арете: розум, знання і техне. **Теоретичний базис** дослідження побудований на фундаментальній онтології М. Гайдеггера та методах нейрофілософії. **Наукова новизна** полягає в дослідженні Dasein психеї на засадах нейрофілософського підходу. У новому контексті Dasein психеї розкривається як частина цілого або образ (εἰκόων), створений з Dasein Υ-матерії як парадигми. Він формується факторами і причинами усклад-

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нення, а також досвідом буття Dasein попередніх станів матерії. **Висновки.** Як висновок, антропологізація буття Dasein психеї методами нейрофілософії дозволяє розглядати ноогенез з точки зору філософських традицій. Сутність людини розкривається як екзистенціали арете, які вимагають подальшого переосмислення та уточнення.

Ключові слова: антропологізація Dasein; буття Dasein психеї; буття Dasein Єдиного; арете; екзистенціали арете; Гайдеггер; Платон

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АНТРОПОЛОГИЗАЦИЯ БЫТИЯ DASEIN ПСИХЕИ МЕТОДАМИ НЕЙРОФИЛОСОФИИ

Цель статьи – раскрыть антропологизацию бытия Dasein психеи методами нейрофилософии. Антропологизация бытия Dasein психеи методами нейрофилософии позволяет рассматривать ноогенез с точки зрения философских традиций, которые намного богаче, чем история научного знания о психологии смыслов. Бытие Dasein психеи в значении "душа философа" впервые было упомянуто Платоном в "Федоне". Антропологизация бытия Dasein психеи раскрывает онтологическую направленность и пределы бытия Dasein психеи в бытии Dasein Единого, а также экзистенциалы арете: разум, знания и техне. **Теоретический базис** исследования построен на фундаментальной онтологии Хайдеггера и методах нейрофилософии. **Научная новизна** заключается в исследовании Dasein психеи на основе нейрофилософского подхода. В этом контексте Dasein психеи раскрывается как часть целого или образ (εἶκόν), созданный из Dasein Υ-материи как парадигмы. Он формируется факторами и причинами усложнения, а также опытом бытия Dasein предыдущих состояний материи. **Выводы.** Как вывод, антропологизация бытия Dasein психеи методами нейрофилософии позволяет рассматривать ноогенез с точки зрения философских традиций. Сущность человека раскрывается как экзистенциалы арете, которые требуют дальнейшего переосмысления и уточнения.

Ключевые слова: антропологизация Dasein; бытие Dasein психеи; бытие Dasein Единого; арете; экзистенциалы арете; Хайдеггер; Платон

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UDC 1/130.3:159.9.01N. V. KRYVTSOVA^{1*}, I. A. DONNIKOVA^{2*}^{1*}Odessa National Medical University (Odessa, Ukraine), e-mail kryvtsova.natalya@gmail.com, ORCID 0000-0003-1965-6635^{2*}National University "Odessa Maritime Academy" (Odessa, Ukraine), e-mail irinadonnikova281@gmail.com, ORCID 0000-0002-8504-1578**ANTHROPOLOGIZATION OF SCIENCE: FROM THE SUBJECT OF COGNITION TO THE RESEARCHER'S PERSONALITY**

Purpose. With the consideration of anthropological tendencies in modern science, the purpose of the article is to analyze the problem of the subject of cognition, philosophical-psychological rationale for the need to complement it by the concept of "the researcher's personality". **Theoretical basis.** The authors rely on post-non-classical methodological tools and basic principles of complexity theory (autopoiesis, auto-eco-organization, synergy, syzygy, targeted and cyclic determination), as well as theoretical provisions of epistemological constructivism (enactivism), the results of theoretical and empirical psychological studies. In them, authors revealed psychological features of the potential of self-realization of a person prone to innovation and research activities and transfessionism, including the resources and reserves of the researcher's personality. **Originality.** The concept of the subject of (scientific) cognition is expanded by the concept of "researcher's personality" and derivative concepts that describe the dynamics of self-harmonization of originative co-generative strengths and opportunities of self-realization of an enlightened person, reveal the degree of correlation in the cognition of the subjective and objective dimensions of his life. It is substantiated that further analysis of the problem of anthropologization of science requires appropriate onto-epistemological grounds that reveals the unity of cognition-education-skill as an essential characteristic of the maturity of the researcher's personality of scientific knowledge. **Conclusions.** In the context of anthropological shifts in modern science, the philosophical-psychological analysis of the problem of the subject of cognition is actualized. The psychological research proves the advisability of using the "researcher's personality" concept as a basic one for understanding the formation of an enlightened human-creator, capable of auto-eco-organization, self-transcendence, and syzygy with the Universe at different levels of innovational research activity. The self-realization of the researcher-personality is a way-search for the authenticity of the multiform unity of life, the personal meaning of scientific truth, and the self-harmonization of the originative co-generative co-determinative strengths in the knowledge of an enlightened person. Including the concept of the subject of cognition in the ontology of the unity of difference-multidimensional poly-essential autopoietic integrity, the anthropologization of science is intended to revive the ancient idea in the unity of truth ("ἀλήθεια"), education ("παιδεία") and skill ("τέχνη") of a scientist, defining the ideal of a modern human-transfessional.

Keywords: anthropologization of science; researcher's personality; subject of (scientific) cognition; multiform unity; enlightened person; paideia; self-realization; originative co-generative co-determinative strengths of knowledge

Introduction

Modern man, immersed in various socio-cultural practices, understands, and even more feels the impossibility of staying away from the movements and transformations of a complex, changing world. However, science endows the individual with the impersonal status of a subject of cognition, which has a dispassionate view of the world-object. So, on the one hand, we have the existential man's dependence on the world that he cognizes; on the other, scientific rationality, which requires distancing from it. Science tries to overcome the subject-object dichotomy by synthesizing theories, methodologies, and paradigms, shifting the disciplinary boundaries, in which one can see the tendencies of anthropologization. At the same time, the issue of the boundaries of anthropologization, the degree in presence of human subjectivity in scientific cognition and knowledge is actualized.

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Against the backdrop of the COVID-19 pandemic, the problem of anthropologization in scientific cognition becomes especially relevant, requiring science to "reconstruct the image of the living", refuse from the subject-object dichotomy, which has transformed into the difference and even hostility of "I" and "Other" (Markov, Sergeev, & Bocharnikov, 2020, p. 12). Modern culture changes the understanding of the "Other", actualizes the proportionality of humans to the scale of nature and the Universe. It is about the demand for so-called "cultural vitalism", which should connect people with all living things, teach "understanding recognition" (Markov, Sergeev, & Bocharnikov, 2020, p. 15). We are witnessing global shifts that force us to find the "human" in what until recently was perceived exclusively as "inhuman" – inanimate, unconscious, incorporeal, uncultured, artificial, and so on. In a specific form, "human" manifests oneself and in science by requiring from a person (in a broad sense) literacy, education in relation to the world.

Given the anthropological changes in modern science, there is a need to rethink the subject-object relationship, in particular, the concept of the subject of cognition. We are talking about identifying the links between cognition and the vivifying practice of humans while maintaining the border between subjectiveness and subjectivity of cognition. Anthropologization of science requires consideration of personal cognitive abilities, innovation-research potential of the person who cognizes, because, according to V. Vernadsky:

Scientific thought does not exist in itself, it is created by a living human personality, it is his manifestation. In the world there are really only individuals who create and express scientific thought ... The scientific thought and scientific discovery created by them ... change the course of the biosphere, nature that surrounds us in the future. (Vernadsky, 1981, p. 233)

In this regard, the importance of philosophical-psychological foundations in the cognitive activity in general and scientific in particular, the analysis for the need to complement the "subject of (scientific) cognition" with the concept of "the researcher's personality" is increasing.

Purpose

The purpose of the study is to analyze the problem of the subject of cognition in the context of anthropologization of science, the disclosure of the philosophical-psychological aspects in the concept of "researcher's personality" as a basic one in understanding the problem of the subject of cognition.

Statement of basic materials

Let us clarify once again that in our study we associate the anthropologization of scientific cognition with a rethinking of the concept of the subject of (scientific) cognition and proceed from the fact that science with its desire to identify invariant, universal characteristics and properties of things is one of the ways to unite human with the world. If science divides the world into "subject" and "object", it is only in order to understand it as a whole.

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The first manifestations of the anthropologization of science are associated with the revolution in natural science, in particular with quantum physics, when, according to V. Stepin (2011) "the following types of explanations and descriptions are accepted, which explicitly contain references to means and operations of cognitive activities" (p. 190). It becomes clear that human activity is a mediator between the mind and the world, it determines in what way and by what means of thinking comprehends the world (Stepin, 2011, p. 203). If the ideals and norms of non-classical science implicitly contain the problem of the subject, post-non-classical science directly focuses on the subject, considering him as a bearer of cultural values that are constructed and reproduced in certain social institutions and research communities (Stepin, 2011). The post-non-classical type of scientific rationality reveals a new type of objects: human-dimensional, and also involves the inclusion of axiological factors in the composition of explanatory provisions. As V. Stepin (2011) notes, "when studying human-dimensional systems, the researcher has to solve a number of ethical problems, determining the boundaries of possible interference in the object" (p. 197).

In philosophical and socio-humanitarian knowledge, the anthropological tendency is propagated by the "cultural turn" (K. Jaspers, A. Camus, H. Gadamer, E. Cassirer, etc.), which forces us to focus on life and activity (including cognitive one) as a search for personal meanings. The epistemological attitude "subject precedes to object" arises due to the transcendental phenomenology of E. Husserl, "anthropology of cognition" by P. Feyerabend, as well as "archeology of knowledge" and "discourse" of M. Foucault, who proves that the object of knowledge is constantly created by speech practices.

The current stage of anthropological shifts is largely related to the constructivist paradigm in cognitive science. Developing the ideas of F. Varela and H. Maturana (autopoiesis, which includes the idea of corporeality and situationality), the evolutionary epistemology of K. Lorenz (which emphasizes the identity of life and cognition ("life is cognition")), epistemological constructivism actually destroys the subject-object dichotomy. "Embodied" cognition occurs "here-and-now", acquires its own topology, expands in space-time. It becomes the "realization" in which many meanings are "packed" – the activity of cognition, construction in the process of cognition, co-changing the cognitive agent and the environment (Knyazeva, 2014, p. 90). The enactivist approach focuses on the subject/object interdetermination, approaches the whole, holistic vision of cognition, essentially transforming it into a subject-to-subject relations. Subjectivistic extremes of constructivism, according to its critics, are overcome through a combination with realism, after all, as V. Lektorsky (2018) notes, "a cognitive agent (not necessarily a person) is not a passive receiver of information", it "must take this information through its active actions in the world itself, such actions that include the transformation of the environment" (p. 21).

Cognitive science focuses on the problem of the identity of human cognition (MacLean, 2016), researches its evolutionary roots, structures and mechanisms; it explains how culture, through the human cognitive properties joins him/her to the eco world (Shettleworth, 2012). It should be noted that cognitive science contributes to the actualization of a number of metaphysical issues, creating a new transdisciplinary field. Peter Railton (2019) notes that cognitive science "has a good deal to say about the infrastructure in virtue of which we might, or might not, be moral creatures" (p. 73). Knowledge about the origin, nature, and rationality of moral thought and practice makes it possible to understand how *Homo sapiens* became the dominant species, despite egocentrism, quarrelsomeness, and even destructiveness (Railton, 2019, p. 93). Therefore, further anthropologization of the problems of cognitive science is expected, which creates conditions for a holistic analysis of both cognition and the person who cognizes.

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In cognitive epistemology special attention should be paid to the active development of the so-called "anthropology beyond/beside humans", as Stefan Helmreich (2014) defines it, and which studies nonhuman objects – "multispecies collectives (including insects, fungi, trees, microbes) as well as, quite recently, water, air, oil, light, mud, and rocks" (p. 267). These objects are certain "hybrid onto-epistemo-forms" including anthropology, the history of mankind (Helmreich, 2014). M. Goodale (2017) also draws the attention of epistemology, "in which humans are reimagined within formations... that have a kind of reality beyond the human". In his view, such epistemology is deeply ecological, important for collective survival, "in which humans occupy profoundly interdependent positions with nonhuman animals, cosmological forces, and the land" (Goodale, 2017, p. 221). The said problematic area expands the meaning in the concept of the subject of cognition, depriving a person of "monopoly" on this status, actualizing the poetically figurative, metaphorical perception of the Universe. Cognition becomes a specific communication all participants of which are active subjects.

Searching for an answer to the question "what is the specificity of the human-subject of cognition?" it is advisable to start with the genesis of the very concept of the subject. Its primary meaning (Latin "subjectus" as the basis) gives reasons to speak about the ontological-epistemological unity of man with the world, and hence about the indivisibility of the substantial, subjective, and objective. It is worth recalling that the ancient Greeks understood the single substance-subject as the cosmos (κόσμος), to which man also belonged – the "microcosm", the substance-subject that "contemplates" the world, the Logos. That is why knowledge was understood as reproduction, copying eidos (εἶδος), i.e. action on the model. Thus, according to Plato, knowledge is a modus of being, a special moment of integration of consciousness. Contrasting the great world with the profane world, the philosopher tried to present different types of knowledge in hierarchical differentiation, retaining their ontological status (Pavlovskiy, 2017, p. 211). Different types of knowledge complement each other – empeiria (ἐμπειρία), episteme (ἐπιστήμη), mathema (μάθημα), gnosis (γνώσις); distinguish each other – doxa (δόξα), pistis (πίστις), aletheia (ἀλήθεια), and finally oppose – agnoia (ἀγνοία), amathia (ἀμαθία), anepistemosyne (ἀνεπιστημ). Concepts of "knowledge" and "cognition" in Plato's philosophy become the centers that "draw together" the various spheres of human life, cognitive and beyond cognitive, reproducing the holistic being.

Distinguishing between "gnosis" and "episteme", Plato binds namely the second, "active knowledge", with "techne" (τέχνη) – knowledge that has a recipe for how to do something, combines theoretical understanding and practical art. As noted by A. Karpov,

Polysemy of the ancient Greek concept of ἐχνη internally carries a pronounced concentrated image that represents the person's way to realizes oneself in one's destiny; a way that comes from the practices of arts, crafts and science. The agent of destiny is ἐχνητις is a craftsman, artist, technician, but at the same time an expert and master. (Karpov, 2016, p. 118)

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In the hierarchy of knowledge-skills, true skill, which arises on the basis in knowledge of good and evil, is designated by Plato as *sophrosyne* – general skill, knowledge of knowledges (Losev, 1986, p. 29).

Thus, the unity of human existence and knowledge in Plato means that human is able to use knowledge for self-improvement. According to A. Losev (1986), true knowledge and wise skill are not just health, or physical beauty, nor wealth, agriculture, nor military affairs, nor even tsarist rule (p. 14). A person who is knowledgeable (*epistemon*) in the work he does is also endowed with the wisdom of life (*σοφία*), which in turn obeys *daimonia* (*δαίμονιον*): a great power of thought, a purely human imperative, unconscious, superpersonal in nature, which spurs the person to do good (Losev, 1986, p. 7). Knowledge-skill gives a happy life, it is associated with wisdom, as well as justice, virtue. Human achieves the fullness of being, the "eidetic truth" through the path of spiritual growth based on self-knowledge and understanding of his unenlightenment. It is in this sense Plato thought about education – "*paideia*" (Greek "*παιδεία*", respectively Latin "*Humanitas*"), which involves a change of self, the achievement of "*arete*" through the perfection of "*kalokagathia*". Thus, an educated person both creates himself and paves the way he goes.

Aristotle also tries to reveal cognition as a path in which human self-improvement occurs. Definition and proof become the main ones on this path. However, as noted by R. Pavlovskiy (2017, p. 213), the theme of knowledge in Aristotle should be considered in the context of psychology, ethics, politics, and metaphysics. Then it becomes clear that knowledge for him is not "an objective content, but a special state of objective completeness of the knower" (Pavlovskiy, 2017, p. 211). If something is missing in the base, there is a gap at the top, so the incompleteness of the subject requires a specific way to close the "breaches", which knowledge is. Aristotle's goal is an active mind and actual knowledge, represented by the highest reality available to man (Pavlovskiy, 2017, p. 214). In this connection, there is reason to take a critical look at the translation of the "*episteme*" concept (*ἐπιστήμη*) as "science". The practice of translation gives the meaning of knowledge (*ἐπιστήμη*) as a process and event; properties or qualities (Pavlovskiy, 2017, p. 212).

Objective knowledge is researched by Aristotle as a means of effective behavior in a dispute among two subjects who aim to win, to assert their position. But in the future, a sole, monologue concept of knowledge becomes dominant one, in which it is a moment of human existence, related to its goals, moral attitudes, etc. (Pavlovskiy, 2017, p. 214). It was it that initiated the "great breach" (Morin, 2013, p. 36), separating space, "physis", and human, the ontological and epistemological principles of human existence and transforming human from a "substance-subject" to a subject of cognition. Cognition as a monologue defines the ideals and norms of classical science, the product of which is the epistemological subject. As V. Stepin (2011) notes, the classical type of scientific rationality was limited to "only the first and most general level of reflection over cognitive activity ... Everything that ensures the connection between the subject and the object... did not fall into the field of view of reflexive analysis" (p. 202).

The central role in the transformation of human into a subject of cognition is traditionally assigned to R. Descartes, his subject-object relation acquires the character of extreme contraposition. But, referring to the authoritative opinion of A. Malivskiy (2017, 2020), it can be argued that anthropological issues have not disappeared anywhere either from the philosophical meditations of Descartes, or from the philosophy of the New Age in general. Descartes' philosophy demonstrates a deep interest in human nature, namely, the question "under what conditions human as an imperfect being, can act as a cornerstone of objective knowledge?" (Malivskiy, 2017, p. 121). Descartes' comprehension of the human's holistic nature occurs within the framework of

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"the holistic development of the worldview, beginning with the soulless mathematical nature through the doctrine of inanimate and animate nature to human as the pinnacle of nature and ethics as the theory of its proper behavior" (Malivskyi, 2017, p. 122). The researcher places accents, which determine Descartes rather not as a methodologist-rationalist, but as a metaphysician-anthropologist, for whom it is important to improve human nature through the enrichment of knowledge, and impartial comprehension of truth is a necessary prerequisite for successful self-development (Malivskyi, 2019, p. 112). Especially, in the study of A. Malivskyi we note the idea that important for us concerning the anthropological search of Descartes. They become clear and viewable through the appeal to the personality of the philosopher and scientist, his path of life, and collisions of self-knowledge.

Thus, it may be affirmed that understanding of the subject-object relationship as a purely epistemological one was formed against the backdrop of anthropological issues and within a certain ontology, creating a special epistemological tension in the philosophy of that time. The most contradictory type of the subject-object relations become in I. Kant (2007). On the one hand, due to the a priori function of the mind, the subject "produces" the object, on the other hand, the relationship between the subject and the object remains directly opposite, in the need of an abstract construct of the transcendental subject. In Kant's (2007) statement that "experience is the construction, organizing the material of sensuality (sensations) by the subject using a priori forms of carnal contemplation and a priori categories of mind" (p. 151), one can recognize the ideas of modern constructivism. But by dividing the transcendental and empirical subjects, Kant deprives the integrity both of the man who cognizes and the object, which becomes phenomenally noumenal.

The further transformation of the subject of cognition turned out to be intrinsically antinomic. As noted by E. Kalinin (2017), on the one hand, the need for a border between the observer and what he observes (i.e. between the subject and the object) is recognized and simultaneously there is the impossibility to remove the observer. In addition, quantum mechanics has revealed contradictions between the empirical individual and the theorist (observer) as well as the individual who cognizes reality and reflects on it (Kalinin, 2017). Therefore, according to the researcher, the analysis of the subject of scientific cognition is possible provided that he identifies own boundaries (subjects of observation, measurement, experimentation, theorizing, etc.), which are united by a single common characteristic – meaning (Kalinin, 2017). In general, supporting the line of the researcher's thinking, we add that the subject himself of (scientific) cognition also arises due to the laying of boundaries – in the individual as *a difference-multidimensional poly-essential autopoietic integrity* (Kryvtsova, 2019), which is the embodiment of subjects in various vital activity including innovation and research works of the scientist. Philosophical-psychological reflection is able to single out and reveal these subjects as different guises of the holistic person (focusing on the subject of cognition). It is important to realize that the subject of cognition is only a construct that requires a person to change in modifying conditions, and, if necessary, to disengage from reality, to build a subject-object relationship with it, as required by certain types and forms of activity. The subject of cognition discovers the essential features of this activity through the actualization of *the research instinct of the individual* for adaptation and socialization or socio-psychological self-improvement through the conscious productive self-realization of innovation and research potential.

In the course of our psychological research, it was empirically confirmed that each stage/level/phase/form in becoming the subject of cognition is accompanied by stage and/or functional transformations of the researcher's personality at the various levels of interaction with

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the Universe (natural, social, cultural and in the organization of life in general) (Kryvtsova, 2018, 2019). In particular, it was possible to substantiate that stability of the interests of the subject of cognition is determined by the degree of connection between the researcher's personality and the Universe, with the main content of one's interests and the presence of a conscious general lifeline in general. Consequently, the formation of the subject of cognition is accompanied by the rising maturity of the researcher's personality and subjective self-determination of an educated person, self-actualization and self-harmonization of originative co-generative co-determinative strengths, and personal/professional self-improvement (Kryvtsova, 2019).

Especially we focus on the obtained results allowing us to emphasize the unity of ontological and epistemological aspects in the research of the potential for self-realization of the researcher's personality. To cognize the world as it is, means, first of all, the realization that individual existence is commensurate with the scale of the Universe, although human recognizes both the world and himself at different scales and levels of correlation with it. Therefore, cognition requires a person to accept and live their own unity with the Universe, in which the educated person and the creative power of one's knowledge and self-realization are born (Donnikova et al., 2020). It is this idea that, in our opinion, lies in the ancient unity of cognition-education-skill (episteme-paideia-techne), which originated in the cosmo- and *logos*-centric ontology and needs a corresponding rethinking in the context of the anthropologization of science.

If we are talking about a holistic person who in the search for truth learns to apply own mind and faith, rational and irrational, scientific and cultural-valuable, the need for ontology is revealed within which terminological fixation of interdisciplinary transition from the subject of cognition to the holistic subject of vital activity is possible. This issue requires particular research, so we only note that we mean the development of an ontology of the *multiform unity* of epy enlightened person with the Universe as a subject of *psychological philosophy* (Donnikova et al., 2020). In this regard, we emphasize once again the special significance for modern anthropological shifts of the ancient "paideia" as an expression of the unity of knowledge and skill to keep the unity of humans with the world.

Since the subject of modern science comprises both research proper and qualities common to humanity, the emphasis shifts to the individual who explores the world as a *space-time continuum* where both informational and energetic connections with the world at different levels of co-creation and co-revolution are important. Therefore, it is advisable to use the concept of "*researcher's personality*" and relevant derivative concepts: the researcher's personality of scientific information, scientific knowledge, and information resources, as well as "personality-transfessional" (Kryvtsova, 2018, 2019), which reveal a continuous process of self-actualization and self-harmonization of originative co-generative co-determinative strengths and self-realization of an enlightened person in innovative research activities. Please note that the researcher's personality we consider as a concept-"mediator" between science and human life, subjectival, subjective and objective revealing the dynamics of auto-eco-organization of the subject of cognition and requires an appropriate philosophical-psychological foundation.

The researcher plunges into cognitive activity with the whole "set" of opportunities for self-realization, including certain knowledge, skills, personal qualities, abilities, resources, and reserves, etc., so he is always the subject of his own life and, at the same time, the object of self-reflection, self-actualization, and self-harmonization of originative co-generative co-determinative strengths. Over time, undifferentiated subject-object relations, accompanied by the emotional attractiveness of "something interesting", the undefined dynamic trend of externally

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determined search activity (common to the researcher's personality, including scientific information) through self-reflection, self-actualization, and self-harmonization of the originative co-generative co-determinative strengths of knowledge can be transformed into a conscious motive of life-creation researcher's personality of information resources. He is distinguished by the ability to socially significant, conscious, productive cognitive activity in a multiform unity with the Universe (Kryvtsova, 2019).

Therefore, the concept of "the researcher's personality" does not replace the concept of "the subject of cognition", but "absorbs" it, enriches and concretizes. In particular, both the research instinct and the person's ability for conscious productive search activity are expressed in the concept "the researcher's personality of *information resources*". We mean that the basis for "birth" of the subject of cognition of a higher level is fixed. This subject is capable of self-actualization and self-harmonization of originative co-generative co-determinative strengths and ready for creative self-change in a dynamic environment while maintaining the productivity and authenticity of the own vital activity. In this sense, each person is a subject for whom cognition is an integral part of life, a way of engaging to the whole world, adapting to it or conquering it to oneself.

Ontologically, the subject of cognition belongs to natural and cultural existence, so his ability to cognition should become an ideal example in the ecological unity of the personality-researcher of information resources with the Universe. At the same time, this unity is a boundary that has natural and artificial dimensions of energy-information space-time in human life, and under certain conditions becomes a target and/or cyclical determinant of transformations in the socio-psychological continuum of self-harmonization of originative co-generative co-determinative strengths and self-realization of "personality-transfessional" (Kryvtsova, 2018, 2019). Thus, the concept of "the personality-researcher of *information resources*" characterizes a person who cognizes as a knowledgeable one: a mature subject who creates the conditions for their own life. Closest to this type/level of researcher's personality is the subject of cognition of post-non-classical science: knowledge itself becomes a source of resources of auto-eco-causal-organization in all forms of own activity, personal-professional self-improvement, and self-harmonization at different levels of innovation-research interaction and co-creation.

The concept of "researcher's personality of scientific information" reflects the specifics of self-realization of personal potential in scientific cognition. This type of the researcher is characterized by an active but spontaneous and rather superficial scientific-information search. For them, scientific professional activity does not have yet a particular impact on the meaning of their own life. Scientific facts remain external to its existential meanings and the knowledge gained is deprived of the prospect of transforming into the personal life values, so the cognizable world in response becomes an "indifferent" object.

To characterize the conscious purposeful cognitive activity, which is associated with the possibility of subjective self-determination and self-actualization of the originative co-generative co-determinative strengths of an enlightened person, it is advisable to use the concept of "the researcher's personality of scientific knowledge". In this case, it is about a professional research activity that requires a person to have certain cognitive tools, to be a part of the scientific community, to share its ideals and norms. Exactly with scientific activity, the possibility of "awakening" in the personal potential of the subject of cognition as an enlightened person is connected for transformation into a mature researcher's personality of the information resources. He acts both as a subject of cognition and as an inventor of meaning-forming units of truth – originative

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co-generative co-determinative strengths in the creative knowledge of the enlightened man. However, due to the dominance of cumulative processes of self-reflection, the subject-object dichotomy in the "human-science" system network remains.

The natural striving of a human to cognize gradually becomes a conscious motive of his life, and the process of cognition itself presupposes the simultaneous distribution and interaction of difference-multidimensional trends, the result of which is presented in a state of dynamic rest – the prerequisite and background of further activity. The original subject-object dichotomy of cognition/self-knowledge gives way to a holistic system-network in meanings-senses-values of "external" and/or "internal" dimensions of innovative-research activities, co-creation, and co-evolution with the Universe at different levels: natural, social, cultural, and in the organization of their own lives in general. At the same time, the likelihood of normative heuristic self-realization of the personality-transfessional as a more or less conscious self-transcendence, auto-eco-organization, and synergy at different levels increases, but it requires the unity of empirical and transcendent experience while retaining their own uniqueness and authenticity of life. At this stage of cognition, epistemological and ontological boundaries between subject and object disappear, their relativity, transparency, mobility are revealed (Kalmykova, Kharchenko, Volzhentseva, Kalmykov, & Mysan, 2020). The new difference-multidimensional poly-essential autopoietic integrity arises, which directs the originative co-generative co-determinative strengths of knowledge of a well-informed person and chooses the scale of energy-information space-time of organized disorganization in life and self-transcendence of the *personality-researcher* (the hyphen indicates the presence of synergistic effects of multiform unity with the Universe) (Kryvtsova, 2018, 2019).

Seeing the individual in the subject of cognition, we emphasize once again that he is formed in the socio-historical information-communicative space-time of cultural life and professional activity and in this sense is always "a product of its era". Simultaneously, developing the subject of cognition (as a "self-made-man") is always an individual process, being in which the educated person learns to trust himself, his own intellectual intuition, thoughts, ideas, and suchlike. The subject of *scientific* cognition is also in dynamics and transformations. This is the path from the uncritical perception of "truth" by the researcher's personality (knowledge in the ancient sense as "*pistis-doxa*"), reproductive-adaptive activity of the researcher's personality of scientific information (knowledge as "*empeiria*"), creative self-realization of the researcher's personality of scientific knowledge (knowledge as "*episteme*") toward self-actualization and self-harmonization of originative co-generative co-determinative strengths (knowledge as "*δαιμόνιον-sophrosine-techne*") of a person who is well-versed in innovation and research activities in the multiform unity of the personality-researcher of information resources with the Universe and ready for self-realization of the personality-transfessional (Kryvtsova, 2018, 2019). Therefore, this is primarily a matter of determining their own ontological status as an enlightened person by the subject of cognition.

The three-pronged search process – personal truths (the meaning of one's own life), scientific truth, originative co-generative co-determinative strengths of knowledge through education and awareness – distinguishes the transfessional from researchers of scientific information and scientific knowledge, reveals the transformation of the subject of cognition into a well-informed man-creator capable of subjective self-determination, auto-eco-organization, self-transcendence and syzygy with the Universe. If we use ancient terms, the key in this process is the interaction of "aletheia" (truth), "paideia" (education), and "techne" (skill).

Cognition as a real process is the advancement of the researcher's personality from unawareness to the creative knowledge of the enlightened person, changing the focus of world perception and viewpoint on usual things, as well as refusing to understand and perceive everything that exists through an outdated but familiar stencil of knowledge. In the process of self-determination of a person who cognizes the world and a person open up to each other as difference-multidimensional, poly-essential autopoietic integrities, ready for co-creation, act as subjects-substances exchanging entities, forming a multiform unity.

We emphasize the importance of education-paideia in the formation of the personality-transfessional. After all, education is associated not only with changes in the perception of everything that exists as processes-transitions from one stage of cognition to another but also with the moment of adaptation to something new, open to oneself. Moreover, it is precisely the moment of adaptation, "here and now" is the "paideia" in all its power to transform the human soul, a holistic state of understanding (*mind-skill*). In the "turning eyes" of the researcher's personality to the sense-forming units of truth – "knowledge of knowledges" (ancient "sofrosyne"), that is the essence of education. In view of this, it should be noted that the anthropologization of science also presumes the anthropologization of education.

Thus, the stages of self-determination and self-realization of the researcher's personality, self-actualization, and self-harmonization of originative co-generative co-determinative strengths, reflect the penetration depth of the human subject of cognition into the essence of things and into the own, individual-human essence. Summarizing, one can state: if the initial "cognitive position" of the subject of cognition is a distancing from the world, the essence of which he tries to *comprehend*, the researcher's personality comes from existential unity with the world, trying to *understand* it in the process of cognition, self-determination, and self-realization of a knowledgeable person. Thus, the real world is cognized through real transformations of the individual.

We believe that the further development of the "researcher's personality" concept will contribute to rethinking the concept of the subject of (scientific) cognition, directing science and scientists to the ideal of an enlightened person-transfessional.

Originality

The problem of the subject of (scientific) cognition is considered in the context of anthropologization of science. It is proposed to complete the concept of "the subject of cognition" with the concept of "the researcher's personality" and derivative concepts "the researcher's personality of scientific information", "the researcher's personality of scientific knowledge". The depth of transformations of the subject of cognition is revealed through the concepts of "the researcher's personality", "the researcher's personality of information resources" and "personality-transfessional". It is substantiated that further analysis of the problem in anthropologization of science requires appropriate onto-epistemological principles, which represent the unity of cognition-education-skill (*ἐπιστήμη-παιδεία-τέχνη*).

Conclusions

Against the backdrop of anthropological changes in modern science, the philosophical-psychological analysis of the problem of the subject (scientific) cognition is actualized. It is expedient to use the concept of "the researcher's personality" as a basis for revealing the transformations of the subject of cognition into the enlightened human-creator, capable of self-

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determination, auto-eco-organization, self-transcendence, and syzygy. It is a journey from the uncritical perception of truth by the researcher's personality, reproductive-adaptive activity of the researcher's personality of scientific information, creative self-realization of the researcher's personality of the scientific knowledge to the self-realization of the researcher's personality of information resources, who well-informed in innovational research activity and ready for trans-professionalism. For the personality-transfessional, cognition becomes a threefold process of searching for the authenticity of one's own life, the personal meaning of scientific truth, and the self-harmonization of the originative co-generative co-determinative strengths of the difference-multidimensional poly-essential autopoietic integrity of the subject of life. Given the above, the anthropologization of science is intended to revive the ancient idea of the unity of truth ("ἀλήθεια"), education ("παιδεία") and skill ("τέχνη") of the scientist, determining the path to the multiform unity of the contemporary personality-researcher-transfessional with the Universe.

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АНТРОПОЛОГІЗАЦІЯ НАУКИ: ВІД СУБ'ЄКТА ПІЗНАННЯ ДО ОСОБИСТОСТІ ДОСЛІДНИКА

Мета. З урахуванням антропологічних тенденцій у сучасній науці мета статті полягає в аналізі проблеми суб'єкта пізнання, філософсько-психологічному обґрунтуванні необхідності доповнення його концептом "особистість дослідника". **Теоретичний базис.** Автори спираються на постнекласичний методологічний інструментарій та основні принципи теорії складності (автопоезиса, авто-еко-організації, синергії, сизигії, цільової і циклічної детермінації), а також теоретичні положення епістемологічного конструктивізму (енактивізм), результати теоретичних і емпіричних психологічних досліджень, в яких виявлено психологічні особливості потенціалу самореалізації особистості, схильної до інноваційно-дослідницької діяльності і трансфесіоналізму, в тому числі, ресурси і резерви особистості дослідника. **Наукова новизна.** Поняття суб'єкта (наукового) пізнання розширено концептом "особистість дослідника" і похідними концептами, які описують динаміку самогармонізації створювальних сил і можливості самоздійснення обізнаної людини, розкривають міру співвідношення в пізнанні суб'єктивного і об'єктивного вимірів її життєдіяльності. Обґрунтовано, що подальший аналіз проблеми антропологізації науки потребує відповідних онто-епістемологічних підстав, що розкривають єдність пізнання-освіченості-майстерності як сутнісну характеристику зрілості особистості дослідника наукових знань. **Висновки.** У контексті антропологічних зрушень у сучасній науці актуалізується філософсько-психологічний аналіз проблеми суб'єкта пізнання. Психологічні дослідження доводять доцільність використання концепту "особистість дослідника" як базового для розуміння становлення освіченої людини-творця, здатної до авто-еко-організації, самотрансценденції і сизигії з Всесвітом на різних рівнях інноваційно-дослідницької діяльності. Самоздійснення особистості-дослідника – це шлях-пошук автентичності мультиформної єдності життя, особистого сенсу наукової істини і самогармонізації створювальних сил знання обізнаної людини. Включаючи поняття суб'єкта пізнання в онтологію єдності різницево-багатовимірної полісутнісної автопоетичної цілісності, антропологізація науки покликана відродити античну ідею єдності істини ("ἀλήθεια"), освіченості ("παιδεία") і майстерності ("τέχνη") науковця, визначаючи ідеал сучасної людини-трансфесіонала.

Ключові слова: антропологізація науки; особистість дослідника; суб'єкт (наукового) пізнання; мультиформна єдність; освічена людина; пайдейя; самоздійснення особистості-дослідника; створювальні сили знання

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АНТРОПОЛОГИЗАЦИЯ НАУКИ: ОТ СУБЪЕКТА ПОЗНАНИЯ К ЛИЧНОСТИ ИССЛЕДОВАТЕЛЯ

Цель. С учетом антропологических тенденций в современной науке цель статьи заключается в анализе проблемы субъекта познания, философско-психологическом обосновании необходимости дополнения его концептом "личность исследователя". **Теоретический базис.** Авторы опираются на постнеклассический методологический инструментарий и основные принципы теории сложности (автопоезиса, авто-эко-организации, синергии, сизигии, целевой и циклической детерминации), а также на теоретические положения эпистемологического конструктивизма (енактивизм), результаты теоретических и эмпирических психологических исследований, в которых обнаружены психологические особенности потенциала самореализации личности, склонной к инновационно-исследовательской деятельности и трансфессионализму, в том числе, ресурсы и резервы личности исследователя. **Научная новизна.** Понятие субъекта (научного) познания расширено концептом "личность исследователя" и производными концептами, которые описывают динамику самогармонизации созидательных сил и возможности самореализации знающего человека, раскрывают меру соотношения в познании субъективного и объективного измерений его жизнедеятельности. Обосновано, что дальнейший анализ проблемы антропологизации науки требует соответствующих онто-эпистемологических оснований, раскрывающих единство познания-образованности-мастерства как сущностную характеристику зрелости личности исследователя научных знаний. **Выводы.** В контексте антропологических сдвигов в современной науке актуализируется философско-психологический анализ проблемы субъекта познания. Психологические исследования доказывают целесообразность использования концепта "личность исследователя" как базового для понимания становления образованного человека-творца, способного к авто-эко-организации, самотрансценденции и сизигии с Вселенной на разных уровнях инновационно-исследовательской деятельности. Самореализация личности-исследователя – это путь-поиск автентичности мультиформного единства жизни, личного смысла научной истины и самогармонизации созидательных сил знания образованного человека. Включая понятие субъекта познания в онтологию единства разностно-многомерной полисущностной автопоетичной целостности, антропологизация науки призвана возродить античную идею единства истины ("ἀλήθεια"), образованности ("παιδεία") и мастерства ("τέχνη") ученого, определяя идеал современной человека-трансфессионала.

Ключевые слова: антропологизация науки; личность исследователя; субъект (научного) познания; мультиформное единство; образованный человек; пайдейя; самореализации личности-исследователя; созидательные силы знания

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POTENTIAL OF THE KANTIAN NOTION OF SOCIAL JUSTICE

Purpose. This paper aims to show how the views of Kant persist in the modern debate on social justice and to outline the practical and political potential contained in his understanding of a just state system and international justice. To that end, I will present what Kant meant by a just state system and just relationships between states. Then, I will reference his understanding of social justice against three fundamental models of social justice thus far established in the philosophical tradition: the legal, distributive, and contractual justice. Finally, I will explain how the Kantian understanding of social justice is reflected in select modern interpretations of a just state system and justice in international relationships, and how we can grasp the current practice and the expected development of sociopolitical life in the framework of social justice as understood by Kant. **Originality.** The article presents the theoretical-conceptual and practical-political relevance of the concept of social justice, developed by I. Kant. It was shown that Kant considered justice to be the basis of all correct social relations, both at the level of individual states and in the sphere of international relations. According to Kant, the only just state system is a republic. In his opinion, justice in the field of international relations requires that they be based on the principles of federal unification of individual states. The concept of social justice developed by Kant can be identified as a form of classically understood contractual justice. In addition, Kant's notion of justice was correlated with the works of modern authors: John Rawls, Robert Nozick and Otfried Höffe, showing identical and different elements in them. **Conclusions.** The reflections above suffice to assert that the Kantian understanding of social justice primarily involves the following observations: 1. under a relevant contract, interested parties institute a public authority, i.e. a republican state (at the level of citizen-to-citizen relations) or a federal institution endowed with judicial or executive powers (in the international arena); 2. the institution of public authority (a republican state, a federal court or government) remains fair (impartial) in dealings with the governed; 3. the public authority has the right to intervene only in the circumstances of threat to the external freedom, equality and independence of the governed individuals; 4. the public authority is responsible only for guaranteeing just relations between individuals and the enforcement of their contracts. Furthermore, Kantian understanding of justice falls within the scope of the classical notion of contractual justice and remains present in the modern debates on justice, as exemplified by the thought of Rawls, Nozick and Höffe. Finally, the Kantian understanding of social justice remains topical and worthy of consideration during the design and the development of current and future solutions for a just public order, both at the national and international level.

Keywords: Immanuel Kant; justice; political system; republic; international relations; federation; just ordering of international relations in the future

Introduction

In *Perpetual Peace*, Immanuel Kant misquotes the evangelical call of Jesus Christ to seek the Kingdom of God (Matt. 6:33) in order to make the following appeal: "Seek ye first the kingdom of pure practical reason and its righteousness, and the object of your endeavour, the blessing of perpetual peace, will be added unto you" (Kant, 2012b, p. 366). The quote begs the observation that in the mind of Kant, interpersonal relations cannot possibly come to proper order in the absence of justice, neither in his time nor in the future. Kant devoted a sizeable part of his writings to the issue of just ordering of interpersonal interactions, firstly, between citizens of a single state

and secondly, between the states (nations) themselves. Moreover, it would not be a gross exaggeration to say that the sociopolitical analyses, particularly those concerning social justice, are amongst the more salient elements in the vast and multidimensional body of Kant's legacy (Kieliszek, 2010), or that his terminological propositions persist in the modern discussion on social justice. They preserve their practical and political dimensions, unceasingly valid especially with regard to the search for solutions which could help advance justice in social relations at the national and international level (Kieliszek, 2018b, 2020).

Purpose

This paper aims to show how the views of Kant persist in the modern debate on social justice and to outline the practical and political potential contained in his understanding of a just state system and international justice. To that end, I will present what Kant meant by a just state system and just relationships between states. Then, I will reference his understanding of social justice against three fundamental models of social justice thus far established in the philosophical tradition: the legal, distributive, and contractual justice. Finally, I will explain how the Kantian understanding of social justice is reflected in select modern interpretations of a just state system and justice in international relationships, and how we can grasp the current practice and the expected development of sociopolitical life in the framework of social justice as understood by Kant.

Statement of basic materials

Kantian understanding of a just state system

Kant commences his analysis of a just state system with the observation that man (considered as *homo noumenon*) is a free agent, i.e. a rational being endowed with free will. Consequently, Kant believes that human beings are materially distinct from other elements of the natural world by virtue of their morality, i.e. the human capacity to act in accordance with predefined rational (a priori) commands and prohibitions (Höffe, 2003). In the *Groundwork of the Metaphysics of Morals*, Kant (2012d) concludes that the supreme principle of morality is the categorical imperative, which obliges all people to treat humanity in every person never merely as a means, but always as an end in itself. Thus, the categorical imperative delimits an objective horizon for human practice, which involves setting the minimum conditions for a morally correct ordering of interpersonal relationships (Höffe, 2003).

In his search of the minimum conditions for morally correct dealings between people dictated by the categorical imperative, Kant observes in the *Metaphysics of Morals* that the only innate right enjoyed by every person is freedom, which is a matter of independence from the coercive will of another. Furthermore, Kant (2011a) asserts that this right may be enforced only if the person in question respects the freedom of another, which implies that all people are born equal and that no person may place another under obligations to which he could not freely assent (p. 330). In the book *On the Old Saw: That may be right in theory but it won't work in practice*, Kant (2012c) adds that relationships between people must rely primarily on the external respect for freedom, equality, and independence of the individual.

A vital component in the Kantian understanding of justice is the idea of the "unsocial sociability of men" (*die ungesellige Geselligkeit der Menschen*). Kant is deeply persuaded that every man has the innate paradoxical tendency (propensity) to antagonize other persons and to enter

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into proper relations at the same time. The "unsocial sociability" serves Kant (2012a) to explain in the *Idea for a Universal History with a Cosmopolitan Purpose* why conflicts (antagonisms) between people, even if yet undeveloped, pose a constant and real (that is requiring consideration at all times) threat in interpersonal interactions (p. 34).

In the *Metaphysics of Morals*, Kant predicates that guaranteeing to all men the rights they have by their very nature as human beings necessitates a rule of law. In other words, interpersonal relationships – perpetually tainted with the consequences of the "unsocial sociability of men" – need to be ordered by way of definite regulations equally binding for all members of the same community (Kant, 2011a). One could say that in the mind of Kant, a just ordering of relationships between people is materially contingent on the existence of positive law aimed to protect external freedom, equality and the independence of all members of a community (Höffe, 2003).

Furthermore, Kant notes that to effectively guarantee justice in interpersonal relationships, it is necessary to safeguard legal regulations against infringement (violation, breach, infraction, etc.) by individuals. When deliberating the issue in the *Metaphysics of Morals*, Kant (2011a) concludes that the only entity that can effectively secure people's respect for the laws is the public authority (the state), as it is the only institution which in itself (by its very nature) has the right to submit its citizens to measures of coercion (p. 322). Thus, Kant believes the existence of public authority (the state) to be necessary for two reasons. Firstly, the state is entitled to use coercive measures against people who treat others unjustly by remaining in breach of their legal obligations. Secondly, the state has appropriate instruments (such as punitive sanctions) to coerce a citizen into a mode of behaviour that is just towards others, which guarantees respect for the law (Höffe, 2003).

Moreover, as early as in the *Critique of Pure Reason* Kant indicates that the coexistence of an individual with others in a public order established in accordance with positive law, guarded by institutional authorities and guaranteeing equal protection of all the fundamental rights shared by all people, appears as not only rationally legitimate but even transcendently necessary. Thus, Kant (2013) believes that external freedom, equality, and independence of all men may effectively be protected only in a state that remains fair (impartial) in handling its citizens (p. 363). He explores this thought further in the *Metaphysics of Morals* by asserting that if in a given public order is based on positive laws, guarded by institutional authorities and guaranteeing equal protection of fundamental rights to all citizens, such a public order shall be deemed just because all the citizens stand on an equal footing. In other words, positive law grants them the same level of external freedom, equality, and independence and the public authorities treat them all as equals (Kant, 2011a).

In *Perpetual Peace*, Kant combines these lines of thought to conclude that the only just system imaginable is the republic. Only the republic is founded on the principles of (1) respect for external freedom and equality of all citizens and (2) their equal submission to the law, guarded by public authorities and made with their participation. In other words, in the mind of Kant, the sole just system is republicanism because only in its framework people's external (which is to say, lawful) freedom is [...] to be explained in this manner: *it is the right through which I require not to obey any external laws except those to which I could have given my consent*. In exactly the same way, external (which is to say, lawful) equality in a [republican; Z. K.] state is that relation of the subjects in consequence of which no individual can legally bind or oblige another to anything, without at the same time submitting himself to the law which ensures that he can, in his turn, be bound and obliged in like manner by this other (Kant, 2012b, p. 339).

Kantian understanding of international justice

In *Religion within the Bounds of Bare Reason*, Kant asserts that the consequences of the "unsociable sociability of men" extend beyond the sphere of relationships between people (citizens), reaching the domain of dealings between states (nations). Therefore, conflicts also pose a real threat at the level of international relations (Kant, 2011b, p. 37). Hence – as noted in the *Metaphysics of Morals* – the necessity to define the law of nations which would lay out just principles for the maintenance of mutual relations between states to minimize the risk of international conflicts (Kant, 2011a, p. 447).

When analysing international relationships in the *Metaphysics of Morals*, Kant begins by considering them in a state of nature, yet unordered by the duties of positive law. He notes that in the state of nature, every state has the right to defend its interests "by its own force". Moreover, he predicates that even if a war does break out for a legitimate cause, it should be waged in a manner lenient enough to allow for the cessation of hostilities. Kant rules out the possibility of a punitive war, a war of extermination or subjugation in a state of nature. Furthermore, he declares that no country may "use" its own or foreign citizens as spies, assassins, poisoners, snipers or propagandists spreading false rumours. In addition, he asserts that in the state of nature, the victor cannot exact compensation from the defeated party when concluding peace. However, both parties should exchange the prisoners of war (regardless of any potential discrepancies in their number) and grant amnesty to those imprisoned at the time of hostilities. The victor cannot degrade the defeated party to a colony, for its citizens still have the right to live in an independent state. Finally, Kant declares that in the state of nature, individual countries have the right to remain neutral towards others that stand in conflict. In particular, they are entitled to ensure their security, especially by forming an alliance (confederation) with other states uninvolved in the conflict for the common defence against potential threats (Kant, 2011a).

However, Kant believes that in the state of nature, international relations will always remain unjust. To remedy that, individual states – especially if contiguous – should "leave" the state of nature by forming a confederation of states whose relations would be governed by relevant treaties. Therefore, according to Kant, individual countries should voluntarily come to an agreement under which they would assume relevant duties for future dealings with one another and third parties. Additionally, Kant concludes that it is through international treaties that the states "leave" the state of nature and the public right of nations comes to fulfilment. Besides, upon their conclusion, the treaties become the foundation of the peaceful and just settlement of any disputes that could arise in the future between the contracting parties. To ensure peaceful and just settlement of any potential disputes between member states, Kant proposes that the confederation should institute an independent judicial authority – or better yet, a governmental one – for settling the disputes in accordance with the relevant contractual obligations (Kant, 2011a, p. 454).

In the *Metaphysics of Morals*, Kant proceeds to analyse international relations in the situation when the material interests of a state or a confederation, and particularly their future peaceful growth, are threatened by armed aggression or another violent action of an enemy state or a group of states. According to Kant, any state or group of states which explicitly violates public international treaties should be declared an enemy, an aggressor, etc. Besides, a potential (and likely) threat to the material interests of states and the international peace is posed by any state lacking a just internal system, i.e. any non-republican state. The absence of justice in citizen-to-citizen relations and the handling of the citizens by the authorities, which is an inherent trait of any non-republican state, poses a constant threat to the future peaceful development of relations

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between the non-republic in question and other states. Kant observes that in the face of such a threat – not only potentially, but also very likely – to any state's material interests and international peace presents itself, the state in question has the right to use any available measures for its defence and the protection or restoration of international peace, ideally in cooperation with its allies. The only restrictions in the choice of measures acceptable to suppress an enemy state, an aggressor, etc. are identical to those applicable in the state of nature. In particular, the enemy state must not be annihilated, and its lands must remain united. Defensive actions should be taken with the ultimate goal of transforming an aggressive enemy state into a republic (Kant, 2011a, p. 453).

In his search for minimum conditions ensuring a just ordering of international relations under relevant treaties which allow the states to "leave" the state of nature, Kant in the *Metaphysics of Morals* identifies two elements. Firstly, the citizens must have some level of legislative authority, i.e. material influence on their national lawmaking. Secondly, the citizens must be guaranteed external freedom, equality and independence by the state. Thus, according to Kant, the mere conclusion of treaties to which the states mutually agree is insufficient to deem their relations just. To make that determination, the states must not only conclude the treaties but also grant their citizens a level of legislative authority and ensure their external freedom, equality and independence (Kant, 2011a, p. 448).

In *Perpetual Peace*, Kant analyses which definitive contents should be contained in a contract governing relations between states to deem that contract just. In practical terms, the text may be regarded as Kant's general template (form) for just diplomatic treaties governing international relations (Blaszke, 2013, p. 101).

In section one, Kant observes that the contracting parties should mutually agree to: 1. refrain from any secret clauses since these usually lead to future wars; 2. refrain from treating other states as objects of trade (purchase, exchange, donation, etc.); 3. initiate proceedings aimed at absolute abolition of standing armies; 4. refrain from contracting debts; 5. refrain from interference in the affairs of other nations; 6. in the event of war, refrain from actions such as employment of assassins, breach of capitulation or support for treachery, for such actions invariably shatter the confidence of one party towards another and thus significantly impair future peace negotiations. According to Kant, the first, the fifth, and the sixth law must be enforced immediately, at the moment of the conclusion of the treaty. The others – the second, the third, and the fourth – may be postponed temporarily, but should always remain a goal which the contracting parties shall strive to attain (Kant, 2012b).

In section two, Kant expounds the global aims which, once attained, would signify that international relations across the globe have been ordered in a just fashion. In the original order, these are: 1. the establishment of the republican system in all states across the world; 2. the organisation of all amicable states into federations; 3. respect for the principles of universal hospitality by all states, which includes non-hostile treatment of foreign visitors but – as explicitly emphasised by Kant (2012b) – without philanthropy and privileging "guests" to the detriment of own citizens.

In the further part of the deliberations conducted in *Perpetual Peace* (i.e. in the two supplements: *Concerning the Guarantee of Perpetual Peace* and *A Secret Article for Perpetual Peace*), Kant declares that in a justly ordered framework of international relations, all the individual states must uphold the rule of law. In other words, the law must occupy a supreme role in their political systems, apply to all the authorities, define the scope of responsibility as-

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sumed by the authorities and guarantee external freedom, equality and independence to the citizens. Additionally, Kant (2012b) observes that the development of trade and economic relations between the states fosters the continuance of international peace because, in the long run, peaceful relations always prove more lucrative to the states and their citizens than international wars.

In the final portions of *Perpetual Peace*, i.e. the *Appendix*, Kant analyses the profile of rationally desirable politicians and national leaders, particularly in the context of their responsibility for international peace. Kant observes that the positions of politicians and leaders should be occupied solely by people (social activists) who prioritise the public good over private interest. Furthermore, according to Kant, all actions taken by politicians and leaders, all their agreements and, particularly, all the contracts they conclude with the representatives of foreign states should be transparent. That is because all the agreements, commitments or contracts that are not publicly available always carry the seed of injustice and may become the trigger for conflict in the future. Kant goes as far as to conclude that all secret undertakings of politicians and state leaders are always lawless. Finally, Kant (2012b) asserts that in their effort to establish a just public order at the national and international level, politicians and state leaders should favour evolutionary over revolutionary change.

The postulate to strive for evolutionary attainment of a just social order combined with an explicit rejection of revolutionary change reappears in the following observation from the *Metaphysics of Morals*:

The attempt to realize this Idea [of justice; Z. K.] should not be made by way of revolution, by a leap, i.e. by the violent overthrow of an already existing [unjust; Z. K.] defective constitution (for there would then be an intervening moment in which any rightful condition would be annihilated). But if it is attempted and carried out by gradual reform in accordance with firm principles, it can lead to continual approximation to the highest political good, perpetual peace. (Kant, 2011a, p. 459)

In *Perpetual Peace*, Kant reaches the conclusion that in the evolutionary formation of a just international order, a key role will be played by republican states. Kant predicted that individual republics would gradually influence other non-republican states – both in the sociocultural and the politico-economic dimension – until the point when they all adopt the republican system. In the mind of Kant, the evolutionary formation of a just international order shall commence when at least one state truly becomes a republic and has enough economic, political and cultural clout to effectively influence other states and to instigate the process of their regime transformation in the same direction (Kant, 2012b, p. 345). Kant notes that this process cannot involve the acquisition (subjugation, occupation, etc.) of other states. Each state has to respect the independence of others and the gradual adoption of the republican system should always occur by peaceful means (Kant, 2012b, p. 356).

Finally, Kant observes that international peace shall be forged with the ultimate goal of creating multiple federations, made up of neighbouring or nearby republics, which would include all nations in the world. Individual federations should strive to conclude just contracts to establish mutual bonds and maintain "perpetually" just relations. Kant finishes his analyses in *Perpetual Peace* by asserting that due to the lasting consequences of the "unsocial sociability" of the human nature, full attainment of a just international peace is impossible. Mankind may only approximate this state – gradually, but with ever greater accuracy (Kant, 2012b, p. 374).

Kantian understanding of social justice as a form of commutative justice

The study of social justice has led to the differentiation between its three fundamental (classical) forms of types. Firstly, we can speak of legal or general justice (*iustitia legalis*), which governs the relationships between an individual and society. This concerns the duty of individual people to respect the rights (claims, demands, expectations, etc.) of their community or group. The civil obligation to pay taxes or undertake military services are examples of such duties. Secondly, justice may be viewed in the context of distribution (*iustitia distributiva*) which governs the relations between individuals and society. In this case, the focus falls on the obligation of the community to honour the commitments made to its members in the areas such as security or access to basic education. Thirdly, justice may be understood as commutative or contractual justice (*iustitia commutativa*) which governs the relationships between individuals in accordance with the principle of equality between the obligations of one party and the entitlements of another. Thus, it concerns legitimate rights that may be enforced in the relationships between individuals. For instance, in the framework of commutative justice, people are mutually obliged to discretion, honesty and sincerity with every lie, slander or rumour constituting a breach of this obligation (Jaroszyński, 1993; Nowak & Cern, 2008; Sutor, 1994).

In the *Metaphysics of Morals*, Kant also distinguishes three types of social justice – i.e. the justice which shall govern both the relationships between citizens in the framework of internal public order and the international relationships between states – as exemplified by the following observation:

A rightful condition is that the relationship of men between each other contains the conditions under which each is able to enjoy his rights, and the formal condition under which this is possible in accordance with the Idea of a will giving laws for everyone, is called public justice. With reference to either the possibility or the actuality or the necessity of possession of objects (the matter of choice) in accordance with laws, public justice can be divided into protective justice (*iustitia tutatrix*), justice in men's acquiring from one another (*iustitia commutativa*) and distributive justice (*iustitia distributiva*). (Kant, 2011a, p. 404)

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The Kantian differentiation between the types of public (or social) justice, although resembling the classical division in terms of nomenclature and the number of identified variants, actually covers only the scope of commutative justice. Therefore, Kant proposes a framework derived from the classical division of social justice and concerning only contractual justice in its classical understanding (Heck, 2004). What are the grounds for this claim?

Firstly, only commutative justice assesses justice in social relationships by reciprocity and the equivalence of the services rendered by the parties, these criteria being irrelevant to the other two forms of social justice. Reciprocity means that the parties agree to maintain a specific mode of conduct in mutual relations and to render to each other a defined scope of services, etc. Meanwhile, equivalence implies that the obligations assumed by all parties govern (determine, limit, etc.) the future conduct of each party equally. As a result, all persons or states that assumed obligations to each other shall enjoy the same amount of external freedom (Höffe, 1991, 1999). Let us note that both criteria are inherent to social justice as understood by Kant, who asserts that the people who establish a just country jointly agree to respect the external freedom, equality and independence of each another. Simultaneously, Kant emphasises that no citizen of a just state may be in any way privileged, which means that the obligations are binding for all citizens equally, and are thus equivalent. Kant reaches similar conclusions when discussing international relations. In this arena, Kant notes that to attain justice in international relations, the states must mutually agree to respect the rights of their own and foreign citizens, to refrain from objectifying any other state, to refrain from forceful interference into the affairs of other nations and to respect the principles of universal hospitality, etc. Furthermore, Kant believes that such international obligations, once assumed, are binding for all states equally, and are thus equivalent.

Secondly, only contractual justice presupposes the moment of mutual performance of the obligations requiring the agents to actually exchange services (Höffe, 1991, 1999). Though never explicitly accentuated, this moment is undeniably present in Kantian analyses of social justice. It becomes manifest upon the consideration that in the mind of Kant, effective enforcement of obligations assumed by the citizens (in the framework of internal public order) or states (in the framework of the international order) requires the existence of an instance (institution) entitled – in the event of any negligence with regard to the obligations on the part of a citizen or a state – to take appropriate measures aimed at "coercing" the citizen or the state in question to compliance (e.g. through punishment). At the national level, such an institution is the public authority (the state), whereas at the international level – a competent court or even an international government. This implies, according to Kant, that a just social order necessitates an actual exchange, made between citizens and states alike, whereby the parties will mutually agree to respect the predefined principles and mutually entitle the relevant instance (institution) to take appropriate measures should the need arise.

Kant's understanding of social justice in the modern debate

Kant's understanding of social justice is a salient reference point for modern discussions on the topic. Notable thinkers in this domain include John Rawls, Robert Nozick and Otfried Höffe. Their accomplishments occupy a central place in the modern reflection on just public order and creatively expand the conclusions reached by Kant. The analyses of all three thinkers focus on social justice at the state level. However, it seems that the notional constructs developed by Rawls, Nozick, and Höffe may be used to establish a vision of a just international order congruent with their sociopolitical thought.

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A Theory of Justice by Rawls is arguably the most important work in the sociopolitical reflection at the turn of the 20th and 21st centuries, which opened the Anglo-Saxon philosophical tradition to continental thought, with particular emphasis on the legacy of Kant (Höffe, 2006, p. 263). According to Rawls, the essence of social justice resides in the act of "bracketing" all human attributes such as gender, skin colour, sexual preferences, political views, wealth, or social status by the public authorities in the course of their various interactions with the governed. Rawls believes that "bracketing" is a prerequisite for a just public order, for only that allows the public authority to treat all of the governed in the same manner. Thus, social justice according to Rawls may be described in terms of fairness of the authorities towards the governed. The main goal of the authorities is to guard the fundamental rights of the governed. The rights are dictated by the hypothetical contract that the governed conclude rationally, in disregard of their views or visions of a good life and in ignorance of their own interests and opportunities (Rawls, 1994, p. 191). Pursuant to this hypothetical contract, all individuals have the right to freely advance their own plan for personal growth. This right is limited only by the notion that this freedom shall not infringe upon the freedom of other individuals as defined by the contract in question. Since the contract reserves the same amount of liberty to all individuals, it should be deemed – according to Rawls – equally beneficial for all members of a community. Nobody loses upon the conclusion of the contract; to the contrary, everybody gains exactly the same – an identical amount of external freedom (Rawls, 1994, p. 146). It may be said that Rawls boils down the entire argumentation for social freedom to the mutual gain of the parties of the hypothetical contract (Polaczuk, 2015, p. 49).

According to Rawls, Kantian overtones are apparent chiefly in the theory of the hypothetical contract. Rawls constructs the idea in the spirit of the so-called Kantian contractualism. Following the example of Kant, Rawls determines that the justest social order necessitates the lack of privilege of any participating individual. In other words, both Rawls and Kant assess the justice of the national or international order by the fairness of public institutions to the governed. Additionally, both thinkers are persuaded that public authority guards the rights of the governed (citizens, states) and has the right to take appropriate measures only if a citizen or a state infringes upon the external freedom of another citizen or state, accordingly. Obviously, the observations of Kant and Rawls show certain differences. For instance, Kant uses the contract, concluded by citizens or states with the view of establishing just relationships, to legitimate the need for public institutions. In contrast, Rawls views the social contract as a tool for defining the mutual obligations of individuals functioning within the same social system. Furthermore, in the mind of Kant, mutual obligations assumed by the citizens of a given country or by states as part of international relations are the consequence of the categorical imperative. Conversely, Rawls believes that mutual obligations of the individuals functioning within the same social order arise from the hypothetical contract they have concluded (Hudzik, 2002, p. 79). Let us note that some modern commentators have assessed that the concept of social justice formulated by Rawls blindly follows the Kantian understanding of justice, as it succumbs to the same illusions. For instance, Alasdair MacIntyre accuses Rawls of repeating Kant's mistakes, the gravest of which is the belief that public authorities which treat the governed with fairness are capable of overcoming different contradictions and conflicts that will emerge in social relationships (Filipowicz, 2007, p. 552).

In his flagship work *Anarchy, State, and Utopia*, Nozick presents the idea of public authority (the state) as the so-called "night-watchman" ("minimal state"). He seems highly critical of

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Rawls' theory, claiming that any proposal to provide public authorities with the competence extending beyond the bare minimum is illegitimate (Nozick, 1999, p. 181). According to Nozick, the function of public authorities should be limited to that of a watchman who ensures the safety of all community members; no other obligations can rationally be justified. Therefore, a system may be deemed just only when its public authorities serve the role of the "night-watchman" and no privilege is granted to any of the governed. In other words, in a just social order as understood by Nozick, institutions of public authority have the right to intervene only if an individual actually infringes upon the rights of the governed. Nozick (1999) argues that in the absence of infringement, public authorities in a just social system must always remain passive (p. 5). Moreover, the only rights of individuals that fall under the protection of public authorities in a just social system are the right to free self-determination, the right to exist, and the right to use the products of one's own economic activity (work) (Nozick, 1999, p. 205).

The Kantian thread in the thought of Nozick is the notion that public authority is a fair (impartial) entity guaranteeing the respect for rights enjoyed by the governed. Although Kant and Nozick share that understanding of public authority (Brighouse, 2007, p. 128), they materially differ with regard to the situations which require its intervention. According to Kant, public authorities are generally authorised to intervene upon the factual violation of the rights of the governed. However, they may also take preventive or educational measures. According to Nozick, a just social order prevents public authorities from engaging in such modes of activity; any attempt at taking preventive or educational measures by public authorities invariably yields an unjust social system.

Höffe challenges the interpretations of justice proposed by Rawls and Nozick. In the case of Rawls, he criticizes the unconvincing argumentation of the claim that just public authorities must treat governed individuals with fairness (impartiality). Additionally, he believes that Rawls fails to identify any factual gain by the individual parties to the hypothetical contract under which they agree to be governed by public authorities (Höffe, 1999). He also takes a critical view of Nozick's understanding of social justice, which he describes as a manifestation of simplistic naivety. According to Höffe, if no institution is authorised to use coercive measures against community members, but the community is nevertheless obliged to ensure the safety of its members, social interactions become an impossibility. To genuinely guarantee the safety of community members, some public authority must be authorised to use coercive measures against the individual shall the need arise. Höffe (1992, 1999) argues that the mutual respect of the rights enjoyed by individual members necessitates public authorities which – whenever any member infringes upon the rights of another – is a real possibility due to the confrontational nature of human beings – are entitled to use appropriate measures of duress (coercion) to restore order in the social relationships in question.

The conclusions reached by Höffe echo the Kantian thought in two respects. Firstly, Höffe follows Kant in justifying the existence of public authorities in a just social system with the confrontational nature of human beings, i.e. their constant inclination to enter into conflict. Kant and Höffe agree that only the existence of public authority minimises the risk of outbreak and gradual escalation of conflicts, which have a destructive impact on any community and violate the rights of its members. Secondly, both Kant and Höffe argue that to attain justice in a community, its members must agree to mutually respect their absolute and inalienable rights, including the right to enforce their external freedom, provided that they do not infringe upon anyone's external freedom in the process.

Needless to say, Rawls, Nozick, and Höffe are not the only authors to delve into the matter of social justice; nor are their analyses the only ones that could reveal some link or convergence with the Kantian notion of justice. However, they appear to be most important philosophers participating in the debate on the perspectives for creating a social order which reconciles the freedom of all its members in a just fashion. Their merit lies in the novel contributions they made to the debate, which has continued in recent decades. Rawls complements the understanding of social justice with the notion of the maximum fairness of social institutions to the governed; Nozick, with the observation that only the public authority bearing the minimum scope of competence may be deemed just, and Höffe, with the assertion that the development of just relations between members of a community is the responsibility of the relevant public institution.

The Kantian understanding of social justice in its practical and political dimensions

Kant's understanding of social justice has practical and political dimensions which are interesting to contemplate in detail.

Firstly, we cannot overlook the fact that some Kantian ideas have come to fruition. International organisations such as the United Nations, the European Union and the European Court of Human Rights, irrespective of their faults and limitations, may be perceived as the embodiment of Kant's vision of institutions created to guard social justice and materially involved in tasks such as the peaceful settlement of social disputes, concern for sustainable growth of individual states and the "promotion" of republican values.

Secondly, Kant's warning of the threat posed by states which have an unjust internal organisation – which Kant understood as a non-republican regime which objectifies the citizens – is invaluable for the design of new practical and political solutions aimed to establish or foster just and peaceful social relations at the national and international level. This implies that the states such as North Korea or Iran should come under particular scrutiny, as their unjust (non-republican) internal organisation poses a real threat for the continuance and the strengthening of just and peaceful international relations. Actions should be taken to transform such states into republics and incorporate them into the federations of other republican states.

Thirdly, we should be sensitive to all the violations of applicable treaties in which the states agreed to uphold a determined mode of conduct or perform specific actions. As aptly noted by Kant, such situations always pose a real risk for the continuance or the future attainment of social justice (Lasoń, 2010). A case in point is the annexation of Crimea by Russia in 2014, which constituted a violation of the agreement made in Budapest two decades earlier, which obliged Russia to respect (and even protect) the territorial integrity of Ukraine in exchange for material benefits.

Fourthly, Kant's analyses provide us a fuller insight into the utopian character of any desire to build a perfectly just world in the future. Kantian accomplishments dispel any potential expectations that an adequate remodelling or ordering of social structures could suffice to create a world of perfect justice. By discussing the "unsocial sociability of men", Kant accurately observes that people will always face conflicts of interest, which may be minimised but can never be eradicated from the realm of social interactions. Consequently, those interactions can never be ordered and shaped in a perfectly just fashion (Kieliszek, 2018a, 2019).

Fifthly, Kant suggests that adequate education of future generations, with particular emphasis on cultivating reliability, honesty, and a peaceful attitude to others, may effectively contribute to the attainment of social justice. In other words, if people wish to gradually approach a just order of the world in the future, it is in their common interest to foster adequate morality in future gen-

erations. Consequently, in the long run, the optimal way to attain and uphold social justice at the national and international level is not through political agreements, which generally demonstrate short-lived effectiveness, but through the systematic moral elevation of future generations to a sufficient level (Kieliszek, 2018b, 2020).

Originality

The article deals with theoretically and politically relevant concept of 'social justice', developed by I. Kant. It was shown that a) Kant considered justice as the basis of proper social relations for individual states, as well as in terms of international relations; b) Kant believed that the republic is the only justified system of government; c) according to Kant, justice in international relations could be based only on the principles of federal association of different states; d) the concept of 'social justice' by Kant can be identified as a form of negotiated justice. In addition, the Kant's concept of justice was compared with the studies of contemporary authors, such as John Rawls, Robert Nozick, and Otfried Höffe, pointing out the similarities and differences.

Conclusions

The reflections above suffice to assert that the Kantian understanding of social justice primarily involves the following observations: 1. under a relevant contract, interested parties institute a public authority, i.e. a republican state (at the level of citizen-to-citizen relations) or a federal institution endowed with judicial or executive powers (in the international arena); 2. the institution of public authority (a republican state, a federal court or government) remains fair (impartial) in dealings with the governed; 3. the public authority has the right to intervene only in the circumstances of threat to the external freedom, equality and independence of the governed individuals; 4. the public authority is responsible only for guaranteeing just relations between individuals and the enforcement of their contracts.

Furthermore, Kantian understanding of justice falls within the scope of the classical notion of contractual justice and remains present in the modern debates on justice, as exemplified by the thought of Rawls, Nozick and Höffe. Finally, the Kantian understanding of social justice remains topical and worthy of consideration during the design and the development of current and future solutions for a just public order, both at the national and international level.

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ПОТЕНЦІАЛ КАНТІВСЬКОГО ПОНЯТТЯ СОЦІАЛЬНОЇ СПРАВЕДЛИВОСТІ

Мета статті – показати, як погляди Канта присутні у сучасних дискусіях щодо соціальної справедливості; окреслити практичний та політичний потенціал, що містяться в його розумінні справедливої державної системи та міжнародного правосуддя. Реалізація мети передбачає: а) прояснення позиції Канта щодо справедливої державної системи та справедливих відносин між державами; б) пов'язування його розуміння соціальної справедливості з трьома основними моделями соціальної справедливості, встановленими у філософській традиції: правовою, розподільчою та договірною; в) пояснення способу відображення кантівського розуміння соціальної справедливості у сучасних інтерпретаціях справедливої державної системи та у міжнародних відносинах. **Наукова новизна.** У статті представлена теоретико-концептуальна й практико-політична актуальність поняття соціальної справедливості, розробленого І. Кантом. Було показано, що: а) Кант вважав справедливість основою всіх правильних соціальних відносин, як на рівні окремих держав, так і в сфері міжнародних зв'язків; б) на думку Канта, єдиним справедливим державним устроєм є республіка; в) за Кантом, справедливість в області міжнародних відносин вимагає, щоб вони ґрунтувалися на принципах федеративного об'єднання окремих держав; г) розроблене Кантом поняття соціальної справедливості може бути ідентифіковане як форма класично зрозумілої договірної справедливості. Крім того, кантівське поняття справедливості було співвіднесене з працями сучасних авторів: Джон Ролз (англ. John Rawls), Роберт Нозік (англ. Robert Nozick) й Отфрід Гьоффе (нім. Otfried Höffe), – було показано в них тотожні та відмінні елементи. **Висновки.** Кантове розуміння соціальної справедливості містить такі моменти: а) відповідно до певного договору зацікавлені сторони запроваджують державний орган, тобто республіканську державу або федеральну установу, наділену судовими або виконавчими повноваженнями; б) інститут публічної

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влади залишається справедливим у відносинах з керованими; в) державна влада має право втручатися лише в обставинах загрози свободі, рівності та незалежності керованих осіб; д) державна влада відповідає лише за гарантування справедливих відносин між особами та виконання їхніх контрактів. Правомірність кваліфікації Кантового розуміння справедливості як договірної ілюструється думками Ролза, Нозіка та Гьоффе.

Ключові слова: Імануїл Кант; справедливість; політична система; республіка; міжнародні відносини; федерація; справедливе впорядкування міжнародних відносин у майбутньому

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ПОТЕНЦИАЛ КАНТОВСКОГО ПОНЯТИЯ СОЦИАЛЬНОЙ СПРАВЕДЛИВОСТИ

Цель статьи – показать, как взгляды Канта присутствуют в современных дискуссиях о социальной справедливости, определить их практический и политический потенциал, содержащийся в его понимании справедливой государственной системы и международного правосудия. Реализация цели предполагает: а) прояснение позиции Канта относительно справедливой государственной системы и справедливых отношений между государствами; б) увязывание его понимания социальной справедливости с тремя основными моделями социальной справедливости, установленными в философской традиции: правовой, распределительной и договорной; в) объяснение способа и отображения кантовского понимания социальной справедливости в определенных современных интерпретациях справедливой государственной системы и в международных отношениях. **Научная новизна.** В статье представлена теоретико-концептуальная и практико-политическая актуальность понятия социальной справедливости, разработанного И. Кантом. Было показано, что: а) Кант считал справедливость основой всех правильных социальных отношений, как на уровне отдельных государств, так и в сфере международных связей; б) по мнению Канта, единственным справедливым государственным устройством является республика; в) согласно Канту, справедливость в области международных отношений требует, чтобы они основывались на принципах федеративного объединения отдельных государств; г) Кантом разработано понятие социальной справедливости, которое может быть идентифицировано как форма классически понимаемой договорной справедливости. Кроме того, кантовское понятие справедливости было соотнесено с трудами современных авторов: Джон Ролз (англ. John Rawls), Нозик (англ. Robert Nozick) и Отфрид Гьоффе (нем. Otfried Höffe), – были показаны в них тождественные и отличительные элементы. **Выводы.** Кантовое понимание социальной справедливости включает такие моменты: а) согласно соответствующему договору заинтересованные стороны вводят государственный орган, то есть республиканское государство или федеральное учреждение, наделенное судебными или исполнительными полномочиями; б) институт публичной власти остается справедливым в отношениях с управляемыми; в) государственная власть имеет право вмешиваться только в обстоятельствах угрозы свободе, равенству и независимости управляемых лиц; д) государственная власть отвечает только за обеспечение справедливых отношений между лицами и за выполнение их контрактов. Правомерность квалификации понимания Кантом справедливости как договорной иллюстрируется мыслями Ролза, Нозика и Гьоффе.

Ключевые слова: Иммануил Кант; справедливость; политическая система; республика; международные отношения; федерация; справедливое регулирование международных отношений в будущем

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V. S. BLIKHAR^{1*}, I. M. ZHAROVSKA^{2*}^{1*}Lviv State University of Internal Affairs (Lviv, Ukraine), e-mail blikharv@ukr.net, ORCID 0000-0001-7545-9009^{2*}Lviv Polytechnic National University (Lviv, Ukraine), e-mail irazhar@ukr.net, ORCID 0000-0003-3821-8120**ANTHROPOLOGICAL SPHERE OF HUMAN EXISTENCE:
RESTRICTIONS ON HUMAN RIGHTS DURING PANDEMIC THREATS**

Purpose. The article is aimed to study the anthropological, socio-philosophical and philosophical-legal dimensions of the ontological sphere of human life within the discourse of restricting human rights during pandemic threats. To do this, one should solve a number of tasks, among which are the following: 1) to explore the anthropological and praxeological understanding of fear as a primary component of human existence in a pandemic, which prevents people from changing their lives for the better and healthier, having fun and happiness; 2) to put a focus on the habituation of fear as a two-dimensional (short-term and long-term) adaptation to risks and threats from pandemics; 3) to reflect the anthropological features of changes in human life experience under the influence of the COVID-19 pandemic in the discourse of human rights and public health measures. **Theoretical basis.** Today, international guiding principles on human rights response to global natural threats have been updated. However, there are still no specific legal recommendations (both at the international and national levels) concerning measures on human rights protection during outbreaks of various infectious diseases. However, the influence of unexpected global challenges (especially COVID-19 and not just that) causes a change in the anthropological component of society and the state, so it requires immediate comprehensive research. **Originality.** It was substantiated a systematic approach to the implementation of modern healthcare policy towards the recognition of human life as the highest value, increasing the level of psychological preparedness for pandemic challenges and approximation of statutory provisions of human rights protection to modern challenges and threats to the health of the individual, society and state. The study of anthropological, socio-philosophical and philosophical-legal dimensions of human existence in the discourse of pandemic threats made it possible to reveal the profound influence of fear on human life, social justice and, consequently, identify the moral and legal dependence of the development level of society and the state on the level of axiological and anthropological concept of human dignity. **Conclusions.** Based on the study of statistical reports, international analysis and the use of personal authorial methods, the following can be stated: the methods of combating the modern pandemic have directly affected everyone on national and international level. Their influence is significant because it changes the rules of coexistence and life of people in all spheres. However, the influence on the consciousness and other intentions of the individual has mostly temporally insignificant limits.

Keywords: fear; death; pandemic; COVID-19; anthropological sphere; human existence; human rights; civil society; state; philosophy of law

Introduction

The essence of man is manifested in subjective intentions. Their formation is influenced by both anthropological and external factors that cause challenges for the anthropological sphere of human existence. One of the most striking and massive challenges of our time is the COVID-19 pandemic. A pandemic is the spread of a new disease worldwide. The World Health Organization (WHO) defines COVID-19 as an infectious disease caused by the last of the discovered viruses of the coronavirus family SARS-CoV-2, since before the outbreak of infection in Wuhan (China) back in December 2019 nobody knew about a new virus and the disease it causes. However, in general, the Covid-19 pandemic is not the world's first threat to public or even world health. Throughout human history, diseases have killed more people than natural disasters, earthquakes, volcanoes, or even wars combined. Infectious diseases in historical content have caused and continue to cause chaos in society and the world at large. Today, existing infectious diseases are occurring at an unprecedented rate, as according to the

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WHO (2020a) the world has seen several outbreaks of diseases and epidemics caused by more than 20 infectious agents over the past decade.

In 2011, the World Health Organization (2011) warned, "the world is ill-prepared for a severe pandemic or for any similarly global, sustained and threatening public health emergency". However, we have to acknowledge that under the existing circumstances improvement in the public health system has not yet taken place. Despite the systemic nature of global threats in historical terms, the COVID-19 pandemic has become a challenge that the modern generation and the individual face for the first time. Current health systems are vulnerable to the SARS-CoV-2 pandemic. The social (collective) and existential spheres of human existence did not have a proper preventive mechanism as well. Thus, it can be stated that the COVID-19 pandemic is the defining global health crisis of our time and the greatest problem facing humanity since World War II. That is why this social challenge transformed all spheres of human life in 2020.

The methodological basis was a set of philosophical, general and special scientific methods of various scientific fields, including jurisprudence, political science, sociology, psychology and others. The main methods are the method of free associations, which was used to establish the influence of individual experience on the stereotypical perception of human fears and questionnaire method. According to the developed author's questionnaires, 180 citizens of Ukraine were interviewed in order to find out the public's attitude to the measures taken by the authorities to counter the COVID-19 pandemic. Some materials were used from the authors' previous methodological tools, including a survey on fear of death conducted in September 2018 and 2019 before the pandemic; they became the starting point for a comparative analysis of their change in the face of a global threat.

In the context of studying the negative effects of misinformation, confusion and public fears, as well as the government's misconduct as a factor causing intolerance and discrimination, some researchers, including Alicia Ely Yamin and Roojin Habibi (2020), Jonathan Cohen (2020), Leonard Rubenstein and Matthew DeCamp (2020), and others emphasized the need for the state to respect and ensure human rights during pandemic threats. For example, Sebastian F. Winter and Stefan F. Winter (2020) in their study propose to focus exclusively on the concept of human dignity in overcoming the threats and challenges of a pandemic (p. 210). Audrey Le Bret (2020, p. 1) notes that, in general, under international human rights law, states may restrict the realization of most human rights if necessary to protect the rights of others or collective interests. Instead, the exceptional circumstances caused by the global COVID-19 pandemic lead to greater human rights restrictions, both in scope and in duration, than usual.

Despite the fact that there is already a lot of scientific research on the scientific problem declared in the article, there are still gaps in the study of the anthropological sphere of human life during pandemic threats, as one has not studied the influence of existential factors on the transformed reality, has not focused on the types and levels of fears of people, and has not analyzed the aspects of human rights restrictions. This is what determined the originality and relevance of the proposed article.

Purpose

The article is aimed to study the anthropological, socio-philosophical and philosophical-legal dimensions of the ontological sphere of human life within the discourse of restricting human rights during pandemic threats. To do this, one should solve a number of tasks, among which are the following: 1) to explore the anthropological and praxeological understanding of fear as a

primary component of human existence in a pandemic, which prevents people from changing their lives for the better and healthier, having fun and happiness; 2) to put a focus on the habituation of fear as a two-dimensional (short-term and long-term) adaptation to risks and threats from pandemics; 3) to reflect the anthropological features of changes in human life experience under the influence of the COVID-19 pandemic in the discourse of human rights and public health measures.

Statement of basic materials

The foundations of international human rights law oblige states to adhere to a two-dimensional attitude: first, to respect and protect human rights, and second, to ensure them. However, the texts of the European Court of Human Rights state that part of the principles of the Convention should guarantee rights that are not theoretical or illusory, but, on the contrary, practical and effective rights. Undoubtedly, human rights are basic and universal in their ontological and anthropological content, because in their praxeological projection they form basic social values and are an anthropological component of determining human dignity. The current global emergency challenges associated with COVID-19 have exacerbated groups of people who are socially vulnerable to this type of threats, and this applies to not only journalists, academic staff, teachers, health workers, etc. Moreover, the threatening situation with the pandemic of the XXI century not only testified to the scale of human rights violations, but also exacerbated the existing economic, moral, religious and social inequality in society, which affected people's psychological unpreparedness for infectious pandemics of this kind and led to panic fears. And in this state a person is not able to develop.

Fear as a primary component of human existence in a pandemic

Fear is an important component of human existence. It affects a man, his behavior, internal determinants, consciousness and worldview. Fear acts as the antipode of the established attributes of human activity. Its role has a dual manifestation: as a destructive anthropological component, as it has an indefinite, illogical, even mythological nature, but on the other hand, is a manifestation of the existential measure, which protects a man from the turbulence of life, may be the representation of signs of wisdom, deliberateness and experience of man. According to M. Movchan's (2018) successful definition, fear is rather a state of uncertainty in the reliability of one's own life positions, caused by a fictional or real threat to human life and well-being, as if guaranteeing, for a short period of time, "protection" of an individual (p. 219).

Using the method of personal conversation, we managed to distinguish the species classification of fear caused by COVID-19, namely fear of negative human experiences, fear of infecting others, fear of declining living standards, fear of uncertainty, fear of disease and fear of death. Note that the main fears are the last three. Fear of death, according to the author's questionnaire, is almost twice as high (85 %) than other types of fears (in particular, fear of uncertainty – 47 %; fear of disease – 54 %), caused by the threat of a modern pandemic.

We explain this primarily by two factors: first, the existential desire for immortality, which in connection with the inevitability of death, the public consciousness explains through the religious norms of soul immortality or through the continuation of genetics in future generations; secondly, the lack of absolute experience compared to other types of fear that a person has already experienced directly or indirectly in relation to other existential values, things and events. Death contains the meta-anthropological mystery of existence, so it is impossible to

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justify anthropological life, because not only personal but also mental life experience is absent, given that many people tend to get horrible realities out of their heads, rather than trying to solve them. "This is especially true when it comes to a terrible event from which no one can escape – death" (author's transl.) (Solomon, Greenberg, & Pyszczynski, 2015). This fear, as Simon Critchley (2020) aptly describes this state, is at the primary level of the organization of all living things: "The thought of dying alone with a respiratory sickness is horrifying. The social structures, habits and ways of life we took for granted are dissolving. Other people are possible sources of contagion, and so are we. We advance masked and keep our distance".

Thanatic anxiety is inherent in all people; it is their inner intention that reaches the primary layers of human consciousness. However, this fear is actualized as a personally significant phenomenon in a direct casual situation or under indirect social influence. According to the results of the author's survey, it is possible to indicate the following trend of intensity of fear of death. Older people have practical stability in fear of death, and the pandemic has exacerbated it at an insignificant level. Instead, the group of people aged 30 to 50, which we tentatively called the average, show a significant oscillation amplitude in time and space retrospect, where fear increased in June 2019 by 1.5 points from the maximum – 5, but in September 2020 reached almost primary indicators. In the younger group (20 – 29 years), the amplitude increased slightly and is practically at the pre-Covid level of stereotyping. This necessitates the analysis of such a phenomenon as habituation to fear.

Habitation of fear

Adaptation (habituation) to fear is inherent in all species and groups, under any stimuli (in our case, the stimulus is a pandemic fear), which includes a gradual decrease in the response as a result of ongoing or repeated stimulation under normal conditions. Previous stimuli, namely, information about the course and spread of the disease, collective behavior and governmental means of influencing the behavior of society, are not personally acceptable with the continuation of temporal factors. A man understands that he is forced to continue living in a pandemic, and therefore accepts the social challenge and adapts it in his own mind.

Habituation is also caused by the development of knowledge in the field of biology and medicine. To better understand the virus, the WHO has coordinated research protocols used in more than 40 countries ("5 Reasons", 2020). Expanding knowledge about the virus, its nature, mode of transmission, regularity of medical services, availability of regulatory medical treatment protocols, extensive analysis of the course (according to official world data, most people infected with COVID-19 experience mild or moderate symptoms and are able to recover with maintenance therapy) – all this creates a habituation of pandemic fear.

Adaptation of the pandemic today cannot be sensory-adaptive, as there are no actual means of avoiding infection. However, pandemic fears as the center of personality behavior lose the sharpness of experience; the value-semantic core is gradually transformed by other conceptual programs. Most people distance themselves from the problem. It is also our human ontological substance. As William Breitbart rightly points out, death anxiety breaks through when our efforts to adapt to, minimize or deny death fail us, particularly at moments of loss, the death of those close to us, or when we are confronted with the limitations of life such as when we are diagnosed with a life threatening illness like cancer. Death is the ultimate limitation (Breitbart, 2017, p. 509). As a result, fear is transformed into avoidance and denial as a common form of psychological protection. In this way, the feeling of faith in one's own inviolability, uniqueness,

invulnerability or belief in one's own destiny, meta-anthropological existence, protection of higher powers, etc. is activated.

Features of changes in life experience caused by COVID-19: human rights VS measures to protect public health

Life experience has a variable-evolutionary characteristic, as it is transformed under the influence of intra-personal and external factors. Regarding the life experience during the COVID-19 pandemic, it can be stated that the key role was played by public authorities, which in accordance with international standards and norms implemented recommendations to combat the threat to public health. According to foreign researchers, despite the unknown threats of this virus, "we need to rely on classical public health measures to curb the epidemic of this respiratory disease" (Wilder-Smith & Freedman, 2020, p. 1). According to WHO (2020e) regulations, "case identification, isolation, testing and care, contact tracing and quarantine are important elements of a comprehensive strategy for anti-epidemic measures and localization of infection foci".

According to these national regulations for the quarantine period it is prohibited to be without appropriate protective means in public transport, buildings and structures, places of mass gathering; to be on the streets without identity documents; to leave self-isolation places arbitrarily; to travel in a group of more than two persons, except for the cases of business need and accompaniment of children; to visit parks, squares, recreation areas, parklands and coastal areas; to visit educational institutions; to hold mass events; to work for eating establishments; to carry out regular and irregular transportation of passengers, etc. Thus, almost all areas of social communication were subject to restrictions.

Let us focus on the basic human rights, which are recognized as a necessary element of the functioning of civilized peoples and which have been violated as a result of measures to counter the spread of the pandemic. The restriction of rights covered almost all functions of human life. In this scientific work, we will consider the main ones.

Restrictions on political and public life. Such measures included restrictions on the right to peaceful assembly, mass events, in accordance with Art. 20 of the Universal Declaration of Human Rights. In the context of this pandemic, measures are considered mass, if accompanied by large crowds of people at the venue within a certain time, which may contribute to a more intense spread of COVID-19, as well as create an additional burden on the health care system. The outbreak found to date has been seen mainly in clusters of patients infected through close contact, in the family, or at individual events, characterized by crowd. Therefore, the restriction of this right is motivated and situationally justified.

Peaceful gatherings and other events can be cultural, religious, recreational, sports, political in nature. The restriction of the latter among them directly relates to the political sphere of community life, as it makes it impossible to carry out democratic forms of manifestation of human thought. Political activity is not only a political human right, but also a means of fighting for one's own identity, personal values and reflects the freedom of thought of the individual. This restriction provides a wide opportunity for public authorities to prevent oppositional social movements, in a broad sense – to usurp state power, which destroys not only the foundations of a democratic state, but also the primary human right to self-expression, free and comprehensive development of personality (Delaneville, 2020).

The implementation of various forms of democracy is also challenged. One of them, in fact the most vulnerable, is the holding of elections. The main purpose of the election process is to

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ensure reliable election results. Confidence is achieved through a technically well-conducted electoral process, broad participation and results that give legitimacy to the elected officials. However, depending on the extent of the disruption caused by COVID-19, the organization of elections can be very difficult or even impossible.

There is a threat to public health at all stages of the election process. Society is looking for the optimal alternative. In particular, the use of technical means of distancing is the optimal means of ensuring the right to vote. At some stages of the election process, they are life-saving. We consider positive the practice of Iceland, which recognized the possibility of electronic registration of the recommended list of referrals for the presidential election by applying to the National Register of Iceland (Dómsmálaráðuneytið, 2020). However, in general, suffrage has been violated in many states. From February to April 2020, elections and referendums were postponed in more than seventy countries (International IDEA, 2020), including Brazil, South Africa, Sri Lanka and the United Kingdom, Austria, Serbia, Romania and Chile. Global Overview of COVID-19 Impact on Elections shows that in Europe alone, 25 countries have postponed different types of elections.

Restrictions on religious life. Practical considerations and recommendations for religious leaders and denominations in the context of the COVID-19 pandemic, issued by WHO (2020d) on April 7, 2020, call for conducting ceremonies and rituals as needed and possible remotely/virtually instead of large-scale events; to hold cult, educational or public events with the personal presence of the participants, subject to a comprehensive risk assessment, as well as compliance with the requirements of the central and local health authorities (Kollár, 2020, p. 252). Such restrictions are explained by the nature of religious traditions, which provide for close contact of citizens: joint stay in temples, joint meals, and other similar actions. American scientists have presented a study in which using the example of religious practices in Arkansas found the potential for high rates of SARS-CoV-2 spread, ranging from 38 % to 78 % (James et al., 2020).

In 2020, Ramadan fell upon the period from the end of April to the end of May, i.e. the celebration took place in the context of the continuation of the COVID-19 pandemic. Interim recommendations issued by the WHO (2020c) included physical distancing, closure of mosques, control of mass events, and other restrictions on travels. This greatly influenced holding of secular and religious events, which play an important role in this religious holiday. These restrictions also applied to Christians, as one of the brightest Christian holidays, The Resurrection of Christ, also fell upon the first wave of the virus spread. Religious gatherings were recognized as the main place of spread of the virus, and this led to a conflicting relationship between believers and secular authorities.

Judicial practice demonstrates the possibility of violation of human rights to freedom of religion. For example, representatives of the Kansas Baptist community challenged the Executive Order of Local Governor L. Kelly, which banned all mass gatherings of ten or more people in confined or enclosed spaces at the same time, including in churches, and other religious services, while providing exceptions for 26 types of social events. The court ordered to change the rules that allowed church communities to gather for personal worship, subject to a 6-foot distance (In the United States District Court for the District of Kansas, 2020). In the state of Tennessee, the rules were also changed only after the appeal to allow members of the religious community to gather in their own cars in the church parking lot (United States District Court Eastern District of Tennessee at Chattanooga, 2020).

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Restrictions on social life. The pandemic has stopped social communication in real life, practically implementing it in the online sphere, as modernized technologies help people in times of social backwardness. The governments of most countries have taken unprecedented measures due to the normative rule of "staying at home", i.e. self-isolation (except for Belarus, Sweden and Japan). In some places, the WHO and some countries (China) use the term "blocking" (Stawicki et al., 2020).

Such a measure deprives the right to be outside the place of stay (residence), except for personal needs, such as buying food and medicine, urgent needs, work, in some countries – sports. Self-isolation causes the inability to see loved ones, loss of rights,

Loss of usual routine, and reduced social and physical contact with others

were frequently shown to cause boredom, frustration, and a sense of iso-

lation from the rest of the world, which was distressing to participants.

This frustration was exacerbated by not being able to take part in usual

day-to-day activities, such as shopping for basic necessities, etc. (Brooks

et al., 2020, p. 916)

Such a tool involves convergence with the activity form of human activity, i.e. his ability to be the cause of changes in life. The problem here is the reasonableness of the measures taken by the state and their compliance with real threats. Forced self-isolation should be distinguished from such a measure as quarantine. Quarantine, in essence, involves the isolation or restriction of mobility of people who came from other countries or suffered from this infectious disease. In this scenario, infected with COVID-19 are isolated from uninfected individuals, and this isolation usually occurs in a hospital. Using quarantine, we can prevent the disease from spreading from person to person to break the transmission chain. Researchers point to the benefits of quarantine: the isolation of individuals in the group of reported cases will avoid a significant number of uncontrollable diseases and deaths (Wilder-Smith & Freedman, 2020).

Restrictions on educational life. The right to education is a constitutional human right. The pandemic posed a real threat to the realization of this right by both school age and older people, as all educational institutions at different levels received severe quarantine restrictions on the actual educational process. The most important measures for preparation, readiness and response in connection with COVID-19 (interim recommendations) provide that decisions on closure, partial closure or reopening of educational institutions should be made based on the risk assessment and taking into account the need to continue the educational process and the health interests of students, teachers, staff and the local population and should help prevent a new outbreak of COVID-19 at the local level (WHO, 2020b).

Fernando M. Reimers and Andreas Schleicher published the Framework to Guide and Education Response to the Covid-19 Pandemic of 2020, stating that social distancing has also affected education at all levels and will continue to do so for a long time, given the impossibility of in-house communication between students and teachers within the educational institutions of the appropriate level of education. Therefore, such restrictive measures are likely to have a

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negative influence on the possibility of learning within social distancing. For example, studies of learning losses in the United States have shown that during the summer holidays, students lose at least one month of the school year, and the loss of skills and theoretical knowledge in mathematics is greater than the loss of the humanities. In addition, there are greater losses among students from low-income families (Reimers & Schleicher, 2020).

Originality

The article substantiates systematic approach to the implementation of modern health policy towards the recognition of human life as the highest value, increasing the level of psychological preparedness for pandemic challenges and approximation of legal provisions of human rights protection to modern challenges and threats to the health of the individual, society and states. The study of anthropological, socio-philosophical and philosophical-legal dimensions of human existence in the discourse of pandemic threats revealed the profound influence of fear on human life, social justice and, consequently, determined the moral and legal dependence of society and the state on the level of axiological-anthropological concept of human dignity.

Conclusions

Throughout the history of its development, humanity has developed a number of norms that are useful and acceptable in a given situation and that are appropriate to apply for the preservation of human civilization. In view of this, it is necessary to rely on generally accepted health measures to contain the COVID-19 pandemic. The main purpose of such measures is to prevent the spread of the disease from person to person by separating people to break the chain of infection. Isolation and quarantine, social distance and community containment are the tools that have proven its efficiency.

In general, the problem of social dissonance is not that states take measures to preserve public health, but the reasonableness and proportionality of their application in each case. However, if in the aspect of national legal reality the problem can be solved, then in the philosophical aspect the dispute passes to the dialectical category of absolute and relative, so it is difficult to find absolute truth here.

Based on the study of statistical reports, international analysis and the use of personal authoring methods, a number of conclusions can be drawn. The ways to combat the pandemic have directly affected everyone living on planet Earth. The influence of these methods is significant because it changes the rules of coexistence and life of people in all areas. However, the influence on consciousness and other intentions of the individual has a temporally insignificant limit. According to authoritative international experts,

Under normal circumstances, there is no reason to expect that personality would change over such a short period of time. Given the extraordinary nature of the coronavirus pandemic, and the drastic measures that have been taken to control its spread, however, personality may be reactive to these rapidly changing events. (Sutin et al, 2020)

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In general, the emergence of psychological resilience and adaptability to this global challenge can be observed. The level of pandemic fears among respondents compared to April 2020 decreased by 31 %. Thus, society is able to change, man is endowed with the ability to overcome the dogmatism of views and transform consciousness and experience, but such a change is not significant and usually returns to the previous "coordinate point", sometimes slightly modernizing social reality.

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АНТРОПОЛОГІЧНА СФЕРА ЛЮДСЬКОГО БУТТЯ: ОБМЕЖЕННЯ ПРАВ ЛЮДИНИ ПІД ЧАС ПАНДЕМІЧНИХ ЗАГРОЗ

Мета статті полягає у дослідженні антропологічного, соціально-філософського та філософсько-правового вимірів онтологічної сфери людського життя у межах дискурсу обмеження прав людини під час пандемічних загроз. Для цього передбачено розв'язати низку завдань, з-поміж яких необхідно виокремити такі: 1) дослідити антрополого-праксеологічне розуміння страху як первинного компонента людського буття в умовах пандемії, що заважає людині змінювати життя на краще та оздоровлюватися, отримуючи насолоду й щастя; 2) акцентувати на габітуації страху як двовимірного (короткотривалого та довготривалого) звикання до ризиків і загроз з боку пандемії; 3) відобразити антропологічні особливості змін життєвого досвіду людини під впливом пандемії COVID-19 в дискурсі прав людини та заходів захисту здоров'я населення. **Теоретичний базис.** Сьогодні актуалізовано міжнародні керівні принципи, що стосуються правозахисної реакції на глобальні природні загрози. Проте все ще відсутні конкретні правові рекомендації (як на міжнародному, так і на національному рівнях) щодо заходів захисту прав людини під час спалаху різних видів інфекційної хвороби. Усе-таки вплив несподіваних глобальних викликів (передусім COVID-19 і не лише) зумовлює зміну антропологічної складової суспільства та держави, тому потребує негайного комплексного наукового дослідження. **Наукова новизна.** Обґрунтовано систематичний підхід до імплементації сучасної політики охорони здоров'я у бік визнання життя людини найвищою цінністю, підвищення рівня психологічної готовності до пандемічних викликів і наближення нормативно-законодавчих положень захисту прав людини до сучасних викликів та загроз, що стосуються здоров'я окремої особи, суспільства й держави. Дослідження антропологічного, соціально-філософського та філософсько-правового вимірів людського буття у дискурсі загроз пандемії дозволило виявити глибинний вплив страху на життєдіяльність людини, соціальну справедливість і, як наслідок, з'ясувати морально-правову залежність рівня розвитку суспільства та держави від рівня визнання аксіологічно-антропологічної концепції людської гідності. **Висновки.** На підставі вивчення статистичних звітів, міжнародного аналізу та застосування особистих авторських методів можна стверджувати таке: способи боротьби із сучасною пандемією зачепили безпосередньо кожну людину в національному та міжнародному масштабах. Їхній вплив має суттєвий характер, оскільки змінює правила співжиття і життєдіяльність людей у всіх сферах. Проте вплив на свідомість та інші інтенції особистості має здебільшого темпорально незначні межі.

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

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АНТРОПОЛОГИЧЕСКАЯ СФЕРА ЧЕЛОВЕЧЕСКОГО БЫТИЯ: ОГРАНИЧЕНИЕ ПРАВ ЧЕЛОВЕКА ПРИ ПАНДЕМИЧЕСКИХ УГРОЗАХ

Цель статьи заключается в исследовании антропологического, социально-философского и философско-правового измерений онтологической сферы человеческой жизни в рамках дискурса ограничения прав человека во время пандемических угроз. Для этого предлагается решить несколько задач, среди которых необходимо выделить следующие: 1) исследовать антрополого-праксиологическое понимание страха как первичного компонента человеческого бытия в условиях пандемии, что мешает человеку менять жизнь к лучшему и излечиваться, принимать наслаждение и счастье; 2) акцентировать на габитуации страха как двумерного (кратковременного и длительного) привыкания к рискам и угрозам со стороны пандемий; 3) отразить антропологические особенности изменений жизненного опыта человека под влиянием пандемии COVID-19 в дискурсе прав человека и мер защиты здоровья населения. **Теоретический базис.** Сегодня актуализированы международные руководящие принципы, касающиеся правозащитной реакции на глобальные природные угрозы. Однако все еще отсутствуют конкретные правовые рекомендации (как на международном, так и на национальном уровнях) о мерах защиты прав человека во время вспышки различных видов инфекционной болезни. Все-таки влияние неожиданных глобальных вызовов (прежде всего COVID-19 и не только) обуславливает изменение антропологической составляющей общества и государства, поэтому требует немедленного комплексного научного исследования. **Научная новизна.** Обоснован систематический подход к имплементации современной политики здравоохранения в сторону признания жизни человека высшей ценностью, повышение уровня психологической готовности к пандемическим вызовам и приближения нормативно-законодательных положений защиты прав человека к современным вызовам и угрозам, касающихся здоровья отдельной личности, общества и государства. Исследование антропологического, социально-философского и философско-правового измерений человеческого бытия в дискурсе угроз пандемий позволило выявить глубинное влияние страха на жизнедеятельность человека, социальной справедливости и, как следствие, выяснить морально-правовую зависимость уровня развития общества и государства от уровня признания аксиологическо-антропологической концепции человеческого достоинства. **Выводы.** На основании изучения статистических отчетов, международного анализа и применения личных авторских методов можно утверждать следующее: способы борьбы с современной пандемией затронули непосредственно каждого человека в национальном и международном масштабах. Их влияние имеет существенный характер, поскольку меняет правила общежития и жизнедеятельность людей во всех сферах. Однако влияние на сознание и другие интенции личности имеет преимущественно темпорально незначительные черты.

Ключевые слова: страх; смерть; пандемия; COVID-19; антропологическая сфера; человеческое бытие; права человека; гражданское общество; государство; философия права

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UDC 130.2+172V. V. HAVRYLENKO^{1*}^{1*}Sumy State University (Sumy, Ukraine), e-mail Viktoriavangogh@gmail.com, ORCID 0000-0002-5892-3129**HUMAN AS A CARRIER OF THE WORLDVIEW: INDIVIDUAL AND COLLECTIVE DIMENSIONS**

Purpose. The purpose of the study is to outline the links between individual and collective dimensions of the human worldview. This purpose requires solving two tasks: to update philosophical ideas formed by reflection on human and community worldview; to identify and generalize the relationship of singular and general in the context of the problem of human worldview. **Theoretical basis.** The study is based on philosophical reflections about manifestations of singular and general worldviews. Such reflections appeared in European philosophy quite a long time ago (Dilthey, Rickert, Jaspers). Ukrainian and foreign philosophical discourse considers both measures of the worldview. And a role of the carrier of worldview plays either human or society. We can see that in researches of S. Krymskyi, I. Nadolny, V. Popov, N. Rozhanska, V. Tabachkovskyi, V. Shynkaruk, V. Poythress, D. Rousseau, D. Billingham, C. Gianolla and others. However the links between individual and collective dimensions of worldview are not clearly outlined. It is possible to note the research of V. Popov who focuses on the problem of socio-collective and individual dimensions of worldview. But the scientist focuses more on the use of the concept of worldview in these two meanings. Human as a social being interacts with worldviews of other individuals. That is why we can speak of two dimensions of the worldview function: individual and collective. This problem became topical due to acuteness of the links between human and society in modern life. **Originality.** The author outlined key links between individual and collective dimensions of human worldview functioning. The study identified a role of human as a carrier of the worldview in formation of collective worldview. **Conclusions.** Human as a worldview carrier plays a key role in formation of collective worldview. In philosophical discourse thoughts about links between individual and collective worldviews are different and sometimes conflicting. We have a discussion problem of uniformity and diversity of collective worldview. Collective worldview is showed as a circulation of different ideas and views of individuals. But collective worldview is showed as a whole system of individual views too. Collective worldview manifests as integrated phenomenon because it is based on common worldviews of individuals. At the same time the human is influenced by collective worldview in particularly as a past generation heritage.

Keywords: human; individual worldview; collective worldview; world perception; world attitude; world understanding

Introduction

In the modern scientific and information space, the concept of "worldview", which is included in a variety of contexts, is increasingly appearing. Scientific discourse often involves consideration of the worldview in the context of the study of psychological, ethnopsychological, ethnological, environmental, anthropological, sociological problems. The concept of human community (as a collective worldview carrier) is now often hidden behind toponyms. Hence the appearance of such phrases as the American worldview, European worldview, Ukrainian worldview, African worldview and others. In fact, there is a specific meaning behind such word usage: the worldview of Americans, Europeans, Ukrainians, etc. That is, the worldview does not exist out of man (or human community). A worldview is a product of consciousness associated with a human carrier. This does not exclude the possibility of studying the imprints of former worldviews, engraved in the samples of spiritual culture – philosophy or art. Any manifestation of the spiritual life of man in one way or another relates to the worldview. At the same time, the understanding of the phenomenon of worldview as a specific characteristic of the human essence relies on philosophy. The problem of worldview is compli-

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cated by the fact that it functions in two dimensions: individual and collective. However, in both cases, the measure of worldview is a person.

Modern scientists consider the worldview as a specific quality of man that distinguishes him from other living beings. Moreover, both aspects of the problem are covered: a person appears as a bearer of an individual worldview, and as a bearer of his link in the general, collective worldview. Among the current considerations that cover the problem of man and community (team) as carriers of worldview, in the Ukrainian context there are notable works of V. Artyukh, V. Didenko, V. Zablotskyi and S. Krymskyi, A. Liovochkina, I. Nadolnyi, V. Popov, N. Rozhanska, O. Savytska, L. Spivak, V. Tabachkovskyi, V. Shynkaruk. In the world discourse, the worldview of man in the individual and collective dimensions is a problem of the researches by Vern S. Poythress, David Rousseau, Julie Billingham, Cristiano Gianolla. But often the relationship between the individual and collective dimensions is focused rather indirectly, although this issue is of great interest in today's socially active world. Therefore, there is a need to update the ideas that reveal these relationships.

Purpose

Given the above, the purpose of the article is to outline the links between individual and collective dimensions of the human worldview. This purpose requires solving two tasks: to update philosophical ideas formed by reflection on human and community worldview; to identify and generalize the relationship of singular and general in the context of the problem of human worldview.

Statement of basic materials

In the historical and philosophical sense, the purposeful separation of the worldview concept appears quite late – in the works of the thinkers of classical German philosophy. These, of course, were only the beginnings of interpretation of the phenomenon. According to V. Artyukh (2011), it was I. Kant who first used the term "Weltanschauung", which means "worldview" or "world outlook". V. Popov emphasizes that today the authorship of the term is attributed to other representatives of German philosophical thought – F. Schelling, F. Schleiermacher, A. von Humboldt. And yet the critical reflection on this leaves no doubt that the term "Weltanschauung" first appeared in Kant's "Critique of Judgment" (Popov, 2016, p. 83). And the above philosophers used this concept in their works aimed at studying the peculiarities of the worldview. In particular, the philosopher of romanticism F. Schleiermacher also paid attention to this problem. According to V. Artyukh, the new term quickly moved to perception within the sphere of reason. Thus, G. W. F. Hegel uses the concept of "theoretical worldview", and F. W. J. Schelling – "scientific worldview" (Artyukh, 2011, p. 24).

The phenomenon of worldview acquired a meaningful understanding in the concept of W. Dilthey, who pointed out its close connection with philosophy, in turn, considering its essence in terms of position in the spiritual world. In "The Essence of Philosophy" (published in 1907), W. Dilthey points to its significance, first of all, as the doctrine of worldview in its numerous expressions and interpretations. Already at that time the philosopher noticed the essential feature of the human worldview – its ability to spread from the individual to the general. According to the philosopher's concept, the earth is full of intertwining numerous forms of individual life views, artistic manifestations of worldview, religious dogmas and philosophical formulas, each of which competes for existence and affirmation (Dilthey, 2011, p. 77). In this way, indi-

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vidual views, ideas or manifestations of worldview are a kind of human contribution to the substantially heterogeneous cycle of worldviews.

Worldview, according to W. Dilthey, includes a combination of such components as "life experience", "picture of the world" and derived from their relationship "life ideal". And the very concept of "worldview" is applied to spiritual education, which includes world cognition, ideal, setting the rules and higher purpose (Dilthey, 2011, p. 78). According to Dilthey's concept, the worldview comes in three types (and functions in the following forms): philosophical, religious, poetic. And all these forms are interacting: thus, the tendency to move to a philosophical worldview is inherent in the soul tendency to give strength and coherence to their own actions (Dilthey, 2011, p. 80). Thus, the philosophical worldview requires a person to focus on individual thoughts and ideas and achieve universal thinking.

Dilthey theorizes around the forms of worldview, without revealing the question of its origin. Instead, in O. Spengler's thoughts we find attempts to deduce the origin of this characteristically human ability. The philosopher deduces the emergence of worldview, as a phenomenon of human consciousness, from the awareness of mortality. It is the understanding of one's own mortality and the fear of death, according to Spengler, that gave birth to love, family, nation, and, in general, the history of mankind. In a global sense, the general worldview of mankind includes numerous ideas (guilt, punishment, requital in the other world, new life on the other side of the world) related to the awareness of mortality (Spengler, 1998, p. 19). Thus, the worldview is a specifically human formation that distinguishes man from animals. In turn, since the worldview is generated by the awareness of death, the very understanding of mortality is primary and fundamental for man.

It seems doubtless that the individual worldview has an impact on the general worldview of the community. However, according to H. Rickert, the importance of man as a carrier of worldview is not unconditional. To understand the essence and genesis of the worldview, the philosopher emphasizes the need to take into account the empirical path of each individual and his role in world progress (Rickert, 1998). According to Rickert, the worldviews of ordinary people arise from personal experience, grow with the carriers and perish with them. Such worldviews are isolated by the consciousness of one person and cannot influence other worldviews. Instead, the worldviews of historically significant thinkers are based on the awareness of the connection to the past. The ordinary person is not always the carrier of an original worldview, because the fear of death can force him to "hide in someone else's system, like in a shell" (transl. by V. H.) (Rickert, 1998, p. 406). Rickert's worldview is figuratively represented by analogy with the house that a man builds for himself. The construction of such a "house", from the window of which the individual will "look" at the world, is nothing but an important need. The fundamental requirement for this "construction" is strong principles, without which the construction is impossible. That is, the person himself is the creator of his own worldview (based on his own or others' principles).

Nowadays, Rickert's idea of inequality of worldviews is recognized as correct. In particular, Cristiano Gianolla (2019) argues that not all worldviews are significant in the context of human history: "History registers the worldview of the winner and ignores the worldview that are marginalized or destroyed". In this way, the worldviews of those who are at the top of society play an important role in historical progress. In general, the scientist defines the worldview as a universal property of man and community. In his understanding, the worldview is a combination of ideas, beliefs, impressions, experiences and traditions through which the subject understands the

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world and responds to it. Herewith, the subject (carrier) of the worldview can be an individual or a group of people. Collective worldviews are becoming increasingly important in terms of modern understanding of the world. Thus, Gianolla emphasizes that Western worldviews advocate collective efforts aimed to strengthen scientific knowledge and to reduce non-scientific ones. That is, the collective role of worldview in the study of the world is largely positivist.

K. Jaspers sought to define the essence and mechanisms of the worldview rather than its origin in his thorough work "Psychology of Worldviews" (1918). The philosopher gives the following definition of the concept: "Weltanschauung ist nicht bloß ein Wissen, sondern sie manifestiert sich in Wertungen, in der Rangordnung der Werte" (Karl Jaspers. *Psychologie der Weltanschauungen*. Berlin, 1919). Considering the multiplicity of worldviews, K. Jaspers (2009) notes that when we talk about them, we mean ideas, in the subjective manifestation – the experience, effort, way of thinking, and in the objective one – the objectively formed world (p. 13). Thus, Jaspers sees in the worldview of man a tool for influencing his life path. By extrapolating the problem of individual and collective dimension of worldview to Jaspers' reflections, we can consider subjective experiences and human reasoning as manifestations of individual worldview, and objective ideas of the objective world as manifestations of collective worldview.

Actually, V. Popov focuses his attention on the problem of socio-collective and individual dimensions of the concept of "worldview". The philosopher emphasizes:

Despite a certain metaphoricity, a vague meaning of the concept of "worldview", it is intuitively understood by the philosophical community as something individual, intimate, inherent only in a certain person. At the same time, people in our time of global information technology form their beliefs and values on the basis of existing social patterns.

(transl. by V. H.) (Popov & Popova, 2019, p. 118)

If the first part of the judgment can be argued, because the reasoning around the worldview always somehow affects both its aspects (as a characteristic of the individual and the community), the second thesis of the philosopher is acutely relevant. Popov takes the position of a clear division of worldviews into two types. Thus, the first type includes the worldview as a social scheme of beliefs and values derived from collective experience, and the second type – the worldview as an internal activity of man, which creates a world of his own beliefs and orientations (Popov & Popova, 2019, p. 119).

It should be noted that in the Ukrainian research area, from the beginning of interest in the problem of worldview, there was developed an aspect of its collective manifestation. In such studies, the carrier of the worldview is a larger or smaller community – local groups, people, nation. This can be already seen in the works by I. Nechuy-Levytsky, who has the most probable primacy of the use of the concept of "worldview" and the first attempts to reveal it (in 1876). He reduces the understanding of the Ukrainian worldview to the analysis of the mythology of the Ukrainian people. For Nechuy-Levytsky, to comprehend the worldview of Ukrainians meant to comprehend the "basis, purpose and form" of ancient mythology. It is through myths and beliefs

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that he seeks to reveal the thoughts, worldview, world outlook, and hopes of the ancient Ukrainian (Nechuy-Levytsky, 1992, p. 4). We can say that Nechuy-Levytsky moves deductively, trying to comprehend the worldview of the abstract Ukrainian through the collective mythological worldview of the people. T. Rylsky soon also turned to the consideration of the people's worldview. His observations, published in 1888, were based on the analysis of life and daily routine of a local group of Ukrainians – residents of several villages – and on the understanding of the specifics of religious beliefs and folklore texts (Rylsky, 1888, p. 267). Again, the scientist uses the life of a group of people, based on a generalized worldview, as material to comprehend the worldview of a Ukrainian man.

As we can see, in the Ukrainian context, the worldview of a group (community) or even the people was of greater interest than the worldview of a particular person or a person in general. This is enshrined in the emerged terms "national worldview", "people's worldview" in scientific usage. D. Chyzhevskiy and I. Mirchuk were the first ones to address the systematic study of the national aspect of the worldview phenomenon. D. Chyzhevskiy (2005) uses the phrase "folk worldview", considering it as an integral part of the "folk character". The philosopher states: "Folk worldview is a nationally determined position of the people to the world and life. It is manifested in what these people love in the world, what they avoid in life, what they value most in a person, what they treat negatively, etc." (transl. by V. H.) (Chyzhevskiy, 2005, p. 14)

D. Chyzhevskiy emphasizes the dynamism of the process of creation and formation of the worldview of a certain folk under the influence of foreign cultures and internal changes. And according to this, the "folk worldview" is a combination of "superhistorical" and historical elements. At the same time, the elements determined historically change more easily than those caused by the internal "mental structure" of the nation. However, the philosopher takes into account the fundamental role of individual worldviews in creating a collective, general worldview of the community. In this regard, Chyzhevskiy emphasizes the heterogeneity of the collective (folk) worldview, which reflects the differences of psychological types of people, different social strata and even local – "tribal" – differences. This, according to D. Chyzhevskiy, determines the complexity of the description of the national character, in which certain worldviews depend on this diversity.

One of the most important works is I. Mirchuk's (1942) reflections "Worldview of the Ukrainian people. An Attempt of Characterization", where he tries to establish the idea of the influence of the collective worldview on philosophizing as a manifestation of human thinking. Mirchuk insists on the importance of distinguishing national elements in the philosophy of each nation. The worldview is so important that philosophy, according to Mirchuk (1942), cannot be non-national and be perceived as the product of an independent unit, detached from the community. On the contrary, the affiliation of a person-creator to a certain nation will inevitably be reflected in his work (Mirchuk, 1942, p. 227). Mirchuk generally adheres to V. Dilthey's point of view on the interpretation of philosophy as a science of worldview, and therefore considers the connection between the problems of national worldview and national philosophy to be deeply essential. In trying to characterize the worldview of Ukrainians, Mirchuk turns to the analysis of national values and ideals, and therefore, he chooses these categories as the most important components of the phenomenon of worldview. Continuing the consideration of the issue raised by Mirchuk, N. Rozhanska (2015) clarifies in her reflections that the worldview of a person or a people is an image of the world, and "the nature of worldview is determined by experience (in relation to the national worldview, by experience of the whole nation)" (transl. by V. H.) (p. 26).

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In this way, the scientist perceives the worldview as a universal phenomenon, applicable to the individual and to the people as a social organism.

During the same period, Ukrainian philosophers and scholars in the diaspora M. Shlemkevych and O. Kulchytskyi relied on the achievements of Western, mostly German philosophy, referring to W. Wundt, W. Dilthey, K. Jaspers and others. This makes it possible to perceive the worldview more broadly and integrated into the European context. Certain ideas about the actual worldview of man in the individual dimension are set out in the work "The Essence of Philosophy" (1926) by M. Shlemkevych (1981). The thinker uses the ideas of the German philosopher W. Wundt, according to which the purpose of philosophy is "to combine some of our knowledge into one common view of the world and life, which would meet the requirements of reason and the needs of the heart" (transl. by V. H.) (Shlemkevych, 1981, p. 104). Thus, philosophy synthesizes the worldview of man from disparate knowledge and views of the world. Schlemkevych recognizes the fundamentality of the individual in the worldview: he emphasizes Wundt's vision of philosophy as inseparable from the worldview (and philosophy is always based on individual thinking). Moreover, according to W. Wundt, metaphysics is precisely "an attempt to acquire a worldview that would connect the components of a single knowledge" (transl. by V. H.) (Shlemkevych, 1981, p. 105).

O. Kulchytskyi (1981) in his work "Introduction to Problems of the Essence of Philosophy" tries to reveal the essence of worldview and world picture. The scientist's reasoning presents the idea of the influence of the human psyche (individual) on the formation of worldview and world picture. Thus, the worldview means "the totality of the subject meanings perceived by our worldview, as the sum of our 'pictorial' (visual) knowledge about the world" (Kulchytskyi, 1981, p. 28). In general, the worldview is a "kind of clarification", the interpretation of the world by man. It also presupposes a holistic coverage of the purpose, meaning and structure of the world as a whole that contains everything and is the plane of human action and cognition (Kulchytskyi, 1981, p. 29). At the same time, Kulchytskyi is actively developing the problem of the collective dimension of worldview in his studies. To do this, he uses the concept of "national psyche". In particular, the philosopher develops the idea of the determinism of human worldview by its origin, geographical living conditions and the influence of natural factors.

It should be noted that the Ukrainian philosophers and researchers (including diasporas) of the late XIX – early XX century in their works consider not only the worldview and character of the people, but also the "soul of the people", "spirit of the people", "national type" or "national psyche", "folk temperament", etc. M. Kolotylo (2017) interprets such studies of the people's spirit or soul as a study of mindset and mentality. At the same time, considerations about the people's soul, spirit or character have no clear boundaries and often cover issues of worldview. This indicates, first of all, the inadequacy of the terminological apparatus, the vague delineation of the boundaries of the concept of worldview. Therefore, considerations of national character are often considerations of the collective dimension of the worldview. Such are, for example, the thoughts of N. Grygoriyiv. The philosopher interprets the temperament of the individual and the people broadly. He includes in the concept not only spiritual, but also biological and psychological properties (based on his own knowledge of behavioral theory as well): "The character of a people is the properties that peculiar if not to all of its members, then at least to the most. This is what all persons of one nation have in common" (transl. by V. H.) (Grygoriyiv, 1941, p. 3). This vision of collective nature is somewhat opposed to the understanding of the collective worldview as a whirlpool of different individual worldviews.

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Grygoriyiv, on the other hand, sees the collective nature as a concentration of common features of individuals. Yet it concerns both physical and mental traits.

Thus, the temperament of the people is the common properties of individuals. In addition, in the matter of collective nature N. Grygoriyiv acts as a supporter of the idea of geographical determinism (which is largely a tribute to the then scientific trends). Thus, the philosopher argues that the main thing in the formation of folk customs is the specifics of the place of residence. And among other factors there are "work, movement, activity, both physical and mental" (Grygoriyiv, 1941, p. 7). Consequently, temperament may differ depending on the layer (due to the difference in the work performed). According to Grygoriyiv's ideas, one of the ways to study the temperament of the people (and to study the worldview) is to generalize the common, typical of its representatives, because the nature of individuals and is the nature of the whole nation. "The sum of properties" is the people's temperament" (transl. by V. H.) (Grygoriyiv, 1941, p. 12). If we paraphrase Grygoriyiv's judgment about temperament as follows: "The worldview of individuals constitutes the worldview of the people", we will notice how universal it is for understanding both the folk temperament and worldview, character, type, and so on.

It is significant that Grygoriyiv's idea of a collective worldview as a concentration of common features of the worldviews of individuals is still relevant today. Thus, we find a similar understanding in the thoughts of David Rousseau and Julie Billingham (2018). First of all, we note that scientists emphasize the comprehensiveness of the worldview. They claim: "The scope of worldviews covers all the domains of experience, decision-making and action and cover all the kinds of information we might have about the nature of the world and our place in the scheme of things" (Rousseau & Billingham, 2018, p. 3).

Typical characteristics of the worldview in general are individuality and dynamism: constant mobility, change and development due to the integration of new and new knowledge and experience. However, despite this individuality, worldviews may be common to community members. Or it may not be holistic worldviews that are common, but certain portions of them. In this way, the collective worldview consists of common individual worldviews or significant portions of worldview. Such generalized worldviews constitute a paradigm (Rousseau & Billingham, 2018, p. 4). In general, the understanding of the worldview in the reasoning of Rousseau and Billingham (2018) is human-centered: the worldview appears as a personal philosophy of man (p. 4). At the same time, it is not absolutely unique for an individual. This explains the possibility of creating paradigms (collective worldview).

In modern scientific discourse, the problem of worldview in the collective dimension (worldview of the national community) is at the intersection of philosophy and ethnic psychology and is related to a number of ethnopsychological problems. For example, A. Liovochkina (2002) argues that "Ethnic mentality is a holistic system of images, ideas, values and semantic formations, and 'unique rules of life' that stimulates and regulates the most appropriate in these cultural and natural conditions type of behaviour" (transl. by V. H.) (p. 48). As you can see, this interpretation is about values and ideas that are part of the mentality, but also the worldview. It turns out that in the collective dimension, people's worldviews (their ideas and values) are formed into a holistic system, creating an ethnic mentality. Similarly, worldview in its collective dimension (as the worldview of a people or a nation) becomes a specific basis of mentality.

In their ethnopsychological studies, modern researchers O. Savytska and L. Spivak generally identify worldview and mentality. In this context, a purely collective dimension of worldview is

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considered, because, as researchers note, "Mentality (synonym for worldview) is an integrative characteristic of a community of people with a certain culture, which allows to describe the uniqueness of these people's vision of the world and to explain the specifics of their response to it" (transl. by V. H.) (Spivak & Savytska, 2011, p. 63). That is, the collective worldview integrates group-specific features into a single holistic response to the world.

Scientific progress on the problem of worldview, as a result, leads to a balance of individual and collective dimensions of worldview. Thus, the worldview is seen as a phenomenon of human consciousness and as a phenomenon of collective consciousness (that of group, people, nation). V. Didenko and V. Tabachkovskiy (2002) interpret the worldview as a person's self-determination about his place in the world and relationships with it. In a broader sense, the scientists define it as follows: "Worldview is a spiritual and practical formation, based on the ratio of existing and imaginary, desirable, appropriate, synthesis of experience, evaluation of knowledge and beliefs, focused on ideals" (transl. by V. H.) (p. 569).

This understanding of the individual worldview of man resonates with Dilthey's idea about the "ideal of life" as a component of the worldview, which in this case is perceived as its driving force and goal. The scientists emphasize the multiplicity of meanings of the term "worldview", which can affect the form of human (individual) and society (collective) consciousness, the form and method of the world perception and so on. In connection with the discovery of worldview in practical human activity V. Didenko and V. Tabachkovskiy (2002) define it as follows: "Worldview is a system of principles, knowledge, ideals, values, hopes, beliefs, views on the meaning and purpose of life, which determine the activities of the individual or social group and are organically included in human actions and norms of behaviour" (transl. by V. H.) (p. 569). Worldview has a multilevel structure, consisting of such links as vision of the world (based on principles), world attitude (based on life experience), world understanding (based on knowledge), world outlook (based on purpose), world perception (based on values) (Didenko & Tabachkovskiy, 2002, p. 569).

As can be seen from such structuring of worldview levels, all the links are presented in a certain hierarchy and can be applied both to the person as the carrier of the worldview, and to the collective as the carrier of the generalized worldview. In this system, we see that one of the links – world understanding – is based by the scientists on knowledge. However, it is expedient and logical to include ideas in this link. After all, not only knowledge, but also ideas (as responses to the problems inaccessible to knowledge and rational understanding) are ways to understand the world. Thus, we have the following chain of sequence of formation of worldview components: I see – I feel – I understand – I contemplate – I perceive the world and life and evaluate them. Thus, the most general and voluminous component is the principles necessary for a certain vision of the world, and the top component that requires passing the previous levels are the values (happiness, love, goodness, beauty, justice, truth and others). If we give this sequence a logical continuation in terms of expressing the worldview in spiritual culture, it will look like this: I see – I feel – I understand – I contemplate – I perceive – I express in general my perception / understanding of life and the world and my ideas about them. Such spiritual expression in the forms of culture reveals, makes visible and accessible for detection specific features of vision of the world, world attitude, world understanding and world outlook.

If the ideas considered above revolved more around the worldview in its collective dimension or around the worldview universality, then we briefly outline its human-centred understanding. Thus, V. Shynkaruk conceives the worldview as:

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A set of generalized ideas about reality, beliefs and ideals that reflect, reveal and determine a certain practical and theoretical attitude of man to the world, his way of perceiving, understanding and evaluating the surrounding reality and himself as a concrete historical subject of cognition and practice. (transl. by V. H.) (Shynkaruk, 1986, p. 462)

In addition, it was Shynkaruk who first substantiated the crucial importance of such ethical categories as faith, hope and love for a person's worldview. In this regard, O. Farion (2015) emphasizes: "Transcendental feelings 'faith', 'hope' and 'love', according to V. Shynkaruk, are decisive for the human worldview and world transformation. As philosophical and ideological categories, they were for the first time conceptually substantiated by him" (p. 32). Like Shynkaruk, the modern Ukrainian philosopher S. Krymskyi considers the worldview of man to be the driving force of choosing a way of life, and the choice of a person's own image, destiny and role ("meeting with oneself") relies on spirituality. Nadolny also comprehends worldview through the prism of man as a carrier. According to the philosopher, the worldview can be considered in several aspects, namely: as a methodological intention through which a person forms his attitude to reality; as a basis for the establishment of man in the spiritual, practical and other spheres of activity; as a way of interpreting human existence and a form of assimilation and interpretation of knowledge and values of the surrounding world (Nadolny, 2015, p. 51). Herewith, the structural core of the worldview is considered the beliefs, i.e. a set of views and ideas of the individual, formed under the influence of knowledge, social experience, etc. According to the scientist, the worldview can be perceived in a broad and narrow sense. A broad view of the worldview involves the inclusion in the essence of the concept of a set of different views of the world, such as ethical, aesthetic, religious, economic, social ones, etc. In a narrow sense, the worldview means a philosophical vision of the world (Bazaluk & Balinchenko, 2020). Thus, I. Nadolny outlines the worldview as an intention through which a person's attitude to the world and his interpretation of the world is formed. This judgment echoes the arguments of the American philosopher Vern S. Poythress, who argues that the worldview of man does not reflect the world, but only shapes the attitude to it. It follows that, a person's worldview is deeply subjective and individual. According to Poythress (2019), "We can distinguish the world from human views about the world, that is worldviews. We can distinguish events in the world from human views about the events" (p. 35).

Thus, a person with his worldview revolves around the sphere of subjective perception. While the world is objective, unmoving and independent of human opinion about it. At the same time, the worldview for Poythress means a person's point of view that contains answers to global ontological questions. However, such subjectivity of the worldview does not fix it on one person, on one specific carrier. After all, the philosopher outlines the worldview as a phenomenon long in time. Thus, the worldview can cover more than one generation of people, i.e. it has a vertical collective manifestation (passed down from generation to generation, and not only functions in the community of contemporaries). It is because of this, according to Poythress (2019), a person's worldview may contain answers that he himself did not find, but received from past genera-

tions (p. 37). In this way, we see that man is not only attached with his worldview to creating of the collective worldview, but also forms his own vision of the world, using the accumulated experience of past generations.

Originality

The author outlined key links between individual and collective dimensions of human worldview functioning. The study identified a role of human as a carrier of the worldview in formation of collective worldview.

Conclusions

A review of ideas related to understanding the worldview of man as an individual or collective phenomenon shows that this problem is diverse and complex. Wilhelm Dilthey started to interpret the general (hence collective) worldview as a whirlpool of various individual views and ideas. In this case, each person with an individual product of his own thinking joins the creation of this plurality of worldviews. The problem is that Heinrich Rickert's opinion on the influence of a significant independent worldview on a less independent one, and therefore on the selectivity of the influence of the worldview in general, also seems valid. This is the influence that everyone faces in everyday life (especially in our time of developed information technology, mechanisms for manipulating the thinking of others, etc.). Today, Cristiano Gianolla considers the exceptional influence of worldviews-winners on the historical progress. In this context, according to the philosopher, on the margins there are ordinary, lost worldviews. However, the current desire for the highest tolerance for man forces us to recognize such a vision true in view of only the most important historical events. After all, the worldviews of individuals (even ordinary ones) are hardly lost without a trace: in addition to historical progress, there are such conservative manifestations of the collective worldview as the traditional culture of the community (group, ethnic group, people). Gianolla himself emphasizes that in today's world, which revolves around the problem of man, the importance of all worldviews (both individual and collective) is undeniable. The philosopher manifests this, emphasizing the importance in modern interaction of "ecological thinking", which leads to a dialogue between different worldviews (Gianolla, 2019). Taking into account the studies of Ukrainian philosophers, we can conclude that there is a tendency to derive a collective worldview (folk, national) from a set of common worldviews of individuals. Because of this, the collective worldview appears as a heterogeneous but holistic formation. Yet, the individual is also ideologically attached to the collective worldview of his community (people or nation). Thus, following I. Mirchuk, the collective worldview environment forms a specific vision of the world. Therefore, a person (and especially a philosopher) cannot be detached from the worldview of his people, and therefore can be best perceived only by it.

The worldview of an individual in the creation of a collective vision of the world plays a decisive role. According to N. Grygoriyiv's vision, the collective worldview (the worldview of the people) is not a whirlpool of different ideas and views, but a concentrate of common features of individual worldviews. A. Liovochkina, O. Savytska and L. Spivak mean the same thing, outlining the collective worldview as a holistic system in which the common features of the worldviews of individuals are integrated. Such a vision presupposes a collective worldview as a horizontal phenomenon (concentration of common views of community members). But there is also a collective worldview in the vertical manifestation: as the influence of the worldview of past generations on the worldview of descendants, which is justified by Vern Poythress. Active

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interrelations and mutual influences of individual and collective worldviews force to recognize as its carriers both the individual and the community. This is what V. Didenko and V. Tabachkovskiy do, claiming that the worldview of a person and the worldview of a group have the same components and characteristics. Thus, a person as a carrier of the worldview in any case with his individual vision of the world joins the formation of the general worldview of the community. In the modern dimension, the question of the strength of the influence of individual worldviews on the state of affairs is problematic. Indicative of this is the emergence of such a social phenomenon as thought leadership. Having actualized the problem of interrelations between individual and collective dimension of the human worldview, prospects of the further researches consist in definition of the power of individual worldview influence on the collective worldview.

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ЛЮДИНА ЯК НОСІЙ СВІТОГЛЯДУ: ІНДИВІДУАЛЬНИЙ ТА КОЛЕКТИВНИЙ ВИМІРИ

Мета. Метою статті є окреслення взаємозв'язків між індивідуальним та колективним вимірами світогляду людини. Реалізація цієї мети передбачає розв'язання таких завдань: актуалізація філософських ідей, сформованих обмірковуванням людини та спільноти як носіїв світогляду; виявлення та узагальнення співвідношення одиничне-загальне у контексті проблеми світогляду людини. **Теоретичний базис.** Підґрунтям дослідження послугували міркування філософів, що стосуються проявів одиничного і колективного світоглядів. А такі міркування набули свого вираження в європейській філософії (Дільтей, Ріккерт, Ясперс) доволі давно. Як в українському, так і в зарубіжному філософському дискурсі розглядаються обидва виміри світогляду, а роль носія світогляду покладається і на індивіда, і на суспільство. Це простежується у дослідженнях С. Кримського, І. Надольного, В. Попова, Н. Рожанської, В. Табачковського, В. Шинкарука, В. Пойтресса, Д. Руссо, Д. Біллінгем, К. Джаноли й інших. Однак взаємозв'язки індивідуального та колективного вимірів світогляду чітко не окреслені. Можна відзначити дослідження В. Попова, у якому філософ зосереджується на проблемі соціально-колективного та індивідуального вимірів світогляду, хоча акцентує увагу на вжитку самого поняття "світогляд" у цих значеннях. Оскільки людина є соціальною істотою, її світогляд взаємодіє зі світоглядами інших індивідів. У такий спосіб ми можемо говорити про два виміри його функціонування: індивідуальний та колективний. Ця проблема набуває актуальності через гостроту співвідношення людина-соціум у сучасному бутті. **Наукова новизна.** Автором окреслено базові взаємозв'язки між індивідуальним та колективним вимірами функціонування світогляду людини. Визначено місце людини як носія світогляду у формуванні загального, колективного бачення світу. **Висновки.** Людина як носій світогляду посідає центральне місце у формуванні колективного світогляду. У філософському дискурсі міркування щодо взаємозв'язків індивідуального і колективного вимірів світогляду неоднотайні. Дискусійним досі є питання однорідності загального світогляду, що постає то як круговерть різних ідей і поглядів окремих осіб, то як цілісна система спільних світоглядів. Колективний світогляд може бути представлений як інтегроване явище, адже він базується на поєднанні спільних світоглядів окремих індивідів. Водночас і людина піддається впливу колективного світогляду, зокрема, як спадку минулих поколінь.

Ключові слова: людина; індивідуальний світогляд; колективний світогляд; світосприйняття; світовідчуття; світорозуміння

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ЧЕЛОВЕК КАК НОСИТЕЛЬ МИРОВОЗЗРЕНИЯ: ИНДИВИДУАЛЬНОЕ И КОЛЛЕКТИВНОЕ ИЗМЕРЕНИЯ

Цель. Целью статьи является определение взаимосвязей между индивидуальным и коллективным измерениями мировоззрения человека. Реализация этой цели предполагает решение следующих задач: актуализация философских идей, сформированных обдумыванием человека и общества как носителей мировоззрения; выявление и обобщение соотношения единичное-общее в контексте проблемы мировоззрения человека. **Теоретический базис.** Основой исследования послужили соображения философов, касающиеся проявлений единичного и общего мировоззрения. А такие рассуждения получили свое выражение в европейской фило-

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софии (Дильтей, Риккерт, Ясперс) достаточно давно. Как в украинском, так и в зарубежном философском дискурсе рассматриваются оба измерения мировоззрения, а роль носителя мировоззрения возлагается и на индивида, и на общество. Это прослеживается в исследованиях С. Крымского, И. Надольного, В. Попова, Н. Рожанской, В. Табачковского, В. Шинкарука, В. Пойтресса, Д. Руссо, Д. Биллингем, К. Джанолы и других. Однако взаимосвязи индивидуального и коллективного измерений мировоззрения четко не очерчены. Можно отметить исследование В. Попова, в котором философ сосредоточивается на проблеме социально-коллективного и индивидуального измерений мировоззрения, хотя акцентирует внимание на употреблении самого понятия "мировоззрение" в этих значениях. Поскольку человек является социальным существом, его мировоззрение взаимодействует с мировоззрениями других индивидов. Таким образом, мы можем говорить о двух измерениях его функционирования: индивидуальном и коллективном. Эта проблема приобретает актуальность в связи с остротой соотношения человек-социум в современном бытии. **Научная новизна.** Автором обозначены базовые взаимосвязи между индивидуальным и коллективным измерениями функционирования мировоззрения человека. Определено место человека как носителя мировоззрения в формировании общего, коллективного видения мира. **Выводы.** Человек как носитель мировоззрения занимает центральное место в формировании коллективного мировоззрения. В философском дискурсе соображения о взаимосвязях индивидуального и коллективного измерений мировоззрения неединодушны. Дискуссионным до сих пор является вопрос однородности общего мировоззрения, которое воспринимается либо как круговорот различных идей и взглядов отдельных лиц, либо как целостная система общих мировоззрений. Коллективное мировоззрение может быть представлено как интегрированное явление. Ведь оно базируется на сочетании общих мировоззрений отдельных индивидов. В то же время и человек подвергается воздействию коллективного мировоззрения, в частности как наследства прошлых поколений.

Ключевые слова: человек; индивидуальное мировоззрение; коллективное мировоззрение; мировосприятие; мироощущение; миропонимание

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UDC 116:316.3+572.028I. M. HOIAN^{1*}, V. P. BUDZ^{2*}^{1*}Vasyl Stefanyk Precarpathian National University (Ivano-Frankivsk, Ukraine), e-mail ihor.hoian@pnu.edu.ua, ORCID 0000-0003-2548-0488^{2*}Ivan Franko National University of Lviv (Lviv, Ukraine), e-mail budzwołodymyr@gmail.com, ORCID 0000-0002-9245-7571**ANTHROPOLOGICAL AND AXIOLOGICAL DIMENSIONS OF SOCIAL EXPECTATIONS AND THEIR INFLUENCE ON SOCIETY'S SELF-ORGANIZATION**

Purpose. The paper aimed at analyzing the anthropological and axiological dimensions of human social expectations in the aspect of the self-organization processes of social phenomena and revealing their essence. **Theoretical basis.** The research is based on the synergetic paradigm, the theory of shared intentionality as well as the concept of hidden influence on the processes of socialization, synchronization of social influence on moral decisions, benefits of the cooperative learning, interpretation of social expectations as epistemological norms and standards, and the concept of social support. **Originality.** Social expectations are considered in a synergistic relationship to their anthropological and axiological nature. The anthropological dimension of social expectations based on human nature as a mortal and rational being is outlined. The paper highlights the axiological dimension of social expectations on the ground of the need for socialization and imitation of systems of material and spiritual values in the group. The *concept of stereotype and the thanatology of social expectations* is substantiated. It is proved that the stereotype of social expectations is dependent on its axiological dimension, and the thanatology of social expectations is dependent on its anthropological dimension, which is based on human mortality. It has been studied out that the stereotypical and thanatological nature of social expectations significantly influences the processes of social self-organization. **Conclusions.** The social expectations of a person are oriented mainly toward the anthropological dimension of values since by nature a human is a mortal being. Human social expectations are mainly related to life, health, and safety showing the priority of the thanatological nature of social expectations and their futuristic content. Social expectations are also oriented towards social values. The latter is related to the collective rational nature of a person who is prone to social imitation, which affects the stereotypical nature of social expectations. Any social expectation is an axiological one. It is an expectation of material and spiritual values. The axiological dimension of social expectations has a stereotypical nature since it is linked to the specificity of collective socialization and coexistence. The anthropological dimension of social expectations has a thanatological character and is based on human nature as a mortal and at the same time rational being forming own rationality in the group. The concept of stereotypical and thanatological social expectations is promising for further scientific exploration as its methodological basis.

Keywords: social expectations; axiological dimension of social expectations; anthropological dimension of social expectations; stereotype of social expectations; the thanatology of social expectations; public self-organization; values

Introduction

The theme of human social expectations is relevant in the context of modern complex socio-political processes in the world and in Ukraine. Any human activity is based on social expectations, which are the basis for social self-organization. Therefore, social expectations are the foundation of self-organization in various social processes. Hence, the theoretical consideration in the essence of social expectations is a topical issue and an important contribution to the theory of social self-organization and building of social relations.

Consideration of the problem of social expectations will allow conducting a comprehensive analysis of the motivation of human activity and investigating the specifics of self-organization of social relations at the anthropological and axiological levels. The problem of social expectations has a systemic and interdisciplinary character. Its development will contribute to the

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creation of a basis for methodological influence on the consideration of a problem of social expectations in the field of psychology, sociology, political science, pedagogy, philosophy of education. Also, the study of this topic will create a basis for the formation of interdisciplinary scientific provisions on the essence of social expectations.

Analysis of the scientific literature on the problem of social expectations in its various dimensions provides grounds for expressing the following considerations. Social expectations are a fundamental principle of social interaction. They are based on values and ideals as the main factors of social interactions. But the anthropological and axiological aspects in the problem of social expectations are still insufficiently studied. Hence, the vital task of the article is to reveal the specifics and patterns in the formation and functioning of social expectations as a basis for the self-organization of social relations.

Purpose

Human social expectations are the basis of the self-organization of various types of social processes. However, axiological and anthropological dimensions of social expectations as the foundations of social self-organization often go unheeded by researchers. Therefore, the main objective of our article is to study the features of the relationship between anthropological and axiological aspects of social expectations, which are prerequisites for social self-organization.

In the study we raise the problem to identify the anthropological specificity of social expectations, which is based on the nature of man as a mortal being. The constituent objectives of the research are, first, the analysis of the futurological aspect of social expectations. Secondly, the axiological essence of social expectations should be studied. The fact is that in immediate intersubjective interactions, social expectations are manifested primarily *as expectations of values*. Such axiological expectations are indisputably corrected with the needs of man and his nature as a mortal being.

In general, the research aims to analyse the relationship between anthropological and axiological aspects of social expectations. The latter are the foundations of social self-organization due to the synergistic connection of anthropological and axiological factors. The article is aimed at identifying the patterns of manifestation of social expectations and studying their common properties.

Statement of basic materials

The phenomenon of social expectations is the subject of consideration in various scientific aspects. We can state the existence of various theoretical and methodological approaches to the problem of social expectations, ranging from neurological to philosophical-anthropological ones. Scientific research studies various aspects of social expectations, in particular anthropological and axiological. At the same time, the ratio of axiological and anthropological factors and their influence on social self-organization are not analyzed.

Social expectations are studied from neuroscience to sociology, psychology, and philosophy. In particular, a group of scientists points to the *anthropological mechanism* of social expectations. It is associated with unconscious neurochemical connections that are formed under the influence of positive emotions, including social laughter, which "...increased pleasurable sensations and triggered endogenous opioid release in thalamus, caudate nucleus, and anterior insula" (Manninen et al., 2017, p. 6125). At this, according to the researchers, "...modulation of the opioidergic activity by social laughter may be an important neurochemical pathway that sup-

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ports the formation, reinforcement, and maintenance of human social bonds" (Manninen et al., 2017, p. 6125). In the context of such research, it may be assumed that the mechanism of functioning of social expectations may have, in addition to the conscious level, a subconscious *anthropological* one that connects neurochemical processes and emotions. If laughter at the neurochemical level affects the support of social bonds (Manninen et al., 2017, p. 6125), then accordingly it causes a tolerant association between laughter, its source in the aspect of decision making. Therefore, a person becomes more favorable to a source of laughter, which brings him pleasurable sensations and optimistic social expectations. At the same time, on the contrary, a person feels social alienation towards the source of suffering and negative feelings.

Analyzing the neural mechanisms of expectations, another group of researchers argues that "... expectations influence how we perceive the world" (Caplette, Gosselin, Mermillod, & Wicker, 2020, p. 1). That is, "... we live in a world where most objects are associated with specific contexts" (Caplette, Gosselin, Mermillod, & Wicker, 2020, p. 1). In this perspective, social expectations, in our opinion, are certain cognitive *stereotypes* in the perception of reality. But the *stereotype* of social expectations depends not on the uniformity of the worldview, but on the similarity of human nature at its ontological and cognitive level. Therefore, indeed, most social expectations are stereotypical, in fact, identical ones, since "the identity of human nature... is inherent in all epochs and peoples" (Budz, 2017, p. 205).

Social expectations, in our opinion, can be classified into two levels: *personal* and *group*. These levels are based on the specifics of social interactions in *small* and *large* social groups. At the *personal* intersubjective level, people interact primarily on the basis of emotions and feelings. The latter take the form of social expectations. At the *group* level, people interact on the basis of values. The latter also take the form of social expectations.

In this aspect, social expectations may be based either on the emotional-sensory nature of man or on the axiological one. In addition, they are able to combine these forms into social ideals within a particular worldview. That is, in general, indeed, "... the person models the emotional futuristic expectations of the consequences of the decision made in the context of the social environment on the basis of the worldview" (Hoian, 2019, p. 73). In this perspective, social expectations, which combine emotional, sensory, axiological, and ideological components, can be considered as a kind of "center of motivation" of human activity at different social levels of self-organization in the community.

Mostly *personal expectations* tend to be *identical and stereotyped*. They are grounded on a similar anthropological basis, such as mortality and human rationality. *Group social expectations* are often radically different because the facts of cultural and axiological, and in general mental differences between peoples are self-evident. In this aspect, the determinants of social expectations, including educational ones, according to A. Behtoui (2017) are certain forms of social capital, since, for example, "...social capital along with economic and cultural capital, is an essential factor in the educational expectations of young people" (p. 488). In our opinion, social capital has essentially axiological factors that are associated with mental characteristics. The latter affect the specifics of social expectations and, accordingly, social self-organization.

M. Tomasello speaks about the tendencies that contribute to *stereotyped* social expectations. He substantiates the theory of shared intentionality, pointing out that "...humans operate with skills and motivations of shared intentionality" (Tomasello, 2016, p. 60). The researcher shows that even "...pre-linguistic human infants – well before they have become cultural creatures in any active sense – already collaborate and communicate with a partner..." (Tomasello, 2016, p. 60). In

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this sense, the most fundamental social expectations, that have an *anthropological* dimension, are the expectations of *cooperation*, *solidarity*, and *communication*, which are the basis for joining the team and at the same time it the basis for the formation of social reality. Actually, interacting with another person, the social subject expects cooperation, and on this basis to achieve security, solidarity, recognition, praise, promotion, assistance. On the other hand, a person expects to avoid fear and danger. Cooperation eliminates these negative situations from human interactions. In this perspective, social expectations, in our opinion, have an *ethical* dimension, because they are associated primarily with the expectations of the desired social relations, states, benefits that are safe for humans. But social expectations are not only *ethical* in nature, which indicates their *axiology*. They also express the *anthropological* dimension of human existence – fear of one's existence, fear of death, that is, they have, in our opinion, also a *phobic* nature, which, in turn, has an *existential-futurological* orientation. The *phobic nature of social expectations* is based on the fact that man, due to mortality, is permanently afraid of negative natural and social situations and phenomena. He/she is guided by the expectation of danger, and therefore may become alienated, apathetic, and apolitical, as can be afraid, for example, of power and expect from it a certain danger on personal values.

In this aspect, one of the fundamental social expectations, which is a spontaneous *anthropological* basis for self-organization of human activity and the principle of self-organization of society is the *contemplation of death*. Awareness of mortality, in turn, influences the formation of derived social expectations in the form of feelings of fear and anxiety, which indicate a more fundamental social expectation – expectations of security in relation to one's own health and life. In this perspective, the values of health and life are the fundamental basis for the formation of a system of social expectations affecting the social self-organization. Accordingly, ways and knowledge to avoid dangerous situations are the basic social expectations that a person tries to realize in his being. Hence, social expectations in its content and in our opinion, are also *futurological* in nature, based on fear and concern for one's own life, which is under threat. Therefore, overcoming the possible danger and threat is the ground of the *futurological* nature of social expectations. Hence, social expectations are formed mainly in the *thanatological* aspect and are aimed at overcoming the fear of death, fear of loss of livelihood – work, property.

Social expectations at the *anthropological* level are based on the value of human life since there is a permanent need to preserve it. In particular, for example, social expectations regarding the COVID-19 pandemic are inherently *panic* and *phobic* in nature, since a person encounters something unknown, poorly understood, dreaded for their nature, personal life. Therefore, in dangerous living conditions, the *anthropological-existential* content of social expectations dominates. In the event of mortal danger, a person is willing to limit the *axiological-social* content of social expectations. That means, he is ready to limit social, spiritual, material values and give preference to the *anthropological* dimension of values, including the values of health and life. This tendency in limiting the axiological content of social expectations in favor of anthropological content has a *thanatological* foundation and can be seen in all current cultures and civilizations. Most countries where the COVID-19 pandemic is spreading take identical or stereotypical measures to prevent a pandemic. Societies restrict personal physical and political freedom by using self-imposed or compulsory isolation and quarantine. Such security steps in a pandemic are taking place despite the material and economic values and the values of freedom and democracy.

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In this aspect, human mortality (as its natural property) influences the formation of stereotypes of social expectations, which receive an *anthropological* dimension. The *thanatological nature* of human nature significantly corrects social expectations, and on this basis affects the self-organization of social relations. Even such important social expectations and at the same time values as freedom, democracy, property, respect for the man and his rights (actually, humane and liberal-democratic values) are significantly corrected with the thanatological aspect of human existence. Therefore, most of the deeply-rooted material and spiritual values as the current situation with the COVID-19 pandemic shows, are possible mainly in stable societies, where the level of anthropological values is ensured, in fact, where nothing threatens human life. Hence, in our opinion, material and spiritual values, and accordingly the *axiological-social* content of social expectations are important only in relation to the *thanatological* aspect of human nature, in fact, in relation to the value of human life, which is finite. In this perspective, the *anthropological dimension of social expectations* which is associated with life and its safe conditions is dominant in the motivations, in the social expectations of citizens, in the processes of social self-organization. Therefore, under unstable conditions, the most optimal social expectation that a person shows in his mentality is the "expectation of security". It helps to overcome fear, uncertainty, indeterminacy. Simultaneously, "expectations of security" are stereotypical social expectations based on human nature. It is the *anthropological content of social expectations influences their stereotypes*.

Stereotypes of social expectations can also be seen in other patterns of becoming human nature. In particular, for example, M. Tomasello (2016) shows that "...only people simultaneously understand others as intentional agents and have the skills and motivation to share with them intentional states" (p. 59). That is, in this sense, a person is capable of cooperation, solidarity, and partnership, which undoubtedly contributes to social self-organization. On the other hand, this ability to cooperate and partner influences the development of stereotyped social expectations.

Social expectations are generally based on shared intentionality that is unique to humans (Tomasello, 2016, p. 60). People are able to exchange rational views and expectations about a certain situation in the process of learning and socialization. From this position, in our view, a significant aspect in the stereotype of social expectations, which has an *anthropological meaning* lies in the fact that people in the context of their own nature tend to *imitate* each other and are able to be in solidarity. Therefore, most social expectations are the result of *imitating* the expectations of others. In this or that collective, social group, there are identical expectations having the character of stereotypes of a worldview that exist in this or that culture. In this aspect, N. Dasgupta (2013) substantiates the concept of the hidden influence of collective consciousness on socialization processes. The researcher believes that implicit "...attitudes and beliefs are often acquired without individuals' awareness and influence judgments, decisions, and actions without intention" (Dasgupta, 2013, p. 234). In this sense, social expectations, which are included in the individuals' worldview in most cases, in our opinion, are *stereotyped* ones, i.e. dependent on the socialization environment where a person constantly works.

In bringing the idea of stereotyped social expectations, we should take into consideration the stance of C. Chen, R. Martinez, and Y. Cheng (2020), who substantiate the concept of synchronization of social influence on moral decision-making. Researchers claim that "the presence of another significantly impacts moral attitudes as well as neural correlates underlying moral behavior" (Chen, Martinez, & Cheng, 2020, p. 1). Therefore, the presence of a reference

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person or group of people significantly corrects personal expectations and balances them with group social expectations, which have a predominantly stereotyped nature.

We also see an argument in favor of the concept of *stereotype* and the *thanatology* of social expectations in the political-legal traditions. Social expectations are enshrined at the level of morality and law. Their destruction (even for security reasons) can have a negative effect on both public and private life. In particular, in the current COVID-19 pandemic, most states have closed their borders, and most companies have legally (compulsorily) terminated the manufacturing cycle. These political and economic measures are, of course, anthropologically appropriate for reasons of safety and health protection of their citizens. Simultaneously, they significantly limit the constitutional rights of citizens to freedom of movement, to work, to rest, to freely use their time, to participate in public and religious meetings. In this case, most spiritual values which are constant social expectations lose their meaning. The *anthropological* content of social expectations dominates here, as the value of human life comes to the fore. But long-term neglect of fundamental social expectations, the inability to meet them can cause negative self-organizing processes (including public resistance of various kinds and scope), or affect the health deterioration of citizens. Quarantine during the COVID-19 pandemic, on the one hand, saves the health and lives of citizens. But on the other hand, quarantine affects the restriction of freedoms, rising unemployment, rising social tensions, increasing the risk of psychosomatic illnesses and deaths due to panic, depression, and stressful situations.

The stereotype of social expectations can also be seen on the basis of the concept of the advantage of cooperative learning over individual one, which is expressed by M. Derex and R. Boyd (2018). Researchers believe that "... social learning inhibits cognitive effort but social learning provided individuals with information that individual learners were unlikely to gather on their own" (Derex & Boyd, 2018, p. 1). In this sense, the stereotype of group expectations is useful from the pragmatic side of human existence. It expresses a long and proven collective experience, using which one can significantly "save" anthropological potential. Therefore, group expectations are not always harmful, even if they have a stereotype character. S. Goldberg (2018) substantiates the concept of social expectations as epistemological norms and standards and notes the specifics of stereotyped perception of reality, which is that "... We expect certain things of each other as epistemic subjects, and it is the normativity of these expectations that underwrites the normativity of epistemic assessment itself" (p. 1). In this aspect, in our opinion, the *stereotype of social expectations is based on an anthropological basis*, in fact, on the cognitive man's ability and on the features of his socialization in linguistic and ideological aspects, since man tends to imitate others. That is why social expectations do not go beyond a particular worldview and a particular picture of the world, but in general – *mentality*. The latter dominates in the community at a certain time and offers a person a certain stereotyped "matrix" in the perception of society.

The *stereotype* of social expectations also has an *anthropological* foundation in the fact that man by nature has a necessary need for communication. His survival and socialization "requires" care by the collective at least at the initial stage of life. Therefore, the *need for coexistence and socialization in the team is the basis for the emergence of stereotype of social expectations*. This speaks about the anthropological reason for this stereotype. In this context, researchers E. Hornstein and N. Eisenberger (2018) express the concept of social support, which is that social support of close friends and family members "...increase feelings of safety, reduce threat responses, and improve health..." (p. 25). This vision of the specifics of human collective

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socialization suggests that social expectations associated with friendships and family ties are more optimistic, secure, and trusting. In this aspect, social expectations have both *anthropological* and *axiological* dimensions. They are based on the one hand on the psychological mechanism of trust, and on the other hand, on the cognitive capabilities of man.

Social expectations are nothing more than *expectations of the values* that are at the basis of social self-organization. In this perspective, social expectations are the means and methods of self-organization of social reality. Therefore, one can agree with the view that "expectations influence social behaviour and determine the behaviour of an individual, small contact group, community, or large mass of people" (Khmil & Popovych, 2019, p. 62). Hence, social expectations are the basis of the individual motivation of human activity and at the same time, it is the basis of social self-organization. The latter is largely based on the anthropological dimension of social expectations.

Originality

The relationship between anthropological and axiological dimensions of social expectations in their synergistic connection in the processes of social self-organization is considered. It is outlined that the anthropological dimension of social expectations is based on man's mortality and the specifics in the formation of his rationality. It is shown that the axiological dimension of social expectations is based on the need for collective socialization and collective coexistence of man, as well as on the tendency to imitate the system of material and spiritual values. The concept of *stereotype* and the *thanatology* of social expectations is substantiated. It is proved that the *stereotype* of social expectations depends on the *axiological dimension* of social expectations. The latter depends on the laws of collective socialization and coexistence. It is established that the thanatology of social expectations is based on the *anthropological* dimension of social expectations. The latter depends on the regularity of human mortality and the specifics in his acquisition of cognitive abilities. It has been found that stereotype and the thanatology of social expectations influence the processes of social self-organization. All social actions and interactions are significantly corrected depending on the dominance of anthropological or axiological content of social expectations.

Conclusions

The analysis allowed us to conclude that human social expectations are mainly oriented towards *anthropological and existential values* since man by nature is a *mortal being*. First of all, human *social expectations* are related to life, health, safety, and family well-being. They emphasize the *biological* essence of man, and therefore social expectations are of a *thanatological* nature. In the context of dangerous conditions for human life, the *anthropological* content of social expectations dominates. In the case of mortal danger, man tends to limit the *axiological* meaning of social expectations, that is, to limit the systems of spiritual and material values for the sake of the value of life. But *social expectations* also have an axiological meaning, which is aimed at true knowledge, justice, humanism, responsibility, democracy, freedom, patriotism. They are important for the *social* (collective) nature of man. In this aspect, social expectations have a *stereotyped* nature.

Any social expectation (regardless of whether it is *personal* or *group*) is without exception axiological. A person always expects from other, small, and large social groups, state institutions *certain material or spiritual values*.

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Social expectations should be considered in a complex of *anthropological* and *axiological* phenomena that are correlated and in synergy. The *axiological* dimension of social expectations has a stereotypical character since it is associated with the specifics of collective socialization and human coexistence. The anthropological dimension of social expectations has a thanatological character and is based on the *thanatological* nature of man, as a *mortal* and at the same time *rational* being, which forms the own rationality in the team.

We proceed from the synergistic relationship of anthropological and axiological dimensions of social expectations in the processes of social self-organization. The concept of *stereotype* and the *thanatology* of social expectations, which we substantiate, has prospects for further scientific research. It can be a methodological basis for interpreting the role of social expectations in a variety of humanitarian studies.

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АНТРОПОЛОГІЧНІ ТА АКСІОЛОГІЧНІ ВИМІРИ СОЦІАЛЬНИХ ОЧІКУВАНЬ І ЇХ ВПЛИВ НА САМООРГАНІЗАЦІЮ СУСПІЛЬСТВА

Мета – проаналізувати антропологічний та аксіологічний виміри соціальних очікувань людини в аспекті процесів самоорганізації суспільних явищ та розкрити їх сутність. **Теоретичний базис.** Дослідження ґрунтується на синергетичній парадигмі, теорії спільної інтенціональності, а також концепціях прихованого впливу на соціалізаційні процеси, синхронізації соціального впливу на моральні рішення, переваги колективного навчання, тлумачення соціальних очікувань як епістемологічних норм і стандартів та концепції соціальної підтримки. **Наукова новизна.** Соціальні очікування розглянуто у синергійному співвідношенні їх антропологічної та аксіологічної природи. Окреслено антропологічний вимір соціальних очікувань, що ґрунтується на природі людини як смертної та раціональної істоти. Показано аксіологічний вимір соціальних очікувань, який ґрунтується на необхідності соціалізації та наслідування систем матеріальних і духовних цінностей у колективі. Обґрунтовано *концепцію стереотипності та танатологічності соціальних очікувань*. Доведено, що стереотипність соціальних очікувань є залежною від їх аксіологічного виміру, а танато-

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логічність соціальних очікувань є залежною від їх антропологічного виміру, який ґрунтується на смертності людини. З'ясовано, що стереотипність та танатологічність соціальних очікувань суттєво впливає на процеси суспільної самоорганізації. **Висновки.** Соціальні очікування людини зорієнтовані переважно на антропологічний вимір цінностей, оскільки за своєю природою людина – це смертна істота. Соціальні очікування людини пов'язані переважно із життям, здоров'ям, безпекою, що показує пріоритет танатологічного характеру соціальних очікувань та їх футурологічний зміст. Соціальні очікування зорієнтовані також на соціальні цінності. Останні пов'язані із колективною раціональною природою людини, яка схильна до соціального наслідування, що впливає на стереотипний характер соціальних очікувань. Будь-яке соціальне очікування є аксіологічним. Воно є очікуванням матеріальних і духовних цінностей. Аксіологічний вимір соціальних очікувань має стереотипний характер, оскільки він пов'язаний зі специфікою колективної соціалізації та співжиття людини. Антропологічний вимір соціальних очікувань має танатологічний характер і ґрунтується на природі людини як смертної та водночас раціональної істоти, що формує свою раціональність у колективі. Концепція стереотипності та танатологічності соціальних очікувань є перспективною для подальших наукових розвідок як їх методологічне підґрунтя.

Ключові слова: соціальні очікування; аксіологічний вимір соціальних очікувань; антропологічний вимір соціальних очікувань; стереотипність соціальних очікувань; танатологічність соціальних очікувань; суспільна самоорганізація; цінності

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АНТРОПОЛОГИЧЕСКИЕ И АКСИОЛОГИЧЕСКИЕ ИЗМЕРЕНИЯ СОЦИАЛЬНЫХ ОЖИДАНИЙ И ИХ ВЛИЯНИЕ НА САМООРГАНИЗАЦИЮ ОБЩЕСТВА

Цель – проанализировать антропологический и аксиологический аспекты социальных ожиданий человека в контексте процессов самоорганизации общественных явлений и раскрыть их сущность. **Теоретический базис.** Исследование основывается на синергетической парадигме, теории общей интенциональности, а также концепциях скрытого влияния на социализационные процессы, синхронизации социального воздействия на нравственные решения, преимущества коллективного обучения, социальных ожиданий как эпистемологических норм и стандартов, а также концепции социальной поддержки. **Научная новизна.** Социальные ожидания рассмотрены в синергичном соотношении их антропологической и аксиологической природы. Определено антропологическое измерение социальных ожиданий, основанное на природе человека как смертного и рационального существа. Показано аксиологическое измерение социальных ожиданий, которое основывается на необходимости социализации и подражания системам материальных и духовных ценностей в коллективе. Обоснована *концепция стереотипности и танатологичности социальных ожиданий*. Доказано, что стереотипность социальных ожиданий является зависимой от их аксиологического измерения, а танатологичность социальных ожиданий является зависимой от их антропологического измерения, которое основано на смертности человека. Выяснено, что стереотипность и танатологичность социальных ожиданий существенно влияет на процессы общественной самоорганизации. **Выводы.** Социальные ожидания человека ориентированы преимущественно на антропологическое измерение ценностей, поскольку по своей природе человек – это смертное существо. Социальные ожидания человека связаны преимущественно с жизнью, здоровьем, безопасностью, что показывает приоритет танатологического характера социальных ожиданий и их футурологическое содержание. Социальные ожидания ориентированы также на социальные ценности. Последние связанные с коллективной рациональной природой человека, которая подвержена социальному наследованию, влияющему на стереотипный характер социальных ожиданий. Любое социальное ожидание является аксиологическим. Оно есть ожиданием материальных и духовных ценностей. Аксиологическое измерение социальных ожиданий имеет стереотипный характер, поскольку оно связано со спецификой коллективной социализации и жизни человека. Антропологическое измерение социальных ожиданий имеет

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танатологический характер и основывается на природе человека как смертного и одновременно рационального существа, которое формирует свою рациональность в коллективе. Концепция стереотипности и танатологичности социальных ожиданий является перспективной для дальнейших научных исследований как их методологическое основание.

Ключевые слова: социальные ожидания; аксиологическое измерение социальных ожиданий; антропологическое измерение социальных ожиданий; стереотипность социальных ожиданий; танатологичность социальных ожиданий; общественная самоорганизация; ценности

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UDC 130.2:398.1(=161.2)Z. O. YANKOVSKA^{1*}, L. V. SOROCHUK^{2*}^{1*}The National University of Ostroh Academy (Ostroh, Ukraine), e-mail zanna.malva@gmail.com, ORCID 0000-0002-7846-2796^{2*}Taras Shevchenko National University of Kyiv (Kyiv, Ukraine), e-mail LVS1166@ukr.net, ORCID 0000-0003-0478-356X**ANTHROPOCENTRIC DIMENSIONS OF UKRAINIAN CULTURE
(IN THE CONTEXT OF THE ARCHETYPE OF THE WISE OLD MAN)**

Purpose. Philosophy of culture is an extremely multifaceted field, which includes the anthropological segment as well. In particular, we can talk about the role of man (personality) in cultural progress in a particular period of development of the society. To some extent, this problem may also apply to the theory of archetypes, which is rapidly developing today, being used not only in philosophy but also in other fields, deeply penetrated into the methodology of humanities knowledge. Therefore, we used interdisciplinary tools for this study. The purpose of this work is to study the influence of personality on the development of Ukrainian culture in a global, comprehensive dimension, based on the experience and works of famous figures that carried out cultural activities in a certain historical period. In this case, we can appeal to the archetype of the Wise Old Man, which contains a set of permanent features (ordinary and transcendent) that connect its projections with both the "foretype" and at the same time the "accumulation" of experience. **Theoretical basis.** Based on the work of famous researchers in the field of philosophy, anthropology, analytical psychology, ethnophilosophy (C. Jung, Z. Freud, M. Scheler, F. Nietzsche, F. Schelling, W. Eco, G. Gachev, A. Bolshakova, L. Koshetarova, M. Eliade, O. Kyryliuk, S. Krymsky, V. Lychkovakh, T. Shestopalova, M. Nestelev, Z. Bosyk, etc.), the authors note the insufficient elaboration of the topic regarding the distinction of anthropological (including anthropocentric) dimensions of different cultural periods of Ukraine in chronological order. **Originality.** The authors of the article prove that the continuity of the accumulation of anthropocentric features in individuals gives them transcendence, elevate to the archetype of the Wise Old Man, which can be perceived as a universal process against the ethnic development background. **Conclusions.** As a result of the study, we can say that the role of individual key figures in the development of national culture is quite noticeable. This can be traced both at the local level and at the national level, when we should talk about individuals who in a certain period of development of society and culture were leading and became a kind of embodiment of universal experience accumulated in an individual with a certain identity, which is the "personality" required in "that place" and "that time". For this reason, we turn to the archetype of the Wise Old Man as an "invariant", a "conductor", which reflects the most realized and individualized personality in a particular chronotope.

Keywords: anthropocentrism; identity; transcendent; Ukrainian culture; the archetype of the Wise Old Man; prototype; transformation

Introduction

Anthropocentrism both as a philosophical concept and as a direction of philosophical or theological teachings sees a man as the centre of the Universe and as the existence in general. Some elements of anthropocentrism can be traced back to early societies, in particular, in primitive beliefs based on demonological and mythological worldview. At one time, Socrates and Aristotle drew attention to this, seeing in man (*Homo sapiens*) the crown of the development of nature and society. Protagoras is known to have considered man "the measure of all things". Plato and his followers put forward the idea of the union of man with God, which he achieved in an ecstatic state, accumulating a certain experience and, at the same time, going beyond it, acquired transcendent traits. This opened the way to the knowledge of God, and in him – of himself. In Christianity, on the other hand, we do not see such "self-dissolution" and "merging" because man becomes the central object of God's providence. Accordingly, the forms of self-knowledge and the ways of man "to himself" change: it is the acquisition of personal freedom (freedom of spirit),

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moral self-growth, pursuit of grace. In their writings, Aristotle, Augustine, and Thomas Aquinas often reflected on the presence of spirit, soul, and body in man, preferring spirituality to corporeality. The growth of the cult of God led to the growth of the cult of man ("in the image and likeness"). Later, the development of the theory of anthropocentrism is found in the works of F. Bacon, J. Herder, I. Kant and many other researchers. Numerous reflections on man as an object of the Universe and an active subject of self-creation have contributed to the emergence of such a field as phenomenology. V. Sokolov in the "Encyclopedia of Modern Ukraine" noted:

Philosophers-phenomenologists reduce, by philosophical reduction, the existence of the phenomenon to the existence in the realm of consciousness. In the teachings of the founder of this trend E. Husserl, philosophical and scientific objectivism is replaced by transcendental subjectivism, which is based on the "pre-scientific" activity of thought and feeling. Man is an active participant in the world. (authors' transl.) (Sokolov, 2001)

Phenomenology in the philosophical field has points of intersection with anthropocentrism. From this point of view, we can speak of a person exceptional in something or everything, who has unique features or life, whose influence is felt not only on the immediate environment, but is noticeable against the background of the era. In various spheres of social life there are known the "leaders", their role is inevitable. Comprehending their biographies and activities from the heights of time, we observe not only the concentration of reason, experience, but also elements of transcendence, which brings them closer to the archetype of the Wise Old Man in the epoch-making sense.

Today in the Ukrainian philosophical science and humanities in general there is a very large number of constants, operated by scientists: prototypes, foretypes, primary elements, universals, cross-cutting structures, types, etc. Considering their features, we can say that they are all largely covered by the concept of *archetype* introduced by C. Jung (2013), who relied on the idea of "eternal prototypes" of Plato and interpreted them as the "*collective unconscious*", which has not individual but hereditary development and "consists of pre-existent forms, the archetypes, which can only become conscious secondarily and which give definite form to certain psychic contents" (p. 65). Unlike the personal unconscious, the *collective unconscious*, according to the scientist, has a "universal nature, that is, that in contrast to the individual psyche has contents and modes of behavior that are, *cum grano salis*, the same everywhere and in all individuals", "it is identical to itself in all men and thus constitutes a foundation of existing supra-psychic nature in every man" (Jung, 2013, p. 12).

In addition to C. Jung, many foreign and Ukrainian scientists of the past and present, including M. Scheler, F. Nietzsche, K. Levi-Strauss, F. Schelling, J. Fraser, W. Eco, O. Remenets and many others turned to the study of archetypes at the level of various scientific fields.

Modern definitions of the archetype, based on Jung's understanding of the concept, still have some differences, indicating primarily the development of the theory of the archetype, expanding its semantics and meaning, penetration into various spheres of life, which determines the inter-

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disciplinary approaches to its study. For example, V. Zelensky (2000) in the Dictionary of Analytical Psychology gives the following definition of the term: "Archetype (Greek – type, image; prototype, proforma) is a foretype, initial image, idea, original form for subsequent formations" (authors' transl.) (p. 25).

With the last phrase, the author actually opens the horizons to understand the pervasiveness of the concept of archetype, explaining the nature of which, M. Rozmysł (2018) writes that archetypes "are the prototypes of religious beliefs, feelings, aspirations and activities shared by people regardless of their origin, education or cultural background" (p. 70).

Interpreting the understanding of *archetypes* according to C. Jung, S. Krymsky (2008b) called them «symbolic schemes of the "collective subconscious"», noting: "The point is that during the immersion of a person in the depths of his own psyche, he finds in them the collective ideas of the human race" and, accordingly, "raises personal destiny to the destiny of mankind" (authors' transl.) (p. 305).

Originating as prototype ideas, the archetypes, being transformed, become cross-cutting "transpersonal phenomena", gaining somewhat different forms in national life and culture, but remaining unchanged in meaning at the core, after all, according to C. Jung (1991), they are "structural and energetic basis around which the spiritual space of the individual is formed" (authors' transl.) (p. 91).

Purpose

The purpose of this study is to analyse the anthropocentric model of a cultural figure of the era with its figurative and personal realization as an archetype of the Wise Old Man. Accordingly, the main *tasks* of the work are: to determine the main features and meaning of the archetype of the Wise Old Man and their representation in Ukrainian culture; to build a chronological paradigm of transformation and construction of the archetype of the Wise Old Man in Ukrainian culture, based on the most striking examples characteristic of a particular period of development of national existence.

Statement of basic materials

Anthropocentrism as one of the directions of anthropology is well-founded and has many semantic branches, semantic loci of its manifestation. One of such segments, where it is partially realized, can be considered the sphere of archetypes that relate directly to man and his existence. In particular, in this aspect, we believe anthropocentrism to interact closely with the archetype of the Wise Old Man.

An archetype outside of action and being (as a nominee) is not objectively or subjectively (materially) delineated, acting as a certain set of features that are inherent in it. Only by projecting these features into reality we obtain a certain embodiment of the archetype. Analysing the theory of C. Jung's archetypes, C. Roesler (2014) explains that they are presented by the scientist as "angeborene Muster des Erlebens und Verhaltens, die stark affektiv aufgeladen sind und sich auf das Verhalten von Menschen unbewusst auswirken" (p. 165).

The archetype of the Wise Old Man reveals its features only through projection, in which, from the point of view of philosophical anthropology and the theory of ethnocentrism, it acts as the most individualized and realized personality. In this regard, it is worth mentioning the study of D. Danow (1995), who calls the archetype "anthropological constant". Such "constants" give birth to ethnic cultural archetypes, which over time crystallize and manifest themselves in specif-

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ic images of a particular era. A. Bolshakova (2010) also emphasizes the aspects of studying the "problem of the archetype", focusing on the structure, model of development and components of the cultural archetype as a "prototype of the cultural unconscious". The scientist defines archetypes "as basic concepts that define the coordinates in which a person perceives and comprehends the world and carries out his life" (authors' transl.) (Bolshakova, 2010, p. 48).

Such a "foretype", "basic concept", "cultural universal", "prototype", which is projected in national cultures into specific epoch-making archetypal images, is the above-mentioned archetype of the Wise Old Man. S. Krymsky regarding the origin and existence of such archetypal images noted:

Considering the archetypes of certain national cultures, we do not mean some "spiritual genes", but certain presuppositions, i.e. trends that are realized in different eras by images. These images sometimes differ in the means of expression, but structurally form certain prototypes or can be reconstructed as prototypes. (authors' transl.) (Krymsky, 2008b, p. 305)

The scientist made a very significant contribution to the development of ethnophilosophy in general and the study of national and cultural archetypes in particular, about which he wrote:

Original forms, or archetypes, characterize the development of socio-cultural phenomena. They do not deny social and cultural progress, but, on the contrary, are an indicator of the fundamentality of its results. After all, the more thorough the cultural achievement, the deeper it grows into the historical layer of civilization... (authors' transl.) (Krymsky, 2008b, p. 305)

Speaking about the realization of the archetype of the Wise Old Man as a central figure in Ukrainian culture, it is necessary to determine first of all the features it was endowed with. *The first* such sign can be considered mature age (old man), which, accordingly, determined its second trait – reason, wisdom, spirituality, renunciation of the material. Both of these features, as we see, are already present in the nomination of the archetype. Manifestations of wisdom often came to people as a miraculous salvation at a critical (sometimes for life) time. This feature in the archetype of the Wise Old Man was distinguished by C. Jung, who noted that

The old man always appears when the hero is in a hopeless and desperate situation from which only profound reflection or a lucky idea – in other

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words, a spiritual function or intrapsychic automatism of some kind, can extricate him. But since, for internal and external reasons, the hero cannot accomplish this himself, the knowledge needed to compensate the deficiency comes in the form of a personified thought, i.e. in the shape of this sagacious and helpful old man. (Jung, 2004, p. 298)

In this regard, a very productive opinion was expressed by N. Bharti (2017) that, according to C. Jung, "archetypes are not ideas themselves, but are structures which empower the potentiality of ideas. It is the inherent symbolism of the image that they represent...". The scientist emphasizes that "archetypes are triggered especially in situations where in a certain limitation of the conscious sphere calls for a compensatory function on the part of the unconscious" (Bharti, 2017, p. 128).

The third fundamental component of the image of the Wise Old Man is "Self", or "being-in-oneself" (Scheler, 1988), in other words, his high personal level and status, individualism, self-sufficiency, inner anthropocentrism. Achieving the Self as the highest quality of the individual "self" is associated with the process of personality formation, when a person tries to know the world as deeply as possible and realize his place, "accomplish" in it, that is, determines self-search, self-knowledge (let us recall the Skovoroda's "Know yourself"). This process, as a rule, involves self-immersion, being in a state of supreme existence. Actually, this can be defined as the process of formation of "personality" (compare: being "in-itself" – self-absorption, "person", "personality"). This is confirmed by the words of S. Krymsky (2003), who wrote that "awareness of individuality forms the highest instance of human self-personality" (p. 35). Such "isolation" (from others) and "personification" (in itself) is a way to distinguish from a monotonous society, individualization (which sometimes leads to even self-struggle and "overcoming oneself", according to C. Jung, – "Self-search"), the acquisition of exceptional traits, rising above others. In the process of existential changes, these traits are transformed and give rise to the concept of the Self, the "microcosm" as the "inner centre of the human personality". S. Krymsky (2003) expressed the belief that the personality is a "morally directed system, the result of a person's conscious choice of his own image", which is determined by the ability to "be the master of himself" and presupposes the "transformation of the creative beginning of man, his graceful ascent to the level of harmony with the spirit" (authors' transl.) (p. 36). The importance of forming one's own spiritual space in the process of formation of "Self-personality" was considered by the researcher to be almost a sacred internal individual process, because, in his opinion, "through the self-construction of the individuality, the formation of his inner microcosm, a person can make the fact of death to be not the end, but the crown of life" (authors' transl.) (Krymsky, 2003, p. 36).

Thus, we can say that the image of the Wise Old Man projected into the national culture was almost always endowed with exceptional, sometimes even superhuman capabilities (C. Jung) and mental abilities, embodying the idea of "superman". However, such features of the archetype of the Wise Old Man did not deprive his image projected in culture of the human nature and even sinfulness. Ethno-cultural personifications of this archetype can be traced in various chronotopic projections: both at the local level (within the settlement or as a "variant of the invariant", re-

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flected in the culture of a certain period, direction), and against the background of culture of a certain people, ethnic group in general, which is the subject of research in this article.

If we talk about the embodiment of anthropocentric features and projections of the archetype of the Wise Old Man in the Ukrainian cultural tradition from ancient times, we should first emphasize the mythological-ritual constant, as ancient society was thoroughly ritualized. Perhaps the roots of the analysed archetype should be sought in the most revered animated *spirits* (demonology), and later in the supreme tribal *gods* (mythology) worshiped by the tribes. This is suggested by the Veles Book, the first written record of the ancient Slavic community, the supreme god of which was Veles (despite the different attitude of scholars to this record, it still deserves attention). "Communication" with them took place with the help of priests – a special caste, which primarily monitored the performance of cults.

From the point of view of the archetype of the Wise Old Man, the initiation rites and, accordingly, those who conducted ordeals with the initiates (chosen cult figures) attract the most attention during this period. After E. Tylor's (1989) work "Primitive Culture", in which the author touches on this issue, and under its direct influence, the "institute of kings-priests" was most thoroughly analyzed by J. Frazer (2001) in the book-study of primitive religions "The Golden Bough", which presents the collected by the author extremely comprehensive factual ethnographic material relating to the development of many primitive societies.

In the absence of writing in the Slavic (and other) communities, some *pagan priests* acted as custodians of secret knowledge, had a great influence on the formation of the worldview of the people, adjusted and managed the system of rituals and rites, sacrifices, led a special way of life, performed initiation rites and sometimes in transcendental state, could even predict the future. They went to this status all their lives and acquired it in adulthood, and therefore were "isolated" from the general public. Such the most "ordained" and spiritually self-sufficient priest in the society of that time can be considered a prototype of the Wise Old Man.

Magical tales, the texts of which reconstruct the elements of myth, mythological worldview in general, have preserved echoes of the archetype of the Wise Old Man in the images of elders who conduct initiation ordeals of young men, because it is "with the help of folklore works that have been the 'art of memory', the people have been passing the experience of their lives, views on good and evil and human values from generation to generation for centuries" (authors' transl.) (Sorochnik, 2015). A striking example of this is the fairy tale "Oh", in which the protagonist – an old man with a long "knee-length" beard – initiates a boy, teaching him to change the world around him and change himself in the miraculous way. To do this, the Elder (Sage) allows the initiate to realize his destiny, and then, overcoming it, i.e. the generic purpose, go beyond his own "Self" and, returning to the "tabula rasa", absorb new knowledge and thus fulfil a new mission. M.-L. von Franz (2004), the colleague and follower of C. Jung, having researched myths, fairy tales and other sacred texts for a long time, concluded that almost all fairy tales describe such a mental phenomenon as "human comprehension of their own Self", awareness of their purpose and meaning of life, which is a difficult super-task for the average person and seems possible only in the future, which is projected by the very fairy-tale reality. "That is why", writes the researcher, "hundreds of tales and thousands of repetitions with a musician's variations are needed until this unknown fact is delivered into consciousness; and even then the theme is not exhausted" (Franz, 2004, p. 10).

In the process of consolidation of ancient Slavic tribes, the functions of priests are divided over time; among them there are those who ruled the more separate sphere of life: economic,

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military, spiritual, etc. There appears a special caste of "clergy", which is called the *magi* (there were other groups of clergy who charmed, healed, etc. However, they did not stand out so much from the general public, having their occupation more as the craft, rather than the way life). The name "magus" ("volkhv" in Ukrainian) could be derived from the word "magic" (Ukr. "volshba"), i.e. "divination" (Ukr. "vorozhba"), which conveys the intent of these representatives. Some scholars have suggested that such a nomination might have originated from the Ukrainian word "volokhatyi" ("hairy"), i.e. one with long hair and a beard. According to ancient beliefs, hair was associated with ancestors, it was the power of the magi. Therefore, in pre-princely and early princely times, the magi can be thought of as persons who were also prototypes of the archetype of the Wise Old Man. We find echoes of them in Old Russian literature.

With the introduction of Christianity in Rus' by Vladimir the Great there is a certain "break" in the minds of Ruthenians, there are changes in the worldview, the paradigm of thought categories, views on man and God. The process was long and ambiguous. Kievan Rus' of the X-XII centuries became "antiquity" for Ukrainian culture, a period when the features of our mentality crystallized, ideals and spiritual landmarks changed. During this period, against the background of the formation of Christian consciousness after Vladimir's Christianization, three main figures clearly appear, in which we can "read" the symbolic elements of the Wise Old Man archetype. First of all, it is *Yaroslav the Wise* (978-1054), the Builder, who by his actions laid the foundations of Conciliarity, Sophia (the way of government and, accordingly, the philosophy of another worldview), territorial unity, embodied the idea of a new faith by "peaceful" flow from one level of worldview to another. This was occasionally and fragmentarily mentioned in the works of S. Krymsky (2008a), V. Lychkovakh (2011) and other researchers.

Volodymyr Monomakh (1053-1125) is seen as the second such figure of Kyiv-Russian times. Despite various conflicts in life, he was a devoted defender of the integrity of the state (restrained princely strife), a zealous Christian, a highly moral person and left a timeless testament "Teachings of Vladimir Monomakh to Children" referring to his successor rulers. The main postulates of this teaching today, after almost a millennium, remain relevant and deserve to be studied not only in the course of the history of literature; it contains a deep philosophical foundation, which to this day remains not fully explored and unknown, and contains wise commandments for the future. Talking about his own life, the prince writes about the predestination of human destiny and that you need to rely only on God, without His providence nothing will happen. The moral and ethical orientation and the philosophical and didactic basis of the "Teaching" are extremely strong, where all the postulates are supported by autobiographical examples.

Another iconic figure of Kievan Rus' can be considered *Metropolitan Hilarion* (990-1054 or 1055), the first Russian metropolitan, a scholar and pious, whose attitude was not unequivocal in his time for openness and truthfulness. However, under any circumstances, even when he had to hide under other people's names, he did not betray the faith and the Russian people. As it is known, Metropolitan Hilarion organized the First Kyiv-Pechersk Chronicle in 1073, wrote the works "Confession of Faith", a small sermon to the priests, "Epistle to the Stylite Brother". But the culmination of the greatness of his thought was the "Word of Law and Grace", first delivered as a sermon in St. Sophia Cathedral in 1049. However, the work goes beyond the sermon, representing not only ecclesiastical, but also moral and philosophical treatise, composed in difficult for Rus' time of disagreement with Byzantium, including in church affairs. The last part of the "Word..." is essentially a nationwide prayer.

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The mentioned personalities of the times of Kievan Rus' represent the three most important directions of public life of the then- state, and their deeds, the left material and spiritual heritage, monuments and ideas which do not lose the value even today, allow to speak from height of time about their archetypal features of the Wise Old Man.

With the decline of Kievan Rus' after the Mongol-Tatar invasion comes a long decline of cultural and spiritual life, which eventually resumes, slowly gaining strength, but for a long time without pushing out of its environment the key cultural figures who would create the philosophy of the time. Against this background, there are only noticeable the state-building activity of *Danylo Halytsky*, and a little later the collaborative work in defense of Orthodoxy and the cultural and educational work of Prince *V.-K. Ostrozky*, who opened in Ostroh in Volyn the first higher educational institution in Ukraine – the Slavic-Greek-Latin Academy.

The significant personalities are reappearing in our culture only in the seventeenth and eighteenth centuries, and they are not just outstanding cultural and educational figures, writers, scientists, theologians, but, in our opinion, have the characteristics of the archetype of the Wise Old Man. These are *Petro Mohyla*, *Theophan Prokopovich* and *Hryhoriy Skovoroda*. In addition to outstanding achievements, about which many works have been written and which we do not intend to list, these famous representatives of Ukrainian culture had the ability to such actions, which even today are difficult to explain logically. For the nation as a whole, their activities were epochal.

Petro Mohyla (1597-1647) was a descendant of an ancient boyar family, the son of a wealthy Moldavian and Wallachian landlord, who received a good education (Lviv Brethren School, Zamoiska Academy, schools in Holland and Paris), knew several foreign languages, achieved great success and easily could build a secular or military career. But, as a true representative of the Baroque era, he chose Kyiv to carry out his plans, accepted monasticism, and at the age of 30 became archimandrite of the Pechersk Lavra after Zachary Kopystensky (1627); in 1631 he headed the school at the Pechersk Lavra, and a year later became rector of the Kyiv-Mohyla Academy. His identity, ambition and, together, obedience to God are and will remain a mystery for many generations to come. Petro Mohyla was engaged in scientific, educational, diplomatic activities, wrote a number of scientific and theological works, textbooks; assembled a large library; was elected Metropolitan of Kyiv; as a monk, he *preached restraint, simplicity and unpretentiousness to living conditions, and at the same time had large personal land holdings and wealth*, which he used to build the Lavra and the Academy.

Theophan (Eleazar, Elisha) Prokopovich (1681-1736) is a man of interesting and difficult destiny. Having become an orphan at a young age, he was under the care of his uncle Theophan Prokopovich (he later adopted his name), and due to his own perseverance and talent he received a higher education. After graduating from the Kyiv-Mohyla Academy, he studied at the universities of Rome, *twice took monastic vows and twice changed denominations*; was a poet, orator, priest, philosopher, politician, theologian, professor, archbishop, rector of the Kyiv-Mohyla Academy; had experience in the fields of astrology, physics, state formation.

The crown of this triad can rightly be considered *Hryhoriy Skovoroda* (1722-1794). His life credo is undoubtedly the words "The world tried to catch me but could not...". Possessing remarkable knowledge and talents, having a good education (also studied at the Kyiv-Mohyla Academy), being a poet, theologian, teacher, he *preferred personal spiritual freedom and became a wandering philosopher*, for which he is called a "hermit pilgrim", some consider him even a mystic, because he had the gift of foresight or perfect intuition (he even predicted the day

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of his demise). Having a creative and scientific heritage, he did not publish any work during his lifetime. But now we admire his wise fables, parables, "philosophy of the heart", interesting ideas.

Actually, having in mind not only talent, high education, achievements in various branches of humanities, but also some extraordinariness in a way of life and separate abilities and decisions of P. Mohyla, T. Prokopovich and H. Skovoroda, we can speak that in their times, they absorb and reflect the anthropocentric features of the Wise Old Man archetype, as they significantly influence the formation of the Ukrainian cultural space and the "face" of that era.

The end of the XVIII-XIX centuries was marked by the extremely rapid development of Ukrainian culture in general. It resulted in the emerged new literary paradigm, professional painting and a number of humanities, public organizations, development of philosophy, changes in styles and trends, the formation of Ukrainian intellectual class, development of education, including higher one, as well as science. Of course, against this background, each industry has its leaders, writers, philosophers, artists, scientists, whose importance for the development of Ukrainian culture is truly extraordinary. However, when we look more closely at this era, searching for the one who embodied the anthropocentric features of the analysed archetype the most, we constantly come across the actually pervasive image of Kobzar as a "personification" of wisdom, Self, extrasocial and at the same time social authority projected from the days of the Cossacks and even from Kievan Rus'. It seems that for centuries there has been a process of accumulation of archetypal traits of the Wise Old Man, in order to concentrate them in one image as an archetypal "invariant", and not at the level of high ranks, education or positions, but, on the one hand, essentially descending almost to the "prototype", on the other – embodying the highest movements of the Spirit of the nation. By this we mean, first, those nameless "homers" and "rhapsodists" who, through their thoughts and historical songs, carried the freedom-loving Cossack spirit to the people, called for the struggle for freedom, and turned them to God and mercy in psalms. Often blind, they were not considered elders, but "God's people". Secondly, these are also those kobzars whose names have already been recorded by scientists (Ostap Veresai, Andriy Shut, Kharko Tsekhmister and many others, about whose life we have more or less detailed information). And thirdly, it is the image of the great Ukrainian prophet *Taras Shevchenko*, because it is through the association of his works with the works of folk kobzars that he called his main book of poetry "Kobzar", in connection with which he himself is called the Kobzar of Ukraine. In this context, we can speak of the manifestation of national features of the archetype, as kobzarism is a purely Ukrainian cultural phenomenon. Under certain conditions, cultural archetypes can become symbols of culture, which "resemble" or appose the phenomenon (object, image, etc.) to the "prototype" and which S. Krymsky called "the language of culture", "states of human life", which "form a special semiotic texture of being or its mental ontology". And such an ontology, according to the scientist, "needs a special state of spirituality" (authors' transl.) (Krymsky, 2008a, p. 22).

The romantic paradigm, when the literary-centric model prevailed in Ukrainian culture in general, covered all areas of cultural life, returned artists and researchers to folklore and its creators and bearers. Paradoxically, kobzarism, as a phenomenon that suddenly found itself on the verge of destruction due to persecution, is at the same time the focus of the population – from the common people, who have long revered these wandering singers and sages to the royal palaces and intellectuals. Writers, who at the same time become folklorists, try to preserve the thought epic, which forms the basis of the repertoire of kobzars (M. Tsertelev, A. Metlinsky, M. Maksi-

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movich, P. Kulish, etc.), recording and publishing the song collections, which still are the constant source base for researchers. Artists immortalize their images in portraits, so we have, say, an authentic image of the famous kobzar Ostap Veresai of the XIX-th century painted by L. Zhemchuzhnikov; folklorists in folklore and ethnographic collections describe the life and work of folk "homers", as, for example, P. Kulish in the "Notes on Southern Russia", communicate with them personally and correspond. And few writers and romantic poets bypassed the image of the kobzar in their own work, most concentratedly endowing their hero with the archetypal features of the Wise Old Man. We find him in the works of M. Gogol, H. Kvitka-Osnovianenko, Anna Barvinok, O. Storozhenko and many other authors. But most clearly the existence of the prototype of the Wise Old Man can be traced in the image of *Perebendya* from the poetry of the same name by T. Shevchenko and the *Bozhyi Cholovik (Man of God, holy man)* from P. Kulish's novel "Chorna Rada" ("The Black Council"). Their comparative characteristics are presented in the monograph "Folklorism of Ukrainian Romantic Prose" (Yankovska, 2016). V. Kushpet (2007) wrote about such a translation of the kobzar's image into literary work: "Approximately since the middle of the XIXth century the notion of 'kobzar' had become more and more romantic in Ukrainian culture, until it turned into a mythical image like 'Cossack Mamay'" (authors' transl.) (p. 20).

In the historical novel "Chorna Rada" by P. Kulish the kobzar is called "Man of God", which testifies first of all to the spiritual superiority, wisdom, sacrifice and, as we can see from the novel, the unusualness of these representatives of society who act as "mediators between God and people", of whom even Cossack officers and priests seek the advice. Obviously, this attitude to the traveling kobzar was formed in the minds of Ukrainians much earlier, under the influence of ancestral worship and mythologizing of the guest. After all, as mentioned earlier, any traveller is a "stranger" who was exposed to the dangers of the liminal zone – the road, and therefore at the time of travel became a border creature – a guest, a person who, like a "polaznik", was perceived as a representative of "the other" world or at least had to do with it, and therefore his wisdom was an indisputable phenomenon.

Depicted in P. Kulish's novel, as well as in T. Shevchenko's mentioned poetry "Perebendya", the kobzar was constantly on the road. Therefore, it turns out that he had been a guest-ancestor all the time, because he came from a way-road. This was apparently due to the fact that he often possessed certain traits that were uncharacteristic and incomprehensible to other members of society and that brought this image closer to the archetype of the "Wise Old Man": "The old minstrel was known far and wide as a holy man. He was blind yet walked unaccompanied...", charming and healing wounds of the Cossacks, "with his prayers and songs he encouraged the ailing" (Kulish, 1984, p. 43). The author very transparently emphasizes the transcendent features of the kobzar.

As for T. Shevchenko, it can be noticed that the kobzar is an ontologically and axiologically defining dominant of his work. This image is one of the central concepts of his artistic system, the heritage through which the poet as a creator of artistic, mental, moral values enters the national spiritual treasury, and somewhere influences it. It is also known that T. Shevchenko used the pseudonym *Perebendya* to sign letters, which indicates a special closeness to the poet of this character, with whom he often identified himself, as well as with the kobzar.

Both analysed works of art unobtrusively but very clearly emphasize the features of the kobzar as an archetypal image of Ukrainian culture, which have developed in the national tradition: wisdom, self-awareness, philosophism. As mentioned above, his "external" blindness leads to an

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"internal", sensory vision of the world. P. Kulish (2015) in the "Notes on Southern Russia" wrote: "Beggars are excluded by blindness from ordinary living conditions, supposedly in order to develop mental abilities in their inevitable self-absorption, to bring a religious and philosophical element into society and thus to maintain its spiritual life at the height" (authors' transl.) (p. 47).

In this regard, in the "The Black Council" the author noted that "his songs were indeed wondrous to hear[...] The old minstrel's face was radiant and as he sang he raised his eyes as if to see things ordinary mortals could not with open eyes" (Kulish, 1984, p. 48). The same transcendence is observed in the image of Shevchenko's *Perebendia*:

...The old man hid
 Atop a mound amid the steppe,
 So no one there would see,
 So the wind could carry lyrics
 Far across the field,
 So people would not hear,
 For it's the word of God,
 It's his heart freely talking to the Lord,
 It's his heart chirruping the Savior's glory,
 And his muse frolics in the clouds above
 Beside the world's edge (Shevchenko, 2001, p. 111).

Being "atop a mound amid the steppe, so no one there would see" (high mound is a transcendental-energetic place in the steppe) enhances the effect of kobzar communication with ancestors and space, i.e. inner meditation, when, deprived of sight, he opens other channels of vision, beyond the power of ordinary people.

In the culture (and literature) of the nineteenth century the features of the archetype of the Wise Old Man are also clearly traced in the images of "grandfather", narrator, which are close in meaning to the image of the kobzar (as we know, C. Jung (1991) associated this archetype with "shamans of primitive society" (p. 57), although they have some differences, which may be the subject of a separate study.

Bearing in mind the culture of the XX – early XXI century, we can talk so far only about the translation of certain features and characteristics of the archetype of the Wise Old Man in this period. The modern world is very information-rich, changeable, and the process of "crystallization", "archotyping" of these elements is extended in time and still not completed.

Originality

The originality of the study lies in the complexity and at the same time in the isolation of a certain vector, approach to this topic, because the emergence and presence of anthropocentric features of the archetype of the Wise Old Man were analysed only as a theoretical problem or as a narrow specific phenomenon or image, which was thought of mainly as a universal rather than a national constant. Instead, we can talk about the gradual accumulation of archetypal features of the Wise Old Man and their complex or fragmentary implementation in individual cultural personalities of the nation. We consider this process to be universal, the one that is inherent in the development of different ethnic groups.

Conclusions

Thus, we can conclude that the anthropocentric dimension of Ukrainian culture (in relation to its fundamental figures in certain eras) is quite noticeable and in a narrow segmental sense is adjacent to the intersection with awareness in the same sense of the archetype of the Wise Old Man, represented by the above features implemented in the national-cultural variants, prototypes, which are deep, stable spiritual formations of the ethnos and determine its existence within a specific chronotope, a certain living space. They are able to transform, but retain their essential basis, in meaning can be seen as those that provide an opportunity to show the specifics of national culture as a phenomenon involved in world cultural communication. In the process of historical development, archetypes are modified, but retain "genocodes", which are represented by national images and correspond to certain ethnic cultures that are part of world culture. Reflecting the historical experience of the people, ethnoculture in such archetypal images involves the preservation and transformation of experience, the basic values of spiritual life, which is a necessary basis for the meaningfulness and viability of the future. Therefore, we can say that the archetype of the Wise Old Man is the culmination of the process of *personality individuation* (in which ethnocentrism is manifested as a phenomenon), designed in a certain period of social existence, it is a "repository of memory", a certain form, "matrix", which in a coded, contracted form contains stable models, meanings, images that are able to transform, while maintaining the semantic basis. The theory of the archetype is developing very rapidly today.

The obtained results allow us to speak about the prospects of the study, because on their basis it is possible to trace the representation of the archetype of the Wise Old Man in various branches of national culture of a particular period.

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SOCIAL ASPECT OF HUMAN BEING

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АНТРОПОЦЕНТРИЧНІ ВИМІРИ УКРАЇНСЬКОЇ КУЛЬТУРИ (В КОНТЕКСТІ АРХЕТИПУ МУДРОГО СТАРОГО)

Мета. Філософія культури – надзвичайно поліаспектна галузь, що включає й антропологічний сегмент. Зокрема, можна говорити про роль людини (особистості) в культурному поступі в той чи інший період розвитку суспільства. Певною мірою ця проблема може стосуватися й теорії архетипів, яка сьогодні стрімко розвивається, використовуючись не тільки у філософії, але й в інших галузях, глибоко проникнувши в методологію гуманітарного пізнання. Тому для цього дослідження застосовано інтердисциплінарний інструментарій. Метою зазначеної праці є дослідження впливу особистості на розвиток української культури в глобальному, осяжному вимірі, спираючись на досвід та діяльність відомих постатей, які проводили культуротворчу діяльність у певний історичний період. У цьому випадку можемо апелювати до архетипу Мудрого Старого, який містить набір сталих ознак (звичайних і трансцендентних), що пов'язують його проєкції і з "першообразом" та водночас з "акумуляцією" досвіду. **Теоретичний базис.** Спираючись на праці відомих дослідників у галузі філософії, антропології, аналітичної психології, етнофілософії (К. Юнг, З. Фрейд, М. Шелер, Ф. Ніцше, Ф. Шеллінг, У. Еко, Г. Гачев, А. Большакова, Л. Кошетарова, М. Еліаде, О. Кирилук, С. Кримський, В. Личковах, Т. Шестопалова, М. Нестелеєв, З. Босик та ін.), автори відзначають недостатню розробленість теми стосовно вирізнення антропологічних (у тому числі й антропоцентричних) вимірів різних культурних періодів України у хронологічному зрізі. **Наукова новизна.** Авторами статті доведено, що поступальність накопичення антропоцентричних ознак в окремих особистостях надає їм трансцендентності, підносять до архетипу Мудрого Старого, що може сприйматися як універсальний процес на фоні розвитку етносів. **Висновки.** У результаті виконаного дослідження можемо стверджувати, що роль окремих визначальних постатей у розвитку національної культури є досить помітною. Це простежується як на локальному рівні, так і на загальнонаціональному, коли варто говорити про особистостей, які у певний період розвитку суспільства й культури були провідними й стали своєрідним втіленням універсального досвіду, накопиченого в індивідуумі з певною ідентичністю, який являє "особистість", потрібну саме "там" і "тоді". З цієї причини й звертаємося до архетипу Мудрого Старого як "інваріанту", "провідника", який відображає максимально зреалізовану та індивідуалізовану особистість у конкретно взятому хронотопі.

Ключові слова: антропоцентризм; ідентичність; трансцендентне; українська культура; архетип Мудрого Старого; прототип; трансформація

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АНТРОПОЦЕНТРИЧЕСКИЕ ИЗМЕРЕНИЯ УКРАИНСКОЙ КУЛЬТУРЫ (В КОНТЕКСТЕ АРХЕТИПА МУДРОГО СТАРЦА)

Цель. Философия культуры – очень полиаспектная отрасль науки, которая включает и антропологический сегмент. В частности, можно говорить о роли человека (личности) в культурном развитии в тот или иной период развития общества. В определенной степени эта проблема может касаться и теории архетипов, которая сегодня стремительно развивается и используется не только в философии, но и в других отраслях, глубоко проникнув в методологию гуманитарного познания. Поэтому для этого исследования применены междисциплинарный инструментарий. Целью указанной работы является исследование влияния личности на развитие украинской культуры в глобальном, обозримом измерении, опираясь на опыт и деятельность известных личностей, которые проводили культуросозидательную деятельность в определенный исторический период. В этом случае можем апеллировать к архетипу Мудрого Старца, который содержит набор постоянных признаков (обычных и трансцендентных), связывающих его проекции и с "праобразом", и одновременно с "аккумуляцией" опыта. **Теоретический базис.** Опираясь на труды известных исследователей в области философии, антропологии, аналитической психологии, этнофилософии (К. Юнг, Фрейд, М. Шелер, Ф. Ницше, Ф. Шеллинг, У. Эко, Г. Гачев, А. Большакова, Л. Кошетарова, М. Нестелеев, С. Босик и др.), авторы отмечают недостаточную разработанность темы относительно выделения антропологических (в том числе и антропоцентрических) измерений различных культурных периодов Украины в хронологическом срезе. **Научная новизна.** Авторами статьи доказано, что поступательность накопления антропоцентрических признаков в отдельных личностей придает им трансцендентности, подносят к архетипу Мудрого Старца, что может восприниматься как универсальный процесс на фоне развития этносов. **Выводы.** В результате выполненного исследования можно утверждать, что роль отдельных определяющих личностей в развитии национальной культуры является достаточно заметной. Это прослеживается как на локальном уровне, так и на общественном, когда речь идет о личностях, которые в определенный период развития общества и культуры были ведущими и стали своеобразным воплощением универсального опыта, накопленного в индивидууме с определенной идентичностью, который представляет особу, личность, нужную именно "там" и "тогда". Поэтому и обращаемся к архетипу Мудрого Старца как "инварианта", "проводника", который отражает максимально реализованную и индивидуализированную личность в конкретно взятом хронотопе.

Ключевые слова: антропоцентризм; идентичность; трансцендентное; украинская культура; архетип Мудрого Старца; прототип; трансформация

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THE MAN IN TECHNOSPHERE

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VIRTUALIZATION OF IDENTITY IN THE CONTEXT OF SELF-REALIZATION OF A PERSONALITY

Purpose. The research is aimed at clarifying the essence of virtual reality and its productive role in the self-realization of the individual, as well as the importance in the process of self-realization of the individual to expand the dimensions of his identity by including virtual dimensions. To do this, the process of formation of the phenomenon of virtual identity in the environment of virtual reality is revealed and the influence of productive human activity in virtual reality on the nature of virtualization of its identity is turned out. **Theoretical basis** of the work is understanding virtual reality as a combination of conscious productive imagination as its attribute, on the one hand, and the technological component in the form of a computer and related programs on the other hand. An anthropological prerequisite for virtual reality is the ability of the man's creative imagination to calculate and choose the best model from many mental design ones, using, among other things, horizontal computer networks, which form a virtual identity. **Originality.** It was found that a necessary condition for the formation of a virtual identity is the exchange of results of productive and intermediary activities between Internet users, which they carry out in Internet networks with the help of virtual reality itself. Accordingly, philosophical studies of virtual reality (R. Burrows, G. Cooper, M. Heim, R. Harper, N. Green, J. Juul, B. Loader, N. McDonnell, N. Wildman, S. Muncer, G. M. Murtagh, S. Nettleton, O. Ollinaho, N. Pleace, G. M. P. Swann, T. P. Watts) are gradually supplemented by research in the field of virtual identity (R. Baltezarevic, B. Baltezarevic, V. Baltezarevic, D. Deh, D. Glodovic, Este N. Beck, P. Kwiatek, R. A. Hardesty, B. Sheredos, N. McDonnell, N. Wildman, O. Ollinaho, E. J. Ramirez, S. LaBarge, J. Spiegel). Competitive production and distribution of human livelihoods through creative project work in virtual reality in interaction and communication with Others in a rapidly changing society requires the expansion of identity, including virtual dimensions. In the modern world self-realization of the individual includes the expansion of identity through its virtualization. **Conclusions.** A person's productive activity in computer virtual reality – as an auxiliary tool of his creative imagination – creates his virtualized identity in solidarity and competitive interaction with Others, promotes self-realization of his personality and makes his holistic identity more flexible. Accordingly, philosophical studies of virtual reality over time are supplemented by philosophical anthropology studies of virtual identity.

Keywords: virtual reality; identity; virtualization of identity; multiple identity; social networks; computerized networks; network identity; self-realization of personality

Introduction

In this article we try to reveal the anthropological preconditions, specifics and consequences of self-realization of the individual under the influence of virtualization of identity. This issue is especially relevant today during the COVID-19 pandemic, when much of all social relations from the real sphere were forced to move to virtual reality.

The problem of virtual reality as a philosophical one arose in the mid-90s of the last century in connection with the spread of the Internet in the world first in phenomenological and social

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aspects. Thus, M. Heim considers virtual reality in a phenomenological aspect. He believes that in Plato the concept of an idea already contains a division into the ideal, which is a real being, and the illusory, which is an everyday false reality (Heim, 1993, p. 88). S. Nettleton, N. Pleace, R. Burrows, S. Muncer, and B. Loader (2002) believe that in virtual social networks people can provide each other with social support. In the further study of virtual reality, the attention of researchers has increasingly shifted towards the use of the creative imagination of man to obtain practical economic results and improve social relations (Cooper, Green, Murtagh, & Harper, 2002, p. 287; Woolgar, 2002). In these aspects, this problem continues to be developed today (Juul, 2019; McDonnell & Wildman, 2019). Such a development of the practice of virtual reality itself as an important dimension of the existence of modern man and his theoretical understanding could not but touch on the problem of human identity. These studies did not provide a satisfactory answer to these acute questions.

In recent years, the problem of human identity and its virtualization has become more acute, which is reflected in the work on virtualization of identity. Modern researchers come to the conclusion that identity is increasingly becoming multiple (Hardesty & Sheredos, 2019). Intensive use of computer networks leads to the loss of identity of clear contours, its blurring (R. Baltezarevic, B. Baltezarevic, Kwiatek, & V. Baltezarevic, 2019). Thus, Esti N. Beck (2015) is inclined to believe that the virtualization of identity can lead to the use of personal data of a person in order to manipulate his consciousness (p. 125). D. Deh and D. Glodovich (2018) believe that in the conditions of identity virtualization there is "... the possibility of manipulation and control of identity by others..." (p. 101). Thus, the development of the phenomenon of virtual reality and its practical application creates the problem of virtualization of identity. Accordingly, philosophical studies of virtual reality over time are supplemented by studies of virtualization of identity.

Purpose

The article is intended to show that the accumulation of practical experience of network communication and human relationships in virtual reality leads to formation of the phenomenon of virtual identity. In addition, it is important to trace how the study of the phenomenon of virtual reality and its practical application is logically complemented by the study of virtual identity and is reflected in the relevant concepts of identity virtualization.

Statement of basic materials

Contemporaries had the opportunity to live in a time of radical transformation of a number of fundamental spheres of life for human existence. The changes that permeate human life deeper and deeper naturally arouse the desire to analyze their consequences. Over the past few years, the world has accelerated the process of basic changes in public life, reaching a level of fundamental civilizational transformation, similar to those that occurred during the Neolithic Revolution or art nouveau period. In the face of increasing the use of artificial intelligence and virtual reality, a corresponding heightened awareness of this civilizational transformation process in various strata of civil society has arisen. The growing use of renewable energy and artificial intelligence requires a person striving for self-realization to solve many social and existential problems, including the problem of identity.

Man finds his own identity as already given by his social environment, primary and, to a large extent, secondary socialization. At the same time, a person must produce certain sub-identities

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within his own multiple identity and sometimes radically expand the basic identity, reaching a new level of civilization of integral consciousness, which consistently has to incorporate previous, still insufficiently improved levels of identity. To do this, a person needs personification and inner painstaking reflexive work on his own consciousness with the help of his own self-awareness. Information technology facilitates a person's contacts necessary for the social production of goods and, at the same time, allows him to develop his own personality through the mediation of virtual identity.

Virtual identity is formed in the Internet environment as an important means of the communicative process of self-improvement of the individual, which is necessary support and complement to the deep inner workings of a person's self-consciousness over himself.

Virtual identity is a kind of peculiar projection of real identity and is a peculiar kind of tool that allows a person to enter the deep social and socio-cultural communication, as well as an interactive "training" model to ensure the work of the individual in the process of their own self-improvement. With the help of virtual identity as a kind of educational model, a person tests the results of a certain stage of inner work on himself in order to further apply his own inner workings in his practical activity in social reality.

Often, the virtual is interpreted in the epistemological-cognitive section as "ideal", "illusory", "fictitious" even when this concept understood in conjunction with the concept of "augmented reality", which is provided by certain additional electronic and technical means. The most complete concept of the virtual is revealed when it is considered as a perfectly designed and perfectly tested model of a future product (in the production and technological aspect) or future activity (in the social aspect).

At the beginning of the 21st-century philosophers began to explore the role of virtual reality, which is an explicit basis for the project work of the productive human imagination, as well as a medium of social communication on the Internet. M. Heim (1993), exploring the concept of virtual reality notes that in the work "State" Plato creates an image of people who were born in the cave and never left it, and who viewed the shadows of reality in ecstatic fascination, like modern people who fall into cyberspace. M. Heim also believes that a deeper understanding of virtual reality is also facilitated by G. Leibnitz's notion of monad. Monads are spiritual substances that do not interact with the environment ("have no windows") and everything they see is a product of their inner representation, desires, and imagination, since they have no substance other than them, although they coordinate their activity through Higher Monad (Central System Operator) (Heim, 1993).

At the same time, participants of network virtual reality engage in communication and cooperative interaction, and in the case of augmented reality visual images increasingly supplant the purely linguistic contact between them, communication becomes post-symbolic (Heim, 1993). Virtual reality, among other things, is also a thesaurus of the mythological structures of consciousness, categories, and archetypes of understanding the world that make up the collective unconscious (K. Young), which predetermine human ascension into higher dimensions of being. M. Heim (1993) notes that one enters the alternate worlds through everyday "real" reality when, for example, he watches a movie (p. 129). Creativity in the field of virtual reality is a prerequisite for progressive changes in constant reality. Human philosophical experience is the basic virtual reality, due to which the person obtains the ability to overcome obsolete social relations of constant reality and self-actualize in creating an identity that more harmoniously fits into the surrounding social world.

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It is important for philosophical analysis that the virtual has two necessary components: the reflective consciousness of man and the object of this consciousness, which he operates with the help of productive imagination. This imagination can construct its object without the help of external objectivity, or with such help in the form of a drawing on sand (in the ancient world), a drawing on paper (in modern times), and finally in the XXI century – a keyboard or mouse-controlled image on a computer monitor (laptop, tablet, smartphone). The concept of a virtual simulator is also important for the completeness in the concept of the virtual (for pilots, surgeons, drivers, the military, etc.), on which the skills of complex operator activities are practiced. A variety of computer games, in addition to the function of entertainment, also perform the functions of developing generalized operator skills.

In addition to these components, the notion of the virtual is extremely important that several competing options of a constructed object or social action are simulated in the human imagination, and from these options, if not the best, then at least the optimal one is selected for the given situation. Such work of a person's imagination with virtual reality and choice of the best from alternative models of activity is an integral property of the person as a creative being. When a person works virtually, a certain meditative suspension is possible during his physical and mental activity. However, parallel/simultaneous virtual work of human consciousness is possible, which is combined with practical activity. The easiest way to demonstrate this is at chess games or any other intellectual game, in which the best option is chosen. However, in more complex situations, logical intelligence here must be supplemented by intuition, existential and social feelings, which can also be conditionally called emotional, kinesthetic (motor), social, etc. intellect. Computer visualized virtual reality, created with the help of appropriate software and a monitor, helps in the purposeful work of the human imagination with virtual reality. This effect is exacerbated if the software also includes related computer calculations of the required parameters. This significantly enhances the creative aspect of human work, makes it more skilled and much more accessible to a wide range of people. J. Juul distinguishes between computational and creative aspects of human work in virtual reality. However, the computational aspect in the form of a virtual calculator must be complemented by the creative aspect in the form of productive work of the human imagination (Juul, 2019). The computing capabilities of virtual reality hardware significantly enhance the creative aspect of human labor, making it more skilled and much more accessible to a wide range of people.

Thus, computerized virtual reality is just a modern technological and software extension of the human attributive ability to virtualize through imagination.

The question of how real virtual reality is in relation to physical-bodily everyday reality, whether it is not fiction, is theoretically important. N. McDonnell and N. Wildman (2019) are inclined to a fictional solution to this issue. However, from the viewpoint of practical philosophy, it is important to use the phenomenon of virtual reality to improve human life. It is possible to characterize the relationship between everyday physical reality and virtual reality in different ways theoretically, but in practice, virtual reality plays a significant role in human life. According to O. Olinaho (2018), the virtualization of society that takes place in the modern world has a decisive impact on the world of work, which provides a person with a means of survival.

In the social aspect, the electronic network virtual reality opens up for a person the opportunity to communicate on important topics for him beyond excessive social control. In addition, a person can deepen their knowledge of topical issues, which is currently of interest to other members of the network. Thanks to this, a person can get to know himself better including his own

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existence in communication with others. Virtual identity in this case is a mask of real identity, which is an important additional factor and resource for the development of it that opens up new opportunities for self-realization.

Entering a certain artificially created virtual identity, one finds in the thesaurus of Internet communication a communicative "bubble" – the so-called hemophilic (Ferguson, 2018, p. 56), friendly network consisting of persons who are interested and/or concerned about the same social and life problems, trying to find out the social causes of the problem, ways to solve it and their own participation in it. Due to such communication, which is usually has a dialogical or polylogical nature, one becomes more aware of society and himself, develops his own life position, clearly realizes his true interests and vital values. If such communication is accompanied by intensive work of the person over himself, over the improvement of his own human qualities, then he develops in himself a higher level of integral consciousness.

As a result of this communication, one feels the support of others, gains confidence in their own actions in the real social environment, participates in the self-organization of both the online community and the real civil society.

An important feature of the 21st-century virtual society, according to G. Cooper, N. Green, G. M. Murtagh, and R. Harper, is that a considerable amount of industrial-economic, organizational, administrative and educational-cultural interactions are carried out through computer networks, which produces a large number of technological and social innovations using virtual reality. In this sense, virtual reality significantly influences social relations, social structure, and types of management (Cooper, Green, Murtagh, & Harper, 2002, p. 287), and modifies them in such a way that creates more favorable conditions for self-realization of a personality.

Attitude to virtual reality depends on what aspects and parties its user intends to apply. G. M. P. Swann and T. P. Watts believe that those individuals who engage in business and networking through partners may consider that virtual reality is something unimportant and that computer networks are merely a means of establishing contacts between partners. Other people immersed in the Internet using an electronic helmet and operating gloves will not be able to deny the phenomenon of virtual reality as such (Swann, Watts, 2002). Indeed, completeness of the concept of virtual reality requires sufficient completeness of its constituent components, and the most important of these, in addition to the software and technical components, the human consciousness and its ability to use their own productive imagination.

Among the issues of virtual reality, the practical-pragmatic aspect is important. According to S. Woolgar, virtual technologies should not confuse, but complement reality; their use should be productive and associated with the effective provision of human life. These technologies should promote the formation of target groups that intend to participate in one or another social activity, self-organizing from below. He notes that "... the more virtual, the more real, that is, the more virtual information technologies are used, the greater the impact they have on people's real lives" (Woolgar, 2002).

The positive side of the online community is the social support of people in crisis. S. Nettleton, N. Pleace, R. Burrows, S. Muncer and B. Loader believe that social support consists of social solidarity, assistance in maintaining physical and mental health, recreation and leisure, inclusion in social ties, respect for identity. The virtual community supports its co-communicators not only within a specific region or country but also throughout the global community through online discussions, online forums, the entire background atmosphere of solidarity and community (Nettleton, Pleace, Burrows, Muncer, & Loader, 2002).

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Often, Internet communication after an arranged meeting of its participants in the real physical space grows into real face-to-face offline courses of lectures and practical classes on a variety of scientific, social, and personal self-development issues. These classroom lectures and practical classes are posted online for those people who for one reason or another can't directly participate in this live communication.

Virtual capabilities of computer networks are to some extent involved in most types and areas of activity – life, production, trade, education and practical self-study, public administration, and self-organization of civil society. In different areas and activities, both in general and for each individual, there is a different correlation between activities in physical space and in virtual reality. In certain areas and types, activity predominates in physical space, in others – in virtual reality.

These changes are not only in the fact that the Internet covers a vast majority of spheres and types of human activity, but also that, thanks to computerized networks and electronic virtual reality, qualitatively new network forms of production, distribution of benefits, training, reflexive work of a person over themselves, more complex forms of human self-realization using Big Data systems and artificial intelligence are created.

In the case of a person entering the absolute, highest states of consciousness – satori, samadhi, nirvana, etc., the virtual activity of consciousness for the duration of this state is suspended. Being in this state, a person no longer strives for something even higher, because he is already in the highest. To not aspire to something else is to enjoy this state and to suspend motivation for intellectual and spiritual search, to give up virtual modeling of situations of possible actions, and to choose the best option for these actions. However, when a person emerges from an absolute, highest state of consciousness, the person resumes the virtual reflexive work of consciousness, which consists, among other things, in the choice of whether to embody the results of being in an absolute state into the practice of daily life or not and if to embody, then – to what extent. Thus, when looking at the absolute state of consciousness "from the core of self-consciousness", it lacks activity in virtual reality, since the absolute state implies the cessation of any activity. However, with a reflexive view "from the outside", the absolute state itself is a bifurcation point, through which a person makes the choice of one of the virtualized models of future human activity. This choice should lead a person to a higher level of integral consciousness and self-realization in accordance with higher goals.

The virtual aspect of identity should be considered not only as a virtual mask that hides a person's true identity on the Internet but also as one of several possible models of future human activity chosen through comparative auto-communication analysis. In this case, the identity of a person as a result of his or her primary socialization and the existing social relations is only one side of his/her identity as such. And such a slice of identity in today's dynamic fast-changing world is usually in crisis. An equally important aspect of a person's identity is the search for the best option for designing one's own identity for the future through virtual modeling. This is done by "trying on" several innovative options for possible future identities, internal evaluation of them, and choosing one of them – the most optimal. In the face of the crisis of modern identity, virtual modeling of identity is a way of enriching and harmonizing identity by empowering the subject with innovative forms of activity and expanding social contacts. At the same time, such work of the person over himself, his own identity is an important aspect of self-realization of the personality.

In the late 20th – early 21st-century the role and importance of local communities, as well as network connections, creative potential, and individual choice of each individual, is growing in

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public life. As a result, the role and importance of those areas of society and social institutions that are based on violent hierarchical relationships are diminishing.

In recent years, in the issue of virtual reality, the problem of identity as such and virtualized identity is beginning to come to the fore.

When a person is in virtual reality, he has the effect of multiple identities. Thus, R. Hardesty and B. Sheredos believe that a person, being in virtual reality, at the same time continues to be in concrete physical reality, combining both bodily and virtual identity. These two identities permeate each other (Hardesty & Sheredos, 2019).

Thus, R. Baltezarevic, B. Baltezarevic, P. Kwiatek, and V. Baltezarevic believe that after people start using the Internet, they expand the circle of acquaintances with whom they are in contact. However, this can lead to the weakening of ties with local communities, which blurs their identity (R. Baltezarevic, B. Baltezarevic, Kwiatek, & V. Baltezarevic, 2019). Agreeing in general with the above point of view, it should be noted that such an erosion of identity occurs when a person has a passive attitude towards it. When a person actively involves in this problem and is aware of how identity is formed and transformed, he can expand his own identity and combine its local dimensions with global ones.

However, this study would not be complete and objective if we did not pay attention to the so-called other side of the coin – the negative aspects of identity virtualization. First of all, we are talking about the fact that the virtual space, especially social networks, is a space in which companies for the better knowledge of the client track our activities and our preferences, for the opportunity to sell better their products and services. From the information they receive, they have the opportunity to form an idea of our preferences from music to politics, which creates a field for manipulation and suggestion, in order to sell something or impose a certain choice, using this knowledge. Moreover, with the help of Internet tracking technologies, according to Esti N. Beck (2015), certain companies form "invisible" digital identities of users that sell to other companies (p. 125). So, despite a number of positive factors of the opportunity provided by cyberspace, it also contains certain threats. Among these threats D. Deh and D. Glodovic include:

...insufficient protection of privacy, discovered and illegal use of permanently memorized data in meta-media society and digital space, especially on the social network, and possibility of manipulation and controlling the identity of another as well as the the possibility of placing multiple identities, which bring questions the legitimacy of data. (Deh & Glodovic, 2018, p. 101)

The possibility of, among other things, illegal use of personal data of users of computer social networks is also noted by J. Spiegel (2018), who believes that this data can be used to manipulate the minds of Internet users.

Exploring the specifics of identity construction in the digital space, D. Deh and D. Glodovic argue:

...that participation in digital space significantly influences the construction of identity and alters the experience of *self*, first of all at the psychological level, building "bridges" from *real self* to *ideal self*, via the *preferred self*, where the possibility of losing the real *self* and basic authenticity becomes a new risk, which is the matter of special importance for each individual, but also for the system as a whole. (Deh & Glodovic, 2018, p. 109).

According to E. J. Ramirez and S. LaBarge, moral problems play an important role in the realization of virtual identity. When communicating on the Internet, it is necessary to take into account that certain moral restrictions that exist in face-to-face communication disappear here. In this regard, the online community needs to develop a certain degree of ethical control, which should govern their actual practical experience on the Internet (Ramirez & LaBarge, 2018). To develop sophisticated rules for the communication of individuals in virtual reality will probably require a long and persistent work of intellectuals and thought leaders.

Originality

The accumulation of practical experience of network communication and human relationships in virtual reality leads to the formation of the phenomenon of virtual identity. In addition, the article finds that the study of the phenomenon of virtual reality (R. Burrows, G. Cooper, M. Heim, R. Harper, N. Green, J. Juul, B. Loader, N. McDonnell, N. Wildman, S. Muncer, G. M. Murtagh, S. Nettleton, O. Ollinaho, N. Pleace, G. M. P. Swann, T. P. Watts) is logically supplemented by the study of virtual identity and is reflected in the relevant concepts of identity virtualization (R. Baltezarevic, B. Baltezarevic, V. Baltezarevic, D. Deh, D. Glodovic, Este N. Beck, P. Kwiatek, R. A. Hardesty, B. Sheredos, E. J. Ramirez, S. LaBarge, J. Spiegel).

Conclusions

In general, the positive trend towards the growing role of personal choice and network connections is realized, however, in the current conditions of growing social tensions and conflicts, which is expressed as an identity crisis. This crisis can be overcome through self-realization – the work of the individual on the basis of universal values, expanding the horizons of their own consciousness, acquiring innovative activities, and enriching their own identity. To successfully overcome the identity crisis, it is important to philosophically comprehend the main trends of world development, to see one's own mission in it, to design the future image of one's identity, and to put it into reality in discursive interaction with Others. An important tool for this is network communication using a virtual identity. Thus, the virtual space creates many new opportunities for self-realization of the personality. However, it also contains certain threats, which is an axiological problem, since even the best thing can be used for a bad purpose, it all depends on the intentions of the user.

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ВІРТУАЛІЗАЦІЯ ІДЕНТИЧНОСТІ У КОНТЕКСТІ САМОРЕАЛІЗАЦІЇ ОСОБИСТОСТІ

Мета. Дослідження спрямоване на з'ясування сутності віртуальної реальності та її продуктивної ролі у самореалізації особистості, а також значення процесу самореалізації особистості для розширення вимірів її ідентичності шляхом включення у неї віртуальних вимірів. Для цього розкривається процес формування феномена віртуальної ідентичності у середовищі віртуальної реальності та виявляється вплив продуктивної діяльності людини у віртуальній реальності на характер віртуалізації її ідентичності. **Теоретичним базисом** роботи є розуміння віртуальної реальності як поєднання свідомої продуктивної уяви як її атрибута, з одного боку, та технологічного компонента у вигляді комп'ютера та відповідних програм, – з іншого. Антропологічною передумовою віртуальної реальності є здатність творчої уяви людини із багатьох розумових проектних моделей вирахувати й обрати найоптимальнішу, використовуючи, крім іншого, горизонтальні комп'ютерні мережі, в яких і формується віртуальна ідентичність. **Наукова новизна.** З'ясовано, що необхідною умовою формування віртуальної ідентичності є обмін результатами продуктивної та посередницької діяльності між інтернет-користувачами, яку вони здійснюють у інтернет-мережах за допомогою самої віртуальної реальності. Відповідно до цього, філософські дослідження віртуальної реальності (R. Burrows, G. Cooper, M. Heim, R. Harper, N. Green, J. Juul, B. Loader, N. McDonnell, N. Wildman, S. Muncer, G. M. Murtagh, S. Nettleton, O. Ollinaho, N. Pleace, G. M. P. Swann, T. P. Watts) поступово доповнюються дослідженнями у царині віртуальної ідентичності (R. Baltezarevic, B. Baltezarevic, V. Baltezarevic, D. Deh., D. Glodovic, Este N. Beck, P. Kwiatek, R. A. Hardesty, B. Sheredos, N. McDonnell, N. Wildman, O. Ollinaho, E. J. Ramirez, S. LaBarge, J. Spiegel). Конкурентне продукування та розподіл засобів існування людини шляхом творчої проектної роботи у віртуальній реальності у взаємодії та комунікації з Іншими в умовах швидко змінюваного соціуму вимагає розширення ідентичності, включаючи у неї і віртуальні виміри. Самореалізація особистості у сучасному світі включає у себе розширення ідентичності за рахунок її віртуалізації. **Висновки.** Продуктивна діяльність людини у комп'ютерній віртуальній реальності, – як допоміжного інструмента її творчої уяви, – у солідарній та конкурентній взаємодії з Іншими створює її віртуалізовану ідентичність, сприяє самореалізації її особистості та робить її цілісну ідентичність більш гнучкою. Відповідно і філософські дослідження віртуальної реальності з часом доповнюються філософсько-антропологічними дослідженнями віртуальної ідентичності.

Ключові слова: віртуальна реальність; ідентичність; віртуалізація ідентичності; множинна ідентичність; соціальні мережі; комп'ютерні мережі; мережева ідентичність; самореалізація особистості

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ВИРТУАЛИЗАЦИЯ ИДЕНТИЧНОСТИ В КОНТЕКСТЕ САМОРЕАЛИЗАЦИИ ЛИЧНОСТИ

Цель. Исследование направлено на выяснение сущности виртуальной реальности и ее продуктивной роли в самореализации личности, а также значение процесса самореализации личности для расширения измерений ее идентичности путем включения в нее виртуальных измерений. Для этого раскрывается процесс формирования феномена виртуальной идентичности в среде виртуальной реальности и выявляется влияние продуктивной деятельности человека в виртуальной реальности на характер виртуализации ее идентичности. **Теоретическим базисом** работы является понимание виртуальной реальности как совмещения сознательного продуктивного воображения как ее атрибута, с одной стороны, и технологического компонента в виде компьютера и соответствующих программ, – с другой. Антропологической предпосылкой виртуальной реальности является способность творческого воображения человека из множества мыслительных проектных моделей вычислить и рассчитать самую оптимальную, используя, кроме прочего, горизонтальные компьютерные сети, в которых и формируется виртуальная идентичность. **Научная новизна.** Выявлено, что необходимым условием формирования виртуальной идентичности является обмен результатами продуктивной и посреднической деятельности между пользователями интернет, которую они осуществляют в интернет-сетях с помощью самой виртуальной реальности. Соответственно этому, философские исследования виртуальной реальности (R. Bugrows, G. Cooper, M. Heim, R. Harper, N. Green, J. Juul, B. Loader, N. McDonnell, N. Wildman, S. Muncer, G. M. Murtagh, S. Nettleton, O. Ollinaho, N. Pleace, G. M. P. Swann, T. P. Watts) постепенно дополняются исследованиями в сфере виртуальной идентичности (Baltezarevic R., Baltezarevic B., Baltezarevic V., Deh D., Glodovic D., Este N. Beck, Kwiatek P., Hardesty R. A., Sheredos B., McDonnell N., Wildman N., Ollinaho O., Ramirez E. J., LaBarge S., Spiegel J.). Конкурентное продуцирование и распределение средств существования человека посредством творческой проектной работы в виртуальной реальности во взаимодействии и коммуникации с Другими в условиях быстро изменяемого социума требует расширения идентичности, включая в нее и виртуальные измерения. Самореализация личности в современном мире включает в себя расширение идентичности за счет ее виртуализации. **Выводы.** Продуктивная деятельность человека в компьютерной виртуальной реальности как вспомогательного инструмента его творческого воображения в солидарном и конкурентном взаимодействии с Другими, создает его виртуализированную идентичность, способствует самореализации его личности и делает его целостную идентичность более гибкой. Соответственно и философские исследования виртуальной реальности со временем дополняются философско-антропологическими исследованиями виртуальной идентичности.

Ключевые слова: виртуальная реальность; идентичность; виртуализация идентичности; множественная идентичность; социальные сети; компьютерные сети; сетевая идентичность; самореализация личности

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A HUMAN IN THE URBAN SPACE OF THE GLOBALIZED WORLD

Purpose. The purpose of the research is to define certain interaction features between a human and the urban environment in the global world. **Theoretical basis.** The study is based on the investigations of contemporary researchers in social philosophy and urban science, as well as social scientists of Chicago School. **Originality.** The originality of the research is to analyze the "human-urban space" system in terms of the influence of local space of the global world on the human identity formation and preservation. **Conclusions.** Modern information technologies have significantly contributed into changes in the culture, society, individual consciousness and perception. They have given them absolutely global character and reorganized the value and standard system of the individual. As a result, it caused the identity crisis, so typical of the postindustrial society. Thus, one of the possible ways to overcome the crisis is to harmonize the interaction in the "human-urban space" system as an area of individual space of human social and cultural identity.

Keywords: cultural globalization; human; communicative space; local urban science; city, cognitive approach to urban science; identity crisis

Introduction

Today, globalization is better perceived as an exact fact but not a scientific theory, which is not clearly understood, than before. Technological revolution has united the world in information, culture, moral and ethical values in economic and physical terms. Information technologies are the foundation for a single and unified communicative space with its certain behavior standards, world perception and view of life. They have established a new social environment beyond the system of local space, time and action, which is global.

This study is focused on the analysis of humanistic aspect of globalization: the issues of human cultural identification in terms of global culture formation, rejection of local cultural mental sets, as well as the gap between two levels of existence – real and virtual, have been considered.

The paper deals with the urban concepts according to which the human space is perceived in the context of his associative and sensitive mental sets. Urbanization, as a local manifestation of globalization, helps consider the issues of the human perception of the urban space, his activity in the urban environment and the attitude towards it as an informal factor that controls human behavior. It is the urban environment that is a connecting link between a social environment and the space. Its function is to connect an individual and a cultural element of a location, providing the unity of history and space. The methods of urban environment arrangement help an individual not only to identify his physical location, but also to associate himself with a location, culture, which often goes against his virtual standard image.

Purpose

The task of the research is to analyze theoretical approaches in urban science in order to explore local social and cultural space in the context of globalization.

The object of the research is contradictions between localization and globalization of the urban environment through the transformation of human identity. The local environment itself is the place to keep the distinctive features as a condition to overcome global unification and standardization in real and virtual space, which are the fundamentals of human existence.

Statement of basic materials

Cultural self-identification in the age of globalization

Globalization as an obvious, unbiased, and global process is establishing new single space with certain common rules and laws. This situation probably influences a person in terms of common material and cultural benefits provided by new civilization. In different places of the world people use the same products and services: transportation carriers, foodstuff, banks, social networks, movies, books, music, etc. Technologies and information, produced by modern civilization, unite individuals, establish common and global culture (Mustafina, 2013). This point of view may be doubtful, since the global culture is not an identical and obligatory culture for everybody. For every citizen of the planet, it gives the opportunity to use the benefits and achievements of any national culture (Mezhuev, 2010).

Dichotomous nature of cultural sphere can be revealed when its material, technological and spiritual elements are very close to each other, but at the same time creative, intellectual and reproductive activities are critically distant. It allows for the development of not only technological, political and legal unity of world powers, but also social and cultural space, which is considered to be the threat to national and personal self-identification (Sokolova, 2009). From this perspective, the main characteristic feature is the language, as well as other differences like affiliation with a certain race, nation, demography – representatives of definite social cultural values and attitude, which are the basis of objective reality of a human and humanity. These processes occur in the system of the arranged and changing space of architectural environment. This environment by itself demonstrates the concept of difference, combining all the other distinctive features and creating a particular cultural sphere.

The development of modern civilization and the urban environment, in particular, produced various social institutions: state, law, religion, culture, etc., which, in its turn, caused the depersonalized type of human relations. Legal, economic, administrative and managerial types of relations, established through globalization, are not personalized and it is the reason for the internal personal conflict. The German philosopher Simmel stated that "if a regular external contact of dozens of people in a city gave the same amount of internal response in a town, where almost everyone knows everybody he meets or has appreciative relations, it will be fully atomized internally and get into incredible state of mind" (Wirth, 1997, p. 180). Depersonalized relations, universal cultural standards, unified technological techniques characterize modern architecture and urban space, acting as a new global civilization form, where the unity of humanity is implemented more than ever. It is quite fair to consider that the dialogue of cultures, in terms of their differences, is a proper spiritual and cultural continuation of global processes in the modern world. The dialogue enables different cultures to exist and not to be in conflict with one another. Moreover, the dialogue of cultures is a source of understanding the differences of each culture, its specificity and identity. This identity is reflected in a person, who is also a representative of some culture. However, in the age of globalization an individual, as a product of national community, cannot be limited with products of local culture – he can use the

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achievements of other cultures and become the citizen of the world more than the representative of his specific social group.

The human is the one who reproduces social and cultural concepts and notions. However, understanding the problems of personal existence is the key to understanding global society, since complicated perception of globalization is inside a person, but not beyond (Mustafina, 2013; Stepanyants, 2011). The issue of identity and distinctive features within the dialogue of cultures is the most relevant, because this culture is no more "hidden", isolated from the world and, consequently, is influenced by global trends. This way, once isolated nations nowadays cannot use only conventional methods of space and forms arrangement in architecture: national features are florid and pompous and step back to unified rationality. This characteristic is typical of other cultural features: traditions, cultural product, material benefits, even the language, which can give its way to global languages, taking more and more loan words. Thus, once having identified the features that make the culture distinctive, a person as a representative of this culture reduces its significance, replacing with products of global and more progressive, utilitarian culture.

Interaction between a human and the urban space. Cognitive approach to urban science

In the global world a human is not only a part of the urban environment, but a creator and a product of this environment at the same time. Urban anthropology determines relationship between a human and the environment and promotes special human mentality in the urban space. A modern city is a place for the dialogue of cultures, where the most part of the population is characterized by certain distinctive features: the more individuals participate in this interaction, the more individual peculiarities are differentiated (Wirth, 1997). Due to the multitude and high density of urban population, residents do not know each other in person, which was not typical of neighboring community before. As a result, there is a segmentation of human relations: an urban citizen depends on a large number of people, but less on definite people (Marchuk & Rarytskyi, 2019). Social networks in the urban space are used for reaching the goals and are rated according to their benefits. As a result, there is a personality conflict when, on the one hand, an individual becomes free from personal and emotional control from the groups close to him, but on the other hand, he loses his self-expression style, morale and sense of participation, which leads to the feeling of "social vacuum". Along with that, there is a process of personality alienation from culture, where an individual is not holistic, but a functional part. These changes in personal and public existence cause a sense of loss and dissatisfaction. A. Toffler (1990) described that most people nowadays are more skilled in analysis than synthesis. Once E. Durkheim used such a concept as "social fact" in his work "Division of labour", which is understood as a course of action that restricts an individual externally. Such influence can be expressed formally (legal regulation) or informally (moral, religious or family standards). Social facts, according to Durkheim (1964, 1996), are endowed with some coercive power, so that they monitor personal behavior. The issue of human behavior in the urban environment is analyzed in the context of cognitive approach to urban science, which is related to a number of informal regulators of social factors.

With the help of cognitive urbanism people are able to cognize and perceive the urban environment, to 'digest' information and respond to its standards through personal behavior. In this case, the individual perception of the environment is principal according to the "stage theory" and identifies a human emotional component (Krashennnikov, 2017). A model of the

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'stage theory' investigates only not the influence of the urban environment on human behaviour, but conversely – repeating human behavior scenarios can alter the environment. In other words, if a person has to deal with negative urban environment daily, it leads to his behavior scenario. On the contrary, aesthetic and positive urban environment creates its behavior scenario according to the functions and intentions of the architectural environment (Bazaluk & Kharchenko, 2018).

There is one more variant possible, when a definite conceptual scenario in a neutral urban environment is created by repetitive activities of the residents (for instance, in transport communications). Thus, stable social and spatial complexes – morphotypes of the urban environment are established.

Despite the fact that public urban environment is the object of the research into cognitive approach to urban science, the individual in the "human-environment" system takes a dominant position – he consciously reconstructs urban 'matter' and changes the relations. The key role is given to images, values, creation and communication of information. In this regard, a category "good" can be related to the urban environment only if the continuum of a complex 'urban ecosystem' is not destroyed under changes, and a fundamental benefit is understood as ongoing development of an individual, his competencies and cultural relations progress. With social evolution, there is a sense of relation to spatial environment. The environment itself provides cultural tradition and legacy, promotes a sense of coherence in time and space, supports and improves personal growth (Lynch, 1987). A person cogitates and identifies himself with spatial terms, which are based on esthetic images and associations; he adopts the space and fits himself into it.

Community of global city

"Global city" is a term introduced by Saskia Sassen in her work "The global city" as concept opposite to the term "metropolis". It characterizes major cities: centers of global management with financial institutions. Currently, there are only three cities in the world London, New-York, Tokyo. A few more claim to get the status – Hong Kong, Beijing, Singapore, Shanghai, Sydney, Paris, Dubai. The cities mentioned are representatives of postindustrial economy more than other megacities. They are the centers for financial and consulting services, media production, and innovations, they outpace the rest of the world (3-5 years), and operate out of touch from the surrounding world in geoeconomic space. In comparison with other global cities they form more progressive postindustrial society, which is of particular interest in this study (Sassen, 2001).

Postindustrial society, appeared in conditions of globalization, is characterized by its round the clock activity (business life, trade, entertainment); high energy consumption; high standards of trade, public catering, commercial real estate; developed public space; new forms of consumer culture (visual consumption, combination of entertainment with other activities). As a result, human existence in postindustrial society is oriented to a certain lifestyle as a subjective, individual and relative model of existence. This model appears when social, cultural and religious patterns structuring human life are diffused. As some schematic solutions to life situations, the lifestyle of an individual is a key to success and appropriateness of his actions and allows a person to conform to the standards of modern behavior. Accumulative symbolic consumption of things that are not vital but have intersubjective values like prestige, authority, popularity, etc. leaves special traces in human lifestyle (Manakova, 2008). There is a necessity in 'audience' to boost self-esteem and self-identification.

Nowadays, virtual social space, generated and promoted with the emergence of information technologies, is a place to reduce personal contacts and destroy traditional social reality. This

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space is becoming a new vital space for social and personal existence with new ways and models of identification. Modern retail formats and services in global cities are intended for more anonymous and depersonalized communication by means of social networks. They intensify separation of virtual human presentation from his genuine personality. Consequently, it leads to a number of virtual personal images in different communication environments. The urban environment, where the type of postindustrial personality is formed, is steadily promoting the standard of living – a network of non-industrial activities is developing, service and entertainment industry is growing in real physical space, as well as in virtual one. This period is characterized by the fast pace of urban cultural life development, separation of an individual from local culture, spiritual freedom and personal ideology, daily activities oriented to personalization. Human behavior is determined by means of commodities, but the consumption itself gets quite a symbolic character. Symbolic consumption means that a person does not use something according to its intended purpose, but due to its symbolic value and meaning (Baudrillard, 2017). But simultaneously, some unique urban space is being created by means of architectural methods. This space is identified with local social and cultural territory; it is related to city residents and reflects them in it. In fact, it is the physical urban space that generates the phenomenon of "social neighborhood" in metropolis in comparison with virtual social space. Initially, the concept of neighborhood appeared in city planning in the 50-60-ies and meant that people met and knew each other personally due to the locality within small territory (about 100 families), later it became the framework for the concept of dividing the urban territory into microdistricts. Further, the idea of local neighborhood was dispelled, since most of social relations turned out to be dispersed over the urban territory, but the vast majority of contacts had blood ties, collaborative work, common interests, but not the place of residence. However, different threats to current urban areas (urban reconstruction, construction of new transportation corridors, business expansion, etc) caused counteraction to protect common interests of residents, who arranged in neighborhoods and developed into big communities. Thus, neighborhood as an inspection means turned into a social phenomenon and a definite type of community. Local communities, as well as identification of an individual with a certain name and a physical location, which is his unique social and cultural environment, are significant elements of a human mental image (Lynch, 1987).

The other feature of global city, directly connected with the present study, is the relation of the city to the globalization, its intensification in particular. The more important the role of the city in global geoeconomic space is, the faster and the more expansive the globalization processes are, which encompasses the urban life even at a local level. Due to the global informational space expansion, acceleration and development of communication, information, the resident of the global city anticipates great interaction and influence of all regions of all over the world, and as a result, participates even virtually in global events. In this case, the person himself is the driving force of globalization.

Considering the growth tendencies in global cities, urbanists expect their further integration into the world economy, independent status of urban territory and development of specific laws, arrangement regulations, and intensification of global identity and competitiveness of the urban environment, transition to the culture of innovations. In these conditions the "loss of reality" in the sphere of public life will become stronger, since information technologies are able to reproduce the reality in all details so accurately that the virtual model is becoming more convenient and appealing than reality itself – hyperreality (Baudrillard, 2017). Under these

circumstances, the competition between a human virtual image and a genuine personality will increase, symbolic consumption will turn virtual (because it is more beneficial). The place where not all general information will be consumed, but the influence of associative and imaginary component on human consciousness will increase (Manakova, 2008).

Originality

The scientific originality of the research is to analyze the system "a human – the urban space" and to identify how the local space in conditions of globalization influences the human identity formation. It is claimed that the local urban environment is a place to preserve and form human identity in his physical and virtual existence in the global postindustrial age. The idea about local environment as a spatial complex of human identity features was reasonably grounded.

Conclusions

Globalization forms and develops quite a few systems of values and models for a human existence due to a multilateral character of world perception and a choice for the most appropriate type of culture in the virtual space. The individual is presented with such behavior models that are transcultural, they are beyond his social and cultural space and contradict the real environment of human existence. These models are often incompatible with the environment that is exposed to intentional standardization and unification of virtual images, which neutralize identity features of local urban spaces. The local urban environment is the environment of distinctive features that represent the identity against standard and unified institutions beyond the culture. Nowadays, the spatial organization of physical existence is a connecting element between real and virtual pattern of human life.

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ЛЮДИНА В УРБАНІЗОВАНОМУ ПРОСТОРІ ГЛОБАЛІЗОВАНОГО СВІТУ

Метою дослідження є визначення рис взаємовпливу людини та урбанізованого середовища в умовах глобалізації. **Теоретичний базис** представляють роботи сучасних представників соціальної філософії та урбаністики, а також дослідження соціологів Чиказької школи. **Наукова новизна** полягає в аналізі системи "людина – урбанізоване середовище" в контексті визначення впливу локального простору на формування та

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збереження ідентичності людини в умовах глобалізації. **Висновки.** Сучасні інформаційні технології посилюють суттєві зміни в культурі, суспільстві та індивідуальній свідомості, надавши їм дійсно глобального характеру у всій його повноті, що призвело до перебудови ціннісно-нормативної орієнтації особистості та кризи ідентичності, характерної для постіндустріального суспільства. Одним із шляхів її подолання є гармонізація взаємодії в системі "людина – урбанізоване середовище" як сфері індивідуалізованого простору соціально-культурної ідентичності людини.

Ключові слова: культурна глобалізація; людина; комунікаційний простір; локальна урбаністика; місто; когнітивна урбаністика; криза ідентичності

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ЧЕЛОВЕК В УРБАНИЗИРОВАННОМ ПРОСТРАНСТВЕ ГЛОБАЛИЗИРОВАННОГО МИРА

Целью исследования является определение черт взаимовлияния человека и урбанизированной среды в условиях глобализации. **Теоретический базис** представляют работы современных представителей социальной философии и урбанистики, а также исследования социологов Чикагской школы. **Научная новизна** заключается в анализе системы "человек – урбанизированная среда" в контексте определения влияния локального пространства на формирование и сохранение идентичности человека в условиях глобализации. **Выводы.** Современные информационные технологии усилили сопутствующие изменения в культуре, обществе и индивидуальном сознании, придав им действительно глобальный характер во всей их полноте, что привело к перестройке ценностно-нормативной ориентации личности и кризису идентичности, характерному для постиндустриального общества. Одним из путей его преодоления является гармонизация взаимодействия в системе "человек – урбанизированная среда" как сфере индивидуализированного пространства социально-культурной идентичности человека.

Ключевые слова: культурная глобализация; человек; коммуникационное пространство; локальная урбанистика; город; когнитивная урбанистика; кризис идентичности

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METAMODERNISM MAN IN THE WORLDVIEW DIMENSION OF NEW CULTURAL PARADIGM

Purpose. The research is based on the comprehension of the anthropological tendencies of the metamodernism, which presupposes the consistent solution of the following tasks: a) explication of the content of post-modernism in modern philosophical literature; b) identification of the ideological basis of metamodernism anthropology; c) characteristics of the problem field of metamodernism anthropology and the state of man in the modern era. **Theoretical basis.** Anthropology of the metamodernism for the first time defines socio-cultural context through the hesitant state between the values of modernism and their rejection by the postmodernism, which makes it possible to formulate the peculiarity of the time as a desire to reconstruct a Holistic Man, impartial to the dominant worldview attitudes of a social nature. Anthropology of the metamodernism is presented as the individualization of the socio-cultural space in the form of human self-reconstruction at all anthropological levels. An era without an unambiguously expressed moral guideline is based on the ethics of all-acceptance, the only justification of which is the existence of a universal right to beingness. Digitalization as a process of digital transformation of society creates conditions for the value realization of the free choice of metamodernism man, through which a Holistic Man is accomplished. **Originality.** It is substantiated that metamodernism as a descriptive position of the modern cultural dominant of the digitalized era is characterized by a state of hesitation between the values of modernism and postmodernism. The anthropology of the metamodernism manifests itself in the form of the reconstruction of the holistic man and the self-reconstruction of the inner man. The peculiarities of the human metamodernism are recognized as the mutual complete determinability of the individual and the mass. **Conclusions.** Metamodernism is the formulation of the problem of a man in a new perspective: what to be and how to survive between the extremes of semantic poles, without losing dignity and unique intrinsic value. Proceeding from this, the fate of a metamodernism man is determined in pursuit of the endlessly receding horizons of the anthropology of incompleteness, which is carried out through post-irony, naive sincerity, optimistic openness to the world.

Keywords: metamodernism; holistic man; hesitation; modernism; postmodernism; anthropological reconstruction

Introduction

The world of postmodern man is much more complex than the world of man of modernism. The instability of human life is due to the individualized society, which has replaced the society of the mass consumer. An individual is lost in the world of cyberspace, technical simulation and unjustified risks of losing personality. Postmodern simulacra and metanarratives were expressed in the extreme deconstruction of the human phenomenon. "Death of the Subject" (Foucault, 1994), "The Death of the Author" (Barthes, 1994), "The End of the History" (Fukuyama, 2009), turned out to be dead-end sentences.

After the irony, sarcasm and criticism of modernism by the postmodernism, at the end of the 90s of the 20th century, a tendency towards changes in the worldview is brewing. Infertility of

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postmodernism, which generates simulacra as copies of copies, the originals of which no longer exist, is fraying. There is a need to revise the values and meanings assigned to the postmodernism, the renewal of which is increasingly taking place due to the rethinking of the ideals of modernism. At the same time, all the tools accumulated by the postmodernism are preserved, and the cultural space of the beginning of the 21st century generates a request to search for the meanings of human existence in the context of new cultural tendencies. In this hesitation between irony, skepticism, criticism of the postmodernism and the rational purity of the modernism ideals, something new appears, which has received the conditional name post-postmodernism, one of the brightest manifestations of which is metamodernism, requiring philosophical and anthropological comprehension.

Purpose

Based on the foregoing, the purpose of the article is to comprehend the anthropological tendencies of the metamodernism, which implies a consistent solution of the following tasks: a) explication of the content of post-postmodernism in modern philosophical literature; b) identification of the ideological basis of metamodern anthropology; c) characteristics of the problem field of metamodern anthropology and the state of man in the modern era.

Statement of basic materials

Conceptual content of post-postmodernism

The term "post-postmodernism" is rather unstable and not fully defined, but it still contains a hint of a new cultural paradigm. I cannot unequivocally agree that post-postmodernism, like the modern period, is distinguished by a fundamentally new understanding of the essence of human existence. It would be too presumptuous to claim post-postmodernism as an established and independent era. But, at the end of the 90s of the 20th century, postmodern theorists are increasingly beginning to talk about fatigue from infertility of postmodernism, which has lost a man in the tinsel of fruitless intellectual speculations. By the mid-1980s, Canadian authors Arthur Kroker and David Cook (1988) wrote about the next cultural stage after the postmodernism, calling it "hypermodernism" or "hypermodernity". Authors such as Scott Lash (1990), Jeffrey Alexander and Paul Colomy (1991), Perry Anderson (2006) are talking about the fact that postmodernism is losing ground and ending its implementation since the late 1990s. Zygmunt Bauman (1997), author of numerous works on the sociology of postmodernism, at the end of the 90s introduces the concept of "postmodernity", meaningfully different from postmodernism. In 2000, his book "Liquid Modernity" (Bauman, 2000) was published, in which the modern stage of cultural development is no longer called postmodernism.

In the early 2000s, postmodern fatigue reached a crisis, and many researchers are trying to substantiate modern culture in new terms. Canadian postmodern scholar Linda Hutcheon (2002), in her book "The Politics of Postmodernism", invites everyone to recognize the end of postmodernism and to support the term "post-postmodernism" that is appropriate for the modern era. Jeffrey Nealon (2012) in his book "Post-Postmodernism or, The Cultural Logic of Just-in-Time Capitalism" supported and conceptually developed this idea. The very concept of "post-postmodernism" is a general designation of new tendencies in the cultural space and includes many branches, the common place of which is legitimization of modernity and building a new state of culture on the toolkit of postmodernism. In a wide range of cultural realities of post-

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postmodernism asserts the leadership of the metamodernism, which by 2010 is replacing the term "post-postmodern" from cultural-philosophical discourse. Metamodernism poses a problem of man in the era of digitalization as the main subject of its interpretation.

Anthropological accentuation of the Metamodernism

Metamodernism, stepping over postmodern relativism and conceptual plurality, seeks to fix and create a new description of anthropological reality. The fast-paced variability of the modern world leaves no time for static system developments that become obsolete before they mature. Obviously, this feature of the modern era, which began its countdown, conditionally from the new century, determined the specificity of metamodernism, which moves away from mono-determination, ideology and chooses dynamism and variability as its attribute. But what is behind this variability? Is metamodernism a new anthropological paradigm or just a new construction of "isms", the tendencies of which have no chance to develop into a mature cultural phenomenon? Time will tell, relying on the essential milestones of evolution hidden from man, but while being in today, let us try to figure out what the metamodernism is trying to express?

The paradox of the metamodernism genesis, which lies in the compatibility of incompatible binary oppositions of modernism and its criticism in the face of postmodernism, expresses the essence of metamodernism. At the same time, "meta" is understood not in the Aristotelian sense of "outside", "above" or "after", but in the Platonic sense of the Greek term *metaxis* – which denotes the interaction of polarities, essentially related to each other (meta – between). This interpretation fundamentally changes the understanding of the essence of man, who in the modern world is on the stretch between the actual and the real world, between the meaning and its situational objectification. At the same time, the Platonic meaning "meta" means hesitation between two opposites and the simultaneity of their participation. Metamodernists use the prefix "meta" (metaxic) in its most authentic meaning, as presented by Plato (2018) in the Symposium dialogue. Plato applies the concept of *metaxic* to the characterization of the Greek priestess Diotima in the meaning of "intermediate" or "medium level", using the concept of *metaxic* to express the relationship between a thing and idea, as something separating and simultaneously connecting the world of illusion and reality. If in Plato's ontology *Metaxis* appears in the meaning of the middle state, which includes both the world of ideas and the world of things, then in metamodernism this medial position brings novelty to the understanding of man as a dual entity, simultaneously manifested both as a meaning (idea) and as existence (the form).

In this interpretation, the term metamodernism appears for the first time in 1975 by the American writer Masud Zavarzadeh (1975). Alexandra Dumitrescu (2012) defines the metamodernism of the period 2005-2014 as a position of "modernist uprooting or postmodern shift". Moyo Okediji uses the term metamodern as a challenge to modernism and postmodernism (Harris & Okediji, 1999). Andre Furlani (2002) – to renew the aesthetics of modernity.

In the first decade of the 21st century, the term "metamodernism" receives active application and semantic content in the work of the Dutch authors Timotheus Vermeulen and Robin van den Akker. In 2010, in the "Journal of Aesthetics & Culture", they published "Notes on Metamodernism" (Vermeulen & Akker, 2010), in which they define metamodernism as a discourse of hesitation between the optimism of modernism and the mockery of postmodernism, as a neo-romantic turn to the problem of man, calling this the philosophical position as the "structure of feelings". Anthropology of metamodernism is based on a constant that escapes completion, as the dynamics "both – nobody". This medial position indicates anthropological demand between existence

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and consciousness, which found expression in the work of Dutch authors in the form of "the double message of the modernist pursuit of meaning and postmodern doubt about the meaning of all this" (transl. by Y. S.) (Vermeulen & Akker, 2010). A man is positioned in metamodernism through performism, embodied in the modern aesthetics of hesitation, as a combination of enthusiasm and mockery, "hope and melancholy, swinging between awareness and naivety, empathy and apathy, integrity and splitting, clarity and ambiguity, ... in search of the truth, without expectations to discover it" (transl. by Y. S.) (Vermeulen & Akker, 2010). In search of the anthropological foundations of metamodernism, the authors substantiate the concept of neo-romanticism as an actualized return to subjective sensibility. Unlike romanticism, metamodern neo-romanticism, striving for ideals, never asserts them, partly relying on Schlegel (1975): "always in becoming, never in perfection" (transl. by Y. S.) (p. 175). Anthropological meaning of metamodernism is expressed in the form of "atopic metaxis", as "the middle outside the topos, hesitation outside the place". Following the "Notes on Metamodernism" in 2011 Luke Turner's "Manifesto of Metamodernism" emerges, which asserts hesitation as the basis of the cultural dominant of metamodernism based on "diametrically opposed ideas acting as pulsating polarities of a colossal electric machine that sets the world in motion" (transl. by Y. S.) (Turner, 2011).

Talking about the programmatic works of metamodern anthropology, one cannot ignore the work of the Swiss political philosopher and sociologist Hanzi Freinacht (2017) "The Listening Society: A Metamodern Guide to Politics, Book One". The author considers the combination of different-vector values in modern society to be the main issue of our time. "How can modern, postmodern and premodern people live productively together?" (transl. by Y. S.) (Freinacht, 2017).

Seth Abramson (2015) expresses his view of metamodernism in a peculiar way in his article "Ten Basic Principles of Metamodernism". With baseless optimism and postirony characteristic of metamodernism, he expresses these principles in the form of a tenfold repetition of It's all right (Abramson, 2015). At the same time, the work contains productive anthropological ideas, which Abramson expresses in the form of: collapse of distances, which in the era of digitalization and the Internet manifests itself in the simultaneous possibility of anonymity and false intimacy; recognition of a multitude of subjectivities as the ability to accept and share in virtual reality of Internet discourses; blurring the boundaries of familiar forms of identity; the formation of individual and collective identity based on semantic content; orientation towards cooperation in all social spheres, as an opportunity for individual self-expression. Optimism of justification of man is expressed in "basic trust in the world": "A metamodernist chooses life" 'as if' positive changes are possible, even if we are every day reminded that human culture is in a state of chaos and probably even decline" (transl. by Y. S.) (Abramson, 2015).

The worldview and value issues of metamodernism are actively studied by domestic researchers. In this regard, Ukrainian authors V. S. Miroshnychenko (2017), V. I. Drozdovskiy (2018), as well as Russian researchers such as A. Pavlov (2018), A. S. Markova and G. I. Mamukina (2019) should be named, who view metamodernism as a field of modern axiological discourse.

In my opinion, the authors of the presented works express metamodern anthropology as a descriptive position of the modern cultural dominant of the digitalized era. Its feature is not a rational-theoretical position in philosophy, but a sensual experience of the aesthetic principle, which allows the subjective I to integrate new meanings. In this regard, the problem of man becomes the main content of metamodernism, striving for anthropological solutions to the eternal questions about meaning in a hesitant worldview perspective.

Man in a state of metamodernism

I think that the consistency of metamodernism will be proved by time, but even today we can talk about the tendencies of self-awakening of man – a holistic man. All extremes of the paradigmatic pendulum have been tested, from the rational assertion of the highest values (modernism) to their complete leveling (postmodernism), from hypostatizing the rational to extremely subjective immersion in the abyss of the irrational. Being is no longer represented as the identity of thinking, just as it is not a reflection of the transcendent. At the same time, the transcendent is realized in man through the attributes of beingness.

It was easier for a postmodern man, he had a wonderful predecessor. On the opposition to the anthropological values of modernism, a new paradigm of postmodern man was built. Metamodern man does not strive for destruction or opposition. In my opinion, the intuitions of our time suggest that the time has come to create, to "gather stones" scattered in different vectors of cultural paradigms. The process of creation takes into account all the achievements of the past, without discarding or taking anything away. Therefore, a man of metamodernism combines the uncombinable. He is contradictory and inconsistent, as it might seem at first glance: a priest is a rocker, a president is a comedian, a philosopher is a political strategist, a doctor is a businessman. In the combination of uncombinable, the way of the search for a man of metamodernism is found. Modernism sought the essence of man through metaphysical ideals. Postmodern rejected the search for the essence of man and any meanings. What to look for metamodernism after complete deconstruction? The goal of metamodernism is the *reconstruction of man*, multifaceted, true, deep. At the same time, the reconstruction of man is not accomplished in the affirmative way by means of substantiated declarations about what is due, like modern anthropology. Choice, search, acceptance of different and many things leads to the need for *self-reconstruction of man*.

Metamodern man experiences both the freedom of postmodernism and the framework of the value constraints of modernism. Everyone has the right to choose between opportunistic pragmatism and value self-determination of spiritual meanings. Any choice is correct for everyone who makes it and through this choice the formation of society, world politics, new cultural paradigm takes place. In this paradigm a Single man, who now makes decisions for the future is not forgotten, in contrast to non-classical subjectivism, where a man is immersed in self-flagellation, despair and loneliness.

At the same time, the solitude of the metamodern man is quite productive. Solitude becomes a necessity, fulfilling the saving function of self-determination of modern man in the multidimensionality of crowd strategies. Solitude, like collecting oneself in a mass agiotage of vain communications and imitations of crowd activity, is the way of self-restructuring of the inner man.

In the mainstream of metamodernism, individualization takes a different form, as a self-sufficient life in its own world of true reality, which does not conflict with external reality. Digitalization of the era as a process of the digital reality of our time has changed the perspectives of the life world of a metamodern man. Social networks contribute to the absence of a stereotype of behavior; norms go beyond the bounds of obligation, while the world order is not violated. One can get lost in the network, put on the desired mask, choose, expand or limit one's social circle. The pendulum of the digitalized metamodernism space fluctuates from the possibility of hiding, getting lost to the implementation of a public "crucifixion" or praise outside the spatial framework. Like or dislike have no national or state identity, remaining on the verge of impunity and the threat of public evaluation. Information of the network space is unpredictable in its further consequences.

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After nihilism, irony and disappointment of postmodernism, respect, sincerity, openness, originality, uniqueness, which define the essence of man of metamodernism, in contrast to modern standardization (the principle of obligation in Kant's imperatives) or postmodern lack of principles, again in value.

Metamodernism is the integration of the individual I into the outer worlds. Individuality acts as a point of bifurcation, which can unpredictably change the turn of reality, the reorganization of the system based on unsystematic premises. The spontaneous manifestation of sincerity can confuse and motivate independent self-transformation.

It is no accident that art has become a sign of the cultural paradigm of metamodernism. Art, addressing the intuitive depth of man through the manifestation of a touching and naive simplicity, expresses hesitation as a defining feature of metamodernism. The dominant feature of metamodernism is ethics in its daily manifestation – the ethics of authenticity, open sincerity and innocence. Ethics, in which the universal is combined with the everyday, and the sincerity of the concrete gains superiority over the general, managing moral constructs not from above – the metaphysical ideal of universal obligation, but from below – existential meaning as a universal value, as a form of realization of being outside temporal linearity.

Metamodernism is the time of searching for the extra-spatial-temporal topos of man, where I feels "at home", outside social roles, but socially realizing at the same time. The pendulum swings between the desired and the unrealizable, but at the same time intuitively precisely felt. A kind of "straight-knowledge" allows one to stay "at home" going on social wanderings, to keep oneself true in social standardization. A society of individuals is being formed. Not personalities, with a hypertrophied standard of social demand, but Individualities, equally manifested in the implementation of the universal, eternal, at the same time vitally tangible. Simply put – a space in which everyone can be right and wrong at the same time, and everyone has the right to any position, while maintaining focus and involvement in the life process, in evolutionary formation, in the realization of the universal goal – to Be!

A metamodern person may be attracted to the multi-vector and dispersion postmodernism and, at the same time, to individual certainty and focus on the generic characteristics of man. Individuality in the era of metamodernism surpasses personality, internal uniqueness surpasses external standardization, but at the same time, individuality is not a chaotic scattering of fragmentary manifestations. Individuality reconstructs a genuine, internal, essential person without regard to public opinion and standardized masks of society, while keeping the time shrinkage to the search for eternal, enduring meanings about man – true, the approximation to whom is the main task of metamodernism.

Metamodern anthropology is characterized by a dynamic balance between the spiritual and the material, which are not opposed, but are a simultaneous manifestation of objective reality. Metamodern man is dual, spiritually material. Neglect, as well as exaggeration of the significance of one of the modes, is fraught with ontological distortion.

Duality of the metamodern man is expressed, in the so-called new sincerity, which allows direct acceptance of everything and at the same time does not finally assert anything – hesitation as unconditional optimism, unconditioned enthusiasm. If Schopenhauer's will to live is presented as a metaphysical ontological principle, then in metamodernism objective beingness is the basic cosmological principle of eternal fulfillment, in which everything is accepted. This is the basis for metamodernism optimism. Not "Everything will be fine" as an ideal or utopia, but "Everything is already and always fine", because the world exists and existence is a constant. And the

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state, fact, event that exists now is a justified reality as the most successful for each person in its own way. Simply put, every decision made, state experienced, action performed is ideally correct for a given man.

Metamodernism realizes that truth is unattainable, because the only true is the ultimate objective reality, which is not given to us in its completeness. We will never be able to reach this reality; abstractly (mentally or spiritually) we fall into delusions, since we do not have a verification tool. Everything is always subjective. The subject of cognition has limitations due to its conditionality by the form of being. Therefore, the spiritual always slips away, but at the same time expands the material.

That is, everything that a man can create – judgments, theories, ideologies, worldviews, scientific approaches, works of art – are all models of realities behind which there are key ideas that invariably accompany an individual search.

Each model has its own boundaries, corresponding tools, conditions of implementation. A perfectly accurate model is reality itself, in all its absolute completeness. It will always be unattainable, since man is only a part of it. Therefore, any model is only a fragment of an integral reality, a part of it; therefore, as an element of the structure, it will generate an anti-model that will take into account what the previous model did not take into account. Thus, a man of metamodernism, is in a state of hesitation between the axiological model (modernism) and its rejection (postmodernism), defining the meaning of his existence as a way of replenishing the completeness of reality. A path that will never be completed, hence the truth will always slip away until it becomes absolute reality. Metamodernism on this path is a tactic of accepting the entire completeness of reality through hesitations between possible extremes worked out by previous eras. A man of premodernism and modernism made sense. Premodernism is the golden age of humanity, striving for eternal values. Modernism is an attempt to transform the world through rationality. Postmodernism loses its meaning, hence deconstruction, criticism, nihilism. A man of metamodernism, yearning for meaning, strives to recreate the purposefulness of the universe and a man in it. But at the same time he hesitates.

It is in the quickened trajectory of this evolutionary hesitation that the potential for deep reconstruction of a man arises – holistic, true, living his accomplishment in the complementarity of the spiritual-material, metaphysical-existential, rational-irrational, esoteric-exoteric, universal-concrete at a new qualitative level of acquiring meanings. The pendulum between modernism and postmodernism in its hesitation shakes up reality forming a reconstruction of the Holistic man of metamodernism. Perhaps the entire previous path of a man strove to this time point of collecting worked-out meanings and their negation.

A metamodern man understands the meaninglessness of the world, the insignificance of himself and the problems surrounding him, but instead of seeing the uselessness of his capabilities, he can act, for a man realizes his imperfection and the need to move along this path. Despite the fact that a man has already been disassembled into fragments by postmodernism and the modern world knows very well what parts our brain, psyche or soul consists of, what affects our behavior, what hormones are responsible for happiness and what mechanisms are involved in manipulative technologies, we do not know who we. Having studied a man thoroughly, we have not found ways for him to become qualitatively, globally better. The ideal recedes and the world moves away from well-being and harmonious existence. The balance is hard to find. And the metamodernism naturally comes to hesitation as a process of finding a path, as a state of realization of everything.

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It is not by chance that postirony is characteristic of metamodernism, the essence of which can be expressed: the thinner the line, the truer. The intangibility of the extremes of seriousness and joke. The meaning of metamodernism is in the absence of objective value, leading into either intangible distances or speculative delusions. The thinner the line between the extremes, the closer a man is to comprehending his essence. Comprehending, not knowledge. Uncertainty is embedded in the anthropology of metamodernism as a path of subjective-objective duality. And this uncertainty is as changeable as the tangibility of the line between irony and sincerity, seriousness and frivolity, sanity and madness, deep and superficial views on the acquisition of meaning. It is this uncertainty that protects a metamodern man from dangerous categoricity and paradigmatic certainty.

Originality

It has been substantiated that metamodernism as a descriptive position of the modern cultural dominant of the digitalized era is characterized by a state of fluctuation between the values of modernism and postmodernism. The anthropology of metamodernism manifests itself in the form of the reconstruction of the holistic man and the self-reconstruction of the inner man. The peculiarities of a metamodern man are recognized as the mutual determinability of the individual and the mass, which is realized through postirony, naive sincerity, and optimistic openness to the world.

Conclusions

The last decade of the development of modern culture has qualitatively changed the content of the anthropological paradigm. For the first time, the definition of the socio-cultural context is expressed in hesitant state that absorbs all the modes of previous eras, while not unambiguously affirming the semantic dominant of time. Metamodernism forms a new level of manifestation of freedom, not limited by any of the ideologies of the past, while being called upon to preserve and expand to evolutionary meanings all worked out ideological attitudes. The thin line between the values of the Modernism and the Postmodernism determines the subtle characteristic of the metamodern man, whose evolutionary vocation lies in a qualitatively new level of world attitude. The simultaneous acceptance of the highest values and their leveling with an unambiguous assertion makes it possible to formulate the peculiarity of time as a reconstruction of the Holistic Man, impartial to the dominant worldview attitudes of a social nature. In this regard, the anthropology of metamodernism manifests such features as baseless optimism, individualization of the sociocultural space through postirony, naive sincerity, openness and penetration in the dual complementarity of the I with the mass nature of modern society. The expression of the anthropological space of metamodernism becomes mutual complementarity of the spiritually-material, metaphysical-existential, rational-irrational, religious-scientific, esoteric-exoteric, universal-concrete at a new qualitative level of living of the meanings of the Holistic Man, who reconstructs himself at all anthropological levels. An era without an unambiguously expressed moral guideline is based on the ethics of all-acceptance, the only justification for which is the existence of a universal right to beingness. Digitalization as a process of digital transformation of society creates conditions for the value realization of the free choice of a man of metamodernism, through which the Holistic man is accomplished. Metamodernism is more likely not a solution to a problem, but its posing in a new perspective of the question of a man – what to be and how to survive between the extremes of semantic poles without losing dignity and unique intrinsic value. On this basis, the fate of a metamodern man is determined in pursuit of the endlessly receding horizons of the anthropology of incompleteness.

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ЛЮДИНА МЕТАМОДЕРНУ В СВІТОГЛЯДНОМУ ВИМІРІ НОВОЇ КУЛЬТУРНОЇ ПАРАДИГМИ

Мета. В основі представленого дослідження лежить осмислення антропологічних тенденцій метамодерну, що передбачає послідовне вирішення наступних завдань: а) експлікація змісту постпостмодерну в сучасній філософській літературі; б) виявлення світоглядної основи антропології метамодерну; в) характеристика проблемного поля метамодерної антропології та стану людини в сучасну епоху. **Теоретичний базис.** Антропологія метамодерна вперше визначає соціокультурний контекст через коливальний стан між цінностями модерну та їх запереченням постмодерном, що дозволяє сформулювати особливість часу як прагнення до реконструкції людини-цілісної, незаангажованої домінуючими світоглядними настановами соціального характеру. Антропологія метамодерну представлена як індивідуалізація соціокультурного простору у вигляді

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самореконструкції людини на всіх антропорівнях. Епоха без однозначно вираженого морального орієнтиру спирається на етику загальноприйнятого, єдиним виправданням якої є наявність універсального права на буттєвість. Діджиталізація як процес цифрової трансформації суспільства формує умови для ціннісного здійснення вільного вибору людини метамодерну, через який і самоздійснюється цілісна людина. **Наукова новизна.** Обґрунтовано, що метамодерн як описова позиція сучасної культурної доміанти діджиталізованої епохи, характеризується станом коливання між цінностями модерну і постмодерну. Антропологія метамодерну маніфестує себе у вигляді реконструкції людини-цілісної і самореконструкції людини-внутрішньої. Особливостями людини метамодерну визнані взаємодовизначеність індивідуального і масового. **Висновки.** Метамодерн – це постановка проблеми людини в новому ракурсі: яким бути і як вижити між крайнощами смислових полюсів, не втративши гідності та унікальної самоцінності. Виходячи з цього, доля людини метамодерну визначається в переслідуванні нескінченно відступаючих горизонтів антропології незавершеності, що здійснюється через постіронію, наївну щирість, оптимістичну відкритість до світу.

Ключові слова: метамодерн; людина-цілісна; коливання; модерн; постмодерн; антропологічна реконструкція

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ЧЕЛОВЕК МЕТАМОДЕРНА В МИРОВОЗЗРЕНЧЕСКОМ ИЗМЕРЕНИИ НОВОЙ КУЛЬТУРНОЙ ПАРАДИГМЫ

Цель. В основе представленного исследование лежит осмысление антропологических тенденций метамодерна, что предполагает последовательное решение следующих задач: а) экспликация содержания пост-постмодерна в современной философской литературе; б) выявление мировоззренческой основы антропологии метамодерна; в) характеристика проблемного поля метамодерной антропологии и состояния человека в современную эпоху. **Теоретический базис.** Антропология метамодерна впервые определяет социокультурный контекст через колебательное состояние между ценностями модерна и их отрицание постмодерном, что позволяет сформулировать особенность времени как стремление к реконструкции Человека-Целостного, незаангажированного доминирующими мировоззренческими установками социального характера. Антропология метамодерна представлена как индивидуализация социокультурного пространства в виде самореконструкции человека на всех антропоуровнях. Эпоха без однозначно выраженного нравственного ориентира опирается на этику всепринятия, единственным оправданием которой является наличие универсального права на бытийственность. Диджитализация как процесс цифровой трансформации общества формирует условия для ценностного осуществления свободного выбора человека метамодерна, через который и свершается Целостный человек. **Научная новизна.** Обосновано, что метамодерн как описательная позиция современной культурной доминанты диджитализированной эпохи, характеризуется состоянием колебания между ценностями модерна и постмодерна. Антропология метамодерна манифестирует себя в виде реконструкции человека-целостного и самореконструкции человека-внутреннего. Особенности человека метамодерна признаны взаимодоопределяемость индивидуального и массового. **Выводы.** Метамодерн – постановка проблемы человека в новом ракурсе – каким быть и как выжить между крайностями смисловых полюсов, не утратив достоинства и уникальной самоценности. Исходя из этого, судьба человека метамодерна определяется в преследовании бесконечно отступающих горизонтов антропологии незавершённости, которая осуществляется через постіронію, наивную искренность, оптимистическую открытость к миру.

Ключевые слова: метамодерн; человек-целостный; колебание; модерн; постмодерн; антропологическая реконструкция

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UDC (1091):141A. S. SYNYTSIA^{1*}^{1*}Ivan Franko National University of Lviv (Lviv, Ukraine), e-mail andrii.synysia.edu@gmail.com, ORCID 0000-0002-0983-7187**COMPARATIVE ANALYSIS OF LUDWIG WITTGENSTEIN'S AND MARTIN HEIDEGGER'S VIEWS ON THE NATURE OF HUMAN**

Purpose. The paper is aimed at analyzing in a comparative way the philosophical conceptions of the human, proposed by Ludwig Wittgenstein and Martin Heidegger as the main representatives of the analytic and continental tradition of philosophizing in the XXth century. **The theoretical basis** of the study is determined by Wittgenstein's legacy in the field of logical and linguistic analysis, as well as Heidegger's existential, hermeneutical, and phenomenological ideas. **Originality.** Based on the analysis of the philosophical works of Wittgenstein and Heidegger, the initial principles of their anthropological concepts in the unity of transcendental preconditions, essential foundations, and correlations to the world in the technosphere are reconstructed. It is demonstrated that, despite the difference in the explanation of the peculiarities in the interpretation of the realm of the transcendental (as an extra-linguistic) and basic characteristic of the inner world of human, both philosophers emphasized the understanding of the human being through the prism of language and the need for anthropologization of science and technology. **Conclusions.** Wittgenstein and Heidegger developed their own original considerations on the nature of human being, which fully conform to the basic theoretico-methodological principles of their philosophical conceptions. The former focused on how language reflects a human's world and serves as a means of expressing their knowledge and aspirations. The latter, on the contrary, interpreted the world as a reflection of language that expresses itself through human. As a supporter of analytic methodology and, accordingly, of accuracy in formulations, Wittgenstein came to the concept of the unspeakable in the process of reflection on the being of human over the language. But in Heidegger's existential discourse, which is full of metaphors and neologisms, being of human is limited by the concept of Nothing. As a consequence, it is noted that the ontological status of values is transcendental to the world according to Wittgenstein, but it is immanent to the world, according to Heidegger. It is argued that the Austrian thinker developed a linguo-psychological approach to the study of human through the prism of the mental, but the German philosopher comprehended the human on the basis of the concept of self in the ontological sphere. It has been demonstrated that both thinkers have pointed to the challenges faced by humans in the development of science and technology while emphasizing the importance of substantiating their anthropological foundations.

Keywords: human; transcendental; existence; mental; self; language; technology

Introduction

It would be no exaggeration to say that Ludwig Wittgenstein and Martin Heidegger are among the most influential thinkers of the twentieth century since interest in their work is not diminishing in our time. The former – an Austrian philosopher, professor at Cambridge University, a specialist in logic, philosophy of language, and philosophy of mind – became one of the founders of analytic philosophy and contributed to the fact that the linguistic turn affected almost all areas of philosophical knowledge, including philosophical anthropology. The latter is – a German philosopher and professor at the University of Marburg and the University of Freiburg – made considerable efforts to develop the ideas of phenomenology, hermeneutics, and existentialism, and also influenced the language revolution to change our ideas about human existence and ways of its philosophical thinking. Of course, the analytic and continental philosophical traditions, which they respectively represent, at first glance are so different from each other that the comparison of the views of both thinkers seems very ambiguous. Let us mention only that the analytic tradition of philosophizing is characterized by an appeal to science, orientation to the language of empirical facts, the search for truth through the prism of language analysis,

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development within the paradigm of knowledge, and application of a problematic understanding of philosophy. While continental philosophy appeals more to literature, politics, and religion, it focuses on metaphysical reality, seeks meaning in the realm of thought, develops within the paradigm of wisdom, and applies a historical understanding of philosophy (Synytsia, 2016). Nevertheless, the creative path of Wittgenstein and Heidegger has a lot in common. And it is not just that both thinkers were of the same age, formed their own views on the basis of German-speaking philosophy, gained popularity in the 1920s, when their *opus magnum* actually appeared ("Tractatus Logico-Philosophicus" in 1921 and "Being and Time" in 1927), and they were generally familiar with each other's work. It is important how they explained human's inner nature, their metaphysical, and transcendental background. As can be noted, at the conceptual level, their views were quite similar, even though their anthropological concepts were formulated on the basis of different methodological principles. It remains to be seen what results they have achieved.

The issues of comparative analysis of the philosophical views of these thinkers were studied by David Egan (2019), who was interested in particular in the correlation between the concepts of grammar and ontology, being-in-the-world and forms of life, and their search for authentic philosophy in general; Manfred Geier (2017), who pointed out that Heidegger's philosophizing about human existence became more and more abstract over time, and Wittgenstein, on the contrary, sought to immerse himself in the practice of everyday life; Paul M. Livingston (2015), who tried to investigate the specifics of their reading of each other's philosophy, taking into account, in particular, the concept of human existence. One can also mention the scientific research on certain anthropological issues in Wittgenstein or Heidegger – for instance, the recent works of Gunter Gebauer (2017) and Markus Weidler (2018), respectively. Despite the thoroughness of these studies, they leave open the question of a holistic comparative study of human nature in Wittgenstein and Heidegger, especially given the emergence of new publications (eg, the so-called "Black Notebooks" by Heidegger, or various critical works), which significantly complement the content of their anthropological conceptions.

Purpose

This paper aims to analyze from the comparative standpoint Wittgenstein's and Heidegger's philosophical arguments about the nature of human being.

Statement of basic materials

To achieve this aim, the presentation of the material will be as follows: first I will compare the views of both thinkers on the transcendental basis of human being, then compare their interpretations of the inner world and finally find out how they interpret human destiny in society in the technosphere.

Transcendental basis of human being. Analyzing human being, both thinkers emphasize the importance of language. In particular, Wittgenstein (1922) argued that "*the limits of my language mean the limits of my world*" (p. 149), and Heidegger (1998a) claimed that "language is the house of being" (p. 239). Both of them defined language as the basis that allows us to understand our being. However, in an effort to understand what is beyond being in language, they have obtained different results: Wittgenstein came to the concept of the unspeakable, and Heidegger came to the concept of Nothing. This difference can be explained by the difference in individual theoretico-methodological principles. In particular, for Wittgenstein, language reflects the world,

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and for Heidegger, on the contrary, the world reflects language. Therefore, the former intended to achieve the most accurate definitions of concepts that would reflect the actual state of affairs, and the latter each time constructed new word forms, which should correspond to something in the world.

Thus, Wittgenstein, in the process of constructing the structure of his ontology, made the transition from the world, which is a set of facts, to logical pictures of facts – thoughts. Proposition is a means of expression of the thought. It is the main element of language as a source of knowledge. However, this is not the limit of knowledge. It is more correct to say that the limit of language (the realm of logic) is the limit of discursive understanding of the world. The task is to go beyond it, that is, to go beyond one's own microcosm (one's own self). That is why in a letter to Ludwig von Ficker (September – October 1919) Wittgenstein (1979) explained his idea of writing the "Tractatus Logico-Philosophicus": "... the point of the book is ethical ... my work consists of two parts: the one which is here, and of everything which I have *not* written. And precisely this second part is the important one" (p. 94). In other words, human knowledge is much broader than that is expressed in language. All our information about the world is not reduced exclusively to logical knowledge. Human is constantly striving to go beyond the logic of language. Since the ethical and the logical are interconnected, at first human intends to find out the limits of logical knowledge in order to understand the limits of the transcendental ethical world, which is beyond objective facts.

Later, during a discussion with members of the Vienna Circle on December 29, 1929, Wittgenstein further developed his thoughts and even once mentioned Heidegger's philosophical ideas. The Austrian thinker put it this way: "I can very well think what Heidegger meant about Being and Angst" ("Ich kann mir wohl denken, was Heidegger mit Sein und Angst meint") (McGuinness, 2001, p. 68). However, Angst should not be expressed, because it is a deep metaphysical fear of death – that which is not experienced, that "is not an event of life" (Wittgenstein, 1922, p. 185). Thus human as a transcendental subject (the limit of the world, not a part of it), expresses logical knowledge in language, and they must be silent about the ethical (unspeakable). It is important to understand that silence itself is not identical to the absence of sounds. Silence is full of meanings that we can mystically experience. It is with the help of a mystical sense of life that a person goes beyond their everyday life. So, this feeling is superior to language (Synytsia, 2019).

However, Heidegger (1998b) himself expresses a slightly different opinion: "Only language enables humans to be those living beings which they are as humans" (p. 138). That is, a human only in the process of speech becomes human. There is no question of silence. Humans and their essence are derived from being. And this process requires language. The person constantly speaks in some way. Each of us is a being who asks about being and its sense. Being is invisibly present in everyone. Only by correlating ourselves with being, we can understand our essence. This essence coincides with the existence of humans. Therefore, in "Being and Time" Heidegger (2001) preferred to talk about a special kind of existence – "Dasein" (there-being), which he defined as follows: "Dasein is an entity which is in each case I myself; its Being is in each case mine" (p. 150). Dasein has an advantage over any other being because it understands itself as an existence that has certain limits. The ontological basis of such existence is determined by temporality, and the ontic basis is established by Nothing, which is deeply present in Dasein. However, the person constantly runs away from it. This is how their consciousness is set up. The sciences completely reject any Nothing and analyze only being. However, being is revealed only in

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comparison with Nothing. The only phenomenon that forms Dasein as a whole and reveals Nothing to us is the Angst mentioned by Wittgenstein – the unintentional fear of Nothing. Heidegger (2018) claimed: "Nothing only becomes manifest in anxiety" (p. 741). Asking about it, one can only wonder, because they seek to go beyond being, seek, as Heidegger (2000) explained, to comprehend, "Why are there beings at all instead of nothing?" (p. 1). Wittgenstein (1922) reasoned in a similar way when he stated: "Not how the world is, is the mystical, but that it is" (p. 187). In this way (reflexively) human goes beyond individual things and finds themselves in the realm of metaphysics.

Studying the metaphysical preconditions of human existence, Wittgenstein and Heidegger differed on the status of values. Wittgenstein, in the context of the problem of the unspeakable, investigated values as transcendental entities, and Heidegger preferred to interpret any kind of ethical issues only as derived from ontological ones. In particular, Wittgenstein clearly understood that any attempt to express various kinds of ethical experience is futile – it is an attempt to think paradoxically (in Kierkegaard's interpretation), its results are trivial (as pointed out by George Edward Moore), although the process of overcoming the limits of language indicates something (Augustine thought about it) (McGuinness, 2001, p. 68). The world of ethics is a world of values or entities that give sense to life. According to Wittgenstein (1922): "The sense of the world must lie outside the world" (p. 183). If values were part of our world, they would be accidental like the events that take place in it, but under certain conditions, they might not be. Similarly, the ethical subject is transcendental to the world. This subject can only experience the absolute and unconditional dimension of value, not construct it as a mental entity. The subject's ideas about ethics, and aesthetics or religion in general, are formed from personal experiences of one's self in the world and have intrinsic value. Some of these ideas have an absolute value that forms a person's worldview. For example, the religio-ethical interpretation of the individual is based on amazement at the existence of the world, the experience of absolute safety, and guilt (Wittgenstein, 1965, p. 10). They have absolute value, although experienced individually, from a personal perspective.

It should be noted that ethical issues interested Wittgenstein throughout his career, but Heidegger often neglected them, focusing on issues of ontology. He explained this as follows: "Adding on value-predicates cannot tell us anything at all new about the Being of goods..." (Heidegger, 2001, p. 132). The fact is that the ontology as such already contains "existential conditions" for the formation of morality. Some of the existentials already indicate the need for value formation. In particular, the existential *Mit-sein* determines the coexistence of Dasein with others and thus indicates the need to communicate and build a certain system of value relations with each other. One of these relations is described by such an existential as *Sorge*. It signifies caring for another person, for oneself, or for being as such. This existential is so important that Heidegger (2001) even claimed: "The Being of Dasein is care" (p. 465). Care precedes any cognitive process and is manifested, among other things, in speech (*Rede*). Thus, Heidegger interpreted values not as transcendent to the world, but as immanent to it.

The inner world of human. Wittgenstein and Heidegger differently formulate their views on what the inner world of human is. The former was interested in the psychological aspect of human existence, the latter studied the ontological one, despite the fact that both emphasized the importance of language for understanding the nature of human. For this, Wittgenstein even over time in his writing made the transition from studying a formal language to studying the ordinary one and Heidegger replaced investigation of being and time with researching the issues of being

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and language. To find out the nature of human existence, the former gradually realized the importance of a detailed analysis of empirical facts, and the latter focused on the realm of poetry. As a result, Wittgenstein, in explaining human nature, appealed to the concept of the mental, and Heidegger applied the concept of self.

Thus, in general, Wittgenstein distinguished two levels of being: natural and spiritual. The former concerns the description of the state of affairs in the world, which is known to be a "set of facts", the latter concerns all that is connected with life. We express the being of facts with the help of propositions of natural science. They are fixed in the laws and can be expressed formally through language. In contrast to the objective natural level of being, our personal (subjective experience) cannot be expressed in words or reduced to information that can be reproduced on special devices. Personal experience is unique; any impersonal forms are not characteristic of it. Its essence consists of ethical, aesthetic, and religious experiences. For Wittgenstein, it is important that these experiences lead to peace of mind and harmony. If they acquire a negative connotation, it means inconsistency with the form of life, and indicates the need to change, to become appropriate to the form. That is, the condition for achieving mental harmony will be the intention to change yourself, not waiting for change. After all, spiritual experience is external to the facts. It is full of the meanings of human life and therefore has an axiological dimension that can only be experienced mystically. This dimension cannot be expressed in language, because values as such do not have a logical form. "The good is outside the space of facts", – as Wittgenstein (2006, p. 3e) summed up in "Culture and Value" (1929 recording).

At that time the Austrian thinker, according to Gunter Gebauer (2017), made "the turn to anthropology" (p. 75) and began to analyze the individual, making the transition from the study of linguistic means of expression of mental states to the philosophy of psychology. Among the basic mental characteristics that precede our speech, he singled out *sensation, memory, and understanding*. For example, when a person performs a certain activity or reacts to what is happening around, in their mind, there are certain "characteristic experiences" (Wittgenstein, 1968, p. 17). They arise when someone identifies form, perceives a certain color, feels the pain, and so on. We designate all these experiences by certain words. However, words only replace feelings but do not reproduce them. We cannot be sure that another person has the same feelings (qualia in the terminology of the philosophy of mind) as we do. In addition, by naming an object, we extract its meaning from memory. Thus, the meaning of words is not inherent in things, but in memory, which is characterized by physicochemical processes in the brain. For example, Wittgenstein (1968) pondered how someone retains the meaning of the terms "names of colours", "shape of a leaf" (p. 34). According to his assumption, there are probably some patterns (schemes) in our memory of what we are thinking about. A person only modifies these patterns in specific situations, taking into account a certain seeing aspect. They may forget a word, but keep in their memory the experience it evoked. When we say something, we first understand something, that is, at the mental level there is a certain process. The fact that a person understands something correctly, according to Wittgenstein's, you can learn from their behavior. However, to my mind, this criterion is not universal, because the behavior itself is ambiguous. Sometimes it is full of manipulation and self-suggestion.

At the end of "Philosophical Investigations", Wittgenstein suggested another possibility of studying the mental. Actually, not because of the study of the grammar of words and human behavior, but because of "that in nature which is the basis of grammar" (Wittgenstein, 1968, p. 230). However, such a study should appeal to the facts of natural science, and Wittgenstein

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preferred to limit himself to linguistic analysis, namely, the interpretation of human behavior, the correlation of mind and language, meanings and experiences, words and actions, and so on. In "Remarks on the Philosophy of Psychology" (1946-1949), one of his last works, he, studying the nature of the human soul, continued to draw attention to the correlation of perceptions and interpretations, features of verbal expression of feelings, in other words, the grammar of psychological concepts (Wittgenstein, 1998). Thus he continued to interpret human as a *language-using creature*; as a being that expresses themselves through language.

As we know, in Heidegger (1985), on the contrary, language speaks through human, "language speaks" ("die sprache spricht") (p. 11). It is the essence of being, and poetry is its essence. Language is full of the meanings that a human finds in it and communicates to others. Through communication, everyone shares their impressions of the world with others and forms a certain attitude towards them. Of course, understanding with others is achieved not only through words but also through silence, which is an integral attribute of communication. Through language, a human forms their attitude to being, which they are interconnected with, because: "There is no being without language... There is no language without being" (Heidegger, 2014b, p. 10). However, it should be noted that the conceptual structures of language are preceded by existential structures (i. e. existentials, such as care), which help a human to find the sense of life. Everyone, possessing *Being-in-the-world*, discovers being through language, whatever path they choose to the essence of things. It is even more correct to say, to the essence of oneself, because all that a human can find is themselves.

In general, Heidegger (2014b) identified four ways in which a human traditionally comes to realizing the essence of their self (ein Selbst): 1) through usual reflection; 2) by talking to You; 3) by reflecting on the situation; 4) through idolatry" (p. 6). This happens when a human's attention is not focused on making a choice or being satisfied with a certain surrogate, which they replace their self with. Moreover, sometimes a human can confuse themselves with the image that is created for the public or by the public. Sometimes a human can confuse an autosuggestion image with the self. In addition, under certain conditions a person can fall under the power of depersonalization (das Man) and lose their authentic existence, i. e. reduce temporality (expressed in three modes of human existence) only to the present mode (to everyday life). Loss of connection with the past and inability to see the horizons of the future threaten the integrity of the human person. As a result of the depersonalization of the self, human ceases to ask about their own finitude, about the correlation between being and Nothing. The essence of Dasein becomes closed to them. Without understanding one's own essence, a human will not realize their existence. Heidegger (2014a) reasoned as follows: "Knowing *who* we are is so necessary that without this knowledge we will never be able to decide whether we "are", or whether we just inventing ourselves in unbeing and revealing ourselves as a given, just as in cogito – sum!" (p. 279). It should be noted that such a reference to the work of Rene Descartes is not accidental. Heidegger was influenced by the ideas of his anthropology as one of the most significant for modern philosophy (Malivskyi, 2019). However, Heidegger did not think about *sum* (esse), but about human existence and understood that without realizing who a human is, we begin to live a false life, uncharacteristic of us. This is partly facilitated by the general leveling atmosphere in society, which is often hostile to the manifestations of human individuality and does not mind reducing their purpose to a simple functionality that neglects everything personal and unique in self.

Human's comprehension of the authentic self is due to the awareness of the temporality of their existence. By understanding the inevitability of one's own death (which becomes clear in

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connection with the death of the Other), the human gets the opportunity to constitute their self and to comprehend/rethink authentic life. In this way, we can most thoroughly comprehend our life in the dimensions of Dasein as being-a-whole and being-towards-death (Heidegger, 2001, p. 279). Thus human, according to Heidegger, knows their inner world (their own subjectivity) not by studying the realm of the mental (as it is in Wittgenstein), not by constructing a theory (as it is in science), but by realizing their own temporality and mortality as a necessary possibility of our existence.

The fate of human in the world in the technosphere. To better understand the nature of human existence, Wittgenstein and Heidegger in their later works reflected on the impact of technology on the human. It should be noted that their views on technology are quite similar: both are concerned about the danger to human posed by the development of science and technology, although they understand that such a process is inevitable and need to find ways to protect our forms of life and every self from negative consequences.

One of these ways, according to Wittgenstein, is not to absolutize the possibilities of science. Thus, in «Remarks on Frazer's "Golden Bough"» (1931), Wittgenstein sharply criticized the scientific worldview. He saw the danger in the fact that science seeks to displace other types of worldview and analyze the original spiritual practices, which are based on completely different worldviews. Ontologically, the hypotheses of religion and science about the homogeneity of the phenomena of reality coincide. Therefore, it is inappropriate to say that mythology, religion, or any other cultural practice is worse than the scientific one. Even primitive magical cults are a form of life that organizes human activity. Socio-cultural practices capture human experience in a specific way and can easily function without scientific explanation or generalization that sometimes indicate their incorrectness or falseness. A proponent of scientism always risks presenting alternative views of human and their spiritual practices as erroneous. And this, according to Wittgenstein (1993), is unsatisfactory (p. 119), because any socio-cultural practices are forms of life (varieties of language-games), full of their own meanings and intentions. Their analysis from the standpoint of modern science and the realities of European civilization will be biased. In addition, the scientific worldview tends to change our perceptions of the true dimensions of socio-cultural space. And this can lead to a human's loss of inner harmony with the world.

Heidegger, in contrast to Wittgenstein, singles out not only the negative impact of technology on the spiritual culture of the community but also other factors that affect the way of human life. In particular, in "The Question Concerning Technology" (1953) he wrote about how technology – the essence of which is nothing but "Enframing" (Ge-stell) – changes the nature around us and how it makes the environment only a means for its successful functioning, no more than part of itself. This state of affairs changes the way of human lives and forms a nihilistic basis for overestimating all spiritual values. The reality, which can lead to the process of excessive technicalization of social life, can threaten the human himself. As Heidegger (1977) explained: "The rule of Enframing threatens man with the possibility that it could be denied to him to enter into a more original revealing and hence to experience the call of a more primal truth" (p. 28). That is, the greatest threat from technology is the possibility of losing the human themselves, in other words, inevitably change their spiritual world, including the way of thinking.

Advances in technology lead to the fact that people stop wanting to think. Growing thoughtlessness today is destroying the inner world of human, who just does not have enough time to think. The human becomes capable of only superficial analysis, calculations, and planning. In his

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work "Discourse on Thinking" ("Gelassenheit") (1959) Heidegger (1966) called this type of thinking computational and characterized it as follows: "Calculative thinking is not meditative thinking, not thinking which contemplates the meaning which reigns in everything that is" (p. 46). In other words, it is human nature to think about fundamental things – to go beyond individual entities and comprehend the nature of being as a whole, and not calculating like a computer, that is, mechanically performing certain actions without understanding what is happening.

Wittgenstein argues similarly, disagreeing that human nature can be reduced to certain mechanical processes. He contrasted the human with an automaton. Writing about our attitude to the person of another, the thinker analyzed the meaning of the statement "I believe that he is not an automaton" and concluded that "My attitude towards him is an attitude towards a soul" (Wittgenstein, 1968, p. 178). This means that a human is able to experience (feel), understand, suffer, rejoice, and build a network of intersubjective relationships. However, Wittgenstein (1968) immediately clarified: "I am not of the *opinion* that he has a soul" (p. 178). It was important for him to demonstrate that he did not define the mental (consciousness) through the prism of religious concepts (soul). Concepts such as "soul", "understanding in heart" are convenient means to explain what is happening in the body (in the inner world). Of course, a human can sometimes be compared to a machine, but this will only be a metaphor. In order not to generate ambiguities and misunderstandings, philosophy must clarify the meaning of linguistic terms and phrases. And if the terminological apparatus of science agrees with the procedure of explanation, the philosopher should by no means neglect it in the search for ways to comprehend the truth.

Heidegger (1966) clearly understood this when he said: "We depend on technical devices they even challenge us to ever greater advances" (p. 53). Therefore, it is unwise to deny technological progress. Technology allows us to think again about who a human is and to explore more thoroughly the nature of things. Human still has to develop their attitude to technology, that is, to take both positions at once: to use technology, but also to keep a certain distance from it. This will allow people to avoid becoming addicted to technology. Heidegger (1966) defined such a situation (both "yes" and "no" to technological progress) as alienation (Gelassenheit) – "*releasement toward things*" (p. 54). Under such conditions, a person will be able to return to basics and still move forward. Going back to the beginning is an unequivocal choice in favor of the human. Such a choice is necessary in the case of an attempt through technical progress to impose inhumane forms of life that threaten the integrity of the human person. By preserving their own identity, particularly in the way of being rooted in tradition (as Heidegger argued), a human builds prospects for humanity and constitutes a secure environment for themselves and future generations.

Originality

The basic principles of anthropological concepts of Wittgenstein and Heidegger are reconstructed in the unity of the study of the transcendental basis of human being, understanding the essence of their inner world and studying the fate of human in the world in the technosphere. It is demonstrated that both thinkers differently defined the inner world of people and their transcendental premises, but at the same time pointed out the importance of language for understanding the essence of human existence and the need for reflection on the anthropological dimension of science and technology.

Conclusions

Thus, Ludwig Wittgenstein and Martin Heidegger in general developed original anthropological concepts, which differed from each other, although they had something in common. In particular, it was important for Wittgenstein to demonstrate how language reflects our inner world and how the human expresses themselves through language. Heidegger, by contrast, considered the world as a reflection of language and studied how it expresses itself through the human. Being on different theoretico-methodological positions (analytic and continental philosophy, respectively), the former, comprehending the being beyond language, came to the concept of the unspeakable, and the latter – to the concept of Nothing. Hence the difference in their view of the ontological status of values: in Wittgenstein, they have a transcendental nature in relation to the world, and in Heidegger, on the contrary, they are immanent to it. Comprehension of the essentially metaphysical foundations of human being is crucial for understanding the nature of human existence in their concepts. However, the Austrian philosopher studied the inner world of the human mainly in the linguo-psychological sphere through the concept of the mental, while for the German thinker the ontological sphere of the concept of self was decisive. In any case, both thinkers understood that the human is in a number of correlations with the world, and their being is increasingly influenced by science and technology. This state of affairs is both an advantage and a challenge for a human, and therefore they must constantly learn to form the right guidelines for life and to affirm moral values in the world.

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КОМПАРАТИВНИЙ АНАЛІЗ ПОГЛЯДІВ ЛЮДВІГА ВІТГЕНШТАЙНА І МАРТИНА ГАЙДЕГГЕРА НА ПРИРОДУ ЛЮДИНИ

Мета. Проаналізувати в компаративному ключі філософські концепції людини, які запропоновані Людвігом Вітгенштайном і Мартином Гайдеггером як основними представниками відповідно аналітичної і континентальної традиції філософування у ХХ столітті. **Теоретичний базис** дослідження визначений творчим доробком Вітгенштайна у сфері логічного і лінгвістичного аналізу, а також екзистенційними, герменевтичними і феноменологічними ідеями Гайдеггера. **Наукова новизна.** На підставі аналізу філософських праць Вітгенштайна і Гайдеггера реконструйовано вихідні принципи їхніх антропологічних концепцій в єдності трансцендентальних передумов, сутнісних основ і кореляцій до світу за умов техносфери. Продемонстровано, що попри відмінність у трактуванні особливостей інтерпретації царини трансцендентального як позамовного і основних характеристик внутрішнього світу людини, обидва філософи наголошували на осмисленні людського буття через призму мови та на потребі антропологізації науки і техніки. **Висновки.** Вітгенштайн і Гайдеггер висловили оригінальні міркування щодо природи людського буття, які цілком відповідають базовим теоретико-методологічним принципам їхніх філософських концепцій. Перший з них акцентував увагу на тому, як мова віддзеркалює світ людини й слугує засобом вираження її знань та прагнень. Другий, навпаки, витлумачив світ як віддзеркалення мови, що виражає себе через людину. Як прихильник аналітичної методології й відповідно точності у формулюваннях, Вітгенштайн у процесі рефлексії щодо позамовного буття людини прийшов до концепту невимовного. А от в екзистенційному дискурсі Гайдеггера, який сповнений метафор і неологізмів, буття людини обмежене концептом Ніщо. Як наслідок, зауважено, що онтологічний статус цінностей у Вітгенштайна є трансцендентальним щодо світу, а в Гайдеггера – іманентним йому. Стверджено, що австрійський мислитель розвинув лінгво-психологічний підхід до вивчення людини через призму ментального, а німецький філософ осмислював людину в онтологічній площині через призму поняття самості. Продемонстровано, як обидва мислителі окреслювали виклики, що постають перед людиною у зв'язку з розвитком науки та техніки, й разом з тим наголошували на важливості обґрунтування їхніх антропологічних основ.

Ключові слова: людина; трансцендентальне; екзистенція; ментальне; самість; мова; техніка

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КОМПАРАТИВНЫЙ АНАЛИЗ ВЗГЛЯДОВ ЛЮДВИГА ВИТГЕНШТЕЙНА И МАРТИНА ХАЙДЕГГЕРА НА ПРИРОДУ ЧЕЛОВЕКА

Цель. Проанализировать в компаративном ключе философские концепции человека, предложенные Людвигом Витгенштейном и Мартином Хайдеггером как основными представителями соответственно аналитической и континентальной традиций философствования в XX веке. **Теоретический базис** исследования определен трудами Витгенштейна в сфере логического и лингвистического анализа, а также экзистенциальными, герменевтическими и феноменологическими идеями Хайдеггера. **Научная новизна.** На основании анализа философских трудов Витгенштейна и Хайдеггера реконструировано исходные принципы их антропологических концепций в единстве трансцендентальных предпосылок, сущностных оснований и корреляций к миру в условиях техносферы. Продемонстрировано, что несмотря на различие в трактовке особенностей интерпретации сферы трансцендентального (как внеязыкового) и основных характеристик внутреннего мира человека, оба философа подчеркивали важность осмысления человеческого бытия через призму языка и необходимость антропологизации науки и техники. **Выводы.** Витгенштейн и Хайдеггер высказали собственные оригинальные рассуждения о природе человеческого бытия, полностью соответствующие базовым теоретико-методологическим принципам их философских концепций. Первый из них акцентировал внимание на том, как язык отражает мир человека и служит средством выражения его знаний и стремлений. Второй, наоборот, истолковал мир как отражение языка, выражающего себя с помощью человека. Как сторонник аналитической методологии и соответственно точности в формулировках, Витгенштейн в процессе рефлексии относительно внеязыкового бытия человека пришел к концепту невыразимого. А вот в экзистенциальном дискурсе Хайдеггера, полном метафор и неологизмов, бытие человека ограничено концептом Ничто. Как следствие, отмечено, что онтологический статус ценностей у Витгенштейна является трансцендентальным миру, а у Хайдеггера – имманентным ему. Утверждается, что австрийский мыслитель развил лингвопсихологический подход к изучению человека через призму ментального, а немецкий философ осмыслил природу человека в онтологической плоскости, используя понятие самости. Продемонстрировано, как оба мыслителя определяли вызовы, возникающие перед человеком в связи с развитием науки и техники, и вместе с тем отмечали важность обоснования их антропологических основ.

Ключевые слова: человек; трансцендентальное; экзистенция; ментальное; самость; язык; техника

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DESCARTES ON THE PHENOMENON OF MAN AND THE BOUNDARIES OF DOUBT

Purpose of the article is to reconstruct the ideological and philosophical context in which Descartes actualizes the phenomenon of man and the task of refuting scepticism. A precondition for its implementation is attention to the explication of the peculiarities of reception by researchers of scepticism and the doctrine of doubt; delineation of the semantic implications of the anthropological intention of philosophizing and the boundaries of doubt. **Theoretical basis.** I base my view of Descartes' legacy on the conceptual positions of phenomenology, existentialism and hermeneutics. **Originality.** Based on the tendency of anthropologization of Descartes' basic project, I refute the widespread tendency to qualify Descartes' position as a sceptic, which is based on superficial stereotypes about the impersonality of his philosophy. The modern reception of the thinker's texts indicates the priority for him of the task of explicating the conditions of man's realization of his own vocation in the Universe, which is supplemented by the idea of the limits of science and the doubt correlative to it. Accordingly, Descartes' refutation of scepticism appears in the form of concern for the creation of favourable conditions for human self-development, which implies a restrained attitude to the spheres of morality and religion. **Conclusions.** The author based on his own interpretation of the philosophical searching of the thinker attempted to rehabilitate Descartes' position on scepticism. An appeal to the texts of the French philosopher shows that doubt is for him a means of creating conditions for the representation of the human in man. A deeper meaningful clarification of the method chosen by Descartes to refute scepticism involves appeal to the will and practical mastery of a new system of semantic coordinates of life.

Keywords: Descartes; man; God; ethics; theology; scepticism; doubt

Introduction

The uniqueness of the present time lies in the dramatic changes and at the same time kinship with the previous revolutionary epochs. In particular, openness to the future, pluralism and relativism to some extent make it related to European culture of the Early New Age. Today we again face the task of adequately responding to the challenge of scepticism as a phenomenon of the transition period. The threat of the nihilism expansion prompts us to focus on the lessons of its constructive overcoming that previous history demonstrates. Among the underestimated precursors of the past is the unique development of Rene Descartes. A significant obstacle in this way is the widespread stereotypes that contribute to the distortion of the basic intention of his search and the originality of his philosophical revolution. Among the representative forms of manifestation of these outlived ideas, a prominent place belongs to modern researchers of scepticism, which are summarized in the unambiguous attribution of Descartes to the representatives of this trend (R. Popkin, E. Curley). In fact, more general ideas about the obsolescence of the Cartesian philosophical legacy lie behind this particular episode. It is significant that the axiomatic nature of Descartes' radical doubt is assumed and the thinker's thesis about the boundaries of doubt is ignored. In modern consciousness, the question of the nature of knowledge and its limits is closely related to the limits of the application of mathematics and digital technologies (Kolesnykova & Matveyeva, 2019).

At the same time, in recent decades, innovative approaches have emerged that provide sufficient grounds for a critical rethinking of these assessments. It is, firstly, about the powerful movement "Back to Descartes" (J.-L. Marion) and, secondly, about the tendency to

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anthropologize the basic project of the thinker (Malivskiy, 2019). Therefore, for a critical rethinking of the notions of Descartes' belonging to scepticism, it is appropriate to turn to the texts of the thinker and modern research literature.

Purpose

Based on the above the purpose of this article is to reconstruct the worldview and philosophical context in which Descartes comprehends the phenomenon of man in the direction of refuting scepticism. A precondition for its implementation is attention to the following points: the explication of the peculiarities of reception by scepticism researchers of the doctrine of doubt; delineation of the semantic implications of Descartes' position on anthropology and the boundaries of doubt.

Statement of basic materials

Reception of the scepticism of the thinker's anthropology and his doctrine of doubt by researchers

Descartes' philosophical doctrine is the embodiment of the Early New Age, which is characterized by the destruction of the established image of the world, and consequently an increase in attention to scepticism. In this context, Descartes is faced with the fateful question of his personal ability to resist scepticism and the ability to outline ways of its overcoming.

In this context, first of all, the credo of the thinker draws attention. It is voiced in the Responses to the Remarks of Father Bourdin on his scepticism: "I became the first philosopher ever to overcome the doubt of the sceptics" (Descartes, 1996, VII: 550). The question of how to authentically understand this ambitious Cartesian statement is still debatable and needs to be clarified. The situation is dramatized, as researchers of his position are often inclined to assess it as a hidden scepticism. This approach is vividly represented by Richard Popkin, who figuratively illustrates his vision of this problem in the form of a thesis about the transformation of the proclaimed "triumph" of Descartes into its opposite – into the "tragedy" of the thinker. In my opinion, an essential factor in a constructive comprehending of the way of the thinker's attitude to scepticism is attention to his hitherto underestimated thesis about the boundaries of doubt. Among its most representative manifestations the beginning of the first part of the "Principles of Philosophy" is worth recalling, where the author emphasizes the importance of universal doubt and notes the need to limit doubt by the scope of contemplation of truth.

Outlining the originality of the great Frenchman's position on scepticism, Popkin rightly emphasizes that he, as a courageous thinker, is not so much attacked externally as he is looking for the ways to overcome him internally on the way of his radicalization. Emphasizing the dramatic nature of the process of searching for truth, the researcher describes his vision of a fateful episode of his work. It is about Descartes' behavior during the discussion of Sieur de Chandoux's report at the end of 1627: "What appeared most certain was shown to be dubious. What appeared most dubious was shown to be certain. The basis for a complete scepticism was provided in order to shock an audience and get them to seek for absolute certainty" (Popkin, 2003, p. 147). Evaluating the overall efficiency of this approach of the French thinker, Popkin describes it as successful primarily in the first part. The second part has proved to be fruitless, because in his opinion, Descartes' position convincingly demonstrates the insurmountable

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radical subjectivism: "we could never relate to any real world outside of us nor guarantee as absolute true" (Popkin, 2003, p. 168).

The study of the question of how well-founded is the above interpretation, involves attention to modern literature. It is about the prevalence of the tradition of interpreting the philosophical legacy of the thinker in the context of the technocratic concept of metaphysics, which is shared by researchers of scepticism. They also suggest that we agree with the thesis that the main task of his philosophical teaching Descartes sees in the substantiation of the scientific picture of the world. In particular, this is the opinion of Edwin Curley, who emphasizes the successful overcoming of the threat of scepticism spread during the deep worldview crisis of 1628. The result is a more optimistic position on the possibilities of the authentic nature of human knowledge (Curley, 1978, p. 45).

However, unambiguously associating the basic project of Descartes' philosophy with physics in the narrow sense of the word, Curley encounters significant difficulties in explaining the meaningful originality of his later works. Noting their antisceptic orientation, he is forced to admit that they go beyond the reductionist program of the "Discourse" and "Meditations" and testify to the French thinker's focus on anthropology. It is about the manifestation of "very much interested in psychological and moral problem" (Curley, 1978, p. 235).

Although this assessment of the key importance of physics for Descartes' philosophical revolution is acceptable to Popkin, he is much more pessimistic about its role in the radicalization of scepticism. Outlining his own position on the forms of the thinker's going beyond the boundaries of the scientific revolution, he voices a fair insight concerning the key role of the individual in Descartes' searching. Unfortunately, it never received its meaningful outline either in his texts or in the texts of his followers. It is about the ability of man to go beyond nature and establish himself as a self-sufficient person. Outlining his own vision of the spiritual landscape of the Early New Age, the researcher writes that "the force of cogito could emerge as a tidal wave, sweepings away la crise pyrrhonienne and carrying the newly illuminated person into the realm of solid, unshakable truth" (Popkin, 2003, p. 155). This is an eloquent confirmation of the legitimacy of my own reflections on the key importance of anthropology for Descartes in the process of finding his own version of the answer to the threat of scepticism.

When studying Popkin's interpretation of the role of Descartes in the history of scepticism, it is appropriate to focus on a fragmentary interpretation of his philosophical revolution. In particular, Popkin tends to associate the challenge of the era with a narrow understanding of philosophy as epistemology, where the opposition of objectivity and subjectivity comes to the fore. At the same time, the narrow vision of the context of Descartes' search is interpreted as meaningfully related to the subjectivism of the Reformation (Luther and Calvin). In this context, scepticism appears as insurmountable. And since the latter, according to Popkin (2003), pursues European philosophy, philosophers are struggling to open the possibility of accepting it without destroying all human definitions (p. 173).

The researcher considers the claims of philosophy to protection of science as objective knowledge, which seem to be the most powerful solution to the crisis of Pyrrhonism, to be a key factor. However, he is forced to state that Descartes' heroic efforts were unsuccessful and led to the complete failure of this plan. Therefore, this position has no prospects. An illustration of this thesis is the controversy with Fr. Bourdin and Voetius, which demonstrated that from now on there is "no way and no hope" (Popkin, 2003, p. 162). Arguing for this pessimism, Popkin

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emphasizes that the perception of the First "Meditation" seriously makes any further steps meaningless. If we start with the Second "Meditation", then the whole beautiful system is reduced only to the conjecture of Rene Descartes, which is unable to determine the truth. Therefore, he offers a pessimistic conclusion: "An every turn the sceptical dragon that he was supposed to have slain would rise up and attack him" (Popkin, 2003, p. 170). For the researcher, there is no doubt that in this coordinate system, the attempt to build a transition from subjective certainty to objective truth leads only to subjective certainty. Thus, he concludes, the new philosophical system conceived by Descartes is based "on faith" (Popkin, 2003, p. 172). The most representative manifestation of the inability of the French thinker to overcome scepticism is Popkin's characterization of large-scale deformations of human nature. They become more pronounced in the process of correlating them with the humanism of the Renaissance. According to the researcher, in the context of the maximum radicalization of scepticism there is a deformation of the rational component of human nature as its core: "Once it had been suggested that the reliability of our most rational faculties was questionable, man has been transformed from a repository of truth into a sink of uncertainty and error" (Popkin, 2003, p. 148).

But for me, the reasoning and arguments of an authoritative researcher are not convincing. I consider the appeal to the context of Descartes' epoch and his texts to explicate the main points of the philosophical system conceived by him to be a precondition for substantiating my position.

The phenomenon of man and the boundaries of doubt in the doctrine of Descartes

The actualization of scepticism observed in the Descartes' era is closely linked to large-scale culture changes that is, the openness of the world to man and man to the world. Under such conditions, the priority for a man is the problem of ways of self-realization and obtaining relevant knowledge. Clarification of these problems is observed in the first written notes, i.e. in the "Early Writings" of Descartes (Malivskiy, 2019). It is now indisputable that the reduction of his philosophy to physics and epistemology makes it impossible to formulate and comprehend the problem of man. Considering the question of the most unambiguous clarification of his position, it is worth referring to the latest publications of Descartes. This is the Preface to the "Principles of Philosophy" of 1647, where he points to ethics as a form of completion of philosophizing. Here the anthropological and ethical motive is recognized, as the driving force of philosophizing, which involves attention to human self-knowledge and the principles of its proper existence. In my opinion, they should be taken into account in the process of studying the implications of Descartes' thesis on refuting his scepticism hidden from the modern researchers.

In the conditions of critical rethinking of the impersonal technomorphic interpretation of Descartes, it is appropriate to draw attention to the way he characterizes the nature of philosophical knowledge. Warning against uncritical reproduction of ideas about its speculativeness (which is reduced to logic and syllogism), he emphasizes – it is a speculativeness based on his own experience. Man for Descartes (1996) is "thinking thing, this is a primary notion which is not derived by means of any syllogism" (AT VII: 140).

My acquaintance with Descartes' legacy gives me sufficient grounds for the thesis of the pervasive nature of the idea of the rootedness of philosophizing in his own empirical experience. Among the first unequivocal evidence of this is the first part of the "Discourse", where its author emphasizes the decision to base the method of his own search for truth on his own experience and determination. After several years of observing the world, "trying to gain some experience, I

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resolved one they to undertake studies within myself too and to use all the powers of mind in choosing the paths I should follow" (Descartes, 1996, AT VI: 10). Returning in the Replies to the Fifth Objections to the "Meditations", Descartes (1996) connects his own claim to universality: "I affirm what I have experienced and what anyone else can experienced for himself" (AT VII: 377). An original manifestation of the idea of the pervasive nature of Descartes' philosophizing in his own experience is the perspective of mentioning it in the final part of "Conversation with Burman", which deals with the issues of medicine and the problems of a healthy lifestyle. Here he declares personal experience as a decisive criterion for clarifying the question of the optimal diet. His words about the ability of an adult to decide on their own the expediency of seeking medical attention and seeking help outside after reaching the age of thirty are a kind of testament to the next generation. This aspect in the modern research literature deserves attention and is the subject of a separate study (Brown & Normore, 2019).

Of undeniable value in the context of the search for a modern way of philosophizing are those pages of the thinker's legacy, which are about the rootedness in one's own experience of key concepts of metaphysics, in particular the concept of "freedom of will". In the discussion of the key provisions of the "Meditations", Descartes (1996) voices this idea as the most powerful argument to protect his own doctrine: "On the question of our freedom, I made no assumption beyond what we all experienced within ourselves" (AT VII: 191).

In my opinion, today, in the conditions of a cardinal rethinking of the reduced image of Descartes, it is appropriate to comprehend his legacy known to us as a consistent refutation of a number of temptations. In other words, it is a question of attention to those alternative courses of thought from which the French thinker distanced himself. This step will make it possible to make the modern reception of his work more relief. This view is consistent with the position of modern Cartesian scholars: "To understand what he thought, it is useful to be clear about just what he was rejecting" (Brown & Normore, 2019, p. 5). First of all, we should take into account the possibility of exaggerating the importance of man and his thinking in the Universe, with which one used to associate Descartes' position in the textbooks (and not only there). In the pages of "Meditations" among the significant temptations are those manifestations of vanity and arrogance of man, which are generally classified as atheism. In the "Letter" to the representatives of the Faculty of Theology of the University of Paris, the latter position is defined as unfounded claims to the title of intelligent and learned people of those individuals who are amateurs ("more ignorant"). Concretizing the substantive disadvantages of this approach, Descartes notes the existence of the illegitimacy of the anthropomorphic God. Among its manifestations, he attributes "either ... attributing human feelings to God or on arrogantly supposing our own minds to be so powerful and wise" (Descartes, 1996, AT VII: 6, 9). Based on his own worldview, Descartes warns against the temptation to absolutize human knowledge. And since human "nature is not omniscience", its "perfection should be limited" (Descartes, 1996, AT VII: 84).

One of the most dangerous temptations on the way to understanding the connection between man and God is the interpretation of God by analogy with man, which is based on the human way of life as a process of purposeful activity. Noting the disadvantage in the absolutization of man as a measure of God, Descartes (1996) describes it as His humiliation: "We think of Gods as a sort of superman, who thinks up such-and-such a scheme, and try to realize it by such-and-such a means. This is clearly quite unworthy of God..." (AT V: 158), he emphasizes.

For the powerful genius of Descartes, the dangerous stereotype about the possibility of unambiguous judgments was not ignored. Strictly speaking, he emphasizes, none of the attributes

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can belong to God and man at the same time. It would be naive and unwise to assume that everyday images and ideas extend to God, who is by definition out of proportion of the scale of everyday human experience. Clarification of the question of what caused this way of interpreting God, involves appeal to the moral doctrine of the thinker.

In the context of rethinking the reduced image of Descartes and rehabilitating him as a critique of scepticism, the temptation to cultivate pure objectivity and neglect of man comes to the fore. Descartes emphasizes the inadmissibility of absolute truth, deprived of a certain medium "What it is to us", he asks rhetorically, "that someone may make out that the perception whose truth we are so firmly convinced of may appear false to God or an angel, so that it is, absolutely speaking, false? Why should this alleged 'absolute falsity' bother us, since we neither believe in it nor have even the smallest suspicion on it?" (Descartes, 1996, AT VII: 145). As I found out earlier, this is about the constitutive nature of the thinker's personality for his metaphysics (Malivskyi, 2020).

Reconstructing the authentic image of Descartes as a thinker who refuted scepticism, it is now difficult to resist the illusion concerning the absolutization of his own position. The latter is usually supplemented by the interpretation of his position as closed in relation to any other point of view. Therefore, I think it is appropriate to focus on the openness of Descartes' position and its basic intention. It presupposes both his own efforts and readiness to dialogue with his interlocutors. The research of today's Cartesian scholars convincingly testifies to the persistent desire of the thinker to distance himself from the image of the megaphone of depersonalized philosophical ideas. As an ardent supporter of the Socratic idea of the dialogical nature of philosophical truths, Descartes considered the idea of productive dialogue with his contemporaries attractive. The arguments are a) an unrealized plan to publish the "Discourse" with remarks and replies to them, b) now available to the public text "Meditations on First Philosophy", which is a whole with the Objections and Replies to them. It is important that the text of the "Meditations on First Philosophy" is 90 pages, and more than 500 pages – Objections and Replies. It is also appropriate to emphasize the importance of the dialogical nature of philosophizing for Descartes' idea, which was once made by authoritative Jean-Luc Marion (2007). Concretizing the thesis about the significance of the instruction on the dialogical nature of truth, it is necessary to draw attention to the hidden implications of the title of the main metaphysical work as meditations. This is not so much about the dispute between two interlocutors, each of whom knows the truth and who are ready to defend it, but about the unconditional priority of their author's inner readiness to seek the truth in the form of discussion: "I wanted to make it clear that I would have nothing to do with anyone who was not willing to join me in meditation and giving the subject attention consideration" (Descartes, 1996, AT VII: 157).

In my opinion, the fertile ground for the above-mentioned variants of the perception of Descartes' legacy as manifestations of scepticism is its fragmentary reception. Nowadays it is increasingly axiomatic that the teachings of the thinker should be perceived as a holistic philosophical system in which there is a synthetic combination of individual components. First, it is a paradoxical combination of man and God as opposites that complement and express each other. Here it is expedient to emphasize the importance of studying the procedural nature of their combination, i.e. the transition from statics to dynamics. Recognizing the hierarchy of the universe in which man is in some respect inferior to God, Descartes (1996) emphasizes that the way in which divinity is represented in me largely depends on my personal qualities and will

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efforts: "I am in this respect inferior to God in so far as I aspire to greater things, but also that these greater things are in God; and moreover, there is in me something resembling these greater qualities, since I venture to aspire to them" (AT VII: 373).

The paradox of Descartes' position is in that for him as a scientist the task of an adequate way of seeing the originality of human nature involves distancing himself from the scientific picture of the world. Emphasizing the specifics of the scientist's vision of external nature, he excludes the concept of soul and purpose from the key categories. There is a widespread illusion in the research literature about the universal nature of this setting, as evidenced by the erroneous tradition of fitting Descartes' interpretation of human nature into the reductionism stream. In the context of our topic, it should be noted that this universalization prepares the ground for scepticism and nihilism. Realizing the danger of such a temptation, Descartes repeatedly emphasizes the existence of boundaries for doubt, which for him is synonymous with emphasizing the differences between the spheres of physics and ethics. In the context of our topic, it should be noted that this universalization prepares the ground for scepticism and nihilism. Realizing the danger of such a temptation, Descartes repeatedly emphasizes the existence of boundaries of doubt that for him is synonymous with emphasizing the differences between the spheres of physics and ethics. And since this difference is one of the key provisions of Descartes, he repeatedly returns to it. Considering the most representative examples, we learn from the pages of "Discourse on the method" about the importance of their differentiation: "in practical life it is sometimes necessary to act upon opinions which one knows to be quite uncertain just as if they were indubitable" (Descartes, 1996, AT VI: 31).

Returning to the idea of the difference between ethics and physics in the dialogue on the meaning of the key ideas of "Meditations", he again emphasizes the probabilistic nature of ethical postulates, rehabilitating the concept of purpose:

In ethics, then, where we may often legitimately employ conjectures, it may admittedly be pious on occasion to try to guess what purpose God may have had in mind in his direction of the universe; but in physics, where everything must be backed up by the strongest arguments, such conjectures are futile. (Descartes, 1996, AT VII: 375)

In "Conversation with Burman", we again encounter an emphasis on the fundamental difference between these areas through the concept of purpose: "And for this reason alone I consider the customary search for final causes to be totally useless in physics". Explaining his position, he notes that Aristotle's greatest flaw is his use of the concept of purpose (Descartes, 1996, AT V: 158).

Analyzing the fateful question of the proper answer to sceptics who go beyond reasonable doubt, Descartes dissociates himself from unreasonable inclusion in the ranks of sceptics. Examining the arguments of the sceptics, he rightly observes that, first, their own doubts also have certain boundaries, since none of them dared to doubt that he has a head, that two plus three equals five, and so on; secondly, their only major mistake is the most dangerous, which is a kind of brand of all sceptics – "limited doubt". Distancing himself from it, Descartes emphasizes the

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central role of the idea of the boundaries of doubt. At the same time, for him, his own existence is that boundary of doubt, which is also the starting point for building a new picture of the world. However, the latter is possible only with prior proof of the existence of God: "I led my mind from knowledge of its own existence to knowledge of the existence of God", he notes (Descartes, 1996, AT VII: 550).

In my opinion, it is of fundamental importance that the concept of the boundary is used by Descartes to define the uniqueness of those areas of culture that are associated with space for human self-development. Here it is expedient to pay attention to the connection of the thinker's own philosophical credo with the concept of the degree of doubt. No one, he writes, should "dig more deeply into these questions than the author did; he has dealt with them quite deeply enough" (Descartes, 1996, AT V: 165).

Evidence of the key significance of this thesis for its author is the repeated appeal to it, because not everyone has read "Meditations" to the end: "the kind of extreme doubt, as I am frequently stressed", he writes, "is metaphysical and exaggerated and in no way to be translated to practical life" (Descartes, 1996, AT VII: 460).

The fundamental difference for Descartes in the fields of theology and philosophy is also important for us. Touching on it, he notes, it is about the truths that are in different spatial planes. It is axiomatic for the thinker that since theological truths depend on revelation, "the truths of theology are not inconsistent with those of philosophy, but we must not in any way subject them to critical examination" (Descartes, 1996, AT V: 176).

Reconstructing Descartes' position on sceptics, it is worth focusing on the context of the formation of his concept of so-called radical doubt. Already in the process of working on the material of the First "Meditations", it was obvious for the author the complexity of the truths outlined there, which was supplemented by the awareness of their extraordinary significance. As mentioned above, modern sceptics often fall prey to the literal reception of Descartes' doctrine of radical doubt. Since a similar tendency had already taken place in his time, by explicating his methodological principles in the Replies to the Objections to "Meditations", the author draws attention to a certain artificiality of this idea. As it turned out, Descartes' assumption about the attentive attitude of his readers to this text is a false illusion, which prompts him to emphasize the situationality and temporality of universal doubt. It was about solving the problem of finding "counter-balance the weight of preconceived opinion so that I should not incline to one side more than the other. I did not mean that I should regard either side as true, or set this principle up as a basis of a system of supremely certain knowledge" (Descartes, 1996, AT VII: 465).

As for the fundamental significance of those truths that are revealed to the reader in the process of acquaintance with the text of "Meditations", they are aimed at initiating a radical reorientation of personal priorities. It is about the importance of the First "Meditations" for the formation of the foundations of the new metaphysics. Since this text is not written for "weak minds", it is available only to intelligent and well-educated readers. Descartes (1996) is convinced that a firm and unshakable conviction is possible only in relation to those things that are perceived by the intellect (AT VII: 145). The last point is extremely important in the process of constructive confrontation with sceptics. This fact becomes even more apparent in the process of Descartes' (1996) study of the method of evaluating his position by Fr. Bourdin, who is characterized by him as one based on the "power of his imagination" (AT VII: 466). Evaluating the way of arguing generally elected by Fr. Bourdin's, Descartes (1996) acknowledges his own inability of constructive confrontation, because it is about the refutations in which there are no

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"critical arguments", and the form of his reaction to the reasoning of our thinker is "simply bark" (AT VII: 561).

Originality

Based on the tendency of anthropologization of Descartes' basic project, the author refutes the widespread tendency to qualify Descartes' position as a sceptic, which is based on superficial stereotypes about the impersonality of his philosophy. The modern reception of the thinker's texts indicates the priority for him of the task of explicating the conditions of man's realization of his own vocation in the Universe, which is supplemented by the idea of the limits of science and the doubt correlative to it. Accordingly, Descartes' refutation of scepticism appears in the form of concern for the creation of favourable conditions for human self-development, which implies a restrained attitude to the spheres of morality and religion.

Conclusions

The author based on his own interpretation of the philosophical searching of the thinker attempted to rehabilitate Descartes' position on scepticism. Appeal to the texts shows that radical doubt is not universal for him, because along with the instruction to reveal the truth the preservation and reproduction of conditions for the representation of the human in man for the thinker is no less important concern. Describing the position of sceptics as an excessive radicalization of doubt, Descartes himself emphasizes the importance of paying attention to the context and certain conditions of its application. Among the key factors in emphasizing the boundaries of doubt, the thinker includes those ideas that are part of the process of self-development. Preservation of lofty ideas about God, recognition of the expediency of nature and the related concern for human health and morality are paramount. A deeper meaningful clarification of Descartes' chosen way of refuting scepticism involves going beyond the theoretical aspect and comprehending the new truths that underlie the new way of life, i.e. a new system of semantic coordinates of life.

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ДЕКАРТ ПРО ФЕНОМЕН ЛЮДИНИ ТА МЕЖІ СУМНІВУ

Мета статті – реконструювати той світоглядно-філософський контекст, в якому актуалізується у Декарта феномен людини і завдання спростування скептицизму. Передумовою її реалізації є увага до експлікації особливостей рецепції дослідниками скептицизму та вчення про сумнів; окреслення смислових імплікацій антропологічної інтенції філософування та меж сумніву. **Теоретичний базис**. Свій погляд на спадщину Декарта я заснову на концептуальних положеннях феноменології, екзистенціалізму та герменевтики. **Наукова новизна**. Виходячи з тенденції антропологізації базового проекту Декарта, я спростовую поширену тенденцію кваліфікувати позицію Декарта як скептика, яка базується на поверхових стереотипах щодо знеособленості його філософії. Сучасна рецепція текстів мислителя свідчить про пріоритетність для нього задач експлікації умов реалізації людиною власного покликання у Всесвіті, яка доповнюється ідеєю меж науки та корелятивного їй сумніву. Відповідно спростування скептицизму Декартом постає у вигляді турботи про створення сприятливих умов для саморозбудови людини, що передбачає стримане ставлення до сфер моралі та релігії. **Висновки**. На базі власного тлумачення філософських шукань мислителя та засновника філософської революції здійснена спроба реабілітації позиції Декарта щодо скептицизму. Звертання до текстів французького філософа засвідчує, що сумнів є для нього засобом створення умов для репрезентації людського в людині. Більш глибоке змістовне прояснення обраного Декартом способу спростування скептицизму передбачає звертання до волі та практичного опанування нової системи смисложиттєвих координат.

Ключові слова: Декарт; людина; Бог; етика; теологія; скептицизм; сумнів

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ДЕКАРТ О ФЕНОМЕНЕ ЧЕЛОВЕКА И ПРЕДЕЛАХ СОМНЕНИЯ

Цель статьи – реконструировать тот мировоззренчески-философский контекст, в котором происходит актуализация для Декарта феномена человека и задачи опровержения скептицизма. Предпосылкой ее реализации является внимание к следующим моментам: экспликации особенностей рецепции исследователями скептицизма антропологии мыслителя и его учения о сомнении; определение смысловых импликаций позиции Декарта относительно антропологической интенции философствования и границ сомнения. **Теоретический базис**. Свой подход я базирую на концептуальных положениях феноменологии, экзистенциализма и герменевтики. **Научная новизна**. Исходя из тенденции антропологизации базового проекта Декарта, я оспариваю распространенную тенденцию кваліфікувати позицію мислителя как скептика, которая базируется на поверхностных стереотипах об обезличенности его философии. Современная интерпретация наследия Декарта свидетельствует о приоритетности для него задачи экспликации условий реализации человеком своего призвания во Вселенной, которая дополняется идеей границ науки и корелятивного ей со-

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мнения. Соответственно опровержение скептицизма Декартом предстает в виде заботы о благоприятных условиях для самосозидания человека, что предполагает сдержанное отношение к сферам морали и религии.

Выводы. На базе собственного толкования философских исканий мыслителя и основателя философской революции автором предпринята попытка реабилитации Декарта в отношении скептицизма. Обращение к текстам французского философа свидетельствует, что сомнение является для него средством создания условий репрезентации человеческого в человеке. Более глубокое содержательное прояснения избранного Декартом способа опровержения скептицизма предполагает обращения к свободе и практическому освоению новой системы смысложизненных координат.

Ключевые слова: Декарт; скептицизм; сомнение; человек; Бог; этика; теология

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UDC 821.133.1.81'42/161.1T. N. ZHUZHGINA-ALLAHVERDIAN^{1*}, S. A. OSTAPENKO^{2*}^{1*} Horlivka Institute of Foreign Languages of the State Higher Educational Institution "Donbas State Pedagogical University" (Bakhmut, Ukraine), e-mail allakverdian.tamara@rambler.ru, ORCID 0000-0002-5953-4424^{2*} Donetsk National University of Economics and Trade named after Mykhailo Tugan-Baranovsky (Kryvyi Rih, Ukraine), e-mail ostapenko@donnuet.edu.ua, ORCID 0000-0002-3915-4854**ROMANTIC HUMAN STUDY: PECULIARITIES OF PERSONALITY PHILOSOPHY IN THE LITERATURE OF THE 1820-1830-IES.**

Purpose. The purpose of the study is to show the connection of romanticism with the anthropological doctrine that goes back to Hegelianism and Kantianism, and at the same time – with the concepts of the future, structuralism and postmodernism. **Theoretical basis.** The man is a central figure of the Romantic literary, therefore it makes sense to single out romantic human anthropological doctrine and the image of man associated with a specific historical and cultural era called the "epoch of romanticism"; to show that many romantic philosophical positions remained relevant to the basic foundations of contemporary anthropological research and coincide with it in analytical and critical thinking about a man, a person, his historical and evolutionary fate. **Originality.** The romantic worldview determined the specifics of anthropological discourse, both logical and illogical, remaining symbols and attaching, as for example, a real historical anecdote, a popular history, a philosophical thought, a myth, a famous literary episode and the arts multiplied by creative inspiration and imagination. This tendency determined the fragmentation of thinking and the scientific image of man as a dual being, nevertheless, presented and described in all the variety of relations with the world and with himself, that allows us to call this area of thought "the romantic human science". **Conclusions.** Structural analysis of numerous romantic texts allows us to draw the following conclusion: with mythopoetic imagery and anthropological thought about a man, romantic writers introduced the reader to any wisdom, to philosophical understanding of their human essence, to past and modern teachings, in a way processed antique, medieval and enlightening views, in which an important place was given to reflections on the place of man in nature, society, and history. Correlating the well-known statements about a person as a descendant of the "old Adam", "person", "personality", "soul", with the modern idea of historical and social development, about the evolution of the consciousness of a person who revealed himself as an individual in modern times, with scientific and aesthetic views, the writers of the first half of the XIX century gave romantic thought anthropological meaning and, in fact, laid the foundations of historical, social, psychological, cultural and psychoanalytic anthropology.

Keywords: romanticism; human being; human study; personality philosophy; philosophy of the "alter"; personal motives; individualism; author's myth; binarity; simulacrum

Introduction

The problem of a human (Greek *ἄνθρωπος*) is central in romanticism; therefore, it makes sense to single out romantic human study in anthropological science as a separate milestone in the doctrine of a human of a particular historical and cultural period, which was called in scientific literature the "era of romanticism". Romantics study and describe human nature, taking into account the centuries-old experience of cultures and their own observations. They correlate well-known statements about the "person" with his contemporary scientific understanding of society and individuality, with new ethical and aesthetic views, and at the same time lay the foundations of modern "social science", sociology and psychology, as well as historical, cultural-social, psychological, psycho-cultural anthropology and linguoanthropology.

Romantic authors studied and rethought the accumulated over the centuries' knowledge about nature and human essence, about the unity of a body, soul and spirit, criticizing educating views on the social role of man, his place in the universe, society, and history. Built on contrasts and woven from paradoxes, the romantic idea of the universe and its laws was transferred to the indi-

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vidual personality and his activity, understood "in a higher signification, which is purely psychological and metaphysical" (Schlegel, 1983, p. 380). However, contrary to claims of a "radical break" with the cultural tradition of the 18th century (Shervashidze, 2016, p. 366), romanticism was closely associated with it, in particular, with the teachings of the enlighteners about the contradictoriness of man, which he perceived and embodied in artistic images of the "disease of the century", doubles, shadows; supplemented and developed in the analysis of the psychophysical capabilities of the reflecting personality. Here it is appropriate to use the term by J. Deleuze *des liens de transversalité – intersecting ties* (Charchare, 2017, p. 7), as well as in relation to the "Confession" by J. J. Rousseau, who was defaced by his contemporaries, but heard by romantics. And the text of the "Dialogues" contained an unheard voice intended for absolute hearing (Foucault, 2015, p. 10). Romantics possessed that perfect sense of pitch, which is necessary to hear not only their close predecessors and teachers, but also the voices of poets of distant eras. They also possessed a rare gift to distinguish the subtle voice of their "alter ego", reaching from the depths of the soul. Romantic ideas about the "alter", visible and invisible, real and phantom, will be categorically rejected by descendants as alien, dangerous and unacceptable ones. Being criticized, they will be tirelessly repeated until they are continued and developed in the psychoanalytic studies of K. Jung, the personalistic research of N. Berdyaev, the concept of "narcissistic mirages" by J. Lacan, the existentialism of A. Camus, the aesthetic theory of the absurd, philosophical and literary working of J. Deleuze and J. Baudrillard. However, it would be forgotten to allocate a place for them in the "genealogy of values", as, indeed, in the genealogy of the philosophy of illusion and simulacrum.

Without rejecting or obscuring the biological, creature (animal) component of human essence, the romantics of the 1820s were interested the least in a person as a social being, and if they were interested, then only in the Christian tradition – as a manifestation of the "dark" side of being, to which the "physiology" of both personality and society was attributed, as for both personality and society are subject to illness, decrepitude and death. In the romantic concept, man, a being both natural (as a divine creation) and social, is unhappy and doomed to loneliness. The search for "refuge" is more a philosophical and psychological than a social motive in romanticism. The German thinker F. Schlegel, the founder of romantic philosophy, sought refuge in "the highest skepticism", rejecting the possibility of cognition of "endless reality" and cyclical rotation, symbolized in the "miraculous image" of Wordsworth – "a rotating wheel with flashing spokes", likened to "the rapid change of day and night", which De Quincey mentions while thinking about human passions, dubious and dangerous temptations to receive "keys of Paradise" (Quincey, 1994, p. 154) and resistance, which do not stop even for a moment, as a the "diurnal wheel with tirelessly flashing spokes does not stop its rotation" (Quincey, 2001, p. 154).

In the twentieth century knowledge of the XVIII – XIX centuries about the biophysiological norm and deviations from it, about physical diseases and mental disorders, was enriched by philosophical reflections on the "factors of the social environment", on spirituality and the mode of existence (Bandrovskaya, 2016). Anthropological ideas have defined and permanently consolidated the special worldview status of romanticism, its natural philosophy, historiography and fiction, as well as their specific lyric and philosophical discourse, in which all phenomena of nature, the earth and the universe are comprehended in the antonymic paradigm of life and death, eternity and moment, and at the same time they are filled with human meaning. The paradoxical nature of judgments clothed in metaphorical images complicates the perception of romantic ideologemes, mental and emotive characteristics of a person placed by romantics at the epicenter of

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a rapidly changing world, and therefore his activity, primarily reflective and sensual, deserves special attention.

Purpose

The purpose of the study is to show the connection of romanticism with its philosophy and anthropological doctrine that goes back to Hegelianism and Kantianism, and at the same time – with the concepts of the future, structuralism and postmodernism.

Methodology

The study of the cultural diversity of romantic anthropologism requires a well-grounded integrated approach, understanding its influence as an epoch-making cultural and philosophical phenomenon and a "grand narrative" on the works of mythologists, philosophers, writers and poets of the late 19th and 20th centuries. The complex research includes various modern methods that are effective in the versatile study of romanticism as anthropological mythopoetics and mythopoeticism, later assimilated by European post-romantic and modernist literature. The complex methodological model allows to reveal more fully the stratagems of romantic thinking, to determine the features of mythopoetic reflection and anthropological approaches, the specifics of human vision and perception, imagination and creation of the romantic world-view. On the one hand, the reconstruction of archetypal symbolism, cultural and literary reminiscences in romantic mythmaking, presupposes the correlation of the ancient mythology, folklore genres and prototypes, on the other hand, the opposition, differentiation and analysis of the text requires abstract logical techniques and methods, derivatives from psychoanalytic research methodology, philosophy, myth criticism and culturology.

Statement of basic materials

Relying on the discoveries of the "German metaphysicians", the romantics went beyond these philosophers in the study of the human personality. In the mists of time, they looked for illustrations of their ideas in the myths and literature of antiquity, in medieval treatises and texts of Holy Scripture, in apocryphal publications, in the works of Plato and Neoplatonists. Armed with analysis and synthesis, the romantic authors compared myths, stories, parables, and philosophical fragments that served as illustrations of other people's and their own ideas about the "structure" of man, his place in the universe and society, as well as personal experiences colored with enthusiastic profundity and productive eclecticism. The first romantics who inherited the medieval mystics perceived man as an element of cosmic chaos, as a particle of this world (atom) in a pantheistic connection with natural elements (spirits) and universal energies (spirit): feelings and all natural properties of man were likened to natural manifestations, his social essence was outlined summarily, in an extended sense, and an abstract way.

Following I. Kant, Hegel, Fichte, Schelling, the English romantic T. de Quincey sought answers to the questions: what is a human? what is human thought? what does a human feel? what is feeling? what are its functions? what are visions and dreams, hallucinations and delusions? what is the difference between sleep and wakefulness? In the "Confessions of an English Opium-Eater" the narrator De Quincey (1994), comprehending the Greek Stoics, finds for himself the definition of "Eclectic philosopher" (p. 157). French romantics, lyricizing philosophical discourse, asked themselves the questions: why does a person need imagination and reason, and

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which of them is more important for a human? What is the role of imagination in creativity? What is the difference between the imagination of the ancient man and the modern man? From the point of view of romantics, a human deserves compassion as being expelled from paradise and having lost divine protection, torn apart in toss between his divine, spiritual, and "dark", "demonic" essence. Left to himself, he finds himself in a tragic confrontation with external hostile forces, especially after the revolutionary upheavals in Europe at the end of the 18th century (Khmil & Malivskyi, 2018). According to the poet W. Wordsworth, who showed a great interest in extreme psychological states, a human deserves compassion because he feels "guilt" and, like a beloved child of nature, yearns for his heavenly home (Wordsworth & Coleridge, 2003, p. ix). Thomas De Quincey, a follower of Wordsworth, shows a young man, under the yoke of opposing forces, suffering from homelessness and mental discord, painfully aware of his "creaturehood", bringing him closer to natural beings gathering in flocks and herds.

The hero of A. de Lamartine, wishing to preserve the divine properties, seeks solitude for creativity, reflection, philosophy and poetry, inseparable in the mind of a romantic. Romantics consider philosophy, starting with the ancients, as poetry, and poetry as philosophy. However, opening new horizons of thinking, feeling for the connection between consciousness and the unconscious, reality and unreality, mythopoetics and rationalism, they still cannot give these parallels an accurate, objective definition. They are especially worried about the psychological aspect of this connection, the "sensitive bonds" between the outer and inner worlds, between thoughtfulness, the obvious divine nature, and self-immersion. Taking-the-inward-turn is a severe test of loneliness, predetermined from above, for a person is born also for love and for another being, similar to him and at the same time opposite to him. The gender essence of man was perceived by romantics not as the basis of biological and social consciousness, not as a social feeling, but as a religious and mystical feeling, for the progenitors of mankind, Adam and Eve, man and woman, were created by God for each other. In the romantic mind, feelings are spiritual, and eroticism is natural, for love bequeathed by God as a heavenly, blissful state.

The ideal of such a love for romantics was the union of Abelard and Eloise, Dante and Beatrice, Petrarch and Laura – "the unity of philosophy and Eros", "philosophical creativity" (Rozin, 2019, p. 126). "The Mystery of Love" is revived in a romantic elegy: *You heard the vow and voice of my love / You often nourished the wanderer with thoughtfulness <... >* (Batyushkov, 1977, p. 137). "Elegy" by K. Batyushkov, according to N. Fridman (1967), keeps the poet's addiction to "mathematically precise harmony of aesthetic forms" (p. 149). That is why mystical thought is devoid of "dark" depth, otherworldliness in it, speaking in the language of psychoanalysis, "inner Minotaur", with which a reflective person is destined to fight until the end of his days and overcome him or be overcome himself. The Elegy does not contain the triumph of the ego, characteristic of Western European literature of that time, striving to rise above the unhappy world, to become equal to the gods. There is also no individualistic isolation, selfish detachment from the world, oblivion in solitude, in the dreary realization that the rise and return home, to the "lotusland", is possible only in dreams, which was characteristic to Western romanticism of the same period.

Because, as J. Baudrillard (2000) wrote, "At the peak of value we are closest to ambivalence" (p. 47). Hence there is also the insistent need of Western man to know himself by "telling the soul", despising, condemning and "arrogantly sweeping aside" the "power of society" (Schreider, 2011). And with it – the gloomy materialism of a new civilization, oppressing the individual and pulling him into the "bottomless abyss" of the temptations of the big city, described in the "Con-

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fession" by T. De Quincey (1994, p. 114). De Quincey was one of the first authors to gain from personal experience the harsh laws of "political economy" of the new social order (Dyakonova, 2001, p. 7). De Quincey finds admirers and propagandists in France (Musset, Balzac, Gaultier, Baudelaire), in America (Poe, Hawthorne), in Russia (Gogol, Dostoevsky). The greedy image of London at night was compared by the English romantic to a dark "wolf's throat", for its darkness, in his words, is "beyond description" (Quincey, 1994, p. 114). In the novel of A. de Vigny (1987) romantic spirituality and exclusivity are opposed to the utilitarianism of faceless passers-by crowding the Parisian streets – "strong red-faced men" who do not believe in "nervous diseases" (p. 260).

Here are the lines about London, drowning in natural and "man-made mists", in "yellow-gray puffs of clouds mixed with black coal smoke" (authors' transl.) (Vigny, 1987, p. 299). The tragic motive of industrialism prevailing over the personality will appear later in "The City of Terrible Night" by J. Thomson (1874). The continuation of romantic anthropic dualism and the apotheosis of nihilistic ideas, echoes of "bourgeoisophobia" and mistrust of reality, we find in the works of 20th century thinkers – in the arguments of philosophers and sociologists about the falsity of the visible present, about falsification of things and the manipulation of truth (Baudrillard, 2000). But this, however, does not prevent them from being tied to an object-oriented ontology through a system of symbolic exchange or, more precisely, thanks to the later one (King, 2019).

Romantics argued with the ideas of their predecessors and rethought them, supplemented and deliberately passed on to their descendants. This is one of the arguments in favour of the fact that the multifaceted nature of romanticism, its mythopoetics and symbolic discourse, the anthropological structure of images and texts must be studied in the context of its powerful, comprehensive, most often not declared by perceiving authors, impact on the subsequent world culture and scientific knowledge that has absorbed symbolism, modernism and postmodernism (Duarte, 2004). Many similar ideas, gleaned from the classicists and sentimentalists of the Enlightenment, were nevertheless subjected to revision. Making fun of the calculating efficiency of the "insensitive" bourgeois in Stello, A. de Vigny (1987) did not show himself as an opponent of Blaise Pascal, the founder of rationalism, since the ecstatic experience on the night of November 23-24, 1654, described by the author of "Memorial", evoked a deep sympathy. Pascal's description of religious feeling fitted well into the scheme of romantic anthropocentrism, into the concept of the duality of human nature. But the enlightenment knowledge about a man imperfect in his duality, once created in the image and likeness of the Almighty, has already been superimposed with romantic ideas about a rejected, lonely and suffering being.

Both the soul and the body of the romantics were considered as a kind of mechanism (machine), experiencing, on the one hand, the oppressive pressure of brains, on the other hand, the beneficial influence of a sublime poetic feeling. But the romantics could not yet foresee the consequences of the universal spread of duplicity, which became the subject of fundamental research by F. Nietzsche, S. Freud and C. Jung, J. Lacan, J. Deleuze and J. Baudrillard, who approached the problem from different angles. The "overthrower of Platonism" J. Deleuze will put forward the concepts of "criticism and clinic" and "spiritual cartography", defending the way of perceiving life, free from the influences of ideologies, religions and myths, which has recently attracted the attention of philologists (Charchare, 2017; Yurchuk, 2016). In the works of J. Deleuze and F. Guattari, the method of ramified cultural ties will take shape of the concept of identity-rhizome, which is the object of attention of modern writers (Putivtseva, 2019, p. 8). However, both this approach and the cognition of "simulacrum is truth" hide the illusion of ex-

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istence and demonstrate a play of imagination, reminiscent of the idealistic ideas of the era of romanticism about society and the man of the future. The postmodern thesis "simulacrum is truth", originating from the concept of duplicity, connects J. Baudrillard's (1981) reasoning about simulacrum and simulation models, about time and history as "the process of simulation" (p. 9).

There is a certain commonality of historical destinies in this. For these ideas Baudrillard, as once romantic authors for similar thoughts, was declared "the enemy of sound rational thinking" (Zenkin, 2000, p. 6). The considerations of J. Baudrillard about the system also has as its source in the ideas developed by predecessors and finally mastered the minds in a familiar form in the era of romanticism. "After all, the system is the mistress of everything: like the Lord God, it is free to bind and untie energies; impossible, and at the same time inevitable for it, is only one thing – reversibility" (authors' transl.) (Baudrillard, 2000, p. 48). This statement is reminiscent of the beginning of a philosophical dialogue in "Stello" (!), but the place of the "system" in it is occupied by "Destiny" (Vigny, 1987, p. 259). At first, the "vague", romantic image of the system-Fate in the further narration is concretized – in the socio-political and lyrical-philosophical characteristics of history.

Vague is an important feature of a romantic symbol, necessary to express a changeable image-idea. Sonnet of G. de Nerval (1972) "El Desdichado" is an extremely vivid example of such a simulacrum, the disintegration of the "Ego" in a poetic illusion (p. 174).

The name "El Desdichado" ("Unhappy", "Deprived of inheritance"), refers to the motto of the knight Ivanhoe from the novel by W. Scott. But it is also an allusion to the free from connections, sinless "old Adam", and to the legacy of Orpheus, to which the lyrical "Ego" breaks through the eras, disintegrating into "pieces", reflected in fragments of time. Historical incarnations and mythopoetic metamorphoses of the "Ego", lofty feelings, the feeling of one's "plurality" spreading into infinity, of one's ecstatic presence in all known worlds and cultures, are locked on a single, whole, full-blooded symbol – the lyre of the mythical Orpheus. This image of "Ego" is demonstrative and illustrates the final alienation of the romantic with the enlightenment setting to delimit philosophy and poetry, myth and reality, declares the principle of blurring the boundaries between thought and sensitivity, thought and intuition.

In the opposition of types (Schreider, 2011) and in a kind of romantic hierarchy of heroes, in addition to the genius, but poor poet, a special, privileged place was taken by the famous yet impoverished philosopher, as well as the warrior, driver, leader. The historical leader was seen in various anthropological dimensions, acting either as a symbol of an ethnic group, country or civilization (Napoleon, Cromwell in the preface to "Cromwell" by W. Hugo); or as a misunderstood genius ("Moses" by A. de Vigny). Moses is an unselfish and lonely guide of people in his opposition to the imperfect world, a great leader endowed with a "jealous" God (Dieu jaloux), Almighty (Tout-Puissant) with enormous responsibility for the fate of a led people, by the end of a forty-year journey, is weary of his superhuman burden and unlimited power over people (Vigny, 1964, p. 39). And next to the great leaders always, according to the principle of contrast, an antipode appeared – the vain and ignorant, fussy and unlucky leader of the crowd (see the types of leaders in the story "Bug-Jargal" by V. Hugo) or a cruel usurper (M. Robespierre in the "History of one terror" by A. de Vigny). Refined, but boring aristocrats, who prefer balls, outfits and salon "chatter", were opposed by Liberty, leading to the barricades by E. Delacroix; the popular gypsy dancer Esmeralda in the novel "Notre-Dame de Paris" by V. Hugo; freedom-loving Carmen in the novella by P. Merimee; poor Indian woman in A. de Vigny's poem "The Wild Woman". Expressive female images among the French appeared under the influence of

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G. Byron (1774), his laconic, but vivid actors, lively characters – Medora and Gulnara from *The Corsair*, a brave Spanish woman who put her guitar aside and rushed into battle for the freedom of her country: "And, all unsexed, the anlace hath espoused, / Sung the loud song, and dared the deed of war?" (p. 164).

The contradictions and paradoxes of anthropological dimensions of romanticism, which made the nation dependent not only on the political and psychological atmosphere, historical and socio-cultural changes, but also on the geographic location, climate, and landscape of the country, were reflected in the outlining of ethnic differences, "local colour" and national characters. The same factors explained the state of the "mind" of the representatives of a particular nation, the peculiarities of the national mentality, "spirit" and character of the people. For Novalis, belonging to a nation prone to philosophical reflection (definition by A. de Lamartine), man appeared in organic forms and harmonics of the universe in the process of its formation and interaction with consciousness, as a property of a highly developed psyche. For Byron, the son of the "foggy Albion", man had a "rebellious mind". The Byron's *Corsair*, as the researcher writes, is "in the confusion of feelings", because he is drawn into the "abyss of chaos", "external and internal opposing passions caused by the relativity of the concepts of good and evil that was revealed to him" (authors' transl.) (Potnitseva, 2019, p. 12).

Byron endowed his characters with a part of his own experience, as A. Pushkin aptly noted, he gave them "one of the components" of his "strong and gloomy character". This is a very important observation of the epistemological and emotive nature of Byronism and romanticism in general, which calls for focusing attention on the creation of life. "The emphasis on experience is the epistemological foundation of romanticism", observes a modern scholar (Duarte, 2004). Let us add: first of all, on the psychic experience, which will be repeated and revived, revised, rethought, many decades later in crisis epochs – in the structuralist analysis of "narcissism" (J. Lacan), in "fundamental intuition" (R. Barthes), in the experience of the "inauthenticity of the world" (J. Baudrillard), given in a new cultural experience infected with "parasitic, secondary ideological meanings" (Zenkin, 2000, p. 7), in the modern experience of studying the dimensions of Plato's dialogues (Charchare, 2017).

The experience of the *Corsair*, revived, repeated by Byron in Lara, Giaur, Manfred, symbolized the state of mind of "a post-revolutionary man who found himself at the epicenter of the flow of good and evil" (authors' transl.) (Potnitseva, 2019, p. 12). Byronic accents are evident in the lyricism of A. de Lamartine – in a series of female deaths (*série de deuils féminins*), in the motif of the grave and the gloomy mourning of human fate (Arrous, 2019); in the dreamy and ironic criticism of the writer and journalist Ch. Nodier, in his rebellious, violently fantastic images (Dahan, 2019). But the Byronic sentiments are especially clearly visible in the poems of A. de Vigny (Zhuzhgina-Allahverdian, 2015). And yet, among the heroic personalities in French literature of this time, the poet is especially featured. It was he who was given the heroic mission of a disinterested people's driver and savior of peoples and was given to be the bearer of a mystical experience containing archetypal images that evoke a "feeling of transpersonal energy, a certain power that clearly exceeds the individual ego" (authors' transl.) (Zelensky, 1995, p. 291). The characters merge the archetypes of sacrifice – the mythical Orpheus and Prometheus, the biblical Moses.

The poet, born "under a lucky star", was given by the author the "star" name Stello (Vigny, 1987, p. 259) and the writer trusts him, as a descendant and heir of Homer and other great poets, to pronounce the Orphic "Poet's credo" (Vigny, 1987, p. 273). Under the influence of socio-

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utopian theories of the early 19th century (he was familiar with the followers of Saint-Simon Vigny and even attended their meetings) the image of the poet is transformed into a philosophical and poetic symbol of Light, Truth, Enlightenment in accordance with the "spirit" of the time, its religious and ethical principles. Realizing the power of the philosophy of skepticism, Vigny forces his characters "to choose between the method of Heraclitus and Democritus", that is, between misanthropy, gloomy pessimism, and bliss, a calm state of mind, independent of external benefits. The black doctor, this "inveterate skeptic", says to the sensitive Stello: "*To shed tears over life is to value it truly too highly; only saddens and accusers take it too close to heart. <...> You should be much less worried when watching a boring spectacle, which is a human race, incapable of either good or evil*" (authors' transl.) (Vigny, 1987, p. 306).

In their concept of Orphism and Prometheism, the romantics relied not so much on ancient myths as on the teachings of Plotinus and Proclus, as well as the later Christian thinker, Origen. In their writings, a source was found that nourished romantic utopianism, the doctrine of stellar birth and numinous beauty, an educating mission and brilliant insights that were developed in theosophy of the mid-19th century. However, the apogee of sacrifice among romantics is the mystery of Christ.

According to A. Besant (1991), the movement towards mystery (of the soul), "a return to its spiritual form", is necessary in order to avoid the "circle of births and abundant wanderings", "to reach true Being", like the mystics of Bacchus and Proserpine, initiated by Orpheus, who their "cathartic virtues" achieved "godlikeness", union with the deity through the "beatific Ego within oneself". At the same time, Besant referred to Vigny his "Moses". However, Vigny's biblical Moses, the ideological forerunner of Christ, the messiah, the driver and the prophet, is endowed with a romantic soul: he suffers from loneliness and misunderstanding, "inner dichotomy and doubleness" in the Schlegelian tradition. Romantic allegory, metaphor, metonymy – this is the mental code of the romantic Truth, amenable to awareness through the aesthetic idea that permeates the narrative, text, images.

Romantics made the method of metaphorical parallelism universal, applying it to philosophy and natural science (natural philosophy), sociology, metaphysics and "human knowledge" (Zhuzhgina-Allahverdian, 2015, p. 6). In romantic text, there were a metaphoricizing of thought about a person and a lyricizing of anthropological discourse, as a necessary and inevitable stage in the human knowledge, which combined the mythopoetic methodology with analysis of collective ideas about the individual and the world around him, its external and behavioral atypicality, ego-centric isolation and individualistic marginality, a person beyond general standards and stereotypes and actualized the principle of binarism (Bandrovskaya, 2016). In the 1830s Romantics realized that the deep essence of a person is representations that reflect not only the inner world and universal events, but also social being, which cannot be ignored, since it significantly affects the "events" of inner life, the spiritual content of a person and his psychophysical nature. The discovery of a new personality trait motivated the desire to discover the integrity, the unity of the physical and mental-spiritual in a person, voluntarily or involuntarily drawn into social life, and required deep analysis and proof, in contrast to the Christian idea on the duality of human nature.

Originality

The originality of our research is in the study of the features of romanticism of the 1820-1830-ies as a humanistic discourse about the paradoxes of romantic consciousness that underlie the emerging liberal philanthropy and philosophical nihilism. The central figure in this discourse

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is the reflective person, represented, on the one hand, in his "duality", in the struggle with himself, on the other, in the diversity of relations with the world. The romantic dimensions of individualism and egocentrism, doubting reason and broken faith became the root from which theories about personality and its relationship to the social order and the divine universe, personalism, psychoanalysis, the philosophy of the "other" and postmodernist theories about illusion, simulacrum, rhizome, and binarism.

The guesses, assumptions and predictions of romantic authors, their vision of man's relationship with the world, God, nature and society, based on contemporary scientific knowledge about a man as a physical, intellectual, mental and spiritual being, about his mission and social purpose, will be actualized and justified in the teachings of the twentieth century.

Conclusions

The romantic ideas about man, about progressive evolution and the cycling development were not new, but were reconstructed and reworked in the scientific context of the era in their opposition and simultaneous connection with the old views and illusions about the human world. These features are decisive in substantiating the concept of "romantic human study" and its methodology, interdisciplinary approaches to the romantic personality study of 1820-1830s. Thanks to the depth of analytical thought, multifaceted by metaphorical imagery and aphoristic accuracy of statements about people, deep penetration into the study of historical parallels and the evolutionary fate of mankind, versatility and wealth of research talent of the romantic authors, many philosophical thoughts and provisions have remained relevant to this day and not only contradict modern anthropology, but in many respects coincide with it.

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РОМАНТИЗМ ЯК ЛЮДИНОЗНАВСТВО: ОСОБЛИВОСТІ ФІЛОСОФІЇ ОСОБИСТОСТІ (НА МАТЕРІАЛІ ЄВРОПЕЙСЬКОЇ ЛІТЕРАТУРИ 1820–1830-Х РР.)

Мета дослідження – показати зв'язок романтизму з антропологічним вченням, що сходиться до гегельянства та кантіанства, і водночас – з концепціями майбутнього, структуралізмом і постмодернізмом. **Теоретичний базис**. Оскільки проблема людини – центральна у романтизмі, остільки є сенс окремо виділити в антропологічній науці "романтичне людинознавство" як історичну віху в ученні про людину конкретного історико-

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культурного періоду, відомого у науковій літературі під назвою "епоха романтизму". Художня література цього часу, що тісно пов'язана з філософією і науковим знанням, доводить глибину і актуальність аналітичної думки про людину бінарних станів, вираженої за допомогою багатогранної метафоричної образності й афористично точних висловлювань, які демонструють різнобічність теоретичного і практичного людинознавства. **Наукова новизна.** Особливості романтичного світогляду 1820–1830-х рр. визначили специфіку романтичного художнього і людинознавчого дискурсу, його суперечностей і парадоксів; а також романтичної думки, що тяжіє до символу і символізму, – одночасно логічною і алогічною, повної ліберального людинолюбства і наділеної песимізмом. Широта матеріалу, який приєднали романтики з історії, філософії, міфології, літератури та мистецтва, необмеженість дослідницьких інтересів, помножених на творчу наснагу і уяву, визначили стрибкоподібне мислення і фрагментарність образу людини. Рефлектуюча людина представлена романтиками не тільки у своїй "подвійності" і в боротьбі із самим собою, але також у різноманітні відносини зі світом, що дозволяє нам назвати цю область думки "романтичним людинознавством", яке вимагає міждисциплінарних підходів дослідження. Основні ідеї романтиків про людину як суперечливу особистість, романтичні вимірювання індивідуалізму та егоцентризму, "бурхливої душі" і "бунтівного розуму" в епоху "порухеної віри", стали тим коренем, з якого розвинулися психоаналіз та аналітична психологія, філософія "іншого" та постмодерністське вчення про міфи, концепції ілюзії та симулякра, бінарності та ін. **Висновки.** Структурний аналіз численних художніх та естетичних текстів епохи романтизму показує, що письменники першої половини XIX століття надавали романтичній думці й образам антропологічного смислу та, по суті, заклали основи сучасного "людинознавства" і "суспільствознавства", створили базис для історичної, соціальної, психологічної, культурологічної та психоаналітичної антропології.

Ключові слова: романтизм; людина; людинознавство; філософія особистості; філософія "іншого"; особистісні мотиви; індивідуалізм; авторський міф; бінарність; симулякр

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РОМАНТИЗМ КАК ЧЕЛОВЕКОВЕДЕНИЕ: ОСОБЕННОСТИ ФИЛОСОФИИ ЛИЧНОСТИ (НА МАТЕРИАЛЕ ЗАПАДНОЕВРОПЕЙСКОЙ ЛИТЕРАТУРЫ 1820–1830-Х ГГ.)

Цель исследования – показать связь романтизма с антропологическим учением, восходящим к гегельянству и кантианству, и одновременно – с концепциями будущего, структурализмом и постмодернизмом. **Теоретический базис.** Поскольку проблема человека – центральная в романтизме, постольку есть смысл отдельно выделить в антропологической науке "романтическое человековедение" как историческую веху в учении о человеке конкретного историко-культурного периода, известного в научной литературе под названием "эпоха романтизма". Художественная литература этого времени, тесно связанная с философией и научным знанием, доказывает глубину и актуальность аналитической мысли о человеке бинарных состояниях, выраженной с помощью многогранной метафорической образности и афористически точных высказываний, демонстрирующих разносторонность теоретического и практического человековедения. **Научная новизна.** Особенности романтического мировоззрения 1820-1830-х гг. определили специфику романтического художественного и человековедческого дискурса, его противоречий и парадоксов; а также романтической мысли, тяготеющей к символу и символизму, – одновременно логичной и алогичной, исполненной либерального человеколюбия и окрашенной пессимизмом. Широта приобщенного романтиками материала – по истории, философии, мифологии, литературе и искусствам, неограниченность исследовательских интересов, помноженных на творческое воодушевление и воображение, определили скачкообразность мышления и фрагментарность образа человека. Рефлектирующий человек представлен романтиками не только в его "двойственности" и в борьбе с самим собой, но также во многообразии отношений с миром, что позволяет нам назвать эту область мысли "романтическим человековедением", требующим междисциплинарных подходов исследо-

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вания. Основные идеи романтиков о человеке как противоречивой личности, романтические измерения индивидуализма и эгоцентризма, "смятенной души" и "мятежного разума" в эпоху "поколебленной веры", стали тем корнем, из которого развились психоанализ и аналитическая психология, философия "другого" и постмодернистское учение о мифе, концепции иллюзии и симулякра, бинаризма и др. **Выводы.** Структурный анализ многочисленных художественных и эстетических текстов эпохи романтизма показывает, что писатели первой половины XIX века придавали романтической мысли и образам антропологический смысл и, по сути, заложили основы современного "человековедения" и "обществоведения", создали базис для исторической, социальной, психологической, культурологической и психоаналитической антропологии.

Ключевые слова: романтизм; человек; человекознание; философия личности; философия "другого"; личные мотивы; индивидуализм; авторский миф; бинарность; симулякр

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UDC 1(091)(398)S. V. RUDENKO^{1*}, Y. A. SOBOLIEVSKIY^{2*}^{1*}Guangdong University of Petrochemical Technology (Maoming, China), e-mail rudenosrg@gmail.com, ORCID 0000-0001-9069-0989^{2*}Taras Shevchenko National University of Kyiv (Kyiv, Ukraine), e-mail yasobolevsky@knu.ua, ORCID 0000-0001-8251-2744**PHILOSOPHICAL IDEAS IN SPIRITUAL CULTURE OF THE INDIGENOUS PEOPLES OF NORTH AMERICA**

The purpose of the article is to reveal philosophical ideas in the mythology and folklore of the indigenous peoples of North America. An important question: "Can we assume that the spiritual culture of the American Indians contained philosophical knowledge?" remains relevant today. For example, European philosophy is defined by appeals to philosophers of the past, their texts. The philosophical tradition is characterized by rational argumentation and formulation of philosophical questions that differ from the questions of ordinary language. However, the problem lies in the term "philosophy", which belongs to the so-called "philosophical untranslatability" and has many definitions. The question of whether philosophy is exclusively a phenomenon of European culture is still controversial. In the article, the concept of philosophy is used in a broad sense, which allows the analysis of the intellectual heritage of the culture of the indigenous people of North America for philosophical ideas. **Theoretical basis** of the study consists of primary sources, which are limited due to the "documentary horizon". It contains myths about the Twins, ritual rhetoric, examples of dream interpretation practices and the practical wisdom of tribal chiefs. The Chronicle of "Vallamolum", or "the Red List", testifies to the special idea of the Indians about history and their own historicity. Analysis of cosmogonical and cosmological ideas reveals the special features of the anthropological ideas of the North American Indians. Combined with the philosophical ideas of the Puritan philosophy of the settlers of New England, this analysis allows us to explore in more detail the processes of acculturation. The study uses critical literature from scholars and leading researchers of the wisdom and philosophy of Native Americans, such as Michael Yellow Bird, J. Baird Callicott, Henry Wadsworth Longfellow, Dennis H. McPherson, Lewis Henri Morgan, Thomas M. Norton-Smith, J. Douglas Rabb, Paul Radin, Jon Ewbank Manchip White. The views of early American philosophers: R. Williams, W. Penn, R. W. Emerson, on the problem of the relationship between the culture of settlers and the indigenous people of North America are noteworthy. **Originality** lies in the application of historical and philosophical methodology, identifying the features of philosophizing in the spiritual culture and worldview of the indigenous people of North America. **Conclusions.** In the conclusions, the obtained results complement the history of the origin and development of philosophical thought of the early American philosophy.

Keywords: history of philosophy; philosophical anthropology; history of American philosophy; early American philosophy; culture of indigenous North America

Introduction

In the 15th century, Europeans met with the indigenous peoples of North America, historically called the Indians. The culture of the aborigines directly and indirectly influenced the worldview of the settlers, and the process of acculturation turned out to be quite dynamic and ambiguous. The first European travelers, who sought to reach the eastern lands through the West, believed that they met the inhabitants of India. For many years, this binary opposition of the West and the East determined not only geography, but also politics, culture, philosophy, and so on. The Greek word "σοφοί" (sage) was obviously different from the word "φιλόσοφος" (one who loves wisdom), precisely in order to distinguish oneself from sages, the first philosophers began to call themselves lovers of wisdom. A philosopher is one who seeks wisdom rather than possesses it. For example, Socrates emphasized his own ignorance, which was nothing more than a broader desire for knowledge. If the term "philosopher" means a person who follows the tradition of philosophical rational reflection, it is fair to call people endowed with practical wisdom – sages.

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In his last major work, *"The Wisdom of the West"* (1970), the British philosopher Bertrand Arthur William Russell (1872-1970) argues for the conditionality of the West-East dichotomy and emphasizes the existence of the Wisdom of the East (Bodnarchuk, 2015). In the presence of the "Wisdom of the East" we can assume the presence of the "Wisdom of the Far West", in other words, the wisdom of the indigenous people of America, and hence its essence and history. Methodologically, this study refers to works of similar problems, but about different cultures, taking into account common characteristics (Hnatovska, 2020), and to works about cultural pluralism in the United States of America (Ziółkowska-Weiss, 2020).

Purpose

The purpose of the article is not to answer the question about the possibility of the existence of the philosophy of the indigenous population of North America. The existence of The American Indian Philosophy Association (AIPA), an organization that works to preserve and popularize the intellectual culture of American Indians, is proof of this phenomenon. The task is to answer the question, whether philosophical ideas are inherent in the spiritual culture and worldview of the indigenous population of North America, and if they can they be found in folklore and mythology. To achieve this goal, the concept of "philosophy" in the article is considered as the quintessence of the spiritual culture of humankind.

Statement of basic materials

In the absence of "history" in the European sense of the word, the American Indians understood historicity in their own way. Evidence of this is one of the most significant phenomena of the pre-colonial era – "Wallamolum", which can be translated roughly as "Red List" (Zasursky, Koreneva, & Stetsenko, 1997, p. 72). This is a list of events in the history of the Indians, recorded in verse and icons (about 188 examples), the content of which describes the events from the time of the creation of the world to the emergence of Europeans. The Great Spirit (conception of universal spiritual force) created the world, according to the Indians mythology; he is in dialectical unity with the Evil Spirit. This eternal enmity underlies the Universe. Note that the indigenous population of North America did not have the characteristics of a single ethnic group, nor was it a single nation. An interesting feature of the aborigines was how they called themselves – just people, or real people. Researcher Michael Yellow Bird (1999), a citizen of the Three Affiliated Tribes, (Mandan, Hidatsa, and Arikara), professor of Sociology and the Director of Indigenous Tribal Studies at North Dakota State University, wrote about this in his article "What We Want to Be Called: Indigenous Peoples' Perspectives on Racial and Ethnic Identity Labels".

At the beginning of the 17th century, separate tribes that united in unions and did not have a single unified culture inhabited North America. It is difficult for researchers to determine the indigenous population of North America before the advent of Europeans, there are still scientific discussions about the figures of American ethnographers Henry Farmer Dobyns, Jr. (1925-2009) and William Maxfield Denevan. However, there was catastrophic population decline, primarily due to epidemics that came to the continent with the settlers. Anthropologists call this phenomenon "Pathogenic invasion of the Old World into the New" (Denevan, 1976, p. 291). It influenced the way of life of the Indians, and at the same time the system of traditional beliefs and worldview. The cosmological systems of the Indians lost relevance, and faith in shamans and their wisdom became skeptical.

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"Early forms of cosmology were based on mythology, cosmogony and eschatological ideas of sages of different times, but subsequently there was a need for a rational justification of the phenomena of nature and reality" (Rudenko, Sobolievskyi, & Tytarenko, 2018, p. 130).

However, the spiritual culture of the Indians has shown exceptional resilience and retained its authentic features. The historical destiny of the Indian tribes became a clear demonstration of the ability to adapt to nature, and later to another's social and cultural environment. Even the name "Indians" has taken root more than the tolerant treatment of "Native Americans". This phenomenon was explained by Thomas M. Norton-Smith from the Shawnee Indian people. He wrote the book "The Dance of Person and Place: An Interpretation of American Indian Philosophy" (2010), in which he noted that:

Anyway, Indians call themselves "Indians", both formally and informally, as the National Congress of American Indians and the American Indian Philosophical Association illustrate. So, rather than adopt some monstrous invention like "Amerindian", or some overbroad and imprecise labels like "indigenous" or "aboriginal people", I'll stick with "American Indians" (and sometimes "Indians" or "Natives"). This usage has the additional virtue that folks who *are* Indian will know that I'm talking about them.

I offer yet a second clarification before my investigation begins. Just as in the case of Western philosophy, there is no monolithic set of beliefs that constitute *the* American Indian philosophy. At the time of first contact with Europeans, there were hundreds of Native tribes and nations, each with its own culture, language, history, origin story, and ceremonial cycle... (Norton-Smith, 2010, p. 3)

According to the author, the Indians keep this name to remember the interference of Europeans in their culture. Researcher Thomas M. Norton-Smith uses the work of ethnographers and cultural anthropologists to analyze early Native American narratives, he proposes a rational reconstruction of Native American philosophy, which is "a metaphorical dance of man and place". Exploring this "dance", he analyzes the myths and legends of the Indians, finds, despite the characteristic similar plots, a great variety of components. This allows us to talk about the common features of Indian spiritual culture, which is conventionally divided into "before Columbus" and

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"after...". This dichotomy emphasizes the peculiarity of the changing conditions and forms of preservation of the spiritual and intellectual heritage of the Indians, which the researcher J. Baird Callicott called the "documentary horizon". Professor of Philosophy and Natural Resources at the University of Wisconsin, Stevens Point, J. Baird Callicott described this phenomenon in his works: "Nature in Asian Traditions of Thought: Essays in Environmental Philosophy" (1989), "Clothed-in-Fur and Other Tales: An Introduction to an Ojibwa World View" (1982), "Companion to a Sand County Almanac: Interpretive and Critical Essays" (1987). Together with the source of inspiration, Aldo Leopold's book (1887-1948) "A Sand County Almanac: And Sketches Here and There" (1949), they follow the spirit and even "compete with Thoreau's Walden".

With the advent of European writing and science, American Indians gained additional opportunities to preserve cultural heritage, so archaeologists, anthropologists, philologists, and other researchers gained new scope of work. Modern Indianism tries to answer the question of the possibility of the existence of philosophical views in the mythological, poetic and oratorical heritage of the indigenous people of North America. In 2011, American philosophers Dennis H. McPherson and J. Douglas Rabb published a work "Indian from the inside. Native American Philosophy and Cultural Renewal" (2011). In this book, which they have been working on for almost thirty years, researchers have tried to rethink the spiritual heritage of Native Americans and answer the question of whether Indian philosophy is philosophy and whether Indians know who they really are. Note that Dennis H. McPherson and J. Douglas Rabb use the term "philosophy" in its broadest sense and agree that:

The first point which we wish to establish in this work is, then, that the discipline of philosophy can help the aboriginal people of the Americas to understand themselves. A second and we believe more important point for which we shall argue is that aboriginal people have something to contribute to the discipline of philosophy. These two points are obviously so closely interrelated that establishing the one will inevitably provide evidence for the truth of the other as well. We shall argue that the aboriginal people of the Americas can fully understand themselves only in the context of a Native American philosophy, in the context of their own values and worldview. (McPherson & Rabb, 2011, p. 11)

Originality

It is possible to assert certain groups of myths in Indian mythology. They have similar plot features. As in Greek, Scandinavian, or other mythologies, in Indian mythology an important

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place is occupied by myths about Creation. In these myths, the Supreme Being or the Great Spirit creates this world. Another type of myth dedicated to supernatural beings – Twins, or brothers, who embody diametrically opposed principles (good and evil). Together, these Twins organize and rule this world. In addition to these two species, there are many other myths; however, this study proposes to consider two myths: the myth of Creation (which includes the myth of Twins) and the myth of Tricksters – they contain, in our opinion, relevant material for historical and philosophical research. The article uses descriptions of the mythology of the American Indians, made by Yasen Zasursky, Maya Koreneva, Ekaterina Stetsenko in the first volume of the "History of US Literature" (1997).

The first chosen myth belongs to the culture of the eastern tribes, this is important because they met the first European. The myth describes the creation of the world by supernatural force. As we know, the Indians believed that another world preceded this world, in which there were prototypes of things and beings. In that world of prototypes ruled the Heavenly Leader, whose presence testifies to the idea of the hierarchy of being. At one point, the Heavenly Leader's wife disobeyed her husband. In anger, he uprooted the Tree of Life, the mythical image of which testifies to the ideas of the system of existence. This image is typical of many cultures in the world, but the destruction of the Tree of Life is the beginning of the creation of the world in this myth. The Heavenly Leader dumps the great-grandmother of the people Atahensic. During the fall, the birds carefully pick her up; lower the great-grandmother to the surface of the ocean. This image symbolizes the transition from the higher world to the earthly world. In this myth, the element of water existed long before the earth, and this is reflected in the plot. At the cost of their own lives, the animals dived to the bottom of the ocean to get the land and fill it for their great-grandmother. For example, a beaver lays the ground on the turtle's back, forming an island on which Atahensic escapes. For the worldview of the American Indians, the animal is not a younger brother, as is typical of Europeans, it is an older brother. It is to her that they owe the salvation of the human race. In the newly created world, a great-grandmother gives birth to a daughter who gives birth to Twins from the Wind or from a Stranger: Hahgwehdiyu (Good Mind) and Hahgwehdaetgah (Evil Mind). At birth, the second son kills his mother. One of the brothers does good and the other creates obstacles, and by this struggle of opposites the Indians explain the existence of good and evil in the world. Later, the Evil Mind builds a bridge from stone to the world of stone giant cannibals. His goal is to bring them to the world of people; however, the Good Mind learns of these bad intentions and sends a tit to destroy the dangerous bridge with his singing. As a result, the brothers fight in a deadly duel, during the battle the Evil Mind flees, and the Good Dies. From the body of the dead brother grow three divine sisters, known as corn, beans and pumpkin. The realization that cereals, the corn shared by the Indians with the European colonists, was the last gift of the deity who perished in the struggle between good and evil, allows us to look at the history of the first contacts of the two worlds from a different angle. Approximately, as the Christian God commanded bread, corn also had the status of a sacred gift for the Indians. There are many variations of this myth in different Indian tribes. The structural order of the myth and its plot allow us to trace the cosmological, religious, social and political ideas of the Indians. The idea of the Indians about the world order is special. This is not a rational natural philosophy of ancient Greece; however, there are certain elements of a rational explanation of the world. First, there is a dualism of the Upper and Lower worlds, there are also beliefs in the underworld; secondly, there is animalism and respect for animals; third, there is a special dialectic of opposite principles. Opposites explain not only the phenomena of the world, but also the

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existence of good and evil in a world that has been equipped with Good and Evil minds. The Iroquois and Algonquin tribes believed that the Twins were enemies; however, there were versions of the myth of the Twins, in which the brothers were allies, similar ideas are observed in the Navajo and Pueblo tribes. One or another version of the myth also had a social function, as it proved belonging to a particular tribe, and at the same time, was the basis for the creation of political alliances.

The second myth in this article is the myth of Trickster. Tricksters are cultural heroes with a specific sense of humor, a cunning mind and a simple way of life. They are sometimes heroes of myths about Twins; sometimes they appear as independent characters. The idea of drawing parallels between Greek and Indian mythology came to European researchers immediately. It is worth mentioning Henry Wadsworth Longfellow (1807-1882), author of "The Song of Hiawatha" (1855), who believed that Trickster had the traits of Prometheus, who cunningly kidnapped fire at Hephaestus (Zasursky, Koreneva, & Stetsenko, 1997, p. 53). In his analytical psychology, the Swiss philosopher of culture Carl Gustav Jung (1875-1961) describes the Trickster archetype as a demonic-comic character of myths and legends who performs contradictory actions and influences the fate of heroes (Jung, 1996).

The Tricksters were mostly animals: Coyote, Raven, etc. The American anthropologist of Polish descent, Paul Radin (1883-1959), in his book "The Trickster" (1956), analyzes Indian mythology using cultural analysis. The researcher compares the mythological images of the Indians with the images of ancient culture and draws parallels with the psychoanalytic portrait of the mythologist of Trickster, Carl Gustav Jung. According to Paul Radin (1956), Trickster is a regulator of social norms for the Indians: "Few other myths have persisted with their fundamental content unchanged. The Trickster myth is found in clearly recognizable form among the simplest aboriginal tribes and among the complex".

Tricksters in Indian mythology are often animals: Coyote, Crow, Rabbit, spider Iktomi, but these characters had the ability to turn into humans (Platitsyna, 2016). For the northern Indian tribes, one of the most popular Tricksters was the Crow, which flutters its wings to create a world out of darkness. In turn, the world is a dark icy ocean, on the shore of which man settled. The crow sympathizes with the first man, tries to help him by bringing water and food, sacrificing his feathers, creating a companion – a woman. Another Trickster has a completely different reputation – Coyote, whom almost no one loves because of his overconfidence. When the Great Spirit gave the animals names, Coyote was the last to come, leaving only his own name. The Great Spirit has given him the responsibility of caring for all future people

Most often, Trickster tries to get food, a woman, he performs the functions of a cultural hero – to steal fire or the sun, or change people's lives for the better. He does all this thanks to a trick for his own purpose. But sometimes trying to deceive the enemy, sometimes he is deceived, especially Coyote and Iktomi, who more often than the Crow and Rabbit demonstrate their own ignorance. (Platitsyna, 2016)

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Anthropologists and culturologists have been of interest to the social and philosophical content of the Trickster phenomenon in Indian mythology for many years. In one popular myth about Manabozo (or the Great Rabbit), he is a messenger of the Great Spirit (Kiche Manitou). Manabozo lives with the grandmother of all people Nokomis and is friends with Chibiabos (Music or Wolf, in different traditions). Evil water spirits led by the serpent king Mishipeshu decided to end their friendship, for which they lured Chibiabos to thin ice and drowned him. Because of this, only music without its Musician remains in the World. Echoes of this music can be traced in nature, this music, according to Indian beliefs, can be heard if listened to correctly. Natural music testifies to the presence of harmony in nature, to the orderliness of all its elements. In response, Manabozo kills the serpent king, but evil spirits avenge the catastrophic flood. To restore the land in the middle of the ocean, animals dive for rocks to the bottom. They raise it to the surface (a motif characteristic of various myths). When Manabozo calmed down, he pardoned his enemies; however, he received a selection of secret knowledge that will be the basis of the phenomenon of witchcraft (Zasursky, Koreneva, & Stetsenko, 1997, p. 53). First, we can conclude that Tricksters have two types: anthropomorphic and zoomorphic. Secondly, such mythological characters served as answers to ontological questions, they explained the incomprehensible phenomena of nature, the universe, existence.

In "Everyday Life of the North American Indians" (1979), Jon Ewbank Manchip White (1924-2013), a researcher of Native American culture, describes the life and culture of the indigenous people of North America. He carefully analyzes the culture of the Indians: beliefs, hunting, rituals, agriculture, etc. (White, 1979). According to him, religious beliefs played an important role in the spiritual life of American Indians. Some tribes believed in divine essences, others did not believe, despite the fact that the Indians did not have a developed system of religious beliefs; all had a mythological picture of the world. For Indians, religious beliefs are both individual and collective, meaning that an Indian could personally worship a deity, or entire clans had their own deity. From time to time, the Indians visited special places where spirits lived, where they prayed to them, sang songs, danced, and so on. According to Jon Ewbank Manchip White, for the indigenous people of North America, dreams and their interpretation were very important. The researcher claims that in Western civilization dreams became the subject of professional philosophical analysis only in the early 20th century, due to the work of the famous psychoanalyst and philosopher Sigmund Freud (1856-1939). Another important feature is the lack of skepticism characteristic of Western man about the content and meaning of dreams. The authors of *Dreams: "Visions of the Night"* (1976), David Coxhead and Susan Hiller, argue that for most Indian tribes, dreams had a special meaning:

All their wisdom and knowledge came to them in dreams. They tested their dreams and in that way learned their own strength. Wisdom and knowledge – the ability to heal, courage, creativity, and all other attributes considered valuable in human nature – were received as a form of grace in dreams or vision. Children were encouraged from early childhood to try to dream and remember their dreams. (Coxhead & Hiller, 1976, p. 84)

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Together, this indicates the important role of dreams in the spiritual culture of the aborigines. Similarly, song poetry served the process of harmonizing existence. It had to treat, educate, and provide for socialization, and so on. For example, when the Indian shaman Orpingalik spoke with the Danish anthropologist Knud Johan Victor Rasmussen (1879-1933) during his expedition (1921-1924), he told the traveler about the nature of singing:

Songs are thoughts, sung out with the breath when people are moved by great forces and ordinary speech no longer suffices. Man is moved just like the ice floe sailing here and there out in the current. His thoughts are driven by a flowing force when he feels joy, when he feels fear, when he feels sorrow. Thoughts can wash over him like a flood, making his breath come in gasps and his heart throb. Something, like an abatement in the weather, will keep him thawed up. And then it will happen that we, who always think we are small, will feel still smaller. And we will fear to use words. But it will happen that the words we need will come of themselves. When the words we want to use shoot up of themselves – we get a new song. (Rasmussen, 1931, p. 321)

The shaman compares the flow of thoughts with the flow of the river on which the ice floats. Thoughts are blocks of ice, and the mind is a stream. They appear and disappear for an unknown reason, just as words appear for songs, intuitively born in singing. For the Indian worldview, song is not just vocals or words, but an important action. There were no roads in the Indian world, paths measured their space, and rivers usually symbolized paths. For the Indians, the song was also a way, as, for example, in the famous song about the path of beauty: "In beauty I walk / With beauty before me I walk / With beauty behind me / I walk / With beauty above me I walk / With beauty around me I walk / It has become beauty again" (Cronyn, 2012, p. 77).

In this song, beauty appears as a comprehensive principle of harmonization of nature, and the search for harmony with the world somehow penetrated the culture of the settlers. In modern times, this influence has manifested itself in the nonconformist phenomenon of the "hippie" counterculture, which gave rise to the subculture of "children of flowers". In the Indian tribes were people who memorized speeches, songs, inherited the spiritual culture of the tribe, and these people gave birth to the phenomenon of oratorical prose. The flame of the hearth symbolized a kind of social institution around which people gathered, they decided social, political, ritual issues, and so on. Rhetoric can be ritual (related to the afterlife) and secular (not related to the afterlife). At the hearth, Native Americans discussed and described the events that most defined the year. This is how the already mentioned "Vallamolum" appeared, which describes the events

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of the creation of the World, contains stories about the flood, the beginning of the journey of ancestors from the mythological homeland. Native Americans do not consider themselves masters of nature. Of course, they fought for territories that belonged to their tribes, but we can say that there is not anthropocentrism in their views, but ethnocentrism. The Indians did not have the characteristic feature of Western civilization – the transformation of nature from God's creation into a workshop. The natural philosophy of the Indians recognized nature as synonymous with beauty, recognized poetry in it, animals were not younger brothers, but older ones. From the misunderstanding of the two civilizations about values, an undisguised interest was born, which turned into a respectful attitude. The influence of the spiritual culture of the Native Americans on the worldview of the first settlers was ambiguous. Along with the apparent hostility between the settlers and the natives, there were cases of respect for the traditions of the American Indians.

It is worth mentioning the founder of the colony of Rhode Island (Colony of Rhode Island and Providence Plantations) Roger Williams (1603-1683). He respected the indigenous people and sought mutual understanding. His first book was published in England, entitled "A Key Into the Language of America, or an Help to the Language of the Natives in That Part of America, Called New-England" (1643). In the formation of worldviews of the first colonists, the presence of indigenous people played a major role, because, acting as the "Other", the Indians played the role of antipode to the Western system of human society. They became a clear example of a pagan tribe that, according to the Puritans, needed immediate Christianization. The closeness of the other people only strengthened the providential views of the colonists, fostering their faith in their uniqueness and the true biblical nature of their journey. In his work, Roger Williams tried to create an Anglo-American dictionary and explore the worldviews of indigenous peoples. The book demonstrated its historical importance; it was one of the first studies of the language and culture of the American Indians. The researcher analyzed a wide range of issues from the usual greeting to the philosophical awareness of life and death; he tried to correct the attitude of settlers to the indigenous population, to change the idea of superiority over them. Thanks in large part to the first missionaries and their work, the modern map of the United States has preserved authentic Native American names, such as Massachusetts, Connecticut, Oregon, and more.

The American transcendentalist Ralph Waldo Emerson (1803-1882) once aptly demonstrated the dialogue of the two worlds with an original quote from an Indian leader: "It is a noble, generous liquor and we should be humbly thankful for it, but, as I remember, water was made before it" (Emerson, 1883, p. 240).

In the words of the leader there is a metaphor that wine as a symbol of Christianity (the religion of the white man), artificially created, while water – a symbol of simplicity, a natural substance that symbolizes the American Indians was primordial. The conflict with the settlers deprived the indigenous population of their lands, traditions, and way of life. American political scientist Samuel Phillips Huntington (1927-2008) described the invading feature of the Western worldview. In his "Clash of Civilizations" (1996), he noted that the most dramatic and significant contacts between civilizations were when people from one civilization conquered, destroyed or enslaved the peoples of another. As a rule, these contacts were bloody, but short and had an episodic character (Huntington, 1997, p. 50). With the discovery of America, Western people discovered a different culture, and decided to change it for themselves. The world, which was radically different from the usual, interested, fascinated, intrigued, but most importantly – scared. To the pious Puritan, the Indian was not a man, but a savage, a beast that must be tamed. The appeal to the spiritual life of the first colonists of the New World, as well as the worldview of the

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aborigines and other peoples, in the period of American history of the 17th and 18th centuries gives an insight into the origins of American culture and philosophy. European colonies had different religious beliefs, different languages, different political interests and interpenetration of cultures took place everywhere. During the colonial period, the influence of Native American culture on the culture of pilgrims was perhaps greatest. The presence of Indians directly or indirectly influenced the social, domestic, political, economic, religious aspects of colonial life. To the Indians, all Europeans looked like tribes similar to themselves, which had a similarly understandable way of life, but expansionist ideas. The Pequot War between the Pecots and the British colonists of 1636-1638 and the King Philip's War of 1675-1676 are examples of military conflicts between cultures (Bourne, 1991). Attempts to understand the "return of the white brothers" who came from the "big water" were initially peaceful, and the settlers were interested in the unknown culture. The missionaries baptized the Indians in the new faith, gave them new names, and settled among the Puritans. The settlers concluded land treaties with the Indians, using the enmity between the tribes to their advantage. In order to conclude successful agreements, European settlers began to teach tribal rituals, rites, etiquette, language, they held meetings with representatives of local tribes, demonstrating their respectful attitude. Negotiations were held according to the rules of the Indians; it allowed to be acquainted with their traditions. The American thinker William Penn (1644-1718) took part in similar negotiations, and another American politician, Benjamin Franklin (1706-1790), published a collection of texts describing similar agreements with the Indians. The texts contained information on the rhetoric of the aborigines, their creativity and exotic aesthetics. Numerous texts that contain speeches of the Indians have survived to our time, and they form the basis for philological and historical-philosophical analysis. The mutual influence of cultures resulted in certain metaphors, settlers borrowed them, and later they migrated to other languages. The American anthropologist Lewis Henri Morgan (1818-1881) studied the life, beliefs, and spiritual culture of the Indians for many years. He notes that the phrase "To bury the tomahawk" literally meant the cessation of hostilities, and this metaphor, and others, exist in many languages of the world (Morgan, 1904, p. 16). Another example is the metaphorical "peace pipes", which, according to the ritual, must be smoked with the enemy for reconciliation.

Prominent American politicians Thomas Jefferson (1743-1826), Benjamin Franklin, and others admired the metaphorical nature of some of the speeches of Indian leaders. The languages of the settlers were supplemented by words from Indian languages, such as "tomahawk", "wigwam", "Manitou" and others. In the Enlightenment, European naturalists argued that plants and animals, and even Native Americans, were worse because of their climate and geography. In turn, Thomas Jefferson refuted these views in his book *Notes on the State of Virginia* (1785), where he defended American Indian culture. He praised the speech of Chief Logan, who mourned the loss of his family because of the settlers. Thomas Jefferson saw this speech as an example of the great and powerful oratory of the Indians, equal to European philosophy. He wrote to the Marquis de Chastellux (François Jean de Beauvoir, Marquis de Chastellux) (1734-1788): "I believe the Indian, then, to be, in body and mind, equal to the white man..." (Jefferson, 1953).

Such an idea of equality, of "pulling up" the less developed brethren to its level, does not indicate contempt. Thomas Jefferson had sought peace and equality, but equality itself was understood differently in the American Enlightenment. Therefore, among the supporters of a tolerant attitude to the culture and traditions of the American Indians were ideas to make them more civi-

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lized, which is paradoxical. On the one hand, respect for the culture of the aborigines, on the other – a genuine desire to make them look like themselves.

At the end of the colonial period, the process of acculturation gained momentum, the number of settlers increased, and their financial situation improved. Eurocentric culture Christianizes the Indians. Texts written by Indian authors are beginning to appear. One such author was Samson Occom (1723-1792), a Mohegan who became a Presbyterian cleric. He was the first Indian to publish his works in English. Even in his youth, Samson Occam was impressed by Christian sermons, and this led him to study theology and scrupulous reading of the Bible (Szasz, 1994). He is the author of "A Sermon Preached at the Execution of Moses Paul, An Indian Who Was Executed at New Haven on the 2nd of September 1772 for the Murder of Mr. Moses Cook, late of Waterbury, on the 7th of December 1771" (1772). This is an appeal to the thoughts of the prisoner to save the soul from execution. He also wrote "A Choice Collection of Hymns and Spiritual Songs" (1774), a classic example of religious poetry about God, faith, sinfulness, the soul, and so on. Here is an example of one of the philosophical hymns called "The Sinner's Self-Reflection":

AH Lord! ah Lord! what have I done? / What will become of me? / What shall I say, what shall I do? / Or whither shall I flee? / By wand'ring I have lost my self, / And here I make my moan: / O whither, whither have I stray'd! / Ah, Lord! what have I done? / Thy Candle searches all my Rooms, / And now I plainly see, / The num'rous Sins of Earth and Hell / Are summed up in me. / The Seeds of all the Ills that grow, / Are in my Garden sown, / And Multitudes of them are sprung; / Ah, Lord! what have I done! / I have been Satan's willing Slave, / And his most easy prey: / He was not readier to command / Than I was to obey: / Or, if at Times he left my Soul, / Yet still his Work went on: / I was a Tempter to my self; / Ah, Lord! what have I done! / I puf't at all the Threats of Heaven, / And slighted all its Charms: / Nor Satan's Fetters would I leave / For Christ's inviting Arms. / I had a Soul, but priz'd it not; / And now my Soul is gone. / My forced Cries do pierce the Skies; / Ah, Lord! what have I done! (Occom, 1774, p. 7)

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Hendrick Aupaumut (1757-1830) of the Mohicans described the history of his people "A History of the Mah-hic-con-nuk Indians", and created the first Indian autobiography "Short Narration of My Last Journey to the Western Country" (1794) (Aupaumut, 1827).

Conclusions

The influence of Native American wisdom on the history of American philosophy is clearly not as significant as it could be. Although even today, we find evidence of the intersection and interaction of different cultures, such as Thanksgiving Day, which is a synthesis of the Puritan theocentric worldview and rituals of the Indians, who similarly thanked the Great Spirit. Since their first contact with Westerners, Native Americans have faced open racism, indifference on the one hand, and compassion, respect, and even admiration on the other. The spiritual culture of the indigenous people of North America did not give the geniuses speculative thoughts, but the wisdom of the American Indians is in many ways similar to European philosophy. The existence of unions for the preservation of national culture and their own identity testifies to the indisputable interest of the indigenous population in their own culture. Indigenous wisdom is an important part of the history of early American philosophy.

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ФІЛОСОФСЬКІ ІДЕЇ В ДУХОВНІЙ КУЛЬТУРІ КОРИННОГО НАСЕЛЕННЯ ПІВНІЧНОЇ АМЕРИКИ

Мета статті полягає у розкритті філософських ідей у міфології та фольклорі індіанців Північної Америки. Важливе питання "Чи можна вважати, що духовна культура американських індіанців містила філософське знання?" на сьогодні залишається актуальним. Для європейської філософії наявність звернень до філософів минулого, апелювання до текстів, раціональна аргументація та постановка філософських питань свідчать про філософську традицію. Але проблема криється вже у самому терміні "філософія", який належить до так званих "філософських неперекладностей" і має багато дефініцій. Питання про те, чи є філософія явищем виключно європейської культури, досі викликає дискусії. У статті поняття філософії вживається у широкому сенсі, що дозволяє здійснити аналіз інтелектуальної спадщини культури корінного населення Північної Америки на предмет філософських ідей. **Теоретичний базис** дослідження, враховуючи "документальний горизонт", містить міфи про Близняків, обрядову риторичку, приклади практик тлумачення сновидінь та практичну мудрість вождів. Літопис "Валламолум" ("Червоний Перелік") свідчить про особливе уявлення індіанців про історію та власну історичність. Ідеї космогонічного та космологічного характеру при аналізі дозволяють виявити особливі риси антропологічних уявлень американських індіанців. У сукупності з філософськими ідеями пуританської філософії поселенців Нової Англії цей аналіз дозволяє більш детально дослідити процеси акультурації. У дослідженні використовується критична література науковців та провідних дослідників мудрості та філософії американських індіанців, таких як Джон Евбанк Манчип Вайт, Дж. Б. Каллікотт, Генрі Водсворта Лонгфелло, Денніс МакФерсон, Льюїс Генрі Морган, Томас М. Нортон-Сміт, Майкл Жовта Птиця, Пол Радін, Джей Дуглас Ребб. Окремо зазначаються погляди ранніх американських філософів: Р. Вільямса, В. Пенна, Р. В. Емерсона, на проблему взаємозв'язку культури поселенців та корінного населення Північної Америки. **Наукова новизна** полягає у застосуванні історико-філософської методології щодо виявлення рис філософування, притаманних світогляду корінного населення Північної Америки. **Висновки.** Як висновок, це доповнює історичну картину розвитку філософської думки доби ранньої американської філософії.

Ключові слова: історія філософії; філософська антропологія; історія американської філософії; рання американська філософія; культура американських індіанців

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ФИЛОСОФСКИЕ ИДЕИ В ДУХОВНОЙ КУЛЬТУРЕ КОРИННОГО НАСЕЛЕНИЯ СЕВЕРНОЙ АМЕРИКИ

Цель статьи заключается в раскрытии философских идей в мифологии и фольклоре индейцев Северной Америки. Важный вопрос "Можно ли считать, что духовная культура американских индейцев содержала философское знание?" на сегодняшний день остается актуальным. Для европейской философии наличие

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обращений к философам прошлого, к их текстам, рациональная аргументация и постановка философских вопросов свидетельствуют о философской традиции. В данном вопросе, проблема кроется уже в самом термине "философия", который относится к так называемым "философским непереводам" и имеет много дефиниций. Вопрос о том, является ли философия явлением исключительно европейской культуры, до сих пор вызывает дискуссии. В связи с этим в статье понятие философии употребляется в широком смысле, что позволяет осуществить анализ интеллектуального наследия культуры коренного населения Северной Америки на предмет философских идей. **Теоретический базис** исследования, учитывая "документальный горизонт", содержит мифы о Близнецах, обрядовую риторику, примеры практик толкования сновидений и практическую мудрость вождей. Летопись "Валламолум" ("Красный Перечень") свидетельствует об особом представлении индейцев об истории и собственной историчности. Идеи космогонического и космологического характера при анализе позволяют выявить особые черты антропологических представлений американских индейцев. В совокупности с философскими идеями пуританской философии поселенцев Новой Англии этот анализ позволяет более детально исследовать процессы аккультурации. В исследовании используется критическая литература ученых и ведущих исследователей мудрости и философии американских индейцев, таких как Джон Евбанк Манчип Уайт, Дж. Б. Калликотт, Генри Уодсворт Лонгфелло, Деннис МакФерсон, Льюис Генри Морган, Томас М. Нортон-Смит, Майкл Желтая Птица, Пол Радин, Джей Дуглас Раббе. Отдельно упоминаются взгляды ранних американских философов Р. Вильямса, В. Пенна, Р. У. Эмерсона, на проблему взаимосвязи культуры поселенцев и коренного населения Северной Америки. **Научная новизна** заключается в применении историко-философской методологии в выявлении черт философствования, присущих мировоззрению коренного населения Северной Америки. **Выводы.** Как вывод, это дополняет историческую картину развития философской мысли эпохи ранней американской философии.

Ключевые слова: история философии; философская антропология; история американской философии; ранняя американская философия; культура американских индейцев

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