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# TOPICAL ISSUES OF PHILOSOPHICAL ANTHROPOLOGY

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## ORGANICITY OF THE PHENOMENON OF CULTURE AS AN EXPLICATION OF VITALITY

**Purpose.** The aim of the article is to clarify the content of the concept of culture as an explication of vitality within the philosophy of life and its further modifications in current problems of contemporary. The analysis performed standing from the point, that contrasting of nature and culture is irrelevant, since culture does not contradict natural determinants and patterns, but rather qualitatively alters them. So, are justified the idea of culture as a phenomenon that exist accordingly and in proportion to nature, need to form its potential and content and not contradict the axioms and values of life. **Theoretical basis.** In the theoretical field of philosophy of life, the local development of the problem of culture as an explication of vitality produces grounds for analytical and prognostic activity concerning meaningful transformations in a separate historical and social horizon. The fundamental categories of culture: spirit, value, symbol, freedom, justice and harmony receive the requested content and meaning. The idea of the constancy and super-naturality of cultural universals is illusory and dangerous. The consequences of such a "non-cosmological" justification of freedom and will, and the assertion of values, that contradict the logic of life, are the global environmental, economic and social crisis of our time. **Originality.** The originality of the authors' thought lies in the interpretation of the essence of culture as an explication of vitality, as a logical and natural extension of life. In this formulation of the problem of culture, the possibility of reconciling the natural, social and value determinants of human life is formed. Theorists of the philosophy of life substantiated the primacy and supremacy of the values of life over the values and meanings of culture. The position of authors position consists in the need to understand culture as an environmentally appropriate and dimensional phenomenon, the content and strategies of which are determined by a single ontology. **Conclusions.** The analysis let authors understand the voluntarily chaotic element of life. Culture in its philosophical analysis took on a clearer anthropomorphic dimension: the immanent logic of being in substantiating the essence and purpose of man and the value of his being localized the universe of transcendence in the concept of "living world", "inhabited space", "human, too human". Accordingly, the range of cultural evaluations has been polarized: from the approving statement of its vital essence, to the disparaging calls for its reform. The chaotic state of voluntarily acts is transformed into cultural codes and stereotypes by rationalization. The modern global nature of crisis phenomena, both in the worldview, in the social, and in the ecological dimension, requires reformatting the understanding of culture as a continuation of nature, and not its antipode.

*Keywords:* vitality; value; reflection; symbol; myth; truth; culture

### Introduction

A new era is producing a new way of understanding the human way of being. Other motives and factors are decisive in explaining the human essence. Non-classical approaches to understanding the metaphysical bases of culture actualize the desire to explain the world of human being on the basis of its value determinants and orientations.

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The philosophy of life as a particular area of intellectual research focuses on the critique of the primacy of rationality and reduction of human essence solely to the analytics of thinking. Not truth is the basis of human being, but its motivational-expressive nature. In this perspective, truth loses its status of undeniable ontological value. Likewise, delegitimization extends to other axiological priorities: good, justice, harmony, purpose, and measure – the meaning of these concepts is dispersed in localized problem fields and opposing systems of subjects' interests and aspirations. Therefore, the question of the nature or essence of culture, its relation to life and the organic world is updated. The authors research takes into account the fact, that revision of the content of the concept of culture would offer the series of methodological approaches for the researches in the field of philosophy and cosmology (Dobroskok, 2019; McGraw Jr, 2017), social theories and ones' subsequent interpretations for solving of the modern issues in political studies (Balinchenko, 2019; Eliopoulos, 2019; Yakushik, 2018), education ones (Bazaluk, Fatkhutdinov, & Svyrydenko, 2018; Savenkova, & Svyrydenko, 2018). The latest historical and philosophical research, which reveal new dimensions of the philosophy of the Modern era, have significant heuristic potential (Khmil, & Malivskiy, 2017), etc.

### Purpose

The aim of the article is to clarify the content of the concept of culture as an explication of vitality within the philosophy of life and its further modifications. Accordingly, the thought of contrasting nature and culture is irrelevant, since culture does not contradict natural determinants and patterns, but rather qualitatively alters them. Today's global environmental, economic and social challenges require the formation of a different content of the phenomenon of culture, the formulation of such strategies of activity that will be environmentally friendly. Accordingly, interpretations of culture in the philosophy of life not just illustrate the fallacy of the classical approach to its understanding, but also open up the dynamics of its historical and social projections, which are acquired in the present as crisis.

### Statement of basic materials

Analytics of culture has a meaningful and long-lasting tradition that dictates the logic of its interpretation and research. Russian researcher Svetlana Turovskaia upholds a stable tradition of understanding philosophy as the main tool of cultural reflection:

The fostering of reflective thinking associated with the study of philosophy enables us to become aware of ourselves as subjects of culture and history, that is, it recreates the fullness of human life by organically including in it not only values comprehended by reason but also the entire layer of prejudices that in many ways constitute the space of everyday life, of existence in the world of human beings and things. (Turovskaia, 2003, p. 86)

Another purpose of philosophy is seen by Chinese researcher Shulin Chen (2008). She is convinced that the theoretical aim of the philosophy of culture is to criticize and reconstruct the cultural patterns and symbols that underlie them:

In fact, past philosophers tried to show what man was through such concepts or categories as rationality, spirit, nature, practice and history. In other words, they projected man on to rationality, spirit, nature, society, organic life, practice and history, stimulating such philosophical schools as rationalism, phenomenology of spirit, natural philosophy, evolution, vitalism, life philosophy, existentialism, practical philosophy, and the philosophy of history. However, all these categories are inadequate in their own ways in the face of cultural symbolic forms. (Chen, 2008, p. 167)

However, she does not overlook those factors of human life that are problematically formalized into symbolic forms:

Man's life is lived more through imagination, passions, hopes and ideals than through direct needs, wants and other instinctive desires, or pure reason... Philosophy of culture rejects the ontological construction of man in the metaphysical sense, but acknowledges that man's ideals and imagination surpass reality. It is by imagination that man breaks the bounds of his instincts and carries out symbolic cultural creation. (Chen, 2008, p. 172)

On the other hand, the inherent philosophies of high-order speculation require clear specification and clarification. The problem of interconnection and cooperation between nature and culture is in interest to researchers from the era of the emergence of philosophical discourse specificity.

However, in the last few centuries, and especially for decades, the interest in the organic phenomenon of culture has been steadily increasing. Thus, Dominique Lestel is convinced that the problem of the phylogeny of culture is the focus of the problems of the cognitive sciences:

The question of the phylogenesis of culture has been posed differently since the development of the cognitive sciences. The biology/social behavior relation is still seen here or there in the perspective of the

gene/behavior relation but it is seen more and more in that of the gene/cognition/behavior relation. The phylogenesis of behavior is thus inscribed in a filiation of the second degree. (Lestel, 2014, p. 105)

Note that any branching and extension of the problematic field of study is risky in terms of performance. It is natural that philosophical discourse implies a systematic implementation and realization. Some authors call the following prerequisites for the systemic nature of contemporary philosophy of culture: total modernization and the corresponding evolutionary logic of culture, the cultural logic of globalization and the formation of "world culture" as a metacultural form, the universalization of the logic of cultural development as an ontological experience. Defining philosophy as a mediator of cultural values is both innovative and promising:

Philosophy's universal cultural value in the cultural system determines its transcendental position in culture. Thanks to its structural meaning and systemic role, philosophy is no more an ordinary field or sphere of culture, but its spirit and soul. To borrow a concept from Imre Lakatos, we can regard philosophy as the "hard core" of culture. In terms of function, philosophy is the manager of culture and communicator of cultural values – a role that is indeed necessary for the integration of culture after its division into different fields. In this sense, philosophy links itself with the world through the medium of culture. (Ding, 2008, p. 149)

Therefore, the problem of defining culture as an explication of vitality is timely and universal to the contemporary world community. The first so-called "organismal" approach to culture is justified by Arthur Schopenhauer. In his universal concept of world will, culture is understood as a form of vitality, morphology and modeling of which can acquire different norms of expression. A. Schopenhauer introduces a voluntary component into the discourse of the phenomenon of culture. And here is an interesting dialectic: universal, global, or objective will is revealed to human understanding in the course of socialization, education and inculturation. But the closest thing that is available to human consciousness is the manifestation of individual, subjective will. And it is this aspect of willpower that the author seeks to substantiate as a significant factor in the dynamics of culture.

Every thing, every being endowed with an inner will to live, respectively, culture is a space of self-realization of the subjective powers of individuals, the ground upon which the fruits of human subjectivity grow. Such an interpretation of the logic of the formation and development of culture implies an emphasis on the importance of psychological factors: character, faith, suffering, inner feeling. Accordingly, a person has the opportunity to reveal the peculiarities of his soul

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only in culture, and having such an empirical experience of self-knowledge and self-realization, to reach universal knowledge about the principles of the universe. That is, in order to know the world, one must know oneself, get to know other people, feel and emotionally experience the process of interaction with the world, to fill with content abstract conceptualizations of culture. And it is the experience of "living" culture that forms the necessary argumentative basis for the verification of value to significance, serves as a criterion for differentiating true value from illusory.

This opinion is shared by Günter Zöller: analyzing the problem of realization of human activity, mentioned author refers to the Schopenhauer's heritage of the study of this problem in the field of general epistemology, metaphysics, general practical philosophy, the doctrine of law and the doctrine of virtue:

In the perspective of Schopenhauer's account of the will's pervasive, though often clandestine presence throughout nature and culture, the human mind – more specifically, the cognitive mind or the intellect – is but a developmental product of the outward manifestation ("objectification") of the will. As the most refined such product, the intellect, moreover, according to Schopenhauer, is capable of distancing itself from its ultimate basis in the will, thereby increasingly severing the cognitive from the conative, the intellectual from the volitional, the theoretical from the practical. Originally entirely in the service of the will, the intellect in Schopenhauer comes to assume the position of a countervailing cognitive force to the will's generally prevailing sheer volitional force. (Zöller, 2018, p. 119)

After all, Schopenhauer's radicalism in interpreting action and desires that prompt it is to justify irrational will and ethical inaction. A. Schopenhauer considers the true value of life and all that it contributes to: health, safety, self-knowledge and compassion, self-control and balance. Therefore, the philosopher warns against the inadvertent perception of everything that broadcasts historical memory and cultural tradition. There is a revolutionary shift in emphasis in the understanding of culture: it can be as dangerous as nature itself. So we also face a paradox: the introduction of philosophical analytics into the culture of the concept of value raises the question of the status or degree of value of culture as a whole. In addition, understanding culture as the objectivity of the rational, social and historical is transformed into an individual-personal paradigm of definition. And it is not about the figure of genius, like the German classics, subjectivity itself becomes of paramount importance in the new philosophy. Does culture (as a field of explication of creative energy or human wills) has one's generic characteristic, attributive and substantive? Or accidentally acquired in planetary racing for the survival of the species? Ryan

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Gunderson (2016) argues that consumer society, by its very existence, refutes the Freudian principle of explaining dissatisfaction as an obstacle to the realization of desires. That is why Schopenhauer's opinion about the enduring status of suffering from human life is actualized. Discontent as an organic attribute of conscious life was first actualized by Schopenhauer. The thinker is known to have provided the necessary cosmological justification for this phenomenon, but the social ontology in verifying the concepts of dissatisfaction and work as meaningful components of human life was not only groundbreaking but also prophetic. Thus, exactly this thinker substantially and consistently substantiated the correlation of the concepts of desire-volatility-rationality.

The ideas of Schopenhauer had a significant impact on the content and specificity of philosophical searches of Friedrich Nietzsche. Considering a person as a "sick animal", an outstanding provocateur calls culture the result of the action of effective adaptation mechanisms, the product of volition, not of reason or providence. In general, the author considered rationality for the development of culture to be detrimental, because symbolism, the ideological core of culture, does not contain sufficient potential to express the completeness and contradiction of life. Fundamental to the reflection of the essence of culture is its activity aspect, as an algorithmization of ways to express the activity of the subject.

The cornerstones of the classical tradition of cultural analytics: rationalism, humanism, and history are proclaimed myths that masterfully limit individual consciousness. The power of influence of these myths is based on the spread and speculation of the phenomenon of values. Therefore, the irrational-creative beginning of human essence is proclaimed by the philosopher equivalent to intellectual-speculative activity, forming in unity a dialectical pair of verification of the phenomenon of culture. And in this dialectic of energy and form, cause and effect, values and illusions for man opens the space of freedom, the opportunity to choose between living in a "maze" of other people's thoughts and meanings (so-called "cultural crutches"), or to create objects and meanings separately without relying on the Ariadne's thread. Vinod Acharya is convinced that Nietzsche's cultural analyst is an attempt to put up with the upheavals triggered by the Socratic turn in the cultural environment, as well as the attempt to affirm a higher standard of culture: author writes, that metaphysics is meaningful as the focus of the purpose of human life, it "... is interested only in questions of utility regarding the purpose of life, to which it subordinates the search for knowledge" (Acharya, 2015, p. 20).

In this concept, culture is opposed to a chaotic and unsubstantiated flow of life, devoid of transcendental meaning and purpose. The energy of life is the energy of will, desire and inspiration. Culture, however, teaches to curb desires, to carefully choose aspirations, and to limit freedom through morality. All these virtues are called Nietzsche deception, which, through education, enslaves people and turns them into a managed flock. The Platonic-Hegelian paradigm of culture actualizes the rational and moral in determining the essence of man, which is in accordance with the Apollo principle of culture. There is a catastrophic lack of Dionysian origin, intuitively instinctive, naturally immediate, transgressive. The Dionysian principle of culture is a parish of the rationality of a myth capable of expressing the objectivity of life. Myth is syncretic, combining all the contradictory manifestations of becoming a life, without moralizing and training. After all, the main value is not morality, but life with immanent good, evil, love and hatred. Such a polymorphism of human life in the culture, Donald Rutherford cites as justification Nietzschean perfectionism, as a value perspective of "noble type", which can be formed by the revaluation of all values:

Preserving a role for ideals in Nietzsche's philosophy requires that a distinction be drawn among different types of ideals. In the *Genealogy of Morals*, Nietzsche attacks what he qualifies as "ascetic ideals": value standards that are predicated on a denial of bodily drives and appetites. Such drives and appetites are fundamental to life, yet from the perspective of ascetic ideals they are an impediment to the realization of higher human ends. An ascetic ideal, in general, advances an image of human beings as better off for the denial of bodily appetites. As a result of their suppression, it is supposed, we are able to become more rational, more virtuous, more divine. (Rutherford, 2018, p. 56)

This line of interpretation of Nietzschean philosophy is followed by David Rowthorn, who considers Nietzschean culture to be a universal affair that involves the self-improvement of every person:

Nietzsche is an elitist in the sense that he advocates the maintenance of an elite composed of great individuals, where maintenance entails other members of society making sacrifices to help maximise the achievements of the elite. He is not, however, what we might call a political elitist. The elite are part of a structure whose servants are willing participants. (Rowthorn, 2017, p. 109)

Thus, the Nietzschean revision of the classical values of culture led to the actualization of axiological problems in philosophical discourse. Value in this research context becomes a new cornerstone that defines the spectrum of metaphysical analysts of culture, the focus of research thought. The procedure of revaluation of values ascertaining its immanent essence, deploying a horizontal projection of transcendence, the driving force of which is power to power.

If the constitution of values determines the will, it is natural to reveal the non-substantive nature of ethical-axiological entities. Accordingly, the regulation of human being, transmitted by classical culture, loses its legitimacy in this context. And the willed subject or "over-human" has all the necessary levers to map the nearest time / space. The transcendental values of purpose, unity and truth in the sealed world of things are declared unnatural and therefore superfluous.

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The ontology of value in such a trajectory of research is transformed into a point of view, the true confirmation of which is the hypertrophied will to power. Therefore, it is logical that attributive attributes to the intrinsic value are subject to calculative analytics by quantity, measure and purpose. Measurement finds application in a field that would logically be impossible.

The most ardent critic of culture, who saw in its moderately ordered ethical and axiological essence a powerful means of enslaving human consciousness and life, absolutized not the content of culture, but the effect of its influence, and proclaimed this effect in the form of the will to power the fundamental principle of being. But what is left to do if one rejects the old values and ideals of culture? Nietzsche (1990) defines: "... culture is just a thin apple peel over the scorching chaos" (p. 767). Accordingly, if it is destroyed, then the person will face the scorched chaos of the constant formation of nature. Will it be able to survive in the face of uncompromising evolutionary struggle? Will it rush back into the fold of traditional mythology? Probably, this is the danger of justifying radical positions, which, causing widespread resonance, thus open the gateway to criticism and remarks.

Well-known theorist of culture Wilhelm Dilthey considered the cultural and historical basis in the definition of the phenomenon of life. It is only possible to understand life through holistic immersion in the process and self-observation. It is possible to explain its specifics only referring to own experience. According to the thinker, culture is a frozen form of life dynamics. And the method of its analytics should be considered the interpretation, hermeneutics of individual events. This is the specificity of human life: any fact takes place in social reality, the understanding and meaning of which defines a particular context of culture. Culture and society are organically combined in the structure of human consciousness, and differ only speculatively. Therefore, it is possible to find out the complex mechanism of interaction between society and culture in hermeneutically-psychological analysis of particular moments and circumstances. It should be noted, that Dilthey introduces an important element of temporality into the circulation of philosophical analytics of culture. As living organisms take time to form and realize, so too does being in culture imply a prolonged process of activity and understanding. Accordingly, the perspective of cultural interpretation changes: history is defined not as a background for the existence of culture, but as an important factor in shaping its specificity and content. It can be stated that, in Dilthey's culture, it is almost the first to receive a truly human face and expression. Being in culture is an experience of eternity and its actualized state; it is an opportunity to relive the experience of other generations on the basis of our own achievements and disappointments. The philosopher writes: "Allows the modern man to possess, as the present, all the pasts of humanity: to rise above any restrictions of modern culture, it looks at the past cultures, absorbing their power and enjoying their magic" (Dilthey, 2001, p. 124).

Culture is a historical memory stored in the form of sign systems that need clarification and interpretation. The horizon of the actuality of eternity of cultural monuments through the prism of time-limited human existence is the purpose and necessity of hermeneutics. Life experience allows us to decipher the content and meaning crystallized in cultural monumentality. Even history itself is proclaimed a part of human life, not an objective stream of rapid development of events and fates. For Dilthey, history is not an abstraction or a universal, but a living canvas woven from the specific moments of human life. The course of thought is fundamentally different: not history creates individual individuations of human life, but on the contrary, modes of human activity and self-realization are objectified in the historical process. Therefore, for the thinker, the principle of the subjective spirit is important, being objectified into unique and holistic forms

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that are traditionally called culture. The focus of his thinking is on life (Leben) as what is experienced (erlebt). The subjective spirit, endowed not only with rationality but also with emotions and will, is formulated in a continuum of experience (Erlebnis), which creates and fills objectified forms of universal culture and history. It is advisable to draw the following analogy: as small springs and rivers flood the oceans with their waters, the investment of individual commands and creative manifestations produces the living energy of the objectified spirit of history and culture. This position is in stark contrast to Hegelian, in which the logic of motion is predicted from objective to subject. It is logical that the concept of the Absolute Spirit is superfluous to the concept of historical and cultural formation. Its function is assumed by the objectification of individual subjectivities. Therefore, the universal is not the harmony of the absolute, but the "active communication" (Wirkungszusammenhang) of subjective spiritual integrity, which is defined by the idea of goals and values and shapes the logic and direction of historical and cultural development. Individual subjectivity itself is a "unity of life" (Lebenseinheit), organically united with others into the unity of self-affirmation of life. However, it does not dissolve in this objectivity, remaining a unique embodiment of the generic essence. These are the basic principles of connection between social and individual, history and culture. Consequently, F. Nietzsche and V. Dilthey detailed and deepened the dialectic of will and rationality, especially in a socio-historical perspective.

Georg Simmel adheres to the same logic in understanding of sociality, history and culture. He believed that life produces constant forms that limit and order the chaos of becoming:

All the series of events that occur from human activity can be regarded as nature, that is, causally conditioned development, where each present stage is understood from the combinations and driving forces of previous states. In this sense, there is no difference between nature and history – as long as history is simply a flow of events that goes into the natural interconnection of world processes and its causality. Only after any meaning of this series is brought to the concept of culture, does the concept of nature shift, which takes on a more narrow, so to speak, local meaning. (Simmel, 1996, p. 475)

For organic life, such a limit, or formative principle, is death. At the cultural level, these are Mehr-Leben or Mehr-als-Leben forms that are also immersed in the cyclicity and chronology of organic forms. At this transvital level, life is transcended into institutions that function under the same laws of time and space. And in this doom to oblivion, the thinker sees the tragedy of culture. As in the organic world, species struggle for survival, and in the space of culture, individual steel forms collide against the background of the contradictions of personal and social, unique and universal, temporal and eternal.

Culture is helpless in the face of the on-going onslaught of life, the energy of which is being counterbalanced by established cultural patterns. Personal culture or internalized cultural forms

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Simmel calls as "a priori norms" that regulate an individual's activity and are dominant for a particular generation and his or her creative self-realization. Thus, the philosopher aligns the goals, motives and methods of human interaction with the historically determined forms of culture. Culture exists as a continuation of life, and this is the teleology of the values of culture: curiosity is at the heart of the practice of transforming the world, which is transformed into scientific knowledge, love is necessary for the continuation of kind, and art, religion and law best contribute to the socialization of the individual and the stabilization of the social. Accordingly, the virtues and values of culture are intended to assert the element of life. The purpose of this purpose is to be appropriate as opposed to freedom. Therefore, life is the element of freedom, and culture is the realm of expediency. Yoel Regev sees the tragedy of culture through the following lens:

The Concept and Tragedy of Culture provides the ontological ground for the concept of culture as a series of immanent crises: culture is seen as an expression of the basic subject-object dualism. In culture this dualism attains its highest form, and at the same time is overcome. It attains its highest form because it is here that the spirit itself turns into an object, for cultural works are the products of the spirit, but these products have become autonomous, and have become an objective reality that is fastened to the subject from the outside; it is overcome because it is exactly this form of objectivity that can be transformed back into the "expanded" and "developed", "culturalized" subjectivity – when the spirit recognizes itself in its alienated and objectivized form and reappropriates it in the process of individual Bildung. (Regev, 2005, p. 588)

The release of the spirit from the welcome element is presented in outstanding, exemplary cultural monuments, Simmel underlined. So, there is "science for science", "love for love", "art for art". These are the cases (few in the history of mankind) when the constant forms of expression of the vital impulse embody the apogee of expediency and perfection:

This unity of life, which is felt only in the imperious tension of all its contradictions, finds its metaphysical form in the teaching of Heraclitus about the essence of the world as the unity of opposites and the birth of

struggle, and its formal and aesthetic in the work of Michelangelo, in which the soul that breaks. (Simmel, 2006, p. 185)

As we can see, Simmel shares the idea of "mondialization" of culture, the design of its individual spheres in self-sufficient integrity, without the obligatory attribution to the national-historical context. And this autonomy of cultural forms reveals the objective, over-personal nature of the phenomenon of culture. The objectivity of the culture, naturally, outweighs the subjective abilities, so the subjectivity possesses the forms of culture in a fragmentary way, "sliding" across its various spheres and contents. It is the "path of the soul to itself", the search for one's identity and expression.

Simmel also breaks with the classic interpretation of culture through rationality. In his view, culture cannot be reduced to informational content, a set of knowledge and skills. The determinant for the existence of culture is not knowledge, but value, that is, value. Values influence the emotional-motivational sphere of subjectivity and shape its activity, epistemological and epistemological in particular. Therefore, the author understands culture as a synthesis of the objectified values of culture and the energetically active development of subjectivity.

In the absence of strength and energy, the subject is alienated from the culture, tragedy of powerlessness and disorientation in the symbolic space of historical and cultural entities in the process of internalization of objective values. Therefore, the subject deals with what comes closest and most clearly in his daily activity: things in their utilitarian meaning, not symbols in their axiological aspect. In this the thinker saw the basic contradiction of modernity: "culture of things", not "culture of values" is important for the modern inhabitant. Cultivating a thing, not a symbol of value, leads to the rapid dynamics of improving and diversifying the world of objects:

Cultivation involves the presence of something that has not been cultivated before, namely, a "natural" state; further, it implies that the change of the subject has in some sense been hidden in its natural structural relationships or driving forces, although they are realized not by themselves, but only through culture. Cultivation leads its subject to the completion and realization of its own fundamental tendencies. (Simmel, 2017, p. 376)

In this process, the development and inculturation of subjectivity are unclaimed, and the modern man is losing his own essence, identifying himself with the world of objects. Differentiation into objective and subjective culture Simmel considers as fundamental: if objective culture is a universal property, which improves the conditions of human life, then subjective culture is a measure of the development of the individual, an indicator of his personal growth. The author formulates this difference as follows:

Since culture in its vital sense is a particularly tight knot in which the subject and object are intertwined, two interpretations of this concept have the right to exist. As an objective culture, it is possible to designate those things, which, in their development, in their rise, in their fulfillment, lead to the self-realization of the soul, or represent those segments of the path by which the individual or the community must go to a more exalted existence. By subjective culture, I mean the achieved degree of personal development, and therefore objective and subjective culture are only in a figurative sense initially co-ordinated concepts. It is precisely where it comes to perfecting the entities endowed with their own trains, guided by the idea of going beyond their development beyond the purely natural process. (Simmel, 2017, p. 381)

In this dialectic of objective and subjective in the dynamics of being in culture, Simmel points out an extremely important pattern. The higher the level of personal creative expression in a certain area of culture, the more this work impresses with its perfection, the more resonance and distribution it gets in most of society. But massification, the dissemination of a sample of culture, essentially negates its value, loses the potential for cultivation and increased subjectivity. Elizabeth S. Goodstein explores the conceptual basis of modernity as an era of relativization, or the absolutization of money. Referring to Simmel's famous work ("The Philosophy of Money"), the author describes the transformation of the methodological significance of the dialectic of empirical experience as complex, contradictory and unlimited:

The theoretical fruit of Simmel's own evolution as a thinker was a phenomenology of disciplinarity that opened the way for a boundary-crossing modernist mode of theorizing in which the differences between disciplinary domains and practices blur into fluidity. First situating philosophy at the margins, then using the example of money to demonstrate the need to transcend the boundaries of disciplinarity as such, Simmel

launched his performative demonstration of the possibility of overcoming the binaries that still haunt western thought by reconfiguring philosophizing itself after an artistic model. (Goodstein, 2019, p. 187)

Thus, spirituality as such is not identifiable with culture, is a separate autonomy in the field of objectified values of culture. This conflict between the sphere of values and the structures of life is best illustrated by the phenomenon of money – a form of objectification of the subjective spirit in the horizon of the material or the culture of things. A destructive trend of the present, but predicted in view of the destruction of the idols of traditional culture. The above analytics can be understood as a prerequisite illustration of the modern consumption society and the simulating character of the desire culture.

### Originality

The originality of the authors' thought lies in the interpretation of the essence of culture as an explication of vitality, as a logical and natural extension of life. In this formulation of the problem of culture, the possibility of reconciling the natural, social and value determinants of human life is formed.

### Conclusions

Thus, if the classical paradigm of Socrates-Hegel's philosophizing as determinants of the essence of culture emphasized the rationality of the awareness and affirmation of the values of truth, good and justice, then the rejection of the classics is based on other arguments. The philosophy of life resuscitates the ancient tradition of the Dionysian mysteries, the teachings of the Orphics and the Pythagorean Union, Neo-Platonism, and the early heretical disciples of Christianity. In this philosophy of becoming more important than form and content, eternity is revealed in the horizon of the current of fluidity, regularity is in the constant metamorphosis of being, and the only is a synthesis of the diversity of the individual.

This genesis lets us understand the voluntarily chaotic element of life. Culture in its philosophical analysis took on a clearer anthropomorphic dimension: the immanent logic of being in substantiating the essence and purpose of man and the value of his being localized the universe of transcendence in the concept of "living world", "inhabited space", "human, too human". Accordingly, the range of cultural evaluations has been polarized: from the approving statement of its vital essence, to the disparaging calls for its reform.

The classical conception of culture as the embodiment of rationality at the present stage is refuted by two significant aspects: for first, in the contemporary humanitarian discourse, the essence of rationality and modification of its morphology is largely reinterpreted, and secondly, rationality is not opposed to will, but in fact, rationality is understood as an algorithm and a tool of realization of will.

Produced by representatives of the "philosophy of life", the rejection of the juxtaposition of nature and culture forms the necessary prerequisites for solving current problems of today. If we understand the will inherent in life as the realization of desire, the continuation of life, and self-affirmation, then culture acquires essential predictions of the realization of life impulses. In other

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words, desire, as the basis of life affirmation, is realized in voluntary acts that are formalized by the rationality of codes and stereotypes of culture.

Modern society is identified as a society of consumption, and modern culture – as a cultivation of desires. These predictions serve to justify the crisis of contemporary socioculture. But if we consider culture as an explication of aspiration, and therefore desire, then the grounds for negative evaluations are leveled. In addition, the problem of the simulativity of modern cultural codes, as well as the problem of virtuality articulated by postmodernism, is devoid of demonicity in the concept of organic culture. Simulacre, like all virtual reality, remains in the coordinates of substantive ontology, and therefore subjectivity retains the criteria for verifying true and false knowledge.

The postulation of the unity of nature and culture forms the necessary ecological intentions. If culture is an extension of nature, then civilization and technology produced by culture have the necessary potential for implementation without violating the principles of biological equilibrium. In other words, culture as a sphere of rationalized desire can be organically incorporated into nature. Human activity, provided with adequate will and motivation, can be organized on the basis of values and priorities of environmental consciousness.

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## ОРГАНІЧНІСТЬ ФЕНОМЕНУ КУЛЬТУРИ ЯК ЕКСПЛІКАЦІЇ ВІТАЛЬНОСТІ

**Метою** статті є з'ясування змісту поняття культури як експлікації вітальності у філософії життя, а також у її подальших модифікаціях в актуальних проблемах сучасності. Аналіз здійснено, виходячи із тези, що протиставлення природи та культури не має сенсу, оскільки культура не суперечить природним детермінантам і закономірностям, а досить якісно змінює їх. Відповідно, аргументується думка про природовідповідність і природорозмірність культури як феномену та необхідності формування такого її потенціалу та змісту, який би не суперечив аксіомам і цінностям життя. **Теоретичний базис.** У межах підходів філософії життя розробка проблеми культури як експлікації вітальності створює підстави для аналітичної та прогностичної діяльності щодо змістовних перетворень в окремому історичному та соціальному горизонті. Основні категорії культури (дух, цінність, символ, свобода, справедливість і гармонія) отримують запитуваний зміст і значення. Уявлення про константність та надприродність універсалій культури є ілюзорним і небезпечним. Наслідками такого "некосмологічного" обґрунтування свободи і волі, і ствердження цінностей, що суперечать логіці життя, є глобальна екологічна, економічна та соціальна криза сучасності. **Наукова новизна** дослідження полягає у трактуванні сутності культури як вираження життєвої сили, як логічного та природного продовження життя. У цій постановці проблеми культури формується можливість узгодження природних, соціальних та ціннісних детермінант людського життя. Теоретики філософії життя обґрунтували первинність та верховенство цінностей життя над цінностями та смислами культури. Авторська позиція полягає у необхідності розуміння культури як природовідповідного та природорозмірного явища, зміст і стратегії якого детерміновані єдиною онтологією. **Висновки.** Аналіз дозволив авторам вийти на розуміння інтерпретації культури як волюнтаристичного хаотичного елементу життя. В результаті аналізу, культура набула чіткішого антропоморфного виміру: іманентна логіка буття в обґрунтуванні сутності та призначення людини та цінності її буття, локалізувала весь світ трансцендентності в понятті "живий світ", "населений космос", "людський, занадто людський". Відповідно, діапазон культурних оцінок постав як поляризований: від схвального твердження її життєвої сутності, до зневажливих закликів до її ревізії. Хаотичність волюнтаристичних актів транс-

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формується в культурні коди та стереотипи шляхом раціоналізації. Сучасний глобальний характер кризових явищ і в світоглядній, і в соціальній, і в екологічній площині вимагає переформатування розуміння культури як продовження природи, а не її антиподу.

*Ключові слова:* вітальність; цінність; рефлексія; символ; міф; істина; культура

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## ОРГАНИЧНОСТЬ ФЕНОМЕНА КУЛЬТУРЫ КАК ЭКСПЛИКАЦИИ ВИТАЛЬНОСТИ

**Целью** статьи является выяснение содержания понятия культуры как экспликации витальности в философии жизни, а также в ее дальнейших модификациях в актуальных проблемах современности. Анализ осуществлен, исходя из тезиса, что противопоставление природы и культуры не имеет смысла, поскольку культура не противоречит естественным детерминантам и закономерностям, а достаточно качественно меняет их. Соответственно, аргументируется мысль о природосоответствии и природоразмерности культуры как феномена и необходимости формирования такого ее потенциала и содержания, который бы не противоречил аксиомам и ценностям жизни. **Теоретический базис.** В рамках подходов философии жизни разработка проблемы культуры как экспликации витальности создает основания для аналитической и прогностической деятельности существенных преобразований в отдельном историческом и социальном горизонте. Основные категории культуры (дух, ценность, символ, свобода, справедливость и гармония) получают запрашиваемый смысл и значение. Представление о константности и надприродности универсалий культуры является иллюзорным и опасным. Последствиями такого "некосмологического" обоснования свободы и воли, и утверждение ценностей, противоречащих логике жизни, приводит к глобальному экологическому, экономическому и социальному кризису современности. **Научная новизна** исследования заключается в трактовке сущности культуры как выражение жизненной силы, как логического и естественного продолжения жизни. В этой постановке проблемы культуры формируется возможность согласования природных, социальных и ценностных детерминант человеческой жизни. Теоретики философии жизни обосновали первичность и верховенство ценностей жизни над ценностями и смыслами культуры. Авторская позиция заключается в необходимости понимания культуры как природосоответствующего и природоразмерного явления, содержание и стратегии которого детерминированы единой онтологией. **Выводы.** Анализ позволил авторам выйти на понимание интерпретации культуры как волюнтаристического хаотического элемента жизни. В результате анализа, культура приобрела более четкое антропоморфное измерение: имманентная логика бытия в обосновании сущности и предназначении человека и ценности его бытия, локализовала вселенную трансцендентности в понятии "живой мир", "обитаемый космос", "человеческий, слишком человеческий". Соответственно, диапазон культурных оценок предстал как поляризованный от одобрительного утверждения ее жизненной сущности, к пренебрежительным призывам к ее ревизии. Хаотичность волюнтаристических актов трансформируется в культурные коды и стереотипы путем рационализации. Современный глобальный характер кризисных явлений и в мировоззренческой, и в социальной, и в экологической плоскости требует переформатирования понимания культуры как продолжение природы, а не ее антипода.

*Ключевые слова:* витальность; ценность; рефлексия; символ; міф; істина; культура

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**UDC 17.021.2:140.8**V. M. RUBSKYI<sup>1\*</sup><sup>1\*</sup>Odessa National Maritime University (Odessa, Ukraine), e-mail pavv@te.net.ua, ORCID 0000-0003-3225-8287**COMMUNICATION LEVELS OF THE INDIVIDUAL**

**Purpose.** The article deals with the problem of mutual perception of individuals, which implies the analysis of the anthropological prerequisites for the study of interpersonal communication. The work emphasizes the need to identify the gnoseological lacuna of the possibility and relevance of knowing someone else's "I". As well as the need to point out implicit metaphysical attitudes, universal for many worldviews, which are implicitly included in the theory of personal communication. **Theoretical basis.** The author proceeds from the logical consequences of the evolutionary premise in anthropology. He compares the psychophysical goals of the interpersonal communication task with its ideological theory, monitors the impossibility of the realizing the communication level declared in the consciousness. As an opposite evolutionary premise, the author cites the postulates of the "philosophy of dialogue" by F. Rosenzweig, F. Ebner, M. Buber, and others. The correlation of these philosophical positions reveals the inconsistency of materialistic reduction in anthropology. **Originality.** The author identifies four levels of communication: background, obstacle, function and dialogue. He represents the rationale for the fact that the first three levels do not need the existence of an individual "I". The first three levels leave the existential "I" unnecessary and therefore unclaimed. The philosophy of dialogue with the Other raises an equally important question about the conditions for the possibility of a metaphysical continuum in ontology, and in turn, suggests the acceptance of a philosophical premise about God as the space of subjectivity in the "I-You" dialogue. **Conclusions.** Philosophical understanding of the communication of two existential "I" demanded in communication is possible only within the framework of religious discourse. The phenomenal consciousness can enter into communication with a specific other phenomenal consciousness only when there is a metaphysical space between them, allowing for the possibility of communication of such a level. The materialistic conditioning by the human evolutionary needs in all its conceivable forms produces a reduction of the communicative inquiry, which makes the mutual perception of the two "I" impossible. In this psychophysiological anthropological model, there is no space for the possibility of a dialogue of individuals.

*Keywords:* "I"; personality; communication; worldview; metaphysics; Other; evolutionism

**Introduction**

As stated by T. V. Koshelskaya et al. (Koshelskaya, Muravyova, & Mareeva, 2018), "the phenomenon of communication is the invariant that characterizes the most diverse approaches, theories and concepts in the field of modern anthropology (philosophical and psychological), so it should take center stage (or at least one of the central stages) in modern human sciences" (p. 85). If we proceed from the generally accepted evolutionary premise in anthropology, then everything perceived by man he perceives to the extent of his interest in survival and reproduction. The subject perceives another person, proceeding from the same instincts. This also includes the general characteristics of human cognitive abilities: distinguishing colors, smells, tones, etc.

This creates a situation in which the object "other person" is subconsciously decomposed into necessary, beneficial and disadvantageous parameters. Another person is perceived by the subject through the prism of his interest/non-interest in the qualities and abilities of the Other. Nevertheless, depending on the degree of convergence of the communication subjects, it becomes possible to choose the levels of mutual perception.

Publications and studies of recent years place an increasing emphasis on the evolutionary component of all psychophysical processes of general social and interpersonal communication. The most illustrative in this context is the collection of scientific articles "Virtue Ethics: Retro-

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spect and Perspect" edited by Elisa Grimi (2019). Matt Ridley's (2016) brilliant book, "The Origins of Virtue", substantiates the biological reduction of all human acts down to the most "exalted" ones. The book "The Bonobo and the Atheist: in Search of Humanism Among the Primates" by Frans de Waal (2018) and a new article "Wisdom and the Origins of Moral Knowledge" by Randall Curren (2019) solve the same task, but somewhat from different view point. The authors can be reproached with implicit anthropomorphization of animals, but the results of their research are still the same: man does not go beyond the fundamental boundaries of the animal world. Finally, the resonant book of the famous American cognitive scientist Steven Pinker (2018) "Blank Sheet: the nature of man. Who and why refuses to recognize it today" summarizes the potentials of human nature, which can only be realized within the framework of biology and social constructionism.

We have good reason to believe that the mind is equipped with a set of emotions, motivations, ability to think and communicate, and that in any culture they obey the general logic. They are difficult to erase or radically change; they are formed by natural selection during the course of human evolution and owe their basic design (and some of its variations) to the information recorded in the genome. (Pinker, 2018, p. 99)

Pinker openly opposes the religious understanding of human consciousness. It is "only one of the networks in the brain systems" (Pinker, 2018, p. 61). The joint monograph "Institute of Human: Idea and Reality" edited by M. I. Frolova (2018) is devoted to the analysis of competing anthropological discourses. The article by I. I. Smirnov (2018) "Criticism of Metaphysics and the Post-secular Paradigm", in which the author problematizes the status of secular communication is devoted to the subject of competition of human models. Ulrika Carlsson in the article "Tragedy and Resentment" notes an important divarication in the measurement of social communication:

Indeed, a great deal of what matters to us in our relations with others is simply their attitudes and feelings toward us, and much of social life consists simply in the pursuit and communication of attitudes such as respect, approval, admiration, and love. The continental tradition seems to have gone the furthest in tracing the ethical significance of attitudes. (Carlsson, 2018, p. 1171)

However, neither these nor other scientific studies produce an actual measurement of the communication ontology and the conditions for their possibility.

## Purpose

*The purpose* of this study is to highlight the specific issues of mutual perception of individuals. This involves an analysis of the anthropological premises of interpersonal communication research. The work aims to demonstrate the impossibility of the highest form of interpersonal communication "I-You" in the framework of evolutionary anthropology. It is necessary to recognize implicit metaphysical attitudes that are universal for many worldviews, which make this form of communication possible.

## Statement of basic materials

For the first level of human communication, the most characteristic parameter of the Other is the *background*. We perceive the most of people as a passive background, in the presence of which all events of our private and public life unfold. When we cross a crowded city, we most often do not pay attention to anyone specifically. Even if we pay attention, by the nature of the perception of the Other it is akin to the perception of statues, buildings and types, that is, inanimate objects. But if someday the city turned out to be deserted, then this absence would attract a lot of attention, since many people yet had a certain quality of perception, designated as "background". This level of perception does not require more than external parameters in a person.

The second level of communication is an *obstacle*. At this level, the perception of people as obstacles and objects that are obstacles is the same. Passers-by, poles, trees, etc., we bypass in the same way as obstacles to our path. If the other person, in contrast to material objects, occupies a psychological space, then not only the person as a physical object is taken into account, but also the aspects of his activity: you cannot make noise in the library; you should greet each other on meeting (as a marker of identification), etc. Interaction at this level serves security interests and partly social bearing.

The third level of communication is *functional*. The construction of relations between people most often remains only at the level of perception or rejection of its actions and functions. For example, communication with a teacher, sales assistant, police officer, etc. occurs at the level of one or another of their functions. The whole person (with his inner experiences, mental space, etc.) is not perceived in this construction of relations, but only the necessary parameter or function.

As a result, at this level of communication, the person with whom we interact can be completely replaced by another person (seller, police officer, etc.) without loss. Moreover, he can be replaced by a robot or a computer program that performs the same functions. Even now you can make purchases, pay for services or study without direct interaction with a living person. He is simply superfluous. For the vast majority of people, the rest of humanity is equally unnecessary, including their friends, love partners and even spouses. Christian cultural inertia represents friendship and love relationships in many ways as a sacred, metaphysical phenomenon. But during materialistic analysis, it is easy to make sure that a person does not and cannot have friends in the classical sense of the word. He is "friends" only with the functions he lacks: safety, approval, entertainment, etc.

You can conduct a mental experiment demonstrating the thesis: "You do not have friends, you are friends with functions". Imagine, you know for certain that one of your friends sincerely despises you, says bad things about you to common acquaintances, steals money from you, etc. Will he remain your friend after that? No! Thus, once a person changes his role (compensatory)

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function in relation to you, as he is already excluded from friends. This means that he personally, that is precisely he, as the corpuscle of an individual personality does not interest you. It only matters to you that he meets your needs. And your needs, in turn, are formed as forms of compensation for the missing elements of your psyche. As A. V. Saenko (2018) notes, the communication of subjects must and can overcome the philosophical "concepts" of G. Deleuze in the pursuit of the Other as such (p. 5). I. A. Inyushina (2017), following Mamardashvili, speaks of the need "to restore the vital impulses, restore what was said in philosophy behind a parade of theoretical concepts, clutches of the internal logic of the theoretical language itself", which cannot be reduced to a system of categories and terms. Using a computer analogy, I must say that the file "personality him/herself" as a rule is not requested by friends, colleagues or lovers. Only parameters that are lacking in the psyche as compensatory components are requested. Thus, in a physicalist and biological analysis, friendship with a person's personality is impossible for the reason that human perception is impossible. Only certain components of the psyche and somatics of some people, in which other people feel a certain need, are subject to perception.

The fourth level of communication is impossible if one cannot decide to introduce the metaphysical concepts of "soul" and "God". By soul, we mean a certain individual corpuscle of the "I" of the human person. That is, one who perceives his thinking in acts: "I think", "I do not feel", "I do not understand". In introspection not without difficulty, but we distinguish our "I" (ourselves) from our mental characteristics: abilities and inabilities. We also distinguish ourselves from our intelligence (IQ). This is especially evident in acts of joy in understanding something or awareness of the inability to understand something. Observing this in ourselves, we can assume that other people also have similar levels of self-awareness. However, this transference does not give us true knowledge, but rather projects our "I-concept" onto another. In the communication act only that which two subjects can output is perceived more or less qualitatively. The mental space of the interlocutor in many respects remains a "thing in itself". And while we can distinguish that in one case or another we have inadequately expressed our inner world and the quality of experiences, from our interlocutor we get only the "uttered thought" (F. I. Tiutchev) and some conventionally understood language of emotional expression.

Thus, in the framework of the materialistic-evolutionary approach, interpersonal communication is the communicating of the psychosomatic needs of one psyche with the corresponding parameters of another psyche in order to replenish the former. The matter is compounded by the fact that a more detailed analysis reveals that communication of request and satisfaction occurs within the same consciousness, i.e. it would be more correct to say that there is a relationship with the (present and missing) components of oneself, or else: self-satisfaction through the Other. One of M. K. Mamardashvili's later ideas is aimed at directing the singular "I" of an individual towards release from an endless circle of evolutionary consciousness (Rusakov, 2019, p. 48). The striving for the limit of the "fabric of society" according to this thought is what makes a person a full-fledged subject.

However, if we expect to enter into communication with the real corpuscle of human subjectivity ("soul"), which is impossible in the material-evolutionary universe, we must assume a continuum in which this is possible. This is the Kantian way of postulating God. If God has the ability to perceive man non-evolutionarily, non-adaptively, then only He can give a space for human interperception on the other side of mental and physical qualities. In this context, the existence of God appears as a practical space for communication, it is not only replenishes the missing part of

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its theory. This is a religious discourse of worldview, but only in it, or in one of its modes, it is permissible to believe that a complete perception of the Other is possible.

As for the evolutionary interaction with another person, it does not require his/her existence as a free mental individuality. The development of computer technology every year confirms this more and more. Today, successful development of interactive programs such as "Yandex Alisa" (<https://alisayandeks.ru>) or "Google Assistant" (<https://assistant.google.com>) is underway. So far, these programs are focused on more or less primitive dialogues, but in the options of "Alice" there is already the opportunity to talk on common philosophical and everyday topics. It is easy to agree with the optimism of the developers that for many people in the near future these computer applications can compensate or completely replace human communication. It would be more correct to put quotes around "human" as a sign of conventionality, since these applications, social networks, online games, etc. already clearly enough revealed the impersonality and pragmatism of almost all types of human interaction. Summarizing this idea as a whole, we can say that the development of electronic technologies of the 21st century has revealed the inhumanity of interpersonal communication.

Fundamental impossibility as a consequence of evolutionary unnecessary, lack of demand for a deep perception of another person is the common destiny of all communications, including the one with God. This level of communication will always be under suspicion of its reality and necessity. Satisfaction of the functional level of communication creates a situation in which most people have no reason to pose the question of personality deficit and motivation for its development and research. A "friend", giving a feeling of care, sheltering from loneliness, assisting in intellectual games, sharing or regulating emotional flows, turns out to be a quite sufficient interlocutor and life partner. In this regard, the film "Her" directed and written by Spike Jonze (Oscar 2013 for the best original screenplay) is indicative. The film takes place in the near future, the main character falls in love with his electronic interlocutor Samantha (operating system). In general, the plot does not seem unbelievable, if we assume the full functional and psychological satisfactoriness of such electronic applications in the future. Here it is appropriate to recall the person's highly developed ability to anthropomorphize and hypostatize communication objects: pets, favorite objects, etc.

Two directions in the philosophy and psychology of the twentieth century turned out to be sensitive to this issue: existentialism and poststructuralism. If the former seeks to single out the subject as singular and genuine, then the postmodernists followed the path of deconstructing the personality as a concept and as an ontology.

J. Lacan proposed the concept of a divisible human personality "divided". Consciousness appears in Lacan's philosophy as a fragmented heterogeneous "I", not identical to itself in self-perception. M. Foucault also thought in the same direction. He refuses the idea of personality in the ontological dimension and preaches "I-consciousness" as a variable, lasting discourse of communication with others. Foucault gives an understanding of identity not as an ontological givenness, but as a "practice of oneself", that is, a system of individual practices constituted through culture and society. In this space of communication, the postmodern individual is dispersed in speech communication as the functionality of his own discursive practices.

The "neo-tribalism" of the nomadology of G. Deleuze and F. Guattari postulates the same ontological decentralization. This is the fundamental premise of the postmodern theory of subjectivity. According to Deleuze and Guattari, symbolic tribes (nomads) are structures that facilitate the change in the linear perception of history and man to "polyphonic vitalism" (Saenko, 2018).

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The deterritorialization of Deleuze and Guattari includes a parallel multidirectional process within the human consciousness. In this dimension (schizoanalysis), the personality and worldview of each is formed by a social network of relationships, and we have no good reason to draw a line between inadequate and adequate consciousness. Indeed, in the original premise "Structures are a filter through which the entire personal experience and the formation of the personality as a whole" pass (Rusakov, 2019, p. 46). In a significant number of modern research, the postulate "I" is also questioned. One of the leading directions of modern cognitive science comes to the conclusion that the "I" is illusory and the mental dimension of consciousness is declared epiphenomenal (D. Swaab, D. Dennett, S. Harris, L. Wolpert and others).

The scientific crisis of anthropology, which L. S. Vygotsky wrote about at the beginning of the twentieth century, by the beginning of the twenty-first century, entered its new phase. As noted by V. I. Slobodchikov and E. I. Isayev (2000), «today we are on the verge of a paradigm shift in psychology, in the very type of scientificity of psychological knowledge, which should allow us to go beyond the "plane of ideas about ..."» (p. 132). This need to go beyond the locus of scientific and therapeutic efficiency arose on the one hand in connection with the development of holistic approaches to the study of personality. On the other hand, with the efficiency of epistemological anarchy in theories and practices of consciousness.

Closest to a metaphysical understanding of the mutual perception of "I" and the Other is the philosophy of dialogue, born and developed in the works of F. Rosenzweig, F. Ebner and M. Buber, M. M. Bakhtin and G. Marcel. It is characteristic that the social and religious in their philosophy become synonymous. Here the human "I" seeks and finds its genuine unique place. This is possible only before the equal "You" in a genuine relationship, which is only conceivable in the contact of two "I", not their output data. Hence, the "third-person speech" for M. Buber and M. M. Bakhtin becomes a metaphor for the lack of personality as in "I-It". The interlocutor in this Meeting is the very presence of the Other. He is not needed in order to get information, sympathy, help, clarification, etc. In this sense, "a person constitutes himself in opening to the Other. Other of a person is diverse ... in a specific human destiny, any opening can become constituent" (Koshelskaya, Muravyova, & Mareeva, 2018, p. 82). S. S. Khoruzhii, which T. V. Koshelskaya et al. appeal to, distinguishes three types of Other. The most important of these is the "ontologically Other". It corresponds to the category of "God" in Christianity and is close to M. Heidegger's "Sein".

In the thoughts of Franz Rosenzweig about communication as a revelation, there is a powerful metaphysical premise that it is impossible to enter into communication outside the context of the presence of God. The objectification of everything that traditional religiosity contacts comes to life and is renewed in the dialogic nature of Martin Buber's philosophy. Ferdinand Ebner's "Pneumatic Fragments", contrasted with "religion" as a fixed form, turn out to be much more religious than the Gospels of miracles and healings. Dialogue with another person in F. Ebner is always a dialogue with God, because God of Ebner is not an abstract exaltation, but Jesus Christ embodied in everyday life.

A person who is not interested in the spiritual search for Another person dooms himself to being in the one-dimensional world "I-It", and in this perspective there is no reason to look for relationships with another "I" on the other side of ways to achieve evolutionary tasks. All forms of dialogue distortion reduce the search for the Other to a mirror that more or less reflects our expectations. Even moving away from the Christian maxim about love for the Other, you need to allow him to be really different in order to start a mirrorless dialogical relation-

ship. According to S. A. Smirnov (2017) "such ultimate acceptance is possible only in personal communication with God" (p. 191).

### Originality

The author has identified and described four relevant levels of communication: background, obstacle, function and dialogue. The study provides evidence that the first three levels leave the human "I" unnecessary and therefore unclaimed. In the framework of evolutionary anthropology, "dialogue with the Other" remains only an unrealizable speculative abstraction. At the same time, the philosophy of dialogue needs a theological continuum in anthropology or the acceptance of a philosophical premise about God as a space of subjectivity in the "I-You" dialogue.

### Conclusions

As the analysis shows, a philosophical understanding of the communication of the two "I" is possible only in the situation of their relevance. In the framework of evolutionism, there is no space for the need for a concrete and unique "I" of the Other. It is possible only with the assumption of metaphysical premises or in religious discourse. Thus, the study of communicative parameters represents for each individual not always assumed freedom of choice of the perception level of the Other. In the first three types (background, obstacle, function) a deep "I" of the interlocutor is unnecessary. "Phenomenal consciousness" (P-consciousness), as defined by Ned Block is included in communication with another phenomenal consciousness only when there is a metaphysical assumption about the possibility of communication of such a level.

Prospects for further research may lie in the field of cognitive deviations of consciousness from adaptation tasks to the recognition of the irreducibility of human consciousness to the satisfaction of survival systems of the species.

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## РІВНІ КОМУНІКАЦІЇ ОСОБИСТОСТІ

**Мета.** У статті розглянута проблема взаємсприйняття особистостей, що передбачає аналіз антропологічних передумов дослідження міжособистісної комунікації. У роботі підкреслена необхідність виявлення гносеологічної лакуни можливості й затребуваності пізнання чужого "Я". А також вказати на імпліцитні метафізичні установки, універсальні для багатьох світоглядів, які імпліцитно включені в теорію спілкування особистостей. **Теоретичний базис.** Автор виходить з логічних наслідків еволюційної посилки в антрополо-

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гії. Зіставляє психофізичні цілі й завдання міжособистісної комунікації з її ідеологічною теорією, відстежує неможливість реалізації заявленого в свідомості рівня комунікації. Як протилежну еволюційну посилку автор наводить постулати "філософії діалогу" Ф. Розенцвейга, Ф. Ебнера, М. Бубера та ін. Співвідношення цих філософських позицій виявляє неспроможність матеріалістичної редукції в антропології. **Наукова новизна.** Автор виділяє чотири рівні комунікації: фон, перешкода, функція й діалог. Являє обґрунтування того, що перші три рівні не потребують існування індивідуального "Я". Перші три рівні залишають екзистенціальне "Я" непотрібним і тому незатребуваним. Філософія діалогу з Іншим ставить не менше питання про умови можливості метафізичного континууму в онтології, і в свою чергу, пропонує прийняття філософської посилки про Бога як простору суб'єктності в діалозі "Я-Ти". **Висновки.** Філософське осмислення комунікації двох екзистенціальних "Я", затребуваних в спілкуванні, можливе тільки в рамках релігійного дискурсу. Феноменальна свідомість може увійти в спілкування з конкретною іншою феноменальною свідомістю тільки тоді, коли між ними пролягає метафізичний простір, що допускає можливість комунікації такого рівня. Матеріалістична обумовленість еволюційними потребами людської природи у всіх мислимих її видах виробляє редукцію комунікативного запиту, яка унеможливує взаємне сприйняття двох "Я". У даній психофізіологічній антропологічній моделі відсутній простір можливості діалогу особистостей.

*Ключові слова:* "Я"; особистість; комунікація; світогляд; метафізика; Інший; еволюціонізм

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## УРОВНИ КОММУНИКАЦИИ ЛИЧНОСТИ

**Цель.** В статье рассмотрена проблема взаимовосприятия личностей, что предполагает анализ антропологических предпосылок исследования межличностной коммуникации. В работе подчеркнута необходимость выявить гносеологическую лакуну возможности и востребованности познания чужого "Я". А также указать на имплицитные метафизические установки, универсальные для многих мировоззрений, которые имплицитно включены в теорию общения личностей. **Теоретический базис.** Автор исходит из логических следствий эволюционной посылки в антропологии. Сопоставляет психофизические цели и задачи межличностной коммуникации с её идеологической теорией, отслеживает невозможность реализации заявленного в сознании уровня коммуникации. В качестве противоположной эволюционной посылке автор приводит постулаты "философии диалога" Ф. Розенцвейга, Ф. Эбнера, М. Бубера и др. Соотношение этих философских позиций выявляет несостоятельность материалистической редукции в антропологии. **Научная новизна.** Автор выделяет четыре уровня коммуникации: фон, препятствие, функция и диалог. Представляет обоснования того, что первые три уровня не нуждаются в существовании индивидуального "Я". Первые три уровня оставляют экзистенциальное "Я" не необходимым и потому невостребованным. Философия диалога с Другим ставит не меньший вопрос об условиях возможности метафизического континуума в онтологии, и в свою очередь, предлагает принятие философской посылки о Боге как пространстве субъектности в диалоге "Я-Ты". **Выводы.** Философское осмысление коммуникации двух экзистенциальных "Я", востребованных в общении, возможно только в рамках религиозного дискурса. Феноменальное сознание может войти в общение с конкретным другим феноменальным сознанием только тогда, когда между ними пролегает метафизическое пространство, допускающее возможность коммуникации такого уровня. Материалистическая обусловленность эволюционными потребностями природы человека во всех мыслимых её видах производит редукцию коммунікативного запроса, которая делает невозможным взаимное восприятие двух "Я". В данной психофизиологической антропологической модели отсутствует пространство возможности диалога личностей.

*Ключевые слова:* "Я"; личность; коммуникация; мировоззрение; метафизика; Другой; эволюционизм

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**UDC 215+159.9**O. I. PREDKO<sup>1\*</sup><sup>1\*</sup>Taras Shevchenko National University of Kyiv (Kyiv, Ukraine), e-mail olenapredko@knu.ua, ORCID 0000-0002-9908-7788**RELIGIOUS FAITH: EXISTENTIAL-ANTHROPOLOGICAL MEANINGS**

**Purpose.** The aim of this article is to analyse the essential features of religious faith as an existential-personalistic model of the formation of a person, his worldview orientations and activities. This requires a consistent solution of the following tasks: a) to focus on different approaches to understanding the phenomenon of "religious faith" (as a problem of principled openness, incompleteness of a person; as the problem of "I-Other" relations; as a problem of synthesis of the human and the divine, etc.); b) to reveal the spiritual potential of religious faith, its capabilities in boundary situations. **Theoretical basis.** The author thinks that the interpretation of religious faith as confidence in the invisible is unsatisfactory, one-sided and superficial. Religious faith is the existential, due to which a person overcomes the contradictions between finiteness and infinity. It is the construct of the human spirit, which makes its way into the transcendental realm. In this context, religious faith is a kind of criterion for the "growth" of the "human" in human, the criterion of his spirituality and humanity. Religious faith, being an integral part of human existence, gives it irrational dimensions, makes the possibility of impossible. The existential potential of religious faith serves as the "fulcrum" of a person, thanks to which he self-actualizes, self-fulfills and forms a certain worldview model. **Originality.** The author has proved that religious faith, which is the projective model of a person, turns out to be one of the possible ways to solve its existential problems, as it concerns not only the nature of the essential characteristics, the properties of the Divine itself but also the ultimate foundations of person in all the uniqueness and specificity of his being. **Conclusions.** Religious faith, acting as a factor in human activity, builds his value-worldview model of the world. Faith deals with the "ultimate" problems of human existence since it is of exceptional importance in solving life-meaning issues of human existence. The existential experience of the believer acquires the status of an event that opens up a field of new possibilities, a new spiritual experience. The accumulative effect of such experience forms the spiritual and value priorities of human existence, sets certain coordinates of his vital activity, due to which he self-determines, being in dialogue with the Absolute. Religious faith, unfolding as a permanent process of "search and finding" opens the "code" of transcendence, a new level of relations of the Human and Divine.

*Keywords:* religious faith; existential-faith experience; dialogue; spirituality; boundary situation; Faith-Hope-Love

**Introduction**

In today's dynamic, globalized world, which is constantly changing and affected by modification tendencies, a person is forced to look for new ways to counter the destructive tendencies, to actualize civilizational challenges for the preservation of everything purely human. Therefore, it is understandable why today the priority questions are about the meaning and goals of human life, worldview values and perspective opportunities for the existence of all mankind. In this context, contemporary civilization is increasingly striving for ways of preserving the person based on the new spiritual foundations of development, on those existential issues that would become one of the core factors of his value-semantic sphere of being. Such a phenomenon is religious faith. Person, including religious faith as a construct and a unique imperative of his identity, joins the field of transcendental, the possibility of being spiritually enriched and secure from the state of disappointment, uncertainty, and depression. The growing interest in the phenomenon of religious faith in modern theoretical thought is due to the emergence of interreligious contradictions, an attempt to preserve "their" religious identity. Moreover, these processes often contribute to the emergence of new social risks and religious conflicts. We are talking about the problem of the Other, of his religion and faith. As a result, an appropriate way of existence in the surround-

ing world requires a certain religious representation. For the most part, the field for the deployment of such representations is faith as communication, dialogue and a construct of mutual understanding. In recent years, scientists have been paying attention to its psychotherapeutic function. In particular, Viktor Moskalets and Alla Oliinyk (2018) consider religious faith as a factor of "mitigation" of various life situations. Empirical studies of David C. Dollahite, Loren D. Marks, Kate P. Babcock, Betsy H. Barrow and Andrew H. Rose (2019) emphasize that those families in which religious faith is traditionally passed between generations have a much better family microclimate. However, among researchers, there is no agreement on the nature of the phenomenon of religious faith, its understanding as an existential-anthropological construct, in the semantic field of which this phenomenon would be considered from the point of meaning-creation functions, where not only the issues of how to live or how to save life are raised, but also why you need to live.

### Purpose

The purpose of the article is to clarify the essence of religious faith as an existential construct of forming a holistic personality, its ideological attitudes, and activities. This requires a consistent solution of the following tasks: a) to focus on different approaches to understanding the phenomenon of "religious faith" (as a problem of principled openness, the incompleteness of a person; as the problem of "I-Other" relations; as a problem of synthesis of the human and the divine, etc.); b) to reveal the spiritual potential of religious faith, its capabilities in boundary situations.

### Statement of basic materials

For a long time, the phenomenon of religious faith was directly associated with its biblical definition. However, in this regard only one aspect of the consideration of this unique phenomenon is visible. Undoubtedly, the content of religious faith is more universal. In the Holy Scripture, there is a definition of faith: "Now faith is confidence in what we hope for and assurance about what we do not see" (Hebrews 11:1, New International Version (NIV)). As we can see, faith for Paul the Apostle appears on the one hand, as a pre-knowledge, of what there is not yet, but will exist, and on the other, it contains not only the ground for hope but also the confidence in its implementation. Consequently, faith immanently contains confidence, which is entrenched in hope as a way of endowing the reality of what is expected.

In the Holy Scripture, we can find numerous examples of spiritual and psychotherapeutic possibilities of faith, which in various life vicissitudes become the basis for life choices. In the texts of the Old and New Testaments, due to faith, disbelief is overcome, doubt turns into confidence, and fear disappears. Faith is not permanent, it can be acquired, strengthened, or it can be lost, weakened. Having passed through temptation (trial), faith is intensified; it becomes strong, unshakable, or grows poorer, fades away, and collapses. In general, the effectiveness of faith is verified by deeds, certain actions.

What good is it, my brothers and sisters, if someone claims to have faith

but has no deeds? Can such faith save them? Suppose a brother or a sister

is without clothes and daily food. If one of you says to them, "Go in peace;

keep warm and well-fed", but does nothing about their physical needs, what good is it? In the same way, faith by itself, if it is not accompanied by action, is dead. (James 2:14-17, New International Version (NIV))

Therefore, faith is directly related to actions which are its effective expression. So, faith contributes to deeds, and deeds, in turn, consolidate it, induce to action, and thereby open the way for human perfection. In general, Christianity offers the consideration of faith in an existential-anthropological sense: as the basis for worldview and spiritual guidance, as an existential, thanks to which a person self-actualizes and realizes its life-meaning potential. By affirming the existence of the sphere of the Divine, the phenomenon of faith thereby legitimizes the transcendental level of being, its irrational possibilities. Relationships of a person with God are formed on the basis of dialogue, thanks to which it becomes possible not only "Self" to go beyond ontological conditionality, but also the individual being acquires new qualitative characteristics. Consequently, religious faith is an experience of meeting human and divine. Such a meeting is characterized by an irrational background, often not subject to verification, and is always an extremely deeply personal, existential event.

The event is the place of a rupture, in which the history changes its meaning, – suddenly opening into a still unexplored window; the event breaks steadiness, destroys visible stability and correctness; it can be as a breakthrough into the future or, conversely, as an invasion of the past, that is denied or suppressed. In the event, you can see the "miracle", the birth of a new truth, at the same time unique and universal, which raises us to the highest point of our existence, or it is possible to see a destructive or traumatic factor. (Fedorova, 2019, p. 40)

Hence, religious faith, as an existential event, expands the space of personality, changes a person. For us, the most complete is the understanding of the religious faith, in which the interiorization and exteriorization of moral values and spiritual elements of culture occur in the life-creativity of personality. In this context, its meaningful core is its value-meaning content, which combines moral and ethical, intellectual (cognitive) and aesthetic principles. In general, the moral and ethical principle, which serves as an indicator, determines the fullness of social and individual being is a priority in the structural hierarchy of religious faith. Existential experience of faith leads to personal maturity and associated with its acceptance of fate difficulties. Thus, the existential experience of faith must be understood not only as of the horizontal combination of its components but also as a projection into the future, as a projection of the path-search, of travel.

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Thereby, a kind of principle of constant openness is authorized for the affirmation of the absolutely valuable. In this context, faith, on the one hand, justifies a person's aspiration to an infinite future, and on the other hand, gives axiological and spiritual coordinates, which are fixed in the moral ideal. The life of each person moves in the context of the opposition "finiteness-infinity". Therefore, it becomes problematic in the course of an infinite series of questions. The questions, bringing a person out of the state of the given, introduce him into the context of life-meaning questions, where the bridges of "Self" and "Other" are combined, "drawing" the unique human world. This inclusion, the communion of a person with the Eternal, only confirms the incompleteness of his path-search-journey.

Faith is the basis of human spirituality, his attitudes and the existential foundations of being. The well-known Ukrainian philosopher Serhii Borysovych Krymskyi analyses spirituality, endowing it with the status of a principle, thanks to which a self-construction of a person happens, "building" its core of values, moral attitudes, and priorities.

Spirituality is the ability to transfer the Universum of external being to the inner universe of a personality on an ethical basis, the ability to create that inner world, thanks to which a person's self-identity is realized, his freedom from cruel dependence on situations that are constantly changing. Spirituality, in the end, leads to a kind of meaningful cosmology, combining the image of the world according to the moral law of the personality. (Krymskyi, 1992, p. 23)

Therefore, spirituality is the factor by which egocentrism is overcome; it is the factor by which going beyond personal is possible when the impossible becomes possible. Due to spirituality, it is possible to find the meaning of life, and during periods of crisis and catastrophic eras, through colossal spiritual efforts, it ensures moral survival. Usually, a special place among everyday situations takes boundary, crisis, unique situations when a person feels keenly all the precariousness, the riskiness of his existence, or, in conversely, the need of his place in life. Most clearly "the code of faith" is revealed in boundary situations in which a person, making a breakthrough beyond his own "Self", opens up a completely different dimension of being. We fully agree with the opinion of the Ukrainian philosopher Denys Predko:

It is well-known when life itself falls under the "pressure" of problematization, a person is forced to "plunge" into comprehending the deep, intimate meanings of life. Actually, he rises to a higher existential level of comprehension. At the same time, his existentials acquire a personalistic

colouring, where everything that is purely human is experienced in relation to God. In this relation, the attitude towards life becomes not the concern for life, but something above it, which is beyond its limits – its "transcendence" as an ideal that exceeds the limits of life. (Predko, 2018, p. 117)

It is through religious faith that boundary experiences, which are identified as mystical, transcendental, are accompanied by a state of delight, bliss, a sense of fullness, happiness. Incidentally, such states are often associated with the creative processes of the personality or with a change in its spirituality. So, "Faith seems to move mountains in the sense that religion is associated with positive health outcomes" (Hvidt, Hvidtjørn, Christensen, Nielsen, & Søndergaard, 2017, p. 294).

Therefore, in philosophical and religious discourse, religious faith is characterized by the following features: firstly, faith as a special kind of pre-knowledge, which unfolds in the system of human cognitive abilities; secondly, the status of faith is formed in the context of the assertion of confidence as a moral imperative of a man, that is an important condition of human existence and affirmation; thirdly, faith problematizes and dynamizes the life world in all its diversity, acts as an important ethical value that influences the self-transformation of man in the process of learning, educating the state of God-relation; fourthly, religious faith is based on dogmas and being realized within the limits of authority, nevertheless unites the finite and the infinite, the human and the Divine; fifthly, faith is a complex phenomenon, the components of which are both elements of existence and the elements of the personal.

Through centuries of history, Ukrainians have created a certain way of thinking, feeling, and behaviour, the components of which are the faith that distinguishes them from other nations. Let us pay attention to the characteristics of faith as a factor in the formation of Ukrainian religious consciousness. The well-known historian, psychologist, and sociologist Volodymyr Yaniv (1966) drew attention to geopolitical factors that appeared "on the verge of two worlds" (p. 181) as boundary situations, and they ensured the formation of a kind of Ukrainian faith algorithm. It was the type of faith that was subjected to constant existential tension. The peasantry as a feature was inherent in such type of faith as a kind of feeling the nature, "empathy" and listening to it. It is a living organism that has been going through life for centuries. Such type of faith also possesses a love for the land, that nourishes and inspires both strength and focus on literature and art, in which the spirit of Ukrainian religiosity was most vividly felt. The domination of the emotional and feeling elements over the rational led to the creation of a kind of Ukrainian sensuality. Introvertism as a constant approbation of faith and individualism are components of this type of faith (Yaniv, 1966). Consequently, it was these factors that formed the Ukrainian religious faith, which was archetypally transmitted from generation to generation, creating a living chain of the spiritual axis. However, faith attitudes, arising in the early stages of an ethnos formation, underwent a transformation during a long historical genesis. Despite the historical progress, a certain invariant has been preserved, which reflected common cultural, religious and ethical factors. Through to that, it was possible to preserve national identity, manage to carry it through all the "small Apocalypses" and, finally, to keep and increase what is called the "spirit of the nation", the "soul of the nation".

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Thus, religious faith is the phenomenon by which not only a person finds certain meanings, but also makes certain their ethnic characteristics. This, in fact, the integrative quality, that concerns the sphere of life-meaning values that determine the content, quality and direction of human existence. However, a sense of integrity, fullness can be rare, instant, but at the same time permanently direct individual life. The spiritual experience of faith is the experience of human existence, the experience of "completeness of personality", where one must not only live but also comprehend, create not only oneself in the process of this comprehension but also the world of Other.

The Ukrainian philosopher Hryhórii Skovoroda, along with faith, singled out such life-meaning orientations as Hope and Love. It is religious faith that sets the projective model of human development, the horizons of his capabilities. Hope paves the way for faith and asserts everything purely human in the realm of experience of the divine. Hope is the feeling that keeps a person afloat. Faith and Hope bring the human heart to the haven of love. Love is the greatest of all virtues. It gives everyone a foundation, creates everything and preserves. "It is fire invisible ... " (Skovoroda, 1994, p. 149).

Faith, Hope, Love are those spiritual and moral virtues that form and contribute to the second birth of a man. Faith ensures a movement towards God and a meeting with Him, acts as a certain guideline of the aspirations and hopes of a person that he is trying to realize. Hope, as the possibility of impossible, strengthens faith, provides a link between the present and the future, and brings them closer. Faith and Hope find their presence in Love, which, by uniting them together and, thus, combining God and a person, promotes dialogue. Some kind of "expectation" happens before the encounter between human and divine when faith only begins to pave its way for realization and hope, entrenching it in projectivity, activates the anticipation of co-presence. Apart from that, love, overcoming the "state of expectation", makes the situational moment of the meeting possible, giving a person the potential of relation to God. How is this possible? It is about single chain – Faith, Hope and Love that can be represented as a "field" (sphere, space, or state), which is distinguished by a certain cumulative spiritual effect. Thus, by a high concentration of all spiritual, intellectual and moral forces, being in tension, in a state of intense perception, a person must "bring" Faith to Hope and Love – and only on this basis adequate conclusions can be drawn.

The life of Hryhórii Skovoroda was constant as travel to himself and faith as a search-finding of God in him. In the process of mystical union with God, a person "resurrects", as if he is being worshiped, reaches the highest bliss and happiness. Such extraordinary movements of the soul activate the emotional and volitional efforts of a person and contribute to his spiritual transformation. It was precisely such an afterlight that H. Skovoroda had experienced. This existential experience served as a basis for clarifying life-worth values for him, and he tried to convey them to others. Such a way of achieving spiritual awakening helps to overcome the hardships of life and anxiety, allows a person to rise above the routine and join the world of the Absolute. However, Skovoroda was an opponent of the fanatical faith, in which the emotional component dominates rational thinking. In order to avoid this, it is necessary to form critical thinking that becomes possible thanks to the philosophical culture of thinking.

This seems in considerable tension, however, with faith-based knowledge – particularly as that is conceived in Alvin Plantinga's well-known work

"Warranted Christian Belief". For while there he maintains that faith is a means of knowing religious subject matter, he is also candid that faith-based belief is produced in one by the Holy Spirit in a way that can seem to openly flout the ability constraint on knowledge. (Shaw, 2019, p. 17)

It is only partially possible to agree with the reflections of Shaw since religious faith synthesizes not only the cognitive component but also the emotional and volitional component.

Thus, in the process of understanding of religious faith, a kind of dialogue is developing, which is interrogative in nature. A person, being in a certain state of mind and overcoming the boundaries of his own "Self", carries out a projective goal-setting of what excites or embarrasses him. Then, while maintaining the tension of this interrogative attitude and holding the state of mind, the person tries to integrate these processes for striving towards the divine realm, while maintaining spiritual openness and waiting for an answer. Religious faith indicates the orientation of the consciousness of one who turns to God, of one who prays, expresses this orientation in the worldview model, which opens up a whole range of possibilities. In this context, we can recall the bright symbol of communion with God as the meeting of man with God – the fresco of Michelangelo, which emphasizes the main thing in this meeting – the space "between" Adam and God. Such a meeting is carried out as a dialogue in which each moves towards the other, and, in fact, the meeting takes place "between" the participants in the dialogue. Consequently, faith dialogue takes place in the "request-response" plane, which facilitates synergy. Such synergism forms a functional interconnected unity, which defines the meaning of human life, those promising possibilities for the study of faith-dialogue as the quintessence of a person's spiritual potential, where it becomes God-related.

### **Originality**

The author has proved that religious faith, which is a projective model of a person, turns out to be one of the possible ways to solve its existential problems, as it concerns not only the nature of the essential characteristics and properties of the Divine itself but also the ultimate foundations of a man in all its uniqueness and specificity of his being.

### **Conclusions**

Religious faith, acting as a factor in human activity, builds its value-worldview model of the world. It "deals" with the ultimate problems of human existence, since it is of exceptional importance in solving life-meaning issues of human existence. The existential experience of the believer acquires the status of an event that opens up a field of new possibilities, a new spiritual experience. The accumulative effect of such experience forms the spiritual and value priorities of human existence, sets certain coordinates of his vital activity, due to which he self-determines, being in dialogue with the Absolute. Religious faith, unfolding as a permanent process of "search and finding" opens the "code" of transcendence, a new level of relations of the Human and Divine.

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## РЕЛІГІЙНА ВІРА: ЕКЗИСТЕНЦІЙНО-АНТРОПОЛОГІЧНІ СМИСЛИ

## TOPICAL ISSUES OF PHILOSOPHICAL ANTHROPOLOGY

**Мета.** Дослідження спрямовано на розкриття сутнісних особливостей релігійної віри як екзистенційно-персоналістичної моделі формування людини, її світоглядних орієнтирів та діяльності, що передбачає послідовне розв'язання таких задач: а) акцентувати на різноманітні підходи до осмислення феномену "релігійна віра" (як проблемі принципової відкритості, незавершеності людини, як проблемі стосунків "Я-Інший", як проблемі синтезу людського та божественного тощо); б) розкрити духовні можливості релігійної віри, її особливості в пограничних ситуаціях. **Теоретичний базис.** Автор виходить із недостатнього осмислення релігійної віри як впевненості в невидимому. Релігійна віра виступає тим екзистенціалом, завдяки якому людина долає суперечності між скінченністю та нескінченністю, тим конструктом людського духу, який уможливує її вихід в царину трансцендентного. В цьому контексті релігійна віра є своєрідним критерієм "наростання" людського в людині, критерієм її духовності та гуманності. Релігійна віра, являючись складовою буття людини, надає йому ірраціональних вимірів, уможливує неможливе. Екзистенційний потенціал релігійної віри слугує тією "точкою опори" людини, завдяки якій вона самоактуалізується, самоздійснюється й формує певну світоглядну модель. **Наукова новизна.** Автором доведено, що релігійна віра, в якій віддзеркалюються світоглядні орієнтири людини, виявляється одним із принципів її самовивіщення, способу вирішення екзистенційних проблем. Причому в ній відображаються, з одного боку, сутнісні характеристики, властивості самого Божества, а з іншого – граничні можливості й неможливості людини у всьому розмаїтті унікальності та специфічності її буття. **Висновки.** Релігійна віра, виступаючи чинником активності людини, вибудовує її ціннісно-світоглядну модель світу. Вона "опікується" фатальними проблемами людського буття, так як має виняткове значення при вирішенні сенсожиттєвих питань людського існування. Екзистенційний досвід віруючого набуває статусу події, що відкриває поле нових можливостей, нового духовного досвіду. Акумулятивний ефект даного досвіду формує духовно-ціннісні пріоритети людського буття, задає певні координати життєдіяльності людини, завдяки чому вона самовизначається, знаходячись у діалогічному спілкуванні з Абсолютом. Релігійна віра, розгортаючись як постійний процес "пошук-знаходження", відкриває код трансцендентності, нові грані стосунків царини Людського та Божественного.

*Ключові слова:* релігійна віра; екзистенційно-вірувальний досвід; діалог; духовність; погранична ситуація; Віра-Надія-Любов

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## РЕЛИГИОЗНАЯ ВЕРА: ЭКЗИСТЕНЦИАЛЬНО-АНТРОПОЛОГИЧЕСКИЕ СМЫСЛЫ

**Цель.** Исследование направлено на раскрытие сущностных особенностей религиозной веры как экзистенциально-персоналистической модели формирования человека, его мировоззренческих ориентиров и деятельности, что предусматривает последовательное решение следующих задач: а) акцент на различные подходы к осмыслению феномена "религиозная вера" (как проблеме принципиальной открытости, незавершенности человека, как проблемы отношений "Я-Другой", как проблеме синтеза человеческого и божественного и т.п.); б) раскрыть духовные возможности религиозной веры, ее особенности в пограничных ситуациях. **Теоретический базис.** Автор исходит из недостаточного осмысления религиозной веры как уверенности в невидимом. Религиозная вера выступает тем экзистенциалом, благодаря которому человек преодолевает противоречия между конечностью и бесконечностью, тем конструктом человеческого духа, который обеспечивает его выход в сферу трансцендентного. В этом контексте религиозная вера является своеобразным критерием "нарастания" человеческого в человеке, критерием его духовности и гуманности. Религиозная вера, являясь составной бытия человека, придает ему иррациональных измерений, способствует невозможному. Экзистенциальный потенциал религиозной веры служит той "точкой опоры" человека, благодаря которой он самоактуализируется, самоосуществляется и формирует определенную мировоззренческую модель. **Научная новизна.** Автором доказано, что религиозная вера, в которой отражаются мировоззренческие ориентиры человека, оказывается одним из принципов ее самовозвышения, способом решения экзистенциальных проблем. Причем в ней отражаются, с одной стороны, сущностные характеристики, свойства самого Божества, а с другой – предельные возможности и невозможности человека во всем разно-

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образии уникальности и специфичности его бытия. **Выводы.** Религиозная вера, выступая фактором активности человека, выстраивает ее ценностно-мировоззренческую модель мира. Она "занимается" фатальными проблемами человеческого бытия, так как имеет исключительное значение при решении смысложизненных вопросов человеческого существования. Экзистенциальный опыт верующего приобретает статус события, открывает поле новых возможностей, нового духовного опыта. Аккумулятивный эффект данного опыта формирует духовно-ценностные приоритеты человеческого бытия, задает определенные координаты его жизнедеятельности человека, благодаря чему он самоопределяется, находясь в диалогическом общении с Абсолютом. Религиозная вера, разворачиваясь как постоянный процесс "поиск-нахождение", открывает код трансцендентности, новые грани отношений сферы Человеческого и Божественного.

*Ключевые слова:* религиозная вера; экзистенциально-веровальный опыт; диалог; духовность; пограничная ситуация; Вера-Надежда-Любовь

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**UDC 7.038.6:141.78(045)**L. M. MYKULANYNETS<sup>1\*</sup><sup>1\*</sup>Mukachevo State University (Mukachevo, Ukraine), e-mail l.mikulaninets@gmail.com, ORCID 0000-0002-6346-6532**IMAGE OF HUMAN IN THE POSTMODERN EPOCH**

**Purpose.** Based on the study of philosophical anthropological concepts, to highlight the project of personality in different historical periods, to reveal the meaning of humanistic issues in the postmodern epoch, to identify the essential features of the image of human of the second half of the XX – the beginning of the XXI century. **Theoretical basis.** The methodological basis of the article is the principles of historicism, integrity, objectivity regarding the mastery of the issue of person's image in postmodernism. The research applied comparative-historical, cultural, analytical, axiological approaches to reveal the problem of individuality in the second half of the XX – the beginning of the XXI century. The theoretical basis of the article consists of scientific works in the field of philosophical anthropology, history, cultural studies, and aesthetics. **Originality.** The author revealed the peculiarities of transformation of the personality model from antiquity to postmodernism, specified the image of man of the second half of the XX – the beginning of the XXI century. **Conclusions.** The analysis of anthropological ideas of Western philosophy of different ages shows the variety of views about understanding the nature of the person, its complexity and ambiguity. In the epoch of postmodernism humanistic issues are of particular relevance, which is connected with social and political uncertainty, domination of mass consciousness, loss of national and cultural identity. The image of a person of this period is deprived of a solid foundation, it is blurred and relative. The destruction of faith in the absolute in the context of the second half of the twentieth century contributed to the formation of confidence in the interdependence of all things (including certain historical periods), raised the problem of the personality image to a new ontological level. Orientation in the achievements of European civilization, perception of its anthropological experience, intercultural dialogue contribute to the productive use of the achievements of mankind in order to understand the modern person and to form its adequate image. In its essence, postmodernism does not set the goal to realize a retrospection of subject type. However, separating from the cultural memory the excerpts of ideas about a person, by certain styles and directions, it builds on their formations its own eclectic image of the individual.

*Keywords:* image of human; postmodernism; anthropology; historical epochs; humanism; worldview

**Introduction**

Anthropology in the twentieth century made a significant contribution to the awareness of human nature, however, there were revealed certain limits of its understanding, which cannot be extended from the standpoint of classical philosophy. In postmodernism, humanism has been subjected to sharp criticism. Feeling of frustration, confusion, the absurdity of being, a playful and mocking attitude to life and the high ideals affirmed (at least at the level of assertion) European civilization led to a revised interpretation of the image of the individual and its concept.

Although postmodernism has declared itself as an ideological system since the second half of the twentieth century, it has not yet established itself as a holistic paradigm with well-defined views on eternal problems. This direction has cast doubt on the leading spheres of activity of the person, proclaimed a certain absurdity of existence, at the same time declaring the desire to "re-open" the subjective world of the individual, to find his lost "Self". Logic and rationalism, which were the basis of the modern era, are recognized as destroying human freedom and manifestations of violence against him.

Anthropological scientific inquiries of postmodernism gave rise to doubt on the dominant principles of humanism. Theorist of this period U. Eco suggested that the hero of this era feels very uncomfortable, he is lonely because he lost his spiritual orientation. Accordingly, the individual is afraid of being himself, seeking certain images and roles that would make him relevant

and understandable to others, the same lonely and unknowable. Therefore, the personality of this time is difficult to understand at the level of philosophical ontological knowledge.

The theme of the person's essence activates such issues as: being, consciousness, integrity, etc. For their solution, modern humanities involve in dialogue religion, history, ethics, politics, sociology, psychology, cultural studies, etc. Their purpose is to restore the unity of man, to get as much information about him as possible in order to find the true "Self". It is a kind of perfect utopian idea of a future "monad" person, which is more a project than a real goal.

It can be stated that today philanthropic issues are revealed in various aspects: rethinking of the content and nature of the individual, the importance of religion and traditions in his formation, studying of different types of worldview and their impact on the person, reflecting of philosophical and cultural foundations of anthropological sciences, etc.

At the same time, the idea of the "death of man", which was expressed by M. Foucault in the twentieth century, is particularly relevant. The loss of subjectivity, the dependence of consciousness on social, political and mental factors are real threats posed by postmodernism.

A critical view of the individual in the second half of the twentieth century developed under the influence of the philosophy of F. Nietzsche, who opposed the tenets of modernity. The thoughts of the thinker have caused a duality in the perception of the modern hero. On the one hand, his value is his own potential, which contributes to the achievement of the true purpose of existence, on the other – he is constantly subject to attacks of illusions, fear, struggle for life and happiness.

F. Nietzsche's beliefs laid the foundations for the leading strategies of person interpretation that changed the limits of his existence: one emphasizes the possibilities of artistic worldview (J. Bataille, J. Lacan, M. Foucault); the other shatters the foundations of metaphysical thinking (M. Heidegger, J. Derrida, Y. Kristeva). The directions presented confirmed a contrasting view of the individual: he is no longer a hero but appears as a creature that lost his orienting points; personality is social, biological and mental in nature, but intersubjective in life.

Despite the fact that man, his relationship with society, the search for his own "Self" became the subject of study by many scientists (J. Baudrillard, R. Barthes, D. Derrida, J. F. Liotard, M. Foucault, M. Heidegger, etc.), the current stage of the development of the humanities requires the specification and objectification of homo sapiens model contained in the postmodern program.

### **Purpose**

Based on the study of philosophical anthropological concepts, to highlight the project of personality in different historical periods, to reveal the meaning of humanistic issues in the post-modern epoch, to identify the essential features of the image of human of the second half of the XX – the beginning of the XXI century.

### **Statement of basic materials**

The study of peculiarities of the type of postmodern person implies the researcher's address to the historical and cultural reconstruction of its ideal in certain historical periods. Human life can be interpreted as a kind of worldview, dialogue and mutual enrichment of different civilizations. There is a deep connection between the epochs, despite the fact that often each successive epoch denies the achievement of the previous one. Therefore, comprehension of the image of the

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person of the second half of the XX – beginning of the XXI century requires understanding of the formation and development of the fundamental elements of anthropological science.

The subject's model question was first raised in European philosophical thought in ancient times. In the works of eminent thinkers (Protagoras, Sophocles, Plato, Aristotle, etc.), this problem is considered in the aspect of domination of physicality. The perception of the flesh as a "face", identical to thinking and symbolizing the principle of beautiful individuality, is a formative element of this civilization. The person explicates in harmony with space and nature. This harmony builds the idea of a free individual. According to S. Baranov (2009): "The image of man is a certain expression of dignity and freedom, resilience to the blows of fate, internal change of man" (p. 7). However, the hero of this period is not free enough, he must obey to the power of the absolute. Ancient personality is a means that promotes connection to higher values, it does not yet have a sense of self-importance. However, ethical categories such as charity, humanism, good, etc., are already being developed into the historical stage, which testifies to the emergence of a new axiological orientation that laid the foundation for medieval philanthropic views.

The eminent thinker M. Berdyaev (1933) expressed an opinion explaining the reasons for the development of a new type of middle-aged individual: "Christianity freed man from the power of cosmic infinity, into which he was immersed in the ancient world, from the spirits and demons of nature. It put him on his feet, strengthened him, made him dependent on God, not on nature" (p. 36). Theocentric views of the Middle Ages affirm the idea of the person as the image and likeness of the Lord. Personality moves to the forefront, though submissive to Him, but has the right to be responsible for himself. This idea is a source of understanding of the religious anthropocentric concept. Inner existence is the centre of knowledge for the fathers of the church. The soul is higher than space, it is associated with the Creator. Therefore, asceticism, renunciation of everything external and secular become the basis of life. Man is interpreted in two dimensions – he is free, immortal, God-like, the centre and purpose of the universe, but in consequence of the Fall, it is internally dissociated. That is, in the presented age, a type of believing subject appears, who lives righteously, directed to God – the source of creative activity.

The Renaissance proclaims new values, affirms a philanthropic system whose starting point was humanism – proclamation of the special purpose of the individual. It is based on three leading principles: liberation of man from rigid church dogmatism, awareness of his uniqueness, return to ancient ideals.

Pico della Mirandola (Italian Renaissance thinker) formulates a defining view of the individual: "... the human being is the intermediary between creatures ... set midway between fixed eternity and fleeting time" (Bragina, 2001, p. 331). This postulate makes the subject a certain centre that connects the ideological world and the material (which, unlike the Middle Ages, is no longer interpreted as inferior). Accordingly, all needs, physical and sensual components become equal. Anthropological philosophical pursuits of the Renaissance lead to the following questions: who is a person, is he insignificant or mighty? The desire to find answers to them is in the treatises of Francesco Petrarca "Remedies for Fortune Fair and Foul", Facio "Of the Excellences and Outstanding Character of Man", Lorenzo Valla "On pleasure. Of the True and the False Good", etc. They affirm the image of the hero, considered the measure of all things. He harmoniously combines natural and social phenomena, nobility, divine basis, pure soul, beautiful body, morality, fight for good and justice. An individual is like God in that he is capable of creative self-determination, universal, not limited.

Baroque is a type of culture that originated in Europe in the seventeenth century, defining a new stage in the development of civilization. It develops a kind of doctrine of the world and the personality, which, though based on the modified ideas of previous epochs, has a unique style. The image of the person is transformed, indicated by the tension of feelings. In this period philanthropic quest is growing, becoming ontological. Theorists of this direction have found contradictions between the person and society, nature, laws of existence.

The sense of contradiction separates the integrity of the individual. However, the time presented laid the groundwork for the emergence of another type of creative subject – capable of subtle feeling, suffering, experiencing, thinking and fantasizing.

As A. V. Lipatov states:

Baroque determined the problem of man in the philosophical, sociological, psychological aspect by scientists, ideologists, and artists. The aspirations of the era resulted in the psychological deepening of the conflict and the associated mainstreaming of the character, not as a type, but as a personality. The new concept of man became also reflected in the specificity of mass perception. The interest in the individual, the subjective, the unique in its singularity – all this became a sign of the times, which left the imprint on aesthetic tastes, literary teachings, the sphere of reception and the worldview in general. (Lipatov, 1977, p. 218)

The image of the individual is a complex phenomenon that is constantly evolving and changing. The tension of time brings theatricality, pathos and dynamism to its understanding.

Classicism with rational thinking transforms views on the concept of a person – autonomous one, who can deeply and soberly evaluate phenomena, make predictions about their consequences. He influences social and historical events through the power of intelligence. The ideal became a subject with strong spirit. He sacrifices his interests and even his life for the sake of the public good. The person is regarded as one of the pillars of the universe, a translator of the social system, which through the mind asserts higher moral values.

The era of the XIX century is characterized by a special understanding of personality and its capabilities. P. Gurevych notes:

Romantics have suggested that human existence is much more than its social dimension. The individual is cramped in the available historical space. He is easily transferred through imagination to other cultural

worlds, many of which he creates himself. By denying reality, the romantic enters into unknown zones of his own being. Transforming reality, he embraces something unique, independent, which is inherent only to him as a living being. (Gurevych, 2001, p. 97)

The philosopher justifies the view that the subject is interesting due to his spiritual qualities, creative attitude to life.

Nineteenth-century anthropology assumes that a person is a microcosm, in which all the harmony of the cosmos is potentially embedded. Emphasis is placed on its uniqueness, and the tradition of individualization is deepened. I. Kant, I. Fichte, F. Schelling (the Doctrine of the Absolute) laid the foundations for understanding the essence of man. The ontological status of the subject is loneliness. He is disappointed in the world that surrounds him, so he sinks into self-observation and seeks unity with the Divine Principle. Herewith, romantics have developed a productive idea of personality, according to which it is able to create its own civilizations that do not exist in reality, but transform its inner being and environment.

In the modernist period we can trace a significant development of culture, science, technology, medicine. The huge creative potential of the hero is revealed. The humanistic problem is becoming dominant. The reason for this situation is a departure from the spiritual origins, the affirmation of atheistic consciousness. One of the principles of the era is the denial of the "old", which leads to the shattering of the value system.

An important postulate for the comprehension of this period is the "death of God" and the idea of a "superhuman" expressed by Nietzsche. In light of them, a new image of the person – the lonely one – begins to develop, moving away from society, with its own weighty inner world. The modernist conception of the individual suggests two approaches: objectivist and subjectivist ones. The first one comprehends the personality through the experimental study of its individual components (emotions, needs, ideals, etc.), the second one declares uniqueness, freedom, responsibility and the right to choose their own "Self".

Postmodernism was a testament to the crisis in the life of society and man in the second half of the XX – beginning of the XXI century. According to the researcher N. Amiri, it, unlike the modernism,

Emphasizes the importance of the socio-historical context. In postmodern art, the temporality and historical existence of man is a major issue of study. The contemporary artist tries to organize "disorganization" without a clear form of the world ... the postmodern artist knows that the result of his work is much more important and more valuable than his original intentions and desires. (Amiri, 2016, p. 1627)

Modern humanities substantiate the view that an important feature of the era is game, irony, pluralism, multiculturalism, the parity of existence of different types of mentality. There is formed an idea of the person as one that simultaneously lives in all epochs, entertains with them, constructs his doctrine of being, based on typological figurative and historical collages of the individual. A retrospective analysis of the model of the individual until the second half of the XX century shows that each period offers its own vision, which in the second half of the twentieth century can be interpreted as one of the variants of the subject.

P. Pavlidis points out that

A person in postmodernism has great opportunities to engage himself in culture, thus developing as a personality in the context of world creativity. However, the modern hero develops in the aspect of the consumer of "cultural production", and therefore is not capable of conscious cultural activity that is based on eternal moral standards. Man is not fully realized, he remains infantile. (Pavlidis, 2005, p. 57)

The leading task of the individual is to learn the experience of previous times, to create his own image thereon – eclectic, repetitive, variational, cited and so on. The subject of the second half of the XX century demonstrates readiness for dialogue – with civilizations, styles, directions, he tries to recognize the value of any point of view, appeals to texts of different historical periods, and at the same time, playfully and mockingly refers to life and high standards of society. The person of postmodernism seeks to combine in his own "Self" the traits of all eras, and at the same time, his essence remains fragmentary and discrete.

In the second half of the twentieth century, traditional approaches to the individual do not study him, but model in accordance with the values of a certain time. The image of the person refers us to the relevant socio-historical and artistic situation, which helps to understand the mechanisms of constructing the content of the individual. Thus, from antiquity the modern hero takes the ideal of a beautiful appearance, which in postmodernism is understood as a cult of the body. According to J. Baudrillard:

Its (that is, the body) "new discovery" after the millennium era of Puritanism, which took place under the sign of physical and sexual liberation, is ubiquitous in advertising, fashion, mass culture (and especially the female body, it is necessary to understand why), the hygienic, dietary, therapeutic cult that surrounds it, the imposition of youth, elegance, masculinity or femininity, the care, regimes, sacrificial pursuits that are associated

with it, the myth of Satisfaction – all today testifies that the body is the object of salvation. It literally replaced the soul in this moral and ideological function. (Baudrillard, 2006, p. 115)

The philosopher clearly reveals the transformation of the ancient idea of beautiful appearance, the shift of semantic accents that lead to the re-reading of this thought, the leveling of its original meaning.

Creating one of the variants of the image of man in postmodernism is also due to the appeal to the postulates of the Middle Ages, considered in the typological dichotomous proximity. Problems raised by the second half of the twentieth century: "death of God", "death of man", "end of history" can be solved through the return of the individual to the traditional religious truths of the Middle Ages: eternity of God, immortality of soul, infinity of history. However, this era includes various ideal constructions – mythologemes, ideologemes, theories that emerge as the subjective mode of thinking and feelings of the modern individual. Thus, the principles of *medium aevum* demonstrate their vitality in solving the questions of finding the sense of life, holistic and harmonious existence, giving certain completeness and unity to a destructive type of postmodern person.

The time of ancient Greece gave origin to philanthropic thought, which became dominant in the Renaissance. The anthropological crisis of the turn of the XX – XXI centuries was manifested through the conflict of humanism and anti-humanism. It is a testimony to the basic ideological oppositions of human existence: person – God, reason – faith, rationalism – irrationalism, traditions – innovations, etc. Proponents of each direction bring to the level of social consciousness the hopes and fears of the society, influence the development of the outlook and axiological ideas of the individual. The consequence of this confrontation is the communication between the philosophical, religious and secular traditions of different eras, which in postmodernism facilitates a person's choice of his own image and concept of being.

Aesthetics of the baroque in the characterization of the subject received certain formative features. Theatricality, which was one of the dominant qualities of the XVII – XVIII centuries, is understood in the second half of the twentieth century as an aesthetic category. It is connected with the understanding of social and internal life of the individual in the context of the playing space, where he can simultaneously feel in different roles and model situations under the laws of a certain action that is aimed at the viewer (Bazaluk, 2017). Entertainment during this period creates a mosaic picture of the environment, combines incompatible phenomena. Anthropology, based on baroque allusions, irony, game, perception of the world as chaos, seeks landmarks that would construct the image of a hero who can live fully, free from the absurd wanderings in an endless space of variants of his own "Self".

One of the factors behind the transformation of postmodern philosophy is the critique of reason, which gives impetus to the development of the main irrational foundations of the second half of the twentieth century. The lack of a reasonable approach to being, the emphasis on the feelings, is a leading feature of a person of this period. Neglected structuring, substitution of science by scientific similarity, rejection of analyticity, normativity and orderliness are decisive for him. That is, the modern man affirms the "Self"-concept by contrasting himself with the ideas of classical philosophy. Although daily existence repeatedly shows us a subject that

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proclaims the dominance of rational thinking. This person is one that keeps everything under his control, he is the master of his life and calculates his every action. It shows a peculiar image of the individual, which completely curbed his own emotions, goes firmly to the goal – money, success and glory. Thus, in postmodernism, we observe both antagonistic attitudes toward philanthropic ideas of the eighteenth century and their transformed implementation into present-day realities.

The main categories of romanticism – detachment from the outside world, loneliness, illusions and fantasies are getting a new interpretation in the second half of the XX century. The hero of the time is irrational, spontaneous, egotistical, that makes him similar to the subject of the XIX century. However, the difference is that he is constantly living in a situation of possible loss of his own identity, blurring of the individual. The problem of relations between the individual and the society in the second half of the XX – the beginning of the XXI century becomes a leading feature, it is often solved through the fantasy, game with dreams, departure to the invented worlds.

Postmodernism destroys the anthropological model of the early twentieth century. The transcendent idea of the F. Nietzsche's willed overman is replaced by the reconstruction of the real person. If the notion of "personality" was dominant in modernity, then in the second half of the XX century sociality prevailed. S. Kostyuchkov (2018) noted that "postmodern man is open to all, perceives the world as a symbolic space, not wanting to get into the content of things, the essence of phenomena, interpretation of images (representations) and meaning of symbols, choosing the symbolic, "sliding" (that is, light, not deep) being" (p. 104).

Modern homo sapiens becomes fragmentary, discrete, devoid of integrity. His image is shaped by contrasting the key principles of the modernist worldview. As O. Chistyakova (2016) rightly points out: "The man of modernism is an immanent "product" of his time with emerging conceptual justifications and narratives, and the person of postmodernism has an imprint of his epochal history and the radically changed state of society" (p. 996).

Thus, the study of the problem of human image in the second half of the XX – beginning of the XXI century revealed that there are two trends in present-day reflections. One illustrates the position of comparing the interpretations of the individual in different historical periods with his understanding in postmodernism, proving that the latter forms a unique type of person. It is much more complex, original and testifies to a qualitatively new development of civilization. The other justifies the personality as a certain social and biological model, constructed from the cultural experience of previous times. This collage subject independently chooses the era in which he lives, professed values, his image. Moreover, in certain situations of life, depending on the particular conditions, the doctrine of his own "Self" can be transformed.

Many concepts of the person declare the search for adequate and objective comprehension of the person, which in principle is impossible in postmodernism. None of the humanitarian knowledge programs examining this issue has a definitive scientific option. This situation is an indicator of subjectivity, any researcher dealing with anthropological issues creates by himself the image of the individual. On the one hand, there are simultaneously different epochs and their aesthetic, moral ideals; on the other, there is a re-reading of the postulates of each historical period on the principle of mirror reflection, at the level of opposition pairs: life – death, rational – irrational, spiritual – corporeal, eternal – temporary.

### Originality

The paper revealed the peculiarities of transformation of the personality model from antiquity to postmodernism, specified the image of man of the second half of the XX – the beginning of the XXI century.

### Conclusions

The analysis of anthropological ideas of Western philosophy of different ages shows the variety of views about understanding the nature of the person, its complexity and ambiguity. In ancient times, he was generally understood as free, but limited by certain generic and biological factors, subject to the rule of the Absolute. In the Middle Ages, the central tenet of personality cognition is the God-likeness. Renaissance humanism is manifested in the harmonious synthesis of the spiritual and physical nature, material and spiritual values, temporal and eternal ideas. Baroque type of the subject demonstrates the complexity, tension and drama of his inner life. Classicism offers a rational type of individual, who by the power of his own mind can influence social processes. Romanticism focuses on the private world of the hero, his creative beginnings. In modernism, man is treated as a free and autonomous substance, although placed in society and to some extent subject to the laws of the latter.

In postmodernism, philanthropic topics are of particular relevance due to socio-political uncertainty, domination of the mass consciousness, loss of national and cultural identity. A person, independent and free from any norms and dogmas, is a model of that time. One of the options for his formation is the reconstruction of anthropological postulates of different historical periods and their transformed implementation into general practice. They become the basis in pursuit of integrity and freedom of the individual. At the same time, criticism and rejection of worldview models of previous epochs open alternative ways of understanding the meaning of a person, constructing his qualitatively new type in the second half of the XX – beginning of the XXI century.

The image of a postmodern person is deprived of a solid foundation, it is blurred and relative. It combines what was previously considered incompatible. This is due to the absence of a single philosophical and ideological core. The destruction of faith in the absolute in the context of this time contributed to the formation of confidence in the interdependence of all things (including different civilizations), raised the problem of the personality image to a new ontological level, stimulated the search for his unity. Orientation in the achievements of European civilizations, perception of their anthropological experience, intercultural dialogue contribute to the productive use of the achievements of homo sapiens in order to understand the modern person and to form its adequate image. In essence, postmodernism does not aim to retrospect the type of subject. However, separating from the cultural memory the excerpts of ideas about a person, by certain styles and directions, it builds on their formations its own eclectic individual.

Finally, it should be noted that this publication is not a full-scale study of the whole range of issues related to understanding the image of human in the postmodern era. The future detailed study of the personality model in different historical periods seems necessary to us in the context of interaction with the ideas of the second half of the XX – beginning of the XXI century. Contemporary philanthropic problems require a thorough research in terms of their impact on the development of a new socio-cultural situation.

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## ОБРАЗ ЛЮДИНИ В ЕПОХУ ПОСТМОДЕРНІЗМУ

**Мета.** На основі вивчення філософських антропологічних концепцій висвітлити проект особистості в різні історичні періоди, розкрити зміст гуманістичної проблематики в епоху постмодернізму, виявити сутнісні особливості образу людини другої половини ХХ – початку ХХІ століття. **Теоретичний базис.** Методологічною основою статті є принципи історизму, цілісності, об'єктивності щодо вивчення питання образу персони в постмодернізмі. У дослідженні застосовано порівняльно-історичний, культурологічний, аналітичний, аксіологічний підходи для розкриття проблеми індивідуальності у другій половині ХХ – початку ХХІ століття. Теоретичною базою публікації стали праці науковців у галузі філософської антропології, історії, культурології, естетики. **Наукова новизна.** Виявлено особливості трансформації моделі особистості від античності до постмодернізму, уточнено образ людини другої половини ХХ – початку ХХІ століття. **Висновки.** Аналіз антропологічних ідей західноєвропейської філософії різних епох показує розбіжність поглядів на розуміння сутності типу персони, її складність та неоднозначність. У постмодернізмі гуманістична тематика набуває особливої актуальності, що пов'язано з соціально-політичною невизначеністю, домінуванням масової свідомості, втратою національної та культурної ідентичності. Образ героя зазначеної доби позбавлений міцної основи, він розмитий і релятивний. Знищення віри в абсолютні у контексті другої половини ХХ століття сприяло формуванню впевненості у взаємозалежності всього сущого (у тому числі певних історичних періодів), підняло проблему проекту індивідуума на новий онтологічний рівень. Орієнтація у здобутках європейської цивілізації, сприйняття її досвіду, міжкультурний діалог сприяють продуктивному використанню досягнень людства задля розуміння сучасної персони й формування її адекватного іміджу. По своїй суті, постмодернізм не ставить собі за мету здійснити ретроспекцію типу суб'єкта, однак, виділяючи з культурної пам'яті уривки уявлень про особистість, якими для нього є певні стилі й напрями, на їх утворення буде власний еклектичний образ індивідуума.

*Ключові слова:* образ людини; постмодернізм; антропологія; історичні епохи; гуманізм; світогляд

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## ОБРАЗ ЧЕЛОВЕКА В ЭПОХУ ПОСТМОДЕРНИЗМА

**Цель.** На основе изучения философских антропологических концепций осветить проект личности в разные исторические периоды, раскрыть содержание гуманистической проблематики в эпоху постмодернизма, выявить существенные особенности образа человека второй половины ХХ – начала ХХІ века. **Теоретический базис.** Методологической основой статьи являются принципы историзма, целостности, объективности в изучении вопроса образа персоны в постмодернизме. В исследовании применены сравнительно-исторический, культурологический, аналитический, аксиологический подходы к раскрытию проблемы индивидуальности во второй половине ХХ – начала ХХІ века. Теоретической базой публикации стали труды ученых в области философской антропологии, истории, культурологии, эстетики. **Научная новизна.** Выявлены особенности трансформации модели личности от античности до постмодернизма, уточнен образ человека второй поло-

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вины XX – начала XXI века. **Выводы.** Анализ антропологических идей западноевропейской философии разных эпох показывает многообразие взглядов на понимание сущности типа персоны, ее сложность и неоднозначность. В постмодернизме гуманистическая тематика получает особую актуальность, что связано с социально-политической неопределенностью, доминированием массового сознания, потерей национальной и культурной идентичности. Образ героя указанного времени лишен прочной основы, он размыт и релятивен. Уничтожение веры в абсолюты в контексте второй половины XX века способствовало формированию уверенности во взаимозависимости всего сущего (в том числе определенных исторических периодов), подняло проблему проекта индивидуума на новый онтологический уровень. Ориентация в достижениях европейской цивилизации, восприятие ее опыта, межкультурный диалог способствуют продуктивному использованию приобретений человечества для понимания современной персоны и формирования ее адекватного имиджа. По своей сути, постмодернизм не ставит целью осуществить ретроспекцию типа субъекта, однако, выделяя из культурной памяти отрывки представлений о личности, которыми для него являются определенные стили и направления, на их образованиях строит собственный эклектичный образ индивидуума.

*Ключевые слова:* образ человека; постмодернизм; антропология; исторические эпохи; гуманизм; мировоззрение

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### PHILOSOPHICAL AND PSYCHOLOGICAL DIMENSIONS OF SOCIAL EXPECTATIONS OF PERSONALITY

**Purpose.** To analyse the philosophical and psychological contexts of social expectations of personality, to form general scientific provisions, to reveal the properties, patterns of formation, development and functioning of social expectations as a process, result of reflection and construction of social reality. **Theoretical basis** of the study is based on the phenomenology of E. Husserl, the social constructivism philosophy of L. S. Vygotskiy, P. Berger, T. Luckmann, K. J. Gergen, ideas of constructive alternativeism of G. Kelly, psychology of social expectations of a personality as the unity of the mental process, mental state and properties of expectations. **Originality.** Social expectations of personality are considered as philosophical and psychological dimensions of the study, presented by analysing expectations in social constructivism, externalizing, building a model of the expected future. The authors clarified some theoretical and methodological aspects of the study of patterns of social expectations in the reflection and construction of social reality. The role of social institutions in the formation of expectations is outlined. The poly-aspect of the investigated problems is shown. It is substantiated that formation, realization of social expectations in organization of interaction of personality and social environment is possible in the presence of subject, object and content of activity. **Conclusions.** Social expectations influence social behaviour and determine the behaviour of an individual, small contact group, community, or large mass of people. Social expectations are able to set specific requirements, norms, sanctions, ideals that participants of the process must follow or must not violate. The philosophical dimension of the study integrates the ontological, epistemological, axiological preconditions for the formation and realization of the social ideal, represented by the study of the expected future in the forms of utopia, eschatology and thanatology. Psychological dimension of the study has a sufficiently developed content orientation from the psychological content parameters of social expectations to the role of expectations in social institutions and various spheres of human life. Systematic, actionable, self-regulatory, and subjective approaches have constituted a verified system of interpreting the social expectations of personality as a process, a result of the reflection and construction of social reality. The topic of social expectations of personality is far from being completed, in our opinion it is promising to create a deeper philosophical concept of social expectations of the personality. The specific topics are of particular relevance in the context of socio-political uncertainty, domination of the mass consciousness, loss of national and cultural identity.

*Keywords:* human; society; subject; transcendental; constructionism; alternativeism; social ideal

#### Introduction

The topics covered are of particular relevance due to socio-political uncertainty, the domination of the mass consciousness and the construction of a social ideal. Over the past decades, in connection with the increased social expectations of Ukrainians as a dreamy and passionate nation, sociologists and political scientists have come up with new approaches to understanding the psychological characteristics that include the notion of social expectations. The new orientation of theoretical thought was directed at inflated social expectations for significant socio-economic shifts.

The problem of social expectations is a particular phenomenon affecting every person, any contact small group, community or large mass of people. These problems affect a significant list of philosophical, psychological, sociological, political, educational and other special issues. Scientific analysis of contemporary literature on various aspects of the study of the social expectation problem, suggests that nowadays social expectations are a complex, interdisciplinary field of knowledge, and the role of philosophy and psychology is not only in the formation of universal definitions, outlining the starting points, although it is also quite relevant, but in the creation of common scientific ideas and systems of knowledge about this phenomenon at the philosophical, psychological and theoretical-methodological levels. The need to analyse the philosophical and psychological underpinnings of social expectations is conditioned by the fact that it will allow to form general scientific provisions about the complex social phenomenon, which is the expectations, in particular the social expectations of personality. It is very necessary to disclose the general properties, patterns of formation, development, functioning of social expectations as a process, the result of reflection and construction of social reality.

### **Purpose**

The purpose of the study is to analyse social expectations from the standpoint of metaphysical anthropology.

### **Statement of basic materials**

Despite the fact that there are a large number of theoretical works on social expectations that do not go beyond the simplified approaches, they do not reach their goal. Today is characterized by the complex and increased intensity of social processes, higher importance of social inquiry in order to determine the forms and directions of self-realization of the individual. Social expectations are able to act as a regulator of human social behaviour. Inconsistency of the demands of the social environment actualizes the need for permanent prognostic activity of the subject of life, not only in relation to natural object relations, but also in the sphere of social interaction in the form of peculiar social expectations. We hope that the solution of the problematic philosophical and psychological issues from the standpoint of anthropological approach will allow us to clarify the theoretical and methodological regularities of the phenomenon under study as a process, result of reflection and construction of social reality, to outline the scientific dimensions of the formation, realization of social expectations in organizing the interaction of personality and social environment.

In his time, the famous philosopher, psychologist and methodologist L. S. Vygotskiy (2005) in his concept "History of the development of higher mental functions" attempts to present the idea of social constructivism, the general essence of which is outlined by the following starting points: interaction between people is an integral factor in successful personal development, since in training the area of immediate development is determined by communication with those who have greater experience, knowledge and skills; the development of higher mental functions of a person is the actual transfer inside, that is, the interiorization of social relations between people; the system of signs is a decisive factor in the development of consciousness and awareness of the world; the psyche acts as a kind of "sieve" through which the social surrounding reality is sifted. The human psyche has the ability to distort, that is, to *construct*

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(authors' italics and refinement – *V. Kh., I. P.*) social reality so that a person could orient oneself and start acting, outline new ways of achieving the stated goal.

In the constructivist concepts of H. Maturana, F. N. Heinz von Foerster, who outline one of the directions of the theory of communication, philosophers analyse the influence of ideas on the movement of history, highlighting the mechanisms of formation of ontological foundations of change in social relations (Rouet, & Ušiak, 2017). The authors' attention is focused on building of political and social models by the subjects on the basis of individual and social value ideas needed for social transformation. Such ideas act as a suprapersonal creation of individuals, become social projects, giving meaning to being.

The peculiarity of this concept is the correlation of knowledge of our ideas about reality, and the very social reality, the central theme of which is social hopes and expectations.

The logical continuation of scientific analysis is the theory of social construction (Berger, & Luckmann, 1995), which shows that our social environment is perceived by humans as initial and objective data, actively constructed by humans during their social activities, and at the same time happens unconsciously for them. The purpose of social constructivism is to identify the ways in which individuals and groups of people participate in the construction of perceived reality. Ways of creating social phenomena by humans are institutionalized and transformed into traditions. The authors believe that everyday life has its intersubjective disposable standard time. Standard time can be understood as the intersection of space time and the calendar existing in a society based on time cycles of nature and internal time with the above differences. Social expectations in this context indicate that there is no complete simultaneity of these different levels of temporality. Temporal issues become key ones, because, according to researchers, both the organism and society impose on the internal time a certain sequence of events, combined with expectations. Social expectations assume the ability to combine a certain sequence of events.

Social expectations of reforms often do not reach their goal, and their guesswork is worthless, and in contrast, the mechanism of their formation becomes an important multidisciplinary problem due to the internalization and externalization necessary to construct social reality. Such psychological mechanisms are capable of ordering social reality. Social order is a human product, or rather, continuous human production, it is created by man in the process of constant externalization. P. Berger and T. Luckmann believe that the sources of the symbolic universe are rooted in the constitution of man and state:

If man in society is a world-constructor, this is made possible by his constitutionally given world-openness, which already implies the conflict between order and chaos. Human existence is, *ab initio* (non-empirical), an ongoing externalization. As man externalizes himself, he constructs the world into which he externalizes himself. (Berger, & Luckmann, 1995, p. 170)

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Researchers say that society exists in the form of objective and subjective realities. These aspects are recognized when society is understood as a continuous dialectical process combining externalization, objectification and internalization. Under objectification, researchers understand the reproduction of an object in the products of human activity available to both its creators and other people as elements of the general world. Objectifications are stable indicators of the subjective processes inherent in their creators, and allow them to bring these processes beyond the ordinariness, in which they could be observed directly. One can agree with K. J. Gergen's (1997) view that social constructivism actually eliminates the question of the relationship between the social and the individual, in other words, "sociality" in constructionism means "relations" rather than the norms and rules of social interaction or the ways of their elaboration in individual communication. We conclude that the social expectations of personality do not so much contribute to the reflection of the objectively existing world as to its construction.

Researcher G. Kelly, in relation to the idea of constructive alternativeism as a philosophical direction, argued that reality is a process of cognition and is interpreted by each person on a permanent and individual basis; successful interpretations, that is, *models of the expected future* (authors' italics and refinement – V. Kh., I. P.) are assimilated, while the unsuccessful ones are rejected. Interpretation of reality occurs through the special tools of our psyche – separate "scales of assessment" of the surrounding reality, which G. Kelly (2000) calls "personal constructs"; human activity is directed by the best variant-model, which is suggested by a complex system of constructs; human interaction is a kind of mutual adjustment of their cognitive systems. Actual confirmation of constructive alternativeism is the results of Michael Minkov's *World Values Survey (WVS)*. Using a typology of cultural dimensions of Geert Hofstede, the researcher has shown that different cultures exhibit different prevailing personal and cultural constructs (Minkov, 2018). We conclude that a person defines, reflects, anticipates and ultimately constructs his future. G. Kelly was the first to discover the different levels of realization of the model of the expected future, and it turns out that he also outlined the transcendental spheres of human being.

Most constructivist models have the disadvantage of being incapable to conduct a deep social analysis because of the limitations of the conceptual apparatus, which does not touch the mechanism of creation of human meanings. Such an important area is not addressed in either social psychology or sociology, which explores the mean values of social life, with both sciences striving for the status of scientific nature and for such a goal where reality is able to take mental form. The vast majority of works refer to the issue of underestimation of metaphysical anthropology, the subject of analysis of which is the transcendental level of human understanding, but this level cannot be measured by psychological, sociological or political science tools. For the first time, transcendentalism was sufficiently well understood by I. Kant, in the epistemological realm of his philosophy.

Let us dwell on another theoretical position, which is seen in constructivism, – the social passivity of the subject, which has its old philosophical history, connected with the Copernican revolution, which led a person out of the system and turned him into an outside observer. Soon there came the objectivist formation conception of Hegel and Marx, directed at the inevitability of the positive movement of history, which the person is not able to accelerate, because the society is dominated by powerful social forces that use a man as a means for their perceived existence. However, Kantian transcendentalism puts an end to objectivism as meaningless goal-setting: only we make our own history and no one else.

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At all times, humanity was interested in what "the future" would bring them. Interest in the future is gained during periods of social change and turmoil. In social philosophy, in particular, the problem of expectations is relevant in the coordinates of the study and realization of the social ideal.

Expectations of the community are able to transform into a powerful mechanism of social interaction, realized through social representations, ideas capable of outlining the social norm and social ideal, taking to the top of the struggle sometimes illogical participants, whom no one knew "yesterday". Such participants are a kind of objectification of complex social processes that are embodied through social expectations. Thus, social expectations are able to integrate ontological, epistemological, axiological preconditions for the formation and realization of the social ideal. Confirmation of this idea is found in the study of I. V. Zheltikova and D. V. Gusev (2011) "Expectations for the future: utopia, eschatology, thanatology". Philosophers focused on the most common forms of expectations for the future, emphasizing the unique social expectations in specific phylogenetic situations. Reflecting on the future, the researchers outline three perspectives of social expectations: utopia as the hope for the improvement of social life, eschatology as a reflection of particular problems of the world existence and the image of death as an idea of the boundary of an individual transition to the future. Human interest in predicting future events takes both passive and active forms. An active form can be the implementation of a plan, a project, a design and a model of the expected future.

Let us turn to the pointed remark of W. Brüning (1997), who has justifiably noted: "Man is infinite freedom and therefore his behaviour arises from "nothing" because it is not deterministic" (p. 270). The remark is interesting, but overall this kind of absolutist approach does not reach its goal. It would be imprudent to accept such a thesis as the main one. Existentialism may agree with such categoricalness, but in our study such categoricalness is superfluous. Social life cannot be conceived outside of external determination. We will not go to conceptual extremes, as is the case in empiricism regarding the absolutization of social determinism, without which man does not exist. On the other hand, there is often a mistake of underestimating the external determinants that affect a person and dissolving it within themselves, eradicating the traits of individuality, neglecting the fact that the individual shapes himself. The person is in a dual state because of the ideal modelling of reality and the very "inflexible" reality: he counteracts the socio-political environment because he cannot accept it, hoping for social changes that may or may not happen. Ignoring such provisions, we thereby rob a person, deprive him of the fullness of content, turn a person into an abstraction. In fact, the mechanism of influence of external and internal factors is quite complex, especially when it comes to social expectations.

An interesting philosophical dimension in the scientific field remains the phenomenological approach to the study of social expectations of personality, a striking representative of which was and remains E. Husserl. The object of realization is an intentional object that can arise in the human mind in any way: as hope, expectation or anticipation. In the field of psychological science there is a trend – phenomenological psychology, which is closely linked to the humanistic and existential psychology. An adult expects a specific phenomenon, event, object that he imagines in advance in the form of an accomplished fact, that is, constructs a model of the expected future. Thus, the expectations of an adult outline the perspective lines of his development, shape the life, project his future. Expectation is existence. Existence is life.

Let us dwell on another theoretical position, which is seen in constructivism – the social passivity of the subject, which has its old history associated with the Copernican revolution, turning

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a person into an outside observer; soon there came the objectivist formation conception of Hegel and Marx, directed at the inevitability of the positive movement of history, which the person is not able to accelerate, because the society is dominated by powerful social forces that use a man as a means for their perceived existence. However, Kantian transcendentalism puts an end to objectivism as meaningless goal-setting: only we make our own history and no one else.

There is no apparent reason for the existence of the transcendental, for it is contained in the imagination of the individual and gives a person the meaning, overcoming own limitations, which is formed within the empirical experience, transcends our mental principles, finding common sense by virtue of its sacredness and conception of absolute being, which is characteristic of human nature.

Here, we can fully agree with M. Scheler (1988), that the transcendent, as desirable, gives order to life, even myths, religions, ideologies give a person the order of his thinking and aspirations, which are "formed by man himself for the protection of his nature" (p. 59). Transcendentalism, as a philosophical cognitive phenomenon, is inherent in the human, which enables through ideas and images to glue the world into integrity, plan the activities and anticipate social changes. Without taking into account this factor, a researcher always impoverishes human nature, and the analysis of relationships as social expectations becomes artificial.

Social expectations are the basic component of the system of regulation of social predicted human behaviour, which is a set of interrelated components of a single socio-cultural space. However, human social behaviour is not always guided by social expectations, social and legal norms and other regulators. There are also internal attitudes, beliefs, own projects unrealized due to personal beliefs that can bring them closer, or detach them from the desired social ideal. There is such a sphere of human life that does not obey the laws of the ontological world. The notions of justice, freedom of religion, belong to superhistoric values; they are transcendental in origin, which influence the expectations of man, constituting the polyphony of his inner world, giving orderliness to being (Bazaluk, 2017). Therefore, internal determinants can approximate or distance people's social ideals, freeing us from the narrowness of comprehension of the material world.

It should be borne in mind that social expectations are directly dependent on the prerequisites for the existence of collective identity. They may depend on the aggregate historical, community experience, the demands of power, party ideology or religious faith – how we experience the world and how we conceive it.

It is established that social expectations can be fulfilled in the presence of subject, object and content of activity. An element of reality that focuses on an individual's hopeful or expecting activity is an object of social expectations. The object gives rise to expectations. The presence of an object is the first stage of formation, which is a low level of expectations. The transformation of the object of social expectations into a real object, that is objectification, is the formation of social expectations of personality. Social expectations can be realized in any activity that activates the personality and has a value-meaning for him. Thus, the object of social expectations, the subject and content of the activity are the necessary conditions that can ensure the formation and realization of social expectations of personality, which are accompanied by the construction of a personal model of the expected future.

On the other hand, one can mention another theoretical proposition expressed in the concept of intersubjectivity – as the co-ordination of a large number of people with respect to any principles, laws, moral norms that no one can change. This order is based on the reconciliation of col-

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lective illusions that create certain boundaries for people's consciousness. We cannot but mention the intersubjective notions of "people's soul", "spirit", "nation", which underpin the mentality of people, identity, the idea of happiness, through which the intuitive sense of trust in the world is visible, which creates meaningful life directions.

The proposed concept of the "desirable lifestyle" is the basic construct of the personal structure of social space. The general trajectory of the subject's life-realization acquires in the picture of the world a certain integrity which can be distinguished by the application of certain categorical constructs.

Noteworthy is the variety of theoretical and methodological aspects of the study of social expectations. Some theoretical and methodological problems are addressed in the context of the study of teaching and educational processes. A. I. Boyko (2015), outlining the expectations and challenges of society for education in the information space, draws attention to the philosophical content of the problem under study, the formation of innovative people, to the fact that education emerges as a sound basis for self-affirmation of personality in life and ceases to be a means of forming the average "mass individuals". Research on psychological content parameters, their role in various social institutions is presented in a number of studies. A. Proskurina (2015) draws attention to the experimentally established repetition of the connection of expectations with a number of social processes, which prompts the need to manage people's expectations. Herewith, the person is engaged in an interesting mental space: he strives to confront the socio-political environment and at the same time does not seek to ignore the traditions and customs that are associated with the social expectations that keep him from radicalism.

Certainly the normative interpretation of social expectations is now dominant in the social sciences. The researcher views the state as an element of the expectations system, which itself is capable of meeting expectations and can be the object of expectations. The state is able to establish a system of expectations for society and, if necessary, change it. Legislation is a public tool for shaping expectations (Proskurina, 2015). In accordance with the described trends, social expectations of personality can be considered as a system-dynamic phenomenon, accompanied by the activity of the subject, from the simplest form – the reproduction of social reality to the most complex form – the construction of the model of the expected future.

### Originality

Social expectations of personality are considered at different levels. The philosophical dimension is considered through social constructivism, externalization, construction of the model of the expected future. The psychological dimension of the studied phenomenon is analysed, the content of expectation theory is deepened. There are clarified some theoretical and methodological aspects of the study of patterns of social expectations as a process, result of reflection and construction of social reality. The role of social institutes in the formation of the expectations system is outlined, the poly-aspect of the investigated problems is shown. From the standpoint of metaphysical anthropology, it is substantiated that the formation and realization of social expectations in the organization of interaction between personality and social environment are possible in the presence of subject, object and content of activity. To address the problem of social expectations of personality, the authors applied systematic, actionable, self-regulatory and subjective approaches.

## Conclusions

Social expectations of personality are the subject of research by scientists of different sciences. Expectations influence social behaviour and determine the behaviour of an individual, small contact group, community, or large mass of people. The work of social expectations is conditioned by the variability of the requirements of the social environment, which actualize the need for permanent prognostic activity of the subject of vital activity in the sphere of social interaction processes. Theoretical and methodological study of the phenomenon asserts that social expectations are capable of establishing peculiar requirements, norms, sanctions, ideals that the participants of the process must follow or must not violate. The philosophical dimension of the study integrates the ontological, epistemological, axiological preconditions for the formation and realization of the social ideal, represented by the study of the expected future in the forms of utopia, eschatology and thanatology.

We conclude that theoretical analysis requires the involvement of broader philosophical principles and the analysis of the capabilities of the personal plan. Therefore, without the anthropology of personalism and existentialism, it is impossible to approach the problem of expectations. The anthropological approach proposed by us, which has not been dominant so far, opens up new perspectives in the study. In this regard, the analysis of social expectations and anticipations of people is sufficiently multipolar, colourful and ambiguous, that is why, for their analysis, we consider important the psychological, sociocultural, philosophical discourses with a bias into the existential plane.

Psychological dimension of the study has a sufficiently developed content orientation from the psychological content parameters of social expectations to the role of expectations in social institutions and various spheres of human life. The existential essence of human expectation, embodying spiritual and psycho-emotional uniqueness, is outlined. Systematic, actionable, self-regulatory, and subjective approaches have constituted a verified system of interpreting the social expectations of personality as a process, a result of the reflection and construction of social reality.

This publication does not cover the whole range of issues related to understanding the image of man in the postmodern era. We consider it promising to study in detail the model of the person in different historical periods in the context of interaction with the ideas of the second half of the XX – the beginning of the XXI century. The topic of social expectations of personality is far from being completed; in our opinion, the study of the individual in periods of outlined activity is promising. Also, the research topics are of particular relevance in the context of socio-political uncertainty, domination of the mass consciousness, loss of national and cultural identity. We see the prospects for further scientific research in creating a deeper philosophical conception of the social expectations of personality.

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## ФІЛОСОФСЬКІ ТА ПСИХОЛОГІЧНІ ВИМІРИ СОЦІАЛЬНИХ ОЧІКУВАНЬ ОСОБИСТОСТІ

**Мета.** Проаналізувати філософський та психологічний контексти соціальних очікувань особистості, сформулювати загальні наукові положення, розкрити властивості, закономірності становлення, розвитку та функціонування соціальних очікувань як процесу, результату відображення й конструювання соціальної дійсності. **Теоретичний базис** дослідження ґрунтується на феноменології Е. Гуссерля, філософії соціального конструктивізму Л. С. Виготського, П. Бергера, Т. Лукмана, К. Дж. Джерджена, ідей конструктивного альтернативізму Дж. Келлі, психології соціальних очікувань особистості як єдності психічного процесу, психічного стану і властивостей очікувань. **Наукова новизна.** Соціальні очікування особистості розглянуто як філософський і психологічний виміри дослідження, що представлений аналізуванням очікувань у соціальному конструктивізмі, екстерналізацією себе, побудовою моделі очікуваного майбутнього. З'ясовано деякі теоретико-методологічні аспекти дослідження закономірностей соціальних очікувань у відображенні й конструюванні соціальної дійсності. Окреслено роль соціальних інститутів у становленні й формуванні системи очікувань. Показано поліаспектність досліджуваної проблематики. Обґрунтовано, що формування, реалізація соціальних очікувань в організації взаємодії особистості та соціального оточення можлива за наявності об'єкта, предмета й змісту діяльності. **Висновки.** Соціальні очікування впливають на соціальну поведінку і визначають поведінку окремої особистості, малої контактної групи, спільноти чи великої маси людей. Соціальні очікування здатні встановлювати своєрідні вимоги, норми, санкції, ідеали, які учасникам процесу необхідно виконувати чи не порушувати. Філософський вимір дослідження інтегрує онтологічні, гносеологічні, аксіологічні передумови формування та реалізації соціального ідеалу, представлений дослідженням очікуваного майбутнього у формах утопії, есхатології і танатології. Психологічний вимір дослідження має достатньо розроблену змістову спрямованість від психологічних змістових параметрів соціальних очікувань до ролі очікувань у соціальних інститутах та різних сферах буття людини. Системний, діяльнісний, саморегуляційний, суб'єктний підходи склали верифіковану систему тлумачення соціальних очікувань особистості як процесу, результату відображення й конструювання соціальної дійсності. Тематика соціальних очікувань особистості ще далека від свого завершення; перспективним на наш погляд є створення більш глибокої філософської концепції соціальних очікувань особистості. Окреслена тематика набуває особливої актуальності у контексті соціально-політичної невизначеності, домінування масової свідомості, втрати національної та культурної ідентичності.

*Ключові слова:* людина; суспільство; суб'єкт; трансцендентне; конструкціонізм; альтернативізм; соціальний ідеал

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## ФИЛОСОФСКИЕ И ПСИХОЛОГИЧЕСКИЕ ИЗМЕРЕНИЯ СОЦИАЛЬНЫХ ОЖИДАНИЙ ЛИЧНОСТИ

**Цель.** Проанализировать философский и психологический контексты социальных ожиданий личности, сформулировать общие научные положения, раскрыть свойства, закономерности становления, развития и функционирования социальных ожиданий как процесса, результата отображения и конструирования соци-

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альной реальности. **Теоретический базис** исследования основывается на феноменологии Э. Гуссерля, философии социального конструкционизма Л. С. Выготского, П. Бергера, Т. Лукмана, К. Дж. Джерджена, идеях конструктивного альтернативизма Дж. Келли, психологии социальных ожиданий личности как единства психического процесса, психического состояния и свойств ожиданий. **Научная новизна.** Социальные ожидания личности рассмотрены как философское и психологическое измерения исследования, что представлено анализом ожиданий в социальном конструкционизме, экстернализацией себя, построением модели ожидаемого будущего. Установлены некоторые теоретико-методологические аспекты исследования закономерностей социальных ожиданий в отображении и конструировании социальной реальности. Обозначена роль социальных институтов в становлении и формировании системы ожиданий, представлена полиаспектность исследуемой проблематики. Обосновано, что формирование, реализация социальных ожиданий в организации взаимодействия личности и социального окружения возможны при наличии объекта, предмета и содержания деятельности. **Выводы.** Социальные ожидания влияют на социальное поведение и определяют поведение отдельной личности, малой контактной группы, сообщества или большой массы людей. Социальные ожидания способны устанавливать своеобразные требования, нормы, санкции, идеалы, которые участникам процесса необходимо выполнять или не нарушать. Философское измерение исследования интегрирует онтологические, гносеологические и аксиологические предпосылки формирования и реализации социального идеала, представлено исследованием ожидаемого будущего в формах утопии, эсхатологии и танатологии. Психологическое измерение исследования имеет достаточно разработанную содержательную направленность от психологических содержательных параметров социальных ожиданий к роли ожиданий в социальных институтах и различных сферах бытия человека. Системный, деятельностный, саморегуляционный и субъектный подходы составили верифицируемую систему толкования социальных ожиданий личности как процесса, результата отображения и конструирования социальной реальности. Тематика социальных ожиданий личности еще далека от своего завершения; перспективным на наш взгляд является создание более глубокой философской концепции социальных ожиданий личности. Обозначенная тема приобретает особую актуальность в контексте социально-политической неопределенности, доминирования массового сознания, потери национальной и культурной идентичности.

*Ключевые слова:* человек; общество; субъект; трансцендентное; конструкционизм; альтернативизм; социальный идеал

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**AXIOLOGICAL ASPECTS OF MORAL AND LEGAL DECISION-MAKING**

**Purpose.** The study seeks to clarify the preconditions for moral and legal decision-making based on the *identification of axiological foundations* that correlate with the moral perceptions of good and evil and psychological phenomena such as emotions. **Theoretical basis** of the study is to apply comparative, axiological, systemic methods. This methodological approach allows us to analyze and disclose the essence of the process of moral and legal decision-making on the basis of certain axiological prerequisites and enables to substantiate the connection between the axiological and psychological aspects of taking moral and legal decisions. **Originality** of the work is to broaden the perceptions of the processes and mechanisms for making moral and legal decisions, which are based on the axiological dimension, in particular on the system of reference individual and social values. The study shows that every necessary moral and legal decision taken by a person is futurologically balanced in the emotional sense, rationally reasoned and morally perceptible in the context of man's beliefs about good and evil, and realized with necessity in the personal system of reference values that determines the style and manner of individual and social behaviour in the context of material and spiritual values and is an axiological foundation for making all types of moral and legal decisions. **Conclusions.** Moral and legal decision-making is a social process that is connected with such a social essence of a person as rationality, which gives an opportunity to act axiologically. A person makes moral and legal decisions in a complex way, based on the unity of the moral, axiological and psychological aspects of his worldview, which are grounded on the system of reference values.

*Keywords:* moral and legal decision; axiological aspect of decision making; system of reference values

**Introduction**

Human life in society implies a conscious and rational choice, which is conditioned by certain mechanisms. Human choice of behaviour and activity is related to making important decisions and actions based on those decisions. Making a decision has a complex outlook and psychological dimension. Often, people make decisions *intuitively*, based on their previous experience and immediate emotional experiences at the moment of decision-making. Decisions are also made *rationally* based on understanding of the decision-making conditions and its possible consequences. Preferably, the conditions under which the decision is made predict its possible consequences, which, in our opinion, are related to values. That is to say, *the necessary moral and legal decision-making has an axiological aspect*, and we make our primary task to investigate its features within the framework of our scientific study.

**Purpose**

The axiological aspects of moral and legal decision-making are often left unaddressed by researchers, or ignored in the context of, for example, neurosciences, which, being interdisciplinary, are still prone to reduce a person's moral behaviour and motivation to biological, biochemical or linguistic phenomena, which are considered objective and natural. Therefore, the main task of our scientific exploration is to study the *axiological preconditions* on the basis of which a person makes moral and legal decisions about the dimension of a particular action.

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In the study, we focus our attention on identifying the axiological specifics based on which a person makes moral and legal decisions, because these decisions are made in the context of the basic ideological and axiological guidelines, in particular, ideas about good and evil. Therefore, the necessary moral and legal decision has its axiological basis, which, when making a *benevolent* decision, *tends to humanism, altruism* and all related values; and when making a *malevolent* decision, a person is guided primarily by *anti-human and selfish* principles of conduct and values. A person's predilection for benevolent or malevolent behaviour is in no way determined by genetic or biological laws, since then the latter would exclude human freedom as its essential feature.

In general, the study seeks to clarify the prerequisites for moral and legal decision-making by identifying axiological bases that correlate with moral perceptions of good and evil and psychological phenomena such as emotions.

### Statement of basic materials

The problem of moral and legal decision-making is being developed by researchers from different scientific fields, but in most of the scientific works analyzed by us the researchers only partially draw their attention to the *axiological aspects of moral and legal decision-making*. Currently, there are a number of interesting and at the same time controversial papers that analyse the various factors of moral decision-making. In particular, the Canadian researcher Paul Thagard (2007) examines the specificity of decision-making due to a conflict of interest based on affective neuroscience, which studies emotional systems in the brain, and he tends to believe that our decisions and judgments often stem from the unconscious interaction of numerous areas of the brain, that encode emotions (p. 379). From the point of view of P. Thagard (2007), the primary thing in the formation of emotions, which in turn influence decision-making, is the unconscious interaction of the various sections of the human brain, which is also biologically conditioned, although rather the unconscious activity and activity of the human brain is not the reason, but a result of the activity of human consciousness and the mental processes that structure the mental sphere. Neurocognitive moral decision-making is explored by American scientist Joshua D. Greene (2003, 2014), who develops ideas of the process of moral judgments based on neurocognitive phenomena and rational human choice of action. At the same time, neurocognitive phenomena cannot at all substantially precede rational choice in time, but are rather simultaneous with it. The German researcher T. Fuchs (2006) draws attention to methodological problems in neuroscience, in particular to the problems of neuroethics, and critically observes that *biological reductionism* of ethical behaviour provokes discussions about such important for Western culture and society ideas such as free will, freedom and responsibility of individual, its selfhood, while possible nerve correlates of personality based on technical interference cause problems for personal rights to privacy, non-interference and personal inviolability. In general, the neurocognitive effects of brain areas on moral decision-making are, in our view, debatable, since in reality, any decision is made not by the brain and the nervous system, but by a person based on his or her self-consciousness, that is on own ideological and axiological preferences, their awareness and choice of the possible type of behaviour in the *system of life values*, which are necessarily correlated with the cultural and historical conditions of human life. On the other hand, we should take into account the opinion of S. Vehmas (2011), according to which neurocognitive disorders influence in general the peculiarities of moral perception and the formation of emotions; and the opinion of a number of researchers who, when analysing the peculiarities of moral judgment dur-

ing dementia (i.e., cognitive impairment resulting from organic brain damage), link the quality of moral judgment to certain areas of the brain (Baez et al., 2016). However, in making a moral decision the fundamental part is not one or another part of the brain, not the quantity and quality of biochemical processes or the presence of hormones that induce emotions, but the system of worldview professed by man and the system of those values that underlie the worldview.

The studies we have analysed above in the field of neurocognitive and neuroethics are rather a statement of individual cases and individual facts of the dependence of moral judgment on certain areas of the brain. Such *dependence of the moral on the biological* is observed at the level of patterns rather due to pathologies, traumas and diseases that are unintentionally suffered by the person, and therefore one should not take the position of *biological reductionism* in relation to the peculiarities of the formation of moral and legal behaviour as a fundamental methodological basis for the analysis of the essence of moral and legal decisions. The moral rather depends not on biological or genetic patterns, but on rational, axiological and ideological factors that one deliberately chooses.

In our research we will apply comparative, axiological, systemic methods. This methodological approach allows us to analyse and disclose the essence of the process of moral and legal decision-making on the basis of certain axiological prerequisites and enables to substantiate the connection between the axiological and psychological aspects of taking moral and legal decisions. Identifying such a connection is a difficult task, since one should also take into account the influence of biological factors on the process of moral and legal decision-making, although such influence is usually debatable.

Human being is the one who, having rationality as a species trait and, as a result, freedom of choice as a social trait, *is in the process of constant moral and legal choice*. This choice is made virtually daily in certain *axiological "coordinates"*, on the basis of correlation and comparison of predetermined moral and legal social norms and the specific life situation in which a person finds himself.

It is this specificity of the cultural-historical situation, the specificity of the human life world that creates a *collision* between the moral and legal *individual consciousness* of the individual and the generally accepted *social* rules, laws and norms. *The solution to such a collision between the individual and the social* is to make a moral and legal *decision*, which becomes the motivation of human action in specific living conditions. It is natural that a person's moral and legal decision-making is an extremely complex process in which the various spheres of individual consciousness are systematically involved, since all decisions are made by the person within its limits.

All decisions, without exception, that a person makes in the course of his social activity and behaviour, in our opinion, have three main aspects – *axiological, moral and psychological*. It is possible to speak of course that biological or physiological, biochemical processes are involved in making certain decisions. For example, some researchers in the field of neurocognitive studies believe that neurocognitive systems in the form of certain areas of the brain, such as ventrolateral prefrontal cortex, amygdala and medial orbital frontal cortex, are involved in the process of ethical decision-making (J. Blair, Marsh, Finger, K. S. Blair, & Luo, 2006). Such ideas are usually interesting because they are attempts to explain a person's behaviour from an objective point of view, excluding subjective experiences, stereotypes and prejudices, which are predominantly relational. But, in our opinion, the physical-chemical and neurobiological activity of these or other parts of the brain is not the cause, but the consequence of the activation of rational-axiological,

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psychological and moral processes in the human mind, and not vice versa. That is, moral judgments are not automatic (Miller, 2008), because otherwise one must interpret man as a certain mechanism, as a man-machine, as a thinking matter, or as considered by J. Lamettrie (1983), as a matter which only responds to the activation of areas of the brain and nervous system, and the latter depends entirely on the conditions of the natural and social environment.

In our opinion, a decision about action and behaviour is made not by the brain or its specific area, not by the nervous system, but by a *man*, as a *social phenomenon* based on self-awareness, worldview and its elements. *The brain is only the material basis of consciousness*, and therefore it is not directly related to the decision-making process, because *decision-making is only a social process*, one that is connected with the rational and social, not biological, essence of man. The very conditions of the decision-making process indicate that these are first and foremost *social conditions*, which imply a rational awareness of the existence of other people, who are also empowered with similar rights and obligations.

Outside of society and its moral and legal norms, decision making is absurd, since in such a case there will be no external criterion for decision making in the form of another person's consciousness. It is the moral and legal norms, which are also in the consciousness of another person, create the conditions and criteria for a person to make a decision, because the decision involves a conscious choice by a person of a certain behaviour, which, in turn, aims at the priority *social values that are the purpose of activity*. That is, a person's decision has an *axiological* basis rather than a *biological* or *mechanical* combination of stimuli affecting human behaviour. In this context, for example, Christopher L. Suhler and Patricia Churchland (2011) criticize Jonathan Haidt's theory of morality arguing that we come to moral decisions through intuitive processes as the grounds for morality are innate, in particular emotional, because everything is resolved by emotions, and then the mind "catches up" with them. Here we should rather agree with V. Budz's (2017) reasoning that emotions are inherently rational, because in order for an emotion to influence a person's action it must be rationally understood, and therefore a person cannot a priori, innately or intuitively, make moral and legal decisions, because they are inherently axiological, that is, based on the rational choice of a person of certain behaviour. Even if emotions are important in the decision-making process, such as those that are related to empathy, these emotions are still thought of primarily in the rational realm. Therefore, *moral or legal choices* are not emotional but rather *rational*. In turn, on the basis of rationality, any choice is transformed into an *axiological* choice, because a person always chooses a style and a way of behaving in the context of material and spiritual values, which are fundamental axiological prerequisites for making different types of decisions (T. Gurzhii, A. Gurzhii, & Seliukov, 2018). In our opinion, such a fundamental axiological prerequisite, on the basis of which a decision is made, is a *system of reference values*, which in a particular life case can be modified depending on its material and spiritual component. In this aspect, for example, V. Khmil and T. Khmil consider that

...the basis of human society is a substantive form of morality, which is  
a manifestation of human freedom in the choice of its own value system,  
which endows the existence with human-dimensional and spiritu-

ally affirming meanings that pierce the way through historical types of states and societies. (V. Khmil, & T. Khmil, 2015, p. 7)

If moral and legal decisions were made mainly on the basis of certain a priori or innate *emotional structures* in the human subconscious, then the *idea of morality and law as a free choice* of human life *would be impossible*. That is, the moral and legal activity of a person in such a case would be subject to *fatalism*, and therefore a person would not be liable for his own actions, since he would not have free will because he would have innate forms of decision-making. In this aspect, indeed,

Worldview and its informational-axiological support directly influence the way of human activity. It influences the formation of values and social feelings in the process of socialization and education of man. A person is educated and socialized in the worldview-information dimensions, and the outlook forms in it certain value priorities for activity and behaviour. (Budz, & Goyan, 2015, p. 35)

That is why all the everyday moral and legal decisions of a person are individual, personal, unique, because they are made within the unique individual worldview and its value preferences, because otherwise all decisions of people who would be driven only by dominant external factors would be the same-type.

In fact, in our view, each person, having free will, which is not conditioned by innate or transcendental stimuli, possesses *moral and legal autonomy* on the basis of moral and legal consciousness. The latter also point to the value-normative social conditionality of the decision and to the *axiological autonomy of the individual*, because the individual is able to make decisions by himself (even if they are erroneous) and to form a system of individual reference values and priorities that often do not coincide with the group and wider social environment, which testifies to the individual style of moral and legal behaviour, regardless of the same external conditions or stimuli of the natural and social environment. Here you can rather agree with the idea that

Certain values and norms are acquired by a person in any case, regardless of his or her will and desire. It occurs naturally and is necessary already in the process of primary socialization, under the influence of the environment that a person inherits, and which encourages him for some actions and punishes for others. (Bgazhnokov, 2010, p. 71)

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Than with those considerations that human behaviour and decision-making is guided by biological stimuli (as seen in Freudism and behaviourism), or with the view that a person has an innate emotional environment from which to make moral and legal decisions.

*Biological phenomena can preferably be only an incentive* to make a decision, not even a motive, because *motives*, as well as decisions about action, *are socio-psychological phenomena*. If we take the view that the physicochemical and neurobiological activity of certain areas of the brain and the nervous system as a whole are the cause of moral decisions (Blair et al., 2006; Greene, 2014), such ideas, in our opinion, generally destroy the possibility of ethics, morality and all other social processes in the context of freedom of choice and responsibility. In this case, all decisions made are automatic, mechanical, predetermined by biochemical processes, and therefore can occur only in the context of *fatalism*, and not by free and responsible choice of personality by certain axiological preferences. That is, according to neurocognitive studies, ethical reactions can be triggered artificially and, accordingly, automatically through effects on certain brain areas and through mechanical stimuli (Blair et al., 2006, p. 24; Lott, 2016, p. 256). It is possible to conclude that if certain chemicals are injected into a person *artificially*, then he will begin to act more morally, that is, morality then gets purely *technical* capabilities for life. But such ideas are rather close to behaviourism, according to which a person acts only on the principle of "stimulus – reaction", and in the moral dimension, the person is then inclined to act in the context of fatalism and voluntarism.

Reducing the formation of moral and legal decisions only to external stimuli and response to them is impractical, since a person making a decision acts more strategically, anticipating future events, has emotional futurological expectations and experiences that can go beyond immediate physical stimuli for several years, or even decades. In our opinion, only temporary emotions can be artificially influenced, but it is unlikely that inventing such chemicals or creating an artificial environment for humans would be able to sustain social emotions for a longer time, if that was real then it would be possible even at birth to make "injection" of responsibility, solidarity, trust, patriotism, courage, etc. to a person. But these are just fantastic ideas that can never become reality, because in fact *higher types of emotions* are brought up and in no way can be artificially stimulated, even with the help of chemicals.

In addition, if these emotions are stimulated chemically, then will a person make a moral and legal, and as a whole, axiological choice? As a rule, the choice is made by the person according to living conditions, to the life safety conditions, because the person is a mortal being. If chemically stimulated in a person, for example, emotions of courage under dangerous conditions for life, then the person will not survive in such a situation. That is, if you artificially suppress in a person, for example, the emotion of fear, then he will not be able to make safe decisions on his own, will not be able to act deliberately, choosing, based on the fear of punishment, certain moral and legal actions. In this aspect, some emotions, such as fear, are crucial for decision making.

In our opinion, people make certain decisions not irrationally under the influence of diverse natural and social stimuli or innate emotions, but consciously on the basis of rethinking and transforming these objective or irrational stimuli in *axiological, moral* and *psychological* aspects (Bazaluk, & Kharchenko, 2018). Of course, when making one decision or another, a different sequence and hierarchy of *axiological, moral* and *psychological* aspects may be formed, or a person may, for example, be guided by only one of these aspects. However, we believe that these three aspects of decision-making are mutually correlated, because by the logic of things, for example, the moral aspect should be directly linked to the axiological and psychological ones and

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integrated into the person's worldview structure. Therefore, a person makes a decision about moral / immoral or legal / illegal (or any other) action in a holistic manner, based on the unity of *moral, axiological* and *psychological* aspects of his worldview.

No human decisions can be classified as irrational, innate, spontaneous, automatic, reflexive, or mechanical if they are truly moral or legal decisions. The very etymology of the concept of "decision" indicates that a person making a decision *ponders, weighs, compares*, ultimately *chooses* the most favourable, optimal, most expedient (at least at the time of decision-making) way of action *from several possible or probable alternatives*, and then *makes* decisions, i.e. performs deliberate (rational) selective actions, using primarily *mental activity* rather than the activity of his *brain and nervous system*. The latter are only the biological basis of the functioning of consciousness and mind, which develop in the social aspect.

If a person did not live with a need for community; or if he is in the first stages of his socialization as a child; or if he has physical brain injuries that damage certain areas of the brain; or if he has certain physical and mental pathologies; or if he is under the influence of physical pain, psychotropic substances, then it is likely that in such an emergency the role of the brain and nervous system in decision-making is dominant, because the human body will adapt to survive. But would these actions be classified as moral and legal if the person is in such situations?

Any decisions are always *conscious and rational*, but may be moral/immoral, legal/illegal, benevolent/malevolent, ill-considered/well-considered, successful/unsuccessful, fast/slow, false/correct, winning/losing, effective/ineffective, favourable/unfavourable, strategic/tactical, but will never be *irrational*, since *any moral or legal decision will necessarily have an axiological dimension to the choice of one or other values* as the purpose of the activity, and the choice is a rational component of any decision.

In particular, decisions are made by a person in the *moral* aspect, based on *believes of good and evil* within the world picture; in the *axiological* aspect – based on the *system of reference values and their hierarchy*, which man uses as a guide in his life, and which also belong to the worldview; in the *psychological* aspect – guided by the *dominant emotions and feelings* that a person experiences, thinking, in turn, about the motives and consequences of making such decisions in the future, in accordance with the worldview.

In this aspect, *moral* perceptions of good and evil, which are to some extent *conservative*, are correlated with the axiological parameters of decision-making, that is, the person's system of *reference values*, and with the *psychological* parameters of decision-making at the level of *futuristic* emotions aspect.

It should also be borne in mind that moral ideas, reference values and emotions, as decision-making factors, do not exist outside the person, because the person is their bearer and unites them in their own worldview and accordingly, taking this individual worldview, makes a certain decision. Here you can agree with the idea that "the centre, the brightest and fullest expression of culture is the person itself, not norms, values or artefacts... Therefore, it is not values and norms per se, but people, specific persons, that create or set certain coordinates and parameters of socio-cultural space" (Bgazhnokov, 2010, p. 87).

Most of the values of morals and rights that people are guided by in their decision-making are spiritual, such as freedom, dignity, tolerance, justice, order, responsibility. The latter, in our view, can in most cases be considered a *system of reference values of the individual and society*, since most people and most societies focus on these values. But at the same time, moral obligations and axiological preferences, as well as moral and legal decisions made by a person, in our

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opinion, are formed not in relation to norms, values, rules, duties, rights, but rather in relation to other people who have a more real dimension than values, although values are a condition of giving significance to other people in moral and legal decisions. In this aspect the *values are certain transcendental conditions for giving importance and significance to people*. That is, for decision-making other people are more important than the values themselves. When making a decision, a person does not think about what the rules, values, obligations, rights will say about his decision, but rather thinks about how other people respond to the decision. That is why, when making a decision, a person tries to take into account the future emotional and behavioural response of the near and far social environment, because it is this *social environment*, not norms and values, that *takes sanctions* when needed regarding human decisions.

Every person *experiences a decision-making process at the emotional level* when making decisions. Man makes his choice of behaviour, feeling a complex system of emotions and feelings, which often arise as possible personal and social phobias for the results and consequences of decision-making, but again these phobias, emotions and feelings are felt by man in relation to other people. In most cases, the person is guided by the experience of possible *suffering* or *pleasure* that he will hypothetically receive in the future in a social environment. In making this or that decision, a person rationally weighs all the possible *negative* and *positive* consequences and makes the decision mainly in the case if the possible positive consequences in the future picture of the world dominate. In other words, 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.

### Originality

In the study, we analysed the processes and mechanisms for making moral and legal decisions, which are based on the axiological dimension, in particular on the system of reference individual and social values. The study proves that every necessary moral and legal decision taken by a person is futurologically balanced in the emotional sense, rationally reasoned and morally perceptible in the context of man's beliefs about good and evil, and realized with necessity in the personal system of reference values that determines the style and manner of individual and social behaviour in the context of material and spiritual values and is an axiological foundation for making all types of moral and legal decisions.

### Conclusions

When making a decision, a person thinks *futuristically* and in most cases is *spontaneously* guided by a *utilitarian approach* that involves *elimination of suffering and achieving of pleasure, benefit and happiness* due to the decision. It is not excluded that a person may also be guided by *altruistic* motives in making a decision, but they also have a *futurelogical* dimension and are developed in the mind as an assessment of the possible consequences of the decision. That is, a person always *predicts* and *evaluates the possible consequences* of his decisions and future actions, and therefore, such *futurelogical projections and assessments* (and in general *emotional futurelogical expectations*) *are an essential element of decision-making*, because one sees himself in the future picture of the social world, in which he is predominantly seeks to avoid physical and mental suffering and moral and legal sanctions from the social environment. In other words, the necessary decision made is *futurelogically balanced in the emotional sense, rationally rea-*

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*soned and morally perceptible* in the context of man's beliefs about good and evil and realized with necessity in the *personal system of reference values* that dominate in a certain mentality.

It is neither the brain, nor the nervous system, that makes the decision, but the *person as a social phenomenon*, and therefore *decision-making is only a social process* that is connected with the rational and social essence of the person, not with the biological one. In the social aspect, a person makes moral and legal decisions in a complex way, holistically, based on the unity of the moral, axiological and psychological aspects of his worldview, which are grounded on the system of reference values.

The *system of referential material and spiritual values*, which are necessarily axiological prerequisites for making individual and public moral and legal decisions, can include such fundamental values as life, property, security, welfare, freedom, dignity, tolerance, justice, order, responsibility, patriotism, solidarity, and therefore should be developed in the process of socialization and education in order to establish harmonious social relations.

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## АКСІОЛОГІЧНІ АСПЕКТИ ПРИЙНЯТТЯ МОРАЛЬНИХ І ПРАВОВИХ РІШЕНЬ

**Мета.** Дослідження спрямоване на з'ясування передумов прийняття моральних і правових рішень на основі виявлення аксіологічних основ, які корелюються з моральними уявленнями про добро і зло та такими психологічними явищами як емоції. **Теоретичний базис.** Дослідження полягає у застосуванні компаративного, аксіологічного, системного методів. Зазначений методологічний підхід дозволяє аналізувати та розкрити сутність процесу прийняття моральних і правових рішень на основі певних аксіологічних передумов та дає можливість обґрунтувати зв'язок між аксіологічними та психологічними аспектами прийняття моральних і правових рішень. **Наукова новизна** полягає у розширенні уявлень про процеси та механізми прийняття моральних і правових рішень, що ґрунтуються на аксіологічному вимірі, зокрема на системі референтних індивідуальних і суспільних цінностей. У дослідженні доводиться, що кожне прийняте людиною моральне і правове рішення з необхідністю є футурологічно виваженим в емоційному сенсі, раціонально обміркованим та морально сприйнятливим у контексті уявлень людини про добро і зло, та з необхідністю здійсненим у системі референтних цінностей особистості, яка визначає стиль і спосіб індивідуальної та суспільної поведінки у контексті матеріальних і духовних цінностей та є аксіологічним фундаментом для прийняття всіх типів моральних і правових рішень. **Висновки.** Прийняття моральних і правових рішень – це соціальний процес, який пов'язаний із такою соціальною сутністю людини як раціональність, що дає можливість діяти аксіологічно. Людина приймає моральні й правові рішення комплексно, виходячи з єдності морального, аксіологічного і психологічного аспектів свого світогляду, які ґрунтуються на системі референтних цінностей.

**Ключові слова:** моральне і правове рішення; аксіологічний аспект прийняття рішення; система референтних цінностей

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## АКСІОЛОГІЧЕСКИЕ АСПЕКТЫ ПРИНЯТИЯ МОРАЛЬНЫХ И ПРАВОВЫХ РЕШЕНИЙ

**Цель.** Исследование направлено на выяснение предпосылок принятия моральных и правовых решений на основе выявления аксиологических оснований, которые коррелируют с моральными представлениями о добре и зле и такими психологическими явлениями как эмоции. **Теоретический базис.** Исследование заключается в применении компаративного, аксиологического, системной методов. Отмеченный методологический подход позволяет анализировать и раскрыть сущность процесса принятия моральных и правовых решений на основе определенных аксиологических предпосылок и дает возможность обосновать связь между аксиологическими и психологическими аспектами принятия моральных и правовых решений. **Научная новизна.** В работе проанализированы представления о процессах и механизмах принятия моральных и правовых решений, которые основываются на аксиологическом измерении, в частности на системе референтных индивидуальных и общественных ценностей. В исследовании доказывається, что каждое принятое человеком моральное и правовое решение с необходимостью является футурологически взвешенным в эмоциональном смысле, рационально обдуманым и морально восприимчивым в контексте представлений человека о добре и зле, и с необходимостью осуществленным в системе референтных ценностей личности, которая определяет стиль и способ индивидуального и общественного поведения в контексте материальных и духовных ценностей и является аксиологическим фундаментом для принятия всех типов мо-

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ральных и правовых решений. **Выводы.** Принятие моральных и правовых решений – это социальный процесс, который связан с такой социальной сущностью человека как рациональность, дающая возможность действовать аксиологически. Человек принимает моральные и правовые решения комплексно, исходя из единства аксиологического и психологического аспектов своего мировоззрения, которые основываются на системе референтных ценностей.

*Ключевые слова:* моральное и правовое решение; аксиологический аспект принятия решения; система референтных ценностей

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### GODS OF TRANSHUMANISM

**Purpose** of the article is to identify the religious factor in the teaching of transhumanism, to determine its role in the ideology of this flow of thought and to identify the possible limits of technology interference in human nature. **Theoretical basis.** The methodological basis of the article is the idea of transhumanism. **Originality.** In the foreseeable future, robots will be able to pass the Turing test, become "electronic personalities" and gain political rights, although the question of the possibility of machine consciousness and self-awareness remains open. In the face of robots, people create their assistants, evolutionary competition with which they will almost certainly lose with the initial data. For successful competition with robots, people will have to change, ceasing to be people in the classical sense. Changing the nature of man will require the emergence of a new – posthuman – anthropology. **Conclusions.** Against the background of scientific discoveries, technical breakthroughs and everyday improvements of the last decades, an anthropological revolution has taken shape, which made it possible to set the task of creating inhumanly intelligent creatures, as well as changing human nature, up to discussing options for artificial immortality. The history of man ends and the history of the posthuman begins. We can no longer turn off this path, however, in our power to preserve our human qualities in the posthuman future. The theme of the soul again reminded of itself, but from a different perspective – as the theme of consciousness and self-awareness. It became again relevant in connection with the development of computer and cloud technologies, artificial intelligence technologies, etc. If a machine ever becomes a "man", then can a man become a "machine"? However, even if such a hypothetical probability would turn into reality, we cannot talk about any form of individual immortality or about the continuation of existence in a different physical form. A digital copy of the soul will still remain a copy, and I see no fundamental possibility of isolating a substrate-independent mind from the human body. Immortality itself is necessary not so much for stopping someone's fears or encouraging someone's hopes, but for the final solution of a religious issue. However, the gods hold the keys to heaven hard and are unlikely to admit our modified descendants there.

*Keywords:* transhumanism; posthuman; substrate-independent mind; immortalism; loading of consciousness; cyborg; posthuman anthropology; silicone race; consciousness

### Introduction

In 1957, Julian Huxley published a collection of his essays, the first of which was called Transhumanism. In this small work (only 5 pages), an outstanding scientist and public figure proclaimed the approach of an evolutionary leap, as a result of which "the human species will be on the threshold of a new kind of existence, as different from ours as ours is from that of Peking man. It will at last be consciously fulfilling its real destiny" (Huxley, 1957, p. 17).

This prophecy, exciting and flattering, was not ignored, and the word he invented became a symbol of religion, which over more than half a century has only increased the number of its adherents. While traditional religions promise their parishioners a special relationship with the gods, for the transhumanists, the ancient gods are fiction, an "intersubjective phenomenon" (Harari, 2016, p. 147), which has no form of real existence outside the collective faith. The reason for such a cool attitude towards the gods is that they have already been nominated for a replace-

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ment. Thus, Yuval Noah Harari (2016) writes that *Homo sapiens* "stands on the verge of becoming a god, poised to acquire not only eternal youth, but also the divine abilities of creation and destruction" (p. 500).

Such plans are not backed up by pure fantasies. Despite all the warnings of skeptics, science and technology do a surprisingly good job of constructing a paradise on earth, so it is not surprising that papal encyclicals now cause much less public resonance than an interview with Bill Gates or Elon Musk.

Classical faith in science – this is the brainchild of Modernism – does not have the nature of religious faith, for the competence of science ends on the shore of Acheron, and the wars of faiths for control over the other shore do not concern science in any way. Even the scientists and inventors who are changing this world themselves rarely consider their activities in evolutionary or religious aspects. The religion of the transhumanists is a heretical offshoot of faith in science, which seriously intended to gain a foothold on the other shore, making Charon unemployed.

This religion rests on three pillars: 1) the doctrine of creation; 2) the doctrine of perfection; 3) the doctrine of immortality. The religious aspects of transhumanism will be discussed in this article.

Perhaps the most famous propagandist of these ideas is Raymond Kurzweil (2004), inventor, futurologist and one of the directors of Google, who believes that many nanocomputers are capable of dramatically rebuilding the human body and this will become an undoubted blessing. The ideas of other representatives of transhumanism can be found in the collection edited by Max More and Natasha Vita-More (2013). Prospects for biological immortality were examined by Fereidoun M. Esfandiary (FM-2030, 1989, 2010), Michael Rose (2004, 2013), and João Pedro de Magalhães (2004). However, the way of biological immortality is not the only one discussed. Consciousness transfer projects are currently under consideration (Bamford, 2012), in particular, to achieve cyber immortality (Bainbridge, 2004).

All these issues are relevant, debatable, and scientists have reached no consensus on any of these positions, which implies the need for further research in this direction.

### **Purpose**

Transhumanism positions itself as a philosophical concept and secular futurology, but a number of signs indicate the religious nature of this phenomenon. The purpose of the article is to identify the religious factor in the doctrine of transhumanism, to determine its role in the ideology of this flow of thought and to identify possible limits of technology interference in human nature.

### **Statement of basic materials**

The Bible begins with a description of Creation, so if someone wants to put a man in the place of God, he/she will have to force the former to do something even remotely similar. People are pardonably proud of their creativity, and although they have not yet created new land, the old one was assaulted enough to recognize these claims as valid. However, without Adam and Eve, creation would remain incomplete, and this circumstance was insurmountable until the old tales of golems became a reality.

Today it is hard to surprise somebody with ordinary robots: even children can assemble some of their models, although there are some who make scientific discoveries on their own (King, 2011).

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However, it is not they who become the heroes of the day, but humanoid robots (androids), which not only look like humans, but also are able to imitate human reactions. They may even have a sense of humor; at least, the words of the robot Sophia about the plans for the destruction of mankind were taken as a joke. Tomorrow they will be able to claim the role of an ideal companion or even a life partner. The ancient myth of Pygmalion and Galatea has never been so close to realization.

Previously, it was debated on the fundamental possibility of artificial intelligence, now AI technologies are used everywhere. Now the question about the possibility of *consciousness* and *self-awareness* of robots is being raised, and it is likely that in one form or another they will acquire such abilities. This will cause many ethical, legal and political issues.

For example, it makes no sense to talk about the "rights of robots" so far they are only mechanisms, but if they have self-awareness, there will most likely be fighters for their rights. Then the question about their legal responsibility will arise. Recently, one AI-equipped car had been going away from police pursuit for two hours while its owner was drunk sleeping at the wheel, another autopilot car checked in Uber by itself and illegally earned money by driving passengers during its tests. Now, robots and other AI mechanisms, even in case of law violation, cannot be subjects of criminal law, and the responsibility for their actions rests with the owners and/or developers. But androids with self-awareness, in all likelihood, will also have free will, which means they will have to bear responsibility for their actions. Will special laws be written for robots or will ordinary laws be applied to them? Will they be prone to illegal actions – on their own initiative or bending to the will of their owners? Can the latter be punished for "cruelty to robots", as some countries now punish people for cruelty to animals?

If robots are massively granted citizenship (and the same Sofia has already become a citizen of Saudi Arabia), will they receive political rights? Nowadays, previously considered axiomatic claims about women's inability to political activity look ridiculous. Perhaps for future generations, political discrimination against robots would be absurd. The European Parliament is already discussing the issue of recognizing them as "electronic personalities" (Prodan, 2016), so I would not reject the possibility for robots (at least for some of their types) to obtain suffrage and even hold elected posts. Martine Rothblatt (2013) believes that a conscious computer may well enjoy citizenship, and naturalization laws can be revised so that "a person born from information technology may become a citizen in the same manner as a person who immigrates from another country" (p. 324). A robot could become a mayor of the city, deputy, head of a state or government. Surely there would be a lot of voters who would be impressed by the lesser propensity of android politicians for corruption, nepotism and other abuses as compared to their human colleagues.

Human thinking is imperfect but creative, capable of non-standard reactions. Non-standard ones are not necessarily the best, and maybe not the best at all. These are reactions that do not follow from the "conditions of the problem". Human intelligence is not only "the ability to make correct decisions" – this is just one of the facets of the human person, and we can only say that the machine that has passed the Turing test has come close to a person in intellectual terms. That is when a computer falls in love with another computer and begins to make madness for the subject of its passion, then, perhaps, I will believe that the machine has become a *person*.

So, mankind has created for itself non-biological assistants, capable to replace a person in many spheres of activity or to perform tasks much faster, more precisely, better. These assistants (androids and other robots) extremely quickly "evolve" and it is likely that they will soon gain

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consciousness and self-awareness in one form or another. And yet, this consciousness should be very different from the human one, so the motives of our actions – power, sex, money, fame, etc. – most likely, will not have the slightest value for robots. Therefore, it does not seem to me that robots will rebel against their creators, which does not negate the need to use appropriate security protocols. It is more likely that we will voluntarily give them power functions, at least part of them, in order to get rid of troubles and not lead our human brothers and sisters into temptation. The latter are less and less inclined to endure their natural bodily limitations, striving to become more perfect beings. And here we come to the second pillar of the new faith. A little more than half a century has passed since the moment when Julian Huxley voiced his prophecy, and before our eyes it began to be fulfilled. There are already a lot of cyborgs among us (Clark, 2003; Palese, 2012) and over time their number will grow. We get used to the idea that some parts of the body can be replaced by "spare" ones – donor, artificially grown or completely artificial. It is not just the further development of medicine and the sciences related to it, but a fundamental turn in the look at the person him/herself, the essence of which is the transition from *human-as-integrity to a modular human*.

It is funny, but the new episteme (in the words of Michel Foucault) surprisingly merges with the mechanical worldview of the Cartesian era. Moreover, in some ways it is even more radical than the old mechanicalism, because the latter never took its own image of human as a "machine" too seriously. This image helped to form ideas about the human body, about its structure and functions, but it by no means assumed that the same actions can be performed with the human body as with the mechanisms. For mechanicalism, it was just an analogy; for a new episteme, the image of the machine turns into a task that is already partially solved.

The tendency of modularity intersects with projects of cardinal transformation of the human body itself. Raymond Kurzweil (2004) predicts that a large number of nanorobots in the human body will allow them to rebuild and replace human organs with better cybernetic devices, and the human body can take any form. If he is right, then the transformation of the human body under the influence of nanotechnology will turn a person into some other, possibly more perfect creature. Add biotechnology to this (Fukuyama, 2002) and the beginning of posthuman history can be ascertained.

Nowadays, adjustments to the natural body are associated with serious surgical interventions fraught with complications (remember Michael Jackson, whom the pursuit of beauty made disabled and led to premature death). In the near future, changes in the human body may be more radical, and negative consequences are minimized. Beauty will not only become the norm, as Julian Huxley predicted, but new types of (post-) human beauty will surely appear, and the current Barbie and Elf women will seem like distant classics to our descendants against the backdrop of the monstrous aesthetics of the posthumans. Fashion will move to a new level, and designers of clothes and accessories will be replaced by body designers. Height, weight, facial features, figure, age, race, gender will turn out to be variable parameters, becoming something like clothes and makeup; the decision on the optimal body for a vacation or party will be limited only by imagination.

However, individual organs or the body as a whole can become so worn out that regeneration becomes impossible or inexpedient. Then the question may arise that worn around the edges, but a valuable head should be given a young and healthy body.

Experiments with the transplantation of heads of rats and dogs have been carried out since 1908, although only from the middle of the twentieth century they began to give, if not com-

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pletely acceptable, but at least some result. Of course, during these experiments, the ability to ever transplant a person's head was kept in mind. The most important problem here is the difficulty of connecting the cut fragments of the spinal cord, without which the transplanted head simply cannot control the newfound body. However, the Italian surgeon Sergio Canavero (2013) in 2013 described the technology of transplanting a human head, and in December 2017 he had been preparing for its practical use, but this operation had to be postponed. There are other research groups that develop similar projects. Although the difficulties associated with installing the head in a new body and "connecting the peripherals" have not yet been overcome, this does not mean that the situation will remain so in the future. At first, there will be no big problems finding a suitable body, but when the technologies are developed and the transplantation of heads (brains) can be produced en masse, the demand for donor bodies will far exceed the supply. As an alternative, cloning can be considered and it will not be difficult to imagine future clone farms that provide the rich and the few with "spare" organs or whole bodies (a similar plot is the basis of the feature film "Island" (2005, directed by Michael Bay)). There is no need to talk about the ethical acceptability of such a method. Another alternative is to create artificial bodies. These bodies could be partly of organic origin, partly of purely artificial origin. I do not evaluate the realism of this alternative; at least in ethical terms, it is much preferable than the previous one.

The old man could again feel himself a youth, remaining himself, but in a new body. You can go even further, suggesting the possibility of "body selection" for individual needs. Someone does not like their height, constitution, facial features, race, gender. Someone got serious injuries, loss of limbs ... During brain transplantation *all at once* is changed, and the set of parameters depends only on the client's desire, his/her financial capabilities and the availability of appropriate bodies. The range of application of this technology can be very wide – from life extension and salvation from incurable diseases to self-expression with the help of an "ideal" body.

In addition to tuning the body, its modernization can also take place. The idea of a neurocomputer interface was expressed as early as 1960, when the possibility of symbiosis between humans and computers was theoretically justified (Licklider, 1960), and concrete experiments in this area have been conducted since the 1970s, and impressive results have already been achieved. These technologies find their practical application in neuroprosthetics (the creation of functioning limbs, the eyesight recovery using an artificial retina, etc.). In the long term, the task is to create an exocortex – a neuroprosthesis of the brain cortex to enhance human intelligence. These ideas were supported by Elon Musk; according to him people need this in order to keep up with robots in intelligence ("Elon Musk live at Code Conference", 2016). Since in the future the line between androids ("robots human") and cyborgs ("human robots") will become more and more conventional (Halapsis, 2016, p. 59), we need to prepare yet today for solving the problems that will arise with it.

So, man has learned not just to change the Divine creation – to develop new plant varieties, animal breeds, etc. – but also to create creatures possessing at least some elements of consciousness practically "of the dust of the ground". In addition, a person has learned to change, modify and tune his/her own body, and in the future, these transformations will become even more significant. The combination of these two skills is quite capable in the near future to generate cyborg-android convergence.

But there is one circumstance that prevents us from fully enjoying all this power. Mankind is mortal, and over the millions of years of its evolution this fact has not changed. Like millennia ago, today few people overcome the centenary, and certainly, we are not talking about the age of

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Methuselah. At last, human life is quite short, and our characterization as "mortal" pretty much cools the ardor of those who planned to storm heaven.

The faith of transhumanism needs one more pillar, so a congregation of immortalists arose, which sets itself the task of developing ways to achieve artificial immortality. The writer and futurologist Fereidoun M. Esfandiary (pseudonym FM-2030) believed that by 2030 there will be technologies that can ensure human immortality. For him, overcoming death was primarily of ethical value, and meant the elimination of the main tragedy in human life. Thanks to this, the latter will turn into a transhuman, and later – into a posthuman who will be able to settle in space, etc. (FM-2030, 1989, 2010).

Esfandiary died in 2000, without waiting for the fulfillment of his forecasts. But even death did not stop this new Qin Shi Huang, who intended to live forever. Now his body is in a cryochamber, awaiting the resurrection. However, I do not think that having lived another 30 years, Esfandiary would have found the fulfillment of his predictions. A person lives due to biological processes that wear out his/her body. We cannot stop these processes; in the best case, we can slow them down a little. Replacing individual organs or even the whole body (the head transplant option discussed above) can solve some problems, but, firstly, such interventions themselves will greatly weaken the body, and secondly, even under other favorable circumstances, medicine will run into the brain's resource, moreover both qualitatively and quantitatively. The 150-year-old elders, who have fallen into insanity, can hardly be regarded as the peak and goal of human evolution.

However, artificial immortality can be understood not as an extension of ordinary life for an unlimited time, but as an extension of the *life of consciousness* in a purely electronic form or on other carriers (for a discussion of the topic "*mind-substrate transfer*", see: Bamford, 2012)). Hypothetically, one can admit the possibility of scanning consciousness, digitizing it and transferring it to another medium (for example, a computer or another person's "formatted" brain). We are talking about technologies for artificial separation of consciousness from the brain; if successful, you will get a substrate-independent mind (SIM) that can function on different devices – from the human brain to the computer. Randal Koene (2013) believes that "SIM can be developed within the lifespan of the majority of humanity that is alive today" (p. 155).

You can also allow the possibility of changing personality by "erasing" information with subsequent "reflashing" ("reprogramming"). The Frankensteins of the future could go even further by finding ways of "exchanging bodies" or "renting bodies", not to mention the prospect of mankind moving into an "electronic (digital) form of life", in which the work of consciousness would not depend on a mortal human body (the brain), but on computer systems; in the latter case, the issue of artificial immortality would fundamentally be solved without demographic consequences (the virtual world could theoretically contain an infinite number of "souls"). According to Kaj Sotala and Harri Valpola (2012), loading consciousness into a computer will be possible through an exocortex; it can also provide the unification of the consciousness of several people. Mike Treder suggests that

In the future we will be able to simulate the personalities of people from the past – whether celebrities, historical figures, or loved ones – and relate directly with them. It is also possible that you might (with their per-

mission, of course) choose to integrate one or more of these identities into your own. You may also someday accept the invitation to become part of a meta-being by subsuming your identity (or maybe a copy of your identity) into theirs. (Treder, 2004, p. 195)

Now such dreams founder on the rocks of harsh reality. Of course, it is impossible to load a person's consciousness (even if it can be digitized) onto an ordinary laptop. It is logical to assume that consciousness will feel most comfortable in a computer system that imitates the brain as closely as possible. But for the modeling of the human brain there will not be enough computing power of any modern supercomputer. Nowadays, several groups of scientists are working on this problem (Blue Brain Project, Human Brain Project, BRAIN Initiative, China Brain Project, Brain/MINDS), however, to create a full-fledged model of the human brain is still very far away. In any case, these projects are not directly related to the tasks of electronic immortality, and they are unlikely to be relevant even in the distant future.

One can admit the possibility of the human consciousness working on "non-brain-like" cybernetic systems, especially taking into account the fact that the brain spends part of its resources on physiological processes that are absent in the "pure" or "electronic" consciousness. Further development of technologies can hypothetically lead to the fact that some "descendants" of Sophia will be installed not with artificial, but with human consciousness. But I strongly doubt that in this case migration of consciousness itself will take place.

Consciousness is still uncharted land. The *psychophysiological problem* formulated by Descartes was supplemented by the *difficult problem of consciousness* (Chalmers, 1995, 2017; Levine, 1983; Nagel, 1974), the meaning of which is to obtain subjective experience in processing external information, the presence of Qualia in a person, and perception of the world "in the first person". There are many neurobiological theories of consciousness (Kouider, 2009), there are quantum theories of consciousness (Fisher, 2015; Penrose, 2002), the theory of integrated information (Tononi, & Koch, 2015; Tononi, Boly, Massimini, & Koch, 2016), etc.

Without going into a discussion of these and other concepts, I will accept that at a phenomenal level, consciousness is an experience in which we are aware (Schneider, & Velmans, 2007, p. 1). Experience is at the core of human being as a person, being actualized through memory, which allows the act of self-identification "I am I". Now imagine that somehow we managed to read all or at least the basic information from the brain of one person and write it to the previously formatted brain of another (or into a completely inhuman "brain"). Suppose further that as a result of this procedure, the identity of the *double* would be completely identical to the identity of the *original*. But after all, nothing will change for the latter, he/she will not become "two" personalities, he/she will not see the world "with four eyes", he/she will not be in two places at the same time, etc. Even if a thousand "copies" of this person are made, he/she will not become "thousand times alive", but will remain one, attached to *his/her* body and its vital functions, on which the "I" is somehow dependent. Therefore, the human "self" is always unique and individual, and an arbitrarily similar "copy" will be a different self. The "hologram" of a personality is not a personality, and even if it is installed in another body or computer system (network), the identity of the person will not be preserved, because identity is to be *the same*, not *alike*.

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Apparently, the information itself is not identical to the "soul". Of great importance is the *medium of information* itself, in this case, the brain and the processes occurring in it. According to Wickliffe Abraham and Anthony Robins (2005), human consciousness has an anatomical base encoded in neuropile networks; it depends on the strength of synaptic connections and, probably, on the epigenetic structure of neurons. In this case, consciousness is a function of brain activity, and cannot exist without a brain. However, even if it is possible someday to print the brain of a particular person on a 3D printer or load the consciousness of one person into the brain of another, I do not see how this will help solve the problem of multiplying the "I".

So, the third ace has not played. It seems to me that no matter how powerful the post-man is, he/she will not succeed to capture the last bastion of the divine – immortality. It is beyond this bastion that the gods dwell. People create them in their own image and likeness, but *from this fact* (known already to Xenophanes) *it does not at all follow that gods do not really exist*. As long as people have no access to either the source of being, or to unraveling the mysteries of the soul, atheism will be no more than not too witty pseudo-religious fiction. And something tells me that the gods will never surrender their last bastion.

### Originality

Based on the methodology of transhumanism, I examined the main options for the posthuman future. Our creations will be able to pass the Turing test in the foreseeable future, become "electronic personalities" and gain political rights, although the question of the possibility of machine consciousness and self-awareness remains open. In the face of robots, humanity creates assistants for itself, evolutionary competition with which it will almost certainly lose with the *initial data*. It is not about the fact that machines will take over the world (although the emergence of a new Lucifer among them cannot be excluded), but about the fact that in many areas of activity they will replace a person, performing the same work more efficiently – faster and at a lower cost. For successful competition with robots, people will have to change, ceasing to be people in the classical sense. And we have already begun to change, becoming cyborgs, and our descendants will have even less of human. Changing the nature of man will require the emergence of a new – posthuman – anthropology.

Based on the achievements of various branches of scientific knowledge, transhumanism intends to put the posthuman in the place of God. Access to immortality is a key point of this project. However, although many miracles of the past have become commonplace in our time, I do not think that scientists will ever be able to perform this miracle too.

### Conclusions

Against the background of scientific discoveries, technical breakthroughs and everyday improvements of the last decades, an anthropological revolution has taken shape, which made it possible to set the task of creating inhumanly intelligent creatures, as well as changing human nature, up to discussing options for artificial immortality. These are not fantasies of eccentrics and dreamers like Nikolai Fedorov, but real projects for which billions of dollars are spent and specialists from various sciences are involved. Something had to happen in the self-awareness of culture, in relation to a person, etc., so that the discourse itself in such a coordinate grid became possible. Ultimately, the language of culture has changed as a consequence of the anthropological fracture noted above.

Neurotechnologies of prosthetics, organ transplantation, installation of various stimulants and implants have become the reality of today. Tomorrow it will be nanochips and nanocomputers capable of modifying the human body and enhancing intelligence. This will mean further cyborgization of people. Yet today, the human body can be subjected not only to external correction, but also to internal transformations, in the future, the possibilities of medicine in its "repair", "renewal" and "tuning" will increase manifold. The history of man ends and the history of the posthuman begins (by analogy with the five races of Hesiod, I call him the man of the *silicon race* (Halapsis, 2016)). We can no longer turn off this path, however, in our power to preserve our human qualities in the posthuman future.

The forgotten topic of the soul again reminded of itself, but from a different perspective – as the topic of consciousness and self-awareness (*a difficult problem of consciousness*, etc.). It became again relevant in connection with the development of computer and cloud technologies, artificial intelligence technologies, etc. If a machine ever becomes a "man", then whether a man could become a "machine"? Potential immortality is too tempting prize not to find those who would be willing to sacrifice their human nature for it.

However, even in the case when such a hypothetical probability turns into reality, it is not necessary to talk about any form of individual immortality or about the continuation of existence in a different physical form. A digital copy of the soul will still remain a copy, and I see no fundamental possibility of isolating a substrate-independent mind from the human body. The maximum that can be achieved on this path is to obtain "doubles" who can continue the *work*, but not the *essence* of the original.

In conclusion, I note another significant trend. In former times, the Church had an almost complete monopoly on the knowledge of the soul. Today, references to religious dogmas are perceived as bad form. Scientists who have become obsessed are striving by all means to retire God, wishing to play the gods themselves. In this sense, immortality is necessary not so much to stop someone's fears or to encourage someone's hopes but to finally resolve the religious issue. However, the gods hold the keys to heaven hard and are unlikely to admit our modified descendants there.

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## БОГИ ТРАНСГУМАНІЗМУ

**Метою** статті є ідентифікація релігійного фактору у вченні трансгуманізму, визначення його ролі в ідеології цієї течії думки і виявлення можливих меж втручання технологій в природу людини. **Теоретичний базис.** Методологічною основою статті є ідеї трансгуманізму. **Наукова новизна.** Роботи зможуть в недалекому майбутньому пройти тест Тюрінга, стати "електронними особистостями" й отримати політичні права, хоча питання про можливість машинної свідомості та самосвідомості залишається відкритим. В особі роботів людство створює собі помічників, еволюційну конкуренцію з якими при вихідних даних воно майже напевно програє. Для успішної конкуренції з роботами людям доведеться змінитися, переставши бути людьми в класичному розумінні. Зміна природи людини потребує появи нової – постлюдської – антропології. **Висновки.** На тлі наукових відкриттів, технічних проривів і побутових удосконалень останніх десятиліть намітився антропологічний переворот, який зумовив можливість ставити завдання створення нелюдськи розумних істот, а також зміни людської природи аж до обговорення варіантів штучного безсмертя. Історія людини закінчується й починається історія постлюдини. Зійти з цього шляху ми вже не можемо, тим не менш, в наших силах зберегти свої людські якості в постлюдському майбутньому. Тема душі знову про себе нагадала, але вже в іншому ракурсі – як тема свідомості та самосвідомості. Вона стала знову актуальною в зв'язку з

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розвитком комп'ютерних і хмарних технологій, технологій штучного інтелекту тощо. Якщо машина коли-небудь стане "людиною", то чи не може і людина стати "машиною"? Втім, навіть у разі, якщо така гіпотетична ймовірність перетвориться в реальність, говорити про будь-яку форму індивідуального безсмертя або про продовження існування в іншій формі не доводиться. Цифрова копія душі все одно залишиться копією, і я не бачу принципових можливостей виділити з тіла людини субстратно-незалежний розум. Саме ж безсмертя необхідно не стільки для купірування чийось страхів або заохочення чийось надій, скільки для остаточного вирішення релігійного питання. Однак боги міцно тримають ключі від небес і навряд чи допустять туди наших модифікованих нащадків.

*Ключові слова:* трансгуманізм; постлюдина; субстратно-незалежний розум; іморталізм; завантаження свідомості; кіборг; постлюдська антропологія; кремнієва раса; свідомість

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## БОГИ ТРАНСГУМАНИЗМА

**Целью** статьи является идентификация религиозного фактора в учении трансгуманизма, определение его роли в идеологии этого течения мысли и выявление возможных пределов вмешательства технологий в природу человека. **Теоретический базис.** Методологической основой статьи являются идеи трансгуманизма. **Научная новизна.** Роботы смогут в обозримом будущем пройти тест Тьюринга, стать "электронными личностями" и получить политические права, хотя вопрос о возможности машинного сознания и самосознания остается открытым. В лице роботов человечество создает себе помощников, эволюционную конкуренцию с которыми при исходных данных оно почти наверняка проиграет. Для успешной конкуренции с роботами людям придется измениться, перестав быть людьми в классическом понимании. Изменение природы человека требует появления новой – постчеловеческой – антропологии. **Выводы.** На фоне научных открытий, технических прорывов и бытовых усовершенствований последних десятилетий наметился антропологический переворот, обусловивший возможность ставить задачи создания нечеловечески разумных существ, а также изменения человеческой природы вплоть до обсуждения вариантов искусственного бессмертия. История человека заканчивается и начинается история постчеловека. Свернуть с этого пути мы уже не можем, тем не менее, в наших силах сохранить свои человеческие качества в постчеловеческом будущем. Тема души снова о себе напомнила, но уже в ином ракурсе – как тема сознания и самосознания. Она стала вновь актуальной в связи с развитием компьютерных и облачных технологий, технологий искусственного интеллекта и т.д. Если машина когда-нибудь станет "человеком", то не может ли и человек стать "машиной"? Впрочем, даже в случае, если такая гипотетическая вероятность превратится в реальность, говорить о какой-либо форме индивидуального бессмертия или о продолжении существования в иной физической форме не приходится. Цифровая копия души все равно останется копией, и я не вижу принципиальных возможностей выделить из тела человека субстратно-независимый разум. Само же бессмертие необходимо не столько для купирования чьих-то страхов или поощрения чьих-то надежд, сколько для окончательного решения религиозного вопроса. Однако боги крепко держат ключи от небес и едва ли допустят туда наших модифицированных потомков.

*Ключевые слова:* трансгуманизм; постчеловек; субстратно-независимый разум; иморталізм; загрузка сознания; кіборг; постчеловеческая антропологія; кремнієва раса; сознание

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**UDC (1091):165.74**A. S. SYNYTSIA<sup>1\*</sup><sup>1\*</sup>Ivan Franko National University of Lviv (Lviv, Ukraine), e-mail andrii.synysia.edu@gmail.com, ORCID 0000-0002-0983-7187**ANTHROPOLOGICAL DIMENSIONS OF PRAGMATISM AND PERSPECTIVES OF SOCIO-HUMANITARIAN REDESCRIPTION OF ANALYTIC METHODOLOGY**

**Purpose.** The paper is aimed at studying the specificity of anthropological problematics in pragmatism from the perspective of its ability to be the source of analytic philosophy evolution in the socio-humanitarian direction. **Theoretical basis** of the research is determined by the works of the representatives of classical pragmatism (C. S. Peirce, W. James, J. Dewey, F. Schiller), neopragmatism (W. V. O. Quine), post-pragmatism (R. Rorty) and analytic pragmatism (R. Brandom). Their works give a clear understanding of the important place of anthropological searches in the theory of pragmatism. **Originality.** On the basis of the analysis of logical, epistemological and metaphysical ideas formulated by representatives of pragmatism, it is proved that pragmatic methodology is anthropocentric. It is established that the ideological and social foundations of pragmatism can be determined as pluralistic ones due to the attention to the human person. It is revealed that theoretical and methodological searches of pragmatism can be effective in the formation of the socio-humanitarian concepts in analytic philosophy through the specification of strategies for the cognition of human existence in such terms as experience or self and the development of practical ways to justify the truth of knowledge. **Conclusions.** Pragmatists criticized impersonal, formal thinking, which cannot be an effective means of cognition. Thinking has a social basis and is entirely personal. Justifying its dependence on the socio-cultural sphere and the internal intentions of the subject, it is possible to develop an effective logical theory that operates symbols not only at the syntactic or semantic level but also takes into account the pragmatic aspect of language. Anthropological problematics is also important in the theory of knowledge, the core of which is the notion of pragmatic belief, which enables truth and religious beliefs, since the foundation of the theory of truth is determined by the principle of humanism, and the truth is interpreted as a value orientation. Knowing the external world, we find in it the similarity with us – that's why the metaphysical foundations of being, according to pragmatism, are personified, and the methodology is defined in anthropomorphic terms. Applying it, the study of human existence is specified in the analysis of psychological and socio-cultural dimensions of such concepts as experience or self. Attempts to comprehend the nature of human existence in pragmatism are empirically grounded. Appealing to science, methodological pluralism, the search for socio-cultural background for thinking and suitable linguistic forms of expression of human experience are the achievements of pragmatism, which are the basis for the socio-humanitarian redescription of analytic methodology.

**Keywords:** anthropology; anthropomorphism; principle of humanism; experience; self; pragmatism; analytic philosophy

**Introduction**

The interaction between the representatives of analytic philosophy and pragmatism assumed special prominence in the first half of the twentieth century. At first, it dealt mainly with problems of mathematical logic (such as the C. S. Peirce's rejection of certain logical provisions from "Principia Mathematica" of B. Russell and A. N. Whitehead), critique of W. James's pragmatic theory of truth from the side of B. Russell and G. E. Moore. Later – in the middle of the twentieth century W. V. O. Quine, D. Davidson synthesized the ideas of both directions in the form of neopragmatism, which opened up the possibility for the formation of ideas of metaphysics and critique of empiricism in analytic philosophy and radically changed its initial principles. Such distinctions existing in the pragmatism as knowledge by acquaintance and knowledge by description, types and tokens, etc. have become the components of analytic

philosophy. R. Rorty developed the foundations of the philosophy for post-pragmatism by adding the ideas of neo-pragmatism with postmodernism. This kind of innovations contributed to the redescription of analytic methodology in the context of socio and anthropological issues of philosophical discourse. However, this process was not fully understood in its origins and theoretical objectives. Therefore, with the growing interest of anthropological problematics in analytic philosophy, it is important to find out how the corresponding pragmatism experience in its classical and contemporary interpretations is useful for further progress in this direction.

This topic has been poorly studied in the scientific literature, although some of its theoretical and methodological aspects have recently been drawn to the attention of some researchers, including C. Misak (2015), who investigated the influence of American thinkers C. Wright, C. S. Peirce, W. James, J. Dewey, and W. V. O. Quine on logical empiricism and related issues; A. Boncompagni (2016), who analyzed the concept of doubt, certainty, common sense, forms of life, actions existing in L. Wittgenstein's philosophy which are not devoid of a pragmatic dimension; F. Bellucci (2017), who clearly demonstrated the importance of C. S. Peirce's pragmatic ideas for the analytic philosophy of language; J. Carroll (2018), who in the process of studying the anthropological premises of W. James's philosophy, grounded the prospects of new interpretations of his ideas through the prism of a number of important concepts in the analytico-philosophical discourse (such as experience), as well as authors of the collection: "Pragmatism and the European Traditions: Encounters with Analytic Philosophy and Phenomenology before the Great Divide" (Baghranian, & Marchetti, 2018), which, in particular, explores the mutual influences, commonalities and distinctions of these three philosophical traditions and their influence on contemporary philosophical thought.

### Purpose

To find out how anthropological searches for supporters of pragmatic methodology have proven to be an effective means for the development of analytic philosophy in the socio-humanitarian sphere.

### Statement of basic materials

In order to achieve this purpose it is important to identify the anthropological specificity in the theory of pragmatism in the fields of logic, epistemology and metaphysics, as well as separately by the experience of the human personality and the person himself and to demonstrate its usefulness for the progress of analytic philosophy.

*The humanistic basis of logic.* The specificity of analytic philosophy is defined by special attention to the logical accuracy in the formulation of thoughts. But what are the basics of logic? The answer to this question is given by pragmatist theorists. In particular, J. Dewey (1920), sharing the opinion that the structure of thinking corresponds to the structure of the status of affairs in reality, naturally emphasizes the empirical character of logic, although it clearly points out that the central concept of logic is judgment – "is not logical at all, but personal and psychological" (p. 133). Reference to the personal components of logical thinking makes logic an effective practical means of understanding reality.

In this connection, F. Schiller even reformed traditional logic, proposing to replace it with a humanistic logic that

...challenges all the earlier logics, and accuses them of a false and inadequate analysis of knowing, due to a false and foolish intellectualism, which has ignored and abstracted from all the characteristic operations of real thinking, and substituted a whole system of fictitious notions and abstractions. (Schiller, 1938, p. 16)

Such logic would not be overly abstract, disconnected from the process of cognition, and would not resemble manipulation of symbols, which has nothing in common with active thinking inherent in a man. On the contrary, humanistic logic emphasizes the interrelationship with psychology and does not seek to substitute truth with formal correctness, since it aims at finding true premises and conclusions, which is not possible only in the process of symbols manipulation.

It is noteworthy that the founder of pragmatism, C. S. Peirce, considered the preconditions of logic not only in a personalistic way but also pointed to its socio-anthropological implications. He wrote: "Logic is rooted in the social principle. To be logical men should not be selfish" (Peirce, 1878, p. 611). Therefore, the way people think is determined by the characteristics of co-existence and communication according to the norms of morality. Therefore, in order to define more clearly the logical foundations of analytic methodology, it is important to pay attention to the socio-cultural determinants of thinking and, in general, the logical specificity in the studying the nature of social being and a person him/herself. Semiotic interpretation of logic suggested by C. S. Peirce would be useful, it is based on the understanding of the sign per se, which is closely related to the interpreter and does not exist by itself. In addition, certain types of signs, such as qualifications, express the subjective experience of a man and serve as a means of finding the semiotic equivalents of social reality, each subject in which, from the point of view of semiotic anthropology, becomes a symbol that defines the context of verbal discourse.

It can be argued that the ideas of C. S. Peirce's semiotics influenced the formation of Karl-Otto Appel's transcendental pragmatics, for which it was important to demonstrate the subject's personality in the process of language signs analyzing. The subjective aspect of language is expressed in the concepts of experience, life world, language, and so on. And the attempt to combine intellectual and moral principles was further developed in the context of the studies of the analytical and philosophical schools in the second half of the XX – beginning the XXI centuries, who developed "human forms" of realism, in particular, the history of ideas (A. C. MacIntyre), the narrative philosophy of history (A. Danto, F. Ankersmith) and internal realism (N. Goodman, H. Putnam).

*Anthropological aspects in the theory of cognition.* In the context of the pragmatic theory of knowledge anthropological problematics is equally important than in logic. Therefore, it is natural that according to C. S. Peirce the core of knowledge is the concept of pragmatic faith – the defining basis for action. He specified his intentions as follows: "A belief which will not be acted on ceases to be a belief" (Peirce, 1966, p. 217). It makes actions systematic and conscious. The state of faith is the opposite of the mental state of doubt, which a person seeks to get rid of as quickly as possible, because it hinders movements, generates anxiety and discontent. Faith, on

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the contrary, brings peace and satisfaction. The process of finding it is expedient to interpret as a kind of research, which ceases as soon as the state of faith is reached. In connection with such a cognitive interpretation of epistemology, D. Snitko (2017) notes that: "The will to faith arises as the will to truth" (p. 117). The fact is that, when cognizing unknown things, they seek to overcome doubt and reach a state of faith (belief). And even though the scientific method will be most convincing to reach this state, other methods (stubbornness, authority or a priori), as one might conclude, will also be appropriate in the uncertainty conditions. All these methods only show that the process of cognizing is finding similarities with us. We could hardly have known the world if there weren't anything similar to the human mind in it, which determines our inherent anthropomorphic metaphysics. Therefore, it is human to describe the laws of nature with anthropomorphic terms. And the more these terms are anthropomorphic, the truer they are.

Human cognition is so anthropocentric that it even gave W. James (1911) the reason to define philosophy as "*man thinking*, thinking about generalities rather than about particulars" (p. 15). In other words, to understand the complex of knowledge acquired by a person of the objective world as a part of expressing his internal cognitive intentions. Like F. Schiller, cognition always stands for personal aspirations, and the truth is a humanistic value. Moreover, seeing in logic the result of human needs as a means of knowing the truth, which in its axiological basis corresponds to ethics and aesthetics, F. Schiller affirmed that:

Pragmatism will seem a special application of Humanism to the theory of knowledge. But Humanism will seem more universal. It will seem to be possessed of a method which is applicable universally to ethics, to aesthetics, to metaphysics, to theology, to every concern of man, as well as to the theory of knowledge. (Schiller, 1907, p. 16)

Of course, understanding the intentions of pragmatism as epistemological ones is F. Schiller's own interpretation. As it was shown by the creative searches of J. Dewey in the field of educational philosophy, W. V. O. Quine in ontology, R. Rorty in social and political philosophy, the methodology of pragmatism is more universal. After all, the analysis itself as a method of cognition is essentially pragmatic, since it is based on the structuring the personal experience of subjects, determined by the presence of faith.

That is why it is no coincidence that from the standpoint of pragmatism, faith as a necessary component of the human personality can itself include its own confirmation. It has a psychological nature, and in general, it is human nature to show a will to faith, creating our own picture of the world. This idea was further developed by the analytic pragmatist R. Brandom, convincing us that our ideas about the world depend on the way we see. In other words, "knowledge-how" depends on "knowledge-that" (Brandom, 2011, p. 47). Each time, asking new intentions, according to which gaining knowledge about the world is simply impossible. There are certain theoretical bounds to the practical conclusions that can be deduced from our beliefs. For this, it is important to study not formal languages, but natural language – moreover, the context of its application should be determined from the point of view of culture, social causation, and its dynamic pragmatic, and not static, the semantic dimension should be taken into

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account. In such circumstances, language is a normative formation and socio-cultural practice, and the truth of knowledge is grounded on the *principle of humanism*, according to which the definable truths are created by a man.

However, it is important to understand that, despite subjectivism, the common biological basis of psychological processes becomes the key to building approximately similar foundations of sociocultural phenomena and understanding in communication. It is this moment, which had flashed in the W. V. O. Quine's theory of uncertainty of translation, become important in the analytic philosophy of mind. Indeed, paying attention only to the semantic features of linguistic meanings, it is difficult to find the criteria for their unambiguous interpretation and correctly understand what exactly is the determining stimulus to designate a specific object with an appropriate word, as in the case of the term "gavagai" (Quine, 1960, p. 29). With the naming of abstractions, the situation seems even more complicated. Limiting ourselves solely with the study of linguistic meanings following W. V. O. Quine, we can conclude that understanding is impossible not only between speakers of different languages but also within the same linguistic community because the meanings that communicators put into the same words can vary significantly. In pragmatism, on the contrary, the possibility of finding criteria for understanding between people is emphasized. The basis for this is the common psychophysiological basis of the human personality (self).

*Anthropomorphic foundations of metaphysics.* "The pragmatic method, – as W. James (2014) understands it, – is primarily a method of settling metaphysical disputes that otherwise might be interminable" (p. 21). Pragmatizing the metaphysical problem, the scientist makes the abstract theory more flexible and open to criticism. Interpreting the truth as good for the subject of a certain belief system, a question suggests itself about the nature of metaphysical knowledge. It is answered by C. S. Pierce, who builds scientific metaphysics on an empirical basis. His metaphysics is personified and, as a consequence, the theoretical basis of the methodology of pragmatism is to some extent anthropomorphic. This is evidenced by the presence of some research hypotheses each time as a result of a person's intuitive sense in the correctness of truth formed in the process of evolution. A man has a set of ideas that objectively reflect reality and enable him to understand the nature of reality. C. S. Pierce (1934a) notes: "Certain uniformities, that is to say, certain general ideas of action, prevail throughout the universe, and the reasoning mind is [it]self a product of this universe. These same laws are thus, by logical necessity, incorporated in his own being" (p. 421). However, this does not mean that C. S. Pierce focuses exclusively on biological aspects of thinking and neglects social ones, in the context of which truth is interpreted as a product of collective cognition on the basis of the scientific method.

W. V. O. Quine returns to the topic of metaphysics with a new force, transferring it from pragmatism to the sphere of analytic philosophy. Applying a pragmatic methodology, he considered it quite justifiable to analyze not only empirical but also metaphysical knowledge. Especially if they are important for understanding the essential core of the scientific theory, set of propositions of which cannot be the result of fixing empirical experience (Quine, 1951). The questions of truth and existence go beyond the logic of language; any attempts to define universals or explore abstract objects of science, the nature of causality, the correlation of possibility and necessity are ineffective if one focuses only on the study of empirical facts. As a result of comprehending the specificity of these questions in analytic philosophy, a metaphysical turn took place, which made it possible to apply the analytic methodology in the field of anthropology, whose questions are as ambiguous and complex as those of metaphysics (Synytsia, 2017, p. 117).

*The theory of experience.* By means of analytic methodology, one concretized the cognitive strategies and conceptual foundations of the research. W. James and J. Dewey did similarly, who, in order to understand the nature of human beings, built a theory of pragmatism on the basis of the analysis of experience as dynamic one in essence. The first of them thinks that anthropological ideas, first of all, have the psychological background, the second – socio-cultural one. W. James (1911) is convinced that knowledge is gained empirically: "the tendency known in philosophy as empiricism, becomes confirmed" (p. 98). Therefore, the most reliable knowledge of the world, which most deeply characterizes its nature, can only be found in sensory experience (radical empiricism). By analyzing the senses (percepts) that mold the experience, a person is able to understand more deeply the essence of one's self and comprehend the nature of those concepts that form the conceptual framework of consciousness (we are talking about the concept of space, time, reason, substance, etc.). It is a convenient tool for the discursive cognition of the surrounding reality since concepts as such define the foundations of practical activity on a daily basis and form a system of values – the life guidelines of the individual. Due to their pluralism, social changes are possible in our world.

In J. Dewey's theory of pragmatism, experience determines the whole essence of human life. It is based on two inseparable principles – continuity and interaction. According to the first of them, "every experience both takes up something from those which have gone before and modifies in some way the quality of those which come after" (Dewey, 2015, p. 35). In other words, the new information does not become autonomous but interconnects with the existing information. According to the second principle, "experience is truly experience only when objective conditions are subordinated to what goes on within the individuals having the experience" (Dewey, 2015, p. 41). As a result of the interaction between the subject and the object, the boundaries between them become conditional. As consequence, the experience begins to be dependent on the situation, and its interpretation – on the aspirations and intentions of the subject, who uses thinking as a practical tool (hence and instrumentalism) to transform the world and construct his/her own personality. Since, according to the logic of J. Dewey, the activity of the subject is most clearly manifested in the process of social relations, so the concept of culture plays an important role in its constitution. L. Goldman (2012) even remarks: «Towards the end of his long life, John Dewey dropped the philosophical language of "experience" in favor of the anthropological language of "culture"» (p. 1). Culture becomes the ontological background that determines the conditions of learning and the boundaries of personal knowledge.

However, the concept of experience as a theoretical construct in itself is not an effective means for systematizing the results of cognition, since it is difficult to determine what epistemological properties it possesses (if it has at all) and whether they are exceptionally unique. Therefore, it is important for W. James and J. Dewey to associate the predicate of truth with experience rather than with language. In this regard, R. Rorty (1998) wrote: "Dewey's and James's attempts to give a "more concrete", more holistic and less dualism-ridden account of experience would have been unnecessary if they had not tried to make "true" a predicate of experiences and had instead let it be a predicate of sentences" (p. 298). Although, it is the analysis of linguistic expressions that can bring us closer to a correct understanding of the information recorded in the experience. That's why R. Rorty, *putting pragmatism into better shape* attempts to replace the concept of experience with the concept of language, which is the means of its expression. In this case, personal experience can be transmitted and analyzed intersubjectively, and others will serve as the basis for some beliefs, expressed by linguistic means.

*Human interpretation.* Of course, the analysis of human experience does not replace the philosophical analysis of a human, the nature of which the representatives of pragmatism interpreted something similar. So C. S. Peirce understands a human as a social animal, who in the upbringing acquires the ability to harmonize his/her behavior in accordance with the rules of morality. The main motivators for his/her actions are moral-volitional efforts and faith, which seeks to establish a habit that a person will adhere to in the future. "A man is a bundle of habits" (Peirce, 1934b, p. 151), – summed up C. S. Peirce. These habits are formed throughout the lifetime and permanently affect our behavior. Although they can be considered a little more broadly – in the ontological aspect – as certain regularities (regularities in actions, functioning, changes), are inherent not only to us but also to all natural things, over which a person rises through thinking. In addition, as W. James (1890) argued, the importance of habits in society is difficult to overestimate, because they are "its more precious conservative agent" (p. 121). It is the habits that keep people from changing their daily routine or established lifestyle, which is more likely to do harm than good. However, by making the effort, the habit can be changed, because, as J. Dewey (2015) points out, it is a dynamic entity that is constantly evolving, albeit it is imperceptible (p. 35). This is a process of acquiring new habits and a significant transformation (or even elimination) of previous ones, which makes this process an important element of cognitive activity (learning).

However, in order to understand the nature of a man, it is important not only to analyze the preconditions of his social behavior but also to comprehensively explore the psychological foundations of self. This is exactly what James (1890) did, convinced that the self consists of a constituent (material, social, spiritual and pure selves), feelings and emotions they arouse, as well as the actions to which they prompt (Self-seeking and Self-preservation) (p. 292). The material Self is defined by the objects that construct our everyday world. The social Self is the recognition of us by other members in the society and their individual attitudes for us (approving or condemning), which leads to its multiplicity. The spiritual Self is the set of states in consciousness, cognitive abilities, and properties forming the inner world of a person. Without them, only the pure Ego is left – the basis of cognition and temporal unity of a personality, which, however, is not a substance, and therefore cannot be empirically investigated. Moreover, since the flow of sensations is permanent, the self changes every time in its sensory dimensions. But the fundamentals of the human personality formed historically in a particular sociocultural environment, cannot be instantly or radically changed without changing the external and internal (in particular, cognitive) conditions that determine its behavior.

In general, as J. Carroll (2018) argues, in many respects, W. James's reasoning largely follows the concept of the anthropology of the 18th century. Of course, supplementing them with conclusions consistent with scientific and cultural theories of that time. Consideration of the process of cognition as a continual subject-object structure, interest in the concept of experience, moderate skepticism are characteristic of epistemological concepts in analytic philosophy. Therefore, they could well be applied and significantly supplemented in the process of anthropological research in the future, for which from the standpoint of pragmatism the process of socio-humanitarian redescription of the analytic methodology is important.

### **Originality**

A systematic study of anthropological problematics in pragmatism is proposed and its effectiveness for the redescription of the ideas in analytic philosophy in the socio-humanitarian

sphere is justified. It is proved that only understanding of the person as the goals and basis of philosophical cognition can become an effective pragmatic means of the relevant transformation of analytic methodology.

### Conclusions

So, as representatives of pragmatism have demonstrated, any theoretical and methodological search is personalized, based on the principles of pluralism and practical usefulness, and focused on overcoming skepticism. The personal factor determines foundations of logic, epistemology, and metaphysics. Knowledge cannot be impersonal, as it is a response to the cognitive needs of the subject. Their meaning is defined by our intentions, needs and prior experience. The principles of functioning in our thinking are consistent with the patterns of social existence. Therefore, cognitive truths become values that serve as guidelines in the world. Since the existence of each person is unique, it is precisely the pluralistic approach to studying his spiritual world that allows us to conduct a well-considered analysis. The problem of language plays an important role in this analysis. Terms like experience, self or mental record individual characteristics of human beings that require clear semantic-pragmatic forms of expression. Human research according to the methodology of pragmatism is grounded on a number of empirical and theoretical results in psychology, biology, cognitive science, sociology, cultural studies, etc. It is the achievements of these sciences that form the primary foundation of anthropological research in analytic philosophy. The experience of pragmatism demonstrates that the determining basis of sociohumanitarian redescription of the analytic methodology is determined by the need to revise the logico-epistemological concepts of analytic thinkers and the requirement to rethink depersonalized relativistic ideas that form the basis of analytic metaphysics. This contributes to the formation of the semantic-pragmatic basis for anthropology as an independent line of analytico-philosophical research, through which the foundations of human's spiritual being are reconstructed.

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## АНТРОПОЛОГІЧНІ ВИМІРИ ПРАГМАТИЗМУ І ПЕРСПЕКТИВИ СОЦІОГУМАНІТАРНОЇ РЕДЕСКРИПЦІЇ АНАЛІТИЧНОЇ МЕТОДОЛОГІЇ

**Мета.** Дослідити специфіку антропологічної проблематики в прагматизмі з огляду на її можливості бути джерелом поступу аналітичної філософії в соціогуманітарній площині. **Теоретичний базис** дослідження визначен працями представників класичного прагматизму (Ч. С. Пірса, В. Джеймса, Дж. Дьюї, Ф. Шіллера), неопрагматизму (В. В. О. Куайна), постпрагматизму (Р. Рорті) й аналітичного прагматизму (Р. Брендона). Саме їхній творчий доробок дає чітке уявлення про вагоме місце антропологічних пошуків у теорії прагматизму. **Наукова новизна.** Доведено, що антропоцентричні ідеї прагматичної методології доцільно аналізувати в єдності її логічних, епістемологічних і метафізичних начал. Встановлено, що саме завдяки інтересу до людської особистості світоглядно-соціальні основи теорії прагматизму можна визначити як плюралістичні. Виявлено, що, конкретизуючи стратегії пізнання людського буття в термінах на кшталт досвіду чи самості, й розвиваючи практичні способи обґрунтування істинності знань, теоретико-методологічні пошуки прагматизму можуть бути ефективними у процесі формування соціогуманітарних концепцій аналітичної філософії. **Висновки.** Теорія прагматизму критично ставиться до знеособленого, формального мислення, яке не може бути дієвим засобом пізнання. Мислення має соціальне підґрунтя і є наскрізь особистісним. Обґрунтовуючи його залежність від соціокультурного середовища й внутрішніх інтенцій суб'єкта, логічна теорія не просто оперуватиме символами на синтаксичному чи семантичному рівні, а й враховуватиме прагматичний аспект мови. Особливої ваги набуває антропологічна проблематика і в теорії пізнання, осердям якої є поняття прагматичної віри, що уможливорює істинність і релігійних переконань, адже підґрунтя теорії істини детерміноване принципом гуманізму, а істина витлумачена як ціннісний орієнтир. Оскільки пізнання зовнішнього світу – це віднайдення схожості з нами, то й метафізичні основи буття, згідно з прагматизмом, персоніфіковані, а методологія – визначена в антропоморфних термінах. Застосовуючи її, дослідження людського буття конкретизоване у процесі аналізу психологічних і соціокультурних вимірів концептів досвіду й самості. Спроби осягнути природу людського буття в прагматизмі емпірично обґрунтовані. Апелювання до науки, плюралізм методології, пошук соціокультурних

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передумов мислення й відповідних мовних форм вираження людського досвіду є тим здобутком прагматизму, який виступає підґрунтям соціогуманітарної редескрипції аналітичної методології.

*Ключові слова:* антропологія; антропоморфізм; принцип гуманізму; досвід; самість; прагматизм; аналітична філософія

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## АНТРОПОЛОГИЧЕСКИЕ ИЗМЕРЕНИЯ ПРАГМАТИЗМА И ПЕРСПЕКТИВЫ СОЦИОГУМАНИТАРНОЙ РЕДЕСКРИПЦИИ АНАЛИТИЧЕСКОЙ МЕТОДОЛОГИИ

**Цель.** Исследовать специфику антропологической проблематики в прагматизме, учитывая ее возможности быть источником развития аналитической философии в социогуманитарной плоскости. **Теоретический базис** исследования определен трудами представителей классического прагматизма (Ч. С. Пирса, В. Джеймса, Дж. Дьюи, Ф. Шиллера), неопрагматизма (В. В. О. Куайна), постпрагматизма (Р. Рорти) и аналитического прагматизма (Р. Брендона). Именно их творчество дает представление о весомом месте антропологических поисков в теории прагматизма. **Научная новизна.** На основании анализа логических, эпистемологических и метафизических идей, сформулированных представителями прагматизма, доказано, что применяемая ими методология является антропоцентрической. Установлено, что именно благодаря интересу к человеческой личности мировоззренчески-социальные основы теории прагматизма можно определить как плюралистические. Выявлено, что конкретизируя стратегии познания человеческого бытия, к примеру, в терминах опыта или самости, и развивая практические способы обоснования истинности знаний, теоретико-методологические поиски прагматизма могут быть эффективными в процессе формирования социогуманитарных концепций аналитической философии. **Выводы.** Теория прагматизма критически относится к обезличенному, формальному мышлению, которое не может быть действенным средством познания. Мышление имеет социальную подоплеку, оно насквозь личностное. Обосновывая его зависимость от социокультурной среды и внутренних интенций субъекта, логическая теория будет не только оперировать символами на синтаксическом или семантическом уровне, но и учитывать прагматический аспект языка. Особое значение приобретает антропологическая проблематика и в теории познания, ядром которой является понятие прагматической веры, что делает возможным истинными и религиозные убеждения, ведь основания теории истины детерминированно принципом гуманизма, а истина проинтерпретированна как ценностный ориентир. Поскольку познание внешнего мира – это нахождение сходства с нами, то и метафизические основания бытия, согласно прагматизму, персонифицированные, а методология – определена в антропоморфных терминах. Применяя ее, исследования человеческого бытия конкретизировано в процессе анализа психологических и социокультурных измерений концептов опыта или самости. Попытки понять природу человеческого бытия в прагматизме эмпирически обоснованы. Аппелирование к науке, плюрализм методологии, поиск социокультурных предпосылок мышления и соответствующих языковых форм выражения человеческого опыта является тем достижением прагматизма, которое выступает основой социогуманитарной редескрипции аналитической методологии.

*Ключевые слова:* антропологія; антропоморфізм; принцип гуманізму; опыт; самость; прагматизм; аналитическая философия

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O. V. MARCHENKO<sup>1\*</sup>, P. V. KRETOV<sup>2\*</sup><sup>1\*</sup>Bogdan Khmelnytsky National University of Cherkasy (Cherkasy, Ukraine), e-mail marchenko\_ov@ukr.net, ORCID 0000-0003-2553-6744<sup>2\*</sup>Bogdan Khmelnytsky National University of Cherkasy (Cherkasy, Ukraine), e-mail ataraksia@ukr.net, ORCID 0000-0003-2593-3731**PHILOSOPHY OF INFORMATION AND TRANSHUMANISM:  
EXPLICATIONS OF PHILOSOPHICAL ANTHROPOLOGY**

**Purpose.** The research is aimed at finding out the grounds, forms and essence of the correlation between the projects of information philosophy and transhumanism from the point of view of the problematics of philosophical anthropology. Attention is focused on the status of the knowing subject and the transformations of the forms of its activity within the specified correlation. **Theoretical basis.** Insufficient thinking on the issue of the functioning of traditional cognitive models, in particular Kant's transcendental questioning, which formed the basis of modern rationality and classical science, in the new sociocultural reality led the authors to problematize the forms and essence of interaction and operating with knowledge and communication in the information sphere of human existence and communication. A comparative consideration of the worldviews in the information philosophy and transhumanism projects, made on the basis of a study of current scientific literature, provided an opportunity to assume the probability of implicit elimination of the problems of philosophical anthropology from the horizon of meanings of modern science through the blurring of essentially anthropological analytics. **Originality.** The article proves the ambivalent nature of the correlation between the projects of philosophy and transhumanism information that are externally close on the subject and problematics, and for the first time in the domestic literature, they have been compared. The content of the powerful potential of information philosophy for the development of philosophical anthropology approaches to the phenomena of the human world determined by the technological nature of civilization and the powerful sociocultural issues of modernity have been clarified. The threats of the dehumanization of the problem field in the modern science and spheres of applied digital technologies associated with transhumanism, interpreted as an ideology, are underlined. **Conclusions.** The analysis of theoretical positions relevant for the philosophy of information and transhumanism resulted in a number of conclusions, central among which is the statement of the "blurring" situation, the hidden elimination in the content of problematics of philosophical anthropology and its humanistic pathos within the limits of modern forms of correlation and existence in the scientific discourse of the philosophemes and ideologemes in the information philosophy and transhumanism. Epistemological phenomena of "cognitive closure" and a man as a "blind spot" in the thinking on the science and technology development, primarily communication, indicate the relevance of a full comprehensive consideration of the problems of philosophical anthropology in projects of the information philosophy and transhumanism.

**Keywords:** information philosophy; transhumanism; philosophical anthropology; discourse; speech; infosphere; L. Floridi; "cognitive closure"; "blind spot"

**Introduction**

The current state in the formation of both a holistic scientific picture of the world, and worldview, ideological and axiological aspects in the social consciousness is directly correlated with the emergence of information space in the digital communication and the digital environment itself of a modern man. If we consider as a square one the position that after 2015 in the economic and social segment of civilization there is already only "big data" ("Gartner's 2015 Hype Cycle for Emerging Technologies Identifies the Computing Innovations That Organizations Should Monitor", 2015), which shows the exponential growth of information content, and take into account that such arrays can only be processed using computer technology, then the question concerning the nature of reality, and above all social, ceases to be rhetorical

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one. Let us recall a relatively recent, absolutely serious academic debate about the concept of reality as a computer simulation of N. Bostrom (Bostrom, 2003; Swazo, 2015). This state of affairs necessitates the problematization of the question about the forms of interaction between the projects of philosophy of information (FI) and trans (post) humanism and its theoretical and practical implications in the field of philosophical anthropology. The above determines the relevance of the research.

*The originality of the study* is substantiated by the analysis of current scientific literature and recent publications related to the research topic. Studies of such domestic and foreign researchers as A. Loi, M. Ozhevan, V. Vashkevich, O. Dobrodum, L. Floridi, J. Moor, T. Bynum, R. Kapurro, A. Sloman, L. Burkholder, F. Dreifus, P. Tahard, J. McCarthy, P. Kheiiies, H. Saimon, H. Moravek, M. Hros, V. Gukhman, G. Saldanha, P. Brey, C. Peterson, F. Vidal, N. Rescher, V. Honcharenko, and others were relevant to our exploration. In particular, the initiation of A. Sloman (1978) discussions concerning the philosophical consequences in the expansion of artificial intelligence (AI) and the hypothetical presentation of the universal paradigm of AI philosophy; the position of J. Moor and T. Bynum (2002) is more thoughtful and less optimistic and their postulation of cyber philosophy as a result of the institutionalized computerization of Western civilization and the social and philosophical implications of this process; the justification of the "computer turn" in the scientific picture of the world and the forms of conceptualization of reality in the daily and public conscience by powerful socio-cultural dynamics related to information and communication technologies have determined the relevance of addressing to manifested problematics. Studies by J. McCarthy (1996) of the boundaries in the interinfluence and interaction of human intelligence, common sense and artificial intelligence, explorations of H. Simon's (1997), devoted to the simulation of philosophical problems of intelligence and epistemology, L. Burkholder (1992), focused on the methodological and substantive aspects in "computational turn" and the resulting contemporary concept of L. Florida's philosophy of information in the context of the challenges of today associated with the exponential enhancement of sociocultural dynamics of change in the technobiocommunicative environment (Umwelt, Y. fon Ikskiul, T. Sebeok) of human life and the philosophical phenomenon of transhumanism, determine the importance of focusing attention on a particular topic. Consideration of the correlation between these phenomena is relevant, first of all, because transhumanism now claims to play the role of deus ex mashina in resolving the collisions of the human and the technogenic, and therefore, given the multiplicity of its versions, may claim the status of a practical invariant of philosophical anthropology.

### Purpose

In view of the above considerations, the purpose of exploration is to solve the problem of outlining the forms of the thorough correlation between theoretical projects of the philosophy of information and transhumanism and the philosophical and anthropological meanings produced by them, as well as elucidating the practical and philosophical content of this correlation. The objectives of the study are to consider the following issues: a) the nature of formal modes of interaction between the human and the digital information environment; b) the status of human consciousness and personality in the context of such interaction; c) transformation of cognitive activity and human communication within such interaction.

### Statement of basic materials

One of the founders of a rather amorphous trend in modern humanitaristics, philosophy of information, the Italian philosopher L. Floridi indirectly compares the phenomenon of information and consciousness:

The life cycle of information usually involves the following stages: emergence (identification, design, authoring, etc.) networking, distribution, access, deletion, etc.), processing (collection, verification, merger, organization, indexing, classification, filtering, updating, sorting, storage, etc.) and use (monitoring, modeling, analysis, explanation, planning, forecasting, decision-making, training, learning, playing, etc.). (Floridi, 2014, p. 5)

That is why information technologies, in his view, are the main forces that reconstruct reality, and therefore information assets become integral conditions "to support and further develop welfare, personal well-being and overall prosperity" (Floridi, 2014, p. 4). This, in turn, demonstrates that social communication based on information and communication platforms, into which the usual social networks and digitized business are transformed, and they are markers of humanity's entry into the stage of hyperhistory. The term "hyperhistory" can be applied to those types of information societies for which information and computer technologies are necessary for the productive functioning of a social structure as a system.

In the context of our theme and the formation of anthropocene philosophy, the questions concerning the directions and forms in the transformation of philosophy within the information space of the "digital" civilization, the hypothetical "flowering of the withered tree in philosophy" (Sloterdijk, 2002, p. 18; Kretov, & Kretova, 2017) appears to be important. While postulating the impossibility of abandoning philosophy, pointing to its "reengineering" (Floridi, 2012), L. Floridi does not at the same time detail its forms. Methodological crisis of philosophy, ascertaining of which have become commonplace since the time of M. Fuko and R. Rorty, in the last third of the twentieth century and at the beginning of the XXI century, is imposed on a conceptual crisis, expressed in the insufficiency, first of all, of the linguistic wording, fixation and methods of transmitting meaning and information in general, showing divide, a certain fundamental incongruence of traditional philosophy and digital technologies. L. Floridi (2017) argues that, so far, "philosophy speaks for itself in its own jargon" (p. 8). It cannot leave the language space of metaphysical (in Pythagorean-Platonic-Fregean, formal-logical sense of linguistic units) speculation and therefore "... philosophical discourse remains meaningless and completely oblivious, giving silence" (Floridi, 2017, p. 8).

Information as a multivalued concept is defined by cultural transformations and the semantics of reality, so FI is trying to change the order of the "philosophical scenario" by "including the new fields of philosophical research that are not yet recognized, identified, and have not yet found their place in the traditional philosophical program" (Floridi, 2002, p. 140).

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On the other hand, FI, in whatever version we interpret it – whether as a "computer revolution" in philosophy (A. Sloman) or as a "computational turn" in natural science and philosophy (L. Burkholder), or as a fundamental categorical approach that explains information as an ontological basis for thinking and consciousness in general (L. Floridi), has quite understandable limitations, determined by its computational nature. The very method of question formulation and the format of receiving the answer are fundamentally different from, for example, Kant's transcendental questioning, since it is not, in fact, anthropologized, since between a person and reality and his/her thinking in consciousness arise additional mediating links – this is a program, an array of information, an algorithm, the symbolic nature of programming languages, etc. First of all, in this context, we should recall the specifics of interactivity within the information society, which is provided by the latest digital media. We are talking about the fact that instead of traditional channels of information, that is, a linear model of its transmission from the addressant to the addressee, there is a kind of place for information, it is reflected in terms of "cyberspace", "infosphere", "virtual worlds and virtual environments". This form of interactivity implies that users are left with not only a choice between "on" or "off" but also beyond their choice of "what, when and how" (Brey, & Søraker, 2009, p. 43). That is, the recipient of information, the cognitive agent, that cognizes the subject, human consciousness that generates the meanings are installed as an element of the periphery in a rigid frame structure of values. We emphasize the implicit loss of choice as eliminating the recognition of the preference for anthropic identity by default, in the perspective the loss of human personality and identity itself, which, in our view, attests not only to the technogenic nature of human concepts of transhumanism, but also to their reliance on the FI.

It is understandable that such a situation is also complicated by the specific rigidity, inflexibility of the basic epistemological model of constructing information in a digital environment and its reception by a person, say, from the Internet. Modern researchers P. Tahard (the author of the term "epistemology of the Internet", 2001) and E. Holdman point to the problems of reliability and relevance of information on the Internet. Kh. Dreifus and L. Floridi, outlining the implications of digital information for human cognition, emphasize its ambivalence for the human world, above all for the conception of human identity, as well as the established order of things in the creation, fixation and transformation of the world picture. The rapid development of information technology, including neural networks and quantum computing, suggests that information now only conditionally related to its subject matter, themes, and referents, may completely lose this connection. Thus, the emergence of the aforementioned software, which can simulate arbitrary audio and video content (deepfake), will practically deprive a person of the ability to verify the information by comparing it with reality, not even generally empirical, but only the reality of existing "here-now-so" knowledge. Obviously, that the development of this state of affairs calls into question the very criteria of forming a holistic picture of the world, and the actual autonomy of human thinking, modeling the information matrix as a closed system for humans, and the potential of critical thinking can be reduced to a simple skeptical attitude.

However, Internet hypertext, hypertext literature are arising now, and the emergence and development of non-hierarchical forms of mass collaboration among people (wiki-based online communities, the blogosphere) suggest that manipulative approach to producing information in the digital space is not a single option.

There is a general recognition in the specialized literature that "not all philosophical problems are amenable to computational modeling" (Brey, & Søraker, 2009, p. 6). But taking into account

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the modern philosophical concept of strong artificial intelligence by J. Sorl, it is necessary to problematise the correlation between the hypothetical conception of such intelligence and the issues fundamental to philosophical anthropology, above all the emergence of a project of the cybernetic dimension for the human world, that is, the phenomenon of transhumanism. Contemporary transhumanism, despite its diversity, generally postulates the concept of a transhuman, which in turn must become a posthuman. The works of E. Dreksler, H. Moravek, A. Sandberh, R. Khanson, N. Bostrom and D. Pirsas proceed from the postulation of fundamental human incompetence both somatic and cognitive under the conditions of futuristic shock (E. Toffler). The classical program of extropy, for example, (M. Mor, T. Morrow), in the framework of transhumanism, is practically a project of new ethics and is inextricably linked with FI and social philosophy.

And although modern transhumanism in most of its versions tries to affirm a positive axiological program, which provides a favorable prognosis for the human future in the post-industrial digital world in terms of performed technological singularity and the emergence of transhuman and posthuman, the prospects of transferring human consciousness to a digital medium and so on, yet the question of the nature of transhumanism as an inherent trend in futurology, rather than a kind of technological cult or even technocratic civic religion, does not seem to be closed. In our opinion, the main vulnerability of transhumanism as a socio-philosophical paradigm is the elimination of the subject's problem and its physicality. By reducing the cognitive agent to the level of digital objects, transhumanism implicitly suggests a person's inevitable renunciation of his own nature. In this regard, the almost complete anthology of scientific texts on transhumanism (More, & Vita-More, 2013), even the breadth of its coverage of anthropological issues, reflected in the content, makes one wonder about the essence of the new synthesis that lies at the heart of the draft of transhumanism.

For example, in this collection of essays, there are sections devoted to the problems of human identity that practically bring bioethics beyond death (Obri de Hrei) or interpret a person's personal identity as a certain marker, information that can be formalized and functions as a digital document (J. Hughes). It is significant that the last, ninth, section of the book is dedicated to reflecting the ambivalence of the program of transhumanism as ideology. Authors (R. Kurtsveil, M. Mor, D. Brin, N. Bostrom, etc.) practically proceed from the collision of transhumanism and nature, describing the transition to nature of version 2.0, transformed, reworked as an inevitable consequence of civilizational development. It is not even the obvious consequences for the human picture of the world of the person's value orientations, his motivational sphere, worldviews that will cause the adoption of this state of things, but the fact that the lack of understanding from the point of view of philosophical anthropology is a "delayed death" of the fundamental civilizational instruction on the anthropological nature of civilization and culture.

Therefore, it is practically possible to speak about the threat of another person's removal for the brackets of scientific and civilization processes, only this person will no longer be everywhere implicitly present and an almost omnipotent observer like the observer in Newton's classical physics. If the entire 20<sup>th</sup> century with the formation of non-classical with the development of the non-classical and the emergence of post-non-classical science was dominated by the accentuation of the anthropic principle (in the ontological dimension – in its strongest version), then the 21<sup>st</sup> century can eliminate a person by interpreting him as an element of the periphery of the computer world. Therefore, a certain skepticism and waiting strategy for contemporary

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philosophical thought concerning transhumanism and technologies of the sixth innovation wave raised by it on a shield and expectation in hopes for a "universal rule of mass resistance to new-wave technologies" (Ozhevan, 2014) may not be sufficient as an adequate digital response for the challenges of a new digital future for humans. It seems to us that we need more stringent accentuation of to determine the problems of the anthropogenic in the culture and sphere of the cognitive. After all, it is obvious that, for example, the post-truth phenomenon is now being actively investigated in and, finally, the epistemological dimensions is deeply related to the picture of the world of transhumanism, in which a man loses the prerogative in generation of meaning.

Let us consider, in the light of the foregoing, the problem of cognition, which together with communication is one of the relevant aspects of human consciousness in the digital age. AI theory began with the realization that the processes of operating physical systems of symbols are similar in the minds of humans and computers, on which the computational or computer, the theory of consciousness is based. A well-known supporter of a similar point of view in philosophy of consciousness was J. Fodor with his modular model of consciousness. On the other hand, with his thought experiment "Chinese Room", J. Sorn emphasized the fundamental impossibility of machine thinking to operate not with the meanings of symbolic systems and individual symbols, but with the meanings generated by the information array outside the symbols themselves. Extremely schematizing, the human brain and consciousness operate like an analog computer, processing their content instantly as distributed and structurally, and according to the principle of an analog signal – by Gaussian, while the computer works with discrete packets of information in accordance with an algorithm. In addition, a general interpretation of K. Gödel's well-known theorem on the incompleteness of formal systems indicates the impossibility of achieving "a perfectly accurate (complete and consistent) scientific explanation of being based on mathematical discourse. In this regard, mathematics and natural science based on it, acquires the humanitarian status in addition to "exact" one" (Gukhman, 2018, p. 179). This is because the modern philosophy of information seeks to substantiate the possibility for artificial intelligence to circumvent the boundaries of formalizing knowledge, and finally explain to it the possibility of working with human meanings. But do not forget that at the same time it can mean the replacement of these meanings or manipulation of them.

The specificity of human understanding relies on the symbolic modus of generating meaning (when a symbol is interpreted not as a simple sign in a mathematical formula system but as a point of system singularity, "a limit of boundaries" and a marker of specific semantic reality (Kretov, & Kretova, 2018). Binary logic in programming languages or the limited value scale of formal and mathematical logic is destroyed within the framework of human discourse, a vivid example of which is human speech in general, and in the philosophy of the twentieth century, for example, the paradigm of dialogical philosophy. Currently, in PI in the twenties century, there is a direct allusion to Kant's distinction between the human brain and mind, with its reference to transcendence. Pythagoras's belief that the world is a number, reflected in the last major project of language formalization in the twentieth century, Wittgenstein, superimposed on the scientific discourse of the philosophy of information, finds out its insufficiency. A challenge arises for a new practical philosophy. The paradigm of transhumanism seeks to hold this lacuna.

In contemporary philosophy of information an example of finding a balance between PI and practical philosophy, and accordingly the problem of philosophical anthropology, in our opinion, is the specificity and antithetical approaches of R. Kapurro and L. Floridi. If for R. Kapurro the

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main task is to substantiate the foundations of the theory of digital ontology, then he solves the issues of practical philosophy, anthropological and ethical through the category of "ethos" and "being-in-the-world with others". Thus, the infosphere arises as a projection of the human world and acquires in addition to the ontic and ontological dimension in the Heidegger sense. L. Floridi, on the other hand, assumes that information ethics is part of environmental ethics, as it is generally revealed in the interaction of computers, information networks and people. If the axiological criterion is decisive for the integration of information technology and information systems into the human world (Lebenswelt, E. Husserl) and the environment (Umwelt), the latter, although they acquire ontological status, but are interpreted in a purely instrumental way, as extension modules for the concept of the external environment interpreted as informational one. L. Floridi (2012) in the article "Turing's three philosophical lessons and the philosophy of information" compares the influence of information technology and the information environment on the development of philosophy with innovation in the economy:

Philosophy flourishes by constantly re-engineering itself. Nowadays, its pulling force of innovation is represented by the world of information, computation and communication phenomena, their corresponding sciences and technologies, and the new environments, social life, as well as the existential, cultural, economic and educational issues that they are bringing about. (Floridi, 2012, p. 3541)

So, for Floridi the information environment as a whole can acquire the ontological dimension only, while for Capurro, the ontologically acting relationship and interaction between the elements of the whole is an ontologizing factor of the superadditivity of the whole. Continuing the thought, it should be noted that the possibility of ontologizing information and information environment of a person indicates that they are part of the human life and dependent primarily on human cognition and the picture of the world, for the foundation of which information is a necessary basis, but a boundary condition is still a specific person as integrity, taken in all its attributes. That is, the absolutization of the digital aspects of communication and cognition within a transhumanist approach seems to us incorrect.

In the context of cognitive and discursive-speaking issues, the concept of "cognitive closure" in contemporary philosophy of consciousness is currently relevant. We are talking about the ability of consciousness within the psyche to formulate and ask questions beyond the possibility of answering it. It is easy to see that it is almost again a Kantian transcendental question. At a deeper level, this term of cognitive psychology and philosophy of consciousness signifies the inability within the framework of consciousness of even formulating and asking questions that, together with the answers to them, lie far beyond the human cognitive horizon. In philosophical explications of transhumanism, one of the options for overcoming such a situation is abandon of a person, that is, the transition to "trans-" and post-human, an attempt to "smear" man as an electron in an electronic cloud on an imaginary scale rationally accessible and inaccessible. Similar attempts to cross the boundary between transcendental and transcendent are inherent, for

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example, to modern speculative realism and object-oriented ontology within it (K. Meiasu, H. Harman). It is now about overcoming the limited cognitive abilities of individuals within the broad context of digital communication and interaction which, according to transhumanism, has ensured the exponential growth of human knowledge in the new age. An illustration may be the creation of "libraries of people" when bioethics and information ethics problematize the correlation of a person and a document in accordance with the project of creating biobanks of people. If this is about the fact that information necessarily acquires the characteristics of a message in R. Kapurro's "message society" (Saldanha, & Bozzetti, 2017), it is not difficult to come up with a holistic concept of anthropotechnical turn in the socio-cultural sphere of modern civilization (Vashkevich, & Dobrodum, 2018).

But cognitive optimism inherent in transhumanism sometimes (and most importantly does not exclude in principle) leads to the abandon of a person as the ultimate realization of the principle of nonanthropocentrism. The non-anthropocentric turn, the scandal of posthumanism theory, lies in its inability to decentralize human beings, but we continue to try to do so. Man has become a noticeable blind spot for many theorists seeking to pay attention to animals, plants and even things. A contemporary American researcher writes: "The human is a source of trouble for posthumanism. Committed to disturbing the opposition between human and nonhuman, posthumanist theory has tended to sideline the human from the scene of its theoretical engagements with otherness" (Peterson, 2017, p. 1). In our opinion, the problem is that, for example, the phenomenon of the "invisible gorilla" from the experiment of K. Chapris and D. Simons (1975), being a perfect illustration of the phenomenon of human oblivion and the human world, is also a figure of silence, an attempt at interesting cognitive mechanism of fixation of attention to hide the fundamental problem. Such an attitude to human inflation may well lead to a peculiar second-level illusion in modern humanities based on the cognitive sciences – a person accustoms himself to not notice, removing oneself from the equation, and this is done as a way of avoiding the utter impossibility of self-elimination by cognition (Fatkhutdinov, & Bazaluk, 2018). A person accepts auto-description of him/herself as a digital object. The man pretends to be not only naked but also an absent king, paraphrasing the famous fairy tale plot.

The non-anthropocentric turn has led to the emergence of a number of critical approaches that have broadened the landscape of the humanities. Perceived by various fields of research, such as animal behavior studies, systems theory, actor-network theory, object-oriented ontology, and speculative realism, this turn... has carried out a broad theoretical reorientation. (Peterson, 2017, p. 23)

In a situation where a person voluntarily renounces his/her own subjectivity, interpreting himself/herself as a specific nonanthropocentric object (H. Kharman) or as a cerebral object (M. Hazzanyha) (Vidal, & Ortega, 2017), perhaps one should return to the problematization of "the human condition in the world system of things ... in both metaphysics and theory of

cognition, ethics, and philosophical anthropology" (Rescher, 2018, p. 3). In our opinion, the philosophy of information, the problems of artificial intelligence and information and communication technologies can be integrated into the latest philosophical anthropology, related to practical philosophy. Post-classical science and the sciences of complexity, when considering a person, have to actualize the human horizon of meanings, and not beyond man, but through him. Moreover, this process should be associated with the understanding of the philosophical anthropology of modes and forms of interaction of information systems and man, and as part of them and as a completely autonomous agent of the generation of human meanings and the subject of social action.

### **Originality**

The authors substantiate the ambivalent nature of the connection and interplay between the projects of the information philosophy and transhumanism, which come to life both through the formal aspects of human involvement in the digital communicative information environment and the speech-discursive practices of thinking on reality. The insufficiency of the transhumanism paradigm has been elucidated by reducing its human subjectivity. The specificity of the "cognitive closure" phenomenon in connection with the concept of transcendental interrogation is also considered.

### **Conclusions**

As the analysis of the manifest issues shows, the question of the correlation between the philosophy of information and the project of transhumanism should be divided into several derivatives, among which the following should be especially emphasized: a) the nature of formal modes of interaction between the human and the digital information environment; b) the status of human consciousness and personality in the context of such interaction; c) transformation of cognitive activity and human communication within such interaction. As a result of the following considerations, we can draw the following conclusions.

First, the project of philosophy of information can testify to the emergence of the prerequisites for the transformation of philosophy in general and philosophical anthropology, in particular in the context of anthropocene and anthropotechnical turn in philosophy, science, and humanitarian knowledge. Analyzing the problem of information philosophy, taking into account the guideline to overcome the implicit dehumanization in the description of reality or nature 2.0, can avoid the disorienting logic of nonanthropocentrism, which implies a theoretical and practical collapse of understanding and description of the human world by science and philosophy. In turn, consideration of the current problems of the philosophy of information allows philosophical and anthropological studies to asquire existential, semantic, and axiological depths in the socio-cultural reality of the 21<sup>st</sup> century. At this, the interaction between man and the digital environment is carried out on the basis of speech and language forms of discourse as the basic type of semiotic system – mediator. The status of human consciousness and personality can range from imperative (programming, cybernetics) to affiliate (social-communicative platforms) and dependent (user strategies, digital personality issues and manipulative strategies in the information space). Cognitive power of a person in the conditions of close interaction of theoretical constructions of information philosophy and philosophies and ideologies of transhumanism, within the scientific and mass consciousness, in addition to the traditional forms

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of interaction with instruments and equipment and mathematical and symbolic constructions, can be expressed and take the form of mainly speech and language discourse. This transformation of the "linguistic turn" is due to the fact that live speech is not formalized within digital communication models, since speech ontologizes a person beyond scientific and any other verbal descriptors.

Secondly, considering the initial provisions of transhumanism as a philosophical and sociocultural project, as well as ideology, in correlation with the philosophy of information, let suggest a metaphysical insufficiency (or vice versa, complete metaphysical character with negative connotations) in the sense that it is rooted in philosophical tradition of pragmatism and behaviorism make it difficult to form philosophical grounds for the concept of man. It is about imagining a new person and describing their capabilities and behavior, beyond analyzing their nature. Information philosophy and transhumanism together capture the intents of the development of the info- and technosphere of mankind, but transhumanism appears rather as a futurological ideology, a civil religion, appealing to the psycho-emotional sphere of man, while the philosophy of information seeks to clarify the rationality of a person.

And third, philosophical anthropology naturally integrates the problematic field of philosophy of information and transhumanism, analyzing the problems of neurophilosophy, neurocybernetics, cybernetics, bioethics, philosophy of consciousness, cognitive psychology and linguistics, conceptology, to, and at the same time, beyond all its hypothetical technogenic transformations.

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## ФІЛОСОФІЯ ІНФОРМАЦІЇ ТА ТРАНСГУМАНІЗМ: ЕКСПЛІКАЦІЇ ФІЛОСОФСЬКОЇ АНТРОПОЛОГІЇ

**Мета.** Дослідження скеровано на з'ясування підстав, форм та сутності кореляції між проектами філософії інформації та трансгуманізму під кутом зору проблематики філософської антропології. Увагу акцентовано на статусі пізнаючого суб'єкта і трансформаціях форм його активності в межах зазначеної кореляції. **Теоретичний базис.** Недостатнє осмислення питання про функціонування традиційних пізнавальних моделей, зокрема кантівського трансцендентального запитування, що лягло в основу новоєвропейської раціональності та класичної науки, в новітній соціокультурній реальності спонукало авторів до проблематизації форм і сутності взаємодії оперування зі знанням та повідомленням у інформаційній сфері людського існу-

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вання та комунікації. Компаративний розгляд світоглядних настанов проектів філософії інформації і трансгуманізму, здійснений на основі вивчення актуальної наукової літератури, надав можливість припустити імовірність імпліцитної елімінації проблематики філософської антропології з горизонту смислів новітньої науки через розмивання сутнісно антропологічної аналітики. **Наукова новизна.** У статті доведений амбівалентний характер кореляції між позірно близькими за тематикою та проблематикою проектами філософії інформації та трансгуманізму, і вперше у вітчизняній літературі проведено їх співставлення. З'ясовано зміст потужного потенціалу філософії інформації для розвитку підходів філософської антропології до феноменів людського світу, детермінованих техногенним характером цивілізації та потужною соціокультурною проблематикою сьогодення. Підкреслено загрози дегуманізації проблемного поля сучасної науки та сфери прикладного застосування цифрових технологій, пов'язані з трансгуманізмом, інтерпретованим як ідеологія. **Висновки.** В результаті здійсненого аналізу релевантних для філософії інформації та трансгуманізму теоретичних положень було сформульовано ряд висновків, центральним серед яких є констатація ситуації "розмивання", прихованої елімінації змісту проблематики філософської антропології та її гуманістичного пафосу в межах форм сучасних кореляцій й побутування в науковому дискурсі філософом та ідеологом філософії інформації і трансгуманізму. Епістемологічні феномени "когнітивного закриття" та людини як "сліпої плями" в осмисленні розвитку науки і технологій, насамперед комунікаційних, свідчать про актуальність повноцінного всебічного розгляду проблематики філософської антропології в проектах філософії інформації і трансгуманізму.

*Ключові слова:* філософія інформації; трансгуманізм; філософська антропологія; дискурс; мовлення; інфосфера; Л. Флоріді; "когнітивне закриття"; "сліпа пляма"

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## ФИЛОСОФИЯ ИНФОРМАЦИИ И ТРАНСГУМАНИЗМ: ЭКСПЛИКАЦИИ ФИЛОСОФСКОЙ АНТРОПОЛОГИИ

**Цель.** Исследование направлено на выяснение оснований, форм и сущности корреляции между проектами философии информации и трансгуманизма с точки зрения проблематики философской антропологии. Внимание акцентировано на статусе познающего субъекта и трансформациях форм его активности в пределах указанной корреляции. **Теоретический базис.** Недостаточное осмысление вопроса о функционировании традиционных познавательных моделей, в частности кантовского трансцендентального вопрошания, положенного в основу нововременной рациональности и классической науки, в новой социокультурной реальности побудило авторов проблематизировать формы и сущность взаимодействия и оперирования со знанием и сообщением в информационной сфере человеческого существования и коммуникации. Компаративное рассмотрение мировоззренческих установок проектов философии информации и трансгуманизма, совершенное на основе изучения актуальной научной литературы, предоставило возможность предположить вероятность импліцитной элімінації проблематики філософської антропології з горизонту смислів новітньої науки через розмивання сутнісно антропологічної аналітики. **Научная новизна.** В статье доказан амбивалентный характер корреляции между внешне близкими по тематике и проблематике проектами философии информации и трансгуманизма, и впервые в отечественной литературе проведено их сопоставление. Выяснено содержание мощного потенциала философии информации для развития подходов философской антропологии к феноменам человеческого мира, детерминированных техногенным характером цивилизации и мощной социокультурной проблематикой современности. Подчеркнуты угрозы дегуманизации проблемного поля современной науки и сферы прикладного применения цифровых технологий, связанные с трансгуманизмом, интерпретированным как идеология. **Выводы.** В результате проведенного анализа релевантных для философии информации и трансгуманизма теоретических положений был сформулирован ряд выводов, центральным среди которых является констатация ситуации "размывания", скрытой элиминации содержания проблематики философской антропологии и ее гуманистического пафоса в пределах форм современных

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корреляции и бытования в научном дискурсе философов и идеологов философии информации и трансгуманизма. Эпистемологические феномены "когнитивного закрытия" и человека как "слепого пятна" в осмыслении развития науки и технологий, прежде всего коммуникационных, свидетельствуют об актуальности полноценного всестороннего рассмотрения проблематики философской антропологии в проектах философии информации и трансгуманизма.

*Ключевые слова:* философия информации; трансгуманизм; философская антропология; дискурс; речь; инфосфера; Л. Флориди; "когнитивное закрытие"; "слепое пятно"

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## ANTHROPOLOGICAL PROBLEMS IN THE HISTORY OF PHILOSOPHY

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UDC 141.319.8 "19/20" SARTRE

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### J.-P. SARTRE'S HUMANISM IN THE CONTEXT OF MODERN ANTHROPOLOGICAL SITUATION

**Purpose.** The article is aimed to show the specificity and heuristic value of the humanism of the French existentialist J.-P. Sartre, represented both in his early works, where the isolationist position prevailed, and considering his evolution to various types of collective responsibility and attempts to build a universal morality on the basis of ontological integral humanity. **Theoretical basis.** Taking into account the relevance of the topic of person's searching for authentic existence in the modern world, the author analyzes the concept of Sartre's humanism, which remains poorly researched in the Ukrainian philosophical space, since most of his works of the later period remained untranslated and unknown to the Ukrainian community. That is, there is a need to consider the phenomenon of a human and his/her basic characteristics, which ultimately determine what type of humanism deserves further support and development. The author places the existentialist dimension of a human being, which is one of the most important determinants of human behavior and the ways of human self-determination of his/her existence, in the context of the general development of the humanistic tradition of modern anthropology. **Originality.** The article substantiates the thesis that Sartre's position concerning humanism is conditioned by the specificity of his understanding of the authentic human existence as a constant self-transcendence, the person's realization of the project that makes a person the creator of the values. Therefore, Sartre's humanism can only be understood in the context of this self-construction and responsibility of a person for his/her choice. The author proved that although this concept was subsequently changed, the basic intention of the Sartre's approach remains the same. Thus, having combined the existentialism and Marxist understanding of the historical process, Sartre nevertheless emphasizes that the primal intentionality of human existence (project or transcendence) is decisive in all subsequent actions and doings, despite the fact that real practice may demonstrate deviations and even regression concerning humanity. Having defined the universality of the human situation in the world as the presence of certain a priori restrictions, the philosopher comes to the recognition of intersubjectivity, which allows him to reach a new type of morality, which defines "integral humanity" or "full-fledged human" as its goal. **Conclusions.** The interpretation of humanism by early Sartre relied on the idea of a person as such, who is in constant transcendence (going beyond), constantly constructing him/herself; he/she is oriented towards the future (but it is a pure future, unplanned and undefined). In this case, a person is the creator of the values and their legislator in this world. At the same time, the late Sartre emphasized that since a person exists in a society where he/she is usually in a state of alienation, the question under which conditions and by what means is it possible to reproduce and realize a truly humanistic dimension is inevitable. Sartre's position is based on the fact that there is a primal need for self-realization, to be human.

**Keywords:** Sartre; humanism; integral humanity; existence; project; alienation; practice; transcending; anthropology

## Introduction

Starting from the Renaissance era, the idea of humanism and anthropocentrism has begun to play a decisive role in the context of the worldview transformations of all Western society. Y. N. Harari described this shift in world-view attitudes as a "humanistic revolution" that displaced the focus of attention from a previous cosmological or divine plan to a man as the creator of the meaning of existence and socio-cultural order. As the researcher notes,

While a traditionally large space plan has made sense of human life, humanism reverses these roles and expects that human experience will bring sense to space. According to humanism, people must derive not only the sense of their own lives but also the sense of the entire universe from their experience. This is the primary requirement of humanism for us: to make sense for a world that has no sense. (Harari, 2018, p. 274)

However, over a long period of its development, the idea of humanism acquired different connotations and meanings. Y. Harari points out that in the process of its development, humanism has been divided into three branches: "liberal humanism", social humanism and evolutionary humanism. According to the author, *liberal* humanism proceeds from the thesis that the more freedom an individual has, the richer and more meaningful the world becomes. In contrast, *social* humanism emphasizes that it is first and foremost to regard the people who are in a particular social state, who are being formed by this social environment and who must fight for their liberation, not the individual. *Evolutionary* humanism, which emerges from the Darwinian theory of evolution, substantiates its position with the logic of human development towards the superhuman.

Each of these concepts has its advantages and disadvantages. Therefore, there are continued attempts to find some kind of integral conception that would be free from the disadvantages of the above-mentioned conceptions. One of such attempts is represented in the existentialism of J.-P. Sartre, though, it should be noted that in his work, he has repeatedly changed his position concerning authentic humanism, trying to reconcile the social existence of a man with the existential dimension of human existence. In our view, this has given rise to the debates over the Sartre concept of humanism, as evidenced by works of such authors as T. Anderson (1993, 2014, 2015), Elizabeth Butterfield (2012), Yoav Di-Capua (2018), Daniel Chernilo (2017). Elizabeth Butterfield in her work "Sartre and Posthumanist Humanism" points out that Sartre in the "Critique of Dialectical Reason" departs from the dichotomy "individual" – "social" and uses the notion of "social individual". Daniel Chernilo in "Debating Humanity" dedicated a separate section to the Sartre's humanism, although, unfortunately, he limited himself to considering the concept presented in Sartre's earlier publication "Existentialism is a Humanism". T. Anderson believes that there have been several variants of Sartre's ethics radically different from one another.

Discussion of Sartre's humanistic position is continued in the journal publications of recent years. In particular, the articles by M. Russo (2019) and K. Engels (2018) explore the issues raised in the "Notebooks for an Ethics" and in the "Critique of Dialectical Reason". All of this

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leads to a more thorough study of the Sartre's legacy, which has a rather powerful heuristic potential and can help in adequate understanding of the humanism concept.

### Purpose

The purpose of the article is to conceptually highlight the major turning points of Sartre's ethical teaching in order to show how his position on humanism has changed in the process of his work. To present the evolution of his views and the factors that influenced him to formulate a peculiar concept of humanism, which leaves behind the need for a person to choose his/her future. To show how the philosopher solved the problem of social exclusion of human and his/her basic need for self-fulfillment.

### Statement of basic materials

Based on the above classification of Y. Harari, Sartre's position on humanism, which he outlined in his early writings of "Being and Nothingness" (1943) and "Existentialism is a Humanism" (1946), can be attributed to the so-called liberal humanism, since, in his opinion, freedom is the most essential characteristic of human existence, which lies in the freedom of choice. The choice is existential, fateful, and not rationally justified. In the process of choice, one must listen to one's deep self. Only in the bosom of true existence, a person can "choose the good".

Sartre justified this position based on the "phenomenological ontology" detailed in "Being and Nothingness". In the last section of this work, "Ethical Implications", he raised the question of the possibility of constructing morality on the basis of the ontology that was revealed by him on more than 800 pages of the book text. Of course, as Sartre (2001) noted, "ontology itself cannot formulate ethical precepts. ... It does, however, allow us to catch a glimpse of what sort of ethics will assume its responsibilities when confronted with a *human reality in situation*" (p. 843).

Therefore, the new ethics aimed to reveal the *ideal* meaning of all possible positions of human, since the latter is the being through which values come into the world. And the final phrase of this work, "We shall devote to them a future work" (Sartre, 2001, p. 846), sounds like a promise to develop a new ethic where moral obligations go beyond altruism and egoism that overcomes the limitations of utilitarian and socially conditioned ethics. However, the expected work did not appear.

However, some outlines of this new ethic can be found in the small work "Existentialism is a Humanism" (1946), which just referred to new humanism and, accordingly, new morality foundations. In this work, Sartre noted that the word "humanism" has two very distinct meanings. One can understand by humanism a theory that views a person as the goal and the highest value. As an example of such humanism, Sartre mentions Jean Cocteau's book "Round the World Again in 80 Days", in which the main character, as he flies by plane over the mountains, proclaims: "Human is amazing". That is, any person can consider him/herself as responsible and respected for the specific actions of some other people. According to Sartre (1996), such humanism is absurd, since our actions can only be evaluated by beings of another species (p. 75).

However, there is another reason why such humanism is unacceptable. For, as Sartre noted,

Existentialist never recognizes a person as a goal because he/she is al-

ways in the process of making him/herself. And we should not think that

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there is humanity we could make a cult of, like Auguste Comte. The cult of mankind leads to Comte's self-contained humanism, and – it should be added – to fascism. (Sartre, 1996, p. 75)

(Incidentally, the ideas of evolutionary humanism mentioned by Y. Harari were quite widespread among the Nazis because it envisaged the development of humanity toward the superhuman).

Further, Sartre pointed to the existence of another kind of humanism, which is based on the existentialist conception of the human. According to this conception, human is a constant going beyond the limits, continuous projection, he/she can exist precisely through the pursuit of transcendental goals.

This connection of transcending, as a constituting person (not in the sense where God is transcendent, but in the sense of going beyond the limits), and subjectivity (in the sense where the person is not self-contained but is always present in the human universe) is what we call existentialist humanism. Existentialism is a humanism because we remind man that there is no legislator but himself; that he himself must decide for himself; also because we show that it is by seeking an aim of liberation that man can realise himself as truly human. (Sartre, 1996, p. 76)

Just as in the work "Being and Nothingness", it was emphasized that freedom emerges "as the basis of all values". According to Sartre, there are no values a priori. General morality cannot be adapted to a case-by-case basis. Therefore, a person must constantly create moral values, just as an artist creates a work of art. "What is common between art and morality is that in both cases we have creativity and ingenuity. We cannot decide a priori what to do" (Sartre, 1996, p. 66). Thus, here essential features of the new morality, which is built on the principle of vital self-construction, in the process of which a person builds him/herself, are gradually emerging. That is, new morality emerges as a certain way of life or as an art of being authentic.

In order to understand the basic specific features of Sartre's humanism, one must find out in what anthropological dimension a person is understood here. As Heidegger (1988) noted in the "Letter on Humanism", any previous humanism foresaw and relied on the generalized "essence" of a person who appears to be self-evident (p. 321). In contrast, Sartre assumes that such an essence or "nature" of human does not exist. Therefore, his main intention was to try to find the deep intentionality of human being (the "fundamental project"). After all, a sign of true human being is the constant going of human beyond certain limits (the so-called transcendence). This is where the existentialist calls for listening to the "inner voice" rather than the *ratio*, trying to act

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spontaneously, according to inner intention, comes from. The choice made in this way acquires the signs of positive value. "Choosing one or the other means at the same time affirming the value of what we choose because we can never choose evil" (Sartre, 1996, p. 32). Moreover, our individual choice acquires a universal status. It is a choice made at the call of existence, and therefore it cannot contradict the authentic choice made by other people.

So, humanism here is that in the process of this struggle a person creates for him/herself certain grounds for humanity. And it is this advancement that is the humanism that Sartre defends. That is, humanism is not a state, not an ideal, but a gradual advancement of people to a more authentic existence.

As we can see, Sartre renounces a priori defined humanism. Moreover, in the *Nausea* novel he ridiculed all sorts of humanists who a priori define some humanistic ideal that should be realized in life. He referred to the so-called "left-wing" humanist, who considers the preservation of the values of human civilization as his primary goal, who concerned about the fate of the underprivileged, who loves cats, dogs, and all higher mammals. Next on this list is a writer-communist who punishes people because he loves them, he is a herald of harsh reality, but he loves his brothers. The novel also mentions a Catholic humanist who convinces that even the life of the neediest dock worker is wonderful. Further, Sartre recalls the dreams of other humanists:

A humanist who loves people as they are, and who loves them as they should be; the one that saves a person with his/her consent, and the one that does this against his/her will; the one that creates new myths and the one that dispenses with the old ones; the one who loves death in human, and the one who loves life in him/her, a cheerful humanist who always has a joke, and a gloomy humanist who can be met more often at committal services. (Sartre, 1993, p. 122)

What is common to all these pseudo-humanists is that they come from some a priori conceptions of a particular human virtue, whereas Sartre argued that there are no a priori values. He assumed that there was no sustainable human nature. Human reality is a constant project implementation, a series of actions. However, each person has his/her own project, his/her own way of its realization, so the question arises about its universal importance. Sartre explained his position as follows: although it is not possible to find in each person a universal entity that would be human nature, yet there is a human universality of the situation. The situation here refers to the "set of a priori constraints" that outline the fundamental situation of human in the universe. That is, on the one hand, there are socio-historical conditions that are changing: a person may be born a slave or a senior, live in a city or a village, have one or another profession. But on the other hand, there is something in every person's life that is not changed, which appears as a certain universality of the human situation. It is a need for human to be in this world, to work in it, to be in it among others and to be mortal. Accordingly, every human project is an attempt to overcome these constraints, that is, either to reject them, to deny them, or to adapt to them.

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Although the projects may be different but as Sartre emphasized, "none will be completely alien to me". That is, each of them has a share of common humanity, or, in other words, "there is a universality of any project in the sense that any project is understandable to any person" (Sartre, 1996, p. 61). On this basis, Sartre (1996) concluded, "any project, however individual it may be, has universal value" (p. 61). It follows that "there is a universality of man; but it is not a given, it is constantly being constructed. I construct the universal, choosing myself; I construct it, understanding the project of any other person of any age ..." (Sartre, 1996, p. 61).

That is to say, Sartre opposes the reification of human, as well as against his/her substantiation since existence does not boil down to a set of stable, material-like characteristics. Rather, it is a set of manifestations of some existentials, among which the fundamental is existential freedom. Sartre constantly emphasizes that one cannot be reduced to an object. Human is nothing else but his/her project, he/she exists only to the extent that he/she is realized.

Therefore, on the basis of the introduction to the work "Existentialism is a Humanism", we can understand what are the previous postulates of the new ethics that Sartre promised to develop in future work. However, over the next ten years, a systematic statement of the principles of the new morality declared by Sartre never appeared. Only in 1983, after the death of the philosopher, thanks to his foster daughter Arlette Elkaim-Sartre, preparatory materials for this first ethic were published. They were written in 1947-1948 and were published under the title "Notebook for an Ethics", over 600 pages of text.

Analyzing Sartre's position presented in the "Notebook for an Ethics", it should be noted that in this work he tried to use the basic concepts of the previous ontology, although we also have some development or refinement of the previous theses. In particular, "Notebook for an Ethics" contains several statements that define Sartre's position concerning the fundamental foundations of his ethics. First of all, morality is a constant transformation of human. It is constant creativity, reminiscent of creativity in the field of art. Since there are no values set a priori, it is the person who creates all the values. The true choice is based on pre-reflective cogito. Thus, in his view, "the only basis of moral life must be spontaneity that is, immediacy, and non-reflexivity" (Sartre, 1983, p. 12). Sartre dissociates himself from the previous morality, which was based on the conception of the sustainable nature of human and the fixed prescriptions of morality. New morality is a constant search for answers to the questions. This is despite the fact that there are no ready answers: "The answers are not data. There are no answers at all: they must not be found but invented and desired" (Sartre, 1983, p. 464). The same is true of human: "Thus, it is necessary to desire a human. Not to open him/her, but to invent him/her" (Sartre, 1983, p. 23).

As in the work of "Being and Nothingness", Sartre here contrasts spontaneity and calculation, fluidity and constancy, a certain order and creativity. Morality, which relies on the order, certainty, is not acceptable to him. "There is no morality of order", he declared, "because the order is rather an alienation of morality ... Feast, revelation, permanent revolution, generosity, creativity, here are the moments of human. Everyday life, Order, Repetition, Alienation – this is a moment Other than a human" (Sartre, 1983, p. 430). Just as in his previous work, he calls for the release of the "spirit of seriousness" because "the spirit of seriousness is a voluntary alienation, that is, the submission of some abstraction that justifies: the idea that human is unessential and abstraction is essential" (Sartre, 1983, p. 66). The same is true for obligation: wherever an obligation is concerned, we have some kind of oppression. Even the goal as soon as it is imposed by the community, it becomes something essential and the personality is

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unessential. True relationships emerge only when we are free, when we are done with the "spirit of seriousness" and perceive that personality is our own goal in the form of "ecstasy and gift".

This logic can be traced when Sartre speaks of an absolute purpose, of the "city of goals" ("la cité des fins") in the Kantian sense, that is, a place where people are always a goal for each other, not a means. However, in this case, he also warns against imagining the "city of goals" as a realized ideal. Since human is a constant going beyond the limits, that is, creativity, freedom, then "nothing is further from the city of goals than the realized city of goals" (Sartre, 1983, p. 177). In his opinion, the realized city of goals leads to the establishment of totalitarianism. Humanity is always open to creative development, and therefore can never set goals in the form of a certain ideal state. Moreover, the one who seeks to make an end in itself of one's own freedom or the freedom of others, with necessity, substantiates it, and consequently, it loses the status of true freedom. The latter should be understood only as transcendence, that is, a constant movement towards something else.

Sartre pointed to a peculiar dilemma of Morality: if the goal is already given, then it becomes a fact and a being, not a value; if the goal is not given, then it becomes causeless, costless, to some extent caprice. So, being free, a person questions the purpose as something given and concrete. After all, this is one of the characteristics of freedom: to question the existing world.

Hence the problem: how to reconcile our desire for universal (integral) humanity with the specific requirements of everyday reality. That is, Sartre felt the need to relate morality to the position of human in the world where certain determinations and dependencies act. Therefore, morality must be specific that is a synthesis of the universal and historically predetermined. According to Sartre, although the human transformation is an individual and subjective action, it also depends on historical circumstances in which other people are present. It implies the change of all: "morality is possible only if all are moral" (Sartre, 1983, p. 16).

That is, in the "Notebooks" there is a new specification on the understanding of human freedom. If in the "Being and Nothingness", freedom concerned a person in general (after all, it was an abstract and isolated from society person), then the topic of childhood, human development, his/her socialization, etc. is already presented in the "Notebooks". Since the child is dependent on parents, adults, and others, this is a kind of problem. First of all, a child is dependent on parents who bring him/her up so that he/she is prepared for life in the adult world. Parents should take care to ensure that their children learn certain guidelines. Both violence and authority or inherited customs are used for this purpose. After all, this gives Sartre (1983) reason to say, "The child is the object first" (p. 22). He points to the different position of a person in the process of his/her becoming: when he/she is a child, he/she is an object and is justified, being an adult, he/she is a subject and does not have an excuse of his/her choice. However, the transition of a person to his/her own subjectivity is not so simple: he/she can get used to his/her objectivity; moreover, he/she has already grown accustomed to them. And this is what prevents a person from realizing his/her freedom and making true free choice.

Various assumptions have been made to explain why the promised book has not appeared in time. However, with the advent of "The Problem of Method" in 1956, which then became part of the first volume of "Critique of the Dialectical Reason" (1960), it became clear that Sartre ceased work on the ethics of individual freedom and began to work on another variant of it. The philosopher himself has repeatedly stated in his interviews that he moved from an abstract, idealistic first ethic to a realistic, materialistic second one.

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Indeed, in the work "The Problem of Method", we have another definition of the human as the object of existentialism's study. Now it is

An individual in the social field, within his/her own class, among collective objects and other individuals, it is an alienated, materialized, mystified individual who is made by division of labor and exploitation but who struggles with alienation using wrong tools and, despite everything, patiently moves forward. (Sartre, 1960, p. 85)

That is, it is not human in general, but human – specific, immersed in a social context, dependent on certain determinations. Although he/she is still endowed with ontological freedom or freedom to choose, yet not everything in this world depends on him/her, as he/she is influenced by social circumstances, he/she lacks genuine tools for liberation, he/she is not able to fully realize his/her position.

In his previous writings, Sartre placed all the responsibility for the right choice on single (even more, an isolated) individual, alleging as his reason that everyone at the pre-reflective level has the ability to realize his/her original ontological freedom and, therefore, bears full responsibility for the made or unmade choice (society can only interfere with this, to form false installations in a person). That is, it depends on the person whether he or she makes the right choice, or whether he or she blindly obeys socially defined requirements and guidelines and is held in captivity by a false existence.

In contrast to this guideline of the first ethics, in the mid-50s Sartre began to study in more detail the dependence of human on social, his/her existence in different collective series, his/her practical-inert existence. He suggests that some people, primarily oppressed and mystified, may not know about their freedom, and it is not so easy for them to realize their ability to make free choices. During this period, he turns to the philosophy of Marxism, believing that "Marxism is today the only possible anthropology that must be both historical and structural" (Sartre, 1960, p. 107). At the same time, Sartre criticizes Marxism of that time for its detachment from life, which has practically turned into pure theorizing, which is why it lacks an existential dimension. Instead, "the very concepts used in Marxist research to describe our historical society – "exploitation", "alienation", "fetishization", "materialization", and so on – are just those that directly relate to existential structures" (Sartre, 1960, p. 107).

That is, on the one hand, he saw the significance of Marxist theory precisely in that it indicated the path to liberation, to overcoming alienation. But at the same time, in his opinion, this theory is in a sclerotic state because it has lost touch with specific realities. In it, the general dominates the partial, the particular, the singular (after all, there is a kind of terror of the general, which was also manifested in the real practice of the Marxists' activities, when for the sake of the common idea it was possible to sacrifice the lives of individuals).

It was for this reason that Sartre argued that Marxism needed to include existentialism in its bosom. In this context, he referred to Marx's approach to analyzing human being as "ascending from the abstract to the concrete". That is, one should move from the general concepts of the type "population", "classes", "groups" to an individual in a particular situation. However, this is

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not enough. Sartre believed that there should also be existential psychoanalysis that would investigate a person from his/her childhood. According to him, only psychoanalysis is able to investigate the behavior of a child, a certain type of which is imposed on him/her by adults, inclining to certain social roles and forming a certain worldview. Only it allows one to comprehend a person in his/her entirety, taking into account both present circumstances of life and child mental traumas and environmental influences (Sartre, 1960, p. 46).

However, as the author noted,

Today's Marxists care only for adults: reading them, one might think that we are born at the age when we receive our first salary; they have forgotten their own childhood, and everything happens as if people feel their alienation and materialization *first of all in their own work*, while everyone experiences them *primarily as a child in the work of his/her parents*.

(Sartre, 1960, p. 47)

It is for this reason that Marxists cannot move from general and abstract definitions of human to the particular traits of an individual. That is, a general view of historical events and determination factors, although it indicates a possible direction of society development, but does not allow understanding the specifics of each historical episode and the role of a particular person.

According to Sartre, Marx's followers focused too much on the thesis that socio-economic conditions *shape* a person and did not pay attention to his assertion that people also *make* history. In particular, he wrote:

If one were to show the complexity of Marxist thought, one would have to say that, during the period of exploitation a person is *both* a product of one's own product and a historical figure who in no way can be considered a product. This contradiction is not frozen, it should be captured in the movement of the same *practice*. (Sartre, 1960, p. 61)

The practice is understood here as the transition from objective to objective through interiorization. Accordingly, subjective acts as a necessary moment of an objective process. "To become real conditions of *practice*, the material conditions that guide human relations must be experienced in the particularity of partial situations" (Sartre, 1960, p. 66).

The notion of "project", which is characterized by a certain focus on ... (elan vers ...), plays an important role here. It is necessary to point out the peculiarity of Sartre's understanding of this concept. Usually, we associate it with a specific plan, goal, means of achieving the results,

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etc. In fact, it should be understood in the context of the intentionality theory, which refers only to the focus on something of our consciousness. As Sartre himself explained,

The word "project" originally refers to a certain human position (projects are "implemented"), which assumes as its basis a pro-ject, an existential structure; and this very word, as such, is only possible as a partial realization of human reality, since it is a pro-ject. In this sense, it itself manifests the project from which it originates, just as a product contains and returns to us the human work that created it. (Sartre, 1960, p. 106)

(It should be noted that Sartre spelled the word "project" (pro-jet) through a hyphen, which must indicate its original meaning: "throw forward". Thus, he emphasized the primal intentionality contained in the word project).

Sartre emphasized that

A person defines him/herself by his/her project. This material existence constantly exceeds the condition that made it; it unveils and determines its situation, transcending it in order to be objectified through work, action, or gesture. The project should not be confused with the will, which is an abstract entity; although in certain circumstances, it may take a willful form. ... It is a constant production of oneself through labor and *practice* and is our own structure. (Sartre, 1960, p. 95)

So, this is a constant going beyond us in the *direction* of... It was the transcendence that Sartre called existence, or freedom, or choice. This is existence, because in the absence of a substantive basis a person becomes a being that constantly transcends the situation. This is freedom because human acts in a state of uncertainty. This is a choice, because this impulse to objectivization in different people takes many forms, because each of us has our own field of options from which to choose. Thus, the subjective holds in itself objectivity, which it denies and exceeds in the direction of some new objectivity, and this new objectivity as *objectification* exteriorizes the internal of the project as objectified subjectivity.

However, as Sartre noted, there is another side to this process. Usually, because a person lives in a society that imposes certain work on each of its members, a certain relationship to the product of labor, and certain industrial relations, we have, as a certain fact, certain determinations of personality. Being involved in this system of determinations, a person is

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compelled to obey external precepts, and therefore to reproduce those circumstances that contribute to his/her alienation. Hence, it seems that there is a certain doom of a person to remain in the system of alienation forever. However, Sartre believed that there was also a place for the existential sphere of human existence, namely: the singularity of the person, the uniqueness of circumstances, the presence of contradictory tendencies, the action of different forces, the opacity of the situation, etc.

We refuse to confuse an alienated person with a thing and alienation with the physical laws that govern external conditions. We affirm the specificity of human action that pervades the social environment, preserving all these determinations, and which transforms the world on the basis of these conditions. For us, a person is characterized above all by exceedance of a certain situation, because he/she is capable of doing what was done to him/her, even if he/she is never aware of his/her objectification. It is this exceedance that we find in the root of the human and, above all, in need... (Sartre, 1960, p. 63)

Sartre's appeal to the notion of "need" is indicative of his second ethics. If in the first ethics he emphasized some arbitrariness of choice (spontaneity as a sign of choice correctness), in the writings of the later period the philosopher tried to find a justification for choosing one or another project. And since the influence of external determinations is already recognized here, one cannot but ignore the needs that determine the existence of any living organism. That is, needs are not just a shortage, they are emerging as a driving force. That is, needs are not just a shortage, they emerge as a driving force. In person, Sartre singled out the need to become a full-fledged person. We can say that in his view, this need is present in all human actions, even in those related to alienation. We can say that in his view, this need is present in all human actions, even in those related to alienation. That is, alienation may change the *results* of the action, but not its profound reality. After all, since human is a being that constantly transcends existing circumstances, in this movement practice human goes beyond the limits of the existing situation and gradually (according to Sartre – "patiently") moves forward towards true humanity.

Thus, one can see both the similarity between the position outlined in the "Existentialism is a Humanism" and the difference in understanding of the person represented in the work "The Problem of Method". In particular, in the latter work, as in the previous one, a person is also a project, he/she also acts without support, and he/she is doomed to freedom of choice. But in the writings of the 1950s, social determination, human belonging to certain social groups, and specific conditions of his/her existence were already taken into account. Previously, if a person had to resist social influence under any circumstances, now Sartre recognizes the deforming

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power of that influence, the force of circumstances and the lack of adequate means for resistance in a person, although there is still the possibility for fighting against the fetishization and materialization.

Accordingly, there is some difference between the first and second ethics. Previously, Sartre placed all the responsibility for the right choice on a single (so to speak isolated) individual, that is, in his opinion, everyone at the pre-reflective level has the ability to realize his/her original ontological freedom and therefore bears full responsibility for the made or unmade choice (society can only interfere with this, to form false installations in a person). That is, it depends on the person whether he or she makes the right choice, or whether he or she blindly obeys socially defined requirements and guidelines.

The main difference between them was that the purpose of ethical theory was somewhat changed. If for the first ethics the main purpose is freedom as a basis for self-transformation, and the responsibility for this is entirely on the individual, then for the second ethics, the main purpose is the realization of the ontological needs of human as a special representative of a certain species of living beings. According to Sartre, ontological needs form the basis of the existence of moral norms/values. However, among many needs, the philosopher distinguishes between primitive (true) ones and artificial (false). In addition, human beings, unlike other living beings, have higher needs: love, communication, knowledge, meaningful life, etc. After all, the latter needs emerge as a desire for self-fulfillment, and therefore the ultimate goal of the second ethic is the integral humanity or the full value of existence.

After all, since, in his view, all human practices are rooted in the overriding need to seek human self-fulfillment, he advises people to unite for the common goal. Accordingly, we must help others to achieve their self-fulfillment, because our own self-realization depends on those who are also working to achieve this common goal.

Thus, once again, we emphasize that the first ethics was based on the fact that the human consciousness at any moment is capable of pre-reflectively be aware of his/her freedom. Moreover, nothing can prevent a person from being aware of his/her freedom and realizing it (hence Sartre's pathos when accusing other people of insincerity and self-deception). In contrast, in the second ethic both the goal of ethics (unlike the previous goal – transformation through the realization of ontological freedom, the goal of second ethics is integral humanity, which is being realized historically and socially), and the ways to achieve it are changed. Sartre recognizes that only with the help of others, and only gradually, people will have the power and ability to fulfill a morally determined goal – integral humanity. The path of the first ethics is the path of ascetics, people of the strong spirit. The second ethic proposes a gradual evolution towards the humanistic choice for all members of humanity. This is an ethic he called "realistic materialistic morality" (Anderson, 2013).

According to T. Anderson (1993), an American researcher of Sartre's works, the content of the second ethics is most fully presented in a manuscript submitted by the author in May 1964 to a conference on ethics in Rome. This manuscript was never published, but is now stored in the National Library of Paris and is available for review. This ethic is based on the ontology of the "Critique of Dialectical Reason", and attests to Sartre's transition from an individualistic position to a collectivist one. Although in the same way as in previous writings, he proceeds from the position of phenomenology and focuses on the "general ontological structure" of moral experience that is present in all varieties of such experience.

But as Sartre elaborates on his conception of universal morality, he is confronted with the problem of how to reconcile existing morals in different societies with his intentions of morality

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that matter to all mankind. This basis for the new morality should be the "ontology of human needs", where the main need is self-realization. As T. Anderson (2015) points out, assessing Sartre's final conclusion, "true humanism can only be based on the mutual recognition by humans of their human needs and their rights to their satisfaction" (p. 21).

Thus, in the process of further evolution of Sartre's views, he was reoriented to the ontological "We". This allowed him to raise the issue of the defining primordial conflict between humans and even to assert that there is an internal *ontological* connection between human beings as they belong to the same species.

### Originality

The article substantiates the thesis that Sartre's position on humanism is conditioned by the specific understanding of the authentic human existence as a constant self-transcendence, the realization by the person of a project that makes a person a creator of values. Therefore, Sartre's humanism can only be understood in the context of this self-construction and the responsibility of human for his/her choice. The author has proved that although this concept was further changed, the main intentions of the Sartre's approach remained the same. Thus, while Sartre sought to combine existentialism and Marxist understanding of the historical process, he nevertheless emphasized that the primal intentionality of human being (project or transcendence) is decisive in all subsequent actions and doings, despite the fact that real practice may demonstrate even the reverse movement towards humanity.

Having defined the universality of the human situation in the world as the presence of certain a priori restrictions, the philosopher comes to the recognition of intersubjectivity, which allows him to reach a new type of morality, which defines "integral humanity" or "full-fledged human" as its goal.

### Conclusions

Therefore, the concept discussed above is based on the problem of the ontological dimension of human existence and its correlation with social norms/values. Although such an interpretation risks reducing socio-cultural norms/values to biological or physiological needs and reactions, it is still impossible to ignore the fact that there are some reasons for such statements. In particular, it is known that some neurophysiological reactions of the human body, fixed in the cerebral cortex, determine the basic relationship of a person with the environment (aggression and hostility or mutual assistance and cooperation). Accordingly, we can conclude that both hostility and the need for others are the fundamental existentials of human existence. It is on this basis that Sartre proclaimed the thesis of the existence of a primary (ontological) conflict between people (however, having ignored the other basic vital characteristic, namely the existing orientation in support of others in the primitive community). This can be explained by the further change in the views of Sartre, since he later turned his attention to another fundamental property of human, which is similarly fixed in the process of evolution.

That is, if you focus on the basic existentials of human existence, then both the first and the second Sartre's positions are legitimate. By the way, modern culture exploits and experiments with both the aggressiveness of human and his/her attraction to other, altruistic intentions. Similarly, during the actions of the "New Left" (which, by the way, Sartre warmly welcomed, seeing in them personifications of manifestations of spontaneous, genuine choice), both acts of vandalism and manifestations of genuine creativity took place. This proves that spontaneity as

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such is not yet a guarantee of a truly humanistic human choice. Being under the influence of basic intentions, one must still prefer altruistic aspirations, though with some warnings: on the one hand, the movement towards cooperation can lead to the leveling of unique personality traits, even to the alienation, and on the other – to inhibiting the impulse to fight may the survival of mankind in the face of any external threat. However, in the course of the socio-cultural evolution of human, his/her natural needs have been transformed in such a way that sometimes their simulacra become self-sufficient, and society cultivates them regardless of their previous vital orientation. Modern culture is experimenting with both the aggressiveness of human and his/her attraction to others, humanistic intentions. In the end, the scope of these sociocultural experiences negates, replaces or blocks the basic intentions of human nature, resulting in the loosening of the human psyche with corresponding consequences – all kinds of mental disorders. Since further movement in this direction seems dangerous enough, therefore, the appeal of the modern man to the search for authenticity appears as some alternative to the dehumanizing influence of the Art Nouveau culture.

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## ГУМАНІЗМ Ж.-П. САРТРА В КОНТЕКСТІ СУЧАСНОЇ АНТРОПОЛОГІЧНОЇ СИТУАЦІЇ

**Мета.** Показати специфіку та евристичну цінність гуманізму французького екзистенціаліста Ж.-П. Сартра, представленого як в його ранніх творах, де превалювала ізоляціоністська позиція, так і враховуючи його еволюцію до різних типів колективної відповідальності та спроб побудувати універсальну мораль на основі онтологічної інтегральної людяності. **Теоретичний базис.** Зважаючи на актуальність в сучасному світі теми пошуку людиною автентичного існування, автори аналізують концепцію гуманізму Сартра, яка залишається малодослідженою в українському філософському просторі, оскільки більшість його праць пізнього періоду творчості залишилися неперекладеними і невідомі українському загалу. Тобто виникає необхідність розглянути феномен людини та основні її характеристики, які, зрештою, визначають, який тип гуманізму заслуговує на подальшу підтримку і розвиток. Автори ставлять екзистенціалістський вимір людського буття, який є одним з найважливіших детермінантів людської поведінки та способів самовизначення людиною свого існування, в контекст загального розвитку гуманістичної традиції сучасної антропології. **Наукова новизна.** В статті обгрунтована теза, що позиція Сартра щодо гуманізму зумовлена специфікою розуміння ним автентичного існування людини як постійного самотрансцендування, здійснення людиною проекту, що робить людину творцем цінностей. Відтак гуманізм Сартра можна зрозуміти лише в контексті цього самоконструювання й відповідальності людини за свій вибір. Авторами доведено, що хоча ця концепція в подальшому зазнала змін, основна інтенція Сартрівського підходу залишилася тією ж самою. Так, поєднавши

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екзистенціалізм і марксистське розуміння історичного процесу, Сартр все ж наголошує на тому, що первісна інтенціональність людського буття (проект або трансцендування) є визначальною у всіх подальших діях і вчинках, незважаючи на те, що реальна практика може демонструвати відхилення і навіть зворотній рух щодо людяності. Визначивши універсальність людського становища в світі як наявність певних апіорних обмежень, філософ доходить до визнання інтерсуб'єктивності, що дозволяє йому вийти на новий тип моралі, яка визначає як свою мету "інтегральну людяність" або "повноцінну людину". **Висновки.** Тлумачення раннім Сартром гуманізму спиралося на уявлення про людину як такої, що перебуває в постійному трансцендуванні (виходу за межі), вона постійно конструює себе, вона зорієнтована на майбутнє (але це – чисте майбутнє, не заплановане і не визначене). В такому разі людина є творцем цінностей і їх законодавцем у цьому світі. Водночас, пізній Сартр наголошував на тому, що оскільки людина існує в соціумі, де, як правило, перебуває в стані відчуження, то неминуче постає питання, за яких умов та за допомогою яких засобів можливе відтворення й реалізація справді гуманістичного виміру. Позиція Сартра ґрунтується на тому, що існує первісна потреба людини в самореалізації, бути людяною.

*Ключові слова:* Сартр; гуманізм; інтегральна людяність; екзистенція; проект; відчуження; практика; трансцендування; антропологія

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## ГУМАНИЗМ Ж.-П. САРТРА В КОНТЕКСТЕ СОВРЕМЕННОЙ АНТРОПОЛОГИЧНОЙ СИТУАЦИИ

**Цель.** Показать специфику и эвристическую ценность гуманизма французского экзистенциалиста Ж.-П. Сартра, представленного как в его ранних произведениях, где превалировала изоляционистская позиция, так и учитывая его эволюцию к различным типам коллективной ответственности и попыток построить универсальную мораль на основе онтологической интегральной человечности. **Теоретический базис.** Учитывая актуальность в современном мире темы поиска человеком аутентичного существования, авторы анализируют концепцию гуманизма Сартра, которая остается малоисследованной в украинском философском пространстве. То есть возникает необходимость рассмотреть феномен человека и основные его характеристики, которые в итоге определяют, какой тип гуманизма заслуживает на дальнейшую поддержку и развитие. Авторы ставят экзистенциальное измерение человеческого бытия (одной из важнейших детерминант человеческого поведения и способа самоопределения человеком своего существования) в контекст общего развития гуманистической традиции современной антропологии. **Научная новизна.** В статье обоснован тезис, что позиция Сартра относительно гуманизма обусловлена спецификой понимания им аутентичного существования человека как постоянного самотрансцендирования, осуществление человеком проекта, делающего человека творцом ценностей. Поэтому гуманизм Сартра можно понять только в контексте этого самоконструирования и ответственности человека за свой выбор. Сформулирован вывод, что хотя эта концепция в дальнейшем изменилась, основная интенция сартровского подхода осталась той же самой. Так, соединив экзистенциализм и марксистское понимание исторического процесса, Сартр все же отмечает, что первоначальная интенциональность человеческого бытия (проект или трансцендирование) является определяющей во всех последующих действиях и поступках, несмотря на то, что реальная практика может демонстрировать отклонения и даже обратное движение по отношению к человечности. **Выводы.** Толкование ранним Сартром гуманизма опиралось на представление о человеке как таком, что пребывает в постоянном трансцендировании (выход за пределы), он постоянно конструирует себя, он ориентирован на будущее (но это – чистое будущее, не запланированное и не обозначенное). В таком случае человек оказывается творцом ценностей и их законодателем в этом мире. В то же время, поздний Сартр отмечал, что поскольку человек существует в социуме, где, как правило, он находится в состоянии отчуждения, то неизбежно возникает вопрос, при каких условиях и с помощью каких средств возможно воспроизведение и реализация действительно гуманистического

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измерения. Позиция Сартра основывается на том, что существует первоначальная потребность человека в самореализации, быть человеческим.

*Ключевые слова:* Сартр; гуманизм; интегральная человечность; экзистенция; проект; отчуждение; практика; трансцендирование; антропология

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**DOCTRINE OF MAN IN DESCARTES AND PASCAL**

**Purpose.** The paper aims at substantiating the meaningful relationship between Descartes' and Pascal's positions as two variants in responding to the demand of the era in the development of anthropology. The realization of this purpose involves defining the spiritual climate of the era and addressing to the texts of two great French thinkers of the 17th century to demonstrate common moments in interpreting the phenomenon of a man. **Theoretical basis.** The methodological basis in the research is the conceptual propositions of the representatives of phenomenology and hermeneutics. **Originality.** The existence of the doctrine of human nature by Descartes is argued and the manifestations of common moments with Pascal's doctrine are outlined. The latter include the context of the Copernican unfinished Revolution, the emphasis on restrictions in the methodology of the natural sciences, the intense search for description language beyond the rational components of human nature, the high opinion in the Christian understanding of man, critique of atheism. **Conclusions.** The paper substantiates the meaningful relationship in the doctrine of man from both French thinkers, which manifests itself in the vision of the initial situation as a person's choice of their own foundations in the course of conceptualization the scientific revolution, understanding of Christianity as a basic paradigm of thinking, priority of the anthropological interest over natural-science one, the dominant role of the ethical philosophizing motive.

*Keywords:* Descartes; Pascal; man; anthropology; religion; rationality; scientific revolution; ethics

**Introduction**

Among those obsolete common stereotypes regarding man, there is an idea concerning the opposite and incompatibility in the doctrines of Rene Descartes and Blaise Pascal. Analysing the factors of their development one testifies to the widespread idea about the essential difference of the basic attitudes of their creativity. In the first case, we are talking about the direct influence of the scientific revolution, in the second it is about anthropologism. At the same time, the meaningful relationship in the positions of two great French thinkers of the 17th century remains unnoticed. Therefore, it is advisable to emphasize Descartes' conscious efforts to conceal his true intentions, defined in the text of "Early Writings" (Malivskyi, 2018).

Addressing the pages of the research literature, we see that interest in common moments in the heritage of two great French thinkers of the 17th century has always existed. Some authors focus on the peculiarities of natural-science interests in their brilliant heritage (Ariew, 2007), others emphasize differences in interpretation of epistemology (Franchetti, 2012), still, others astutely observe the substantive continuity with Renaissance humanism; fourths analyze Pascal's point of view through the prism of his era (Hammond, 2003). Profound, though debatable is the author's position, which associates ethics of thought only with Pascal's position (Hibbs, 2005). The original attempt to emphasize the distinctiveness of the modern reception of two French geniuses from the seventeenth-century using a biographical method belongs to Professor O. Khoma (2012). However, the stereotype regarding the reduced position of Descartes and the linkage of interest to man only with Pascal's creativity are still without due attention. An essential circumstance is also ignored, that from the standpoint of modern science Pascal is interesting not so much for criticizing Descartes's doctrine as for his own vision in the demand of the Early Age for anthropology. Based on the foregoing, it is appropriate to substantiate the meaningful rela-

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tionship between the positions of Descartes and Pascal as two variants for responding to the demand of the era regarding a holistic vision of man. Since until now it was generally accepted that the prerequisite for comprehending Pascal's outstanding ideas is attention to Descartes' constructive rethinking by him as an embodiment of his own era, then I think it is fair to slightly shift the emphasis. In my opinion, the analysis of the question of Pascal's attitude to the anthropological dimension of the Cartesian philosophy now comes to the fore. Significant obstacles to understanding the problem of this article are, firstly, the unfinished nature of Descartes' doctrine and secretiveness of his true motives behind the mask of a natural scientist; secondly, the neglect of the anthropological-ethical aspect of his doctrine (Malivskiy, 2017), thirdly, insufficient coherence in the position of Pascal himself, which is accessible to us as separate fragments from the unwritten work "Apology of Religion".

### Purpose

Based on the foregoing, the purpose of this article is to argue the meaningful relationship between Descartes and Pascal's positions as two variants in responding to the demand of the era in the development of anthropology. Its realization involves defining the spiritual climate of the era and addressing to the texts of two great French thinkers of the 17th century to demonstrate common moments in interpreting the phenomenon of man. *The methodological basis* in the research is the conceptual provisions of the representatives of phenomenology and hermeneutics.

### Statement of basic materials

Axiomatically, the contemporary reception of peculiarities in human understanding in the Descartes and Pascal epochs must take into account the key influence of the scientific revolution, a manifestation of which is to emphasize the attributive nature of thinking for a person. And since Descartes' point of view on this issue is well-known, it is worth drawing attention to one of Pascal's aphorisms: "I can well conceive a man without hands, feet, head (for it is only experience which teaches us that the head is more necessary than feet). But I cannot conceive a man without thought. He would be a stone or a brute" (Pascal, 2009, p. 42). The attributive nature of thinking for him is axiomatic.

For us, the most important manifestation in the determinant influence of the scientific revolution on the position of both thinkers is the search for a way to solve the problem of the proper foundations of human existence. Also, their common starting point is the Christian vision of the human problem, as both see the realization of their own project in addressing the concepts of God and the immortal soul.

Since one of the significant obstacles to Descartes' philosophical heritage is the thesis of his absolutization of human thinking, its deconstruction is advisable. The results of his meditations on the problem of the proper foundations of human being are put into writing in "Meditations" text, where the subject of philosophy is defined as proving the existence of God and the immortality of the soul. The prerequisite for an authentic understanding of this approach is attention to the demand of the Early Age era for self-development. It is about the reception of the initial situation as a dilemma and the need for each person to choose their own priorities. As it evidenced by in-depth biographical studies, an essential feature of Descartes' personality is the sincerity of his religious beliefs as an orthodox Catholic. Nowadays, a generalized image of the thinker, who neglects the peculiarities of his position at each stage of his creative career, goes into the past (Khoma, 2012). The thesis about "Discourse on the Method" text as the embodiment of reduced

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rationalism, which is supplemented by temporary ethics and medicine (as a form of morality), is losing its conviction. For contemporary scholars, the ethics for Descartes in "Discourse" is more than an external facade (Wienand, 2009, p. 107). As for the following works ("Meditations on the First Philosophy" and "Passions of the Soul"), their basic intention is to find ways of self-realization.

The meaningful discovery of the main points in Cartesian's position in the context of the unfinished scientific revolution implies a) going beyond perceptions about the self-sufficiency of human thinking and b) reflection concerning the way of the meaningful contingency of human nature with the image of God as the embodiment of perfection. Representative in this regard is the last words of the "Meditations", which emphasize the constitutive nature of the human presence in the form of a reference to the "infirmity and weakness of our nature" (Descartes, 1996, AT VII: 90) for the proof of the existence of God. We are talking about a meaningful continuation of the tradition rooted in the medieval period to interpret human weakness as an essential factor in the mentioned evidence.

In the course of the current refutation of established stereotypes regarding the absolutization of thinking in Descartes, one should pay attention to his interpretation of the existential status of man as man's middle position in the world: "I am, as it were, something intermediate between God and nothingness, or between the supreme being and non-being" (Descartes, 1996, AT VII: 54). Therefore, a person, as the embodiment of a split in being, is forced to choose himself, his proper image. In this case, the prerequisite and guarantor of true knowledge for Cartesian is God as the embodiment of positivity. Defining the subject of philosophy as proving the existence of God and the immortality of the soul, he sees it as the cornerstone on which metaphysics and ethics are built.

Analysing the basic character in the notion of freedom of both French thinkers, it is reasonable to draw attention to the fact of the inner affinity in their positions as a reflection of the era. In particular, it is about the central character for the situation of existential choice in determining the subject of philosophy in Pascal. He keenly felt the entire precariousness of human existence and the constant threat to him of nothingness. It is nothingness and "Nothing" as one of its synonyms in the XX century is perceived as the ultimate foundation of European culture, and human existence is accordingly characterized as a union of man with Nothing (Sartre and Heidegger accentuated this). The fateful significance of the Cartesian idea of nothingness for understanding the contemporary world in the XX century was accentuated by José Ortega-y-Gasset (1991), who rightly points out that "thinking about the secret power taken by our deception is Descartes' "evil spirit" is a profound and almost misunderstood idea" (p. 316).

Among the most famous manifestations of the determinative influence of the scientific revolution in the era of the Early Age is considered to be the thesis of the power of the human mind. Pascal, analysing the heritage of his elder countryman, rightly states the superficiality and danger of this stereotype. As a consequence, the main object of his criticism is Descartes' heritage as a visual illustration in the limitations of the natural-scientific form of mind, indifferent to the problems of morality, faith, God, the human calling in the universe.

For Pascal, as well as for his elder contemporary, the existential status of a person is that dramatic split in life that motivates him to clarify the boundaries and opportunities to independently influence one's own destiny. But his assessment of a person's initial position is much more pessimistic and tragic. Man is "between two abysses, infinity and nothing ... man in nature ... Nothing is against infinity, everything is against nothing, the middle between nothing and everything, in-

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finitely distant from the comprehending the edges..." (Pascal, 2009, p. 75). What are the possibilities of man through the mind to influence their own destiny?

For the contemporary reading in the positions of both human thinkers as outstanding natural scientists of their time, their interpretation of the boundaries for the theoretical reason is of the greatest interest. As the texts of thinkers convincingly testify, both are not inclined to overestimate a person's ability to be guided by mind and solve their problems through it. Descartes in "Meditations" emphasizes the ambiguity of the content in the concept of rationality, critically evaluating the definition of man as a rational being traditional for European culture since antiquity. According to the philosopher, it is impossible to agree with him now, because, he writes, I would have to ask again afterwards what a "living being" is and what is "endowed with reason" (Descartes, 1996, AT VII: 25). Pascal's assessment of the transformations nature in the rationality of human condition in the Early Age era is close substantive. At the same time, the latter draws attention to the paradoxical status of thinking in human nature:

Thought. All the dignity of man consists in thought. But what is this thought? How foolish it is! The thought is therefore by its nature a wonderful and incomparable thing. It must have strange defects to be contemptible. But it has such so that nothing is more ridiculous. How great it is in its nature! How vile it is in its defects! (Pascal, 2009, p. 259)

Concretizing his own vision of the ambivalent position of man, Pascal argues the fallacy of the notions common in his time about the central status of man in the Universe. It is about the paradox of human nature, which is deprived of attention at the superficial reception. "What a chimera then is man! What a novelty! What a monster, what a chaos, what a contradiction, what a prodigy! Judge of all things, imbecile worm of the earth; depositary of truth, a sink of uncertainty and error; the pride and refuse of the universe!" (Pascal, 2009, p. 47). Is there any constructive way out of this situation?

As already mentioned, the forms of manifestation of the meaningful relationship in the positions of Descartes and Pascal include their interest in the deep connection of man with God. Paying tribute to the scientific revolution and thinking as the primary means of its development, Pascal, at the same time, connects with the mind of man his self-affirmation as a God-created being. In particular, he warns justifiably against the absolutization of reason and knowledge in their natural science form, since it threatens to destroy both the foundations of religion and human existence: "If we submit everything to reason, our religion will have no mysterious and supernatural element. If we offend the principles of reason, our religion will be absurd and ridiculous". The caveat cited is based on his own vision of the present stage of history, since, unfortunately, "this beautifully spoilt reason has ruined everything". Analysing the variants of a constructive way out of this tragic situation, he stresses the limitations of formal logic since there are "two extremes" are equally unacceptable for him, namely to "exclude the reason, accept only the reason" (Pascal, 2009).

Rightly seeing the essential flaws of natural knowledge in its orientation to external expression and indifference to the inner world of man, Pascal connects the method of overcoming them

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on the way to addressing the concepts of heart and faith. Perceiving Descartes' doctrine through the prism of the gnoseologization of philosophy, he tends to associate it with the wrongful extrapolation of the ideals of natural knowledge to the idea of God. Therefore, depersonalization of the latter seems undoubted, the manifestation of which is the famous thesis about God only as "God of scientists and philosophers".

Obviously, human nature for both Descartes and Pascal is not reduced to the rational component of human nature. Analysing methods of realizing the ideas of what is due in human nature, they both call for self-knowledge and self-realization. For Pascal, the fundamental impossibility of meaningful answers to the key ideological and philosophical questions is undoubted one: "I know neither the one who brought me into the world, nor what the world is, nor what I am, I live in a terrible nescience of everything; I do not know what my body is, my feelings, my soul, and even that part of me that thinks what I say, reflects everything and myself, and who knows himself no more than other things". The tragedy and hopelessness of human existence are linked both to the inability of a theoretical clarification of those issues that directly determine our vision of the proper foundations of human behavior and their practical implementation. A representative example is the problem of the immortal soul: "As I know not whence I come, so I know not whither I go. I know only that, in leaving this world, I fall for ever either into annihilation or into the hands of an angry God, without knowing to which of these two states I shall be for ever assigned" (Pascal, 2009, p. 146). Acknowledging the awfulness and inappropriateness of this state of affairs encourages Pascal to explicate those assumptions that make the calm and cloudless existence of his contemporaries.

As is commonly known, Descartes did not ignore a fact of the prevalence of carriers of "weak minds", but this fact did not cause him especial anxiety. Pascal, explaining and analysing the meanings and orientations of contemporary culture, is horrified and does not conceal his disappointment concerning the lifestyle of those of his contemporaries who are not inclined in the process of developing their own lives to appeal to reflection. Distancing himself from the carriers' position of naive and low-browed optimism, he writes: The fate of "those who live without comprehending... the ultimate goal of life" is absurd for him, because they live as if "it is possible to destroy eternity if you turn your mind away from it". Above all, the object of excitement and anxiety for the thinker is artificial calmness against the background of general ignorance. Pascal's sincerity to himself and his devotion to the truth cannot leave anyone indifferent today: "Whereas in my present state, ignorant of what I am or of what I ought to do, I know neither my condition nor my duty. My heart inclines wholly to know where is the true good, in order to follow it; nothing would be too dear to me for eternity" (Pascal, 2009, p. 150). In explaining the prerequisites for the carefree existence of ordinary people in the situation of the maximum dramatic position of man in the universe, Pascal focuses on the distortion of basic attitudes. It is about a person's inability to clarify the problem of proper principles, his inability to ascertain the problem of things in human nature, that is, and the "true state" of man. The most important hidden factors include "sensitivity to the smallest and strange insensitivity to the greatest". In other words, at the moment, human nature is "amazingly unstrung" for him (Pascal, 2009, p. 147). The necessary prerequisite for constructive overcoming the said deformation in human nature for Pascal is associated with the reflection of the "man-God" relationship. In refuting the position of atheists, he emphasizes, first of all, that a person is in himself incapable of knowing the world, because he "cannot even doubt". Strengthening his position, he points out that the given example is representative, because for him, "There is no more evidence of the weakness of the mind than

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not knowing what an unhappy man is without God" (Pascal, 2009, p. 148). Among the related deformations that must be eliminated there are illusory value systems. That is why a separate important point in the course of self-determination is to distance oneself from those who live in the world of their own fantasies: "I find it necessary to point out the sinfulness of those men who live in indifference to the search for truth in a matter which is so important to them, and which touches them so nearly". The consequences of re-evaluating the results of one's self-image are an artificial hierarchy of values, at the heart of which is the illusion of the true significance of things: "A man is vain because of the respect that he shows for insignificant things" (Pascal, 2009, p. 37).

Understanding the main factors of the deformation in the worldview of his own era, Pascal emphasizes the key role of the time reception method. For him, in particular, the fact of a distorted interpretation of Christianity, which is dominated by the attitude toward preparation for life, is unacceptable. According to it, his contemporaries not only live and enjoy real life but intensively prepare for the future happy life, neglecting modernity. The main factor of such deformation for him is caused by the unconscious fear of the present and the use of the possibility to hide from it in the past and in the future. Therefore, Pascal (2009) notes with unconcealed regret, "we almost never think about the present", it is "never our goal" (p. 24).

Despite the prevalence of superficial illusions regarding the priority of science over religion, analyzing ways of constructive overcoming the current decline, Pascal turns to Christianity as a symbolic milestone of self-knowledge himself by man. The only acceptable variant for the attitude towards Christianity, he emphasizes, is worship, because it is a religion "which knows so well the defects of man, and desire for the truth of a religion which promises remedies so desirable?" (Pascal, 2009, p. 226). Revealing the nature of the latter Pascal points to the self-interest of man, that is, his maximum interest in secular values far from those real Christian ones based on the understanding of human nature. In listing secular values, he emphasizes the priority of caring to look decent, loyal, prudent and able to serve a friend, because people, as a rule, love primarily what can be directly useful to them.

Paying tribute to the truth, it should be admitted that it is wrong to unambiguously link the thesis of the absolute priority of the scientific revolution and the associated secularization of world perception with the name of Descartes. Both he and Pascal note unanimously that naivety in world perception is a weak point in the position of the ungodly. According to Descartes, atheists do not pay enough attention to the fundamental difference between man and God: "... all the objections commonly tossed around by atheists to attack the existence of God invariably depend either on attributing human feeling to God or on arrogantly supposing our own minds..." (Descartes, 1996, AT VII: 9). Pascal's position is no less categorical, though more ironic: "Atheism shows the strength of mind, but only to a certain degree" (Pascal, 2009, p. 65). The latter connects the uniqueness of his attitude to modern philosophizing as the embodiment of the fragmentation of human nature with the need for a transition to its holistic comprehension, which involves turning to the heart. "We know the truth, not only through reason but also through the heart". Emphasizing the importance of a holistic view of the forms in man's knowledge of the world, he underlines that when it comes to "knowledge of the first principles", although we receive them through rational reasoning, we cannot but admit that, strictly speaking, we are talking about "knowledge of the heart and instinct" on which the rationale is based and discourse should be based too. Given the importance of a holistic vision of man for the development of the problem of the proper foundations in human behavior, Pascal warns against the temptation to expand

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natural science rationality that is, reducing the heart to knowledge. "The heart feels ... The principles are felt, the theorems are deduced" and therefore "it would be futile and ridiculous for the reason to demand from the heart evidence of its first principles ... as it would be ridiculous for the heart to demand from the reason the tangibility of all theorems..." (Pascal, 2009, p. 41).

The completeness of our familiarization with the variant of Pascal's answer to the demand of the era for the development of anthropology will be insufficient if we neglect that component of human nature, which he and his great contemporary calls the imagination. It is a "dominant component of man". As you know, Descartes also attributed imagination to those key components of human nature, the comprehension of which is a prerequisite for understanding the truth. First, for him, imagination is uniquely connected with material substance, and therefore, secondly, is a serious obstacle to self-knowledge. On the pages of "Meditations" we read: "... none of the things that the imagination enable me to grasp is at all relevant to this knowledge of myself which I possess, and that the mind must therefore be most carefully diverted from such thing if it is to perceive its own nature as distinctly as possible" (Descartes, 1996, AT VII: 28).

Pascal (like Descartes) links the essential deformations of human nature with the imagination, the main function is "a teacher of confusion and falseness, even slier by that he is not always sly..." By concretizing his own vision of the factors and obstacles in forming an objective picture of the world, Pascal focuses on the ability of the imagination. It is with it that he has significant fallacies in understanding, confirming his unconditional priority in the unannounced competition with the reason. Even among the "wisest... imagination gains a great right to convince people. In vain the reason calls out, it cannot be the price of things". Emphasizing the absolute dominance of the imagination in the established modes of reception of the world by man, Pascal justifiably considers it possible to qualify it as the "second nature" of man. "This arrogant power, the enemy of the reason ... It has established a second nature in man". According to Pascal, the key role of the image in the process of cognition is still underestimated, so for him, the loyalty to the reason proclaimed by scientists actually looks like smoke and a mirage. *"Whoever wanted to follow only reason, he would be a complete fool by the conviction of the vast majority of secular people"*. Among the determining circumstances in the dominance of imagination the illusion of involvement with absolute meanings and the closely related illusory feeling of happiness hold pride of place. "Imagination cannot make fools wise, but it makes them happy ..." (Pascal, 2009, p. 19).

Summing up an excursion into own phenomenology of imagination, Pascal (2009) notes the falsity of naive ideas about the rationality of human nature, and the need to take into account its contradictory relationships with sensuality: "But the most powerful cause of error is the war existing between the senses and reason" (p. 22). On the pages of the "Meditations" of his senior contemporary, a contradiction emerges in the form of a confrontation between the sensual knowledge of the bodily things of nature and reason. "I apparently had natural impulse toward many things which reason told me to avoid ..." (Descartes, 1996, AT VII: 77).

The logical consequence of recognizing a person's inability to comprehend rationally human nature in its present and proper dimensions for Pascal is the strong belief that man must find the courage in himself to acknowledge the groundlessness of expectations for a significant improvement in one's position in the universe through reason and optimism expectations connected with it. Therefore, turning to the mind and will, Pascal (2009) invokes: "Let us therefore not look for certainty and stability. Our reason is always deceived by fickle shadows; nothing can fix the finite between the two Infinites, which both enclose and fly from it" (p. 77). The only possible

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manner for human behavior is to admit courageously the inevitability and insurmountability of the tragic aspects and to stoically pass through them.

As the texts of two main French thinkers of Early Age attest, their position is united by the recognition of the key importance in a personal responsible attitude to life's realities.

### Originality

The existence of the doctrine of human nature by Descartes is argued and the manifestations of common moments with Pascal's doctrine are outlined. The latter include the context of the unfinished Copernican Revolution, the emphasis on restrictions in the methodology of the natural sciences, the intense search for a description of language beyond the rational components of human nature, the high praise in the Christian understanding of man, critique of atheism.

### Conclusions

Nowadays, the central place in the search for Descartes of anthropology is increasingly convincing for the historical and philosophical science. The author of the article substantiates the presence of meaningful related moments in the doctrines of Descartes and Pascal. The latter is connected with the general problem of their search for forms in responding to the demand of the era of anthropology as the foundation of a new worldview. Both are not inclined to absolutize the natural sciences and the inherent way of thinking, that is, to exaggerate the direct influence of the scientific revolution. According to the author's opinion, the meaningful relationship in the doctrine of a person of both French thinkers is manifested in the high opinion of the human reason, in the vision of the basic role of freedom, in understanding the initial situation as a choice, Christianity as a fundamental paradigm of thinking, and the dominance of ethical problems. The author links the perspectives of further research on the topic with the analysis of the texts of two thinkers as a meaningful dialogue regarding the major principles of morality; a humanistic directed reason is the core and based on Christian values.

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## ВЧЕННЯ ПРО ЛЮДИНУ У ДЕКАРТА ТА ПАСКАЛЯ

**Мета.** Аргументувати змістовну спорідненість позицій Декарта і Паскаля як двох варіантів відповіді на запит епохи щодо розбудови антропології. Реалізація означеної мети передбачає окреслення духовного клімату епохи та звертання до текстів двох великих французьких мислителів 17-го століття для демонстрації спільних моментів у тлумаченні феномену людини. **Теоретичний базис.** Методологічною основою дослідження є концептуальні положення представників феноменології та герменевтики. **Наукова новизна.** Аргументовано наявність вчення про людську природу в Декарта та окреслено прояви спільних моментів з вченням Паскаля. До числа чинників останніх належать контекст незавершеної революції Коперника, акцентування обмеженості методології природничих наук, інтенсивні шукання мови опису поза раціональних компонентів людської природи, висока оцінка християнського розуміння людини, критика атеїзму. **Висновки.** Обґрунтована змістовна спорідненість вчення про людину обох французьких мислителів, яка проявляється в баченні вихідної ситуації як вибору людиною власних засад в ході осмислення наукової революції, розумінні християнства як базової парадигми мислення, пріоритетності антропологічного інтересу над природничо-науковим, домінуюча роль етичного мотиву філософування.

**Ключові слова:** Декарт; Паскаль; людина; антропологія; релігія; раціональність; наукова революція; етика

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## КОНЦЕПЦИЯ ЧЕЛОВЕКА У ДЕКАРТА И ПАСКАЛЯ

**Цель.** Аргументировать содержательное родство антропологических позиций Декарта и Паскаля как двух вариантов ответа на запрос эпохи по развитию. Реализация указанной цели предусматривает определение духовного климата эпохи и обращение к текстам двух крупных французских мыслителей 17-го века для демонстрации общих моментов в толковании феномена человека. **Теоретический базис.** Методологической основой исследования являются концептуальные положения представителей феноменологии и герменевтики. **Научная новизна.** Аргументировано наличие учения о человеческой природе у Декарта и обозначены проявления общих моментов с учением Паскаля. К числу последних относятся контекст незавершенной революции Коперника, акцентирование ограниченности методологии естественных наук, интенсивные поиски языка описания внерациональных компонентов человеческой природы, высокая оценка христианского понимания человека, критика атеизма. **Выводы.** Обосновано содержательное родство учения о человеке обоих французских мыслителей, которое проявляется в видении исходной ситуации как выбора человеком собственных принципов в ходе осмысления научной революции, понимании христианства как базовой парадигмы мышления, приоритетности антропологического интереса над естественно-научным, доминирующая роль этического мотива философствования.

*Ключевые слова:* Декарт; Паскаль; человек; антропология; религия; рациональность; научная революция; этика

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**Purpose** of this article is the historical reconstruction of the studies in philosophical anthropology in Soviet Ukraine. **Theoretical basis.** In the philosophical tradition of independent Ukraine, there is an opinion that at the intersection of the 1960s and 1970s, there was an anthropological turn in the national philosophical thought. The authors provide a holistic and comprehensive reconstruction of philosophical understanding of man in the works of Ukrainian thinkers of the Soviet era. **Originality.** It has been proved that before the emergence of the Institute of Philosophy of the Soviet Ukraine Academy of Sciences and the restoration of the Philosophy Department at Kyiv State University, the writings of Ukrainian philosophers in the 1920s and 1930s emphasize specifically the "ideological" factor of human existence. Based on the materials of M. Maksymovych Academic Library and the library at H. Skovoroda Institute of Philosophy of the National Academy of Sciences of Ukraine, there have been revealed and traced the specific features and peculiarities of the transformation of main accents in philosophical and anthropological studies of Soviet Ukrainian researchers in the post-war period. **Conclusions.** The studied problems developed in Soviet Ukraine in two vectors. The focus was on man as a social phenomenon and a "product of ideology" on the one hand, and, on existential aspects of a human being with its internal contradictions, understanding of its nature and the sense of existence, on the other hand. It has been established that the anthropological problems were the focus of not only scientists of the Institute of Philosophy of the Soviet Ukraine Academy of Sciences (Y. Andros, N. Holovko, P. Kopnin, Y. Ohrimenko, L. Sokhan, V. Tabachkovskiy, V. Shynkaruk), but also of teachers of Kyiv State University (F. Baikin, I. Bychko, M. Duchenko, I. Nadolnyi). The authors grounded the thesis that, unlike the 1940-1950s, when the focus was on philosophical problems of natural science and philosophical personology, the 1960s bring forward not only philosophical and anthropological studies but also ethical and aesthetic issues, logic and scientific atheism.

**Keywords:** Soviet philosophy; Soviet Ukrainian philosophy; philosophical anthropology; Institute of Philosophy of the Soviet Ukraine Academy of Sciences; Kyiv State University; P. Kopnin; V. Shynkaruk.

**Introduction**

The philosophical thought in Ukraine of the Soviet era is one of the most ambiguous periods of development and research in the history of Ukrainian philosophy. This is due to the fact that in this historical period, there were two vectors of Ukrainian philosophy – properly Soviet philosophy and emigrants' philosophy. Accordingly, there is a thought that the proper Ukrainian philosophy developed only in emigration, whereas on the territory of Soviet Ukraine, philosophical developments were exclusively dogmatized and ideologized. However, one of the key principles of research in the History of Philosophy, namely, the objectivity and historicity of scientific analysis, help avoid such categorical prejudice about this period of the history of the Ukrainian philosophy. Moreover, the most thorough, comprehensive and empirically-based studies will help "fill the gaps" in the less-studied aspects of philosophy in Soviet Ukraine, including the philosophical and anthropological problems.

There should be noted a number of thesis researches in the development of Soviet philosophy in Ukraine – these are the thesis works by V. Vilkov (2019), N. Galan (2015), Y. Lytvyn (2015), H. Vdovychenko (2017). However, they give a rather hasty glimpse on philosophical and an-

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thropological problems. Herewith, we can also note the scientific work of Y. Andros (2017), H. Hushpyt-Tytarenko (2013), A. Konverskyi, I. Bychko and I. Ogorodnik (2005), A. Loy (2003), V. Tabachkovskyi (2011), Y. Vilchynskyi (2014), V. Yaroshovets (2011), P. Yolon (2009), which deal with certain aspects of development of philosophical and anthropological studies in this period. In addition, we used some recent papers by Y. Sobolievskyi (2018), S. Yosypenko (2018), V. Tytarenko (2018), I. Liashenko (2018), which are devoted to Soviet studies in Ukraine and History of Philosophical Anthropology.

### Purpose

The purpose of this paper is to provide a historical reconstruction of formation and transformation of the anthropological philosophy studies in Soviet Ukraine and to determine the key regularities and tendencies of their development.

### Statement of basic materials

*The state of the philosophical anthropology research at the end of the 1940s-1960s.* With the end of the Second World War, there appeared the understanding of the fact that a fully functioning totalitarian system required the effective existence of philosophy, more precisely, of Marxist-Leninist philosophy. This resumed the work of philosophical departments and relevant scientific institutions throughout the USSR, including Ukraine. With the opening of the Institute of Philosophy in 1946 and the reopening of the Philosophy Department in the structure of the Kyiv University in 1944, extensive philosophical studies began.

At the same time, it should be emphasized that philosophical and anthropological studies were not the centre of attention for quite a long time. On the basis of the catalogues of the library at H. Skovoroda Institute of Philosophy of the National Academy of Sciences of Ukraine and M. Maksymovych Academic Library at Taras Shevchenko National University of Kyiv, under the influence of the Soviet leadership, scientists mostly dealt with the philosophical problems of natural science (P. Dyshlevyi, M. Omelyanovskyi, D. Ostryanyn). There were rare works on the philosophy of culture (I. Bychko), history of foreign philosophy (A. Avetisyan) and aesthetics (M. Honcharenko, V. Mazepa).

So, P. Yolon notes that

In the second half of the 1950s, the Institute of Philosophy was a very controversial entity. On the one hand, we can see a pleiad of energetic gifted philosophers of the junior and middle-aged generation who felt familiar with the tendencies of development of Western and national philosophy of that time, who were professionally engaged in research work and demanded changes in the Institute's activity. On the other hand, the key scientific and organizational positions were occupied there by the

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scholars, who, headed by the Director D. Ostryanyn, the Corresponding Member of the Soviet Ukraine Academy of Sciences, continued to view philosophy as an addition to the party ideology, and the Institute of Philosophy as an ideological institution. The scientific research plans of that period and the publications of the Institute's scholars were mostly conjuncture-oriented, and even this work was not brought to an end: party guidelines and ideological campaigns quickly changed each other, and so changed the thematic and publishing plans. (Yolon, 2009, p. 59)

Reflections that could at least approach the philosophical and anthropological problems, can only be noticed in the studies on philosophical personology that were developed at that time by the scientists of the Institute of Philosophy, by Kyiv University and the Philosophy Department at the Institute of Social Sciences in Lviv – T. Bilych [1957], O. Bilous [1956], A. Brahinets [1956], I. Holovakha [1953], V. Danyleiko [1955], V. Yevdokymenko [1955], I. Kulykov [1955], O. Lysenko [1958], etc. These scholars were focused less on the legacy of H. Skovoroda and academic philosophical tradition. They investigated more the heritage and philosophical aspects of T. Shevchenko, I. Franko, Lesia Ukrayinka, I. Kotlyarevskyi, M. Drahomanov, P. Hrabovskyi, who were supposedly presented as fighters for communist ideals and who implicitly observed the fundamental aspects of Marxist-Leninist philosophy, including the moments concerning the essence and sense of human existence.

Striking transformations in the national philosophical and anthropological studies took place only after 1960. One of the theoretical and methodological principles of focusing attention on human issues was the work by Professor P. Kopnin "*Dialectics as Logic*", which was issued by the Publishing House of Kyiv University in 1961. The impetus for writing this work was the fact that P. Kopnin's ideas did not suit the definition of the subject of philosophy as the study of the most general laws of nature, society and thinking, that was widespread in the Soviet philosophical tradition of that time. In this work, following the epistemological orientation, the Ukrainian thinker emphasizes that in Marxist philosophy there are no separate epistemology and ontology, philosophy is built around the cognitive attitude of not only consciousness to being but of the man himself to the world. Accordingly, philosophy is not only a science (in the forms of dialectics, logic, methodology), but also is a worldview, that is, such that considers the world not only as being, but as a view on the world in terms of nature and purpose of human existence (Kopnin, 1961, p. 120).

Thus, P. Yolon (2009) recalls that the thinking philosophers rated properly "the results of this study ("*Dialectics as Logic*" – S. R., V. T.)... The ideological opponents of P. Kopnin acted with fierce attacks, charging the author of the book with anti-Marxism, idealism, metaphysics, revisionism" (p. 60). As V. Yaroshovets notes, such reorientation of the subject of philosophy is also due to political events in the Soviet Union. The scientist writes that

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The end of the 1950s-the beginning of 1960s is characterized in our history as a period of "Khrushchev thaw". Though in the political sphere, rather timid processes of liberation from the Stalinism shackles were quickly suspended, the intellectual environment started a rather powerful movement of the "sixties", characterized by orientation on a person, his rights and interests that were raised above the abstract – utopian and dogmatically conscious priorities of society. In particular, in philosophy, this movement was aimed at searching the ways of overcoming stiff dogmatism, of returning to "authentic Marxism". Although these tendencies generally did not prevail in the philosophy of those times and were trampled by the ruling Marxist-Leninist dogma as an expression of revisionism, it was in Kyiv that they became rather well-defined and institutionally formed. (Yaroshovets, 2011, p. 54)

Continuous attention of the Soviet Ukrainian philosophy to philosophical and anthropological issues was another work by P. Kopnin (1966) *"Introduction to Marxist Epistemology"*, which he wrote already being Director of the Institute of Philosophy of the Soviet Ukraine Academy of Sciences. Referring to this book, Y. Vilchynskyi notes that

P. Kopnin called for studying the epistemological problems in a wide range of life-purpose problems, in the context of mankind's cumulative experience. He also urged to apply the scientific criteria to the analysis of worldview problems. As a result, "the restriction of philosophy to its own subject, understandable, in the end, as the attitude of man to the human world, P. Kopnin constructed a general scheme of Marxist philosophy, which, in his opinion, "corresponds to the modern level of philosophy development". In the *"Introduction to Marxist Epistemology"*, this

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scheme looks like this: 1) The concept of worldview; 2) The main problem of philosophy; 3) Subject and object of knowledge and practice; 4) Cognition and reflection, information, sign and sign system; 5) Truth and its criterion; 6) Feeling and mind, empirical and theoretical knowledge; 7) Reason and mind, origin and development of theory; 8) Truth, beauty and freedom. (Vilchynskyi, 2014, p. 307)

As one can see, the centre of Soviet Ukraine's philosophical studies was the issues related not only to Marxist-Leninist ideology but the studies related to various spheres of a human being. Of course, one can not say that P. Kopnin and other innovators in Ukrainian philosophical studies did not use the fundamental aspects of the functioning of the Soviet philosophy. However, owing to them, the concepts of "man", "individual", "person", "freedom", "morality", "values", "worldview", etc. appeared in the post-war Ukrainian philosophical studies (articles, monographs).

In support of this, it is worth mentioning the collective monograph entitled *"Man and the Worldview"*, edited by L. Sokhan, A. Yeryshev and M. Popovych (1963). It is this work that has a noticeable effect of P. Kopnin's ideas about the attention of philosophy not only to fundamental issues of Marxist-Leninist tradition but to philosophical anthropological studies. Thus, in particular, Y. Okhrimenko investigated the Marxist views on man, N. Holovko considered the moral aspects of human existence, N. Polischuk revealed the crisis of modern bourgeois individualism, and L. Sokhan analyzed the comprehensive development of a personality in communism.

In our opinion, the XIII World Philosophical Congress (Mexico, 1963), in which P. Kopnin participated, had obviously a great impact on the emergence and development of philosophical and anthropological studies in Soviet Ukraine. One of the Congress participants, M. Mitin, the Academician of the USSR Academy of Sciences, wrote that

To be discussed at the congress, two topics were announced in advance:

"The Problem of Man" and "Criticism of the Modern Era". These topics were chosen by the Congress leaders – representatives of bourgeois philosophy – not accidentally. It may be precisely these issues that they particularly wanted to fight the Marxist concepts with, depicting the situation in such a way that Marxism allegedly does not pay attention to the problem of man ... [As a result of the Congress – S. R., V. T.], the Presidium of the USSR Academy of Sciences draws attention of Soviet phi-

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losophers to the need of intensifying the development of problems that became currently important in the development of scientific knowledge and in the modern ideological struggle. Of special significance are researches into the process of personal development, studying the social aspects of war and peace, peaceful coexistence issues, researches into the theory and logic of cognition. Here are some of the top priority issues that Soviet philosophers had to work on defending their ideological positions in the irreconcilable struggle against the reactionary bourgeois philosophy. (Mitin, 1963, p. 74)

Summing up, it can be noted that directly philosophical and anthropological studies in Soviet Ukraine appeared due to three reasons: political ("Khrushchev thaw"), conjuncture-oriented (decision of the Presidium of the USSR Academy of Sciences on participation of Soviet philosophers in XIII World Philosophy Congress) and appearance of the books by P. Kopnin *"Dialectics as Logic"* and *"Introduction to Marxist Epistemology"*. The appearance of philosophical and anthropological developments was due not so much to the research attention of scientists to the problem of man in philosophical knowledge. They were rather one of the elements of ideological struggle with the so-called "Western bourgeois philosophy".

*Key vectors of anthropological studies in the Ukrainian philosophy of the 1970s-1980s.* P. Kopnin laid the theoretical and methodological foundations of philosophical and anthropological studies on the Ukrainian terrains. V. Shynkaruk, P. Kopnin's successor on the post of Director of the Institute of Philosophy of the Soviet Ukraine Academy of Sciences, conferred them institutionally. Having become the Director of the Institute in 1968, in the same year, he created or rather restored the department of dialectical materialism, whose research themes were actually aimed at developing philosophical and anthropological issues. For effective functioning of the department, V. Shynkaruk involved his like-minded associate professors of universities M. Bulatov, V. Ivanov and O. Yatsenko, graduates of the Philosophy Department of Kyiv Taras Shevchenko State University M. Tarasenko, V. Tabachkovskiy, O. Ilchenko, I. Molchanov, A. Loy, Y. Andros, V. Zvihlyanych, V. Zahorodniuk, Y. Bystrytskyi and others.

At the same time, V. Shynkaruk wrote articles important for the entire Ukrainian philosophical community and published them in the first issue of the new philosophical journal *"Philosophical Thought"* in 1969 and in the journal *"Questions of Philosophy"* in 1970. Thus, in particular, in the article "Marxist-Leninist Philosophy and Worldview", noting the need for a comprehensive study by the Soviet philosophers of the notion of "worldview" and its close concepts "world outlook", "world perceiving" and "world conceiving", he writes that

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Worldview is one of the socially developed forms of reality reflection in human consciousness. Its peculiarity is that reality in it is reflected indirectly – through its significance for a person. In a worldview, a person "theoretically" puts the subject world in relation to himself, to the goals of his life, perceives and evaluates it in human significance... So in relation to man, worldview is a social form of self-consciousness, a way of self-determination in the world. One of the fundamental problems of the worldview is the problem of meaning and purpose of human existence.

(Shynkaruk, 1969, p. 9)

As we see, V. Shynkaruk, allegedly "expands" the subject of philosophy, which was set by P. Kopnin in 1961 – from simply considering the phenomenon of worldview in the structure of philosophical knowledge to a thorough study of the essence and purpose of human existence. However, at the same time, based on the ideological aspect of the development of philosophical and anthropological studies, one of the foundations of such surveys was again what we observed in the pre-war period – the formation of a "new" person, which would embody the best ideals of communist ideology. And this can be proved by a number of scientific works by V. Shynkaruk (*The Role of Artistic Culture in the Formation of a New Person*, 1971), V. Kutsenko ((1975, April 13). Formation of a New Person (Round table "Questions of philosophy"). *Soviet Ukraine*) and so on.

At the same time, with the development and publication of ideologically biased philosophical works dealing with nature and essence of a person in the 1970s-1980s, a number of original fundamental monographs were published by the scholars of the Institute of Philosophy, as well as teachers of Kyiv State University. Let us consider this in more detail.

The Associate Professor of Kyiv State University F. Baikin developed for many years the general sociological problems of daily life and its influence on the man's spiritual development. In his work, *"The Lifestyle and Development of the Person"* (1969), F. Baikin gives a philosophical and sociological definition of the concept of lifestyle, the place of lifestyle category in the system of the materialist understanding of history. Lifestyle is regarded as an element of social life and people's way of life. At the same time, the problems of the theory of knowledge, dialectics of the subject and object, the relationship between science and ideology are considered in the scientific writings of Professor M. Duchenko. In particular, the work *"The Nature of Human Cognition"* (1971) is written at the intersection of epistemology and philosophical and anthropological reflections (Konverskyi, Bychko, & Ogorodnik, 2005, p. 174).

Important also were the monographs by professors of Kyiv University I. Bychko and I. Nadolnyi. Thus, I. Bychko published the monograph *"Cognition and Freedom"*, in which V. Tabachkovskyi emphasizes that

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The title itself seemed to pose a line in the hope of constructively overcoming the alienation, thus shifting the epicenter of domestic philosophical research on the improvement of epistemological arsenal, as well as reflections on the correlation between practical and spiritual counteraction to alienation. For this purpose (in the genre of criticism of bourgeois philosophy), more and more new semantic plots are involved: contradictory nature of human self-creation and aspiration to future, connected with the collisions of the freedom phenomenon and the ability of man to withstand the test of freedom of his own choice, etc. In the end, the philosophical thought is focused on what Michel Foucault will later call "techniques of caring for oneself". (Tabachkovskyi, 2011, p. 126)

Explication of the basic dimensions of the political context of this era, we find in research by modern scientists (Naxera, 2017).

However, I. Nadolnyi in his monographs *"Progress and Personality"* (1970), *"Man and Morality"* (1972) explores the philosophical and anthropological and socio-philosophical issues of the moral aspect of human existence, as well as the multi-vector nature of progress in the personal dimension.

At this time, the Institute of Philosophy published a series of fundamental works, which significantly expanded the range of philosophical and anthropological studies of Ukrainian scientists for the next decades (chronologically):

- Ivanov, V. (1971). *Practice and Aesthetic Consciousness*. Kyiv: Naukova dumka;
- Tarasenko, M. (1975). *Philosophical Aspects of the Attitude of Man-Nature*. Kyiv: Naukova dumka;
- Ivanov, V. (1977). *Human Activity-Cognition-Art*. Kyiv: Naukova dumka;
- Yatsenko, O. (1977). *Purpose-Setting and Ideals*. Kyiv: Naukova dumka.

The credit of M. Tarasenko was that in his monograph, he proposed and implemented an original approach to the analysis of socio-cultural foundations of the technology. Unlike the dominant formational, substrate and structural-functional approaches, M. Tarasenko's approach consisted in identifying the inter-subjective meaning of industrial technology, the power of specificity of social forms of practice and object-subject relations. Therefore, M. Tarasenko (1975) views harmonization of relations between man and nature as socially created relations in replacing technologies that are based on the forms of matter motion with technologies built on the dialectics of human collective work (p. 3). Another Soviet Ukrainian thinker O. Yatsenko (1977) considers goal-setting as an aspect of the basic issue of philosophy, the most important moment in

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the human way of life and the fundamental problem of contemporary socio-political development (p. 2). At the same time, V. Ivanov (1977) performs the philosophical analysis of human activity and covers a rather wide range of problems related to the definition of the general notion of activity, its relation to the essence and formation of man, the human world, as well as the characteristics of certain cultural and historical forms of its manifestation – experience, knowledge and art (p. 3).

However, the key philosophical and anthropological work of this period in the Ukrainian philosophical thought is fairly the collective monograph *"Man and the World of Man: (Category "Man" and "World" in the System of Scientific Worldview)"* (Shynkaruk, 1977). It is this work that

Considers a number of problems that prominently reveal the socio-historical and active practical essence of man and his attitude to the world. The worldview meaning of philosophical research is seen in revealing the active basis and "practical and spiritual" forms of the unity of man and the world. To identify general links that determine the way of human existence to the same extent as the way of being of the world for man – this is the fundamental task of philosophical synthesis of conceptual ideas of man and the world, which allows us to determine the universal characteristics of both. (Shynkaruk, 1977, p. 4)

It should also be noted that, apart from the original philosophical and anthropological studies, the Soviet Ukrainian scholars become focused on the development and modernity of this branch of philosophical knowledge. In particular, this category includes (chronologically):

– Kurhanskyi, V. (1971). *Criticism of Modern Bourgeois Concepts of the Essence of Man*. Kyiv.

– Kolomiets, T. (1978). *Conception of Man in French Materialism of the 18th Century*. Kyiv: Naukova dumka;

– Korotkov, N. (1978). *The Social Aspect of the Problem of Man in Religious Philosophy*. Kyiv: Naukova dumka;

– Sobol, O. (1978). *Criticism of the Philosophical Concepts of American Cultural Anthropology*. Kyiv: Naukova dumka.

These studies suggest that, although attention to the history and contemporary vectors of philosophical and anthropological knowledge at that time was caused by the struggle criticizing these concepts, the analysis and solid scientific research laid the foundation for further Ukrainian studies on the development of this branch of philosophy.

The 1980s witnessed further development of philosophical and anthropological studies in the national philosophical tradition, comprehension of new themes, development of conceptions and

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concepts in the context of this branch of philosophical knowledge. Thus, a number of collective monographs were published at the Philosophy Department of Kyiv University: *"Scientific and Technical Revolution and the Spiritual Development of Personality"* (1986); *"Moral Culture of Personality"* (1986); *"Scientific Ideology and Personality"* (1988); *"Creative Potential of the Person"* (1989), M. Tarasenko *"Nature, Technology, Culture: Philosophical and Ideological Analysis"* (1985), etc. (Hubersky, 2014, p. 8).

At the same time, the scientists of the Institute of Philosophy of the Soviet Ukraine Academy of Sciences, in their work on philosophical and anthropological problems, focused on the following issues: Y. Andros *"Truth as a Problem of Cognition and Worldview"* (1984), V. Tabachkovskiy *"Practice and Spiritual Development of the World"* (1980), M. Bulatov *"Dialectics and Culture"* (1984), V. Malakhov and S. Krymskyi *"Culture and Human Integrity"* (1984), V. Ivanov *"World-Cultural Personality"* (1986), etc.

### Originality

It has been proved that before the emergence of the Institute of Philosophy of the Soviet Ukraine Academy of Sciences and the restoration of the Philosophy Department at Kyiv State University, the writings of Ukrainian philosophers in the 1920s and 1930s emphasize specifically the "ideological factor" of human existence. Based on the materials of M. Maksymovych scholarly library and the library at H. Skovoroda Institute of Philosophy of the National Academy of Sciences of Ukraine, there have been revealed and traced the specific features and peculiarities of the transformation of main accents in philosophical and anthropological studies of Soviet Ukrainian researchers in the post-war period.

### Conclusions

Thus, having made a historical and philosophical reconstruction of the formation and development of philosophical and anthropological studies in Soviet Ukraine, we can draw the following conclusions.

The "anthropological turn" in Ukrainian philosophy in the 1960s was caused by three factors: political ("Khrushchev thaw"), theoretical and methodological (publication of P. Kopnin's work *"Dialectics as Logic"*) and conjuncture-oriented (Order of the Presidium of the USSR Academy of Sciences to intensify the scientific research in philosophical and anthropological issues). Although, judging by the library catalogues, one can state that not only philosophical and anthropological studies were more and more intensive – there were also developing the researches in logic, aesthetics and the history of Ukrainian early modern philosophy.

The Soviet Ukrainian studies on Philosophical Anthropology in the 1970s-1980s were developed within three vectors: 1) development of original anthropological philosophy concepts; 2) publication of works that were ideologically coloured in the context of formation of a "new person"; 3) study of history and current state of anthropological philosophy knowledge.

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## СТАНОВЛЕННЯ ТА РОЗВИТОК ФІЛОСОФСЬКО-АНТРОПОЛОГІЧНИХ СТУДІЙ В РАДЯНСЬКІЙ УКРАЇНІ

**Метою** статті є історико-філософська реконструкція антропологічних студій в радянській Україні. **Теоретичний базис.** В філософській традиції незалежної України існує думка про те, що на перетині 60-70-х рр. XX століття відбувся антропологічний поворот у вітчизняній філософській думці. Автори здійснюють цілісну та комплексну реконструкцію філософського осмислення людини у напрацюваннях вітчизняних мислителів радянської доби. **Наукова новизна.** Доведено, що до виникнення Інституту філософії АН УРСР та відновлення філософського факультету Київського державного університету в працях вітчизняних філософів 20-30-х рр. XX століття акцент робиться здебільшого саме на "ідеологічному" факторі існування людини. Виявлено та прослідковано специфіку та особливості трансформації основних акцентів у філософсько-антропологічних розвідках вітчизняних радянських дослідників у післявоєнний період. **Висновки.** Розвиток досліджуваної проблематики в радянській Україні відбувався двовекторно: з однієї сторони, в центрі уваги була людина як соціальний феномен та "продукт ідеології", а, з іншої сторони, екзистенційні аспекти людського буття з її внутрішніми суперечностями, осмисленням її природи та сенсу існування. Встановлено, що антропологічна проблематика була в центрі уваги не лише науковців ІФ АН УРСР (Є. Андрос, Н. Головка, П. Копнін, Ю. Охріменко, Л. Сохань, В. Табачковський, В. Шинкарук), але й викладачів КДУ (Ф. Байкін, І. Бичко, М. Дученко, І. Надольний). Обґрунтовано тезу про те, що, на відміну від 1940-1950-х рр., коли у центрі уваги були філософські проблеми природознавства та філософська персонологія, у 1960-х рр. стають актуальними не лише філософсько-антропологічні студії, але й етико-естетична проблематика, логіка та науковий атеїзм.

**Ключові слова:** радянська філософія; українська радянська філософія; філософська антропологія; Інститут філософії АН УРСР; Київський державний університет; П. Копнін; В. Шинкарук

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## СТАНОВЛЕНИЕ И РАЗВИТИЕ ФИЛОСОФСКО-АНТРОПОЛОГИЧЕСКИХ ИССЛЕДОВАНИЙ В СОВЕТСКОЙ УКРАИНЕ

**Целью** статьи является историко-философская реконструкция антропологических исследований в советской Украине. **Теоретический базис.** В философской традиции независимой Украины существует

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мнение о том, что на пересечении 60-70-х гг. XX века произошел антропологический поворот в отечественной философской мысли. Авторы осуществляют целостную и комплексную реконструкцию философского осмысления человека в наработках украинских мыслителей советской эпохи. **Научная новизна.** Доказано, что к возникновению Института философии АН УССР и восстановлению философского факультета Киевского государственного университета в трудах отечественных философов 20-30-х гг. XX века акцент делается в основном именно на "идеологическом" факторе существования человека. Выявлена и прослежена специфика и особенности трансформации основных акцентов в философско-антропологических исследованиях отечественных советских исследователей в послевоенный период. **Выводы.** Развитие исследуемой проблематики в советской Украине происходило двухвекторно: с одной стороны, в центре внимания был человек как социальный феномен и "продукт идеологии", а, с другой стороны, экзистенциальные аспекты человеческого бытия с его внутренними противоречиями, осмыслением его природы и смысла существования. Доказано, что антропологическая проблематика была в центре внимания не только ученых ИФ АН УССР (Е. Андрос, Н. Головкин, П. Копнин, Ю. Охрименко, Л. Сохань, В. Табачковський, В. Шинкарук), но и преподавателей КГУ (Ф. Байкин, И. Бычко, М. Дученко, И. Надольный). Обоснован тезис о том, что, в отличие от 1940-1950-х гг., когда в центре внимания были философские проблемы естествознания и философская персонология, в 1960-х гг. становятся актуальными не только философско-антропологические студии, но и этико-эстетическая проблематика, логика и научный атеизм.

*Ключевые слова:* советская философия; украинская советская философия; философская антропология; Институт философии АН УССР; Киевский государственный университет; П. Копнин; В. Шинкарук

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## ANTHROPOLOGICAL SEARCH FOR VALUE ORIENTATIONS OF A NEW CULTURE BY AURELIUS AUGUSTINE

**Purpose.** The article is aimed to reveal the essence of the eternal problem, comprehended by Augustine Aurelius in the culture of the early Middle Ages – the focus of the value orientations of the anthropological search. **Theoretical basis.** Only in the twentieth century, various aspects of Augustine's creative legacy became the subject of scientific research by many authors. As the direction of their scientific research, the problem of the relationship of reason, faith, knowledge, which has risen sharply in medieval Christian culture, has been considered. The logical outcome of these studies was the assertion that for Augustine Platonism was the main of the philosophical teachings of antiquity; that Augustine, being in line with Christian philosophy, considered the understanding of the aesthetic perfection of the Divine creation of the world as the sense of human life. The analysis of their works gives reason to argue that the definition of the human essence – the Augustine's anthropological problems, was practically not addressed by representatives of domestic and foreign philosophical thought, and therefore remained undiscovered. **Originality.** The authors have proved that the definition of the human essence by Augustine is in the correlation with his answers to questions about the nature of the origin of man, about the secrets of being, etc. The ethical ideal of the thinker has been revealed, which is systematically formed in his works. **Conclusions.** The thesis has been substantiated that the anthropological views of Augustine Aurelius are in correlation with his epistemological judgments. Only by knowing the order of things in the universe, determined by the will of the Lord, we will know also the order of our value orientations. The basis of the philosophical comprehension of the human essence by Augustine Aurelius is a series of questions that constantly arise before mankind – about the nature of its appearance, about the secrets of human existence, the sense of life, death and immortality, etc. The ethical ideal of the thinker is an eternal city that is not based on human nature, it is too volatile, therefore it is only to a small extent subject to research, but on a Divine basis – the Christian idea.

**Keywords:** Augustine Aurelius; value orientations of anthropological search; human essence; Law of harmonious Universe; eternal city; church bosom

### Introduction

The appeal to the creative legacy of Aurelius Augustine is especially relevant today. We proceed from the fact that it is this legacy presents and continues from antiquity the anthropological search for the value orientations necessary in any culture and for any religious denomination on planet Earth.

Augustine is rightfully considered one of the founders of the anthropological and ethical constructions of a new culture – Christian, in which, during his work, a new ethic different from the pagan, antique ethics is only emerging. The ethical ideal, formed in the writings of Plato, and then Aristotle, is human self-belief. It is from this position that ancient thinkers consider continuous improvement, including material, of the polis society. However, such improvement, they argue, is impossible without the search for overcoming the human depravity, which is inherent in everyone, as a bodily being. The ethical ideal, which is constantly formed in the

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writings of Augustine – the desire of a person to get rid of vices, respectively – the humility of submission of the material beginning to the spiritual. In this way, the movement of humanity towards the gates of the Kingdom of Heaven becomes possible.

The foregoing indicates that ethical ideas, as well as the anthropological search for ancient thinkers, are sufficiently close to Augustine's ideas and search. He does not reject, but, on the contrary, relies on them, especially in his search for the ways to rid a person of depravity. Accordingly, he should be considered as a thinker of the transition period from pagan antiquity to medieval Christian culture.

Emphasizing the relevance of our study, we note that the anthropological and ethical searches of the thinkers of antiquity, on which Augustine so strongly relied, are an eternal human problem that not only philosophers of various religious confessional orientations are constantly addressing, but also writers until today.

Speaking about the relevance of the research topic, we also note the fact that the work of the church father and now the most authoritative person in the Christian world is holistic. The problem of finding by him the value orientations of humanity is constantly relevant. Modern society with its eternal anthropological problems – the depravity and virtues of man is no exception. We especially emphasize that the prevalence of depravity over virtue is clearly, metaphorically described even during the archaic period in the works of Homer.

In his anthropological search, Augustine considers man as an organic combination of body, soul, and reason. In his treatises, on the one hand, man is presented as a creative act of the Lord, and on the other hand, man is still a vicious creature. However, depravity in man, as Augustine states in the treatise "Confessions", is not from the Lord. It constantly leads people to contention. Augustine particularly vividly discloses the eternal ethical problems of the depravity of people who are endowed with body and reason in the treatise "On the City of God".

In the history of their existence, the inhabitants of planet Earth have always stubbornly used reason for their own vices. Now the period has come when the use of the reason for this purpose poses a direct threat to the existence of all humanity and planet Earth.

Only in the XX-XXI centuries Augustine's legacy in various aspects was investigated by many authors. We give the names of the most significant works, as well as their focus.

The subject of scientific research of M. Li and B. Dessein (2015) is an interpretation of the time phenomenon in the concept of St. Augustine, as well as his contemporary, the Chinese thinker Sen Zhao. The authors substantiate the thesis that Augustine changed the theory of circular time to the linear one. In particular, the theologian interprets "time" both as an objective reality for God, who created time simultaneously with heaven and earth, and as a subjective human reality: for a person, the time when he thinks can only be regarded as "a continuation of thinking".

The representative of Ukrainian philosophical thought A. V. Halapsis (2016), considering the theological roots of the scientific concepts of miracles and the perfection of being, draws attention to the fact that it is St. Augustine who derived from the idea of God's eternity the idea of eternity and the immutability of his will (p. 72).

E. V. Smyslova and L. F. Khabibullina (2016) focused on the problem of free will in medieval theologians Aurelius Augustine and Pelagius-Morgan in a comparative-legal aspect in their work "The problem of free will in "The clockwork testament or: Enderby's end" by A. Burgess".

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A. Nordlander (2019) in his scientific work "The Emergence of Soul: Retrieving Augustine's Potentialism for Contemporary Theological Anthropology" refers to Augustine's creative legacy, which contains an interpretation of the world origin, in particular, the theory of occurrence, as well as two types of potentiality. Considering the problem of the creation of the World, Augustine defines it as incomplete. God's creative potential does not end with the initial creative act of creating the world. God continues to create today, as evidenced by historical potentiality. That which did not exist reappears; that which exists certainly changes its form. Thus, the created world is in constant change. A similar change occurs with a man.

Considering personalism as one of the most influential trends in modern philosophy and theology, rooted in the 17th century, P. V. Khondzinskii (2018) in his work "The Notion of Persona in the Works of St Augustine and the Personalistic Conception of V. I. Neshmelov", draws attention to the fact that this period in history is also called the "Age of Augustine". The scientist believes that it is with the name of this thinker, that an introduction to scientific circulation for the further use of the term "man" is associated. Considering the fact that St. Augustine never defined the semantic meaning of this term, an attempt was made to develop an understanding by the thinker of this concept. This is a scientific study by P. V. Khondzinskii makes it possible to determine the distance between the Augustinians and the modern conceptualization of "personality", in particular, on the example of the early Russian personalist theologian V. I. Neshmelov.

In one of his latest works, «"In the language of sophiology": Priest Sergiy Bulgakov's criticism of St. Augustine's triadology» (Khondzinskii, 2019), the same author compares the positions of Augustine and Thomas Aquinas regarding the Christian faith. In fact, the central idea of the study is to strengthen the dogma of Christian teaching in the period V-XIII centuries.

S. S. Averintsev (1977), B. G. Derevensky (2000), A. F. Losev (1980), A. Men (1998) considered the problem of the relationship of reason, faith, knowledge, the interpretation of knowledge in the modes of faith in medieval Christian culture, which is both a methodological prerequisite and tap into the problem of determining the essence of man at the same time. The authors note that in the writings of Augustine, philosophical and rational-scientific understanding of the physical world, being dependent on the truths of Revelation, turned into an interpretation of the God's word. Later, after the writings of Augustine, this orientation prevailed in the Western Catholic religious thought of the Middle Ages.

According to E. Gilson (1961), N. P. Ivanov (1999), J. Lortz (1999), the main philosophical doctrine of antiquity for Augustine was Platonism. It was the ideas of Plato that had the greatest influence on his anthropological ideas.

The great bishop of Hippo combined the creative power of Tertullian and the spiritual width of Origen with the ecclesiastical spirit of Cyprian, the dialectical acuity of Aristotle with the idealistic enthusiasm and profound speculations of Plato, the Latin spirit of practicalism with the inspired mobility of the Greeks. (Lortz, 1999, p. 148)

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We emphasize that Augustine laid the foundation of a new philosophy, completed the development line of Latin Christian thought, the prominent representatives of which were Tertullian, Minucius, Cyprian, Arnobius, Lactantius.

V. V. Bolotov (1999), A. V. Sitnikov (2001), N. F. Uskov (2001), V. F. Farrar (2001) suggested that Augustine being in line with Christian philosophy believed that the sense of human life is to comprehend the aesthetic perfection of the divine creation of the world. Such perfection cannot be known solely by reason. The basis of comprehension of the Divine order is faith, which refers more to the will, not to the reason.

As noted by A. F. Losev, N. F. Uskov and others, the writings of St. Augustine clearly reflect the difference between Christian ethics and ethical ideas of ancient Greek philosophers. First, the fact that in his anthropological searches man is represented not in two dimensions, as before: "body" and "soul", but in three: "body", "soul", "spirit" deserves attention. Spirit is a participation in the divine creation through faith in the only God-creator, the openness of man to the divine word, divine wisdom.

Thus, the above-mentioned authors touched on the definition of human essence – the anthropological problem of Augustine in the context of the value orientations of the emerging formation – only indirectly, as part of their own searches, but remained unrevealed. A peculiar lacune in philosophical thought is also the absence in the scientific community of a discussion on the philosophical and anthropological legacy of Augustine, which allows revealing the essence of man.

In view of the foregoing, these problems became the subject of our study.

### Purpose

The article is aimed to reveal the essence of the eternal problem comprehended by Augustine Aurelius in the culture of the early Middle Ages – the focus of the value orientations of the anthropological search.

### Statement of basic materials

It should be noted that Augustine begins the search for human essence only after his epistemological searches. The bishop of Hippo considers a person, as the Creation of the Lord, similar to the world in which he lives. Cognition of human essence is possible from the material beginning to the spiritual beginning. The Universum and the man in it are the creation of the Great Artist. According to Augustine, in the Universum, according to the Great Plan, "order" reigns. Only by knowing it, it becomes possible to know spirituality – a person's belonging to God. Augustine subordinates the categories of "image" and "likeness", which are impossible without ideas about numbers to the abstract category of "order". It is in this sequence of ideas that we see Platonic ideas in the work of Augustine. The universe, like man, was created by the Great Artist, they are harmonious.

It is peculiar to everyone to explore and learn the order of things,  
 Zenobius; but, at the same time, comprehending and explaining the general  
 order that holds and controls this world is a very difficult and rarely

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feasible business. Moreover, even if someone achieves this, then he cannot achieve another, namely: to find a worthy listener for such divine and mysterious objects, both in virtuous life and in some composition of his scientific knowledge. (Aurelius Augustine, 2000, p. 114)

The cited passage from the treatise "On Order" gives reason to interpret precisely the Platonic vision of a harmonious Universe, which is presented in the Plato's dialogue "Timaeus". According to Plato, the universum is a heavenly stadium that is created by the cosmic mind. The cosmos, in his opinion, is characterized by order; it is eternal and imperishable beauty. Only by knowing the beauty of the cosmos, it becomes possible to know the beauty of the human mind, and then build a model of "correct reasoning", including the state system. Platonic astronomer Timaeus indicates a harmonious circulation of the cosmic mind.

We emphasize that Plato's dialogues are poetic; they have enough cognitive metaphorical constructions, which is why they are subject to interpretation. They reflect the unity of the ontological, epistemological, anthropological views of the ancient thinker.

And yet we pose one more question regarding the cosmos: looking at what kind of prototype did the one who arranged it work – identical and unchanging or having an origin? If the cosmos is beautiful, and its demiurge is good, it is clear that he was looking towards the eternal. If not, which is not lawful for anyone to say, he was looking towards a created. Indeed, it is clear to everybody that he was looking towards the eternal: for the cosmos is the most beautiful of all things created, and the demiurge is the best of all causes. Having been generated in this way, it has been fashioned after that which is grasp by and thought and is self-same. Again, if these assumptions apply, it is entirely necessary that this cosmos is the image of something. But in every discourse, it is important to choose a nature-appropriate beginning. (Plato, 1994, p. 432)

The dialogue "Timaeus", considers the first beginning of all things and its creator – the demiurge. It is emphasized that time arose together with the created Universe. The ancient thinker also points to the cosmic essence of man. His body and soul were created by the

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demiurge along with the universe. Plato points that human body is just as harmonious, as is the body of the Universe. In the dialogue "Timaeus" we interpret that only by knowing the demiurge's plan for the structure of the Universe, it becomes possible to know the human essence and only then construct a fair social system.

Let us note dear reader that the ideas that are presented in the early works of Augustine, in many respects coincide with the ideas that are demonstrated in the late works of Plato.

According to Augustine, Plato came very close to the ideas of Christianity. The world of unchanging, eternal ideas of Plato leads him to an understanding of the divine, that which is comprehensible only by reason. According to Augustine, it was Plato, who created the perfect philosophy system.

Plato thus added to what he already possessed of Socratic charm and subtlety in moral matters, the knowledge of things human and divine diligently learned from the men just mentioned. He crowned these elements with a discipline capable of organizing and judging them, namely, dialectic, which is, he thought, wisdom itself, or at least that without which wisdom is impossible, and he composed thereby the perfect philosophy. (Aurelius Augustine, 2000, p. 79)

In the search for the essence of man to determine the value orientations of the emerging society, Augustine completely departs from Greek rationalism. In his interpretation, the will, but not the reason, is among the causal relationships that determine the order in society. Moreover, the will of man, as the creation of the Lord, is submitted entirely to the will of God.

But it does not follow that, though there is for God a certain order of all causes, there must therefore be nothing depending on the free exercise of our own wills, for our wills themselves are included in that order of causes which is certain to God, and is embraced by His foreknowledge, for human wills are also causes of human actions; and He who foreknew all the causes of things would certainly among those causes not have been ignorant of our wills. (Aurelius Augustine, 1998, p. 206)

From the above passage of the treatise "On the City of God", we can conclude that the anthropological views of Augustine are in correlation with his epistemological views. Only by

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knowing the order of things determined by the will of God, we know the order of things that are determined by our will too, respectively, the order of our value orientations.

The soul, according to Augustine, is not material. But it has the property of thinking. However, according to Augustine, it is the soul of human, which is close to God as a nonmaterial substance. The Hippo thinker claims that it is the soul that cognizes God who created the world with all its causal relationships. Man, as the creation of the Lord, is always identical only to himself. Each person has his own soul and will, his own memory inherent only in him. According to Augustine, from the identity of man to himself, the wealth of the spirit is contained only in his soul.

And first of all, indeed, light was made by the word of God, and God, we read, separated it from the darkness, and called the light Day, and the darkness Night; but what kind of light that was, and by what periodic movement it made evening and morning, is beyond the reach of our senses; neither can we understand how it was, and yet must unhesitatingly believe it. (Aurelius Augustine, 1998, p. 471)

Speaking about the inseparability of the anthropological searches of Augustine and his epistemological searches, we note the fact that the epistemology of Augustine is a priori, he emphasizes the superiority of faith over reason. However, in his understanding, the source talking about the truth is the Holy Church. Only it pronounces the truth, to which the immortal human soul should be attached.

In Augustine's anthropology, we are talking about the resurrection of people. Such a resurrection will occur in the integrity of the soul and body. The resurrection, according to the bishop of Hippo, will take place only by the will of God.

And so there are indeed many bodies of Christians lying unburied; but no one has separated them from heaven, nor from that earth which is all filled with the presence of Him who knows whence He will raise again what He created. It is said, indeed, in the Psalm: "The dead bodies of Thy servants have they given to be meat unto the fowls of the heaven, the flesh of Thy saints unto the beasts of the earth. Their blood have they shed like water round about Jerusalem; and there was none to bury them" (Ps. LXXVIII, 2, 3). But this was said rather to exhibit the

cruelty of those who did these things, than the misery of those who suffered them. (Aurelius Augustine, 1998, p. 21)

Dead people will rise in their prime. But the bodies of the saints will be much more perfect than the human bodies. Although the bodies of people will be able to move in space. Let us note that the theory of the totality of bodily and spiritual resurrection is an interpretation of the Easter resurrection of Christ. Moreover, in Augustine's view, the infinite, immortal soul always controls the body. Speaking of infinity, in the treatise "On the City of God" the Hippo bishop emphasizes that God created the world in time, and together with the time. Intelligent human souls are part of this world. However, speaking of the reason in the soul, Augustine does not claim that the reason is able to save the soul from depravity, let us recall, according to the logical constructions of Augustine, the soul is controlled by will. Thus, it is precisely from the anthropological constructions of Augustine that his value orientations of the emerging new formation in society result.

Dear reader, let us note that Augustine does not aim to investigate the idea of the human essence that appears in the era of early Christianity, moreover, to highlight the similarity of his essence with either the first biblical man Adam or Christ. Augustine sees man as a creature living in the bosom of the church, scrupulously attending to church commandments as laws. Augustine constructs the essence of a man who certainly loves God. However, God does not love every person. In "Confessions" the reader is presented only with the process of man's search for Divine love. The Hippo thinker argues each must have a sincere love for God, the desire to "possess" God, it is necessary, he argues, "to live in God".

In our opinion, this recalls the principle of the relationship of the Roman state to its citizens through the law. We emphasize that the category "order" is decisive in the writings of Augustine Aurelius.

Let us note that the contradictions in the work of Augustine in identifying the human essence appear, firstly, in relation to the physical nature of man, and in the relationship between the soul, which possibly contains sin and spiritual involvement in God; secondly, in the gap between the philosophical comprehension of man, which is based on a number of questions, namely: about the nature of his appearance; about the secrets of human existence, the meaning of life, death and immortality, as well as many others.

We emphasize especially that the ideal of Augustine Aurelius is an eternal city that is not based on human nature, it is too volatile, therefore it is only slightly subject to research, but on a Divine basis – the Christian idea. That is why it is necessary for each person to move into the bosom of the church.

We believe that Augustine's system is special, it is world-contemplative. It cannot be considered only philosophical, it is apologetic, justifying Christianity, but very close to philosophical, in particular – cognitive. His apologetics is different from early apologetics. He reflects on the essence of man, trying to reveal his nature, as well as on what is the World order.

The world order is built by God as a reliable, consistently created structure. About this Hippo priest repeatedly speaks in his works. Dear reader, let us recall, I. Newton writes that he cognizes the Divine order in the world created by God much later in the "Mathematical Principles of Natural Philosophy". In our opinion, Augustine Aurelius in his various treatises, in particular

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"On Order", in "Confessions" is engaged in cognitive activity in relation to the Divine creation, the World in which he lives. The World is eternal reality, eternal harmony. Man, in his understanding, is a creature, but still endowed with sin. It is man, his nature, he only contemplates, but the World he tries to cognize.

We believe that Augustine Aurelius precisely in the anthropological context requires a man to comprehend the world harmony and follow it. In his understanding Harmony in the World was created by God, and its opposite – human sinfulness is a different force.

The treatise "On the City of God" demonstrates that a person who is changeable in his essence follows the force in which he contemplates the greatest benefit.

We note that in the anthropological contemplation of Augustine Aurelius, such an indefinite concept as human freedom is viewed from a negative perspective. The salvation of man is in his deliverance from freedom. Let us recall that since antiquity, since the works of Plato freedom, as one of the components is included in the "natural right" of man. However, the ancient thinker did not provide a definition of "freedom". We emphasize that we can consider the definition of this term in Plato through various cognitive metaphors, such as, for example, the image of the chariot in the "Phaedrus" dialogue. Note that "freedom" in this dialogue is not represented as "good".

In connection with the foregoing, we emphasize that in his anthropological search Augustine Aurelius indicates that "evil" defines the essence of man, but his salvation is only in the powers of God. According to Augustine, forcibly being in the bosom of the church, humanity can acquire virtues, come to "unity in Christ". The eternal law of harmonious World was created by God. God's relation to the creature of man is a part of the law of the harmonious World.

In the anthropological search for the value orientations of the Hippo bishop, several main categories were used, namely: "freedom", "evil", "grace", "eternal law", "unity with God". The last of them implies unity, not forcible, but internal, it is a person's coming to grace, his affirmation in human society. Accordingly, it is this concept, which appeared naturally, but not forcibly, should be interpreted as the category of "freedom".

In our opinion it is this freedom that Augustine considers it in "Confessions", a treatise that arose at the turn of Antiquity and the Middle Ages. It is in this work that the communication of man with God is described. "Freedom" according to Augustine is love for God, but at the same time, cognition of the Divine essence. In this treatise, Augustine reflects on the solitude of the human soul. It is free, and therefore happy, in spiritual communication with its Creator.

Dear reader let us note that according to Augustine, Divine cognition is something higher – sacred. In this context, there is reason to argue that Augustine, speaking of the process of knowing God, is likened to Plato; he speaks of knowing the idea of God through knowing himself. According to Plato, "know yourself, and you will know the world around you"; according to Augustine, "the law of God is within every man"; and according to Plato and Augustine, the knowledge of the World becomes possible only in solitude, if and only if a person delves into his own soul, begins to contemplate himself.

Speaking of the category of "freedom", Augustine claims that every person is created by God free, therefore he is responsible for his choice, which relates to good and evil. The choice in favor of evil is a sinful illness of the soul. Thus, the human soul in the work of Augustine should be interpreted as "involvement in God". But the spirit, as volatility, should be discarded along with the flesh in the process of cognitive activity.

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Once again, we emphasize that if Plato offers self-knowledge as a necessary component for knowing the World around him, Augustine to know the World recognizes it necessary not only knowing himself, but also knowing the Divine essence and its laws, since the World is created and man is created. In this case, knowing oneself is an internal process, it requires solitude, and knowledge of the Law of God becomes possible only in the church bosom.

However, we note in the culture of late Antiquity, or rather, the early Middle Ages, reflecting on the essence of man, Augustine laid the concept of human death. Death is inevitable, it is quick, and in this, it is different from life. According to Augustine, a person is able to exist without a material body. Moreover, he does not consider the body like Aristotle – the dungeon of the soul. In their union, the soul and body create an individual personality, although it is the human body that is sinful. However, being in the body and expecting death is an expectation of the Divine grace. It is being in a physical state that the soul is capable of absorbing the possible ills that are around it. But only by getting rid of the body does a person essentially acquire a state between the temporal and angelic worlds.

Speaking about the human essence, Augustine considers it from the perspective of late apologetics. He is more interested in knowing it. In particular, this refers to his description of the state of each of the seven degrees of the soul. The first and second do not separate a person from plants and animals, but each subsequent brings him closer to God. According to Augustine, not everyone is capable of achieving the seventh degree. This is the contemplation of truth. Recall, dear reader that Antiquity is completely far from such reasoning.

### **Originality**

The authors substantiated that the anthropological views of Augustine Aurelius are in correlation with his epistemological views. The ethical ideal is revealed, which is systematically formed in his works. It is demonstrated that in the search for the human essence of a developing society, Augustine completely departs from Greek rationalism. It is shown that man, as the creation of God, is always identical only to himself.

### **Conclusions**

The anthropological views of Augustine Aurelius are in correlation with his epistemological views. Only by knowing the order of things, determined by the will of the Lord, we will also know the order of our value orientations. Accordingly, the basis of the philosophical comprehension of the human essence by Augustine Aurelius is a series of questions that constantly arise before mankind – about the nature of its appearance, about the secrets of human existence, the sense of life, death and immortality, as well as many others. The ethical ideal of the thinker is an eternal city that is not based on human nature, it is too volatile, therefore it is only to a small extent subject to research, but on a Divine basis – the Christian idea.

In the anthropological search for the value orientations of the Hippo bishop, several main categories were used, among them are "freedom", "evil", "grace", "eternal law", "unity with God". The last of them implies unity, not forcible, but internal, it is a person's coming to grace, his affirmation in human society. It is this concept, which appeared naturally, but not forcibly, should be interpreted as the category of "freedom".

We emphasize, Augustine Aurelius in his anthropological search indicates that "evil" determines the essence of man; his salvation is only in the power of God. According to

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Augustine, forcibly being in the bosom of the church, mankind can acquire virtues, come to "unity in Christ". The eternal law of harmonious World was created by God. God's relation to the creature of man is a part of the law of the harmonious World.

The treatise "On the City of God" demonstrates that a person who is volatile in his essence follows the force in which he contemplates the greatest benefit.

The ideal of Augustine Aurelius is an eternal city that is not based on human nature, it is too volatile, therefore it is only slightly subject to research, but on a Divine basis – the Christian idea. That is why it is necessary for each person to move into the bosom of the church.

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## АНТРОПОЛОГІЧНИЙ ПОШУК ЦІННІСНИХ ОРІЄНТИРІВ НОВОЇ КУЛЬТУРИ АВРЕЛІЄМ АВГУСТИНОМ

**Мета.** Розкрити пізнавану Августином Аврелієм у культурі раннього середньовіччя сутність вічної проблеми – спрямованість ціннісних орієнтирів антропологічного пошуку. **Теоретичний базис.** Різні аспекти творчого спадку Августина лише у ХХ столітті стали предметом наукових пошуків багатьох авторів. Як напрямок їх наукових пошуків розглядалась проблема відношення розуму, віри, знань, що гостро постала у середньовічній християнській культурі. Логічним підсумком цих досліджень стали твердження про те, що з філософських учень античності головним для Августина був платонізм; що Августин, перебуваючи в руслі християнської філософії, сенсом людського життя вважав досягнення естетичної досконалості Божественного творення світу. Здійснений аналіз їх праць дає підстави стверджувати те, що визначення сутності людини – антропологічна проблематика Августина, – представниками вітчизняної та зарубіжної філософської думки практично не досліджувалась, а тому залишилась не розкритою. **Наукова новизна.** Авторами доведено, що визначення сутності людини Августином Аврелієм знаходиться у взаємозв'язку з його відповідями на питання про природу появи людини, про таємниці буття й ін. Розкрито етичний ідеал мислителя, що системно формується в його працях. **Висновки.** Обґрунтовано тезу про те, що антропологічні погляди Августина Аврелія знаходяться у взаємозв'язку з його гносеологічними судженнями. Лише пізнавши порядок речей в універсумі, визначений волею Господа, ми пізнаємо і порядок наших ціннісних орієнтирів. В основі філософського досягнення сутності людини в Августина Аврелія знаходиться низка питань, що постійно постають перед людством – про природу його появи, про таємниці людського буття, сенс життя, смерті та безсмертя й ін. Етичний ідеал мислителя – вічне місто, що засноване не на природі людській, вона надто мінлива, тому лише незначною мірою підлягає дослідженню, але на Божественній основі – християнській ідеї.

*Ключові слова:* Августин Аврелій; Платон; ціннісні орієнтири антропологічного пошуку; сутність людини; природа людини; Закон гармонійного Світу; вічне місто

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## АНТРОПОЛОГИЧЕСКИЙ ПОИСК ЦЕННОСТНЫХ ОРИЕНТИРОВ НОВОЙ КУЛЬТУРЫ АВРЕЛИЕМ АВГУСТИНОМ

**Цель.** Раскрыть осмысливаемую Августином Аврелием в культуре раннего средневековья сущность вечной проблемы – направленность ценностных ориентиров антропологического поиска. **Теоретический базис.** Различные аспекты творческого наследия Августина лишь в ХХ столетии стали предметом научных поисков многих авторов. В качестве направления их научных изысканий рассматривалась проблема отношения разума, веры, знания, остро вставшая в средневековой христианской культуре. Логическим итогом этих исследований стали утверждения о том, что из философских учений античности главным для Августина был платонизм; что Августин, находясь в русле христианской философии, считал смыслом человеческой жизни постижение эстетического совершенства Божественного творения мира. Проведенный анализ их работ дает основание утверждать, что определение сущности человека – антропологическая проблематика Августина, – представителями отечественной и зарубежной философской мысли практически не затрагивалась, а потому осталась не раскрытой. **Научная новизна.** Авторами доказано, что определение сущности человека Августином Аврелием находится во взаимосвязи с его ответами на вопросы о природе появления человека, о тайнах бытия и др. Раскрыт этический идеал мыслителя, системно формирующийся в его трудах. **Выводы.** Обоснован тезис о том, что антропологические воззрения Августина Аврелия находятся во взаимосвязи с его гносеологическими суждениями. Лишь познав порядок вещей в універсуме,

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определённый волей Господа, мы познаем и порядок наших ценностных ориентиров. В основе философского постижения сущности человека у Августина Аврелия находится ряд постоянно возникающих перед человечеством вопросов – о природе его появления, о тайнах человеческого бытия, смысла жизни, смерти и бессмертия и др. Этический идеал мыслителя – вечный город, который зиждется не на природе человеческой, она слишком изменчива, поэтому лишь в незначительной мере подлежит исследованию, но на Божественной основе – христианской идее.

*Ключевые слова:* Августин Аврелий; ценностные ориентиры антропологического поиска; сущность человека; Закон гармоничного Мира; вечный город; церковное лоно

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**MATERIAL BASIS OF ETHICAL ATTITUDE TOWARDS DESIRE IN ANCIENT EASTERN RELIGIOUS AND PHILOSOPHICAL SYSTEMS**

**Purpose** of this article is to study the phenomenon of desire in Ancient Chinese and ancient Indian society, to reveal a material basis for the appearance and formation of the specific ethical attitude towards desire in the philosophical reflection of ancient thinkers. To fulfil this purpose, we should study and analyse methodology of desire studies in philosophical and psychological literature, analyse the ethical attitude towards desire in religious and philosophical texts of Chinese and Indian thinkers, understand social and economic basis of such an ethical attitude, that is to establish material basis of desire as the specific form of psychic activity and to recreate the logic of its development. **Theoretical basis.** Culturological and economic studies of orientalist and dialectical logic. **Originality.** The paper presents the analysis of the perspectives and drawbacks of different approaches in desire studies. Research of ethical attitude towards the desire in Ancient China and India allowed us to recreate the logic of social relations and the level of productive forces in that society. The ideological foundation of conservation and recreation of power and property relations was found in the religious doctrine of suppression of individual desires. The connection between desire formation and division of labour and its preservation in the religious, political and legal forms of social consciousness was shown. Methodological perspectives of dialectical logic were defined in the study of logical and historical coincidence in the further development of the phenomenon and the notion of desire. **Conclusions.** Analysis of modern philosophical and psychological literature has revealed methodological drawbacks in desire studies, as they are focused on studying desire's notion, its representation or separate aspects of desire in individual psyche disregarding its inner logic and material basis of its becoming. Studies of the ethical attitude towards desire in Eastern culture have shown the consensus in desire suppression of individuals and similarities between Ancient Chinese and Indian cultures. There is shown significance and material basis of the transcendental law suppressing the desires even of the higher classes of the oriental society. The methodological approach stated in this article can be applied for further desire studies of Ancient Greece culture, Christian ethics and modern society.

*Keywords:* desire; Buddhism; Hinduism; dialectical logic; materialism; development; Ancient China; Ancient India

**Introduction**

The question of the ethical attitude of an individual towards its own desires lies in the basis of every ethical system and philosophical anthropology in general. Although European classical philosophy investigated and explained desire phenomenon one way or another, desire has obtained its own separate meaning as the characteristic of human being in philosophy of Schopenhauer and Hegel. Schopenhauer under influence of Eastern philosophical tradition and Kant has reimagined Buddhist and Hindu texts from a position of western anthropology and applied Eastern ethical systems to European space by maintaining directive to suppress and negate will to life. Hegel on his turn has pointed out desire in "Phenomenology of spirit" as the moving force in self-consciousness development and world's history and as negativity at all. With regards to Alexandre Kojève's lectures (Kojève, 2003), French philosophy and Lacan's structuralist psychoanalysis were possible to form ethical attitude towards desire. The core of this attitude lies in appointing desire as the highest value of human being, which man has no right to betray (Mazin, 2010). Modern psychological and philosophical studies of desire tend to understand it as the motivation factor for individual activities at the level of psyche. For example, Anderson et al.

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(Anderson, Hildreth, & Howland, 2015) have conducted a thorough literature review of studies dedicated to the desire for status as the fundamental motive in every kind of human activity. They hold the viewpoint on desire as the evolutionary mechanism of psyche, guaranteeing the stability of survival and development of society which they deem as conglomerate of individuals. Although rich in arguments and interesting facts this discussion between authors shows that desire is considered innate for unchangeable human nature disregarding historical, social and cultural context for desire generation.

It should be noted that the reduction of desire to the main factor of human activity motivation is contradicted by religious texts of Hinduism and Buddhism, in which one can read the calls to activity without any desires. Thus, the Buddhist scholars A. L. Herman (1979) and W. Alt (1980) write about a specific understanding of desire in the Buddhist tradition and its difference from Western common sense, which understands desire as motivation, hence trying to resolve contradictions or paradoxes of desire in Buddhism.

Buddhist ethics in modern philosophical studies stands as an approach to understand the problems of modern economy and ecology. For example, researchers of Buddhist economy apply the principle of desire negation to solve problems of social inequality and fair income distribution.

A visible sign of our endless desires is the clutter that fills our homes.

Our clutter is a microcosm of what is wrong with our lives in a materialistic, affluent society that provides too many choices, and too many choices can frustrate and paralyze us... In Buddhist economics, well-being includes caring for our human spirit. Realizing our interconnection with others, we surrender our ego with its incessant demands and reach out to others with compassion. We let go of desire and attachment, and focus on how fortunate we are. (Brown, & Zsolnai, 2018, p. 501)

I think that such approach highlights direct connection of material production and ethics, but does not give any answers to the question of social inequality origins. Social relations common for traditional Indian society are studied non-critically, as a matter of course. Without detail analysis of material production in ancient society, without understanding the social mechanisms of formation of such ethical attitude towards desire and social causality of desire it is impossible to find the way of reforms in modern society.

French philosophical tradition influenced by post-structuralism holds a viewpoint on social causality of desire:

Desire does not have a biological origin, it does not find its origin in drives, it is not by nature, but always already "artificial". It is never indi-

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vidual but always collective, always in and for an assemblage. And in an assemblage, not only one cannot distinguish between nature and culture, but neither can one between nature and artifice. Desire does not come from the inside of the subject. It is always born from the outside, from an encounter, a coupling or an assemblage... Desire as possible does not need any mediation, any law that organizes it, any "superego" that mimes the logic of the state, since there is no drive-based chaos but emergences, beginnings, starting ups. (Lazzarato, 2017, p. 52)

Although I agree that desire is "artificial" and outer for individual, it is worth mentioning, that such approach does not take into account material basis of desire generation and its subject. Besides, I suppose, that the opposition of law, state, power and desire is false, because law has its origin in desire and will of legislators. Only in alienation the desire becomes an outer force for individual and stands against him as the imposed will of Other, while ethics of desire is the product of ruling classes ideology to maintain social status quo.

Considering the above-mentioned drawbacks, I argue for application of the logical and historical approach to study the development of desire notion throughout the ethical attitude towards desire by taking into account the specific historical conditions of formation of such an attitude and the philosophical reflection upon it. Under the term of the ethical attitude towards desire we understand the system of moral and ethical statements in relation to desire: permissibility of individual desires, permitted objects of desire, significance of desire in social life, inclusion of desire into the cultural values, tolerance to desires, etc. The ethical attitude is formed by the representatives of social classes which are able to determine economic and social structure of the given society and to shape it in forms of religion, philosophy, politics and law, thus establishing status quo in forms of social consciousness as general norm of behaviour. That is why we can study the structure of labour division in society, character of social production and distribution and peculiarities of reflection upon the human nature in certain culture by analysing its ethical attitude towards desire and vice versa.

The choice of such approach is dictated by the understanding that the study of any concept taken in the dynamics of its development is impossible without a critical comparison with the true history of mankind, otherwise the concept will be fixed in only one specific historical form, i.e. in an abstract way. Disregard to history of social relations and material production would transform any attempt to reflect on notion to mere description or translation into modern language of studied culture representatives recreating their illusions about themselves. Such methodological mistake leads to transformation of object notion as measure for this very object, i.e. one studies object notion instead of object itself. In the first place, this mistake is caused by the specifics of theoretical cognition of reality, because notion itself is the main object for theorist. However, Ukrainian philosopher Valerii Bosenko referring to Pavlo Kopnin proposes materialistic approach to notion:

Bringing to the concept-understanding of any object is to grasp it in its development, in genetic expansion, which requires to proceed from the fact how a certain phenomenon emerged in history, what are the main stages this phenomenon has passed, and in terms of its development, to see what this thing has become now. (Bosenko, 2001, p. 308)

Therefore, the study of actual logic of desire development (not just its notion) is possible through critical comprehension of existing philosophical and scientific systems of terms and notions, always paying attention to the fact that they logically reproduce reality.

### **Purpose**

The purpose of this article is to find material basis of generation and development of specific ethical attitude towards desire in philosophical reflection of ancient thinkers. To fulfil this purpose, it is necessary to analyse ethical attitude to the desire phenomenon in religious and philosophical texts of Chinese and Indian thinkers and to understand social and economic structure of those societies by highlighting the foundation of the ethical systems aimed to suppress desire, and thus to recreate the desire development logic.

### **Statement of basic materials**

The first attempts to reflect upon the phenomenon of desire and to create ethical systems with an adequate attitude thereto can be found in the ancient Eastern philosophy. The Eastern philosophy has its peculiar features due to its syncretism combining undistinguishable unity of mythology, ethics, morality, religion and philosophy itself. This syncretism is the main reason for philosophy to become the universal content of spiritual life of every member of society and to provide unity in ethics and mindset. However, this unity and uniformity come at their price. The ethical component of Chinese and Indian philosophy is directed towards the condemnation of any changes in society and any individual desires contradicting eternal transcendental law, which is called in different cultures and traditions as Dharma, Tao or Karma. Josef Lukach (1984) stresses the prominent role of transcendental law in a mindset of the East: "Along with this world there is another one, divine world: rigid, stationary and eternal, depersonalized "world of law". A negative attitude towards movement and any changes in the world emphasizes the apotheosis of transcendental tranquillity and stillness" (p. 79).

The founder of philosophical and religious teaching of Taoism Laozi establishes Tao as the eternal and universal law. To grasp Tao, one should stand on the path of inaction, "wu wei", realized in the rejection of bodily desires and "traditional" means of cognition:

Learning consists in adding to one's stock day by day;

The practice of Tao consists in "subtracting day by day,

Subtracting and yet again subtracting

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Till one has reached inactivity.

But by this very inactivity

Everything can be activated".

Those who of old won the adherence of all who live under heaven

All did so not interfering.

Had they interfered,

They would never have won this adherence. (Waley, 1994, p. 201)

Even an ethical system of Xunzi known for his materialistic interpretation of Heaven, Tian, as the ensemble of natural laws unconcerned with human morale, condemns desire as the main factor determining the evil nature of humanity. According to Sung (2012), the desire (yu) in the Xunzi system is not a source of motivation for any human action, since every activity is heart-minded (xin), but it is the desire that is the cause of internal conflicts in the human mind and results in morally wrong actions. Hence, any virtue is possible only as a result of education in a society where order, law and harmony govern above all, where desires are strictly formalized and categorized into allowed and forbidden, where one knows what feelings he should feel towards family and representatives of authority. Only through such moral upbringing can one be guided by a mind aimed at following the path of the Tao and not obey the urge of one's desire for instant gratification.

Negation and suppression of desire is one of the central themes in Hinduism and lies in the foundation of Buddhist teachings. For example, let us compare fragment from Bhagavad-gita and the first sermon of Buddha, Adittapariyaya-sutta, where he establishes the Four Noble Truths.

So Krishna speaks: "When a man gives up all varieties of desire for sense gratification, which arise from mental concoction, and when his mind, thus purified, finds satisfaction in the self alone, then he is said to be in pure transcendental consciousness" (Prabhupada, 1972, p. 129).

Buddha teaches:

Now this, bhikkhus, is the noble truth of the origin of suffering: it is this craving [taṇhā, "thirst"] which leads to re-becoming, accompanied by delight and lust, seeking delight here and there; that is, craving for sensual pleasures, craving for becoming, craving for disbecoming. Now this, bhikkhus, is the noble truth of the cessation of suffering: it is the remainderless fading away and cessation of that same craving, the giving up and

relinquishing of it, freedom from it, non-reliance on it. Now this, bhik-khus, is the noble truth of the way leading to the cessation of suffering: it is this noble eightfold path; that is, right view, right intention, right speech, right action, right livelihood, right effort, right mindfulness, right concentration. (Bodhi, 2000)

As we can see from these fragments, desire is defined as the source of suffering and obstacle towards the enlightenment, which is understood as elimination of every desire. To understand reasons for such status and attitude towards desire in Chinese and Indian culture, we have to understand peculiarities of economic and social structure of Eastern societies. Friedrich Engels in his letter to Marx gives his interpretation of the Eastern society:

The absence of landed property is indeed the key to the whole of the East.

Therein lies its political and religious history. But how to explain the fact that orientals never reached the stage of landed property, not even the feudal kind? This is, I think, largely due to the climate, combined with the nature of the land, specifically the great stretches of desert extending from the Sahara right across Arabia, Persia, India and Tartary to the highest of Asiatic uplands. Here artificial irrigation is the first prerequisite for agriculture, and this is the responsibility either of the communes, the provinces or the central government. (Marx, & Engels, 2010, p. 339)

Of course, we cannot reduce all of the richness and variety of spiritual life to presence or absence of certain ownership relations, moreover, to deduce one phenomenon of superstructure – religion, ethics and philosophy – from another – legal confirmation of property forms. However, it is important to understand the fact that ideological relations, as a superstructure phenomenon, are manifestation of substructure development moments – social relations of production, which do not depend on will and consciousness of separate individuals. That is why we can recreate the level of productive forces development and character of social relations of production by taking into account the whole ensemble of the superstructure phenomena, which are considered as human nature and essence due to multiple reproductions in social self-consciousness. The reflection upon ethics in certain philosophical system is an attempt to self-reflect one's own practical activity and to grasp contradictions of social life (Majchut, 2018), although without any opportunity to actually solve them, because reflection is occurred only in the scope of the superstructure phe-

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nomena. As for the land ownership relations, it is really only the key to the East, but not some universal scheme explaining every social process.

The geographical and climatic conditions of human activity in Asia have led to the transformation of land suitable for agriculture into a key factor in the collective survival and subjugation of nature by man. The sole landowner in China was the Emperor, who could vest or divest the right to exploit land and appropriate harvest. Formal equality in rights was in fact the way to cement real inequality and lack of freedom. Even the Emperor who was the source of laws had to abide to traditions, rituals and strict requirements to the behaviour of the ruler responsible for China. For any violations of laws, traditions and rituals there were numerous physical punishments and for the Emperor there was a risk to lose the Mandate of Heaven or, in other words, to legitimize his dethronement. During the Emperor Qin Shi Huang's reign serfdom among peasants has become universal and remained intact up to XX century global transformations in Chinese society. Summing up what has been said, life in China was completely dependent on laws and the Emperor's will, i.e. will and desire of a real living person, although alienated in the forms of religion, ethics and transcendental law due to the system of social relations based on specific Asian mode of production. Such a social system would lead to the antagonization of any desire, even the Emperor's desire, as it could bring discord to a millennial way of life.

Although there was a private property in Ancient India at the times of Maurya Empire (Bongard-Levin, 1973), it was not a private property as it is, because an individual owner was not a subject of social relations. Formal right to exploit and sell landed property in India was limited by the caste system and religious rituals, e.g. sacrifices of land plots to gods. Moreover, any private land plot was bordered from every side by king's fields where every person had to work a fixated number of hours – it was the way to preserve consistency of size and land ownership and to bind a certain community to this land. "Arthashastra" states that rural communities were not owners of a landed property, which is evident by the fact that escheated property in any community was transmitted to king's ownership. The caste or varna system was mostly the reason to suppress individuality and private initiative, because any difference between castes were considered as natural ones and established by the transcendental law, Dharma, regulating rights and duties of every varna, including rights to own any kind of property (Hegel, 1993).

It is a curious fact, that Buddha Shakyamuni started his way to the enlightenment after an encounter with sufferings in real world, when he had seen poor man, dead body and hermit. At first, he had found the answer for his search in ascetism, which was a way to react to the development of commodities production and rulership of a private property. Unsatisfied with answers of ascetism and meditation practices the prince Gautama has rejected ascetism as an opposite extreme of hedonism and limitless satisfaction of desires. The Middle way proposed by Buddha was an attempt to avoid any extremity and contradiction by reaching the enlightenment in harmony. Thus, spending all free time in meditation and solitude had become an ideal of "earthly" human existence. The pinnacle of this way of thinking in the pursuit of liberation from desires can be considered the "Heart Sutra" that proclaims the void of every existing thing, even the Four Noble Truths of the Buddha:

Śāriputra, all dharmas are empty of characteristics — they are neither  
created nor destroyed, neither defiled nor pure, and they neither increase  
nor diminish. This is because in emptiness there is no form, sensation,

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conception, synthesis, or discrimination. There are no eyes, ears, nose, tongue, body, or thoughts. There are no forms, sounds, scents, tastes, sensations, or dharmas. There is no field of vision and there is no realm of thoughts. There is no ignorance nor elimination of ignorance, even up to and including no old age and death, nor elimination of old age and death. There is no suffering, its accumulation, its elimination, or a path.

There is no understanding and no attaining. (Conze, 1948, p. 43)

It is interesting to note how Kojève's conception of desire (Kojève, 2003) treats desire as a manifestation of existential deficiency and void which resonates with the Eastern tradition of desire negation. We can assume that introspective research of one's Ego in an attempt to suppress or negate desire in Buddhist practices proves that desire is an immanent attribute of human existence. But instead of finding a way to overcome this void or deficiency Buddhist teachings project inner void on the outer world and the desired nirvana appears as a cessation of existence, in other words as death in biological (because body has its own needs) and in social sense (because every action loses sense or causes sufferings, even if it is a desireless action). Such interpretation of desire in Hinduism and Buddhism as ideologies of the ruling class serves as a reasoning to conserve existing social relations, to preserve social stability and to reproduce similar cultural codes.

Such ethical attitude could emerge only in a society at such level of development when a desire is recognized as an existing and determinative form of spiritual activity or as a key determinant of activity as a whole, although contradictory to the existing system of social relations. It is illustrative that in common sense desire is considered as a need to own some things or to receive sensual pleasure, sexual at the first place. Buddhism treats such desire as a first-hand obstacle on the way to enlightenment, but does not limit its understanding. The Middle way is a way to free oneself not just from the bodily desires and things, but also from the desire to murder, trade and exist at all (Lysenko, 2003). Such attitude towards desire shows us inequality in the system of social production and distribution of different products including power, communication, recognition, etc. This inequality is the main reason for emergence of desire in forms of deficiency, void, lack and alienation reflected through religion, ethics and philosophy. Alienation itself is caused by the division of labor and formation of the commodity production in which human relations are mediated through exchange of commodities. This mediation becomes the basis for appearance of religion:

Separation between man and society, between individual and his collective essence is deeply situated in a historically conditioned limitedness of social productive forces. And this separation cannot be explained rati-

ally for a common sense... As a result of contradiction between property relations, which are the core of labour exploitation, and labour activities, objective order stands against the subject of production, living human being, as an abstract domination of property. (Lukach, 1984, p. 19)

In the ethical attitude to overcome desire we can see a call to overcome this system of social relations and to return to the original condition, when human existence was characterized by its immediacy represented in its transformed forms as eternal bliss of nirvana or cessation of existence. This situation can be described as myth of "Paradise Lost" in Christian tradition: "At the beginning there is some condition reminding of a paradise where people live without desires and activities. And then there is the Fall which is caused by the emergence of interest to life accompanied by the labour" (Lukach, 1984, p. 84). And at the same time, such ethical attitude towards desire preserves any system of social relations suppressing any initiative capable of destroying it. In attempts to overcome desire and reach harmony with the world through religious practices of Hinduism, Buddhism and Taoism we can see the reflection of unbearableness of human existence in Indian and Chinese societies.

### Originality

Drawbacks and perspectives of approaches equalizing phenomenon and notion of desire in modern philosophical and psychological literature were analysed. Applied dialectical methodology in this article shows the coincidence of logical and historical development of desire and its notion. Research of ethical attitude towards desire in texts of Laozi, Xunzi, Bhagavad-gita and Buddhist teachings allowed to recreate the logic of social relations and the level of productive forces of the societies at that time. Ideological agenda to preserve and recreate ownership relations was found in the doctrines of desire suppression. The connection of desire formation and the division of labour fixated in religious, political, morale and legal forms of social consciousness was shown.

### Conclusions

Desire in ideology of Taoism, Confucianism, Buddhism and Hinduism appears as an alienated human immediacy, as a constant thirst to mediate own existence through the consumption of social products, not just commodities, which causes a rise for new needs and fixates the division of labour in the forms of slavery, caste system, physical and mental labour. Conservation of Chinese and Indian societies for millennia until European colonization indicates that contradiction between productive forces and social relations was solved in favour of preservation of social relation at the cost of production development, i.e. the victory of reactionary forces. Negative attitude towards desire in Indian philosophy was transferred in Greek philosophy, but received new context, because of different mode of production, as Ancient Greek society has already deconstructed Asian mode of production. Moreover, democratic Greek city states were situated near despotic Eastern empires making war and ideological conflicts inevitable. This ideological warfare required to adopt new approaches in philosophy and ethics. The research of changes in an

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ethical attitude towards desire in the context of clash between the West and the East in the Greek philosophy will be the object of further works.

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## МАТЕРІАЛЬНЕ ПІДГРУНТЯ ЕТИЧНОГО СТАВЛЕННЯ ДО БАЖАННЯ В РЕЛІГІЙНО-ФІЛОСОФСЬКИХ СИСТЕМАХ ДАВНЬОГО СХОДУ

**Мета.** Дослідити розвиток феномену бажання в давньокитайському та давньоіндійському суспільствах, розкривши матеріальне підґрунття для появи, розвитку та формування специфічного етичного ставлення до бажання в філософській рефлексії давніх мислителів. Для реалізації цієї мети слід вивчити та критично проаналізувати методологічну установку на дослідження поняття бажання у філософській та психологічній літературі; проаналізувати етичне ставлення до феномену бажання в релігійно-філософських текстах китайських та індійських мислителів; з'ясувати соціально-економічні підстави для формування такого етичного ставлення до бажання та його поняття; встановити матеріальне підґрунття для розвитку бажання як особливої форми психічної діяльності та реконструювати логіку його розвитку. **Теоретичний базис.** Культурологічні та політекономічні дослідження сходознавців і діалектична логіка. **Наукова новизна.** Проаналізовано недоліки та перспективи підходів до вивчення феномена і поняття бажання. Дослідження етичного ставлення до бажання в давньокитайському та давньоіндійському суспільствах дозволило реконструювати логіку суспільних відносин та рівень розвитку виробничих сил тієї епохи. В установці на пригнічення індивідуальних бажань виявлено ідеологічну основу для консервації та відтворення сформованих відносин влади та власності. Показано зв'язок формування бажання з процесом поділу праці й закріпленням його в релігійній, політичній та юридичній формах суспільної свідомості. Встановлено методологічні перспективи діалектичної логіки в дослідженні збігу логічного та історичного в подальшому розвитку феномена і поняття бажання. **Висновки.** В ході аналізу сучасної філософської та наукової літератури було виявлено методологічний недолік досліджень з вивченням поняття або уявлення про бажання в різні епохи без осмислення власної логіки виникнення цього феномена і його матеріальної основи. Дослідження етичного ставлення до бажання в східній культурі показало одноставність в плані пригнічення бажань у членів суспільства, а також спіль-

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ність між давньоіндійською та давньокитайською культурами. Показано значення та матеріальні витoki трансцендентального закону, який пригнічує бажання навіть у представників вищих класів східного суспільства. Сформований в цьому дослідженні підхід може виступити підставою для подальшого вивчення феномена і поняття бажання в античній культурі, християнській етиці та сучасному суспільстві.

*Ключові слова:* бажання; буддизм; індуїзм; діалектична логіка; матеріалізм; розвиток; Давній Китай; Давня Індія

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## МАТЕРИАЛЬНОЕ ОСНОВАНИЕ ЭТИЧЕСКОГО ОТНОШЕНИЯ К ЖЕЛАНИЮ В РЕЛИГИОЗНО-ФИЛОСОФСКИХ СИСТЕМАХ ДРЕВНЕГО ВОСТОКА

**Цель.** Исследовать развитие феномена желания в древнекитайском и древнеиндийском обществе, вскрыв материальные основания для появления, развития и формирования специфического этического отношения к желанию в философской рефлексии древних мыслителей. Для реализации этой цели следует изучить и критически проанализировать методологическую установку на исследование понятия желания в философской и психологической литературе; проанализировать этическое отношение к феномену желания в религиозно-философских текстах китайских и индийских мыслителей; выяснить социально-экономические основания для формирования такого этического отношения к желанию; установить материальное основание для развития желания как особой формы психической деятельности и реконструировать логику его развития. **Теоретический базис.** Культурологические и политэкономические исследования востоковедов и диалектическая логика. **Научная новизна.** Проанализированы недостатки и перспективы подходов к изучению феномена желания и становления понятия желания. Исследование этического отношения к желанию в древнекитайском и древнеиндийском обществе позволило реконструировать логику общественных отношений и уровень развития производительных сил той эпохи. В установке на подавление индивидуальных желаний обнаружена идеологическая подоплёка на консервацию и воспроизведение сложившихся отношений власти и собственности. Показана связь формирования желания с процессом разделения труда и закреплением его в религиозной, политической и юридической формах общественного сознания. Установлены методологические перспективы диалектической логики в исследовании совпадения логического и исторического в дальнейшем развитии феномена и понятия желания. **Выводы.** В ходе анализа современной философской и научной литературы был выявлен методологический недостаток исследований с изучением понятия или представления о желании в разные эпохи без осмысления собственной логики возникновения этого феномена и его материальной подоплёки. Исследование этического отношения к желанию в восточной культуре показало единодушие в плане подавления желаний у членов общества, а также общность между древнеиндийской и древнекитайской культурами. Показано значение и материальные истоки трансцендентального закона, подавляющего желание даже у представителей высших классов восточного общества. Сформированный в этом исследовании подход может выступить основанием для дальнейшего изучения феномена и становления понятия желания в античной культуре, в христианской этике и в самосознании современного общества.

*Ключевые слова:* желание; буддизм; индуизм; диалектическая логика; материализм; развитие; Древний Китай; Древняя Индия

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