

АКТУАЛЬНІ ПИТАННЯ ФІЛОСОФСЬКОЇ АНТРОПОЛОГІЇ

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SOME CONSIDERATIONS ON THE TYPOLOGY OF PHILOSOPHICAL-ANTHROPOLOGICAL MODELS (TO THE PROBLEM OF VALUE IDENTIFICATIONS OF UKRAINIANS)

Purpose. The article deals with the consideration of certain types of value models of human creation from the standpoint of philosophical anthropology and social philosophy. It is about certain models that fulfill the worldview-semantic modes of a person. **Theoretical basis.** The authors cover (O. Polishchuk – Thesis I; V. Mudrakov – Thesis II) peculiarities of such models in the process of creation of "the new types of a person". The process of reformatting these types and its means are studied. The process of valuing metamorphoses of Ukrainians is taken as an example. The research is limited to the Soviet period and the period of independence, which is reflected respectively in Thesis I – *The Phenomenon of Homo Sovieticus* and Thesis II – *A Person in the Situation of Post-Homo Sovieticus*. The emphasis is on the peculiarities of the value matrix of these types and their ideological potential. **Originality** is in the disclosure of anthropological models that correspond to the value functionality, that is, *the determination and expression* of the essence of a person. It is shown that certain projects, under the conditions of forced reformatting, by their value reduction are classified as inhuman. They are based on the narrative of ideological myth and deprived of the projection of the complete development of a personality. The proposed approach allows to revise the current trends of such projections and, most importantly, to predict their value potentials in the dynamics of the transformational progress of the essence of the modern Ukrainian. **Conclusions.** The essay reflects the process of transformation of the worldview-semantic modes, which are represented by two situations-products – the Soviet person and the contemporary. The first type is formed by the mythology of political ideology. This person is deprived of himself or herself. Their collective identity is brought up by the anthropological effect of violence and fear. The second type is very similar. This person finds himself or herself in the situation of value disorientation, nostalgic impulses and instrumental thinking. Their task is to move towards the "monad personality". This is possible by means of formation of the "own philosophy", "inherent teleology of a breakthrough", as well as by taking into account the problem of consolidation and radicalism of external factor.

Keywords: person; "new type of the person"; essence; project "*Homo Sovieticus*"; values; identity; model; outlook; narrative; ideology

"Wir sind in der ungefähr zehntausendjährigen Geschichte das erste Zeitalter, in dem sich der Mensch völlig und restlos problematisch geworden ist: in dem er nicht mehr weiß, was er ist; zugleich aber auch weiß, dass er es nicht weiß". (Scheler, 1927, p. 162).

"In our ten-thousand year history, we are the first time period in which the human being no longer knows who he or she is, but also does not know that he or she does not know" (trans. V. M. and O. P.)

Introduction

Man is always a problem in its essence. By this formulation one can designate the main prism of philosophical and anthropological searches. The current actualization of this problem presents the processes that are now called modernization, and sometimes even demo-modernization ones. One way or another, each period is characterized by certain factors that, on the one hand, cause this problem, and on the other hand, appear as markers of objectification. In this sense, one can speak of the value topoi as the most *determinant* and most *expressive* points of change in the essential progress of a person. Accordingly, typologies of value priorities formulate certain models of human life. Such priorities, in turn, are the platforms for the process of formation of outlook foundations and establishment of identities. This series of prerequisites and conditions, in fact, appears as content of the models that capture the original intrinsic changes of man, which we called for this search as philosophical-anthropological ones.

Thus, the outlined direction is distinguished at the same time by deeply theoretical and life-practical significance. Philosophical analysis of the above aspects of such models today is an important prerequisite for the effectiveness of outlook examinations of socially significant projects. In the end, this is reflected on the development of methodological principles of knowing the world of a man as a spiritual being, as well as on their social and project activities, in particular, the formation of political consciousness, culture and responsibility.

The phenomenon of "modern Ukrainian/Ukrainianness", as one of the types of such a model, is especially "acute" today not only in the Ukrainian-European, but also in the world circles, both in the public space and academic community. The reasons for this are the processes of social and political decorrelation that have external consequences, as well as the internal aspect – the peculiarities of worldview (and to some extent, political) questioning, that is, what can be called the formation of the self-identity progress theory in the historical process flow and the immediate challenges. This is to a certain extent about the need for that called by E. Husserl "theoretical attitude" in the "*Crisis of European Humanity and Philosophy*":

In general, the attitude refers to the customary, established style of volitional life that manifests itself in predetermined directions of will or in the interests and end goals, cultural creation, the general style of which is also predetermined. In this established style, as in the normal form, the course of any definite life takes place. Specific content of culture as a relatively closed historical formation is changed. The humankind (such closed communities as a nation, a tribe, etc.) in its historical situation always lives in a certain attitude. Its life is always characterized by a certain normal style and certain historicity or development within this style.

(Husserl, 1996, p. 73)

That is, the "theoretical attitude" in relation to the normal, established style is a reorientation. In the context of our problem, that is, the Ukrainian context, this natural orientation is more likely to be formed from the outside, that is, it is natural only by name, and not by origin. It was artificially imposed. "[...] due to specific internal and external circumstances, at a certain time point, there should be a motive that seeks to change the attitude first of individuals and groups within this community" (Husserl, 1996, p. 74), – E. Husserl states.

Hence, the humanitarian analytics of such models needs constant support for self-reflection, as well as updates from philosophical studies of different directions. This will contribute to the establishment of clear and logically explicit connotations of their content, and hence the comprehension of most of the problem areas. This situation actualizes the revision of not only contemporary anthropological models, but also those that preceded their formation, because the values in the dynamics of history, to a greater extent, do not perish, but are constantly under influence, that is, they are enriched, appear in new forms. They are the foundation and catalyst of world outlook and practical activity; they are the crown of its formation. On the other hand, values are also the system-creating factor of a socio-political organization, which is presented, in fact, by the formation of a corresponding type of person. Therefore, values serve as the benchmark pointing to the end result. Moreover, the values in the life of a human as a social being play an important role in the process of self-organization as they are the organizing principle that, in the opinion of M. Boichenko (2011), "reduces all systematic determinations of social development, ranging from physical and biological to spiritual ones, into a single systemic process" (p. 5).

Purpose

The realization of this intention, on the one hand, will express the "methodological meridians" of philosophical reflection on the phenomenon of man in new contexts, on the other hand, will facilitate the capture of its conceptual gist from the point of view of the aspects actual for us. These circumstances are the ones which determine the *purpose* of this search – to outline the philosophical and anthropological models that have taken place in the worldview-semantic modes of maturation of the Ukrainian modeling type phenomenon. The task is to highlight the model of a Ukrainian (European) as a process of constant formation by the pressure of worldview and ideological changes (the Soviet period, the period of Ukrainian independence), as a result of these metamorphoses, an understanding of the need for a "new man", a new outlook was formed. The latter can be determined by the society itself (democratic way of development) or from the instructions of the power apparatus (the totalitarian way of development). It should be noted that the problem of "new man" concept is relevant to all types of societies, which, due to natural, socio-political and economic processes, change the system of values and the vector of its development. Therefore, these processes cannot pass by a person as a motive and an effective subject of all these processes.

Statement of basic material

Thesis I. A Person as Homo Sovieticus. Beginning from December 1922, as a result of the military-political events of 1919-1922, which took place in the Ukrainian lands, the inconsistencies between political parties and the political elite, Ukraine, as an unformed state education, became part of the "treaty federation". From this moment, the aggressive attack of Soviet ideology on the consciousness of the common man, including by means of value reformatting, begins. Using the situation of the value "breakdown" of the Ukrainian nation, the uncertainty of

a person in socio-political and economic relations, the Soviet government, for its *self*-determination, launched an outlook and ideological assault – the implementation of a plan for the formation of a "new man", who would correspond to the ideas of the Soviet-political life creators. The task was to change the value bases both at the individual and at the social level. The first people who came under such influence were the mass of the common under-educated people who constituted a majority at the beginning. It was them that Bolshevism representatives conducted a Soviet man creation experiment on. Understanding that, having mesmerized the consciousness of the majority, they could swallow up the educated minority as well. They denied the centuries-old spiritual people's values that played an important role in morality and educational sense (Borysenko, Danylenko, Kokin, Stasiuk, & Shapoval, 2008, p. 115). Such a policy led to the formation of a collective conscious, based on which the image of a "Soviet-style Ukrainian" was laid.

A new type of person of the Soviet ideology of the twentieth century in the scientific and popular science literature is called by the Latin word "Homo sovieticus", which, in fact, means "the Soviet man", "the new Soviet man" and is an anthropological, cultural, mental and social phenomenon. From the point of view of the architects of the communist ideology – this is a historical and civilized type of man whose value is the bright future of all humankind. This type should have become the builder of a communist "bright future". Such a person emerged as an abstract, impersonal construct that laid the foundations of utopianism from the outset. Considering communism as a political ideology and a Soviet outlook, the Nobel Prize winner in Literature S. Aleksiiyevych emphasizes that it had crazy plans for transforming the "old man" of the "old Adam" into a separate human type "Homo sovieticus" or "Sovietesque man" (Aleksiiyevych, 2014, p. 5, 306).

The architects of the totalitarian system, having developed clear mechanisms, began to reconstruct consciousness and directed all efforts to form a "new type" – the "Soviet man", which should have been committed to the goals of the Party – the main subject of the political system and the newly created State, free from psychological distortions and alienations of the bourgeoisie of the time (Conquest, 2003, p. 136).

In order to achieve the set goal, the power regime used all possible resources: education, culture, science, and the controlled press, radio, music, and literature positioned a person in peacetime as a "soldier at the front" using clear commands, slogans, appeals, patriotic sentiments, calendar myths, emphasizing collectivism as the basis of a new state. Along with physical destruction, as a method of transforming nationally-oriented people into a "new type", there were others. One of the most effective transformers of the human value matrix was education. In this regard, M. Tkachuk writes:

Despite a series of formal innovations in the field of organization of education and science in the USSR, carried out in subsequent years of Soviet power, its educational paradigm remained unchanged until the "perestroika" times. The strategic task of the Soviet system of education, formulated at the time of its birth, emerged as the formation of a "new,

higher type of intelligent person – Homo Sovieticus", and its means corresponded to the method of "communist education", introduced and tested in the 1920s-1930s. (Tkachuk, 2010, p. 42)

In this way, the state promoted the formation of a collective action, based on a person-hero. The Soviet-style "new man" was seen by the power as patriotically minded, always ready for self-sacrifice, labour feats, and permanent renunciation. It is these people of "total performance", putting state values, the ambitions of individual party leaders above the universal ones, who were "poetized" and "mythologized" by the power of that time. This was due to "social engineering" – the art of human manipulation *Social Engineering: The Art of Human Hacking* (Hadnagy 2010, p. 51). Through the mythologization and total manipulation, the formation of a new image of the "Soviet man" was stoked. It is this approach, according to F. Fukuyama, which distinguished communist countries from non-totalitarian ones, because the changes that took place in society originated not in society but in the imagination of state and political leaders (Fukuyama, 2007, p. 78) who tried to expand their power, to mesmerize human consciousness, and so on. Such a policy made people disenfranchised. Every smallest "cog" of a great social system was infected with fear. S. Aleksiiyevych in this regard notes that:

Even knowing that something was done wrong, knowing that the ideological monster destroyed millions of people, Homo sovieticus cannot repel the oppressor. He is devoured by the fear that goes from within, from the depths of the essence of his own Self. (Aleksiiyevych, 2014, p. 41)

The Soviet type "new man" is a specific phenomenon in a particular narrative field of pressure on social consciousness and on everyone in particular. He is not able to distinguish between good and evil and never felt the true meaning of "freedom", "equality". He appears to be a "thoughtful thing", and the anthropological effect of artificial famines, massive resettlement of peoples, executions and repressions, as well as value transformations and ideological adjustments, is the process of raising the population with the emasculate fundamentals of human nature – empathy, compassion, solidarity, altruism. The listed qualities provide human benefits in the evolution and competition of species. Homo sovieticus is deprived of them. The result of such a valuable metamorphosis, normalization, and the rule of law is a badgered, intimidated man who is immersed in the chaos of the destroyed natural sociality. Constant death and absurdity deprived him of conscience and common sense, and to take away moral emotions from a person means to deprive them of their motivation to life itself. Hence, in fact, social and political apathy, nihilism and a purely Soviet reaction arise (*screw it!... it does not matter!*) for any problem, including the own life. All this distinguishes a slave from a citizen.

It should be noted that the project "Homo sovieticus" was successful also outside the Soviet empire. T. Snyder in this regard summarizes that:

The Communist Soviet Union, established in 1922, expanded its model to Europe in 1940. The European history of the twentieth century shows us that societies can break, democracies can fall, ethics can collapse, and ordinary men can find themselves standing over death pits with guns in their hands. (Snyder, 2017, p. 9)

Thus, in the Union republics, the satellite countries also embodied the image of this project. The tried and tested type of "Soviet man" envisaged the formation of the person for whom the party's values would be priorities: the unconditional conquest, the protection of party and systemic institutions, the belief in the omnipotence of a single party, etc. This was due, to a certain extent, to the fact that the values in historical materialism, as an ideological foundation, were conditioned by the socio-economic level and the class struggle. According to some researchers, the positions of Marxism-Leninism (as the official ideology of the Soviet system) negated the spiritual values. Others believe that these values are not denied, but are portrayed as somewhat special, alienated to man, as local phenomena associated with the "oriental character" of thinking. In this connection, there was a certain contrast between the "Eastern" and "Western" value systems, which became the basis for the general political narrative.

So, it can be argued that "Homo sovieticus" is deprived of its own personality project. This means belonging to a community without intentional, that is, a reflection measure of identity, and, consequently, deprived of the projection of its own personality, that is, free separation as, according to E. Bystrytskyi (2015), "the possibility to choose freely their own identification affiliation" (p. 13). Clearly, this is about the limits of the ability of own ideological and social correction. The social plurality of identity was completely determined by the prevailing political narrative.

Thesis II. A Person in the Situation of Post-Homo Sovieticus. It is worth noting that the processes of forming value priorities for Ukrainian society, as points of change in identification typologies, have always been overwhelming. After completing the totalitarian system in the society in a jurisdictional/legal sense, the conflict of values in the worldview, mentality, and socio-political sense has been observed (even up to this day) for quite a long time. Thus, the well-known modern German intellectual K. Schlögel, describing "*the farewell to the empire, farewell to Russia [or] attempt to self-explanation*", that is, the situation that emerged immediately after the overthrow of the Soviet regime, wrote:

The barbarism of those times, both in the streets and in thinking, both in private relations and in inter-institutional disorder, was terrible, but at the same time it was difficult to understand from where this country was drawing strength for dramatic changes, which could be observed everywhere, without being collapsed. (Schlögel, 2016, p. 42)

The panorama of the transition from one model to another is the process of formation of a new political or, say, restoration of an unknown to world spiritual and cultural identity – contained several projections to self-deployment. Its narrative basis was the worldview ideological position of man – the whole world is full of evil, which can be withstood on the basis of human nature, the ability of collective identity, that is, compulsory socio-political collectivism with full national-cultural nihilism; therefore, various proportions of such value priorities formed, in fact, various formations of social consciousness. An interesting attempt of their characteristics and peculiarities of their transformation is the essayist form of the narrative of contemporary Russian-American intellectual M. Epshtein. He reconstructs the semantic dimensions of the Soviet and post-Soviet models of social consciousness and outlines this transition from "Homo Sovieticus" to "Bobok" (Epshtein, 2016, p. 139). The first metaphor denotes a person with such psychological and social entities that feed the unchanging system of Soviet propaganda myths and are dominant in assessing the real situation. The second metaphor characterizes a frustrated, and, therefore, aggressive "Homo Sovieticus" that seeks to return a lost world. His narrative is determined by the identity of the ideological and practical cynicism – the loss of the social consciousness of the need for moral justification for one's own actions and the cynicism tasting of foolish lies. Such a transition, which characterizes these types, is ignorance, inferiority and political unwillingness to move to another world – one that is full of good and which is possible due to, in this case, a change in human nature – the ability of a collective identity with the priority national and cultural values, hence the natural socio-political collectivity.

Another projection of self-development of collective identity is a certain balance of national-spiritual values with socio-political in the organization of social collectivity. This is the type on the way to which the modern Ukrainian moves, approaching the civilized world. That is, about democratic principles as a result of self-development of society – from a social science position, from a philosophical point of view – the possibility of contemporary's essential advancement as the development of the ability of his or her collective identity.

The described panorama of transformation is very well explained by the content or, better speaking, the task expressed in it by the first anthropological law – the *law of natural artificiality* (natural unnatural) formulated by G. Plessner (1988). He writes: "As an eccentrically organized creature, he [a person, V. M.] must *still make* himself what he *already is*" (p. 134).

A person must balance himself or herself, make the usual and traditional things that are (or appear to be) in this process unnatural. What is important for our context is that the philosopher sees this as one of the main motives of a social organization.

What is in the everyday life of the historical process and how is it reflected in the life of society? During a small period of time, the Ukrainian state has experienced two revolutions: the Orange Revolution (2004-2005) and the Revolution of Dignity (2013-2014). The main driving force of the revolutionary events was the manifestation of a "new man", in the first case, a nationally conscious, who sought to end completely with the totalitarian consciousness and promoted the construction of a national state as equal among equals. In the second case, a "new man" appears as a person of revolutionary events and at the same time as a value. In accordance with this, the value models have been formed. For example, during the Orange Revolution, the leading was human and national values, the main of which is a free life. In fact, the Orange Revolution arose as a reaction to the state's implementation of such *anti*-values as election fraud, corruption, authoritarianism, crackdown on the citizens' rights, censorship, etc. It was they that caused the people to uphold justice – a man demanded the realization of democratic principles and the creation of a "just state".

In the period of the "Revolution of Dignity", the values that were during the Orange Revolution became actual again. This is due to the fact that the power, which was formed after the revolutionary events, "played" the card of the value orientations and aspirations of the person "to make himself what he *already is*" was not fully aimed at adhering to the proclaimed course, but sought a banal access to the allocation of resources – kind of an attempt of "Bobok's revenge". This situation, it should be noted, leads to some value disorientation, however, it makes the assertion of democratic principles, such as freedom, justice, solidarity, courage, trust, etc., actual in a new way. In practice, all these values reflect the format of the "new person", a Ukrainian-European.

The degree to which this transformation process succeeds can be expressed in two ways: pessimistic and optimistic. The substantive content of the first characteristic, in fact, reveals certain aggression and hatred that prevail in public opinion. The man, however, appears to be disappointed, depressed and uncertain – left in the dust. As a result, a new round of aggravation of the value crisis. A person ceases to reflect on the future, thus, stops, therefore, designing their spiritual and social reality in the national-cultural and socio-political aspects. In other words, their identity is eroded. Consequently, there is the threat of a new "awakening of Bobok" or the spread of instrumental thinking. The loss of value orientation and the development of instrumental thinking, that is, the maximum efficiency or the best balance between cost and output, are basically characteristic of crisis situations in changing societies. So, Ch. Taylor (2013) defines them as the main malaises about modernity: "The first fear is about what we might call a loss of meaning, the fading of moral horizons. The second concerns the eclipse of ends, in face of rampant instrumental reason. And the third is about a loss of freedom" (p. 14). People begin to live only here and now, the present, and therefore reorient solely on material values that enable them to meet their basic needs. This, in fact, explains the negative processes taking place in the public consciousness of modern Ukraine – general dissatisfaction, social inequality, instability, political tension, mass migration, etc.

The content of the second characteristic, that is, the optimistic statement, reveals, in fact, the accentuation on the achievements, in particular, on the very possibility of the essential progress of a person as the development of the ability of their collective identity in the above (third) projection and, of course, the hope or, for example, political projects with promises for better prospects soon.

Taking into account these characteristics, it is worth noting that for real changes and real prospects, that is to say, the completion of the value-setting and human creation of a modern Ukrainian-European, it is necessary to polish and indurate what E. Husserl (1996) called the "own philosophy", i.e., an immanent philosophical idea or "immanent teleology as a breakthrough" (p. 67). In the categories of our context, this is a value of the own identity quality as a permanent goal. It is this quality that, on the one hand, is the determining dominant of modern human creation, on the other, is the criterion of value examination of identity. S. Krymskyi in his philosophical reflections emphasizes human qualities as a necessary spiritual constant in the twenty-first century. He writes:

[...] There is currently no shortage of ideas about life-improvement projects and the future of creation. The problem that limits the development

of activities and becomes crucial to social progress is the lack of human qualities. (Krymskyi, 2008, p. 352)

These special qualities confirm the so-called "monad personality". It entails the ability of the individual:

To represent their nation, their culture, their epoch, and thus to manifest the individual hypostasis of universal experience. [...] And not only to represent, but to give examples of deeds, intelligence and growing conscience. This is important because in our time ideas and projects must be tested on the ability to be realized into person's life. It is precisely this requirement that became the nodal point of the transition in the formation of the XXI century spirituality from humanism as the ideology of a man who has portrayed himself as God to personalism as the assertion of the self-worth of a man, and not abstract ideas. (Krymskyi, 2008, p. 353)

Representatives of this type of person should be prepared to be responsible for every act of their vital progress as the final determinant for their collectiveness, i.e., for their people. In other words, being ready to become a model is a way of forming an affiliation with the world of collective values and tolerant recognition policy.

Originality

The outline of the specificity of anthropological models, corresponding to the value functionality, that is, the *determination* and *expression* of the essence of a person, demonstrate the effectiveness of research of their typologies. This, in turn, makes the quality of ideological expertise of socially significant projects potential.

The proposed consideration of the specifics of individual projects highlights the anthropological effects of the forced reformatting of the value matrix through radical reductionism. This makes it possible to clearly characterize the general political narrative structure and the personal value development projection. The proposed approach allows examining the current trends of such projections and, most importantly, predicting their value potentials in view of worldview and mental trauma and in the dynamics of the constantly changing nature of modern Ukrainians.

Conclusions

Firstly, the essay allows us to reflect the process of transformation of ideological and semantic modes, in particular, forcible reformatting and gradual changing of the value matrix of

АКТУАЛЬНІ ПИТАННЯ ФІЛОСОФСЬКОЇ АНТРОПОЛОГІЇ

Ukrainians. This process is mirrored by two situations-products, in which a person finds themselves – Homo sovieticus and *post*-Homo sovieticus. The first type, therefore, is formed by poetic-mythologized narrative of political ideology. Man is deprived of the most important thing – a project of their own personality, through negation of their own Self, which should be nurtured by the meanings of its unique existence and democratic principles of cohabitation. Their ability of collective identity is not confined to cultural-national catalysts, but an anthropological effect of violence and fear. This person is devoid of understanding the natural sociality. The second situation absorbs, to a certain extent, those topoi that were produced by the previous one. It is full of a number of challenges – value disorientation, nostalgic yearning for the red man, instrumental thinking, etc. Projections with this potential are tests for the quality of a new project. Taking into account not only historical experience but also contemporary world tendencies, this project can safely be called "monad personality", because, being involved in the value space of the world community, we must be prepared not only to the exam for presenting our culture and identity, but also to the manifestation of universal experience. Ukrainians have just entered upon this path.

Secondly, the proposed consideration of the characteristics of the models under study leads to the idea of the need to refine "own philosophy" as a culture of ideas and cultivation of self-esteem not only as a theoretical principle, but also as a daily life-practical duty. Such "immanent teleology of a breakthrough" should be established under the sign of "infinity". Only then will it become a process of revolutionary transformation of the entire culture – worldview priorities, way of thinking, identity, identity formation, and, consequently, the transformation of the own historical tasks not as a finite or valuable limited phenomenon, but with a guide to the infinite tasks of the human spirit and self-accomplishment.

Thirdly, a ground for predictive analysis of the value potential of such a human creativity project has been prepared. Its fulfilment is possible, beyond argument, under favourable conditions. However, one should not forget about the approval process, which will follow the gradual changes in value reformatting, and the radical external factor. Therefore, the approval of a new-old European identity, that is Ukrainians, is waiting for a new stage of endurance.

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ДЕЯКІ МІРКУВАННЯ ЩОДО ТИПОЛОГІЇ ФІЛОСОФСЬКО-АНТРОПОЛОГІЧНИХ МОДЕЛЕЙ (ДО ПРОБЛЕМИ ЦІННІСНИХ ІДЕНТИФІКАЦІЙ УКРАЇНЦІВ)

Мета. Стаття присвячена обміркуванню окремих типів ціннісних зразків людинотворчості з позиції філософської антропології та соціальної філософії. Йдеться про певні моделі, що виформовують світоглядно-сміслові модули людини. **Теоретичний базис.** Автори висвітлюють (О. Поліщук – Теза I; В. Мудраков – Теза II) особливості таких моделей у процесі творення "нових типів людини". Досліджується процес переформатування цих типів та його засоби. За приклад взято процес ціннісних метаморфоз українців. Дослідження обмежується радянським періодом та періодом незалежності, що відображено відповідно Тезою I – феномен *Homo sovieticus* та Тезою II – людина в ситуації *пост-Homo sovieticus*. Акцент падає на особливості ціннісної матриці цих типів та їх світоглядний потенціал. **Наукова новизна** полягає у розкритті антропологічних моделей, що відповідають ціннісній функціональності, тобто *визначенню та вираженню* сутності людини. Показано, що певні проекти, за умов примусового переформатування, своєю ціннісною редукцією класифікуються як *недолюдські*. Вони ґрунтуються на наративі ідеологічного міфу та позбавлені проєкції повноцінного поступу особистості. Запропонований підхід дає змогу ревізувати сучасні тенденції таких проєкцій та, щонайголовніше, прогнозувати їх ціннісні потенції в динаміці трансформаційного поступу сутності сучасного українця. **Висновки.** Нарис відображає процес трансформації світоглядно-сміслових модулів, що постає двома ситуаціями-продуктами – радянської людини та сучасника. Перший тип сформовано міфологією політичної ідеології. Ця людина позбавлена самої себе. Її колективна ідентичність зрощена антропологічним ефектом насилля та страху. Другий тип вельми подібний. Він опиняється в ситуації ціннісної дезорієнтації, ностальгічних поривів та інструментального мислення. Його завдання – рух у бік "монадної особистості". Це уможлиблюється шляхом формування "власної філософії", "іманентної телеології прориву", а також врахуванням проблеми утвердження та радикальності зовнішнього фактору.

Ключові слова: людина; "новий тип людини"; сутність; проєкт "*Homo sovieticus*"; цінності; ідентичність; модель; світогляд; наратив; ідеологія

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НЕКОТОРЫЕ РАССУЖДЕНИЯ ОТНОСИТЕЛЬНО ТИПОЛОГИИ ФИЛОСОФСКО-АНТРОПОЛОГИЧЕСКИХ МОДЕЛЕЙ (К ПРОБЛЕМЕ ЦЕННОСТНЫХ ИДЕНТИФИКАЦИЙ УКРАИНЦЕВ)

Цель. Статья посвящена обдумыванию отдельных типов ценностных образцов человекоформирования с позиции философской антропологии и социальной философии. Идет речь об определенных моделях, которые формируют мировоззренческо-смысловые модули человека. **Теоретический базис.** Авторы освещают (А. Полищук – Тезис I; В. Мудраков – Тезис II) особенности таких моделей в процессе создания "новых типов человека". Исследуется процесс переформатирования этих типов и его средства. За пример взят процесс ценностных метаморфоз украинцев. Исследование ограничивается советским периодом и периодом независимости, что отображено соответственно Тезисом I – феномен *Homo sovieticus* и Тезисом II – человек

АКТУАЛЬНІ ПИТАННЯ ФІЛОСОФСЬКОЇ АНТРОПОЛОГІЇ

в ситуації пост-Homo sovieticus. Акцент падає на особливості ціннісної матриці цих типів і їх мировоззренческий потенціал. **Научна новизна** заключається в розкритті антропологічних моделей, які відповідають ціннісній функціональності, то єсть *определению* і *выражению* сутності людини. Показано, що визначені проекти, при умовлях примусительного переформатування своєї ціннісної редукцією класифікуються як *недочеловеческие*. Вони ґрунтуються на наративі ідеологічного міфа і позбавлені проєкції повноцінного просування особистості. Представлений підхід дає можливість ревизувати сучасні тенденції таких проєкцій і, що найголовніше, прогнозувати їх ціннісні потенції в динаміці трансформаційного просування сутності сучасного українця. **Висновки.** Очерк відображає процес трансформації мировоззренческо-смыслових модусів, яка з'являється двома ситуаціями-продуктами – радянського людини і сучасника. Перший тип сформований міфологією політичної ідеології. Цей людина позбавлений самого себе. Його колективна ідентичність зражена антропологічним ефектом насильства і страху. Другий тип дуже подібний. Він опиняється в ситуації ціннісної дезорієнтації, ностальгічних поривів і інструментального мислення. Його завдання – рух в бік "монадної особистості". Це робиться можливим шляхом формування "власної філософії", "іманентної телеології прорива", а також стоить враховувати проблему утвердження і радикальність зовнішнього фактора.

Ключевые слова: людина; "новий тип людини"; сутність; проєкт *Homo sovieticus*; цінності; ідентичність; модель; мировоззрення; наратив; ідеологія

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