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The Millennium provides us with the latest extraordinary possibilities of knowing first and foremost for the development of the territory of the future of mankind. Referring to the allegories of Borges, when the comments are already written for all comments, interpolations of each book into all books are made – the universal search for the purpose of man, the mystery of his dignity and the truth of life begins again from the first “sheet” of the cuneiform and without vowels.

We invite the authors of our magazine to refer to Sofiy’s potential as an intellectual comprehension of the unique unity and differences of Genesis through eternal dialogues on the parallel world portals. Sophia symbolism of knowledge represents a sign of world of language and culture, civilization codes of human activity, helps to form optimal projects of social and economic transformations in the 3rd millennium. The basic principles of the formation of journalistic policy we define a tolerant approach to national and religious specificity in the results of research practice, dialogism as the creation of a semantic space of coexistence of thoughts and the provision of harmonious multiscale ideas, cognitive creativity and the principle of ontological optimism.

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Philosophic sciences: A friendship with wisdom

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ACTUAL INTERVIEW ABOUT MODERN CITY PHILOSOPHY: FROM LOCKDOWN TO SMART CITY

The modern era of active urbanization actualizes the study of city-wide processes. But back in the days of policies, Aristotle wrote that “Cities are people, not buildings”, so you should first focus on the features of the urban lifestyle of a city man (Homo Urbanus), its existence and ways for adapting to intense tempo and megaspace. Extraordinary situations that can change quickly and dramatically the city are of special scientific interest: social and natural disasters, revolutions, wars, strikes, epidemics, special life conditions. The main purpose of this publication is to invite a reader to analyze and discuss problems of what worldview positions the current shock can bring us – the COVID-19 pandemic and lockdown.

Keywords: *Homo Urbanus, lockdown, metropolis, “third places”, online communication, smart-city.*

Анотація. *Препотенська М.П., Терещенко О.В. Актуальне інтерв'ю про сучасну філософію міста: від локдауну – до smart-city. Епоха активної урбанізації актуалізує дослідницький інтерес до швидкоплинних процесів всередині сучасних міст. Але ще за часів полісів Аристотель писав, що «місто – це не споруди, а люди», тому перш за все варто зосередити увагу на особливостях урбаністичного образу життя людини міста (Homo Urbanus), його екзистенції*

та способах адаптації до інтенсивного темпоритму і масштабів мегастороу. Особливий науковий інтерес викликають екстраординарні ситуації, які дуже швидко і кардинально можуть змінити вигляд міста: соціальні та природні катаклізми, масові виступи населення, революції, війни, епідемії, особливі режими життя людини. Основною метою даної публікації є запрошення читача до аналізу і обговорення проблематики того, на які нові світоглядні позиції нас може вивести сьогоднішнє потрясіння – пандемія COVID-19 і локдаун.

Ключові слова: *Homo Urbanus, локдаун, мегаполіс, «треті міста», онлайн-комунікація, smart-city.*

Our world is steadily in the process of urbanization, about 65% of the world's population already lives in cities that are growing rapidly, turning into megacities and metropolitan areas. Megacities carry great challenges, but also provide mega-scale opportunities. They are independent social actors on the stage of world events and concentrate in themselves knots of intersection of political, financial, economic, informational and cultural flows. But the most important object of urbanization during the era of globalization, as before, remains a man, who changes the life of the city in his daily formation and is himself a kind of "product". Analysis of the appearance and the formation of the Homo Urbanus phenomenon today is an understanding of a future of all mankind, therefore, the leading research strategy today is a philosophical methodology in an integrative community with the entire humanities cycle, including bioethics as a sphere of moral evaluation of the anthropogenic civilization achievements. The general nature of the practical enormous changes in the world of cities leads us all the way to the necessity of filling the content of the category "urbanology" as an independent scientific sphere of research in the aggregate of interdisciplinary methodological keys to the analysis of urban life.



ANJELIKA AKBAR – Doctor of Musicology, composer, virtuoso pianist, singer, poetess and writer, admirer of Sufism. Anjelika is a member of the Union of Composers of Ukraine, Honored Artist of Ukraine, a representative of the UNESCO Association. She is an author of more than 400 works for choir, piano and other instruments. She has been awarded many international awards and has successfully toured different world countries. Today she is a Turkish citizen and has been living in Istanbul for more than 20 years.



NATALIYA MOROZOVA-SHIMADA is famous Ukrainian writer and poetess, theater and film actress. She played on the stages of the theater on Podil, the theater on Lipki, the “Vizavi” theater, and starred in dozens of films and television series. Today she lives with her family in Japan.

Of particular relevance is the analysis of city life in an acute border situation. After all, as K. Jaspers claimed, it is Grenzsituation that truly exposes human existence, leading the person out of the illusion of everyday life to genuine being, therefore the problem of what worldview positions the current shock can take us – COVID-19 pandemic and lockdown – has been outlined sharply. Months

of retreat by billions of people amid a pandemic of fear, terrifying statistics, and a plunge into uncertainty... Such a borderline situation in terms of planetary coverage is unprecedented in the history of the city. How did citizens of megalopolises experience lockdown, what existential experience did they get, and what are the prospects for the development of a “smart city”, which features paradoxically sharpened during the dramatic spring of 2020?

We asked seven questions on this topic to citizens of the largest megacities of the world, Tokyo and Istanbul, extraordinary personalities with a successful creative biography and their extraordinary worldview. Our two interlocutors, who were born once in the USSR, but who emigrated to other countries and who have become, as they say now, people of the world, unite different cultures and mental features, create texts, music, create their own lives. The participants in our dialogue are ...

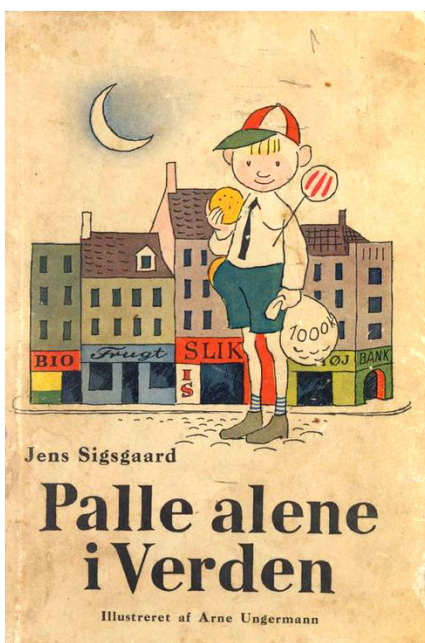
– The first question concerns the features of our perception of the metropolis as such today and now. Usually in a large metropolis we feel as a part of a huge number of different people on its streets, please share with us your feelings about the “Brownian movement” of modern cities and why is the expression “loneliness in the crowd” so popular?

N.M. I live in the most urbanized part of Japan, on the island of Honshu in the city of Odawara in Tochigi Prefecture, an hour’s drive from Tokyo, and often visit the capital. Tokyo is always a crowded gathering of people, it is an unprecedentedly large crowd of a megalopolis, which, I note, despite its large number, is quite friendly and correct. You can compare the Ukrainian and Japanese crowd on the streets. In Ukraine, as it seems to me, sometimes a certain hidden aggression is felt in the crowd. We know that, unfortunately, often quarrels and mutual irritation erupt on the streets of Kiev or

in transport. In Japan, an atmosphere of politeness reigns, due to the ancient culture and traditions. Even the famous subway attendants, who pack people in subway cars, do it carefully and neatly. I am absolutely calm in Japanese crowd, because I know that in any situation people would help me. Even when the rainy season begins and a constant suffocating humidity is formed, passers-by remain calm and respectful. Loneliness in such a crowd is usually associated with the internal state of a person if they plunges into their own special world of loneliness and does not notice the beauty of the world around them. For me, Tokyo is an inexhaustible source of poetic inspiration as for its crowdedness, its charm of unusualness:

*The artificial canopy is ghostly and perishable.
 The jingle bells are fragile and crystalline.
 The houses' silhouettes are initially rude,
 This is the male Ego made of steel in the sky.
 The temple is next to the Subway, the Buddha lurks in the temple
 The Salaryman hurries with a briefcase, Origami in the shop windows
 Hidden in the leaves is lake Lotus –
 a tiny paradise in a concrete Cosmos.
 Mini trees are guarding the peace and Heaven,
 while students are flocking to "Seven Eleven".*

A.A. In my perception, the crowd of Istanbul and other megacities is always animated. I love people, simply love. I observe, learn from life, read life and interpret it like a dream. After all, our reality needs interpretation more than dreams... Many people on city streets are "ground" for studying ourselves and interpreting the world. Once upon a time, at the age of 16, I wrote a poem with a line saying, «I go alone in a desert of a crowd». However, such alienation, loneliness in a crowd is either a lot of youth, until you have found your «oasis in a desert», or a limit of mature years, if the



oasis has been lost. Moreover, when you gain the circle of your loved ones and love, when you have met your calling, then a wisdom comes, and along with it, a sense of kinship with everyone comes. It seems to me, that music speaks about this; and all world religions, many philosophical teachings are about our cosmic unity.

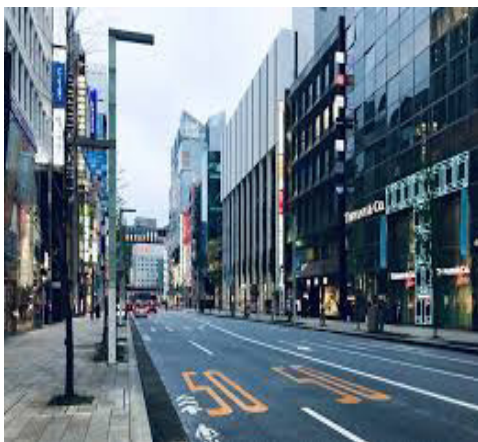
- In the middle of the 20th century a book by Danish writer Jens Sigsgaard, «Paul is alone in the world,» gained popularity. It was translated into many languages and is being reprinted until now. It tells about a boy, Paul, who once wake up, goes out into the streets of his city and find out that there are no people around. But toys and cakes stores, banks are open, he can take whatever he wants. A boy in euphoria rakes these riches, but eventually

discovers that they are not making him happy: there is no one to share with and no one to talk to. In desperation, he sits on a rocket, flies into space, reaches the moon and ... wakes up. Parents and friends in the playground become real happiness and wealth! Who would have thought that the motives of this old tale might materialize in a sense during the Covid19 period? What were your impressions of a sight of empty cities on the lockdown?

A.A. An insight similar to this tale has happened to me. I looked at empty cities, streets and squares of the world without people on TV, and I am grateful to fate that I saw this, because maybe for the first time I pierced: there is no point in anything if there is no Man. The most beautifully maintained gardens, flowers, the sky and the sea – all in itself does not matter, only a person spiritualizes the world and endows it with meanings, and besides for other people.

N.M. Quarantine has become a test. The lockdown took place in our country according to the all-planetary rules of three Cs: to avoid 1) closed spaces with poor ventilation, 2) crowded places with groups of people, and 3) close-contact settings like one-on-one conversations. On May 25 the restrictions were cancelled throughout Japan and we began to go out actively. My first impression was as if I was in a zombie city. Streets and squares were strange. It was scary. Empty eye sockets of houses. Traces for distancing on stores floor. Some citizens were disoriented and scattered: for the first time I saw a man in a business suit who forgot to change his shoes and left his home in flip-flops, and I saw some homeless people smoking in the center (which has never happened before). For the first time I noticed drunk Japanese, which was also unthinkable before. Everyone seemed to look inward and not noticing anything around. Usually people there meet Caucasians kindly and with excitement, especially children, then I walked with the child as if in an airless space. Nobody cared. Alienation...

Nevertheless, since I live outside of Tokyo mainly, the ocean saved me. When you stand on a shore, inhale the ocean air and contemplate this endless force of nature, the oppressed state of mind gradually passes. One of the phenomena that I realized even more is that nature is the best healer of a soul and a thought.



Empty Tokyo. Lockdown (authors photo
Nataliya Morozova-Shimada)

- A city, especially a large one, is a kind of fractal: like in the Russian doll, locations are “embedded” one in another: room-apartment-house-yard-district-city. How did you feel in forced home isolation away from other spaces?

A.A. I live in Istanbul in the private sector, where I have my own home and garden. This made it possible to be relatively calm in quarantine. But



Deserted Istanbul during the Quarantine
(authors photo Anjelika Akbar)

I am already constantly in my world, in myself, and only on the stage or in the television studio «I go outside.» I exist as a snail in my personal «city», which I always carry with me. And this does not alienate me from my beloved family and many wonderful friends whom I appreciate. The lockdown period miraculously returned me to the past – to the music that I played in childhood, in youth. I did not compose anything new, and all the days I recalled the classics and played, as if rediscovering it

for myself. Now my piano is simply flooded with notes of those years, and this creates some amazing sense of integrity.

N.M. Home isolation was not easy. I (and not only me) call Japan capitalistic state with a socialist face: work and responsibility towards the state are above all. My husband is the director of a plant, and like all Japanese, he is a big workaholic. He got up at 5 in the morning and spent most of the day at the plant, which is a strategically important enterprise so was not quarantined. Therefore, basically we were at home alone with my son, and most of all I was afraid for him. What will I answer him for his daily cheerful question: “Mom, where are we going today?” First, we had to walk on the balcony, and swim in the bath. Go to your neighbors to ask «for salt», just to talk to someone live was a taboo. In Japan, this is not generally accepted. Earlier, the best leisure for me and my son was live communication with the Slavic Culture Center in Tokyo, where you can speak your native language and understand each other perfectly. And so I had to talk with friends on ZOOM and play, so to speak, in the home one-man theater, but in the end it brought me even closer to my son. And one more conclusion I made was about the inescapable power of faith. I have always had with me, since my student days, the icon and the prayer «Lord, help me». It gave strength.

- In the urban fractal, the so-called “Third places” which are cafes and anti-cafes, salons, galleries, bars, bistros, etc. play a great role. Ray Oldenburg, an American urbanist and author of «The Great Good Place», claims that “third places” are the foundation of “the right hangout in the right place,” from which civil society forms over time. How do you feel about such institutions, and are there any favorite third places in your city? Why do you appreciate them?

N.M. Of course, during the lockdown, there was a lack of friendly communication and social dialogues. Indeed, it is “third places” that create a special atmosphere of

empathy for conversation, and so on everywhere. I note that all the main ideas of world culture are born and develop in «third places». However, Japan has its own specifics in this area. Local communities are rather tight; it is difficult for Slavs to integrate into them. Therefore, we, as a rule, find friends among similar-minded emigrants from Slavic countries and create our own microsociety, and this communicative niche is not yet occupied, which is odd. I myself seek and find interesting people from the post-Soviet space: composers, singers, scientists, actors, poets. As a result, over the years of our stay in Japan, branch of the famous poetic community in Ukraine and the «Renaissance» magazine appeared, which brings together creative people from different countries, and we are pleased to meet in our cafe club.

Unfortunately, the Slavs in Japan are perceived quite simplistically, at the level of external cultural differences. So far, I do not feel any opportunities for closer contact between our mental and cultural traits and Japanese traditions. I hope that my bilingual child will cope better with this over time, but as an actress I see a great prospect of “third places” for organizing art performances and other modern forms of artistic communication, thanks to which, perhaps, people with very different rules of life and perception of the world will be able to expand the horizons of their joint existence.

A.A. It is a cafe, this eternal «third place», where I write my scores and books, when there are a lot of visitors around. This feeds me with positive energy of «today and now presence», because the energy of my writings should mutually fill the lives of people. At home I have an assistant who will always make coffee, and I myself can bake a wonderful cake, the meaning of communication is the exchange of the living energy of all of us, cosmic inspiration. It was a cafe, where I analyzed most often the perception of the “new world” in my life and presented this state in the book “Turkey, which is inside me”, it was accepted by the public and there are already several new publications. The same “third places” helped me write philosophical tales for kids «Bosha’s 12 Stories». Bosha is a white cosmic flying dog that comes to children in a dream, tells them good stories and gives everyone particles of Sun energy. I myself saw these stories in a dream when I was in India. I saw them like a cartoon, and then recorded in literally 12 days! I kept the manuscript on A4 sheets, but, while on tour in France, I met a St. Petersburg publisher, who published the book in the end. This happened after his whole family, as he told, read the stories in one breath. Today it is a rather popular book for children both in Turkey and abroad. Philosophical tales, especially today, are necessary for both adults and children. We live with these eternal questions about ourselves, about our coming to this world, about its meaning, and for adults it is very important to understand what kind of world we want for our children, and then how to educate them.

To ask a question is to take the first step in shaping your worldview, in a special immersion inside yourself. The world contemplation procedure for any person provides a search for harmony and their spiritual unity with the Universe. This state can be represented as a thesis of the theory of Sufism: about a sentient mind and a think-

ing heart. I'm sure that "third places" will certainly be in demand again after the end of the pandemic as a space of spiritual conversation and creative inspiration.

- The state of lockdown involuntarily intensified the use of virtual communication. ZOOM has become the leading platform for distance conferences, lectures, lessons and communication between various urban and international communities. How do you feel about virtual dialogs and a prospect of the online education spread?

A.A. I accept and appreciate any kind of communication. Imagine what would happen if the Internet suddenly have disappeared today? There is such a passage on this subject: Wikipedia boasted that it knew everything, Google said it would find everything in the world, and electricity smiled quietly and ... Of course, we, citizens of megalopolises, are prisoners of anthropogenic civilization and all its means of livelihood. But it was precisely the form of online learning in such a wide range of use as happened in the last three months of our lives, I could not accept. Moreover, my internal perception protested against such communication. I really hope that this is only a temporary form of training. Nothing can replace the personality of the Teacher next to you, the living magic of knowledge transfer, co-presence and co-creation in the unity of spacetime communication.

N.M. I treat virtual communication, as a permanent way of communication, extremely negative. Not only because the "talking machine" will never replace a living contact, but also because it obviously harms a person's health, undermines their psyche and vision, people eventually become simply "blind moles". There are big doubts about the effectiveness of distance education methods, in this case, technical knowledge can be transferred, but it is absolutely impossible to replace the full value of communication with the teacher and the energy of classroom activities. After quarantine ended, for me and my child, a meeting with a wonderful teacher, Zhanna Yurievna, became a real breath of fresh air. Moreover, children used to perceive a computer as a source of entertainment, games, cartoons, and movies. A computer for them is a kind of leisure freedom, and here they have the requirements of the lesson and the disciplinary framework, for many children such learning conditions were taken with great difficulty.

- How has the city and the people changed after quarantine? What new has appeared in the cities atmosphere and in the inhabitants' mood?

A.A. Under these conditions, a whole range of emotions appeared. Many are exhausted by an atmosphere of uncertainty. How will the situation develop in the future? I see how some people are in panic fear and expecting the worst, they look like fish thrown to a shore. Others try to compare different points of view and in this find peace for their mind. As a believer, I believe both in the power of reason and in the help



(authors photo Nataliya Morozova-Shimada)

of the Almighty, in the fact that we will witness a mental turn in the history of mankind, and then a spiritual one, and the world will gain a new stability of its foundations. Even if small groups of people radiate love and faith in the best, this will affect events on a scale of the Universe. In Turkey, believers hoping for the Almighty, often quote the part of the Qur'an saying Allah is much closer to every person than even the carotid artery, therefore faith and prayer give us great strength.

N.M. People have changed dramatically and, apparently, for a long time. This can be described as a state of visible well-being with hidden stress. The mood and taste of life has not yet been restored. Another factor is associated with some people's disappointment with the authorities, since many measures and information were controversial, which causes speculation and fear of the second waves of the virus, etc., which continues till this day. At the same time, there are advantages in the period of forced loneliness that we all experienced.

Everyone had the opportunity to rethink their lives. In some sense, such an unexpected loneliness made us stronger, gave new opportunities for creativity and communication with loved ones.

- We are witnessing a dramatic flourish of high technology, Artificial Intelligence and the introduction of technological advances in everyday city life. More and more cities on the planet are creating their smart-city projects, in which many options for urban communication are transferred into a digit. What ideas would you suggest for a "smart city"?

A.A. I ask myself: do I want a "smart city"? ... From an environmental point of view it is indisputable, but the other aspects of its development, at least for today, are questionable. Even now, I wouldn't take anything away or add anything, for example, to Istanbul. Everything is in its place, and I like it! However, I am scared by the prospect of a total digitalization of human life. Of course, there are people who just dream of getting a kind of super-capabilities that would qualitatively improve their lives! For example, to implement a polyglot chip, so there would be no need to learn languages. But for me, all the knowledge that comes as if from the outside is not a blessing and does not have the acceptance value. What matters is what coming from within:

from personal effort. Today it is much more important to remain an integral Man, and not to be modified into a technologically advanced Super-man. The main thing is our memory, the constant road to ourselves and the search for harmony of the “oasis”. I love modern cities – these magical human beehives, so diverse and vibrant. For me, the landmark of the urbanization process is the world of New York. Once, returning from a tour in America, I wrote a waltz song about New York right in the plane:

«The wide parks of New York, the sun and the squirrels’ dance. All the nations of the world have merged here in a cadence of diverse voices. Luxurious life flourishes in rich homes, and poor people sleep right next to brilliant restaurants on the ground. This city never sleeps. It talks continuously. Music and art allow it to survive for centuries. Avenues, streets, museums and parks – the polyphonic life of the elements fused with each other. Difficulties, opportunities, contrasts and dreams. New York ... This is a city that can not be described in words to the end».

N.M. High technologies create an innovative material space of the city and ideally provide more comfort for citizens, although they threaten excessive social control. In this regard, I would like every city to become “smarter” in the field of protecting human rights. Civil law society is the primary need of the future city when people are consolidating, defending their dignity and rights. Of course, a very important part of urban life is filling its spiritual niches. Here, in my opinion, the process of transformation of theatrical, concert, museum and other types of cultural life of cities becomes necessary, for example, in addition to the existing types of theater, it is necessary to develop the form of performances. In more detail, these are stage creative groups, where both professionals and amateurs participate, united by a common position and script. We move away from traditional classical repertoires and read our works framed by dramaturgy. Such co-creation and even mutual confession of participants and spectators, as it seems to me, has a great prospect for maintaining the emotional balance of a person, mitigates the influence of constant communication challenges in a technogenic city and helps to shape an optimistic perception of the future. I am a big optimist and I believe that modern man has enormous potential for building a world of comfortable urban life, which will include environmental and legal security, freedom of choice and the possibility of developing the creative diversity of each citizen!

A.A. In conclusion, I want to return to the philosophy of love and the path to wisdom. Every socially active person today, of course, not only city citizen, – the heart learns to reason, and the mind – to feel. This state is like a horizon line of constant presence and connection. Not a single language of the world has a special term for such a phenomenon, only in Turkish: gönül – a metaphor for the horizon, a fusion of mind and heart, their harmony. Today we all need a worldview that inspires gönül, for deep flight and at the same time for a comfortable existence in the world of modern society. Philosophical doctrines alone cannot provide a person with a harmonious existence in the world, since they always have the nature of discussions and disputes. For me, there is no debate in the philosophy of Sufism, but there is an interaction of

principles, like in the facets of a crystal, like in a prism through which I look at the world. The main here will be the one who follows me, but for him the follower is important, and the last one points to the First...

We thank our interlocutors for the interview and can summarize the results.

In such different megacities of the world as Istanbul and Tokyo, the lockdown was similar in some of its manifestations: for many citizens, feelings of stress, fear, depression and discontent, natural for the situation, were growing. Until now, the state of the border situation and uncertainty have catalyzed internal uncertainty and anxiety. A separate test, both for teachers and students, especially younger children, was distance education, which was ambiguously accepted in the educational and pedagogical environment. Although virtual communication inevitably became a way out of the communicative vacuum, it is not able to fully replace the live contact of co-presence. At the same time, forced loneliness brought many families together and became a time of deep reflection and analysis of their own lives, philosophizing. Citizens believe that they will necessarily return to the “third places” of the city and return the joy of live communication!

Representatives of modern cities express certain concerns about the utmost technological development of cities, smart-city digitalization and the introduction of total social control. In contrast to such prospects, civil and legal control over the government and the consolidation of the healthy forces of society are necessary. Microsociums can also successfully resist the buildup of technogenic problems of globalization, automation and depersonalization of life, united by the interests of creative solutions to many modern problems of a city, people can save and ensure the transfer of cultural property to their descendants through artifacts, new types and forms of creating works of art. These understandable values of mutual understanding, love and friendship, the beauty of nature and faith become especially penetrating during a period of social upheaval and natural disasters:

The birds begin to sing stoutly at five, such that you can set your watch by. They care not for the people chased inside, deserted parks and desolate squares that they silently abide. Birds can now fly free, praising the empty space supreme! Still, I can't help but deem that those songs got a different feel: help us people revive our strength. When all misfortunes asides we rise and chant our vibrant song to the ever rising dawn. (M. Prepotenskaya)

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**WE READ TODAY: THE PHENOMENON OF THE INTEGRATED SOCIAL BEING IN
V. ZENKOVSKY'S SOFIOLOGY**

*Working only for material goods, we are building
our own prison. And we lock ourselves alone, and all
our treasures are dust and ashes, they are powerless
to provide we have something to live for.*

Antoine de Saint-Exupery

The publication proposes a set of theoretical and methodological approaches to the formation of a single philosophical and religious construction: "God – man – spirituality + freedom of will – active integrity of the individual – a holistic social system – a holistic philosophical and religious system", thus analyzing the emergence of a holistic personality, as the basis for the formation of a holistic social system, V. Zenkovsky's sophiology combines the process of functioning of two systemic projects – social and divine, it includes the realization of the relationship between God and a man on the basis of spirituality and freedom of will. It should be noted that from the point of view of the chronology of V. Zenkovsky's formation of the socio-economic project of arrangement of the social existence of European civilization, it is carried out in the period of economic decline and economic chaos of postwar Europe of the early twentieth century. Until recently, the implementation of such an approach was perceived as a social utopia, but to understand the need for such a way of unification, the global catastrophe of World War II had to take place.

Similarly, the Ukraine's desire to join the European family six years ago could be considered as the utopia, so we can state the praxeological aspect of the philosopher's prognostic ideas regarding the formation of a holistic social system. The unique project's possibilities of a single V. Zenkovsky's "economic orchestra" as a free cooperation of European nations on the harmonization principles of economic interests, personal origins and economic individualism are analyzed in the article. The attention is paid to the new holistic form foundation of economic life, which is close to the type of family sociality on the basis of initiative and creativity freedom. Conducting such an orchestra continues to be one of the main problems of the current complex of relations in the European Union, ranging from specific amounts of aid to less affluent EU member states to the Brexit situation in the United Kingdom.

Keywords: man, society, sophiology, integral social existence, active integrity of personality, economic globalization.

Анотація. *Захаріна М.І. Феномен цілісного соціального буття у софіології В. Зеньковського. У публікації запропоновано комплекс теоретико-методологічних підходів до формування єдиної філософсько-релігійної конструкції: «Бог – людина – духовність + свобода волі – діяльна цілісність особистості – цілісна соціальна система – цілісна філософсько-релігійна система», тим самим було проаналізовано процес появи діяльної цілісної особистості як основи формування цілісної соціальної системи. Софіологія В. Зеньковського поєднує процес функціонування двох системних проєктів – соціального і божественного, він включає реалізацію відносин між Богом і людиною на засадах духовності та свободи волі. Необхідно відмітити, що з точки зору хронології формування В. Зеньковським соціально-економічного проєкту облаштування суспільного буття європейської цивілізації, то він здійснюється в період економічного занепаду та господарського хаосу післявоєнної Європи початку ХХ ст. До останнього часу реалізація такого підходу сприймалася як соціальна утопія, але для розуміння необхідності такого способу об'єднання мала відбутися глобальна катастрофа Другої світової війни. Так само утопією шість років тому можна було вважати прагнення України до вступу в сім'ю європейських народів, тому можемо констатувати праксеологічний аспект прогностичних ідей мислителя стосовно формування цілісної соціальної системи. У статті проаналізовано можливість унікального проєкту єдиного «економічного оркестру» В. Зеньковського як вільного співробітництва європейських народів на принципах гармонізації економіко-господарських інтересів, особистісному началі та економічному індивідуалізмі. Звертається увага на формуванні нової цілісної форми господарського життя, що є наближеною до типу сімейної соціальності на засадах свободи ініціативи та творчості. Диригування таким оркестром продовжує бути однією з головних проблем сучасного комплексу відносин у Європейському Союзі, починаючи від конкретних грошових сум допомоги для менш забезпечених країн-членів ЄС до ситуації брекзиту у Великій Британії.*

Ключові слова: людина, суспільство, софіологія, цілісне соціальне буття, діяльна цілісність особистості, економічна глобалізація.

Relevance of the research topic

Modern society is rapidly transforming in all directions of its development and creates, on the one hand, conditions for a radically new progress of socio-economic change, and on the other hand, reduces the amount of time for spiritual self-deepening and self-improvement. It turned out that to understand the integrity of the new social system, it is necessary to significantly determine the life of each person. Today's challenges of the global world, which are particularly acute in the context of the COVID-19 pandemic, have led to the situation where the neglect of material and economic needs, indifference or provocative interference in their inner world,

emotional and psychological intervention of information flows, reduces the ability to critically assess social-political situations, as well as the destruction of traditional worldviews, undermines faith in the possibility of personal protection and influence on the real course of events around their life.

V. Zenkovsky was an outstanding philosopher, theologian, psychologist, who turned to the analysis of the problems of the human personality in the period of social catastrophes and radical changes. He offered such methodological coordinates for the fundamental balancing in his intellectual searches: Jamming by the world, rejecting its true meaning and value (acosmism) and wrongly deifying the world, assimilating to the world those properties that clearly distort its created nature (naturalism) – both of these “sins” of our time can be defeated only by revealing that doctrine of the world, which correctly explains its sophianity¹, – if we use the well-known terminology of Kant – a regulatory one, rather than a constitutive idea, then the sophian understanding of the world remains²”. We structurally design the sociological doctrine of the thinker in our research in such a constructive relationship as: “God – man – spirituality + freedom of will – active integrity of the individual – a holistic social system – a holistic philosophical and religious system”. We pay special attention to the original social project of the formation of a holistic social system of a single economic life of European countries proposed by the thinker. The basic principle of this project is the rational and prognostic positioning of the unique process of connecting the socio-economic coexistence of European countries on the basis of a single spiritual source and type of family sociality as a holistic system of internal unity.

Analysis of recent research and publications

The formation and development of the holistic social system idea is based on the approaches of such philosophers as A. J. Bahm, M. Buber, E. Husserl, G. Gunzl, A. Camus, N. Luhmann, E. Mounier, T. Parsons, P. Ricœur, J.-P. Sartre, P. Teilhard de Chardin, A. Schweizer, E. Fromm, C. G. Jung, K. Jaspers and many others. They identified the set of issues related to the personal responsibility, individual freedom and the social activity level, professional competence in the individual’s life, environmental orientation and harmony of “relationships” with the outside world, etc. However, we find a kind of “primary” elaboration of these aspects in the works of M. Bakhtin, M. Berdyaev, V. Vernadsky, V. Solovyov, G. Skovoroda, P. Florensky, S. Franko, P. Yurkevich. The philosophical holistic responsibility concept can not be presented in several directions – a necessary condition for the study is the mandatory communication of interdisciplinary views on the human phenomena essence, which close intertwining opens the possibility of understanding this topic. For instance, since Socrates, the antiquity philosophers considered man a dual being, consisting of body and soul. Plato associated the soul with the idea, and Aristotle considered the soul as a form, etc. In medieval philosophy in the works of A. Augustine, V. the Great, G. Nizsky, and others the main difference between the man’s body and soul is not so much as between

¹ Zenkovsky, *Overcoming Platonism*, 4.

² Zenkovsky, *Overcoming Platonism*, 24.

“carnal” and “spiritual” man, and human nature is determined by three dimensions: physical, mental and spiritual.

Setting the tasks

Thus, the human’s phenomenon analysis, its complex and contradictory nature, the intertwining of biological and socio-spiritual essence provides an opportunity to capture the ontological spirituality foundations in the general structure of human integrity and objective study of the procedure of its social self-realization, that is the ability of the sophiological doctrine of the world to transfer the universum of external existence into the inner world of a person is actualized.

Research methodology

Using the analysis methods, we aim to outline the content and practical application in the research theory of such methodological principles as polyphony or harmonious polyphony of ideas, dialogism as a way to create a semantic space of coexistence of thoughts, and biographical and hermeneutic method as a basis for human subjectivity analysis. They allowed to conduct the historical and philosophical concepts analysis, which are considered in the publication as complementary and such that complement each other in the research problem field. The importance is attached to the cooperative analysis methods to contrast the historical V.Zenkovsky’s views with modern social theories and hermeneutics in order to explain and comment on the socio-economic philosopher’s ideas through the prism of historical and cultural tradition. Important methods of the exploration are historical-comparative, functional-instrumental, axiological, system-structural, analytical-prognostic, which provide the relationship and connections analysis of the basic social dimension of modern reality.

Presentation of the main materials of the study

We can affirm that man is always a holistic person and their economic activity is not the exception, but we cannot single out any of its components, especially economic one, from the sphere of spiritual life. Each historical epoch has its homo economicus, and from Zenkovsky’s point of view, the spiritual personality always occupies an important place in economic life. He draws attention to the fact that the modern economy is the organization of economic processes and the people’s, nation’s interests as a collective, living unity and pays great attention to the economic psychology study. On the such approach basis, the historical sense and the organization’s logic of a national economy is formed. This indicates that there is always a factor of external state’s influence on the economic life. That is why the internal transformation mechanism of social life should be formed on the transformation basis of inorganic relations between nations into organic ones, that is approximation of national and international life to the type of family sociality. A peculiar strategy of combining existing approaches is presented today in the modern economist’s works: if the economy is based only on the selfish interests of a man (Homo economicus), which allegedly, according to the economic teachings of A. Smith, makes it possible to take into account public interests, then it, according to Russian philosopher M. Berdyaev, is dominated by bourgeois economy. If the interests of serving other people, society in general, come to the fore in economic life, then this corresponds to a socialist ideology that is closer to

Christianity. If the economy of each country is built on the Christian economy principles, it will approach the divine. Perhaps that is why M. Gogol compared farming with a conversation with God, and G. Skovoroda spoke of the divine economy.

Strengthening the Christian economy foundations will help humanity to avert such phenomena, which are called by John the Theologian, signs of the end of the world³.

The two-thirds of the book were preserved in the creative V.Zenkovsky's heritage, which was devoted to economic issues and chronologically it belonged to the first years of his emigration. The philosopher defined his goal as an attempt to connect modern consciousness with Orthodoxy, as the view of it as something frozen and motionless was established. By the way, until the XIX century the doctrine of economics was related to the humanities, directly to ethics: "Philosophers-analysts thought something like this: "First, let's find out the status of the proposals of ethics. And as a result, let's define what values are. But the fact is that all the proposals of the humanities definitely deal with values"⁴, – therefore V. Zenkovsky considered his work only as "an introduction to the development of a holistic Orthodox system."

The second chapter of the book covers the assessment results of the Europe economic life after the end of the World War I, and the conclusions presented by V. Zenkovsky, we consider quite relevant in today's conditions. Analysis of modern socio-economic life makes it possible to understand that it is extremely complex. The emergence of machines, the advent of capitalism and the fall of subsistence farming led to the formation of a new economic system. Europe's economic development has risen sharply, and in only the nineteenth century has reached unprecedented proportions. Economic dynamics, of course, were not the same in all countries. The greatest economic success was demonstrated by Germany, England, the United States, and in other countries, due to various factors, the economy was much weaker, said the philosopher⁵. It is logical to turn to the views of the European classic on economic theory F. Braudel: "Outside the market an opaque area stretches, which is often difficult to observe due to the lack of sufficient historical data; it is that elementary basic activity that can be traced everywhere and the scale of which is simply fantastic. I called this vast area at ground level material life or material civilization, for lack of a better definition. The ambiguity of such an expression is obvious. But I believe that ... sooner or later there will be a better sign to define this infra-economy, this second, informal half of economic activity, this economy of self-sufficiency, the exchange of products and services in a very short radius. On the other hand, active hierarchical social structures rise above the huge surface of the markets, and not below it: they distort the process of exchange in their favor, shake the established order; wanting it, and sometimes not wanting it, they create anomalies, "vortices" and do their business in a very peculiar way"⁶, – such views on the economic life of peoples, when the uncertainty of their

³ Mochernyi, Economic theory, 364-365.

⁴ Kanke, V. A. Philosophy of Economic Science, 178.

⁵ Zenkovsky, General laws of economic life, 72.

⁶ Braudel, Civilization and Capitalism, 7.

social relations and the constant crisis situations of material and objective existence are recognized, there is a turn to knowledge of these phenomena on the basis of substantial pluralism and recourse to change in all spheres of human life, not only in economics.

On the one hand, the economic processes of Europe take place, first of all, within the framework of nation-states, and on the other hand, on the contrary, the certain economic motives destroy the “borders” between individual states. This cannot be detached from spiritual transformations. European culture has common roots, and the spiritual development of Europe in the XIX century marked, at the very least, by a desire for the unity of an economically connected culture. We are witnessing a steady increase in economic interdependence, and the term “world market” is increasingly appearing at the level of politicians, academia and public opinion. Economic fluctuations in some countries have begun to affect the state of stability in neighboring countries, and sometimes lead to global economic crises. Accordingly, the concept of “world economic crises” gradually began to gain momentum, but its catastrophic and destructive nature was not initially recognized. Scientists have tried to summarize the facts about the crisis, to master the economic life sensitivity nature of individual countries towards crisis.

Today we can affirm that the European economic development is based on the natural life spiritual source, but at the same time the consequences and motives go beyond national borders. The results of economic globalization have brought together significant political groups from different countries. Here we see the key motive of the dominant tendency: political imperialism is determined by powerful economic forces. The economic growth of Europe and its individual countries led to economic unity, which manifested itself, in particular, through the causes and consequences of the war of 1914-18. One of the key conclusions understood by the political elites was the understanding that no country can be completely independent, to be economically “closed” in itself. The realities of economic life imperatively require the unification of key groups and players, which ultimately leads to the unification of states into certain political alliances. Thus, in the economically developed countries, first of all Germany and England, deep imperialist aspirations were shown. Economic factors are becoming central to the system of major political processes. At the theoretical level, this position was enshrined in the system of “economic materialism”, which tries to show the exceptional role of the economic factor in all significant historical processes⁷. Moreover, as noted by V. Zenkovsky, not all economic processes unfold in the interests of the ruling class, including the owners of the means of production. Key trends are formed completely independently of the particular class group interests. Economic integration can lead to global competition, which affects the weaker. The production differentiation and mechanization, the rapid economic relations complication, the growth of workers’ consciousness – these factors create a great interdependence for all key players, and hence – between nation states. Some classes sometimes gain and sometimes lose. Economic transformations cannot be linked to

⁷ Zenkovsky, General laws of economic life, 72.

the interests of the proletariat or financial capital alone. But it is also correct to conclude that each new economic unification stage opens up certain opportunities for all classes, new “niches” for renewal. Under such circumstances, it can be argued that world history has never been so dependent on economic processes, economic laws have never been so visible and insurmountable. Economic integration has shown this trend very clearly. Machine production, even if we do not take the profound consequences, from the first days of its existence has made radical changes in public life – political, economic, social, military. Such production has given the economic systems of individual states unprecedented strength, and at the same time it has shown considerable weakness, primarily due to the growing interdependence of states. After World War I, it became clear that the economic catastrophe in Russia associated with its political system, represented by Bolshevism, made economic recovery impossible in Europe. Therefore, Europe objectively can not return to those forms of economic life that existed one hundred or two hundred years ago, so the search for a new world order began⁸, – but political consensus on economic issues is a very difficult task. These and other processes confirm the impossibility of going beyond the world economic system, and force a return to the pre-capitalist way of economic life. This method involved, in particular, the organization of economic life within nation-states. No matter what political storms rage over who will be the conductor in this economic orchestra, it is still impossible to pull at once, and by the powerful force of inevitable “fate” European nations, which do not know how to come to free cooperation, are still forced to achieve a certain unity. It becomes important to note that after the political defeat of Germany, the opposing forces, despite French resistance, can no longer evade the task of restoring Germany’s economic power, because without this the economic recovery of the whole Europe is impossible. Under such conditions, the thesis of economic ineffectiveness of hostilities begins to be justified. It is impossible to reject any element, any country, regardless of its political preferences from the economic system of Europe, because the crisis in one country inevitably affects others. Just as no significant instrument can be removed from the orchestra without the possibility of achieving well-known sound results, so none of the more or less large state formations could be removed from the economic interaction of European countries without the greatest harm to others⁹. The unity of economic life in Europe, despite the economic systems of individual countries specifics, leads to cultural transformations, the very concept of European culture acts as a single organism (even with national characteristics). Due to the economic interdependence of European countries, all the negative processes taking place in one country pose a threat to other countries, even if they seem economically strong. The fate of Europe in its economic development has reached the point that, as a set of nation-states, it is united in political and economic terms, and thus in a cultural sense. Not formally united, although united in content, the European community conceals extraordinary contradictions (both external and internal). However, a united Europe lives its life despite its own desires, or the elites of

8 Zenkovsky, General laws of economic life, 73.

9 Zenkovsky, General laws of economic life, 73.

individual countries' desires. European wars, whether Napoleonic or world ones, reveal the historical futility of mutual struggle, these wars ultimately lead to the Europe self-destruction, the all European civilization crisis, and testify to a deep historical and mental crisis.

Thus, according to V. Zenkovsky, it is necessary to get rid of the negative causes, the poison that persists in the depths of European culture, even if they can not change the movement of European history, but can bring it to the end. The world war of 1914-18 had catastrophic consequences for Europe, and it will not be possible to recover from these consequences quickly. If war was inevitable at the time of its beginning, but still it turned out to be a catastrophe in historical perspective. The war ruined a lot and eventually slowed down the historical process. Even the war of 1870 was convincing evidence that a solution to Europe's political problems could not be found through the use of military force. Subsequent events, including attempts to resolve the "Slavic question" around which the main political strata revolved and which remain unresolved due to Russia's temporary withdrawal from European states, testify to the urgency of the problem. In the economic environment, their "economic wars" have continued, continue and will continue in the future, but they are still unable to overcome certain differences in solving deep economic problems. It will be a disaster for Europe if it does not learn to find peaceful ways to solve the main problems of cooperation. It should be noted that such theses were proclaimed by V. Zenkovsky after the World War I.

In his works, the philosopher presented a detailed analysis of the main socio-economic system's features of contemporary Europe, when he defines economic and social individualism as the main characteristic of collective relations. We can say that this principle is inherent in all mankind, in part due to the influence spread of Roman private law. Turning to the works of W. Sombart on the capitalism development, the thinker makes a comprehensive analysis of those factors that directly influenced the economic life development at that time and which of them could be considered key factors of economic progress, the main of which he still considers the economic individualism factor. Then V. Zenkovsky draws our attention to the socialist experiments of the Bolshevik government in the Soviet Union territory, rejecting even those ugly and senseless aspects of their activities that were inherent in them, with extreme brightness showed the impossibility of rejecting economic individualism from Europe. Meanwhile, socialism remains right in that it sees economic individualism as the main problem of modern Europe. On the other hand, with economic individualism, Europe is not only strengthening but also collapsing, this is its strength and weakness, that is, we face a situation of dual historical significance of economic individualism. The problem is that the main motive of economic activity was and remains the desire of the individual to accumulate wealth, and the basis of modern economic life is the principle of private property. He points out that "psychologists sometimes write that we have a property instinct. In my opinion, this view is correct, but I would like to dwell on one instinct aspect of this desire for property. We strive to make our property everything that is dear and necessary to us. This aspiration, however, is not

the only thing that reigns in our souls. Along with this desire for power over property (over land, over objects, even over people), we develop a desire to adapt to others, to coordinate their own actions with their desires, with their aspirations. Both directions of this psychological movement are equally strong, equally insurmountable, and therefore in case of suppression or underdevelopment of any one of them, the person receives disturbance of mental balance. The desire to show individual will to power causes in us a powerful instinct for objects ownership¹⁰.

In addition, V. Zenkovsky provides a detailed various types of property differentiation, paying attention to their historical nature, and he claims that the laws of economic psychology are unchanged, and forms of economic life, in turn, changeable, so this approach can submit that the category of “property” has a socio-mental nature. If an evolutionary or revolutionary process of changing property take place, the legal system and mechanisms of legal regulation of relations that arise in new social conditions are changing: “The key to understanding the phenomenon of economic individualism lies in the property psychology. Economic individualism in its pure form is rare due to the fact that it is constantly complicated by various social phenomena, but this should not turn a blind eye to the fact that economic individualism is a phenomenon extremely characteristic of European culture”¹¹.

A separate issue for the philosopher is the issue of economic values, he believed that they are endowed with a kind of impenetrability, which is similar to physical impenetrability. Just as the space filled by any body is impermeable to another body, so economic values occupy a certain place in the socio-economic space. The same object may not be the many subjects’ property of economic relations, but the possession process of spiritual values has a completely different nature. Next, the philosopher reveals this specificity: in the socio-economic space, material value can be a thing of only one person, not several people, that is, such a value becomes “socially impenetrable” for others. And if several people seek to possess a particular subject, so their economic “interests” are aimed at this subject, then there inevitably appears an interest conflict and the struggle for such a value. Such a struggle may have the ordinary compromise character, but economic interest based on the laws of economic psychology, in itself raises the need to possess one or another material good. But it is ultimately determined by the demands and needs that I have now, which objectively available, but at the same time it is not able to influence the expansion or reduction of my requests. Conducting such an orchestra continues to be one of the main problems of the current complex of relations in the European Union, ranging from specific amounts of aid to less wealthy EU member countries to the Brexit process in the UK. But as the economic factor, such interests cannot change – all changes occur, so to say, from the “economic side”. If a person has undergone a mental change, it will affect the economic interest, but the dynamics of economic interest as a phenomenon knows no compromises and allows only the exception of the opposite interest. Of course, economic activity cannot be detached from all socio-mental and individual mental activi-

¹⁰ Zenkovsky, General laws of economic life.

¹¹ Zenkovsky, General laws of economic life, 76.

ty. Therefore, the homo economicus concept, first introduced by Adam Smith, must be recognized as scientific fiction, because it distorts the concrete reality (although it can sometimes have great heuristic significance). The “struggle of interests” is inevitable as long as we proceed from “traditional” economic interests, but it should be borne in mind that such interests are objective, although formed by communities of people or individuals. Economic interests can be changed under the various internal or external reasons, just as people can change their demands¹².

Thus, V. Zenkovsky claims that such a peculiar social “impenetrability” of material value and a constant struggle of interests has the character of not some kind of “evil” or predetermination, but acquires an objective phenomenon signs, which is due to the very nature of European development. The methodological approach in Zenkovsky’s understanding of such economics philosophy problems is the idea that “the world is based on an ideal and holistic system. But this ideal and holistic system, which underlies the world, must at the same time be the living basis of it, must be the source of the creative forces guiding the entelechies, which tell the world relentless vitality... Nature in its sensual diversity *natura naturata*, but the same nature as *natura naturans* is its inexhaustible creative power, dominating time and space. The unity of *natura naturans* and *natura naturata* does not destroy their essential difference, but only certifies their fundamental, ontological homogeneity. Sophian foundation of the world cannot be separated and removed from the world of the senses, because it nourishes it, and directs it, informs it of its life and power¹³.

In the 19th and 20th centuries, according to the philosopher, an unprecedented struggle for economic existence unfolded, primarily due to the rapid growth of the population by revolutionary changes in the very economic life structure. The struggle for their economic interests has always been present in the material history of civilization, but at the same time, economic relations had a kind of stamp of the man who created it, and people at that time were acquainted with each other. This struggle could be fierce, and it was directed at certain people. Later, the gradual replacement of subsistence farming by exchange relations, and then by commodity-money relations, begins to alienate the producer of objects and their consumers until the economic process is no longer connected with personal relations. V. Zenkovsky points out in his work that “any product can be bought for money or their equivalents – this means that when extracting products, you have absolutely no communication with those who produced or delivered them. The material goods we need have resolutely become anonymous now, somehow separated. It is these considerations that justify what Marks aptly called “commodity fetishism”: in our eyes, each product seems to have an “independent value”, and only with the help of thought we can restore the socio-economic origin of this product, we can understand what creates its value¹⁴,

¹² Zenkovsky, *General laws of economic life*, 83.

¹³ Zenkovsky, *Overcoming Platonism*, 2-13.

¹⁴ Zenkovsky, *General laws of economic life*, 85.

– such a transformation of the psychology of economic life leads to the struggle for money as a universal value that provides the process of economic exchange.

V. Zenkovsky expresses a very important modern social life position that if there is anything personal left in modern economic life, it lies only in the struggle for money. The tragedy of this situation stems from the position that today we forget about the personal lives of the people behind these money, we can not see a living process of work, which “materializes” money, so accumulated in the sphere of economic life insults and misunderstandings between people are anonymous. This does not turn them into “pointless” feelings, but gives them a certain uncertainty. Often we need an object to which we can direct our resentment, our grievance. In this way, social myths quickly and easily create cash for anonymous resentment: social psychology shows that the basis of social communication is emotional rapprochement, and as emotional interaction transforms into a more specific form, it inevitably uses imagination. The impersonal, anonymous nature of economic relations in our time is particularly conducive to the emergence of myths. Nameless insults, resentment, hatred find their object with the help of imagination, and thus create and consolidate a certain social mythology, and it confuses and complicates the social process greatly. For example, each of us, immersed in social relations, seeks to achieve a particular social status, will inevitably feel that the condition of economic and social well-being is “money” - precisely because of their universal purchasing power. In the end, however, we do not need paper tokens of value (that is, money as an object), but certain goods that can be bought for money. With money, this universal regulator of economic life, we can feel independent, we can get exactly what we need. This universality of money in the process of social management becomes the main tool in achieving any economic or social goal. In addition, the anonymity associated with the existence of money obscures the real relationship behind money as the bearer of values - inevitably focusing a lot of attention on money. This situation leads to the fact that from a universal tool in economic life (primarily as a means of supporting the exchange of values) money becomes its universal goal, and this metamorphosis leads to the fact that the means to achieve the goal, coming to the fore, becomes a goal. In modern economic life, which has become anonymous, the consumer can not observe the living processes behind the production of goods, and also with the advent of the market those living processes in which their work was used were pushed away from the producer - this approach is exceptional. Dominant anonymity, which permeates all aspects of economic life, reinforces the so-called “monetary fetishism”, and ultimately causes them to become a self-sufficient goal of economic activity¹⁵.

Thus, the universality of the purchasing power of money, due to the anonymity of modern relations, evokes the desire for money. A terrible mark of this general orientation towards money lies on our entire cultural life - the pursuit of money comes with greater force and exposure, the further the cultural process becomes more complicated, because of this there is some kind of devastation of the soul - the desire for money becomes, if not central, then still the dominant factor in activity, it puts its

¹⁵ Zenkovsky, General laws of economic life, 85.

stamp everywhere and on everything. From now on, noble aspirations are associated with the system of social relations and automatically become the “source” of income, receive a monetary rate¹⁶.

A very important position of the author, which has acquired a sharp modern significance in the spiritual life of Europe - is the search for understanding the economic psychology originality of modern people, this is what in the historical creative activity time of V. Zenkovsky was called “spiritual burgher” and not “consumer society”. The thinker believes that “behind the world that is sensually accessible to us, changeable and transient, according to the Sophian concept, there is an ideal world, an eternal and true face of the world, free from disharmonies and contradictions, from coincidences of time and space. This ideal world invariably preserves the unity and integrity of the world, revealing itself in the inexhaustible creative forces power of nature “¹⁷. It is about the fact that people’s desire to accumulate goods is closely intertwined with a mosaic of diverse spiritual processes and human life norms and can lead to spiritual energy loss: paying homage to the precepts of moral consciousness, we put between ourselves and people nothing but money. The main thing we want to help, what we see as the main cause of trouble, the main means to help are money. As a result, man, their uniqueness, inevitably goes to the background and our attitude to them becomes completely “soulless” and external. We absorb into ourselves what modern humanity lives and breathes; from an early age we are imbued with the realization that the path to values and their understanding lies through money, they open up all the possibilities of civilization to us. With the help of money, all countries, all achievements, all the best works of culture and art become available to us. Self-development, technology, science, even religious communication are easy and simple, if we are free to choose life paths, if we do not need to spend all our energy on “getting” money. Money becomes not only a universal means of purchase, they have become a condition and purpose (simultaneously!) of the overall cultural process¹⁸.

Conclusions

Thus, the teachings of V. Zenkovsky’s sophilology combine the process of functioning of two systemic projects - social and divine, it includes the realization of the relationship between God and a man on the basis of spirituality and freedom of will. It should be noted that from the V.Zenkovsky’s chronology point of view socio-economic project for the arrangement of the social life of European civilization is carried out during the period of economic decline and economic chaos in post-war Europe at the beginning of the 20th century. Until recently, the implementation of such an approach was perceived as a social utopia, but to understand the need for such a way of unification, the global catastrophe of World War II had to take place. Similarly, Ukraine’s desire to join the European nations family six years ago could be considered the utopia, so we can state the praxeological aspect of the philosopher’s prognostic ideas regard-

¹⁶ Zenkovsky, General laws of economic life.

¹⁷ Zenkovsky, Overcoming Platonism, 7.

¹⁸ Zenkovsky, General laws of economic life, 90.

ing the formation of a holistic social system. Analyzing the unique project possibilities of a single “economic orchestra” V. Zenkovsky’s attention is paid to the new holistic format of economic life, which is close to the type of family sociality on the freedom basis of initiative and creativity. Conducting such an orchestra continues to be one of the main problems of the modern complex of relations in the European Union, ranging from specific amounts of aid to less affluent EU member states to the Brexit situation in the United Kingdom.

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MODERN INFORMATION SECURITY ANALYSIS: INTEGRATION OF BEST PRACTICES AND TECHNOLOGIES INTO ADMINISTRATIVE AND LEGAL MEASURES

The article is devoted to modern approaches to the analysis of information security and the search for the most effective practices and technologies for countering threats using administrative and legal measures. The article proposes an information security concept based on several advanced administrative and legal measures, which includes an examination of a number of threat response cycles and with a direct attack on the protected object.

Given the high dynamics of modern information processes and the accompanying information threats, it is necessary to have such a complex of measures to counter threats, which would allow not only to respond to threats, but also to predict them. The author, referring to the approaches of the Nobel laureate in economics Daniel Kahneman, on the distribution of decisions into "fast" and "slow", suggests combining the response to attacks with the accumulation of information, for the subsequent identification of the most unprotected elements and predicting future attacks. In particular, the proposed process of responding to attacks, which consists of the following stages of administrative and legal measures: preparation; identification and analysis; localization, elimination of the threat; recovery of activity after an incident. Attention is focused on the need, after the expiration of this four-step algorithm, to consider the initial data for subsequent use in each appropriate period when repeating the cycle.

Special attention is devoted to the importance of transmitting data on unlawful attacks to the information collection system, which requires careful planning and coordination between numerous operations and structures. Such a process usually occurs due to well-coordinated administrative and legal measures in organizations, regulated by corporate norms, based on current legislation.

Keywords: *information security, information threats, administrative and legal measures, forecasting information threats, information and analytical activities.*

Анотація. *Лисенко С.О. Сучасний аналіз безпеки: інтеграція кращих практик і технологій в адміністративні та законодавчі заходи. Стаття присвячена сучасним підходам до аналізу інформаційної безпеки та пошуку най-*

більш дієвих практик і технологій протидії загрозам із застосуванням адміністративно-правових заходів. У статті запропоновано концепцію інформаційної безпеки, засновану на кількох передових адміністративно-правових заходах, яка включає огляд ряду циклів реагування на загрози та при безпосередньому нападі на об'єкт захисту.

З огляду на високу динаміку сучасних інформаційних процесів та супутніх їм інформаційних загроз, необхідним є такий комплекс заходів протидії загрозам, який дозволяв би не тільки реагувати на загрози, але й прогнозувати їх. Автор, посилаючись на підходи Нобелівського лауреата з економіки Данієла Канемана, щодо розподілу рішень на «швидкі» та «повільні», пропонує поєднати реакцію на атаки з накопиченням інформації, для подальшого виявлення найбільш незахищених елементів та прогнозування майбутніх атак. Зокрема, запропоновано процес реагування на атаки, який складається з наступних етапів адміністративно-правових заходів: підготовка; виявлення і аналіз; локалізація та ліквідація загрози; відновлення діяльності після події. Акцентовано увагу на необхідність, після закінчення цього чотириступінчастого алгоритму, врахування вихідних даних для подальшого використання у кожному відповідному періоді при повторі циклу.

Окрему увагу присвячено важливості передачі даних про протиправні напади до системи збору інформації, що вимагає ретельного планування і координації між численними операціями і структурами. Такий процес зазвичай відбувається завдяки злагодженим адміністративно-правовим заходам в організаціях, які регламентуються корпоративними нормами, на основі діючого законодавства.

Ключові слова: інформаційна безпека, інформаційні загрози, адміністративно-правові заходи, прогнозування інформаційних загроз, інформаційно-аналітична діяльність.

Relevance of the research topic

The modern threat scene is more complex and dynamic than ever before. Organizations are often attacked by aggressors with different skills, using a different set of tools that are improved daily. Control measures aimed at protecting the organization, which worked so well yesterday, may not be able to prevent the attack of the same attackers the next day, because weaknesses and strengths are not static, and are often the result of an attack when it is too late to counter. In such a complex environment, it would seem that it would be possible to abandon attempts to create a list of priorities for protection, to recognize the fallacy of this approach to "protection of priorities" and try to protect everything at once.

However, those who practice risk analysis will quite rightly say that there is an advantage in nuances, namely in the priority of information assets that are protected, because there are always too many things to keep and too few administrative and legal mechanisms through which they can be protected. Even exceptionally large financial institutions, with virtually unlimited budgets, are still forced to compete with other organizations for specialists, and time for them, unfortunately, will always re-

main a limited resource¹. This truth is verified by centuries of research by theorists of philosophy, politics, and military thought. "He who protects everything does not protect anything," said King Frederick II of Prussia. It has always been and will always be necessary to identify the priorities that need to be protected and to determine the scope and content of the resources needed for such protection.

Setting the tasks

Against this background, organizations, for more effective risk management, first it is advantageous to introduce such administrative and legal measures aimed at the use of data on threats possessed by information security services. Similar measures will better train professionals in the collection of external information, which, among other things, may be better suited to protect the organization if they use data on probable risks collected in advance. Such a combination of collected data on threats and risks, in our opinion, should form the basis of a model of administrative and legal measures to combat them. Such a model should be the result of a combination of several different algorithms that differ in their goals but have so much in common that their interaction is mutually beneficial.

Analysis of recent research and publications

The process of responding to attacks consists of the following stages of administrative and legal measures: preparation; detection and analysis; localization, threat elimination; resumption of activities after the event. At the end of this four-step algorithm, the original data should be considered for further use in each period when repeating the cycle. Interestingly, this cycle is somewhat reminiscent of the classical understanding of management functions. At one time, M. Mescon, M. Albert and F. Hedouri proposed to consider four main functions of management: planning, organization, motivation, and control². At the same time, it can be only about the interpenetration of these stages of administrative and legal measures and management functions, but not about their duplication. After all, say, control is a necessary component of success in the process of preparation, detection, and analysis, and during localization, elimination and resumption of activities after the event.

Responding to attacks is one of those administrative and legal processes that benefits from proper planning, and it is the first phase that describes it very accurately. In this case, the organization, according to the administrative and legal measures taken, will develop the resources needed for a proper response. This may include acquiring the right technology to aid, setting up computing assets to provide appropriate evidence in the event of an attack, and setting the right signals to alert personnel that an attack has occurred. Finally, this stage of the administrative process includes the involvement and training of relevant personnel to use administrative and legal resources, opportunities, and processes in the event of a confirmed attack³. It is the first stage, in our opinion, is the most important, because its successful implementation

¹ Varenko, V.M. (2014). Information and analytical activities. Kyiv: University "Ukraine".

² Vologin, Y. (2011). Formation and development of management as a science in modern market economy. Youth and the Market, 8 (79), 129-133.

³ Kai-fu, Lee. AI. (2020). Superpowers of artificial intelligence. Kyiv, BookChef.

allows you to take the most advantageous position, thereby increasing the probability of success of subsequent stages. Instead, the failure of the first stage, or the lack of response at this stage is exceedingly difficult, and sometimes impossible to compensate in the future.

Presentation of the main materials of the study

The second phase - "detection and analysis" - regulates the need for early information about the threat in the organization. First, this requires the presence of people who collect information and technicians who are able to analyze the information selected by a number of reference indicators, to determine the priority of action at each subsequent stage. A characteristic feature of the stage is the relatively high degree of both positive and negative results that can be obtained from monitoring and making administrative and legal decisions. In this case, the most developed organizations set a priority rating scale that allows you to quickly classify the information obtained and respond quickly to certain changes in indicators. Such prioritization is an excellent opportunity for administrative and legal regulation of the risk analysis process, as knowledge of the correct risk-based priorities at an early stage of response to attacks is crucial for further management optimization.

The third phase of the algorithm involves the implementation of administrative and legal measures aimed at localization and complete cessation of the attack. This means, first of all, restricting the spread of the attack, stopping the attacker, his equipment and malware from accessing the objects of protection, as well as stopping the exchange of data that have been attacked and could be damaged. Of course, the most typical situations are when it comes to data theft (personal information, financial details, information with limited access, etc.), or the destruction of valuable information. However, it should be noted that one of the causes of the attack may be the infliction of indirect damage to the object. For example - it may be a substitution of certain data (statistical reporting, information that can be further analyzed) to further mislead the management of the institution, or, in general - to draw attention to a particular data set. It is easy to simulate a situation in which attackers first launch an "information bomb" (for example, misinformation about the activities of valuable employees or partner organizations, true or fictitious compromising information on them), and only then, in another way, inspire an attack on related datasets. . In this case, the purpose of the attack will not be to steal any information (which can be done to distract the security service, giving its experts a false sense of understanding the situation) but to draw the attention of both security and management to a pre-prepared "surprise". At the same time, the double or even triple benefit of such an attack cannot be ruled out (for example, an attack can steal valuable information, damage other important information and at the same time draw the attention of the management of the "object of attack" to pre-posted misinformation).

This stage of action also involves restoring the information security system and returning it to the state in which it was before the attack. At this stage of the algorithm, data and evidence should be collected for possible transfer to law enforcement

agencies or human resources departments and legal services to decide on further administrative and legal measures.

The final phase of the attack response algorithm tunes in for integration with other participants. In this regard, you should carefully collect data and prepare the information for use. This may also include a forecast that can be used by other professionals to determine exactly where weaknesses are found in the organization and, accordingly, similar attacks can be expected in the future. The preventive component of the final phase involves planning further administrative and legal measures that will help prevent the recurrence of such events.

These algorithms in practice are designed not only to minimize the threat of attack, but also to turn it into a set of information for further optimization of the administrative-legal scheme. The level to which activities are achieved in the organization may mean eliminating technical details but will always include a description that summarizes what happened, turning it into material that helps decision-makers understand what happened. Due to this, the statements of analysts about the necessary administrative and legal actions are gaining due credibility. The information can and should be used as baseline input to help prepare for repelling the next attack. This in-house intelligence on threats can also be used, along with similar externally generated information on potential threats, as a critical contribution to the next cycle of attacks. Sometimes such information is included in the array of collection and processing of information security data of the organization.

Threat analysis is a systemic process, as Nobel laureate Daniel Kahneman points out in his book, *Think Fast and Slow*. To summarize the researcher, in this book he describes in detail the types of decisions made by people, and groups them into two categories: 1) quick decisions that protect us from harm and meet the needs of a lower level in the hierarchy of Maslow's needs; 2) slow (thoughtful) decisions that come as a result of spending time thinking about the causes and consequences, the application of the correct model of information security to analyse the results⁴. The thinking of the first category is so simple and fast that we often resort to it subconsciously, which helps to escape when we are directly under threat. Such a model of action can lead to a poor choice of administrative and legal measures at best, and to conflict and devastating consequences at worst. However, when quick decisions are needed, a situation often arises where even the wrong quick decision will be less harmful than inaction. However, strategically, without a doubt, threat investigation should be aimed at eliminating bias in the process of gathering information, which will allow to come to the most accurate and correct balanced (slow) decision.

The general threat intelligence algorithm proposed by Crisan at the Joint Military Intelligence College of the United States provides us with an algorithm designed to ensure a continuous process of developing administrative and legal decisions on urgent issues⁵. The first step in this algorithm is to fully understand what questions need to

⁴ Daniel Kahneman (2017). *Thinking fast and slow*. Kyiv: Our format.

⁵ Levchuk, N. (2018). *Development of economic competence of undergraduate officers of the State Border Guard Service of Ukraine*. Dissertation. Khmelnytskyi.

be answered during threat intelligence and why. Next, you need expert judgment as to what data needs to be collected to answer these questions. This phase should be well known to any researcher, as it precedes any research project.

The second step is simply collecting certain data or, sometimes, even simply identifying where that data may come from, and launching the technologies and processes needed to generate and collect that data. At this stage, as soon as the necessary data are collected, the specialist analyses them, processes, and converts this source data into information that can be used in practice. In fact, this means the introduction of administrative and legal measures based on different media. By analogy with the attack response algorithm, this involves identifying facts, conclusions, and predictions about what to expect next. After all, this information is disseminated in various places, including by risk and threat analysts. In our scheme, this algorithm is between the stage of responding to the attack and the stage of risk analysis, and therefore it contributes to each of them. This allows us to manage threats and risks separately, but at the same time provide each administrative and legal measure with the information necessary for the smooth operation of information security of the organization. The relevance of this approach will continue to grow, given the spread of e-government technologies⁶. Even today, it is possible to practically guarantee the interest of criminals in this area of activity.

In general, risk analysis is less sensitive to administrative and legal measures to protect against threats than intelligence. The main reason for this, in our opinion, is that despite the possibility of the existence of different and numerous ways in which a spy can find his way into the information environment of the organization, the risk is usually more fixed.

For example, an attacker's ability to exploit vulnerabilities in an organization's outlet information systems may change over time, but the outcome is likely to be the same. There are several variables that are needed for risk analysis (especially quantitative variables), and they are included in our review. In general, it is useful to think of the risk analysis phase as an abstraction of the details required for the daily implementation of administrative and legal measures in solving information security problems.

Added threat information is used as input required for risk analysis. This information is characterized by two variables that are often used by attackers when it comes to internal personnel. The first is information about how often they make mistakes and when they do it. And secondly - what resources they can use in case of error, to avoid liability. A concomitant variable can be a community profile, which serves as a universal tool for communication in the organization. It helps to determine detailed information about the goals and objectives of the attackers.

For example, if aggressors can threaten their attacks in terms of time, skills, and resources, they can be said to be the most dangerous (say - 99%). Thus, the danger in them will be 99%. These values should also be stored along with threat data so that

⁶ Romanenko, Y. O., & Chaplay, I. V. (2016). Marketing communication system within public administration mechanisms. *Actual Problems of Economics*, 178 (4), 69-78.

professionals can clearly and timely communicate what these attackers are to their organizations. It is important to note that attribution is not a prerequisite for creating threat profiles for risk analysis. Indeed, establishing attribution is an incredibly difficult and relatively unnecessary task for risk analysis purposes. It is more important to rely on the assessment, which states that a certain type of attack was correlated with the level of information security of the organization. The only valuable question is whether this type of attack is part of the actions of a broader, abstract group of attackers.

After completing several cycles of risk analysis, the organization will receive a list of options for the highest threats. It is important to note that they are formed when there is complete information about losses, including threats, weaknesses in control and the type of economic impact (according to CIA guidelines). These predictions of maximum losses can be used in conjunction with attack data to focus the organization on the main actions by which attackers or insiders can carry out their attacks⁷.

In summary, it should be noted that each of the previous algorithms has its advantages and usefulness for different administrative and legal measures of information security of the organization. Combining them together allows us to see the big picture from the organization's data collection. It is possible to observe how exactly these algorithms interact and what administrative and legal measures can be mutually beneficial for each of the specific management decisions.

Conclusions

Most often, there is a certain distance between management functions, risks, taking administrative and legal measures and information collection specialists. And this is no accident. Each function is quite different in nature. However, only a comprehensive interaction of all these components of information security allows us to better understand the role of each of them, and better understand the reality of the threats that everyone deals with in everyday life.

Risk management teams need both professionals in the legal field and specialists in threat and risk assessment. The use of the information attack data collection system as an administrative measure gives each group clear rights and responsibilities. This can stimulate interaction where it may not have been before and create professional commitments that will allow for more effective collaboration and, as a result, improve the quality of the team's information products.

Many organizations are working to improve their information security reporting to their management and boards of directors. For these organizations, finding the right administrative and legal measures that can lead to a good result, as well as neutralizing potential losses in the information space, is one of the key tasks. Tight regulation of instructions and certain steps of participants by corporate norms, and finally - the adoption of administrative and legal measures and the exchange of data between performers, can not only help to summarize and optimize approaches to their daily

⁷ Lysenko, S. (2019). Information security: the genesis of principles and approaches on the example of studies of the classics of military thought. International Scientific Journal "Rule of Law", 2, 184-192.

activities, but also bring the greatest effectiveness of measures. In addition, it should be borne in mind that the implemented administrative and legal measures must comply with the principles of balance and equilibrium between the actions of state bodies and the organization's own information security specialists.

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THE PROBLEM OF PROFILE EDUCATION IN PEDAGOGICAL THEORY AND PRACTICE IN THE HIGHLY DEVELOPED COUNTRIES

The article deals with the problem of profile education in pedagogical theory and practice of developed countries of the world, analyzes the level of education and preparation of students to the process of obtaining professional skills in higher education institutions. Specific training programs have been identified and thoroughly reviewed, a list of subjects has been studied and the number of hours has been allocated according to the wishes and areas of education of the various educational systems. The authors of the article examined and analyzed the problem of profile training in several countries. For example, in the USA, France, Germany and Israel public schools, there may be several curriculum options that are based on a basic curriculum, based on the age characteristics of the students and the number of hours taught. The schools themselves choose the curricula, taking into account the specific composition of the students. For each subject, a curriculum is developed that defines its content, sections, topics, types of work, illustrative material, etc.

Keywords: professional education, curriculum, specific training programs, science, profile training, social studies, comprehensive schools, public schools profile education, pedagogical analyses, education, various educational systems, content, sections, topics, types of work, high school, curricula, integration approach, modules, constructing educational content, educational area - academic or professional.

Анотація. Логутіна Н. В., Лебідь Л. П. Проблема профільного навчання у педагогічній теорії та практиці міжнародного освітнього простору. В статті розглядається проблема профільного навчання в педагогічній теорії та практиці розвинутих країн світу, проведено аналіз рівня навчання та підготовки студентів до процесу отримання професійних умінь та навичок у вищих за-

кладах освіти. Виокремлено та детально розглянуто спеціальні програми для навчання, досліджено перелік предметів та розподіл кількості годин відповідно до побажань та напрямків навчання різних систем освіти. Авторами статті розглянуто та проаналізовано проблему профільного навчання декількох конкретних країн. Наприклад, у державних школах США, Франції, Німеччини та Ізраїлю може існувати декілька варіантів навчальних планів, їх складають на основі базового плану з урахуванням вікових особливостей учнів і кількості навчальних годин. Школи самі вибирають навчальні плани й програми, при цьому враховується специфіка складу учнів. Для кожного навчального предмета розробляється навчальна програма, що визначає його зміст, розділи, теми, види робіт, ілюстративний матеріал тощо.

Ключові слова: професійна освіта, навчальний план, конкретні навчальні програми, наука, профільне навчання, соціальні науки, загальноосвітні школи, профільна освіта в державних школах, педагогічний аналіз, освіта, різні освітні системи, зміст, розділи, теми, види роботи, середня школа, навчальні програми, інтеграція підхід, методи, побудова освітнього змісту, освітньої галузі - академічної чи професійної.

Relevance of the research topic

It is important and up-to-date for modern pedagogical science to study the tendencies of development of the international educational space, the peculiarities of their influence on different educational systems in all parts of the world. Many Ukrainian scientists have carried out various comparative and pedagogical studies of the educational realities of the highly developed countries of the world: the USA (T. Koshmanova, Y. Guletska, A. Leshenko, T. Chuvakova, R. Roman); Great Britain (N. Avseniuk, L. Pukhovska, Y. Kischenko); Germany (N. Abashkina, P. Sakun, M. Tikhonov); France (O. Avksentyev, O. Alexieva, L. Ziazun); Canada (N. Mukan, Y. Lavresh).

Setting the tasks

To carry out profound scientific analysis of the problem of profile education in foreign pedagogical theory and practice; identify progressive ideas and positive experiences appropriate for use in the modernization of Ukraine's pedagogical education.

Research methods

For the purpose of the study the following methods were applied: study and analysis of philosophical, pedagogical, psychological, sociological, historical literature; analysis of normative documents of education authorities, statistics; study and analysis of the organization and content of profile training and studying.

Analysis of recent researches and publications

The basic principle of building a high school abroad is profile differentiation, which involves a professionally oriented study of the cycle of the relevant profile of subjects. All the profiles offered by the high school are reduced to two main directions - academic (which opens the way to higher education) and vocational (which allows to qualify for entering the labor market)¹.

¹ Kravets V.P. History of Classical Foreign Pedagogy and Schooling: Educ. tool. for students. ped. teach.

It should be noted that, until recently, in many Western countries, there was a rigid division between academic and vocational training. After choosing one of these fields, the transition to another became virtually impossible. One of the new trends in the development of high school in this context is the integration of general and vocational education, which means the disappearance of a rigid division between these areas, flexible complementarity of content, the possibility of transition from one direction to another, the prospect of higher special education for young people studying for vocational direction.

There are several models of classification of the high school organization in the world which are based on taking into account approaches to structural construction and curricula, principles of formality or non-formal education.

The classification, based on a structural organization, involves two types:

1) the high school is structurally a part of the only secondary school - Spain, Iceland, Portugal, Finland, Sweden;

2) the high school is structurally separated. Education at this level provided by separate institutions (Italy, France, Greece, Norway).

Models based on the principles of constructing educational content are widespread, which distributes approaches to the organization of studying on the principles of integration and segregation.

Presenting the research statement

The integration approach (Austria, United Kingdom, Ireland, Spain, Norway, Portugal, USA, Israel, Finland, etc.) provides a form of organization of education in different directions and profiles in a single school structure (which may be part of a single secondary school or exist separately. division), within which differentiation occurs through the introduction of different courses, departments, sections and modules (academic, technological, artistic, professional)².

In particular, in Austria there are academic departments and vocational courses, in Spain - courses for four types of undergraduate or professional qualifications, and in Portugal - academic and vocational courses. In Sweden, the senior school offers 17 national programs of study (3 years), 15 of which are vocationally oriented and 2 are academically oriented (to prepare for university studies). All of these programs consist of an invariant (8 subjects), compulsory for all students to study (Swedish and English, arts, physical education and health, mathematics, science, civics, religious education) and specialized subjects³.

Another approach to building the content of studying in high school is to divide schools into different types, which organize separate profiles within one educational area - academic or professional. This happens in:

- Greece (lyceums - academic area; vocational schools);

institutions. - T., 1996. - 435 p.

² Malkova S.A. School and pedagogy abroad. - M.: Enlightenment, 1983. - 191 p.

³ Likarchuk I. So that profiling does not become profanity: [History and present profile. Shk.] / Igor Likarchuk // Rid. - 2003. - № 6. - P. 5.

- Denmark (grammar schools and higher preparatory examinations - academic area; colleges - professional field);
- Italy (classical, natural sciences, artistic lyceums, technical and vocational institutes);
- France (academic and technological lyceums - academic field; professional lyceum);
- Hungary (secondary grammar schools, vocational high schools or vocational schools);
- Japan (high schools, technology colleges).

The Organization for Economic Cooperation and Development (OECD) proposes to classify all types of high school curricula according to the principle of orientation - to which one or another profile prepares. According to the International Standard Classification of Education, all training programs are divided into:

- programs aimed at obtaining higher education and developing skills for obtaining the highest level qualifications and conducting research (type A - higher education);
- programs intended for continuing education at the university level with mastery of professional and technical qualifications (type B - higher education);
- programs designed to prepare young people to enter the labor market, to receive post-secondary tertiary education.

It is interesting that the profile differentiation of the content of education in American schools begins in high school, especially in the last grade with the introduction, in addition to compulsory, optional subjects.

At the senior level schools went through the introduction of various courses and directions. There are three streams here: academic, general, and professional. Students of the academic stream, depending on their profile, study physics, chemistry, biology, algebra, geometry, foreign languages. On the practical one, such courses as home economics, metalwork and joinery, typescript, etc. are studied.

There may be several curriculum options available in US and Israeli public schools, based on a basic curriculum, on the age characteristics of the students and the number of hours taught. The schools themselves choose the curricula, taking into account the specific composition of the students. For each subject a curriculum is developed that defines its content, sections, topics, types of work, illustrative material⁴.

In recent years, there has been a degree of centralization of education in the United States: first, federal guidelines are being developed, which are then adapted to the local characteristics of the state and school district.

The basic curriculum determines the content of education by defining the subjects of study, the number of hours per week, the weekly workload of students in each class (minimum and compulsory, total number of academic hours). The structure of the basic curriculum includes the invariant part (state component at the state level) and the variant part (regional, school component). The invariant part makes it compulsory to study the number of subjects that should ensure the attainment of educa-

⁴ Okshina O.I. Foreign high school profile school: structural organization, content of education, approaches to assessment // Rod. shk. - 2004. - № 4. - P. 65 - 67.

tional level by each graduate from the school. The variative part extends the content of students, general training provides hours for studying subjects and courses at the choice of students, guarantees their individual development.

The curriculum shows that, starting from the 9th grade, students receive the opportunity to study from 20 to 43% of the subjects on an elective basis, that is, to form their own educational trajectory.

The main criterion in the selection of educational material is the relevance of the content of the discipline to the students interests and needs. In 8-10 grades vocational guidance is carried out, in 11-12 grades it is assumed mastery of students skills in the field of their chosen profession. Relevance as a criterion for the selection of courses and material helps to determine what knowledge, skills and competences should be prioritized, what elements of learning are permanent.

In secondary school, which is the next stage of education after elementary school, education is carried out on the principle: to transfer the basic knowledge necessary for mastering a future profession or entering the university. Motivation is formed to achieve the general educational level and further professional activity. The student, with the help of teachers and parents, can choose the appropriate course, specific subjects and the scope of their study.

The overall program includes three parallel courses: Simplified (adopted) for students to work in the industry, normative (designed for general training without specialization), and in-depth (complicated), which provides in-depth study of a number of subjects and prepares for university entry.

One of the important aspects of differentiation of the educational process is the opportunity to study the subjects for choice. In the British school in the 70's - the first half of the 80's for such subjects were given up to 50% of study time. The core subjects (compulsory) included English language and literature, mathematics, religion, physical education. In modern schools, optional study time is reduced to 30-40% of all study time.

Since the 1970s, a comprehensive school has been expanding in England, with children from the age of 11 are accepted. But in the school itself, children receive various kinds of education by dividing into different areas of study. In the first and second grades of the unified school, education is carried out according to a single curriculum. The third class begins profiling. The course is presented in three departments of grammar, modern and technical schools.

Differentiation in a unified school begins with the fourth grade of secondary school (the age of students - 14 years), but some of its elements manifest themselves in the second and third years of study: the most up-to-date students with marked linguistic abilities are given the opportunity to study a second foreign language; in some schools, the most capable students study biology, physics, chemistry, etc. instead of an integrated science course.

Beginning from the IV grade, the profile differentiation of training becomes more pronounced. The optional courses are grouped into blocks from which students can choose specific subjects. Typically, schools offer 5 blocks of subjects.

More capable students are able to study individual subjects, less capable - integrated courses. Correctional courses are offered for non-trainees. Thus, depending on their preferences and abilities, students may study either different sets of subjects or courses in the same subject, but of varying complexity. Moreover, the blocks are formed in such a way that, by selecting from each of 4 courses, the student will study in a balanced curriculum, it is a set of optional subjects will include humanities, science, physics, mathematics and practical blocks.

In addition, there are private elite schools - public scultures. In public, the differentiation occurs in a similar way. But the proportion of compulsory subjects is much higher here than in public schools.

An important role in the differentiation of teaching in the English secondary school is regulated with the help of the exams that students take after completing compulsory part-time and full-time high school. A year or two before graduating from high school, depending on the results of the students, they divide those students who will pass the exams and those who are not allowed. The exam papers are designed for 7 levels of difficulty. The best students are allowed to take exams at a higher level, while other students are given the opportunity to take exams according to their ability and performance. That is, students in the graduating class are divided into groups by their ability to perform examinations of varying difficulty, and some students are not allowed at all.

All English schools have a system of tutors and mentors, who are engaged in organizational and orientation work in a particular class. The majority of high schools, in the third year of study (13 years of age), children begin to prepare for the choice of subjects to study in grade IV. Orientation takes place in the lessons of individual subjects, in the lessons of vocational guidance, in class meetings with the participation of a tutor and the head of the parallel. Much attention is paid to vocational training lessons. Vocational programs include information on the wider sphere of work, on opportunities for higher and secondary special education students to receive. In addition to directing students to the choice of a profession, after leaving school they are assisted in choosing a particular direction of study, with part of the time spent on vocational classes and at meetings for self-assessment of students who should characterize their abilities in particular subjects, interests. inclinations to a profession and other qualities.

Thus, differentiation of studing is based in English schools on the interests and abilities of students, has different forms and character at different levels of studying.

The educational system in Poland provides for the organization of profile differentiation of educational content by creating lyceums of several types. After graduating from a single eight-year school, students enter a two-year vocational school or technical college, a professional lyceum with a term of study of 4-5 years, or a four-year general education lyceum. There are general lyceums of four types: humanities, biological, chemical, mathematical and basic. The main lyceums include students who do not have a clear interest or ability in a particular subject. The curricula of the lyceums

are generally the same, but the number of hours spent on studying the profile disciplines is different.

Therefore, profile education in Polish schools is ensured by choosing the type of educational institution while preserving secondary schools for students with no expressed interests.

The analysis of the experience of profile differentiation of the content of education in a foreign school shows that in our time in the world education system reforms are carried out, which are aimed at creating favorable conditions for self-development of students, opening their potential. Educational institutions in economically developed countries have a set of fundamental subjects for all students, a list of subjects that are compulsory for selection, and a number of optional courses that students choose. In these countries, the development of education is traditionally followed by the introduction of a wide variety of biases and trends, the profiling of learning.

The general trend is to expand learning profiles. In the upper classes, curricula are drawn up by profiles. In many countries in the late XX - early XXI century. the key role in personality development is played by the preparation of students for professional choice, social and family life, continuation of education in higher education institutions and self-education.

In economically developed countries, high school is deeply differentiated. It combines both elective (flexible) and selective (rigid) forms of differentiation; which contributes to the development of students, self-realization and choice of life path.

Conclusions: A brief description of the differentiation of study at a foreign school makes it possible to draw the following conclusions:

- general education at senior level in all developed countries is a profile, it is an effective means of improving the quality of education, the development of students, to meet their educational needs;

- As a rule, profile education covers three, at least two, last years of schooling. The variety of profiles and areas of study in the upper classes allows to take into account the inclinations and abilities of practically all students, as well as the needs of the state in different specialists;

- in most countries, reforms of recent years have introduced educational standards regardless of the profile of education (the "common core of education"), which ensures the unity of the educational space of the country and includes educational sectors and basic subjects of national and cultural significance;

- Countries with many years of specialized differentiation experience enter the field of study only after schoolchildren have received a sufficient basic education and become established in their slopes;

- the grounds for the profile differentiation of the content of education are the main subject areas of knowledge and professional intentions of students;

- the abilities and inclinations of children can be taken into account not only when choosing a study profile (or type of educational institution), but also during the course of study due to the flexibility of curricula;

- the number of differentiation directions that can be considered analogues of profiles is small. For example, two in English-speaking countries (academic and non-academic), three in France (natural sciences, philology, socio-economic) and three in Germany ("language - arts", "social sciences", "mathematics - technology" Basically, all the diversity of profiles (sections, divisions, series, etc.) is reduced to two directions - academic (general) and practical (technological, pre-professional);

- the organization of profile training differs in the way of formation of the individual curriculum of the student: from a rather rigidly fixed list of compulsory training courses (France, Germany) to the possibility of a set of many courses offered for the whole period of study (England, Scotland, USA, etc.). . As a rule, students must choose not less than 15 and no more than 25 courses of up to one semester; the number of compulsory subjects (courses) at the senior level is substantially smaller compared to the basic level. Among them there are mandatory natural sciences, foreign languages, mathematics, native literature, physical culture;

- in many countries, the high profile school stands out as an independent type of educational institution: lyceum - in France, high school - in Germany, "high" school - in the United States;

- diplomas (certificates) for graduation from a senior (profile school) usually give the right of direct admission to higher education institutions with some exceptions, for example, in France admission to medical and military higher education institutions is passed on the basis of entrance examinations;

- at the highest level of study in economically developed countries, as many courses of study or continuation of education as possible through a wide system of educational institutions of various types are provided;

There are a number of subjects in the practice of a foreign school that combine knowledge of different disciplines such as: English and Literature, Social Studies includes information on history, geography, ethnology and local history; natural science, the basics of biology and hygiene; physics, chemistry, astronomy, biology. That is, the integration of studying is closely linked to the profiling: the principles of humanism, democracy, openness, pragmatism, flexibility, pluralism are based on the goal of high school activity. The adoption of these principles applies equally to the organization and management of school education in Western Europe, its content, forms and methods of teaching, upbringing and socialization of student youth.⁵

Conclusion

The problems of professional education in highly developed countries were analyzed and observed in this article. It deals with the peculiarity of profile education in pedagogical theory and practice of highly developed countries of the world, analyses of educational level and preparation of students to the process of obtaining professional skills in higher education establishments. Specific training programs have been identified and thoroughly reviewed, a list of subjects has been studied and the num-

⁵ Kravets N.L. Dis. Cand. ped. Sciences: 13.00.01; 2007.- 170s. Organization of profile training of high school students in high schools in modern Germany. - P.39-40.

ber of hours has been allocated according to the wishes and areas of education of the various educational systems.

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HISTORICAL BACKGROUND OF THE KILLER PSYCHOMODEL: PRAXEOLOGICAL ANALYSIS

The problem of the identity of the offender (the one who attacks, robs and/or murders) is one of the most complex in criminology. The individual is a key element of crime in general and of a specific crime in particular, since it has subjective causes which, when they interact with the environment, lead to the commission of the crime. If it comes to killing contract, whether it's for hire or money, it's more complicated than that.

The purpose of the following scientific exploration is to represent a systematic review of the socio-historical background of so-called killer psychomodel - the phenomenon yet neither revealed, nor scientifically thoroughly researched.

One of the innovative approaches to developing this psychomodel is that the killer (or hired assassin) is praxeologically viewed from a professional perspective (i.e., who is killer regarding 'killer' as a profession). Ontological analysis of the 'killer' phenomenon is provided regarding the philosophical dispositions of such a person, the psychological background of such an individual, his specific living conditions, the special conditions created by the organizers aiming these people to continue their 'killer' routine activities throughout their lives.

Keywords: *psychomodel, prototypology, criminology, memory studies, killer as a profession, killer, psychological portrait.*

Анотація. Мальцев О.В. Історична довідка психомоделі вбивці: праксеологічний аналіз.

Проблема аналізу ідентності кривдника, тобто людини яка здійснює певні насильницькі дії, є однією з найбільш комплексних завдань в системі досліджень кримінології. Індивідуум є ключовою складовою злочину як такого, а також злочину за певною класифікацією, в силу існування комплексу причин, які у моменти взаємодії індивіда з навколишнім світом, призводять до скоєння насильницьких дій. Найскладнішими з точки зору осмислення когнітивного досвіду виступають випадки залякування або вбивства, здійснених за своєрідним контрактом між замовником злочину і насильником-виконавцем.

Метою нашої розвідки є репрезентація системного аналізу соціально-історичного фону і передумов формування психологічної моделі так званого «найманого вбивці».

Одним з інноваційних підходів до розуміння історичних стадій формування такої психомоделі найманого вбивці стає осмислення практики насилля як професійної діяльності. Онтологічний підхід до розуміння явища «найманого вбивці» забезпечується за допомогою аналізу світоглядних диспозицій такої людини, психологічного фону формування схильності до насильницьких дій індивідуума, його специфічних умов виховання та ситуативного життєвого простору. Умови функціонування зазначеного простору активно підтримуються зацікавленими у результатах злочинної діяльності замовниками і організаторами з метою закріплення та максимального подовження існування шаблонних форм такої життєдіяльності індивідуума задля підтримки його «професії» найманого вбивці.

Ключові слова: психомодель, прототипологія, кримінологія, дослідження пам'яті, найманий вбивця як «професія», кілер, психологічний портрет.

Relevance of the research topic

A degraded loser, a bitter loner, obsessive compulsive, and prone to violence, is seen as a hired assassin. But none of this has anything to do with reality. Praxeological understanding is relevant in the study of demythologization of the phenomenon of personal development such as a killer. The media, the cinema, individual experts in their fields have put a lot of effort into creating a stereotypical pattern of what this killer, a contract killer understood as a post-Soviet, European or US citizen looks like. These are three different stereotypes, although their organizational structure, manners, and handwriting are the same, even though their views are different.

According to the research plans in 2020, the monograph «Psychological portrait of the hired killer» for the first time will represent psychomodel of the killer, providing for all mental, historical, sociocultural changes, And the main thing that directly describes the genesis of personality transformation before the emergence of such a category as «mercenary killer».

An absolutely important is the fact that before this scientific challenge, there was no single methodological base of research that would allow us to study the psychomodel of the killer and describe it practically. Directly, the methodological apparatus was developed under the direction of Dr Oleg Maltsev, which made it possible to carry out high-precision investigations of the peculiarities of the killer's personality, his psychomotor reactions, motives and prevailing psychological reactions, motor patterns and so on.

Analysis of recent research and publications

A particular value in the research work carried out is the method of scientific research that has been developed and can rightly be described as innovative. We owe the appearance of this methodology to the founder of the school of destiny Lipot Szondi, his pupil and follower Martin Achtnich, one of the world-renowned masters of

deep psychology Karl Gustav Jung, as well as the legendary Soviet scientist, academics Gregory Popov and Alexey Yakovlev. Without the contributions of these scientists, it would not have been possible to create a workable psychological machine laid down in the foundation of the psychological profile of the killer.

To begin with, the significant point to note is that the killer's profession running without orders (demand in the unfair competition market, for example) is not relevant. To conclude, if there's no customer, there's no killer. And from that fact, a lot of criminology problems raise - the ones directly related to psychology. The killer cannot act on his own: someone must supply him with orders (contracts to murder the chosen victim). Hence, such activity goes rather dangerous, since everyone is covering and hiding his interests right at the moment of contact. The most important aspect is that there is no warranty of successful performance.

The killer phenomenon, among others, is based on specialized skills, and, consequently, any special skills require training.

Presentation of the main materials of the study

Every time it comes to killer's contract and the killer's actions, we are dealing with an organized military group that needs to be trained or that is already trained. The most plausible film about killers, in the view of the author, is the series «Time of Cruelty». In the first days of the democracy in Russian Federation, the fate of many counter-intelligence and police officers was tragically crashed, since not all of them could withstand moral pressure and the sharp condemnation of these services by the media and much of society. Many, having forgotten their oath and duty, left military service and entered the criminal business - the secret arms trade, involving the military in such tasks has been and remains a central concern.

From the point of view of prototypology, it should be noted that at different times the image of the killer was formed and illuminated by different sources in different forms. The media, cinema, fiction, and individual experts in their fields have put a lot of effort into creating a stereotypical pattern of what a contract killer looks like, as understood by a post-Soviet citizen, a European or US citizen. These are three different stereotypes, although their organizational structure, manners, and handwriting are the same, even though their views are different.

The peculiar note is, I was taking an experiment by asking different people the following question: «Could you, please, ask yourself, what image comes to your mind if you hear the phrase «hired murderer» or «killer»?»

This experiment from a viewpoint psychological highlighted the following: most often, the killer - is a sole man, a character wearing black clothes (i.e., that matters), he takes the cover or organises an ambush somewhere in the attic of a multi-storey apartment with a sniper rifle. I think it's very important to point out that this stereotype is a colossal delusion. No 'single killer' acts in real life. A 'killer' is a group job, acting in a city, doing risky complex job, almost impossible to be accomplished alone. Organizing the killing group requires trained performers on the one hand, and managing the whole pieces on the other. Therefore, much attention is paid in research

to the direct demiphology of the phenomenon of personal development such as the hired killer.

Mercenaries or killer's activity is a specific element of the criminal tradition. It should be taken for granted that without professional killers there is no criminal tradition. Mercenary murder was widely represented in Venice, in France («Notre Dame de Paris»), in a country where assassins stood at the very top of the criminal hierarchy. And I'll give you the earliest example. In the 16th century, you literally had to get a lot of attention to write about you. A whole book has been written about «Beati Paoli» organization.

Legend reveals, the society «Beati Paoli» was founded in the 12th century in Palermo. It was founded by 10 young aristocrats who vowed to fight against any form of arbitrariness. They would gather at night and decide who to punish. The Black Book read the sins of a person (usually an official or a feud cooperating with the occupation regime. Sicily, due to its geographic location, was constantly occupied by plenty of external conquerors. The loop, the arrow, the bullet, the poisoned dagger - all these variations of the use of the murder weapon were somehow used by killers in this historical area/ The occupiers called the members «Beati Paoli» bandits, and the Sicilians themselves - «Men of Honour».

Also significant is the fact that the psychomodel of the killer takes into account the so-called features of the mentality - that is, the amendments dictated by historical genesis and prototypology. In a monograph covering an international sample of over 1,050 people (!), the reader does not simply know who the killer is, how he differs from other murderers, what are the psychological characteristics of the individual, but also about the effects of the amendment on regions such as Italy, Southern Africa, the US, Mexico, Spain, the territories of the post-Soviet space. The Killer is an international phenomenon that is truly dangerous to the security of the lives and activities of citizens of all States in the world. For this reason, the characteristics of the phenomenon must be taken into account in the creation of a psychological profile, that it would also be useful to form a common understanding of the killer's psychomodel and would in the future contribute directly to the work of law enforcement officials from all countries.

The research objectives are as follows:

The psychological foundations of the concept of «killer»;

The multiplying effect of the misleading about the category «hired assassin»;

Martin Achtnich concept and «killer» as a profession;

The world concept of the «killer»: the effect of the amendment on regions (Italy, USA, Spain, South Africa, Ukraine, etc. countries);

The psychological problem of being bound with a weapon;

Psychological mechanism of phenomenon «killer»;

Myths of hired killers and the demythologization of the phenomenon;

Causes, psychological history of development of the «killer» phenomenon;

Psychomodel of a killer;

Peculiarities of the killer's psychomodel with corrections to the world's criminal systems.

Results and Discussions

In 2020, together with our colleague, academician Alexander Saichin, we are planning a very difficult and intensive scientific work. We are talking about the monograph «Psychological portrait of a hired assassin», in which we will, for the first time, provide a psychological model of the personality of the formation «Hired assassin» and consider multifaceted all unconscious and conscious motives, The passions, conditions, motives, and even the demands of a changing environment that promote a change in the psyche of a person so profoundly that they embrace a special philosophy that allows them to honor killing themselves as a profession.

So, let's start with the most important thing - a phenomenon that defies trivial logic and empirical observation, is alien to a good citizen and very much in demand in a special market.

Who is the «killer»?

The phenomenon itself is relatively recent; as world history attests, in different states there are many examples and evidence of the existence of the category of «mercenary killer» (or «killer») and transformations of such category, particularly evident in an era of changes in the non-permanent and sometimes even fragile fabric of society and the State.

By studying the psychomodels of the killer, we will look at the history of the different regions and briefly acquaint ourselves with the characteristics of the criminal subcultures and their formations.

SOUTH ITALY

So, first of all, let's assume it is significant to review multicultural region of Italy, especially its southern region. Three «sisters» of organized crime in the South of Italy, known throughout the world as Mafia, Ndrangheta and Camorra, do not require presentation. However, the approach to the question of who the assassin is and what he should be (!) is quite different for these organizations.

Regarding the Mafia in its current configuration, the killer will overwhelmingly be a lone gunman. But it wasn't always like this. Initially in Palermo there was some mysterious organization of «people of honor» - Beati Paoli. It was a group of persons, not a single person. And based on all the historical data that has come to this day about Beati Paoli, the group consisted of two to four people. But with the passage of time, the Mafia was rebroadcast, its structure altered. Instead of a group of people, one person becomes a killer - a single person.

Researching the Mafia from this point, one may claim there is a tendency towards a small group, but that the model of a hired assassin for the Mafia still remains a lone individual. Moreover, the killer is one of the most respected men in the Mafia, a man of very high status. More about the retransmission of the Mafia in the course of history, its configurations, the philosophy of this southern-Italian criminal tradition can be found in my monograph «Philosophy of the South of Italy», which was written in

the Calabria expedition on the basis of more, More than six years of research into the criminal tradition of the South of Italy.

Camorra. It is important to note that in this criminal organization behind the concept of «killer» there is a group of persons. It is a gang with varying numbers (2-5 people). An example of this is one of the most notorious crimes in Naples in recent years. Four Camorristas on two motorcycles (two were driving and two were sitting behind them with automatic rifles) shot at two police officers and wounded several officers. The reason for this crime is that the Camorristas didn't like the way the police are working at the moment. So they decided to shoot the cops. This kind of person is a real gangster. But the Camorra that the world is watching today was not what it used to be. Ta Camorra was also rebroadcast, but retained the historical prerequisites of being attracted to the group (the desire to work in the group). They used to work in detachments of 20 to 25 men in different territories.

Ndrangheta. In this criminal organization the concept of «killer» is quite complicated. As it is said, «salt» consists in that Ndrangheta is based on blood ties. This is a family form of a criminal organization, so, as far as the category of the killer is concerned, it can be any configuration.

What is the difference between the three organizations?

In Ndrangheta, one has to be a very respected, truly authoritative person to trust (!) such a task. Being a killer in an organization like this is a reward for loyalty, a reward for what he's done before. In the Mafia, being a killer is a job. In Camorra, it is revenge, a form of «response», which is realized by a criminal group of persons. In this context, there is a substantial difference between the three organizations. The killer may be one person or a group of individuals, but the approach to the category is very important - it is very different in each of these criminal structures.

From the point of view of prototypology, the Revolutionary Party's attitude towards the assassination was very similar to that of the Ndrangheta. Thus, the concept of the «award» is identical both for the Ndrangheta and for the personalities of the party of Essers of the pre-revolutionary kind. The terrorist organisation members even argued and quarreled over who would be honoured to take the risk, to make the attempt, i.e., who was allowed to fire.

SOUTHERN AFRICA

The South African subculture also became famous in the history of crime due to its special «hired assassins». However, this region is still more canonical. In the South African criminal tradition, which the world knows as digital (numerical) gangs, there is an entire unit of «assassins». They are known as the «27th», and in fact they are a gang (!) of killers. It is precisely the members of the gang of the 27th's that only do that, that kill people as if it is their «professional specialization».

It is known, in particular, that there are three types of gangs in southern Africa: the 26th, 27th and 28th. This is a coherent system of three gangs. The 27th only kill people. This is their only course of action. There is no more. Within the organization itself, however, there are different functions, rules, training system, philosophy, code and so on.

A killer could act alone, as well as he could be working in a group. Reviewing the criminal organizations like the Mafia, Ndrangheta, or Camorra, we conclude, the single men or small groups of individuals act as killers, but we do not see in the south of Italy an organization of killers. In the South African criminal tradition there is a whole system - a special «department of assassins \ killers». This is the fundamental difference between Southern Italy and Southern Africa regions.

MEXICO AND THE UNITED STATES

From the historical point of view, Mexico is unique, at least with regard to a particular device. Mexico is roughly divided in half. In one part of the country, there is clearly a tendency towards a gang (group organization) and in the other part, towards a single person. And exactly the same configuration is functioning in the South of the USA (the South of the USA prevails a single type of activity, and the North - to «team work», to the gang). Thus, the position of the prototypology an example of this model is the film «Magnificent Seven», which very vividly shows the phenomenon of a single killer. And even if the «magnificent representatives» gather in the group, each person in it is a lone person. In the north of the United States, the film «Gangs of New York» is a striking example of such an artistic work.

IMPERIAL RUSSIA

At the beginning we will explain that it will be about Imperial Russia until 1917. So, in the environment of this state the concept of «killer» has some «strange form». The oddity and ambiguity is that as such «the killer» in the Russian Empire is not. There were some «bushes», but «bushes» was not a profession. In fact, there were no professional killers in the Russian Empire until 1917. At the level of nobility, of course, there were strings and attempts (as in Europe) to solve political problems by duel. It was present in the history of the Empire, but such a profession as «killer» - there was no such of a kind.

It should be taken for granted, the first hired killers appear in the Russian Empire within the period of the Revolutionary Revolutionary Party blossom. It is only with the emergence of these guerrilla organizations that terror and, in particular, mercenary killings become a weapon of political struggle. Therefore, initially on the territory under consideration nobody «had any desire» to search for the person who would professionally engage in «hired murders». Such a «character» is not found in Russian literature, in fairy tales or in historical documents. Accordingly, the origins of hired assassins in Tsarist Russia are Revolutionary Fighters. And, among them, there were such people who «did not hide» even the Grand Prince. They blew up the people close to the tsarist person, shot at Stolypin in the theater, killed Romanovs and many others. These people are such «feats» and the skills are not seriously famous on the whole world.

Thus, the Pteras are a combat organization, a diversionary intelligence group, built on a military model, numbering groups of three to five people. At the same time, the people of the Sirs were deeply ideologically knowledgeable. They were capable of dying on their own, but still fulfilling the mission of the organization. There were cases in which the Revolutionary Army operatives blew up the carriages with them

and killed themselves. Another example is the shooting in Stolypin, where the killers were arrested almost instantly by the police and executed. So these people knew what they were getting into - this terrible Russian self-sacrifice that existed for the Revolutionary Party. To be sure, both the Bolshevik Party robbed and the Separators also robbed. But it was a secondary function. Their original profession was to kill.

After crossing the border of 1917, mercenary murder became a state crime. This is no longer a political matter, but a state matter. Examples of this are many (as we will do in the monograph). One of the most striking examples is the famous murder of Trotsky with an ice pick. Assassination by order became a state category, until the collapse of the Soviet Union.

Conclusions

Overall, in summing up a certain intermediate result, it is important to note that the amendment to the world concept «killer» gives not only a large-scale idea of the peculiarities of origin, roots and the method of preparation of the hired killer, but also a so-called «mental component of the killer».

Since the purpose of the represented scientific exploration is to define a systematic review of the socio-historical background of 'killer psychomodel', we have provided the praxeological analysis of key historical regions, rich in examples of raising 'killer' phenomenon. For instance, on the basis of previous studies of the South Italian criminal tradition, it became known which approaches are characteristic of the Italian Mafia, as is done in Ndrangheta, Camorra. It should be taken for granted, since for Camorra «killer» is the most uncontrollable «substance», on the contrary, in Mafia and in Ndrangheta «killer» is a product of planned training, philosophical raising, as well as the result of skill obtaining programm.

Furthermore, a psycho-portrait of a killer is part of the specific equation. In comparison, the 'maniac' does not require any special training. That's the difference between him and a killer. The killer requires special training, otherwise his first assignment will end in prison. Because of this, the first pillar of the killer's psychoportrait is the fact that the «hired assassin» as a phenomenon requires special training, or partially special, but is not spontaneous.

Within this article the review of the historical part of current research on the psychological model of a killer (or a 'hitman', as it is classified in some English-speaking countries) has been summarized.

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**COLLABORATIVE ACTION IN THE AGE OF SOCIAL MEDIA: DIGITAL CAPITAL,
PUBLIC DISCOURSE AND POWER NETWORKS**

The article explores potential consequences of utilizing digital networks viewed as a consolidating resource for generating trust and shared values necessary to establish credible commitments through e-driven cooperative pursuits. By taking advantage of research on web-facilitated collaborative algorithms I survey their importance for stimulating user civic engagement as well as highlight the resultant digital capital creation within the informational platforms in which they are embedded. Acknowledging the relevance of communication power in contemporary network societies (Castells) it becomes especially poignant to further analyze the fragmentation of authority brought about by ICT exposure rarely evident within the more conventional concentrated hubs of socio-political discourse. Specifically, I conjecture that compared to more traditional forms of public goods creation digital capital as a pioneering form of web-based interaction breeds equally novel challenges for collective gains through the use of a virtually wholly decentralized architecture. With the development of ever more elaborate ways of communicating and connecting digital media allows us to make transparent and democratize the emergence of trend-generating communities that facilitate cooperation, discourage group bias while engendering trustworthiness across all levels of the social strata. Current research, thus, pursues the goal of scrutinizing if and how modern digital networks can be considered as effective, durable tools for accumulating social capital able to accrue critical mass necessary to give momentum to and spur its users towards solving collective action problems. While certain prominent theorists (Habermas, Bourdieu) can be interpreted to suggest that modern technology has had a detrimental effect on communal cohesion leading to slanted, overly manipulative depletion of networks through which it can take root and flow, the author has a more charitable outlook on the utility of digitally produced social capital. In particular, I contend that novel communication channels based on high speed broadband connection coupled with portable, on the go mobile communication have the capacity to create a broad societal nexus of trust by maintaining and multiplying bona fide social bonds.

Keywords: cooperation, collective action, virtual networks, ICT, social capital, digital capital, communication power, public sphere, fields of influence

Анотація. Ревін Ф.Г. Сумісні дії у вік соціальних медіа: цифровий капітал, громадський дискурс і енергетичні мережі. У статті розглядаються наслідки використання цифрових мереж як консолідуючого ресурсу для формування довіри та спільних цінностей, завдяки використанню механізмів та інструментів сумісної електронної діяльності. Виходячи з дослідів алгоритмів взаємодії колаборативного онлайн простору, автор прослідковує їх важливість для стимулювання громадської активності користувачів, наголошуючи на продукуванні цифрового капіталу в рамках інформаційних платформ до яких вони інкорпоровані. З огляду на якість співробітництва в сучасних мережевих товариствах (Кастельс), стає принципово релевантним здійснити подальший аналіз інспірованої швидким розвитком інтернет технологій фрагментації механізмів контролю, що має місце в рамках більш авторитарних вузлових центрів зосередження соціально-політичного дискурсу. Зокрема, автор припускає, що, в порівнянні з більш традиційними методами вироблення суспільних благ, цифровий капітал як новаторська форма веб-кооперації, створює небачені виклики щодо формування колективної вигоди за рахунок використання цілковито децентралізованої архітектури взаємодії. Водночас, з розвитком все більш складних способів спілкування і сполуки, цифрові медіа дозволяють зробити прозорою і демократизувати появу тренд-генеруючих спільнот, що сприяють розвитку співпраці, перешкоджають колективній упередженості та стимулюють довірливі стосунки на всі рівнях соціальних прошарків. Даний дослід, отже, має на меті визначити доцільність цифрових мереж в якості ефективних інструментів накопичення соціального капіталу здатного акумулювати критичну масу та імпульс для заохочення користувачів до вирішення різноманітних проблем колективної дії. Незважаючи на те, що сучасні мережеві технології мають змогу чинити негативний вплив на колаборативну згуртованість, що веде до надмірно маніпулятивного виснаження інтерактивних моделей взаємин (Габермас, Бурдье), більш оптимістичні потрактування, втім, свідчать на користь виробленого в цифровій формі соціального капіталу. Так, канали зв'язку засновані на високошвидкісному доступі, в поєднанні з портативним, мобільним підключенням, шляхом підтримання та примноження сумлінних соціальних зв'язків, стрімко уможливають створення широкої діджиталізованої мережі довіри та кооперації.

Ключові слова: співпраця, колективні дії, віртуальні мережі, ІКТ, соціальний капітал, цифровий капітал, комунікаційна сила, публічна сфера, поля впливу.

Relevance of the research topic

Present day digital media platforms permeate various spheres of life reaching far beyond the conventional scope of social, political and economic domain. With Web 2.0 long on the rise numerous e-facilitated campaigns have undoubtedly demonstrated the importance of Internet technologies for the organization and coordination of collective action in the absence of a more conventional centralized hub of sociopolitical

activity. Lee Rainie, among others¹, provides statistical data demonstrating a strong correlation between an individual's ability to influence the socio-political processes and the use of digital technology. In particular, what seems obvious is the underlying structure of digital activism perceived as a grassroots cooperative system empowering cause-driven groups of impactful actors to challenge the undesirable status quo. To achieve their goals these individuals form elaborate coordination mechanisms incorporating various sets of galvanizing instruments and symbolic practices. The former are employed as transformative tools applied to the social realm with tangible benefits for alienated and disenfranchised groups striving for social justice, inclusivity and participation².

One can, specifically, point out the significant distinctions in the organizational structure of web-activism compared to non-digital campaigns whereby modern e-generated mass movements emerge and engender semi-anonymous collective action which does not necessarily require physical (or even ideological) proximity. Another evident benefit of online collectivity is that various social networks facilitate the search for and dissemination of information reducing the cost of access and political participation by providing ample opportunity not only for information acquisition but also for commenting, discussion and sharing. Perhaps the most prominent feature that virtual networks can boast is that they allow users to head and join social causes without direct participation in meetings and other related events. By stressing the importance of such large-scale exterritorial activist landscape for the success of digitally facilitated movements, researchers credit them with the creation of an alternative information space that allows to spread the core message while rallying and mobilizing its supporters.

Undoubtedly, widespread use of various social media platforms enhances and encourages greater inclusion, fosters diversity, promotes civic engagement and dialogue. All of this leads to an increased activity in collecting and processing information since digital communication channels can be shaped according to particular user expectations, agendas, and queries. More importantly, digital media allows for the creation and sustaining of favorable collective action conditions via a set of communication processes drawing a clear line between private and public sphere³. Having equal access to information, thus, qualifies e-based platforms as egalitarian means of communication with transparent networking. This principle of transparency can occur and is reinforced by the fact that all network participants can contribute to the

¹ Rainie Lee et al., "Social media and political engagement. Washington, DC: Pew Internet and American LifeProject," last modified October 19, 2012, <http://www.pewinternet.org/2012/10/19/social-media-and-political-engagement/>.

² Kavada Anastasia, "Creating the Collective: Social Media, the Occupy Movement and Its Constitution as a Collective Actor," *Information, Communication & Society* 18, no. 8 (2015): 873, accessed July 28, 2020, doi: 10.1080/1369118X.2015.1043318.

³ Jennifer Earl and Kelly R. Garrett, "The new information frontier: toward a more nuanced view of social movement communication," *Social Movement Studies* 16, no. 4 (2017): 482, accessed August 3, 2020, doi: 10.1080/14742837.2016.1192028.

common information pool serving not only as consumers but also through generating and validating the crucial informational field. The following procedure creates an incentive for additional deliberative selectivity which is aiding the overall community effort as it strives to establish conditions for the formation of concrete cooperative action. Based on this interpretation, we can note that virtual networks are a unique platform for consolidating the agendas of various groups of individuals based on their common nexus of shared intentions, interests and values resulting in coherent communicative interactions with a major synergistic effect⁴.

Electronic networks contribute to the increased demarcation and structuring of the online communication dimension whereby the creation of virtual communities oftentimes undergoes further transformation culminating in the formation of associations, activist groups, and public institutions. The latter fulfil yet another important function as they provide an opportunity to formally disseminate ideas, attract new members and coordinate their actions. As noted by T. M. Coopman with the rise of modern digital media we have a revolutionary concept where the physical and the virtual reciprocally influence each other by laying the foundation for the emergence of novel forms of socialization and social organization⁵. In particular, virtual networks allow to utilize previously unattainable forms of interaction bringing forth the expansion of collective action by uniting collaborators with matching professional qualities, personal and vocational aspirations.

A similar observation can be found in the works of Manuel Castells⁶ whose concept of network space rests on the flow of capital, information technology, network and symbolic interplay as the main driving forces that actors exchange depending on their proximity and integration into reallocation of resource centers. In such globally dominant technological infrastructure communication reigns supreme by determining this new interactive space almost as much as the railroads defined economic regions and national markets underpinned industrial economy. Castells views modern society as “a culture of real virtuality”, a platform profoundly dominated by the wholly deterministic global communication systems. Consequently, nowadays sociopolitical reality is completely captured and fully immersed in the virtual images of an electronic world in which the externally displayed messages do not just appear on your screen as transmitted visual and symbolic experience, but themselves become the experience⁷. Accordingly, the Internet stimulates a plethora of multidirectional types of exchange which empower active users to rip unprecedented rewards of civic en-

⁴ Oksana Evsyukova, “Social networks and social capital as the drivers of service-oriented state development”, *Theory and practice of state governing* 60, no. 1 (2018): 35, accessed August 12, 2020.

⁵ Ted M. Coopman, “Networks of Dissent: Emergent Forms in Media Based Collective Action,” *Critical Studies in Media Communication* 28, no. 2 (2011): 164, accessed August 3, 2020, doi: 10.1080/15295036.2010.514934.

⁶ Manuel Castells, “Communication, power and counter-power in the network society,” *International Journal of Communication* 1 (2007): 240, accessed May 2, 2020.

⁷ Manuel Castells, *The Rise of the Network Society, With a New Preface. Vol. I: The Information Age: Economy, Society, and Culture*. (Oxford, UK: Blackwell, 2009), 403.

agement and collective political action when compared to more conventional offline means of expression and participation.

At the same time, Bennett and Segerberg indicate that there are particularly effective gains to be had when random interpersonal networks become linked to technological platforms that provide for coordinated large scale collective action since such spontaneous networking allows you to more effectively ensure collaborative production and distribution of information and identities compared to the rigidly distributed content and bonds which are based solely on a stringent hierarchical organization⁸. Under these conditions there gradually forms a fixed nexus of interdependence between individuals whose stable cooperative relationships are strengthening the overall thrust of jointly undertaken civic pursuits. Distributed across various social media platforms these novel technological tools allow individuals to take advantage of the most suitable ways to voice their opinions, shaping and adapting message transmission amidst a constant flux of incoming data and rapidly changing external conditions.

Another consequence of network aggregating technologies is the phenomenon of “smart mobs” a term coined by Howard Reinhold to denote rapidly forming social movements acting in concert towards a social or a political agenda by taking advantage of e-technology and telecommunication platforms. Reinhold holds that modern communication channels are exceptionally purposed to lending its galvanizing resources to various crowd-cohesive intelligence units that are able to quickly rally around a common cause often relying (especially prior to 2000) on very little to no support from web-based social platforms. While an outstanding cooperative tool, smart mobs nonetheless have a host of negative consequences as they are especially susceptible to manipulation by unscrupulous third-party agitators, can suffer from gang mentality and have a dangerous potential for accelerating the spread of negative content⁹.

The lifeblood of any modern community is communication whereby actors with the greatest chance of influencing power are those whose messages generate the largest disseminating impact. As a probabilistic selection and transmission process, network communication is a synthesis of three major elements: information, relay and understanding. Hence, in order for communicative success to be secured the meaning of the message has to be accepted by the recipient as a prerequisite for subsequent reciprocal exchange¹⁰. Broadly defined communicative success is the result of attracting attention and motivation of other network participants. Again, it is important to stress that successful communication cannot fundamentally depend solely on the

⁸ Lance W. Bennett and Alexandra Segerberg, “THE LOGIC OF CONNECTIVE ACTION,” *Information, Communication & Society* 15, no. 5 (2012): 745, accessed July 20, 2020, doi: 10.1080/1369118X.2012.670661.

⁹ Howard Rheingold, *Smart Mobs: The Next Social Revolution*. (New York: Basic Books, 2002), EPUB e-book, 24, 19.

¹⁰ Hernando Rojas, Dhavan V. Shah, and Lewis A. Friedland, “A Communicative Approach to Social Capital,” *Journal of Communication* 61, no. 4 (2011): 702, accessed June 29, 2020, doi: 10.1111/j.1460-2466.2011.01571.x.

realization of its selective contents (meaning) with social impact of digital activity measured by calculating the number of subsequent response messages (comments) or other means of feedback. Conceptually, this entails that communicative capital while capable of being converted into other forms of reputational gains is qualitatively different from cultural or any other sort of capital and is therefore not reducible to it¹¹.

This idea is supported by an acute observation of Jürgen Habermas who drew on a distinction between instrumental and communicative action. The latter was seen as a byproduct of a special democratizing dimension of the lifeworld where rational critical discourse led to wider inclusivity (irrespective of social power or standing for its validity) and quality of the collective decision-making bringing about an ideal speech situation. As individual units of collaborative discourse and a sure medium for reaching understanding “speech acts serve: a) to establish and renew interpersonal relations, whereby the speaker takes up a relation to something in the world of legitimate social orders; b) to represent states and events, whereby the speaker takes up a relation to something in the world of existing states of affairs; c) to manifest experiences that is, to represent oneself - whereby the speaker takes up a relation to something in the subjective world to which he has privileged access.”¹²

Communicative action, thus, principally relies on citizens aiming to reach a common ground in contentious matters coordinating their actions by reasoned argument, consensus and through cooperation rather than undertaking purely strategic, goal-directed steps. Noticing an alarming pattern Habermas believed that a swift global growth of an overly capitalist attitude encroaching on all levels of the lifeworld would eventually spell degradation and doom for the ever diminishing character of the undiluted public sphere¹³. What especially seems to lend credence to this notion is a clear trend of how a more natural dialogue of the Habermasian type is presently (ICTs included) becoming increasingly formalized with rigorous rules of the communicative game supplanting a more organic set of deliberative practices.

All of this calls for a wholesale reevaluation of our rapidly shrinking discursive potential whereby previously accessible modes of the public forum viz., opinion forming, civic partnership and cooperation are swiftly becoming commodified. Suggesting that this radical new shift in the way we approach interpersonal communication was to a large degree accelerated by the rapid growth of commercial mass media, Habermas expressed dissatisfaction with our current move from a culture-debating society to

¹¹ Lynn Mandarano, Mahbubur Meenar, and Chris Steins, “Building Social Capital in the Digital Age of Civic Engagement,” *Journal of Planning Literature* 25 (2010): 128, accessed May 15, 2020, doi: 10.1177/0885412210394102.

¹² Jürgen Habermas, *The theory of communicative action. Volume 1: Reason and the Rationalization of society*. (Boston: Beacon Press, 1984), <https://teddykw2.files.wordpress.com/2012/07/jurgen-habermas-theory-of-communicative-action-volume-1.pdf>.

¹³ Jürgen Habermas, *The Structural Transformation of the Public Sphere: An Inquiry into a category of Bourgeois Society*. (Cambridge: MIT Press, 1991), 162, <http://egalitarianism.no/wp-content/uploads/2014/10/The-Structural-Transformation-of-the-Public-Sphere.pdf>.

a culture-consuming one. The devastating results of such outright communication-consumerism are deftly observed by many social network researchers. Bjarki Valtysson remarks that when viewed from this vantage point, “the financial prowess of the market and the administrative power of the state act instrumentally and smother the communicative actions taking place in the lifeworld . . . [where] . . . the public sphere has ceased to be an inclusive communicative space for rational critical debate, and is now a venue for the instrumental rationale of the system.”¹⁴

Hence, we can speak of the two fundamentally different approaches to making use of e-technologies in order to facilitate collaborative action. In the first case, the Internet is seen merely as a tool for coordination of social interaction that takes place in real physical space. A fitting example illustrating this would be all manner of public awareness affecting events, from peaceful flash mobs to protest rallies, organized with the help of virtual social networks such as Facebook, Twitter and other popular platforms. Accordingly, one can witness the impact of e-generated cohesion on politics, economics, education as well as the daily lives of regular users who perceive the web as an increasingly emancipated form of engagement that drastically modifies normative forms of interaction¹⁵. The second type of joint online transformation takes place solely within the virtual space where the goal is to achieve understanding of interpersonal rapport, establish proper communication and encourage informal informational exchange. It is this latter type of e-driven connective interlinkage which forms an interesting case for our current investigation.

Social bias inherent in certain virtual network formations, at first glance, appears paradoxical as it goes against the principal tenets of participant equality and communicative freedom expounded by the pioneers of Internet technology many of whom believed that digital interaction has the ability to neutralize offline micro and macro level imbalance without negating the existence of rigid social stratification that might otherwise inform other aspects of user behavior¹⁶. With the impact of digital media on the level of societal disparity a potentially fruitful exploratory avenue lies in applying Pierre Bourdieu's theory of social fields to the study of inequality appearing within virtual communities. In particular, his theory presupposes that any given medium's conventional utility is spread over a wide array of socially habitual practices regardless of its technical characteristics. In other words, modern Internet users, assign a flexible role to the technology in question. This most prominently manifests itself in Bourdieu's approach to photography whereby he believes that technological infrastructures do not just help you attain a fixed social goal, but are “socially shaped along with their meanings, functions, domains and use. Thus, they cannot come into

¹⁴ Bjarki Valtysson, “Facebook as a digital public sphere: processes of colonization and emancipation,” *TripleC* 10, no. 1 (2012): 77-78, accessed May 11, 2020, <https://doi.org/10.31269/triplec.v10i1.312>.

¹⁵ Dounia Mahlouly, “Rethinking the Public Sphere in a Digital Environment: Similarities between the Eighteenth and the Twenty-First Centuries.” *ESharp* 20, no. 6 (2013): 3-4.

¹⁶ Papacharissi Zizi, “The Virtual Sphere. The Internet as a Public Sphere,” *New Media and Society* 4, no. 1 (2002): 11, accessed April 2, 2020, doi: 10.1177/14614440222226244.11.

existence simply to fill a preexisting role, since the role itself is co-created with the technology by its makers and users. More importantly, this role is not a static function but something that can change over time for groups of people.”¹⁷

Viewed through this lens, a social field is an arena of struggle between social actors (members of the digital community) for the right to reinvest the results of their online accumulated capital within task-oriented, field-specific limits (the boundaries of the virtual community) whereby the position of the actor in the hierarchy of a given field depends on the proportion of the total capital they have in defining authority access¹⁸. Actors occupying similar or close positions form a class with social field logic dictating a division of the totality of positions into two interlinked types based on the possession of class relational power. Since digital community participation principally comes in the form of information exchange, the ability to alter interpersonal communication (censoring debate platforms; editing posts of other users) can be interpreted as a form of direct constitutive power. Consequently, an inherent bias within a given online community exists as a division among users with and without control over other members’ communication exchange and practice. It follows that digital inequality is embodied by an institute of moderators who exert legitimized symbolic censorship while representing the dominant e-stratum. With the old types of social inequality largely offset in the virtual space, the role of the classic forms of capital is likewise likely to be substantially reduced and/or significantly modified. Accordingly, cultural capital is digitized by means of users’ internalized technological socialization directly corresponding to the scale, reach, and sophistication of their digital utilization patterns.

This Bourdieusian framework has documented empirical worth when applied to studies analyzing the status of online user activity scrutinizing the interplay between digital and other more concrete forms of capital. In particular, the former can undergo a reverse transformation into each of the three aforementioned forms of capital (cultural, social and informational) through unhindered professional networking, open access to public goods, and unrestricted dissemination of useful connections, skillsets and knowledge.¹⁹ This last point seems to hint at how the same kinds of ICT engagement can yield contrasting payoffs for differently skilled kinds of users. Indeed, the varying levels of digital habitus, access and literacy have shown to increase the gap in offline resource distribution mirroring visibly lower levels of economic and cultural capital. Hence, acquired expertise necessary for finding and assessing online data makes up one of the most prominent prerequisites for tech-savvy individuals whose digital adroitness serves as an advantageous precondition for the attainment of infor-

¹⁷ Jonathan Sterne, “Bourdieu, Technique And Technology,” *Cultural Studies* 17, no. 3-4 (2003): 372, accessed July 12, 2020, doi: 10.1080/0950238032000083863a.

¹⁸ Gabe Ignatow, and Laura R. Pierre, “Bourdieu: theorizing the digital,” *Information, Communication & Society* 20 no. 7 (2017): 952, accessed June 11, 2020, doi: 10.1080/1369118X.2017.1301519.

¹⁹ Massimo Ragnedda and Maria L. Ruiu, “Social capital and the three levels of digital divide,” in *Theorizing Digital Divides*, ed. Massimo Ragnedda and Glenn Muschert (Abingdon: Routledge, 2017), 21–34.

mational and operational superiority. Not only do better trained Internet users reap steady benefits by arriving at desired outcomes with less effort and significant time efficiency, but they are also able to utilize the various ICT capabilities in a more flexible and versatile manner compared to their less-skilled peers²⁰. By seamlessly transitioning from one web resource to another these individuals are taking further advantage of the Internet's cohesion inducing platforms and algorithms via employing significantly more nuanced and productive tools available to those wishing to maximize their digital capital-enhancing potential.

Conclusions

Recapitulating on some of the major themes explored in the article we can attest to the uncanny ability of modern Internet technologies to provide a varied array of tools at the forefront of incentivizing trustworthy collective action. When applied to the digital realm, social capital manifests itself as form of transformative power affecting concrete and virtual inequalities. Accordingly, digital capital might be defined not only as a set of skills, competences and cooperative predispositions imbedded within a particular interconnected infrastructure, but serves the function of connecting social actors by creating new as well as reinforcing established relational power networks. Drastically reducing the costs of galvanizing joint collaborative pursuits, social media platforms through expedient socio-political communication allow to quickly reinvest beneficial know-how and information acquired online back into offline activity. Researchers entertaining Habermasian notions of speech acts within their theories seem to be espousing a more optimistic attitude towards the currently prevalent architecture and ethos of the online community that allows for unprecedented scale and volume of group solidarity and information exchange. Believing these latter achievements to reconcile well with the concept of the public sphere, proponents of e-generated networks are ready to set aside issues of collective identity, often overlooking underlying leadership structure dynamics and disregard participatory and motivational underpinnings that are at the crux of the formation of any social network. Thus, in our research we encountered models of online discourse that tend to take an uncritical view towards web fostered platform communication and cooperation that either intentionally bracket or altogether fail to differentiate between distinct types of discourse facilitators, neglecting to acknowledge the precise way freedom of expression is dependent on social platform architecture. With YouTube, Facebook and Twitter paving the way for new forms of collaborative practice while exercising unilateral authority one cannot disregard their massive influence as exclusive gatekeepers of the ever growing online discourse landscape. Without a doubt, the past 20 years have witnessed a revolution in ICT proliferation that had a profound democratizing effect on allowing the widest social strata to partake in the regional and global conversation by ushering an era of an almost utopian inclusivity and technological accessibility. Conversely, we have voices suggesting that the nowadays

²⁰ Laura Robinson, "A TASTE FOR THE NECESSARY: A Bourdieuan approach to digital inequality," *Information, Communication & Society* 12, no.4 (2009): 488, accessed September 1, 2020, doi: 10.1080/13691180902857678.

prevalent model of the digitally enabled user does not necessarily lead to the truly collective civic awareness, but is greatly removed from the genuinely collaborative habits of the past since the bulk of our interactions take place in fragmented, agenda-driven web-generated environments geared towards selectivity, all of which at best produces mitigated preferentialism. By skewing public opinion this algorithmic protocol tends to severely hinder discussion of public affairs whereby citizens are no longer required to freely deliberate, but are merely signaling their agreement or the lack thereof on a particular engineered status quo. Lastly, compromises to the depth of the public discourse are evident in the fact that users contributing online content (political or otherwise) have no means to affect the governing infrastructure leading to stifled and superficial civic activity. Reevaluation of the role digital platforms have come to play in our lives requires drawing a clear distinction between the medium and the media since the way social platforms are designed is conditioned by economic interests relying on users to provide personal content which in turn incentivizes the growth of purely commercial transactions significantly diluting the quality and merits of social interactions, collaborative potential and rational public discourse.

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MORAL RENOVATION OF A HUMAN BEING IN THE SOCIAL UTOPIA BY LAZAR BARANONYCH: A RETROSPECTIVE VIEW

The article is dedicated to the research of the problem of moral renovation of human beings outlined in the social utopia by Lazar Baranonych in the context of modern efforts to bring the much needed order to the social life in Ukraine. With this in mind, we tried to draw attention to those optimistic hopes of the thinker which gave him a belief in the reorganization of social relations and interaction on humanistic grounds, with this occurring, first and foremost, in Ukraine. Such an approach was, primarily, proposed in the doctrine of happiness that, according to the thinker, could be found on earth, if individuals sought to develop their talents and sophisticate their ways of life, being guided by the lofty ethical principles of the New Adam, or Christ, which is His other name. Believing this, Lazar Baranonych taught that the Old Adam saw the weal in direct usefulness of things that satisfied his necessities, and, thus, always strived to possess them whereby this same eagerness shaped the dominant purpose of his life. Conversely, the New Adam views the nature of the weal as being able to perform acts of kindness rather than to accumulate things, in as much as anything may serve both for good and evil purposes. A new, morally renovated human being, as an alternative to the old one, therefore, can only come into existence through learning to do good deeds. From this point of view, possessing things appears to be a

secondary goal, since one can accumulate wealth and still remain an evil person. All the while, the thinker stated that happiness of the Old and the New Adam resided in different planes. Whereas the Old Adam was above all eager to possess things, the New Adam utilized things in as much as they contributed to the realization of the phenomenon of existential "affinity". Unrestrained, excessive pursuit of abundance and money gradually devalues human beings as spiritual creatures, since they start to lack such merits as unselfishness, generosity, and mercy because by their nature they are not merely mindless possessors of things that could be measured in grams, liters, dollars, etc.

The moral system of the 'old' human being is based on the comprehension of charity as an accumulation of property and material wealth; it is thoughtless and inhumane in nature. Such moral principles do not leave room for notions and rules of conduct that do not depend on the total sum of things owned by an individual. Thus, within the limits of such degrading ideology, an individual is perceived as a thing (a "serf") that among other things is used by the so-called nobles. In order to unshackle themselves "material humans" must comprehend the Christian doctrine with the help of their mind and transform from within into the New Adam, thereby creating a novel harmonious social reality. Lazar Baranonych viewed the challenge of creating such a reality as the problem of global human predicament. Its essence lies in the fact that human beings, on the one hand, are limited by their overly reified outlook, which they conditionally define as their sphere of life. On the other hand, we all are acutely aware of the weakness of our moral capabilities, which cast doubt on the truthfulness of the world around us. Hence, the problem of the completeness of human knowledge is complemented by the one regarding the completeness of life's purpose, its genuineness and authenticity, all of which is perceived by human beings as the ethical problem of finding happiness. Lazar Baranonych, subsequently, sought to show that this search invariably ends in a crushing undoing for human beings, if they rely solely on our fallible rational and volitional faculties. Indeed, we should strive towards happiness in this life, yet ought, at the same time, to be guided by an immutable doctrine that would aid this purpose by forming a bone fide goal of our existence, while serving as an exemplar of what it truly means to be human. The inheritance of the eternal moral ideal of Christ in this context calls for the creation of a genuinely new community of people based on our inner moral transformation, with love as a crucially cohesive interpersonal link. Lazar Baranonych considered the creation of such a society utterly viable, pointing out that it should be principally based on shared accord and "group" mutual assistance, rather than on external pressures and the force of arms. Throughout his life, Lazar Baranonych acted as a passionate spokesperson for Ukrainian unity, developing specific ideological and theological argumentation for the wider acceptance and strengthening of this phenomenon. One of the chief aspects of his relentless efforts was producing a multidimensional doctrine of moral renovation of individuals aimed at steering their actions in the turbulent world of the ever-present social twists and turns. Encompassing a large number of issues related to the explanation of the spiritual, psychological, and physiological organization of the in-

dividuals, as well as the grander overarching notions of our life and death, happiness and natural fulfillment, this work serves as a lasting edifice of the enduring relevance and accomplishments of Lazar Baranovych.

Keywords: human being, society, morality, weal, happiness, good, social utopia, ideal.

Анотація. Герасимова Е.М., Вихованець З.С. Моральне оновлення людини у соціальній утопії Лазаря Барановича: сучасне відлуння.

Епохальність подій вимагає переосмислення української історії суспільного поступу, її досягнень, втрат, помилок, реалізованих і нереалізованих можливостей. Особливу значущість у зв'язку з цим набуває вивчення історико-філософської думки України, передусім моментів, які спираються на багатовікову історію українського державотворення та права нації на самовизначення. У контексті сучасних подій в Україні нам видаються світоглядно актуальними і соціально виправданими звертання до розгляду проблем світового призначення людини, її морального оновлення, ідей вдосконалення соціального устрою свого існування.

Проблематика зазначених підходів полягає у висвітленні людинознавчої тематики філософії Лазаря Барановича, її значущості у філософській думці України другої половини XVII століття, виявлення тих інтенцій у поглядах мислителя, що зберігають актуальність при вирішенні сучасних питань державотворення, виховання та освіти.

У статті автори намагалися привернути увагу до тих оптимістичних сподівань мислителя, які надавали йому самому віру у перебудову людських взаємин, особливо в Україні, на гуманістичних підставах. Ми спостерігаємо такий підхід у його вченні про щастя, яке можна знайти на землі у тому разі, якщо людина прагне розвивати свій талант і удосконалювати спосіб життя, керуючись високими етичними принципами Нового Адама, тобто Христа. Зазначене положення стає принциповою умовою внутрішнього вдосконалення кожної людини, а також забезпечує процес об'єднання на принципах спільної віри в єдину державу та гуманне суспільство. Власне, до кінця свого життя Л. Баранович виступав речником української єдності, розробляючи відповідну філософську та теологічну аргументацію для її ствердження і зміцнення. Одним із аспектів цієї аргументації було вчення про моральне оновлення людини в бурхливому світі соціальних перепитій.

Проблему створення нової соціальної реальності Л. Баранович вирішує як проблему світового призначення людини. Суть її полягає у тому, що людина, з одного боку, обмежена тим простором світобуття, який вона сама умовно визначає як сферу своєї життєдіяльності, але водночас вона усвідомлює й неміч своїх можливостей, котрі ставлять під сумнів правдивість того світу, який перед нею постає. Звідси виникає проблема не тільки повноти людських знань, але й повноти змісту людського життя, його непідробленості, істинності, вічної проблеми пошуку щастя. Мислитель прагне показати, що цей пошук завж-

ди завершується для людини крахом, якщо вона покладається на свої обмежені раціонально-вольові здібності. Шукати щастя потрібно, але необхідно для цього мати перед собою такий ідеал і володіти таким вченням, котрі формують істинну мету життя. Оновлення життя суспільства, вважав Л. Баранович, є можливим, але воно має спиратись не на силу і зброю, а на злагоду і взаємодопомогу у «гурті».

Ключові слова: людина, суспільство, мораль, добробут, щастя, добро, соціальна утопія, ідеал.

Relevance of the research topic

The present magnitude of events calls for the reevaluation of the history of Ukrainian social development, its achievements, losses, shortcomings, fulfilled and unrealized possibilities. Studies of Ukrainian historical and philosophical thought, thus, attain special importance whereby primary emphasis is put on aspects that “rest on many centuries of Ukrainian history of nation-building and are based on the manifested by the Ukrainian nation and its entire people right for self-determination”. In the context of current events in Ukraine we, therefore, find that a turn to reexamining the purpose of human beings, which involves a drastic reassessment of their moral renewal coupled with ideas of societal perfection seems absolutely justified in terms of their social impact and relevance. An analysis of the works of the famous seventeenth century Ukrainian ecclesiastical, political, and literary figure Lazar Baranovych shows that the cornerstone principle for addressing these stated concerns lies in acknowledging of the “borderline” conterminous nature of human predicament. From the very beginning when entering this world we find ourselves being present in two separate realms, whereby the dimensions of the first are demarcated by the finitude of “conventional” reality, while the second emanates with the principal irrationality of Non-Being. Furthermore, according to Baranovych, one unquestionably accepts “the duality” of being since by encountering finite things people, likewise, face the imperfection, limitation, and superficiality of their knowledge about the world, their place and role in it. It follows from this, asserts Baranovych, that we constantly live in a state of suspicion as to the veracity of our potentially “faulty” perceptions and that “each man breeds lies.” This forces people to constantly strive for the kind of authentic and truthful life that would bring them full and genuine satisfaction, namely happiness. Happiness, in its turn, is a state of satisfaction that above all requires being part of the kind of reality that allows us to fully develop our creative potential. The irony of the situation for Baranovych, thus, is rooted in our blind search for happiness throughout our life, the restless lure of evil, as well as our erroneous identifying of beauty with strength. All human life, therefore, hinges on a principle of “whoever is stronger is more beautiful”¹ solely due to evil and violence causing suffering, whereas human beings desire primarily bliss and satisfaction, and so naturally crave beauty and goodness.

¹ Baranovych, Lazar. Letters of the Right Reverend Lazar Baranovych, 178.

Setting the tasks

The specific issues of the aforementioned approaches call for elucidating the prominent anthropological theme in the ideas of Lazar Baranovych by highlighting its relevance for Ukrainian philosophical thought in the second half of the seventeenth century. This project, similarly, stands in need of bringing attention to those notions in the views of the thinker that are relevant to solving the current issues of national reformation, pedagogics and education in Ukraine.

Analysis of recent research and publications

The study of the philosophical culture of the Ukrainian Baroque period has not been undertaken up until the 1980's being hindered by the previously negative assessment of the work of seventeenth century Ukrainian philosophers. This situation was closely linked to the controversial interpretation of the work of the Ukrainian Baroque period thinkers on the part of those scholars who were paying lip service to the demands of the positivist-factological outlook and interpretation of reality. Positivism's defining feature is its insistence on the utmost unequivocal depiction of facts, thereby, eliminating from its system of thought any concepts deemed ambivalent regardless of the role they played in the philosophical legacy of the Ukrainian Baroque intellectual culture. In addition to that, Ukrainian scholars in the seventeenth century (Baranovych included) were part of the clerical hierarchy that was under significant pressure from Catholicism, on the one hand, and the Moscovian Byzantine Piety on the other. The religiously dogmatic limitation imposed by both Catholicism and the Moscow Patriarchy was equally uncondusive to the objective analysis of the outlook and philosophical teachings that were developed in Ukraine during the seventeenth century. It should be said, however, that the relevance of the creative activity of the Ukrainian thinkers and cultural figures was newly acknowledged in the middle of the eighteenth century in Russia, Moldova, Romania, Serbia, Bulgaria, and other countries. The first mentioning and citations of Lazar Baranovych's works can be found in the writings of Gavril Stefanović Venclov (1680 - 1749)². The next step in the research of his literary works can be traced to the eighteenth century whereby writings like "The Spiritual Sword" and "The Trumpets of Preaching Words" coupled with numerous other works of the Ukrainian clergy were banned by the ruling circles of the Moscow Patriarchy. Patriarch Joachim, specifically, elaborated that they are circulating on par with Moscovian books and that, "the young men of the reining Moscow have left for the kingdom of Poland for the sake of the Latin teachings... and having spent some time there, have become accustomed to Latin writings and customs"³. He further pointed out that certain ideas in the theological and philosophical texts of Ukrainian authors should be interpreted as heretical. Thus, the interdiction of the works of the seventeenth century Ukrainian thinkers by the Moscow Patriarchy that was based exclusively on clerical motives, for a long time, determined the overall restrictive approach to evaluating the significance of their ideas and writings. A crucial factor that negatively impacted any attempt of

² Sumtsov, N. F. Characteristics of the South Russian literature of the 17th century, 4.

³ Sumtsov, N. F. To the history of the South Russian literature of the 17th century. Issue 1. Lazar Baranovych, 178.

researching that period came in the form of the so-called, “Regulations or the Charter of the clerical collegium that decrees the forenamed clergy to accede to its duties and [perform] those among all of the clerical officials and secular individuals seeing how they are all subject to the Spiritual Council and [that they ought to] consult with it in all of their dealings”⁴, signed by Peter I had especially inhibited the possibility of researching the philosophical legacy of the seventeenth century Ukrainian scholars. Hence, works of Ukrainian authors had not been reprinted for almost three hundred years. Interest to them (including treatises of Lazar Baranovych) revived only in the mid-nineteenth century.

Researchers at that time stressed the visible merits of civic, political, and theological activities of Baranovych. Thus, the most famous and lengthy article about him published in the mid-nineteenth century by V. Stroev⁵ became a significant event in the special research of the seventeenth century Ukrainian literature. It was precisely this publication that begins to give shape to the historico-literary, clerical, and political approaches to the work of the thinker encompassing important aspects of his anthropological views. Specifically, it was noted that Baranovych upheld the notions of self-sufficiency and autonomy of the Ukrainian people, advocating for a socio-humanitarian position that echoed in the ideas of Bohdan Khmelnytsky. During this period similar historico-literary approaches were, likewise, dominant in the research of such nineteenth century authors as V. Askochensky, Y. Bolkhovitinov, A. Galakhov, P. Rostovtsev, P. Sobolev, A. Stradomsky. Of special note is the work by Philaret Humilevkiy “The Review of the Russian Spiritual Literature”⁶, which came out in 1884. There he presents an exhaustive list of Baranovych’s works and proceeds to examine their relevance for Ukrainian history. Furthermore, Mikhail Bulgakov in “The History of the Kyiv Academy” summarizes the polemical, theological, and civic engagement of the thinker by stating that, “Baranovych and Joannicjusz Galatowski were the first scientists in all of Russia Minor”⁷.

Although several articles by M. F. Sumtsov are dedicated solely to the literary life of Baranovych, still, any profound analysis of theoretical and philosophical foundations of his views is nonetheless almost completely absent from them. Notwithstanding, many late-nineteenth and early-twentieth century historians of literature allot the thinker a prominent place in the Ukrainian literary scene and process. Works by O. Ogonovsky, M. Wozniak, P. Popov testify to the increasing interest in his particular writings. Chief among them is an article by M. Markovsky titled “An Accidental Biography” where the author examines Baranovych’s work “The Book of Death”. Similarly, con-

⁴ Smirnov, V. Feofan Prokopovich. The Regulations or the Articles of Association of the Theological Board, according to which they should know its own responsibilities, and all spiritual orders, as well as worldly people, are subject to the Spiritual Directorate and, moreover, it has the right to act on their own.

⁵ Stroyev, V. Lazar Baranovich, Archbishop of Chernigov, his sermons. Addition to the Chernigov Diocesan News. No. 3 (1876), 70-82; no. 6 (1876), 64-174.

⁶ Filaret (Gumilevsky). Review of Russian spiritual literature, 206-208.

⁷ Bulgakov, M. P. (Makariy). The History of the Kyiv Academy, 85.

siderable original research generalizing ideas regarding his academic activity that scrutinized the views of other like-minded scholars of his day was undertaken by V. Peretz who asserts that they devoted significant attention to showing that “even when oppressed Ukraine still manages to produce heroes worthy of skillful praise”⁸. Literary research of Baranovych’s themes is further supplemented by the undertakings of Polish scholars T. Grabowsky⁹ and J. Januw¹⁰. We can, therefore, clearly see that even if nineteenth century scholars differed in their views on Lazar Baranovych they, nonetheless unmistakably noted the wealth of anthropological motifs, namely a deep concern for the fate of his nation permeating his works. It should be added that at present A.M. Makarov severely criticized many of the negative remarks made by the authors in the nineteenth century that had to do with Baranovych’s academic activity, as well as lambasting the critical comments pertaining to the work of other prominent Ukrainian figures of that era. He, particularly, claims that, “a myth created by M. Kostomarov, P. Kulish, and M. Sumtsov regarding the [supposed] political deafness and boundless egoism of the clerical writers was eagerly perpetuated among their students and like-minded people”¹¹. The author, specifically, has in mind an overly trenchant attitude towards Ukrainian thinkers of the aforementioned period on the part of the twentieth century scholars. Of similar relevance is the generally detracting philosophical analysis of approaches in professional academic literature to the work of Kyiv-Mohyla scholars that was carried out by V. M. Nichik in his book “Petro Mohyla in the spiritual history of Ukraine” In particular, he criticizes the view of Ivan Franko who wrote:

Truth be told, there was nothing to be proud of that Mohyla Collegium or “the Academy” as they in time began to call it. [For] neither Mohyla himself, although he spent a few years at the noble boarding house in Paris, nor Trofimovych or Kosov, nor Gizel or Baranovych were individuals so enlightened as to be able to found a new school based on a novel foundation, and to consolidate in it the demands of the new age with the needs of the Ukrainian people, inspiring unity through patriotic spirit... All of the humongous books written by the members and students of that collegium in the second half of the seventeenth century have no literary value and it would be a shame to waste space on their bibliography”¹².

Emphasizing that such thoughts were widespread among many late-nineteenth and early-twentieth century scholars, V. M. Nichik forcefully points out several reasons for Franko’s position. Firstly, it becomes evident that, “none of the scholars of that period had systematically studied either Mohyla’s works or the manuscript her-

⁸ Peretts, V. N. To the history of the Kiev-Mohyla College. Eulogies and poems to B. Khmelnytskyi, I. Podkova, Archbishop Lazar Baranovych. Readings in the Historical Society of Nestor the Chronicler, no. 14 (1900): 7-25.

⁹ Hrabovskiy, T. *Z dziejow literatury unlacko-prawosawnej w Polsce 1630 - 1700*.

¹⁰ Yanuv, Ya. *Romans o Barlaamie i Jozafacie w przerobce Skargi, Baranowicza i Lichoniewiczza*.

¹¹ Makarov, A. M. *The light of the Ukrainian Baroque*, 216.

¹² Franko, I. Ya. *Selected Writings*, 311-312.

itage of the Kyiv Academy professors.” Accordingly, conclusions reached by those researchers were not based on comprehending and generalizing of the sufficient amount of referenced textual sources and, therefore, didn’t satisfy the core scientific criteria. Secondly, “even more relevant was the method that was used back then by scholars of Ukrainian cultural history. Based on the groundwork of the Enlightenment era and comparativistics studies, as well as through a cursory overview of many of the [Kyiv-Mohyla] academy lecture texts one detects a presence of significant scholastic elements, which Western Europe had already transcended in seventeenth and eighteenth centuries, the activity of this educational establishment was perceived as a step backward in the development of world culture”¹³. Acknowledging these considerable stated facts V. M. Nichik arrives at an absolutely sound conclusion whereby he believes that, “the essence of the Baroque period as well as its research methodology was still foreign to the late nineteenth and early twentieth-century Ukrainian scholars and literary critics,” adding that:

Even if nineteenth-century Ukrainian literary critics were not ready to analyze seventeenth century reality from the standpoint of the Baroque period theory and method, still, to replicate their assessment these days, with all due respect, is essentially to ignore all subsequent development of the science [of literary criticism]¹⁴.

It is important to note that regardless of the unavoidable stereotypes in the official philosophy as well as a particular political and ideological tendentiousness, the aforementioned works nevertheless stress a number of important anthropological facets inherent in Baranovych’s ideas. Specifically, it is the attention that he gives to the needs of Ukrainian people, an orientation towards their freedom and independence, support of the oppressed classes, a moral verdict of the parasitically wealthy elites that demonstrates that the thinker was in tune with the movement of civic humanism.

Moreover, the broad research of this period carried out by literary critics, linguists and historians has made a significant contribution to the development and study of literary, poetic, and polemical heritage of Lazar Baranovych and other Ukrainian cultural figures that were active in the seventeenth century. Most prominent in this respect are the works of N. K. Hutsiy, Y. D. Isaevych, V. I. Krekotnya, B. S. Krisa, S. I. Maslov, V. L. Mykytas and many others. M. V. Shevchuk, consequently, asserts that, “popularity and prevalence of poems in Ukraine back then was not due to the mania of composing poetry, but in a peculiar and absolutely original system of worldview and self-awareness that was characteristic in the 17th and 18th centuries”¹⁵. Hence, the topics of science, education and literature are invested with specific features and possess a character of an artistic perception of reality. As can be seen, such an approach testifies not only to a specific type of personal development, but speaks of a particular human predestination that is set as a common civic objective.

¹³ Nichyk, V. M. Petro Mohyla in the spiritual history of Ukraine, 59-60.

¹⁴ Nichyk, V. M. Petro Mohyla in the spiritual history of Ukraine, 60.

¹⁵ Shevchuk, M. V. Kyiv Mohyla Academy and the Ukrainian literary process of the 18th century. (PhD diss., National Academy of Sciences of Ukraine, Shevchenko Institute of Literature, 1993), 7.

Outlining of the previously unexamined parts of the general problem

We are regrettably forced to conclude that no special research was undertaken throughout the eighteenth and nineteenth and up to the mid-twentieth century of Lazar Baranovych's writings in general, as well as no particular studies conducted of his anthropological writings either in Russia or Ukraine. The analysis of works carried out in this publication indicates that the main hindrance to the study of this topic was the method used by the scholars of the history of Ukrainian philosophy and culture at that time. Aimed at rectifying this, contemporary methodological approaches are, therefore, closely linked to the analysis of the internal architectonics of Ukrainian philosophy, which is rooted in the sociocultural and cognitive foundations of the principally Ukrainian worldview that when combined serves as a firm starting point for adequate evaluation of the philosophical legacy of the thinkers and ideas worked out during the Baroque historical period.

The goal of this article is to examine the theme of moral restoration of mankind in light of Lazar Baranovych's project of social utopia from the perspective of modern challenges to the harmonious organization of the social reality of the Ukrainian people.

Presentation of the main materials of the study

The analysis of contradictions found in human nature that reflects a paradoxically conflicting interconnectedness of all of the constituents of reality led Baranovych logically to the task of addressing the questions of the predicament and prospects of human beings. This endeavor was especially pressing for the thinker if one considers the dire state of the Ukrainian social life, which he characterized accordingly, "Some vicissitudes are constant in this world, the rest is a reed shaken by the wind"¹⁶. The realities of the Ukrainian society convinced Baranovych of the impossibility of providing for the stable and free existence of human beings through the sheer force of arms and political power. Moreover, he generally supported the main theses of the struggle for independence against Poland formulated under the command of Bohdan Khmelnytsky. Admitting that wealth and the struggle engendered by it was the principal reason for all of the clashes between the Hetmanate with its Cossack stratum and the rulers of the Moscow Tsardom, he noted that, "... the idols of paganism are silver and gold"¹⁷. This social, political, and military unrest fitted perfectly with the pervading the works of Baranovych conceptual refutation of paganism, the essence of which he saw in people being overly attached to the directly sense perceived materiality, possessing or relinquishing which (either way) causes unnatural obsession that ceaselessly torments one to reclaim and multiply it.

Baranovych's stance on combating lawlessness and chaos in Ukrainian society differs, however, from the traditionally upheld by some Christian teachings nihilistic rejection of the social reality. On the contrary, the thinker perceives civic engagement as an existential given that cannot be eliminated merely by transporting the people

¹⁶ Baranovych, Lazar. Letters of the Right Reverend Lazar Baranovych, 38.

¹⁷ Baranovych, Lazar. The Spiritual Sword, here is the speech of God, on the help of the church at war, said from the mouth of Christ, or the book of preaching the word of God, 101.

elsewhere, akin to the biblical Moses delivering the Jews out of Egyptian captivity. Hence, his incredibly humane and sympathetic attitude towards the Ukrainian people who found themselves at the crossroads of constant wars and unending internal discord, prompted the following unflattering characterization of the social relations dominant at that time:

*Others bury gold, silver and precious stones into earth for which they enslave themselves to the mammon, while the rest sweat plowing the same soil that when bears fruit it is offered to the god of gluttony. Others search for the earth worm that maketh silk for softly vestments and spreads pride [for it] returneth not into earth and into dust and ashes*¹⁸.

Realistically and sympathetically pondering the meaning of human life, Lazar Baranovych does not appear to be a conservative who idly reflects on the deteriorating social status quo in Ukraine or the situation within the Hetmanate. He, thereby, sees his task in helping people to realize the corrupting limitations of the “pagan” urge to the baser corporeal needs, pointing out to them a different way of living, the preconditions of which lie hidden within God-given wits and moral souls of the people themselves. The thinker finds such redeeming traits, first and foremost, in the rational human potential that paves the way for the possibility of ethical transformation of mankind as a whole. Fueled by these noble intentions, Baranovych works out a concrete ethico-theoretical project of the transfiguration of human beings that is fully developed in his work “The Triodion” published in 1685. It should be mentioned that this treatise can be considered as a kind of philosophical will of the thinker, a concentrated fusion of his moral and rational faith, in which he expresses his hope in that new generations of Ukrainians even if they will not take “the proposed path” will (at least) heed some of his advice. L. Krshonovych in his foreword to “The Triodion” drew the reader’s attention to the fact that the thought of Lazar Baranovych is an expression of wisdom that is “like a [water] lily, while virtuous living bears fruit”¹⁹.

Similar ideas of moral restoration of human beings are also presented through the prism of a widespread in 17th century Ukraine apocryphal legend “Slovo pro zburennya pekla” (“The Tale of Raging Hell”), the meaning of which is based on an equally dubious Gospel of Nicodemus. This legend closely resembled many folk myths with its language and style, whilst standing out compared with foreign equivalents, among other things, in terms of its categorically dramatic form. Corresponding to this is the fact that the core of the teaching pertaining to the new and restored human beings is based on the rooted in mythology and accepted by Christianity idea of there existing in us both an “internal” and “external” essence. Baranovych interprets this in terms of the fundamental variance between the creation of the first humans, i.e. Adam and Eve whereby the principal aspects of their life and death are examined separately from those of Jesus Christ and His mother Mary. Thus, according to the thinker, the former passed away irrevocably into Non-Being since they lost the capacity to perceive the

¹⁸ Baranovych, Lazar. The Spiritual Sword, hen is the speech of God, on the help of the church at war, said from the mouth of Christ, or the book of preaching the word of God, 207.

¹⁹ Baranovych, Lazar. Triodion, 9.

rational teaching of God's guiding word. Jesus, on the other hand, is born as God-man, sharing some characteristics with God the Father, whilst being equally endowed with human traits since He was begotten in the womb of a mortal woman. He further argues that Christ was already at the moment of His conception different from Adam in that the later carried within an immutably worldly origin and, thus, naturally gravitated towards all things earthly, illusory, and transitory. Jesus, on the contrary, has an ability to comprehend the fleeting character of human life as well as discern the language and greatness of Eternity, of which God is a figurative incarnation. Lazar Baranovych, thus, interprets the process of human restoration as not merely a Christian theological image of Jesus being risen from the dead, but views Resurrection as a transition of human beings from the pernicious ways and customs of the Old (Testament) Adam to the restorative power of New (Testament) Adam, incarnate in the image of Christ. Christian teaching regarding Jesus's Resurrection is, thereby, interpreted by the thinker as a moral exemplar and an ethical ideal that all people should follow. His own doctrine concerning the restoration of human beings is no less demanding and multifaceted, having been permeated by numerous high-principled, aesthetic, and pedagogical reflections, which are impossible to fully expound in the space of a single publication. For this reason, we deem it appropriate to narrow our exposition of his views down to two basic strands. Firstly, we will focus on the specifics of grounding our ability for self-transformation and, secondly, on Lazar Baranovych affirming this need for personal self-restoration by examining it from a communal vantage point. Hence, throughout our subsequent inquiry considerable emphasis is put on certain important aspects of "Triodion's" contents, namely on Baranovych's interpretation of the death and resurrection of Lazarus, which is a well-known and especially popular in nineteenth and twentieth-century Ukraine biblical narrative. In addition to that, particular attention will be devoted to analyzing the means at the disposal of ordinary people who, according to the thinker, wish to "emulate Christ" by conforming to the image of God.

Turning presently to the specific contents of this legend, we, first, wish to accentuate the fact that its core events are presented as a typical happening that (almost mundanely) occurs in people's lives at that time. The Bible, for instance, lacks a cohesive account of the state of the living whereby no thorough explanation is given of Lazarus (after passing away) becoming subject to the rule of Hell. Secondly, one should note that this tangential account is clearly subordinate to the goal of underscoring the pronounced omnipotence of Christ as an embodiment of supernatural, viz. God's powers and potencies. In particular, the legend depicts Christ as a uniquely steadfast preacher Who possesses powers that far surpass those of an average person easily gripped by the whirlpool of everyday troubles. Consequently, we are presented with a principally divergent reading of the famous Scriptural narrative in how Baranovych interprets Lazarus being raised from the dead. Oddly enough, a somewhat significant influence on his exegesis seemed to be exerted by a peculiar coincidence, namely the thinker sharing the same name with the above mentioned biblical character. On the other hand, a more profound consequence was Baranovych's unparalleled perception and

insightful characterization of Ukrainian and global reality. As was already mentioned, he purportedly claimed that, “we have utter chaos in many places”²⁰. He further surmises that the reasons for this disharmony could be traced to the activity of human beings whose ideal is dictated by the nature of the Old Adam who is irredeemably tied to all things earthly. Earthly life, thus, is a battlefield between the forces of darkness and light, whereby darkness is represented spiritually by paganism with its idolatrous faith in gold, silver, possessions, the force of arms, and has a subversive dominion over our lives. According to the following interpretation this world is Hell while the people in it are reduced to the morally impotent “living dead” who are unable to see the true light. The parable of Lazarus, accordingly, acquires a deeply symbolic meaning as an embodiment of all of the perversive powers entrenched in the kingdom of the “living dead” who helplessly give themselves in to the destructive lures of Hell.

A decisive factor in the resurrection of “the deadest of them all”, i.e. the biblical Lazarus lies, according to Lazar Baranovych, in “the word of wisdom” that has not only an overhauling rational content but also seems to possess an incredible magical power. It is precisely this miraculously transformative combination, that brings Lazarus back to life, forcing people to rid their thoughts of deceptions, desires and worship of dead idols, becoming, instead, vessels of rational truth that has universal meaning and significance. Having said that, we obviously assume alternative interpretations of the Lazarus passages that would potentially differ from the one provided by Baranovych with his distinctly discerning moral outlook. Similarly, when analyzing the content of the legend explicated in the “Triodion” we take into account not only the allegorically symbolic comprehension of reality within the tradition of the Ukrainian Baroque period, but attempt to highlight the priorities in the life of the people of the Word, viz. elucidating the rational foundation that was characteristic of the Kyivan Rus scribes. One should, specifically, emphasize the prevalence of reason in the works of the Church Fathers for whom Lazar Baranovych had a deep respect. In particular, John Chrysostom wrote: “Let us not foolhardily be subservient to habit, but organize our life in accordance with reason”²¹. In other words, the thinker’s interpretation of the aforementioned raising of Lazarus boils down to persuading the people (in accessible for the Ukrainian mindset way) of the importance and necessity of attending, first and foremost, to matters of mindful coexistence. In particular, it re-directs our moral efforts to the tried and documented in liturgical literature norms of rational ethics that elevates the life of people to the level of striving to measure up to the image of the New Adam, i.e. Christ. Thus, if one takes into account a related idea of Lazar Baranovych who (as we saw) identifies Christ with *Anthropos* and the later with the entire world, it becomes evident that his impassioned sermon to follow in Christ’s footsteps serves as a pleading exhortation for human beings to rationally approach all of their dealings with each and every aspect of reality in order to prevent themselves from getting into a chaotic, spiritually harmful, and life-threatening situation.

²⁰ Baranovych, Lazar. Letters of the Right Reverend Lazar Baranovych, 50.

²¹ In the holy of our father, John Chrysostom Archbishop of Constantinople. Selected Writings. Conversations on the Book of Genesis, 132.

The Role of Christ in “the resurrection of Lazarus”, therefore, acquires in the thinker’s interpretation a much broader connotation than could be found in the Scripture. In particular, he demonstrates that by bringing Lazarus back to life Christ personifies a hero Who dismantles an overwhelming image of idleness and “deadness”, and puts an end to the earthly life of “Hell” and “coffin” via offering the foundation for the mundanely powerless “living dead” to lift themselves to the level of virtuous people being illuminated by their new-found faith and wisdom. In a similar vein, Lazar Baranovych adds that having witnessed the miracle of resurrection one man willingly climbed into the “tomb” of Lazarus in the hopes of being transformed, but to no avail, since he was chiefly motivated by selfishness²². According to the thinker, Christ did not answer the man’s pleas because to become truly restored and resurrected one needs to lead a pure way of life which lies in the selfless faith in the true teaching and action in accord with it. Thus, just like there exist two Adams (the Old and the New), so too there are two Eves, i.e. the Eve of the Old (Testament) and the New Eve, viz. the Blessed Virgin Mary. The crux of our moral restoration, therefore, is in human being’s departure from of the path that is subject to the spiritual shortsightedness of the Old Adam and towards embracing the lucid guidance of the New Adam, from the “sinful” Eve to the “immaculate” Mother of God. Ultimately, it calls for an outright denouncement of all pagan customs and a complete acceptance of the totality of Christian life, morality, and experience. It is important to note, that Baranovych’s take on framing the problem of proper human living, generally corresponds to the common outlook in the late seventeenth-century Ukraine, whereby its special feature (as suggested by the works of Jan Ornowski, Joannicjusz Galatowski, and other prominent thinkers of that epoch) is the socially corrosive dominance of idolatrous customs. Similarly, in the nineteenth century Panteleimon Kulish emphasized that:

If you were to take away from your ordinary Ukrainian his grandfathers and mores you would see no Christianity in him. A Ukrainian remains a Christian until he forsakes his grandfathers and mores²³.

The so-called period of the Ruin in Ukraine not only asserted Cossack authority throughout the Hetmanate, but also brought with it a state of continuous wars that Ukrainians waged for more than half a century, fighting alongside the Poles against Moscow (the Pseudo-Demetrius campaigns) as well as opposing them during the Khmelnytsky Uprising, whist, in the same way, taking up arms against the Tatars. All of these confrontations didn’t just strengthen the national militant spirit directed at the enemy, but, by the same token, intensified the atmosphere of internal power struggles among the higher ranking Cossack Starshyna. Lawlessness and highhandedness was on the rise whereby there were no commonly accepted constitutional principles that could govern social relations. Ukrainian ruling elites in the second half of the seventeenth century, similarly, did not show any interest in consolidation of the Ukrainian community, were themselves a source of turmoil and, on the whole, proved unable to bring peace to the country. Reflecting on this, Lazar Baranovych states that,

²² Baranovych, Lazar. Triodion, 195.

²³ Kulish, P. Writings, 343.

“Ukraine was bathed in the blood of many innocents who had to receive their share of it”²⁴. Seeing the source of disorder permeating Ukrainian life in internal disputes of those in power that went hand in hand with the looming danger of external threats, the thinker searches for ways to protect the spiritual life of individuals as well as to safeguard the vitality of the Ukrainian people as such. He, thereby, finds such a way in the ethical justification of the armed fight against the invading forces coupled with his program of imbuing Christian morality with universal significance and applicability. It should be noted, that the thinker does not force his morality onto reality, but rather views it as a tool to bring order into the world based on the principles of goodness and harmony. The merit of Christian righteousness and its ideas are, thus, tested against the challenges present in earthly life.

Continued lawlessness and moral decadence began to increasingly threaten many of the achievements of the Khmelnytsky Uprising, in light of which Lazar Baranovych’s concept of the transition from the Old to the New Adam appears as an answer of sorts to the question of what must be done in such a trying social environment. The thinker proceeds to develop the general landscape of his (metaphorical) analysis of the Fall by characterizing the specifics of the Old Adam and Eve in keeping with traditional Christian views, noting that the main flaw of the first humans lay in their sinful nature, the essence of which he associates not so much with the temptation of the Devil, but with the seduction of pagan allurements. He, moreover, believes that since paganism manifestly consists in idolatry, namely the worship and deification of dead things, human beings and their true needs become neglected and (if not dramatically chastised) appear to be immune to any moral or rational remedy. In particular, Lazar Baranovych reckons that insatiable greed, obsession with gold, silver and money are amongst the most repugnant cardinal sins plaguing the ancients. Accordingly, he ordains that, “... in your heart commit thou lawlessness, spin thy hands lies in this world”²⁵. Moreover, the thinker is convinced that since the Old Testament people bearing the sins of false faith, disbelief, and superstition played a crucial role in the spread of moral, political, and social conflict and division. Elaborating on this familiar theme, he proceeds to point out to that while God had already once created Heaven on Earth by providing people with everything they needed for basic corporeal existence, He nonetheless forbade them to elevate themselves to the questions of higher wisdom, namely to knowing good and evil, which is a supreme requisite for the genuinely intelligible and fulfilling spiritual life.

Having exposed this apparent incongruity Lazar Baranovych finds in it a source of a grand existential conflict since if God created only good things for people, what is then the cause of evil? Indeed, the thinker is sure that good leading to ever more and new forms of it makes human life one-sidedly cozy and limited. Living in goodness human beings often take for granted this situation as part of their inviolable earthly order. Whereas, to truly know what good is entails breaking free of the familiar limi-

²⁴ History of Philosophy in Ukraine, 174.

²⁵ Baranovych, Lazar. The Spiritual Sword, here is the speech of God, on the help of the church at war, said from the mouth of Christ, or the book of preaching the word of God, 107.

tations of our blissful ignorance by performing and act of conceiving and confronting evil.

Thus, the discord within the notion of the Old Adam has a specifically existential character, for when living a cloistered life whereby one experiences commonly gratifying things ultimately turns out to be evil and spiritually undermining due to our frequent inability to distinguish what is truly good for us. For this reason, knowledge of evil (though possessing a “dark” and demonic essence) nevertheless appears to be a necessary act of free rational will. Lazar Having advanced this somewhat theological formulation, Lazar Baranovych continues his analysis of the faults inherent in our nature by observing that human beings are oftentimes tempted by the superficial look of things that they tend to subjugate themselves to. In his opinion, it is the very fraudulent veneer of things that stirs up propensities in people who when they mindlessly abide by their carnal predilections lust after this illusory goodness that ultimately turns out to be heinously vacuous. To reiterate, the conflicting situation of human life, in Baranovych’s view, lies in its unequivocal one-sidedness and unreasonable, excessive seeking of worldly possessions, especially “dead” ones (gold, silver, etc.) that is a sure sign of human moral decay corrupting our communal “affinity”. For we feel ourselves human only when interacting with other people and not when holding sway over things dead or alive. The thinker, therefore, asserts that human beings must strive toward a fuller life that leads naturally to a desire for socialization. Fulfilling existence, thus, runs counter to isolating oneself from others, and calls for living in a community of understanding and love with people whose dignity you respect. Pursuing heathenistic pleasures, conversely, is a sign of spiritual impoverishment, moral decline and death of people who lost all touch with the realm of dignified human life and its laws. Such attitudinal abominations, again, are the clear-cut manifestation of pagan idolatry when dead idols and living beings (or the various seductive images) created by utterly confused people rule over and enslave them. All of these qualities, according to Lazar Baranovych, are undoubtedly inherent in the character of the ancient people who not only deteriorated morally but could not even comprehend the depth to which they fell. Hence, his emphasis is on complete denial and overturning of the established way of life proclaimed by Adam and the “tomb”.

The thinker, thus, recognizes Jesus Christ’s divinity, not just because He is the Son of God Who speaks the Word of Truth, but, primarily, since He acts as a leader Who combats these dark, debilitating forces that corrupt people by steering them away from the “seductive” path of destruction and oblivion. Correspondingly, Baranovych saw the principle hurdle to the spiritual transformation of the descendants of the Old Adam into the image of God in their striving to lead a “Christ-like” way of life by looking up to those who already (in this world) possess saintly qualities and most truthfully and fully build their lives around Jesus’s commandments by trying to follow His example.

Seeking happiness, he believed, is, predominantly, guided by the “two blind men” who are the will and the mind respectively:

For it is the property of reason to see the light of truth, whereas the

property of will is to experience the beauty of goodness; these two modes of seeing would blind man with the splendor of Heaven akin to the lord of all darkness, the father of lies and the spirit of evil [known as] the devil²⁶.

The thinker, however, cautions us that the “light of [unguided] reason” shines frequently in an incomplete and superficial fashion since each person is puzzled by the enigma of one’s existence, the key to which is hidden within the (oftentimes mysterious) grace of the Eternal God and, thereby, is especially burdensome for “those who do not see, neither do they understand; they walk on in darkness”²⁷. Lazar Baranovych, therefore, astutely asserts that our conceiving of the boundless and eternal is relative and provisional, being constrained by “exhortations”, “letters”, various images, and “reverences” that force people to factor in the countless superficialities of reality in their search for happiness, while adhering to the grandest admonition of them all, namely, “do not be without sense”²⁸. Being likewise blind, human will be present in us in an alarming state of unreasonable myopia, for it too often completely fails to notice Eternity. The thinker, accordingly, insists that without proper spiritual calibration it remains singularly concentrated on presented to the senses external reality that eventually leads to the state of paralyzing “lustfulness”. He is convinced that it is this, “lustful thoughtlessness and [self-inflicted] harmful deceit that thrusts one into misfortune and demise akin to the blind man falling into a pit”²⁹.

Thus, if one earnestly delves into the works of Lazar Baranovych, it becomes evident that, in his eudemonic reflections, the major preconditions of a truly happy life are not bound to seeking the good, but, instead, require one to affirm the rule of Eternity as a guiding standard to measure any further aspirations against. The thinker adds that, irrespective of our humanly futile labors, an overwhelmingly ineffable feeling still continues to “haunt” many of us due to the lack of proper understanding of universally instilled rational norms as well as our principal limitation on adequately comprehending perceptual reality that gives rise to the many “lustful” volitions of the body. Pamfil Yurkevich, who developed a similar approach to the problem of happiness, noted two centuries later that our mind always seems to leave out something incomprehensible, whereas corporeal urges (if viewed separately from the rational apprehension of their relative character) render human behavior animal-like³⁰.

Another important condition of human happiness, in Lazar Baranovych’s opinion, is the trust in our own and other people’s mental faculties, an ability to discern

²⁶ Baranovych, Lazar. The Spiritual Sword, hen is the speech of God, on the help of the church at war, said from the mouth of Christ, or the book of preaching the word of God, 267-268.

²⁷ Baranovych, Lazar. The Spiritual Sword, hen is the speech of God, on the help of the church at war, said from the mouth of Christ, or the book of preaching the word of God, 268.

²⁸ Baranovych, Lazar. The Spiritual Sword, hen is the speech of God, on the help of the church at war, said from the mouth of Christ, or the book of preaching the word of God, 268.

²⁹ Baranovych, Lazar. The Spiritual Sword, hen is the speech of God, on the help of the church at war, said from the mouth of Christ, or the book of preaching the word of God, 269.

³⁰ Yurkevich, P. Selected, 162.

truth obstructed by the façade of “irrational blindness” that remains imperceptible to the senses. The Jews, highlights the thinker, referring to the Biblical times, could (with their heart) hear the verities spoken by Jesus, and yet were unable to rationally grasp them: “Isaiah speaketh to them: bring out the *blind* people who have eyes”. The Israelites, maintains the thinker, do not believe the truths uttered by others, leading him to conclude that, “blind their reason is”. He is convinced that, their minds stopped halfway, adding that “God is still known in Judea, but His Son is not”, much like when “grasping truth as if with one eye ... and not even good at that, as though through the leaves... as if squinting,” and without fathoming the full meaning of its content or image³¹. We can, thus, see that Baranovych believed in the beneficial role of a particular brand of “rational skepticism”, the application of which is supposed to safeguard us from dogmatism and oversimplification in cognizing reality, warning against hastily drawn conclusions arrived at by a clouded mind. Given this predisposition, the thinker displays a kind of pragmatic acuteness by further stating that it is easier to reach a rational comprehension of truth through “folk beliefs” (paganism) since idols serve as an inevitable bridge on the way to a deeper grasp of reality.

Continuing his eudaimonic meditations, Lazar Baranovych is convinced that another incontestable prerequisite for human happiness is getting involved in social issues. Hence, a preacher should possess firm knowledge in serving as “an obedient eye” and “a beacon of light” for those subordinate to him as well as adequately engaging with those who “look up to his [spiritual] seniority”³². Misfortunes befall people only when there are enslaved, when “the elder person is not virtuous, does not walk in the light of his good deeds,” and because of that, “the same goes for those obeying him”³³. Relatedly, Baranovych proceeds to extend these remarks to the social critique of his time, saying that life in this septic environment is unbearable, since “our guides are blinder than the blind”, reprehensibly grasping at the “staff of power”, unequipped both mentally and in terms of skill. The rule of incompetent leaders, argues the thinker, spreads evil and causes “a reed to be shaken by the wind, a house founded not on truth, with whose caressing or through whose perverted teachings, the shaken ones are easily [pushed] to fall”³⁴.

Consequently, he believes people to be most miserable when they lose their collective grasp on the superficiality of this life, forsake Eternity and become mired in carnal pursuits that disregard reason, reducing them to perfunctory contemplators who produce similarly flawed leaders. Success and satisfaction in life, on the other hand, “falls” on people accidentally, which suggests to Baranovych that, “a blind person is

³¹ Baranovych, Lazar. *The Spiritual Sword, hen is the speech of God, on the help of the church at war, said from the mouth of Christ, or the book of preaching the word of God*, 269.

³² Baranovych, Lazar. *The Spiritual Sword, hen is the speech of God, on the help of the church at war, said from the mouth of Christ, or the book of preaching the word of God*, 272.

³³ Baranovych, Lazar. *The Spiritual Sword, hen is the speech of God, on the help of the church at war, said from the mouth of Christ, or the book of preaching the word of God*, 272.

³⁴ Baranovych, Lazar. *The Spiritual Sword, hen is the speech of God, on the help of the church at war, said from the mouth of Christ, or the book of preaching the word of God*, 274.

happy for he is portrayed blindfolded..."³⁵. In other words, personal happiness (being "shaken by the wind") appears to be determined by external forces and concomitant circumstances in such a way that allows people to act only by means of the method of trial and error. As a result, success is achieved arbitrarily whereby people's lives are fatally left to chance and capricious incidental whim. The problem of happiness, therefore, finds its ultimate resolution through an openly existential stance that the thinker adopts aiming to reconcile this controversial emotional state with the rational underpinnings of secular ethics. Pursuing this ambitious task, he purports to show that the key to dealing with this quandary is in "taking off the blindfold" from the eyes of the falsely joyous by preaching to them the kind of faith that would be couched in its proper teaching. Thus, basing their (inter)actions on such "competent theory" of eudaimonia infused with qualities of the universal ethical truth, people should be able to rid their "inner" and "outer" sight, senses, and minds from spurious ideas, beliefs, and concepts, setting themselves free from erroneous conclusions and decisions. This is precisely what will eventually make happiness, kindness, and justice become possible, when by considering the consequences of our actions we will become aware of the responsibilities before our fellow compatriots (and other human beings) given that we all are equal in terms of our partaking in Eternity and the Judgement of the Afterlife. Consequently, if properly approached, the sources of happiness flow from the shared by all humanity pool of virtue, righteousness, and our rational belief in the beauty of the "potential" being.

Recapitulating on his earlier assessment of human nature Lazar Baranovych goes on to opine that the "Old Adam" abominably sees the good in the pleasurable utility of things that satiates his desires, always trying to possess them, mistakenly believing this to be his life's sole purpose. "The New Adam", conversely, finds that usefulness stems not from an ever greater piling up of worldly wealth, but is grounded in our ability to perform good deeds. Having noted this on many occasions, he seems weary of driving his insightful forewarning that it is ultimately our obsession with material possessions that inescapably leads us to the kind of life whereby people find themselves to be a mere "... reed shaking in the wind, a [flimsy] house built not on truth"³⁶.

Morally restored human beings as an alternative to their Old Testament forbearers can, however, emerge and affirm their place in a harmonious society only through an appropriate training in temperance that runs wholly counter to the ever-present unrestrained habit of degenerately acquiring worldly riches, since one can amass great wealth and still remain a totally unworthy individual. Baranovych, thus, points out that the happiness of both the Old and the New Adam corresponds to the entirely different and separate spheres. For, whereas, Old Adam tries to latch onto as many things as possible, morally restored individuals utilize earthly goods only in as much as they promote and encourage their "well-fitted" labor. Uncontrollable yearning for bodily

³⁵ Baranovych, Lazar. *The Spiritual Sword, hen is the speech of God, on the help of the church at war, said from the mouth of Christ, or the book of preaching the word of God*, 278.

³⁶ Baranovych, Lazar. *The Spiritual Sword, hen is the speech of God, on the help of the church at war, said from the mouth of Christ, or the book of preaching the word of God*, 274.

pleasures and worldly riches, conversely, devalues human beings as spiritual creature in that traits like selflessness and generosity cease to nourish their ethical being since they are deemed to be without tangible worth, cannot be weighed or measured. By drawing on such evident contradistinctions, the thinker continues to explicate the socio-philosophical teaching of the above-mentioned Petro Mohyla who developed a concept of an independent state governed by an ideal ruler in favor of the Orthodox Christian faith serving as a pillar of the nation's spiritual welfare. Strongly echoing these ideas, he puts forward an enthusiastic proposal aimed at restructuring of the educational system leading to the reshaping of attitudes to upbringing that would finally put an end to our debilitating "Old" habits, paving the way for the introduction of "New" restorative morals that will put an end to the national degradation and lay the foundation for strong "state intercession"³⁷.

Conclusions

By providing justifications for his declared aspirations, Lazar Baranovych, in effect, develops the first philosophy of Ukrainian social utopia, grounding it in the program of societal transformation through the process of ethical transfiguration of human beings. Asserting that individual life possesses profound meaning, he, thereby, theorized that seemingly separate activities of particular individuals appear to be brought together in a mode of productive communal cooperation which is aimed at developing the talents and skills of its members according to the principle of "affinity" of the shared humanistic ideal of social justice and unity. The foundation of such unity, however, should be based not on the force of arms, or the craving for possession, accumulation, and distribution of wealth, but love as, according to the thinker, "love governs all"³⁸.

Throughout this article our intention was to draw attention to those examples of optimistic hope in the views of Lazar Baranovych that can strengthen our faith in the possibility of improving human spiritual development, while humanizing our interpersonal relations globally and in Ukraine. One, specifically, can trace this particular intent to the thinker's teachings pertaining to happiness, which, from his perspective, can be attained if we are able to plot an ethical course towards our life being guided by high moral principles of the New Adam, that is, if we are ready to accept and follow Christ. This principal requirement not only becomes the sine qua non of any feasible individual rebirth, but, likewise, serves as an imperative rallying point for potential social and national unification based on shared communal attitudes and faith. Having been expressed by Lazar Baranovych throughout his life, this sentiment, similarly, testified to his critical role as a vigorous spokesperson for reinforcing Ukrainian unity.

Developing his philosophical and theological argumentation (its chief aspect being a treatise on moral restoration of humans in a tumultuous world of constant social vicissitudes) the thinker treats the problem of creating a new societal reality as a quest for meaning and purpose that befalls us all. In particular, he states that human beings are faced with a dilemma whereby, on the one hand, we are constrained by the

³⁷ Baranovych, Lazar. Letters of the Right Reverend Lazar Baranovych, 48.

³⁸ Baranovych, Lazar. Letters of the Right Reverend Lazar Baranovych, 37.

superficial limitations of our falsely alluring sphere of livelihood, while, at the same time, realizing the infirmity of our unaided spiritual capacities for reformation that force us to challenge the ever-plummeting moral status quo of the world we inhabit. Hence, we find ourselves faced with the problem of not only having to acquire adequate rational profundity, but also have to deal with an utmost mindboggling issue of how does one reconcile a desire for seeking the multifaceted richness of human life with truth and purity as the crucial requisites of a genuinely ethical approach to seeking happiness. Throughout our entire exposition of Lazar Baranovych's eudemonic theologizing we tried to demonstrate that this quest inevitably ends in failure if we put our faith in human being's limited rational faculties and volitional capacities. This is not to say that he believes that we must not pursue happiness, but rather that in doing so one should always be stewarded by an immutable rational and ethical ideal, relying on teachings that shed light on the true purpose of life. These and other facets are at the core of the Orthodox Church creed that instructs us on honest living by pointing to Christ as an eternal moral guide and absolute. Following Jesus, however, calls for the creation of a genuinely novel community of people that must renounce the force of arms and embrace inner moral renovation, selfless love, cooperation, and mutual assistance as its crucial consolidating factors.

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ABSTRACTS РЕФЕРАТИ

DOI: 10.34170/2707-370X-2020-7-17

Maryna Prepotenska, Oxana Tereshchenko. Actual interview about modern city philosophy: from lockdown to smart city. *The modern era of active urbanization actualizes the study of city-wide processes. But back in the days of policies, Aristotle wrote that "Cities are people, not buildings", so you should first focus on the features of the urban lifestyle of a city man (Homo Urbanus), its existence and ways for adapting to intense tempo and megaspace. Extraordinary situations that can change quickly and dramatically the city are of special scientific interest: social and natural disasters, revolutions, wars, strikes, epidemics, special life conditions. The main purpose of this publication is to invite a reader to analyze and discuss problems of what worldview positions the current shock can bring us - the COVID-19 pandemic and lockdown.*

Keywords: *Homo Urbanus, lockdown, metropolis, "third places", online communication, smart-city.*

Препотенська М.П., Терещенко О.В. Актуальне інтерв'ю про сучасну філософію міста: від локдауну – до smart-city. *Епоха активної урбанізації актуалізує дослідницький інтерес до швидкоплинних процесів всередині сучасних міст. Але ще за часів полісів Аристотель писав, що «місто – це не споруди, а люди», тому перш за все варто зосередити увагу на особливостях урбаністичного образу життя людини міста (Homo Urbanus), його екзистенції та способах адаптації до інтенсивного темпоритму і масштабів мегапростору. Особливий науковий інтерес викликають екстраординарні ситуації, які дуже швидко і кардинально можуть змінити вигляд міста: соціальні та природні катаклізми, масові виступи населення, революції, війни, епідемії, особливі режими життя людини. Основною метою даної публікації є запрошення читача до аналізу і обговорення проблематики того, на які нові світоглядні позиції нас може вивести сьогоденне потрясіння – пандемія COVID-19 і локдаун.*

Ключові слова: *Homo Urbanus, локдаун, мегаполіс, «третє місто», онлайн-комунікація, smart-city.*

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UDC: 111.32:2-18-029: 3(092)

Maryna Zakharyna. We Read Today: The Phenomenon Of The Integrated Social Being In V. Zenkovsky's Sofiology. *The publication proposes a set of theoretical and methodological approaches to the formation of a single philosophical and religious construction: "God - man - spirituality + freedom of will - active integrity of the individual - a holistic social system - a holistic philosophical and religious system", thus analyzing the emergence of a holistic personality, as the basis for the formation of a holistic social system, V. Zenkovsky's sophiology combines the process of functioning of two systemic projects - social and divine, it includes the realization of the relationship between God and a man on the basis of spirituality and freedom of will. It should be noted that from the point of view of the chronology of V. Zenkovsky's formation of the socio-economic project of arrangement of the social existence of European civilization, it is car-*

ried out in the period of economic decline and economic chaos of postwar Europe of the early twentieth century. Until recently, the implementation of such an approach was perceived as a social utopia, but to understand the need for such a way of unification, the global catastrophe of World War II had to take place.

Similarly, the Ukraine's desire to join the European family six years ago could be considered as the utopia, so we can state the praxeological aspect of the philosopher's prognostic ideas regarding the formation of a holistic social system. The unique project's possibilities of a single V.Zenkivsky's "economic orchestra" as a free cooperation of European nations on the harmonization principles of economic interests, personal origins and economic individualism are analyzed in the article. The attention is paid to the new holistic form foundation of economic life, which is close to the type of family sociality on the basis of initiative and creativity freedom. Conducting such an orchestra continues to be one of the main problems of the current complex of relations in the European Union, ranging from specific amounts of aid to less affluent EU member states to the Brexit situation in the United Kingdom.

Keywords: man, society, sophiology, integral social existence, active integrity of personality, economic globalization.

Захаріна М.І. Феномен цілісного соціального буття у софіології В. Зеньковського. У публікації запропоновано комплекс теоретико-методологічних підходів до формування єдиної філософсько-релігійної конструкції: «Бог – людина – духовність + свобода волі – діяльна цілісність особистості – цілісна соціальна система – цілісна філософсько-релігійна система», тим самим було проаналізовано процес появи діяльної цілісної особистості як основи формування цілісної соціальної системи. Софіологія В. Зеньковського поєднує процес функціонування двох системних проєктів – соціального і божественного, він включає реалізацію відносин між Богом і людиною на засадах духовності та свободи волі. Необхідно відмітити, що з точки зору хронології формування В. Зеньковським соціально-економічного проєкту облаштування суспільного буття європейської цивілізації, то він здійснюється в період економічного занепаду та господарського хаосу післявоєнної Європи початку ХХ ст. До останнього часу реалізація такого підходу сприймалася як соціальна утопія, але для розуміння необхідності такого способу об'єднання мала відбутися глобальна катастрофа Другої світової війни. Так само утопією шість років тому можна було вважати прагнення України до вступу в сім'ю європейських народів, тому можемо констатувати праксеологічний аспект прогностичних ідей мислителя стосовно формування цілісної соціальної системи. У статті проаналізовано можливості унікального проєкту єдиного «економічного оркестру» В. Зеньковського як вільного співробітництва європейських народів на принципах гармонізації економіко-господарських інтересів, особистісному началі та економічному індивідуалізмі. Звертається увага на формуванні нової цілісної форми господарського життя, що є наближеною до типу сімейної соціальності на засадах свободи ініціативи та творчості. Диригування таким оркестром продовжує бути однією з головних проблем сучасного комплексу відносин у Європейському Союзі, починаючи від конкретних грошових сум допомоги для менш забезпечених країн-членів ЄС до ситуації брекзиту у Великій Британії.

Ключові слова: людина, суспільство, софіологія, цілісне соціальне буття, діяльна цілісність особистості, економічна глобалізація.

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Serhii Lysenko. Modern information security analysis: integration of best practices and technologies into administrative and legal measures. *The article is devoted to modern approaches to the analysis of information security and the search for the most effective practices and technologies for countering threats using administrative and legal measures. The article proposes an information security concept based on several advanced administrative and legal measures, which includes an examination of a number of threat response cycles and with a direct attack on the protected object.*

Given the high dynamics of modern information processes and the accompanying information threats, it is necessary to have such a complex of measures to counter threats, which would allow not only to respond to threats, but also to predict them. The author, referring to the approaches of the Nobel laureate in economics Daniel Kahneman, on the distribution of decisions into "fast" and "slow", suggests combining the response to attacks with the accumulation of information, for the subsequent identification of the most unprotected elements and predicting future attacks. In particular, the proposed process of responding to attacks, which consists of the following stages of administrative and legal measures: preparation; identification and analysis; localization, elimination of the threat; recovery of activity after an incident. Attention is focused on the need, after the expiration of this four-step algorithm, to consider the initial data for subsequent use in each appropriate period when repeating the cycle.

Special attention is devoted to the importance of transmitting data on unlawful attacks to the information collection system, which requires careful planning and coordination between numerous operations and structures. Such a process usually occurs due to well-coordinated administrative and legal measures in organizations, regulated by corporate norms, based on current legislation.

Keywords: *information security, information threats, administrative and legal measures, forecasting information threats, information and analytical activities.*

Лисенко С.О. Сучасний аналіз безпеки: інтеграція кращих практик і технологій в адміністративні та законодавчі заходи. *Стаття присвячена сучасним підходам до аналізу інформаційної безпеки та пошуку найбільш дієвих практик і технологій протидії загрозам із застосуванням адміністративно-правових заходів. У статті запропоновано концепцію інформаційної безпеки, засновану на кількох передових адміністративно-правових заходах, яка включає огляд ряду циклів реагування на загрози та при безпосередньому нападі на об'єкт захисту.*

З огляду на високу динаміку сучасних інформаційних процесів та супутніх їм інформаційних загроз, необхідним є такий комплекс заходів протидії загрозам, який дозволяв би не тільки реагувати на загрози, але й прогнозувати їх. Автор, посилаючись на підходи Нобелівського лауреата з економіки Даніела Канемана, щодо розподілу рішень на «швидкі» та «повільні», пропонує поєднати реакцію на атаки з накопиченням інформації, для подальшого виявлення найбільш незахищених елементів та прогнозування майбутніх атак. Зокрема, запропоновано процес реагування на атаки, який складається з наступних етапів адміністративно-правових заходів: підготовка; виявлення і аналіз; локалізація та ліквідація загрози; відновлення діяльності після події. Акцентовано увагу на необхідність, після закінчення цього чотириступінчастого алгоритму, врахуван-

ня вихідних даних для подальшого використання у кожному відповідному періоді при повторі циклу.

Окрему увагу присвячено важливості передачі даних про протиправні напади до системи збору інформації, що вимагає ретельного планування і координації між численними операціями і структурами. Такий процес зазвичай відбувається завдяки злагодженим адміністративно-правовим заходам в організаціях, які регламентуються корпоративними нормами, на основі діючого законодавства.

Ключові слова: інформаційна безпека, інформаційні загрози, адміністративно-правові заходи, прогнозування інформаційних загроз, інформаційно-аналітична діяльність.

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Natalia Logutina, Lydmila Lebed. The problem of profile education in pedagogical theory and practice in the highly developed countries. The article deals with the problem of profile education in pedagogical theory and practice of developed countries of the world, analyzes the level of education and preparation of students to the process of obtaining professional skills in higher education institutions. Specific training programs have been identified and thoroughly reviewed, a list of subjects has been studied and the number of hours has been allocated according to the wishes and areas of education of the various educational systems. The authors of the article examined and analyzed the problem of profile training in several countries. For example, in the USA, France, Germany and Israel public schools, there may be several curriculum options that are based on a basic curriculum, based on the age characteristics of the students and the number of hours taught. The schools themselves choose the curricula, taking into account the specific composition of the students. For each subject, a curriculum is developed that defines its content, sections, topics, types of work, illustrative material, etc.

Keywords: professional education, curriculum, specific training programs, science, profile training, social studies, comprehensive schools, public schools profile education, pedagogical analyses, education, various educational systems, content, sections, topics, types of work, high school, curricula, integration approach, modules, constructing educational content, educational area - academic or professional.

Логутіна Н. В., Лебідь Л. П. Проблема профільного навчання у педагогічній теорії та практиці міжнародного освітнього простору. В статті розглядається проблема профільного навчання в педагогічній теорії та практиці розвинутих країн світу, проведено аналіз рівня навчання та підготовки студентів до процесу отримання професійних умінь та навичок у вищих закладах освіти. Виокремлено та детально розглянуто спеціальні програми для навчання, досліджено перелік предметів та розподіл кількості годин відповідно до побажань та напрямків навчання різних систем освіти. Авторами статті розглянуто та проаналізовано проблему профільного навчання декількох конкретних країн. Наприклад, у державних школах США, Франції, Німеччини та Ізраїлю може існувати декілька варіантів навчальних планів, їх складають на основі базового плану з урахуванням вікових особливостей учнів і кількості навчальних годин. Школи самі вибирають навчальні плани й програми, при цьому враховується специфіка

складу учнів. Для кожного навчального предмета розробляється навчальна програма, що визначає його зміст, розділи, теми, види робіт, ілюстративний матеріал тощо.

Ключові слова: професійна освіта, навчальний план, конкретні навчальні програми, наука, профільне навчання, соціальні науки, загальноосвітні школи, профільна освіта в державних школах, педагогічний аналіз, освіта, різні освітні системи, зміст, розділи, теми, види роботи, середня школа, навчальні програми, інтеграція підхід, методи, побудова освітнього змісту, освітньої галузі - академічної чи професійної.

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Oleg Maltsev. Historical background of the killer psychomodel: praxeological analysis. *The problem of the identity of the offender (the one who attacks, robs and/or murders) is one of the most complex in criminology. The individual is a key element of crime in general and of a specific crime in particular, since it has subjective causes which, when they interact with the environment, lead to the commission of the crime. If it comes to killing contract, whether it's for hire or money, it's more complicated than that.*

The purpose of the following scientific exploration is to represent a systematic review of the socio-historical background of so-called killer psychomodel - the phenomenon yet neither revealed, nor scientifically thoroughly researched.

One of the innovative approaches to developing this psychomodel is that the killer (or hired assassin) is praxeologically viewed from a professional perspective (i.e., who is killer regarding 'killer' as a profession). Ontological analysis of the 'killer' phenomenon is provided regarding the philosophical dispositions of such a person, the psychological background of such an individual, his specific living conditions, the special conditions created by the organizers aiming these people to continue their 'killer' routine activities throughout their lives.

Keywords: psychomodel, prototypology, criminology, memory studies, killer as a profession, killer, psychological portrait.

Мальцев О.В. Исторична довідка психомоделі вбивці: праксеологічний аналіз. *Проблема аналізу ідентності кривдника, тобто людини яка здійснює певні насильницькі дії, є однією з найбільш комплексних завдань в системі досліджень кримінології. Індивідуум є ключовою складовою злочину як такого, а також злочину за певною класифікацією, в силу існування комплексу причин, які у моменти взаємодії індивіда з навколишнім світом, призводять до скоєння насильницьких дій. Найскладнішими з точки зору осмислення когнітивного досвіду виступають випадки залякування або вбивства, здійснених за своєрідним контрактом між замовником злочину і насильником-виконавцем.*

Метою нашої розвідки є репрезентація системного аналізу соціально-історичного фону і передумов формування психологічної моделі так званого «найманого вбивці».

Одним з інноваційних підходів до розуміння історичних стадій формування такої психомоделі найманого вбивці стає осмислення практики насилля як професійної діяльності. Онтологічний підхід до розуміння явища «найманого вбивці» забезпечується за допомогою аналізу світоглядних диспозицій такої людини, психологічного фону формування схильності до насильницьких дій індивідуума, його специфічних умов виховання та ситуативного життєвого простору. Умови функціонування зазначеного простору активно підтримуються зацікавленими у результатах злочинної діяльності замовни-

ками і організаторами з метою закріплення та максимального подовження існування шаблонних форм такої життєдіяльності індивідуума задля підтримки його «професії» найманого вбивці.

Ключові слова: психомодель, прототипологія, кримінологія, дослідження пам'яті, найманий вбивця як «професія», кілер, психологічний портрет.

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Revin F.G. Collaborative action in the age of social media: digital capital, public discourse and power networks. *The article explores potential consequences of utilizing digital networks viewed as a consolidating resource for generating trust and shared values necessary to establish credible commitments through e-driven cooperative pursuits. By taking advantage of research on web-facilitated collaborative algorithms I survey their importance for stimulating user civic engagement as well as highlight the resultant digital capital creation within the informational platforms in which they are embedded. Acknowledging the relevance of communication power in contemporary network societies (Castells) it becomes especially poignant to further analyze the fragmentation of authority brought about by ICT exposure rarely evident within the more conventional concentrated hubs of socio-political discourse. Specifically, I conjecture that compared to more traditional forms of public goods creation digital capital as a pioneering form of web-based interaction breeds equally novel challenges for collective gains through the use of a virtually wholly decentralized architecture. With the development of ever more elaborate ways of communicating and connecting digital media allows us to make transparent and democratize the emergence of trend-generating communities that facilitate cooperation, discourage group bias while engendering trustworthiness across all levels of the social strata. Current research, thus, pursues the goal of scrutinizing if and how modern digital networks can be considered as effective, durable tools for accumulating social capital able to accrue critical mass necessary to give momentum to and spur its users towards solving collective action problems. While certain prominent theorists (Habermas, Bourdieu) can be interpreted to suggest that modern technology has had a detrimental effect on communal cohesion leading to slanted, overly manipulative depletion of networks through which it can take root and flow, the author has a more charitable outlook on the utility of digitally produced social capital. In particular, I contend that novel communication channels based on high speed broadband connection coupled with portable, on the go mobile communication have the capacity to create a broad societal nexus of trust by maintaining and multiplying bona fide social bonds.*

Keywords: cooperation, collective action, virtual networks, ICT, social capital, digital capital, communication power, public sphere, fields of influence

Ревін Ф.Г. Сумісні дії у вік соціальних медіа: цифровий капітал, громадський дискурс і енергетичні мережі. *У статті розглядаються наслідки використання цифрових мереж як консолідуючого ресурсу для формування довіри та спільних цінностей, завдяки використанню механізмів та інструментів сумісної електронної діяльності. Виходячи з дослідів алгоритмів взаємодії колаборативного онлайн простору, автор прослідковує їх важливість для стимулювання громадської активності користувачів, наголошуючи на продукуванні цифрового капіталу в рамках інформаційних платформ до яких вони інкорпоровані. З огляду на якість співробітництва в сучасних мережевих*

товариствах (Кастельс), стає принципово релевантним здійснити подальший аналіз інспірованої швидким розвитком інтернет технологій фрагментації механізмів контролю, що має місце в рамках більш авторитарних вузлових центрів зосередження соціально-політичного дискурсу. Зокрема, автор припускає, що, в порівнянні з більш традиційними методами вироблення суспільних благ, цифровий капітал як новаторська форма веб-кооперації, створює небачені виклики щодо формування колективної вигоди за рахунок використання цілковито децентралізованої архітектури взаємодії. Водночас, з розвитком все більш складних способів спілкування і сполуки, цифрові медіа дозволяють зробити прозорою і демократизувати появу тренд-генеруючих спільнот, що сприяють розвитку співпраці, перешкоджають колективній упередженості та стимулюють довірливі стосунки на всі рівнях соціальних прошарків. Даний дослід, отже, має на меті визначити доцільність цифрових мереж в якості ефективних інструментів накопичення соціального капіталу здатного акумулювати критичну масу та імпульс для заохочення користувачів до вирішення різноманітних проблем колективної дії. Незважаючи на те, що сучасні мережеві технології мають змогу чинити негативний вплив на колаборативну згуртованість, що веде до надмірно маніпулятивного виснаження інтерактивних моделей взаємин (Габермас, Бурд'є), більш оптимістичні трактування, втім, свідчать на користь виробленого в цифровій формі соціального капіталу. Так, канали зв'язку засновані на високошвидкісному доступі, в поєднанні з портативним, мобільним підключенням, шляхом підтримання та примноження сумлінних соціальних зв'язків, стрімко уможливають створення широкої діджиталізованої мережі довіри та кооперації.

Ключові слова: співпраця, колективні дії, віртуальні мережі, ІКТ, соціальний капітал, цифровий капітал, комунікаційна сила, публічна сфера, поля впливу

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Elvira Herasymova, Zorina Vykhovanets. Moral renovation of a human being in the social utopia by Lazar Baranonych: a retrospective view. The article is dedicated to the research of the problem of moral renovation of human beings outlined in the social utopia by Lazar Baranonych in the context of modern efforts to bring the much needed order to the social life in Ukraine. With this in mind, we tried to draw attention to those optimistic hopes of the thinker which gave him a belief in the reorganization of social relations and interaction on humanistic grounds, with this occurring, first and foremost, in Ukraine. Such an approach was, primarily, proposed in the doctrine of happiness that, according to the thinker, could be found on earth, if individuals sought to develop their talents and sophisticate their ways of life, being guided by the lofty ethical principles of the New Adam, or Christ, which is His other name. Believing this, Lazar Baranonych taught that the Old Adam saw the weal in direct usefulness of things that satisfied his necessities, and, thus, always strived to possess them whereby this same eagerness shaped the dominant purpose of his life. Conversely, the New Adam views the nature of the weal as being able to perform acts of kindness rather than to accumulate things, in as much as anything may serve both for good and evil purposes. A new, morally renovated human being, as an alternative to the old one, therefore, can only come into existence through learning to do good deeds. From this point of view, possessing things appears to be a secondary goal, since one can accumulate wealth and still remain an evil person. All the while, the thinker

stated that happiness of the Old and the New Adam resided in different planes. Whereas the Old Adam was above all eager to possess things, the New Adam utilized things in as much as they contributed to the realization of the phenomenon of existential "affinity". Unrestrained, excessive pursuit of abundance and money gradually devalues human beings as spiritual creatures, since they start to lack such merits as unselfishness, generosity, and mercy because by their nature they are not merely mindless possessors of things that could be measured in grams, liters, dollars, etc.

The moral system of the 'old' human being is based on the comprehension of charity as an accumulation of property and material wealth; it is thoughtless and inhumane in nature. Such moral principles do not leave room for notions and rules of conduct that do not depend on the total sum of things owned by an individual. Thus, within the limits of such degrading ideology, an individual is perceived as a thing (a "serf") that among other things is used by the so-called nobles. In order to unshackle themselves "material humans" must comprehend the Christian doctrine with the help of their mind and transform from within into the New Adam, thereby creating a novel harmonious social reality. Lazar Baranonych viewed the challenge of creating such a reality as the problem of global human predicament. Its essence lies in the fact that human beings, on the one hand, are limited by their overly reified outlook, which they conditionally define as their sphere of life. On the other hand, we all are acutely aware of the weakness of our moral capabilities, which cast doubt on the truthfulness of the world around us. Hence, the problem of the completeness of human knowledge is complemented by the one regarding the completeness of life's purpose, its genuineness and authenticity, all of which is perceived by human beings as the ethical problem of finding happiness. Lazar Baranonych, subsequently, sought to show that this search invariably ends in a crushing undoing for human beings, if they rely solely on our fallible rational and volitional faculties. Indeed, we should strive towards happiness in this life, yet ought, at the same time, to be guided by an immutable doctrine that would aid this purpose by forming a bone fide goal of our existence, while serving as an exemplar of what it truly means to be human. The inheritance of the eternal moral ideal of Christ in this context calls for the creation of a genuinely new community of people based on our inner moral transformation, with love as a crucially cohesive interpersonal link. Lazar Baranonych considered the creation of such a society utterly viable, pointing out that it should be principally based on shared accord and "group" mutual assistance, rather than on external pressures and the force of arms. Throughout his life, Lazar Baranonych acted as a passionate spokesperson for Ukrainian unity, developing specific ideological and theological argumentation for the wider acceptance and strengthening of this phenomenon. One of the chief aspects of his relentless efforts was producing a multidimensional doctrine of moral renovation of individuals aimed at steering their actions in the turbulent world of the ever-present social twists and turns. Encompassing a large number of issues related to the explanation of the spiritual, psychological, and physiological organization of the individuals, as well as the grander overarching notions of our life and death, happiness and natural fulfillment, this work serves as a lasting edifice of the enduring relevance and accomplishments of Lazar Baranonych.

Keywords: human being, society, morality, weal, happiness, good, social utopia, ideal.

Герасимова Е.М. Вихованець З.С. Моральне оновлення людини у соціальній утопії Лазаря Барановича: сучасне відлуння. Епохальність подій вимагає переосмислення української історії суспільного поступу, її досягнень, втрат, помилок, реалізованих

і нереалізованих можливостей. Особливу значущість у зв'язку з цим набуває вивчення історико-філософської думки України, передусім моментів, які спираються на багатовікову історію українського державотворення та права нації на самовизначення. У контексті сучасних подій в Україні нам видаються світоглядно актуальними і соціально виправданими звертання до розгляду проблем світового призначення людини, її морального оновлення, ідей вдосконалення соціального устрою свого існування.

Проблематика зазначених підходів полягає у висвітленні людинознавчої тематики філософії Лазаря Барановича, її значущості у філософській думці України другої половини XVII століття, виявлення тих інтенцій у поглядах мислителя, що зберігають актуальність при вирішенні сучасних питань державотворення, виховання та освіти.

У статті автори намагалися привернути увагу до тих оптимістичних сподівань мислителя, які надавали йому самому віру у перебудову людських взаємин, особливо в Україні, на гуманістичних підставах. Ми спостерігаємо такий підхід у його вченні про щастя, яке можна знайти на землі у тому разі, якщо людина прагне розвивати свій талант і удосконалювати спосіб життя, керуючись високими етичними принципами Нового Адама, тобто Христа. Зазначене положення стає принциповою умовою внутрішнього вдосконалення кожної людини, а також забезпечує процес об'єднання на принципах спільної віри в єдину державу та гуманне суспільство. Власне, до кінця свого життя Л. Баранович виступав речником української єдності, розробляючи відповідну філософську та теологічну аргументацію для її ствердження і зміцнення. Одним із аспектів цієї аргументації було вчення про моральне оновлення людини в бурхливому світі соціальних перепитій.

Проблему створення нової соціальної реальності Л. Баранович вирішує як проблему світового призначення людини. Суть її полягає у тому, що людина, з одного боку, обмежена тим простором світобуття, який вона сама умовно визначає як сферу своєї життєдіяльності, але водночас вона усвідомлює й неміч своїх можливостей, котрі ставлять під сумнів правдивість того світу, який перед нею постає. Звідси виникає проблема не тільки повноти людських знань, але й повноти змісту людського життя, його непідробленості, істинності, вічної проблеми пошуку щастя. Мислитель прагне показати, що цей пошук завжди завершується для людини крахом, якщо вона покладається на свої обмежені раціонально-вольові здібності. Шукати щастя потрібно, але необхідно для цього мати перед собою такий ідеал і володіти таким вченням, котрі формують істинну мету життя. Оновлення життя суспільства, вважав Л. Баранович, є можливим, але воно має спиратись не на силу і зброю, а на злагоду і взаємодопомогу у «гурті».

Ключові слова: людина, суспільство, мораль, добробут, щастя, добро, соціальна утопія, ідеал.

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Всі посилання повинні бути в римському стилі. Всі українські та російські назви повинні бути перекладені англійською мовою. Якщо ви посилаетесь на статтю в українському або російському журналі, будь-ласка, використовуйте переклад, який знаходиться в змісті журналу.

8. Рішення про можливість публікації статті приймається в два етапи: по-перше, наукова рада журналу визначає відповідність поданої публікації тематиці та меті діяльності зазначеного видання, з'ясовує рівень англійського перекладу статті та правильність оформлення рукопису; по-друге, остаточне рішення про публікацію статті затверджується на засіданні редакційної колегії та обов'язково надсилається повідомлення для авторів.

9. Редакція журналу залишає за собою право на розповсюдження у електронній або паперовій формах журналу «Sophia Prima: діалог вічного повернення» цілком або лише окремих статей, що вже опубліковані у ньому, без повідомлення авторів про ці дії авторів статей із збереженням їх авторських прав згідно до Законів України «Про інформацію» № 2657-12 (редакція від 09.06.2004 р.) та «Про науково-технічну інформацію» № 3322-12 (редакція від 06.01.2004 р.).

GUIDELINES FOR AN ARTICLE SUBMISSION

1. The manuscript of the article should be submitted in the original language with obligatory translation into English.

2. The manuscript must be original and not be published before. It must be submitted to the editor in MS Word format (Times New Roman 14, 1.5) to **sophiaprimary@gmail.com**.

3. The manuscript of the article, signed by the author (s), is accompanied by:- information about the author (s): last name, first name, patronymic, academic degree, academic rank, position, affiliation (department without abbreviations), direction of research, source of funding, for example, "The research is executed by grant №..., Research №..." etc., postal address, email address, business and mobile phone numbers, ORCID (<http://orcid.org/>).

4. The manuscript of the article must not contain prohibited material because the journal is an open source of information. The author (authors) of the article is responsible for its content.

5. Article submission form:

- the volume of the manuscript is 28-40 thousand characters, including figures and tables;

- the number of co-authors should not be more than three.

- the article should be prepared using Word for Windows® (version 97, 2000, XP, 2003,2007) or a compatible word processor;

- the sheet format is A4 (210 × 297), page orientation - "portrait"; margins: left - 2.5 cm; right - 2.5 cm; top - 2.5 cm; bottom - 3 cm; binding - 0 cm; line spacing - 1.5 pt.; the interval between the paragraphs "before", "after" - 0 pt; deviations "to the right", "to the left" - 0 pt; the deviation of the first line is 1.27 cm;

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- pictures created in WinWord built-in drawing processor should be submitted as grouped objects;

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6. The text of the manuscript should be built according to the generally accepted scheme:

- UDC index in the upper left corner of the sheet;

- name, patronymic and last name of the authors in the upper right corner of the sheet;

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