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WORLD-VIEW PROBLEMS OF EXISTENTIAL UNCERTAINTY OF HUMAN BEING IN TRAUMATIZED MODERN SOCIETIES

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The article provides a socio-philosophical analysis of the worldview problems of modern Ukrainian society. It is established that the fidelity of the Ukrainian people to their past and their active sacralization, immersion in history, lead to an ephemeral representation of the present and future of our state. Infantilism, unwillingness and inability to recognize maturity, which brings the rationalization of activity and responsibility for its results, is often a problem for the development of traumatized societies, Ukraine being a part of. Within the framework of the interdisciplinary methodology of the medical philosophy, the use of the clinical method is proposed to explain the foundations of "mutual understanding" in the structure of "the Self - the Other" and understanding the factors of its absence in modern Ukrainian society. Using the existential-phenomenological approach, the phenomenon of Nietzsche's "forgetting" is analyzed as a metaphysical basis for understanding history and the possibility of applying this method within the framework of Ukrainian society to solve a significant number of social problems and risks.

The article analyzes the key determinants of negative processes in modern Ukrainian society: firstly, the excessive fidelity of the Ukrainian people to their past, up to its sacralization, which in turn does not make it possible to clearly show the present and future of the Ukrainian state; secondly, infantilism, unwillingness and inability to recognize their own maturity and take responsibility for the future of Ukrainian society. It is proved that the solution to the problem of growing social and existential uncertainty of the modern Ukrainian society foundations lies in the plane of reorientation from appeal to the tragic past to accepting the latest social and cultural challenges of the modern global world. Awareness of one's own self and responsibility for the future, acceptance of the fact that for the future of the country it is extremely important to realize Here and Now, and not There and Then in the past, remains extremely necessary for Ukrainian society. This analysis makes it possible to detect particularly significant philosophical aspects that affect the formation of the future for state within the framework of its ideological and political strategies.

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СВІТОГЛЯДНІ ПРОБЛЕМИ ЕКЗИСТЕНЦІЙНОЇ НЕВИЗНАЧЕНОСТІ БУТТЯ ЛЮДИНИ У ТРАВМАТИЗОВАНИХ СУСПІЛЬСТВАХ СУЧАСНОСТІ

І. Г. Утюж, Н. В. Спиця

У статті здійснено соціально-філософський аналіз світоглядних проблем сучасного українського суспільства. Встановлено, що прив'язаність українського народу до свого минулого і активна його сакралізація, заглиблення в історію призводить до ефемерного уявлення про теперішнє і майбутнє українського соціуму. Інфантильність, небажання і невміння визнавати зрілість, яка містить у собі раціоналізацію діяльності і відповідальність за її результати, є атрибутивною ознакою розвитку травматизованих суспільств, до яких у повній мірі можна віднести й сучасне українське суспільство. В межах міждисциплінарної методології філософії медицини запропоновано використання клінічного методу для пояснення засад "взаєморозуміння" в структурі "Я – Інший" і розуміння факторів його відсутності в модерному українському суспільстві. На підставі використання екзистенційно-феноменологічного підходу проаналізовано феномен ніцшеанського "забування" як метафізичну основу розуміння історії і можливість застосування цього методу в українському суспільстві для вирішення значної кількості соціальних проблем і ризиків.

У статті проаналізовано ключові детермінанти негативних процесів в сучасному українському суспільстві: по-перше, жорстка прив'язаність українського народу до свого минулого, надмірна його сакралізація, не дає можливості визначити реальну картину теперішнього і майбутнього українського суспільства; по-друге, інфантильність, небажання і невміння визнавати власну зрілість і брати відповідальність за майбутнє українського суспільства. Доведено, що вирішення проблеми зростаючої соціальної й екзистенційної невизначеності засад існування сучасного українського суспільства лежить у площині переорієнтації від апеляції до трагічного минулого до прийняття новітніх соціальних і культурних викликів сучасного глобального світу. Для українського суспільства вкрай необхідним залишається усвідомлення власної самості і відповідальності за майбутнє, прийняття того факту, що для майбутнього країни є вкрай важливим усвідомлення Тут і Зараз, а не Там і Тоді у минулому часі. (вставити цю частину в англійську анотацію). Означений аналіз дозволяє визначити ключові світоглядні аспекти, які впливають на формування майбутнього українського суспільства і реалізації його ідеологічних і політичних стратегій.

Ключові слова: взаєморозуміння, клінічний метод, світогляд, соціокод, травматизоване суспільство, екзистенційна невизначеність, патологія мас

Introduction of the issue. Today we live in that unsteady, fluid state, where the search for existential security, which would guarantee the realization of order, repeatability, predictability in different spheres of social life, becomes a social concern for a modern person. But the realization in modern society of the paradigm of the "principle of justice" while creating the social (both individual and societal) has become an absolute simulation and we are increasingly

losing the "climate of trust", which for decades has helped to preserve the human in people and as a result, we find ourselves in existential uncertainty.

In this article we are trying to analyze the main worldview problems of modern traumatized societies using the example of the Ukrainian state. This analysis gives us the opportunity to discover particularly significant worldview aspects that affect the formation of the future for

the state in the framework of its ideological and political strategies.

Current state of the issue. We would like to emphasize the works of V. Volkan [1], R. Inglehart [2], M. Reshetnikov [3], K. Held [4], which define the worldview component of society as one of the main forces that influence the realities of today and tomorrow in the framework of entire states. Of particular interest to us are works that offer new methodological approaches to the consideration of transformation processes in society (M. Reshetnikov) [3]. So the concept of "traumatized society" is introduced by Professor V. Volkan. But we do not find a clear definition of the concept of "traumatized society" in his works. The concept of a traumatized society is presented by Professor M. Reshetnikov. The author notes that in the presence of severe psychological trauma in the history of the people associated with mass (national) humiliation, even after a long period of time, various false ideas appear, ideas of revenge, vengeance - for their "humiliated" "failed" life. This revenge is possible only on the condition of gaining power by one or another part of society and in the presence of accompanying conditions, namely additional negative economic, social or political factors. The author points out that these conditions form an unshakable conviction "in their righteousness, being chosen by God, as well as in a special messianic role in combination with the ideas of pride, greatness and self-sacrifice in the name of atonement or vengeance, and such a" messianic role "can acquire the cruelest forms of implementation" [3].

Both V. Volkan and M. Reshetnikov are unanimous in determining the mechanisms of manipulation of the human mind, which give rise to a wide range of pathologies in the activities of the masses. One or another mass trauma exists in the history of almost all peoples, although one cannot but admit that some were "less fortunate". The

attitude to these injuries also varies greatly and is always determined by the position of the state elite, which can both consistently minimize their role in the national consciousness and use them as an instrument of influence for their narrowly selfish (economic or political) goals [1, 3].

Also, intriguing studies in the area of our interests have been carried out recently by E. Ordukhanyan [5], L. Mikulaninets [7] who consider the theoretical and methodological foundations of social, political processes in modern post-modern societies. The authors consider institutional, behavioral, structural and functional approaches, as well as conflict, discourse and other methods of analysis of socio-political processes. In their works, it is noted that in postmodernism, humanistic themes are of particular relevance, which is associated with socio-political, existential uncertainty, the dominance of mass consciousness, the loss of national and cultural identity. The interest of these works is that the authors offer a methodological matrix that can be used for analytics in a specific society, in a specific political regime. The analysis of various factors forming the worldview standards of political spaces makes it possible to analyze the reasons for the formation of traumatized societies.

In the work of S. Yosipenko [6], the author analyzes the problems of using the descriptive method, which allows us to determine the methodological boundaries and limits of the Ukrainian worldview sociocode, which also represents great potential for research in the field of interest to us.

And this is just a series of studies proving how relevant in today's world can be a study devoted to the ideological problems of traumatized societies, which include Ukrainian society, torn by the memory of unresolved problems of the past and the shaky uncertainty of the future.

All of the above research developments represent a qualitative methodological base for the study of the realities of Ukrainian society. The need for a philosophical understanding of fundamental changes in the sphere of the spiritual life of modern Ukrainian society related to the search for ways of social modernization continues to be an urgent problem for the social and philosophical science of Ukraine.

Restoring the spiritual foundations of Ukrainian society is impossible without understanding the connection of the present with the historical past, with its sociocode, which is based on traditions, values and moral principles. Therefore, the main aims of our study will be:

– within the framework of the interdisciplinary methodology of the philosophy of medicine, propose the use of the clinical method to explain the crisis fundamentals of "mutual understanding" in the structure "the Self – the Other", why there is no agreement between people, why it does not arise by itself;

– Using the existential-phenomenological approach, analyze the phenomenon of Nietzsche's "forgetting" as a tool for understanding history;

– Using the proposed methodology, consider the determinants of negative processes in modern society and try to answer the question "what to do?" to present the applied component of socio-philosophical research.

In support of the above, we would like to start our article with the ideas of Ronald Inglehart [2: 15-18], which shows that the worldview is determined by the level of existential security. And this modernization is not only technological but also socio-psychological, where the task is to comprehend the individual as a totality. The author notes that a society undergoing a pathological sociocultural crisis can be qualified as a crisis society. In such conditions, the level of predictability and stable state of human behavior is significantly reduced. This state is characterized by the disintegration of society into many individual elements and at the same time

the emergence of many small formations – national-ethnic, religious, estate-corporate groups. A noticeable phenomenon is an emergence in society of masses of people falling out of active public life (or, as in the case of Ukrainian reality, simply leaving their land in search of a better life). There comes a period for a society that is characterized by anomie, frustration, authoritarianism in management, tightening up on the observance of traditional cultural standards, and an increase in xenophobia. As a result, modernization is slow, a low level of development is maintained in many places.

Results and Discussion.

Philosophical, sociological and political studies on the importance of the Other for man are not new. The Other seems to be a different reality for the Self, an ever-escaping world (J.-P. Sartre), the gift and curse of a person trying to answer the most important and secondary questions of his life. The Other is seen as "not my being" for the Self. It is an object and subject that is completely alien to the Self, which at the same time is a very concrete, extremely important structure of "my being". It is thanks to the Other that a person can at least get to the answer to the question "Who Am I?" It is the Other, as a new (alien) for the Self, an ontological phenomenon that makes it possible to form your own structure, define yourself (perceiving your boundaries and differences from the Other), evaluate yourself. Therefore, starting our article, we would like to emphasize that we intend to consider the structure of the Self – the Other, rather, as a creative, vital necessity of the social world, placing it "here and now" in the concrete framework of modern Ukrainian society that exists against the backdrop of global civilization processes.

With the collapse of the USSR, a completely new, specific picture of the world was formed, a new complex geopolitical, economic, cultural and social stratification, in which a number of conflicts are progressing, which, for the most part, are historically determined. In this context, it is

important to emphasize that we are considering rather intercultural conflicts without a pronounced ethnic context. In the territory of post-Soviet Ukraine, it is difficult to find vivid examples of interethnic conflicts. The population of most of the territory of our country is not only ethnically connected, we have common mental values, we perfectly speak and understand each other in Ukrainian and Russian. Nevertheless, it was our territory for many reasons that turned into a zone of tremendous intercultural conflict, which, in our opinion, was artificially formed, making the country's citizens hostage to a big geopolitical game.

Analysis of the transformation of the mental space in the new socio-cultural conditions is one of the most important tasks of the study. A new understanding of the structure of mentality and mentality from the position of post-non-classical methodology makes it possible to identify not only the content of the mental space but also its supporting mechanisms, as well as the patterns and direction of its dynamics.

The degree of integration of particular individuals in society, their social activity, adaptability is very variable - and this indicator is very significant in the process of mentality formation.

And here one cannot but recall F. Nietzsche, who pointed out that the main thing for a modern, active, creative person is the ability to forget, the ability to feel within certain limits unhistorically [8: 165]. This is more important and more initial ability, it is the foundation on which something right, healthy, and great, something truly human can be built. Non-historical for F. Nietzsche, like an enveloping atmosphere in which life is created only to disappear again with the destruction of this atmosphere. True, thanks to the ability to use the past for life and the former to turn it into history, man becomes man, but an abundance of history, man ceases to be a man again, and without the above-mentioned shell he would never dare to begin a human existence.

Consequently, the ability to forget, for F. Nietzsche, becomes a kind of metaphysical ability, which is the womb that engenders any great act. As the philosopher points out, not a single artist will ever write his picture, not a single commander will win, not a single nation will win freedom if they, in such an extra-historical state, had not previously craved this goal and did not strive for it [8: 165].

And so, without the ability to forget, we could not exist. But as modern scholars in the field of psychiatry and psychology already note: "Our psyche is designed so that the most difficult, painful or intolerable memories are squeezed out of consciousness. But when we say "squeezed out", it means that their natural forgetting has not occurred, that is in all such cases we are talking about the fact that "it's impossible to remember, and it's impossible to forget." And you can't talk about it. And you can't even think about it. These painful memories are actual, as it were (not even "like", but real) absent from consciousness, nevertheless determine a significant part of behavioral reactions and motives of conscious activity, and applied to large masses of people - mythology, literature, art, politics, attitude towards themselves, their leaders, and historical offenders" [3].

Modern sociality, formed on the principles of postmodern ideology, puts forward new requirements for understanding what is happening today. These signs are most emphasized in the youth's self-consciousness, as a new sociality, as carriers of a special identity, which perceives the world to a greater degree of cosmopolitanism than nationalistic affiliations, through the realization of higher meanings of being, when you need to "put your life on the altar of the nation" (A. Bart) [9]. In this socio-ontological matrix, a conflict of interests arises: "fathers and children", "power and personality", which present the pathology of historical, social, mental and endless chaos, beyond which the future is not visible and therefore the

level of anxiety and uncertainty is constantly growing. The pathology of the masses is gradually forming, which M. Reshetnikov and V. Volkan call the phenomenon of a traumatized society.

No matter how rigidly we structured scientific specialties and subject fields, interdisciplinarity has already "entered our doors". No matter how the peace and comfort of a factually organized world are sweet to our hearts, it is already impossible to ignore its rebellious stochasticity.

These ideas in the context of modern multidisciplinary methodologies are formed in the concept of traumatized societies, and the transfer of trauma to future generations. As already noted, one of the authors of this concept is the psychiatrist Vamik Volkan.

The author focuses on the analysis of individuals who, in the early years, experienced some dramatic external events, or became recipients of tasks that were passed on to next generations and inherited from parents or other ancestors who experienced deep trauma. Such individuals who themselves survived certain injuries or received tasks related to injuries of other people often actualize their pathogenic unconscious fantasies [1: 133].

In fact, the injury itself is not transmitted. A child who was not present or was not even born at the time the parents experienced their injuries does not have the real experience experienced by representatives of the past generation. The only thing that is transmitted to the child in the child-mother interaction is the affective and cognitive responses of the past generation to trauma and, more importantly, the traumatized images of the self and object belonging to the past generation [1: 158]. In the context of this, the words of K. Jaspers come to mind that each person is what he is, and only because at one time a completely definite historical foundation was laid [10].

Obviously, man is a virtual being, because he never realizes completely, because his existence never coincides with the essence, because he acts in the

present, but exists in the past. We can say about the present that "it was", and about the past – that "it is". In this understanding, as noted by J. Deleuze, the past merges with being in itself. Me by myself – is my past [11: 135].

This is where the socio-psychological problem that is actively used by the authorities lies. In conditions of instability and uncertainty, the departure from economic reality, from the real material problems of a particular person, the government is actively using the "images of enemies" to keep the masses in tension, in a state of permanent mobilization. A direct consequence of such trends is the destruction of mutual understanding between people, between different social groups, ethnic groups, nations, faiths.

So, Nietzsche's idea of the ability to forget takes on a very specific meaning, bearing specific tasks for a modern traumatized society, which, alas, can honestly be called our Ukrainian society. And the point is to make clear to the traumatized society and, directly, the governing forces of such a society - what exactly needs to be done. The ability to forget the past is not associated with the blind crowding out of events into the unconscious, which sometimes at a more powerful than the conscious level affects the person and society as a whole. The ability to forget the socio-historical injuries that F. Nietzsche speaks about is the wisest attitude to the lessons of history, when, gaining experience, shaping oneself under the influence of the external environment, making choices, we nonetheless do not cling to the past, but go forward. Most importantly, we consciously accept the fact that the vector is directed only in one direction. There will be no spirals and returns in their pure form, everything changes and does not return to the same place. Living conditions, technology are changing. Only human nature itself remains recognizable, which, possibly by mistake, gives the effect of repeating history.

We do not deny the fact that many may perceive this idea too discordant -

the habit of the traditional view of historical memory is so strong that in the call to "forget" we can only see a dismissive attitude towards the lessons of history. But this is not at all true. Nietzsche's forgetting involves striving forward, not backward. Such an act is possible provided that a person is ready to accept a new future, leaving behind all his achievements and defeats. After all, the very idea of F. Nietzsche about eternal return is the idea not of returning the same, but only of return itself. There are different hermeneutic views on what F. Nietzsche had in mind in his idea of eternal return (eternal recurrence). We dare to assume that it is about the need to understand and remember the laws of history, but not cling to history itself with a series of events covered with a layer of mental codes and ideologies.

A rational understanding, acceptance of the past for a person (as psychoanalysis tells us about) makes it possible to free oneself from his subconscious pressure on our Self and our real social life. But, if the forgetting of history is simply simulated, severe mental injuries are simply squeezed out into the unconscious, then productive soil remains for constant influence and control, literally zombie of a person, society, and people. The future, which is formed by an ideology that is interested in just keeping in obedience, is also formed based on unconscious mental codes, which means that such a future is inherently the past, slightly veiled in new colors and meanings. And this means that a state with such an ideology of simulating the future is doomed to fall into the same traps of its illusions, not be able to develop and live on an equal footing with those who managed to overcome the loop of time and enter the present future. It cannot be formed on the basis of myths and mental codes, it is formed exclusively consciously - clearly realizing the realities of today and from this clearly shaping the future that we can and want to build, where we will live tomorrow.

Another question is that with the real "the Self", today's "the Self" we still must

learn to meet and contact. A person, immersed in the world of myths and phantoms of the past, does not appreciate the fact that he has already emerged victorious while being present now. After all, not everyone managed to arrive in the "Here" and "Now", and those who succeeded are the bearers of a huge baggage of experience, and the value is not in the luggage, but in the person who gained this experience. So the same is with the state - the value is not in what once was, but in the fact that this "Was" had been involved in the formation of the "Now". It is here and now that today's certain citizens of the state, who have inherited historical experience and economic potential, have value, they form the country's future. They can form the future exclusively at a conscious level and with a clear understanding of what is the past and what is the present. Only young Juliet could appeal to Romeo: "Deny the father and refuse the name" ("Romeo and Juliette", W. Shakespeare), but this is stupid and not correct from the point of view of ethics, logic and historicism. Nevertheless, the constant appeal to parents, to the historical past indicates an infantile and unformed personality. It is the same with the whole state - appeal to ancestors, past historical achievements, flaunting the accomplishments of bygone years and complete indifference to the present, inability and unwillingness to determine clearly the vector of future development - a vivid indicator of either infantilism or the aging weakness of the whole country. However, abandonment of parents and imitation of the absence of the past are no less dangerous for the individual. An adult formed person carries his own baggage of the past behind him, but boldly goes with this baggage to the future.

Klaus Held, a famous professor at the University of Wuppertal, author of fundamental books on the works of E. Husserl, a phenomenologist, gives general methodological ideas about the phenomenology of the world, about the concept of the world in which the

political component and the world of the subject's living space form a "bridge" of understanding [4]. Mutual understanding, as a conventional understanding of the political, invariant semantic core, introduced by Aristotle – "the desire for cohabitation". This principle contains the theme of interests, the conflict of interests of individuals and social groups, as well as the problem of their coordination with the goal of intercultural, interethnic understanding in the dialogue structure of the modern world "the Self – the Other".

"Point of view" is a spatial meaning indicating that a person is attached, through his body, to a certain place from which he sees something. That is, there is a certain place Here, which the Self can never leave (not physically, but mentally). "My inalienable Here is the first thing that completely separates me from others, because for their part they are attached to their companion here" [4]. Therefore, K. Held is deeply convinced that the Self can never take the place of another person. In fact, such a place for the Other simply does not exist, it has almost Cartesian qualities – the Self is thinking it and that is why it exists, but it is worth someone else to try to think something like this, Here escapes, losing its ontological essence.

An interesting point in the dialogue-life structure of "the Self – the Other" K. Held presents the presence of experience, values, mental features, using the analogy "behind". The author writes: "I constantly have something "behind my back" which belongs to my bodily (leibliche) fidelity. Although I can turn around and turn my eyes to something that I could not see before, because this was behind me, but there is nothing I can do about the fact that the area here that I can't leave belongs to the area of what is behind me, and this area is inherently inaccessible to my eyes, to my movements - no matter what movement I mean. Figuratively speaking, I carry this area on my back, like a backpack that I can never take off" [4: 5-6]. We will pay special attention to the last sentence, because it is such a

figurative expression, the meaning of the living space to which a person is attached, using an interdisciplinary methodology to explain the conflict of interests and lack of understanding in modern post-Soviet societies. It seems that the cultural values are the same, and the mental codes are common, but there is the shoulder baggage that everyone collects individually. Multiplied by cultural values, our own backpack "Here" creates something completely unique to a person, which makes him the Other for everyone else. The author points out that "viewing" "in front" is impossible not only because it is spatially behind me, but also because it lies behind me in a temporary sense" [4: 6]. This semantic aspect emphasizes only one thing – the worldview model once built by us, is firmly fixed in our habits: "Of course, in my life there is a past that I can, so to speak, look at from the front, that is, make it an object of attention when I specifically recall a certain past. But there is another kind of past, namely the past, which I always carry with me, like that backpack, and which I can never see as such" [4: 6].

As a confirmation of this thesis, we fix the worldview model of modern Ukrainian society: to live in the model of the past by past. The futuristic-pragmatic model that could lead us into progressive development, unfortunately, is not even being formed by the modern ideology of power. For there, the manipulation of the inferiority habit regulates the life of the Self and the life of the Others.

Klaus Held points out that this mechanism of power forms "the mood of everyday life, which fills the habit that makes up my world behind me" [4: 8].

The author notes the factors that influence the formation of deep-seated mood in relation to the Other, which include, first of all, the historical situation of the human community, the genetic identity of these people and the geographical position of the region with the corresponding climate. The evolving morals and standards play a decisive

role in the mutual effort to convince others in a situation of joint action.

So, at the moment, we have a population whose number is fading, almost exponentially, which selflessly carries behind its back a solid backpack of personal history multiplied by general mental codes, historical traditions and, alas, sees little in front of itself now. And the situation when there is an invisible but tangible bundle and a deep misunderstanding of where you are carrying it, you will agree, is very unconstructive and forces you to peer more and more actively at the horizon with one goal - to see the Other. In order that this Other through his alienness, difference from our the Self will give us the opportunity to at least something to understand about ourselves. We very urgently begin to need co-existence with the Other (albeit extremely hostile, it is even better), we want to meet through the Other with the Self. This is where a great opportunity opens up for manipulating our Selves with those who have long opposed themselves to Ukrainians. Oddly enough and scary as it may seem, this contrast is often veiled under the guise of European values, invitingly promising people social protection and prosperity "as in a civilized Europe", manipulative technologies lead to even more oblivion and confusion. Why? Most likely, because the baggage that exists completely ignores the value of being Here. This category of manipulators deftly satisfies our need for the Other, but does not at all take into account the fact that the Other is needed only when there is at least a hint of the Self. Destroying, leveling or trying to thoroughly modify our shoulder backpack of meanings, the need for the Other is also destroyed. We observe an endless vicious circle in which there is a tendency to quietly and methodically annihilate an entire nation.

Each country should have its own geopolitics, its own geopolitical code. The states were born and died, having a whole system of geopolitical meanings, which included an understanding of who

is friend, who is the enemy, who to fight with, and who to seek coalition and alliance with, a clear correlation of who is weak and can be absorbed, and who is strong and aggressive, and therefore very dangerous. What do we see in the framework of the existing modern Ukraine? An explicit imitation of geopolitics, when the maps are so knotty and unclear that only one thing becomes clear - it's becoming more and more difficult for us to look for those who are weaker, and the list of those we depend on is growing faster than we want.

A "control shot" into the integrity of the state, the last breath of national geopolitics - the announcement of plans to sell the most important thing, which is what all geopolitics (starting from the term) are - land (the Greek word Γαῖα (Gaia) - land). There is no land or land in the hands of foreigners or transnational corporations - there is no policy, which means that there is no state.

Add to this a small, but so important and eloquent moment of our cultural identity that every self-respecting student who has completed the basic philosophy course at any Ukrainian university knows about - anteism. Born in the culture of Kievan Rus, sung by Grigorii Skovoroda and Panteleimon Kulish, actively confirmed by every second, or even the first, literary work of Ukrainian authors, anteism tells us what an important place in our baggage "Here", in our own structure of being, occupies land.

Anteism is a part of the nature of any people that has a long history of agrarian culture. This sociocode was formed on the basis of agricultural crops that deified the land-nurse. The archetype of Mother Earth is associated with mental codes and sociocodes of the Ukrainian people. Particularly interesting - a number of researchers argue that the importance of nature and, directly, land for Ukrainians has become more a problem and a curse than a positive side. The fertility of the Ukrainian rich soil has led the people to social fatalism - a tendency to expect social benefits, as

gifts of nature, which should independently descend on people.

Antheism, inscribed in the sociocode of the Ukrainian people, firmly identifies it with the earth, promising through it the benefits of present and future generations. Only this turns out to be negligible for the modern world, in which it is necessary to build a future on this earth, consciously accepting mentality and reasonably building a policy.

Therefore, in a situation where Ukraine has lost the most material, most basic principle of the existence of the Ukrainian people - the land, the basis of not only the state is lost, the basis of culture is lost, archetypes are destroyed. This is not even a traumatized society - it is its complete destruction. There is no "shoulder bag" of the past, no self-identification, hence dialogue with the Other is impossible. There can be no mutual understanding in the dialogue where one of the parties simply disappears. The vicious circle - there is no the Other therefore there is no the Self, but there is no the Self and the Other no longer exists. There is a complete destruction and annihilation of the people, nation, state.

Conclusions and research perspectives. As conclusions, we would like to summarize:

1. The attachment of the Ukrainian people to their past and their active sacralization, immersion in history, lead to a very vague and unclear view of the present and future of our state. Infantilism, unwillingness and inability to recognize maturity, which brings rationalization and responsibility, is often a problem for the development of traumatized societies, which include Ukraine, too. To solve this issue on a state level, it is worth revising the attitude to ideology, which often flaunts the past and has little appeal to the realities of the modern global world. A rational awareness of one's self and responsibility for the future is necessary, taking into account the fact that awareness of the Here and Now is more important for the future of the state, and not There and Those days in the past tense.

2. It is extremely important to understand that the mental codes, sociocodes, inscribed for centuries in the society of a particular social group should be studied and involved in public policy. Neglecting the fact that only at first glance seems very metaphysical and unimportant is extremely dangerous. For example, Ukrainian antheism plays an extremely important role in the life of the people at this stage. Affection of a Ukrainian to the land, identification with it means the possibility of self-knowledge and self-perception through belonging to the native land. Gives an opportunity to understand the Other, to conduct a dialogue with him, to seek mutual understanding. Absence of native land, loss of identity lead to the destruction of the Ukrainian people not only in the reality of geopolitics and economy, but also in terms of culture, at the level of the unconscious. They completely destroy the Ukrainian people.

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