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Worldviews of social existence
(on the materials of the scientific heritage
of European philosophers of the nineteenth
and early twentieth centuries)

Problem definition. The emphatic attributive sign of the era of Western non-classical philosophy is a superman as a unique spiritual being capable of choosing own destiny. Such a relativistic non-classical approach could be welcome, if not one "but": the immediate consequence of such a state of affairs is the appearance of many challenges and threats, which victim is primarily uncritical and non-reflective segment of the social consciousness of axiological priorities. The fundamental problem is that the aspect of God existence is essentially unverified (at least in the conditions of modern cognitive capabilities of humanity) [2, p. 11]. According to our observations, F. Nietzsche places the cult of life as a basis of his philosophy. He opposes vehemently the official Christian religion that cultivates asceticism [1]. The scientist interprets God as a presumption, wherein the human thought may be embodied, i. e., into a superman. The rejection of God in this case is associated

with the impossibility of his precise designation; and a superman must take his place that is clearly understandable from the experience of his own life [5, p. 94]. Such shortcoming should not be ignored, since real dangers may be contained not only for the spiritual sphere of social life in any space, but also for the life activities of society generally.

Analysis of recent researches and papers. A significant number of researchers worked out both partial and general issues of the theory of values (axiology). This refers to works of S. Anisimov, I. Antonovich, O. Bakuradze, V. Blyumkin, V. Vasilenko, A. Drobnitsky, I. Narsky, V. Tugarinov, L. Siklai, V. Brozhik. The works of V. Andrushchenko, E. Bystrytsky, V. Blyumkin, B. Dodonava, B. Krymsky, M. Popovich, V. Tabachkovsky, M. Kagan and other authors are devoted to the study of value approaches to the theory of culture. Many researchers, in this respect, consider the phenomenon of value orientations, its nature and basic functions. This is primarily referred to the works of T. Parsons and F. Znanetsky. The sense of values as worldview orientations is analyzed in the works of A. Osipov and A. Semenov. In the modern world interest the researches cause interest, wherein qualitative changes in the system of value orientations are analyzed: N. Andreev, I. Bestuzhev-Lada, V. Dobrenkov, V. Kudryavtsev. However, a substantial disruption persists between the social need in the research and actual methodological level of knowledge of this problem.

Presentation of the basic material of the research. The emergence of philosophical anthropology is associated with the crisis of classical ideas of man and with a flash of interest to the study of human nature in the late nineteenth and early twentieth centuries some social sciences, in particular, with impressive achievements in the sphere of biology, psychology, ethology and other disciplines. The proximate philosophical prerequisites of a new branch are formed – the philosophy of life by V. Dilthey and F. Nietzsche; psychological reconnaissance by Z. Freud, phenomenology by E. Husserl [9, p. 20].

It should be noted, however, that the crisis of humanism occurred at the cusp of the nineteenth and twentieth centuries. The humanism was the top achievement of the European culture, but dangerous tendencies were also matured in it that threatened humanism with self-destruction. So, the science that in the age of its formation in the XVII-XVIII centuries personified the strength of cognitive capacities of person, in the eyes of a "new" person [6, p. 186] began to be perceived as an impersonal cognitive mechanism, completely unconcerned about the

consequences of its discoveries. According to F. Nietzsche, "... God is on top, as a reality, as a fact". "To become like God", "merge with God" – for millennia they were the most naive and convincing objects of desires (but what convinces is not true yet – it is only convincing) ..." [11]. As M. Hartmann correctly notes, E. Kant carries over the source of what is proper in the mind, whereby, new distinctions appear; because this mind, which we recognize practical, is that forms a free decision in favor or against the moral law. Therefore, he must, on one side, issue this law by himself, but, on another side, he must have a certain space for action despite this particular law [3, p. 112].

Precisely because of the devotion to the human mind, the philosophy of the nineteenth century is in a great measure qualified as the philosophy of rationalism by the methods of research of its various functional characteristics. But due to the development of social cognition it becomes even clearer that the mind is not a single human ability. The first who argued against the philosophy of mind was A. Schopenhauer, whose views were cognized as a "rebellion against mind". The philosophical culture had been developing in the twentieth century under the sign of such "rebellion" as a critical attitude to rationalism [1, p. 323 - 325]. In his opinion, at the organic level the will manifests itself as "the will to life" [1]. Certainly, Friedrich Nietzsche and the ideas of the "philosophy of life" belong to the most dominant and controversial in the twentieth century when A. Schopenhauer's opinion was highly esteemed.

It is known that A. Schopenhauer referred only to the will to being, while F. Nietzsche emphasized that actually the will is a "will to power" as a commitment to simple self-expression by any means. From his point of view the will manifests primarily through the life. Life is the first and single reality for F. Nietzsche. The rest: Universe, nature, feeling, etc. are just elements of life. Taking in consideration the above, we cannot agree with this interpretation. Given that, the issue is that all values in the ecological collapse. Values that exist over any being are the meaning of the whole eternity. N. Hartmann notes that, in this regard, the problem of values is not metaphysical, because the "physical world opens to the human comprehension only gradually. But the problem apparently becomes metaphysical, as soon as it concerns the way of values existence. In old ethics, this dilemma is veiled by the absence of the concept of value. In ancient times the place of value was taken by "idea" (the idea of justice, valour, good generally); personal values of an individual emerge only in the content; in other distinctive ways of

existence of principles (such as unity, opposition, form, matter) they are not emphasized. E. Kant, inversely, very strictly and carefully separates the moral law from substantive principles (e. g., categories), using the concept of proper ... " [3, p. 112].

The planetary thinking in the context of humanistic ethics is associated with the concept of "good", which traditionally was combined with ideas of truth and beauty and "evil" – with false and ugly. Now "good" means what is useful (this position is called pragmatic – from the Greek pragma – "business", "action") [6]. The main drawback of the ideological paradigm consists of the complete dominance of formal and quantitative parameters. Instead, a niche is assigned to meaningful and qualitative aspects. This way of thought is related to the fact that "... them – as poor and unhappy relatives – are trying do not mention at all, so as do not disturb comfortable vitality" [2, p. 12]. N. Hartmann notes in his work: "... since the time of F. Nietzsche it had been increasingly more clearly evidenced that it refers not really to a certain single principle (as E. Kant believed it yet) but to the multiplicity of values that throughout history only gradually were opening to a man" [3]. However, in the opinion of V. Dilthey: "... the same man who tries to find the coherence in the history of his life, realized all that he perceived as a value of his life, as his goals, projected as projects of life, that he, peering at his past, interpreted as self-development; and looking ahead – as the formation of his life and as the highest good – herein, he has already discovered the coherence of his life in various aspects ... " [4].

In our opinion, the multiplicity of life conflicts is explained by the fact that life is driven by the willingness, that a struggle for survival predominates in it. Certainly, the strongest wins in it. Due to such victory, life can be consolidated. According to F. Nietzsche, weak people should not be sympathized or assisted, since the support of weak people results in exhaustion and degeneration of life; but all is imbued with will; the world is a deadly struggle for existence. And this are a matter of entire life, when the will becomes the center of research not only of reason, but also of unreasonable. The being, thought and reflection are destroyed. A proration aspect is present in the rational one, and an unconscious aspect is present in the conscious one. If so, is it possible that love becomes a symbol of violence? F. Nietzsche provokes thinking. He says: "... this world is not "real" – and even fundamentally it does not approach the metaphysical world as to its cause. Certainly, since it is the top perfection, it cannot serve as the basis for all conditional. A.

Schopenhauer, who was trying to prove the opposite, needed to think about this metaphysical basis as somewhat opposite to the ideal, as "evil, blind will"; as such, it could become afterwards a "phenomenon" that opens in the world of phenomena. But also in this context he, had not yet renounced the absolute ideal, he only found a backdoor ... " [11]. We agree more with E. Kant, who says: "... the transcendental ideas of the teleology neither are the notion of nature nor the notion of freedom, as it adds nothing to the object (nature) and only represents the single way that we must apply in the reflection in natural objects in order to find completely coherent experience; therefore, it is a subjective principle (maxima) ..." [13, p. 24]. The paradox is that a superman is supposedly confident in his subjectivity, in that he affects and influences on everything and everywhere.

Therefore, according to N. Hartmann, "the will cannot be found anywhere else, except in the arbitrary subject, as the error must be contained in the subjective origin of the due. But if the last is removed, then the aphorism comes to the fore immediately of the way of the existence of due. And now it will be referred only to the objective reason. But it preeminently needs to find out its way of being. Because it must be of a different plan than the way of being of existential principles" [3]. N. Hartmann says that "the problem of value exists in the unresolved and in the present state of research – even in a completely irresolvable state" [3, p. 112]. According to V. Dilthey, "... the moment of life will correct the future...". However, the scientist considered this opinion also as erroneous, stating that "...the immediate objectives of comprehension and representation of historical link are already half resolved by the life itself" [4]. The point is that "... the own values of the present being are separated from each other; they are only subject to comparison to each other and assessment. What is commonly called as values, characterizes the only attitude to own values. If we attribute an objective value to the subject, it only indicates that various values are experienced in relation to it. If we attribute to an object the value of consequence, then it only means the possibility of the value appearance at a later point in the flow of time..."[4].

Considering this phenomenon, we provide an example, that someone decided to do "good", but in fact it is an evil that carries a certain threat, and someone admits it as a good... Therefore, axiological priorities are lost. Where is that border...? Where is good? Where is evil? Where is beauty in general? It is an important idea here that values are determined by the needs and interests of an individual and

society; they have a complex structure and special hierarchy based on fundamental, vital benefits depending on the social essence of a man and his spirituality.

Accordingly, in the second half of the nineteenth century it is possible to state clearly the collapse of another one principle of the European humanism – the triune of true, good and beauty, and the idea that the natural and human world is complicated and improved over time and is the essence of historical progress. The fact draws attention that, according to V. Dilthey, the stated categories are universal: "the categories of value, purpose and sense are added to the general categories of thinking in the understanding of life. Such universal concepts as the formation and development of life are among these categories...". Due to the retrospective view of the future, which is realized in memories, we comprehend the connection of past parts of life by using the category of significance of memories. Living in the present filled with reality, we positively or negatively evaluate it emotionally, and the category of purpose arises from our attitude to the future [4].

Modern researchers recognize that F. Nietzsche, trying to overcome the rationality of the philosophical method, does not arrange concepts in the system, but presents them in the form of multivalued symbols [11, p. 423]. In the context of our research, we primarily emphasize the concept of "life", "will to power", which is the existence in its dynamism and passion, as well as the instinct of self-preservation, and energy that moves the society.

First of all, the fact must be accounted that the world paradigm in the philosophical anthropology is the basis of being in the broad sense and embraces any philosophical and human-oriented searches. Friedrich Nietzsche, certainly, was right stating that "a man is a rope strained between an animal and superman, a rope above the steep. ... For a man it is important that he is a bridge, but not a goal: in a man it is possible to love only that he represents a transition and death ... "[5, p. 91].

Formation of the worldview paradigm by F. Nietzsche happens against the background of the hardly separated interweaving of various, partly contradictory motives. The researchers are unanimous in outlook that the anarchic criticism of bourgeois reality and culture appears as universal desperation in life, which F. Nietzsche himself considers as a phenomenon of "nihilism". According to the researchers, in the book by F. Nietzsche "Thus Spoke Zarathustra" it is emphasized that "the author sings a superman, and the possibilities are opened only for him

as for a one who seeks to establish oneself. The rescue of unfortunates is possible not through a love for neighbors and peace, but through a war that requires opportunities and courage" [5, p. 94].

E. Fromm, developing a holistic concept of personality, tried to figure out the mechanism of psychological and social factors interaction in the process of its formation. Criticizing capitalism as a diseased, irrational society, E. Fromm brought forward the project of a harmonious "healthy society" created by the methods of "social therapy", in particular, offering a project "re-education" of the American nation. In ideas of this German-American scientist, reported in a spirit of psychological anthropology and existentialism, we trace the points of intersection with F. Nietzsche concerning the sense of being in its unity with the recognizable world: "... I am convinced that neither life nor history has a definitive sense, which would also endow with the sense the human existence and justify their sufferings ... However, it is not God who confers salvation or condemnation of a person – just the person finds purpose in own life and means for its achievement..." [12]. On the other side, we recognize that a person is aware of his own sincere, charitable attitude; actions of such force that may awake his idea of the highness of this divinity, because this person perceives the height of mood relevant to this will, and, thereby, dominates the fear of such actions of nature, without no longer considering them as a manifestation of divine anger [13, p. 102]. But the philosophical and poetic embodiment of famous works of F. Nietzsche is the welcome news brought by Zarathustra; by F. Nietzsche it is a message that, despite the whole tragedy of life, it has sense and hope that self-denial of joys in living, of "dance of life" is inhuman, the same as it is unworthy to close eyes to suffering. F. Nietzsche supposedly warns against the threat of nihilism and pushes for a reassessment of all values [8, p. 240]. Nihilism, according to F. Nietzsche, is the notion of being, when "prominent values lose their value. There is no goal. There is no answer to the question: "Why?" [11, p. 35-40]. And we share these views that supreme values cannot be lost, along with the scientist's opinion that nihilism is a psychological state of a person which must necessarily come.

Certainly, a set of long-standing value orientations forms a peculiar axis of consciousness that ensures the stability of personality, consistency of a certain type of behavior in activity expressed in the orientation of needs and interests. Therefore, value orientations act as an important factor that regulates, determines the orientation of personality.

However, situations exist, wherein, first, after searching the "meaning" in all matters arising, which is not there, the searcher, finally, becomes demoralized. Consequently, the disappointment in the apparent target formation, as a cause of nihilism, is a disappointment regarding a well-defined target.

Secondly, when some unity, system, even organization are partially settled in all what is happening and outside whatsoever happens; so, the soul, which aspires to admiration and reverence, revels in general ideas of some supreme form of power and control (if this soul is logic, then an absolute consequence and real dialectic is already enough to reconcile it with everything). Any unity, any form of "monism" – and as a consequence of this belief – a man who finds himself closely connected and deeply dependent on some infinitely exceeding his unity – as a *modus** of divinity. Tending to the idea that "the good of unity requires self-sacrifice of a separate", imagine a situation when suddenly an insight occurs: such "unity" does not exist! E. Kant in his work "Critique of the Power of Judgment" asserts: "... whoever feels fear cannot judge the loftiness in nature, as well as whoever is in the power of tendencies and desires cannot judge the beauty..." [13, p. 99]. In reality, a man loses his faith in his value, if through it does not operate an infinitely valuable unity: in other words, he created such unity to be able to believe in own value.

Finally, if we take into consideration those two ideas that nothing is achieved through formation, and such great unity does not exist along with all this formation, wherein an individual could be definitely lost, as in the nature of supreme value, the only way out is to condemn this world of formation as a mirage and imagine a new world as the true world, which is another world. But only when a man recognizes that this new world was created by him only as psychological needs and that he definitely did not have any right for it, the last form of nihilism appears that involves disbelief in the metaphysical world, prohibiting his belief in the true world. From this perspective, the reality of becoming is recognized as the only reality, and anyways around hidden worlds and false deities are forbidden; but on the other side, this world, which denies is not wanted any longer, becomes intolerable [11].

Certainly, the concept of individuality is interpreted differently in various sciences, depending on its one or other concretization. In biology, the individuality characterizes specific features of a particular person, certain organism, residing in the singularity of inherited and acquired

properties combination. In psychology, the problem of individuality arises in connection with the holistic character of a single person in the original variety of his/her properties (temperament, character, etc.). F. Nietzsche believes that "... only individuality always makes its own way ...". He denominates these people as masters and people with a restricted circle are slaves. It should be noted that the division of people into masters and slaves, according to the German sophist, occurs not on the social but the psychological basis. Supermen outstand from masters. A superman "burns" towards self-improvement but it gives him inner enjoyment ... In the process he is in a constant tension in the struggle with his weaknesses ... The superman is always alone... According to F. Nietzsche, the examples of supermen were: Goethe – in poetry, Napoleon – in martial arts, Beethoven – in music [1, p. 324 - 325].

As it is known, under the influence of the German composer, Richard Wagner, who was the author of several journalistic and musical-aesthetic works, F. Nietzsche began to work on "The Birth of Tragedy from the Spirit of Music", the first work of F. Nietzsche not as a philologist, but of F. Nietzsche as philosopher or psychologist, as he liked to call himself. This work signifies the beginning of the creative work of F. Nietzsche as a culturologist, in modern language. F. Nietzsche was apparently blown up the dominant idea at that time of exceptional rationality of culture of classical Greece. He succeeded in proving that this culture is a synthesis of two origins, i. e.: the Apollonian and Dionysian. The first one expresses the mind, sense of moderation, contemplativeness; the second one expresses liberty, immense passion, activity [8, p. 239-240]. F. Nietzsche forms the concept of ideal, when reaching the balance between these polar origins. So far, the sources of the philosopher's doctrine of being as a spontaneous formation are contained in it, which later embodied in the idea of "will to power".

It is clear that the influence of F. Nietzsche's work on worldview orienting points of the twentieth century was ambiguous. But, on the one side, the ideas of individual activity, its self-realization through volitional efforts had humanistic interpretation in subsequent philosophical works; and on the other side, the negative interpretation, that the idea of a superman was taken by ideologues of German fascism [1].

Besides, the idea is quite right that the belief in supernatural, which constitutes the content of any religion at the present time, "disappears from the public consciousness. Change in place and role of the Christian religion and church in European society resulted in the degeneration of

moral values. The Christian faith in God who manifests his will through revelation and grace was fundamentally incompatible with the world view, being created by science" [6, p. 144-145]. Z. Freud was trying to prove that God himself (the idea of God) was the fruit of fear, human frailty, objectification of unconscious human dreams of might, power, pursuance of protection and patronage [8].

According to F. Nietzsche, "we forgot how to recognize the reality of persons behind this line of ideals, we became atheists. But did we really repudiate the ideal itself? The latest metaphysicians, in effect, are still looking therein for the true "reality", "thing-in-itself", about which all the rest has only apparent existence".

F. Nietzsche in his work "On the Other Side of Good and Evil" writes that "physiologists should consider the view of self-preservation instinct as a fundamental instinct of an organic being. First of all, some life form wants to manifest its willpower; life itself is a will to power: self-preservation is only one of the indirect and numerous consequences of it" [5, p. 93].

The declared problem is aligned with the idea of Z. Freud: "the first step is the humanization of nature. With impersonal forces and fate are impossible to make contact, they remain eternally alien to us. But if everywhere in nature you are surrounded by creatures that you know from the experience of your environment, then you breathe with relief, feel yourself as at home among horror, you can mentally suppress your senseless fear. Or, maybe, you are not even defenseless; so, why not to put into action against ... forces of the external nature the same means that we involve in our environment" [7, p. 107]. F. Nietzsche insisted that: "... the psychology still could not get rid of moral prejudices and fears: it could not get into profundity. To understand it as a morphology and doctrine of the development of will to liberty, as I understand it, nobody even thought of it..." [5, p. 94]. With these categories author transmits the idea that we must find the truth and move from nonclassical philosophy to the paradigm of classical philosophy, from the psychological point of view penetrate into the profundity of the self-preservation instinct.

Conclusion. The generalization of the theoretical results of our research allows stating the following:

1. The classical philosophy tended to the system integrity and completeness. The origin was based on faith which was accessible to rational comprehension. It represented a certain harmony between the organization of being and subjective organization of man. A man as an

object of research occupied a separate place through the dynamic course of history. The ideas of domination over nature, the certainty of mind of man, as well as belief in the progress of society based on mind, liberty and justice are the grounds of liberal society [10].

2. Traditional values have been threatened. The development of social sciences resulted in the discovery of civilizations, some of which were based on other moral values; and the development of psychology stimulated awareness of the fact that our behavior is unconscious and extramental. The field of the unconscious was wider than the sphere of consciousness and much more extensional than the sphere of mind. Therefore, consciousness and mind cannot pretend any longer to be the only true assessment of reality [10]. This vision through the prism of modern being was first demonstrated by F. Nietzsche combining two epochs in science: classical and contemporary.

3. The philosophy of life, as opposed to classical philosophy, indicates the uncertainty of historical progress, the relativity of truth, irrationality of history and psyche itself. The idea is proposed of studying the life of a person and the importance of its analysis for philosophy as such. In this context, the subconsciousness and intuition become central concepts of philosophical anthropology. The concept of "life" is opposed to the concept of "being" in classical philosophy, the unpredictability of life is emphasized. At present, life as a "living stream" cannot be interpreted only through philosophical categories based on the principles of the identity of being and mind. The dialectic of the human being is not dialectic of the logical mind, but it is the dialectic of historical mind which is always in the state of formation and motion [10, p. 132-134].

Ultimately, it should be noted that a priori anything and everything is permitted that is not prohibited by law; that is how the profundity and amplitude of the system of values of our society is attested now. The formula is really impressive. However, this model assumes that most people worldwide are so self-perfected that they commence forgetting eternal values. We focus on the fact that, despite arguments and multidirectional of axiological priorities of the present, the quality of reflection related to the priorities development of axiological spheres of individual and social being is crucial for the future. Certainly, it is not always an indication of real life, but we can affirm that the process of comprehension itself, which is inherent in each person, continues.

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Abstracts

AWDYMUREC NATALIA. Światopoglądowe początki życia społecznego (oparte na dziedzictwie naukowym europejskich filozofów XIX - początku XX wieku). Artykuł rozpatruje osobę jako wyjątkową istotę duchową, która jest zdolna do wyboru własnego losu i swoich priorytetów wartościowo-znaczeniowych. Charakterystyczną cechą ludzkości w dobie rozwoju zachodniej filozofii nieklasycznej jest obecność nowego typu człowieka we wszystkich dziedzinach życia społecznego. Nowy typ osoby jest analizowany w świetle jej specyficznych cech i opozycyjnych przeciwstawień klasyce filozofii. Taki stan rzeczy umożliwia nowe podejście

do badania współistnienia odmiennych, prawie niezgodnych priorytetów wartościowo-znaczeniowych i orientacji życiowych. Podstawę stanowią filozoficzne, psychologiczne i kulturowe aspekty twórczości Fryderyka Nietzschego.

Słowa kluczowe: dobro, zło, piękno, człowiek, nadczłowiek, Bóg, istota, nieświadomość, wartość.

АВДИМИРЕЦЬ НАТАЛІЯ. Світоглядні витоки суспільного буття (на матеріалі наукової спадщини європейських філософів XIX - початку XX століття). У статті йдеться про людину як унікальну духовну істоту, яка здатна до вибору власної долі та своїх ціннісно-смыслових пріоритетів. Характерною ознакою людства епохи розвитку західної некласичної філософії є наявність нового типу людини в усіх сферах суспільного буття. Новий тип людини аналізуємо в руслі її специфічних особливостей та опозиційних протиставлень філософській класиці. Такий стан речей уможливає нові підходи до вивчення співіснування протилежних, майже несумісних ціннісно-смыслових пріоритетів і життєвих орієнтирів. За основу взято філософські, психологічні та культурологічні аспекти творчості Фрідріха Ніцше.

Ключові слова: добро, зło, краса, людина, надлюдина, Бог, буття, несвідоме, цінність.

АВДИМИРЕЦЬ НАТАЛІЯ. Мироззренческие истоки общественного бытия (на материалах научного наследия европейских философов XIX - начала XX века). В статье рассматривается человек как уникальное духовное существо, способное к выбору собственной судьбы и своих ценностно-смысловых приоритетов. Характерным признаком человечества эпохи развития западной неклассической философии является присутствие нового типа человека во всех сферах общественной жизни. Новый тип человека рассматривается в контексте специфических особенностей и их отличия от философской классики. Такое положение вещей приводит к сосуществованию противоположных, почти несовместимых ценностно-смысловых приоритетов и жизненных ориентиров. За основу взяты философские, психологические и культурологические аспекты творчества Фридриха Ницше.

Ключевые слова: добро, зło, красота, человек, сверхчеловек, Бог, бытие, бессознательное, ценность

AVDIMIRETS NATALIA. **Worldviews of social existence (on the materials of the scientific heritage of European philosophers of the nineteenth and early twentieth centuries).** *The article considers a person as a unique spiritual being capable of choosing their own destiny and their value-semantic priorities. A characteristic sign of humanity of the era of development of Western non-classical philosophy is the presence of a new type of person in all spheres of social life. A new type of person is considered in the context of specific features and its differences from the philosophical classics. This state of affairs leads to the coexistence of opposing, almost incompatible value-semantic priorities and life orientations. The philosophical, psychological and cultural aspects of Friedrich Nietzsche's work are taken as a basis.*

Keywords: good, evil, beauty, man, superman, God, being, unconscious, value.