

PHILOSOPHY OF PROSPERITY AND EDUCATIONAL AGENDA

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ФИЛОСОФИЯ ПРОЦВЕТАНИЯ И ОБРАЗОВАТЕЛЬНАЯ ПОВЕСТКА

Философия довлеющего материального благополучия становится экзистенциальным вызовом для человечества, вызывая трансформации образовательной повестки дня. Стремление к богатству, потреблению и успеху в ущерб человеческому достоинству и духовной высоте определяет деградацию совести, утрату духовной полноты и размывание экзистенциальной безопасности. Жажда удовольствий и потребления провоцирует соблазнительные предложения, ущемляющие достоинство и ведущие к экзистенциальному разрушению. Манипулятивная информация, идеологии и образование сформировали новые саморазрушающиеся поколения, преследующие соблазнительный мираж вожделенного неограниченного потребления в «полном» процветании. Соблазнительное цивилизационное предложение: философия процветания - соблазнительная идеология - провоцирование ненависти к «виновникам» неуспеха - практика внутреннего террора против «виновных групп» и перспективная война. Это вызов для системы образования – выстоять в истине в условиях довлеющих в обществе соблазнительных заблуждений вожделенного потребления, обещающего «всецелое» процветание посредством деморализации, духовного и интеллектуального разложения, и преступлений ненависти и войны.

Philosophy of predominant material prosperity becomes an existential challenge for human race, raising concern for educational agenda. Pursuits for the wealth, affluence, opulence and success at the expense of human dignity and spiritual height define and determine degradation of conscience, loss of spiritual completeness and compromise of existential safeness. Lust for pleasure and consumption instigate seducing proposi-

tions that compromise dignity and leads to existential destruction. Manipulative information, ideologies and education built a new self-destructing generations pursuing seductive mirage of coveted unlimited consumption in “wholly” prosperity.

However, attainment of the prosperity is not universal. Many individuals, societies, countries and civilisations fail to succeed. Therefore, individuals and societies raise concern of what gets in the way of coveted prosperity. It can be considered and discussed internal and external causes. Analysis and discussions of the internal causes of economic, social, state, cultural, geopolitical, historical and civilisation problems and failures requires an unflattering discussion that should appeal to the conscience, minds and social standing of individuals, social groups and the people in power. It is often unpleasant for a person and even humiliating in conditions of publicity. Thus it is perceived as a risk to personal, economic and power interests. It is especially risky for persons incompetent in their positions. Therefore, discussions of internal causes are not infrequently perceived as an attack on the power and vital interests of individuals and social groups concerned.

As a means of preventing such discussion, society is imposed manipulative redirection of discontent to external causes, groups, historical interpretations, substitution and forgery of causes. Appealing to passions and vices, especially inciting hatred and channelling social discontent and individual anger fills the information space and forms a destructive ideological context in society and education. Society is immersed in an atmosphere of hate rhetoric and crimes, redirecting its energy, resources, and time toward self-destruction. ”Every kingdom divided against itself is brought to desolation, and every city or house divided against itself will not stand” [1]. It is the challenge for educational agenda to stand in truth against the seductive delusion of coveted consumption towards “wholly” prosperity through the hate crimes and war.

Moreover, the interpretation of failures and problems proposed and imposed on society are often considered by their ideologists as effective means, methods and goals for overcoming socio-economic, geopolitical and existential problems and failures of nation, society and people. In doing so, it is not uncommon for the ideologues of false causes to actually believe in the truth of their point of view and the validity of the cause-and-effect relations that are asserted and imposed on society. Millions of people pay

for these delusions, incompetence and intellectual and spiritual blindness. And in the conditions of restrictions and prohibitions of honest discussion and analysis of multifaceted causes of issues and dynamic life phenomena, such a society is doomed to inadequate conclusions, decisions, practices and self-destructive results. It is another call for the education system for providing valid methods for revealing of cause-effect relations and systematic teaching for scientific and social advantages of respectful freedom of thoughts and discussion. Furthermore, it is very important for education also to appreciate the destructive consequences of organizing science and society on false cause-and-effect relations.

Especial case is motivation by interests. Manipulation by the false information to reach the objectives of the interests, when attained the level of dominating in the society, academics and governing worldview, misleads officials and experts themselves. By repeating official lies, the government, academicians and expert community and the majority of the population make decisions based on these lies, which inevitably leads to harm this society. It is intrinsic for the people to perceive dominating in the society information as legible ground for decision making and a reference point in the analyses and expertise. Starting with the manipulating of the adversaries they mislead own society.

Political philosophers and ideologists together with politicians and enthusiasts promote “Civilizational Proposal”: Prosperity philosophy - seducing ideology – instigating hatred against the „perpetrators” of non-success – the practise of domestic terror against „guilty groups” and promising war.

Combination of external circumstances influences and manipulative enquires as well as intrinsic human passions, interests and worldview provoke people on hate crime. The passion of hate searches a target. Daily frustrations frequently provoke a search for an external source of unsuccess that can intricately become escalated into targeted hate. Manipulative ideological exploits direct the hate attitude towards targets – human individuals and groups. How to prevent ideologically, politically and individually motivated hate crime, reincarnation of the Holocaust [2] and the clash of civilizations [3]?

An exploration of existential processes can illustrate how people subconsciously prioritize love or hate, good will or aggression and cooperation or animosity. It is a complex and dynamic processes that are important

not to reduce to only bear necessities, social pressure, utilitarian motivations and passion propel. In this context important to avoid reductionism of human existential dignity to schemes and theories followed by practices that kill entire human being. Political philosophy and ideology that brought Germany into national socialisms affirmed the knowledge of the individual and the nation in their entirety. They use terror, violence, genocide, segregation, discrimination and extermination of adult and children on the ground of philosophy and ideology of eugenics, racism and social engineering. Legalized by law in Germany (Nuremberg Law, etc...) the eugenic program T-4 and Holocaust were implemented to complete extermination of some social groups as a means of social engineering to improve the German race and to exterminate ideologically assigned enemies of the Germans. The death toll and indecency reaches unprecedented hideous amount. The mass murder to implement the “best ingenious road map” to national prosperity by political visionaries is devastating, self-defeating and counterproductive [4]. In these tragic context and experience it is revealing to examine Karl Jaspers observation: „Of course, the most interesting thing is to trace the process of human cognition, and this advancement yields results if accompanied by scientific criticism. Only in this case does the knowledge of what and how a person knows and within what limits he knows something acquire a methodological character, and how little it is if he does not see the known in the totality of the possible, and also how radically inaccessible to this knowledge is true human existence. Only then are the dangers prevented, which arise due to the blindness of human consciousness by seeming knowledge about a person. Knowing the limits of knowledge we trust with greater certainty to the guiding leadership, that we obtain for our freedom through this very autonomy, if it is connected with God” [5].

There is not enough truth in the schematization of nationalism, reductionism of eugenics and pointing of hatred. Radical political philosophies and ideologies while are the reactions on real imperfections, drama and tragedy of human life forge, substitute and redirect a vision from the causes upon the victims. Instead of true assessment one prefer search of the reason of trouble in the others, in the simplified and imaginary causes, major popularity of which lays on the one side in the comfort of transferring responsibility on the others, and on the other side in the passion of hate, followed by ideological manipulation. Overcoming ourselves imperfections is rath-

er far too difficult and unpleasant, while blaming the others is a convincing relieve, though vicious. Thus is an enormous popularity of radical thoughts pointing a blaming finger on the others.

Hitler told: “I want to raise a generation of young men devoid of conscience – despotic, ruthless and cruel” [5]. And education system of Germany had succeeded to raise a generation of SS, T-4 program and Holocaust performers. F.M. Dostoevsky was right: “If there is no God, everything is permissible” [5]. After thousand years of Christianity the people of Germany were proposed to substitute God of Bible, the Creator of the Universe and Redeemer the Saviour, with the Fuhrer of German folks, the creator of Third Reich and performer of the program T-4 and the Holocaust. The folks, professionals, academics and students had accepted that in their decisive majority. Famous academicians joined the party of Hitler in the months of his raise to Chancellor of Germany.

Reformed Churches of Germany put swastika flags in the temples. Moreover, they incorporated the Cross of Christ into Hitler’s swastika [5]. Substitution to the extent of replacement of the God the Saviour with the Fuhrer succeeded in the society, academics, professionals, folks’ minds and the reformed church. Therefore what was the role of the great German education, schools and famous universities? It is reasonable to remind that at the same time in the similar Great depression circumstances the folks of nearby Sweden made political and civilisational choice towards social-democrats and continued successfully with social cohesion for 50 years without social cannibalism [6].

To address the challenge to withstand human dignity and existential wholeness the competence of moral judgment is necessary. Thus, assertion that being a human a person is given to be more than a function of manipulative circumstances and utilitarian interests having an existential inherent moral choice is indispensable. Therefore being a human an individual is given to be more a spiritual being, having an inherent moral choice. Thus, here come a complex process of choosing specific path toward love rather than hate, good will over aggression, positive attitude and cooperation instead of animosity, hate crime and war. Here comes the universal resolution of the second commandment of Jesus Christ: “Love thy neighbour as yourself,” that is the only ground, method and the reference point to overcome human tragedy of animosity and hate.

The competence of moral judgment reveals itself in the form of as-

signing certain priorities to various motivations, interests, and passions. Establishing society and personal life upon the God law of priority of love to thy neighbour the ground and the reference point assert the choices of the best. Alas people, societies, nations and civilisations that are incapable successfully validate cause-and-effect relations on the ground of existential knowledge fail in their life, geopolitical strive, history and existence. And modern technological advantages fail to deliver any better existential safety. The XX century social experiments and XXI century efforts do sobering dramatic.

The competence of moral judgment could be acquired during lifelong education. While some of it is given, ideological accents and prejudice, derived from interests and passions distort the peoples' worldview and compromise the competence of moral judgment. Acquiring the professional and political power the incompetent in moral judgment leaders seed the hate crime, while morally incompetent folks, seduced by the political 'visionary', enthusiastically implement the bloody path to the 'brilliant' prospects. Seducing expectations sold again, while the hate crime to the detriment of very many prevails.

Revealing of the human passions, interests and the bloody history of the hate crime (the Holocaust, the program T-4, enslavement of other nations) must focus professional attention in education process towards acquiring the competence of moral judgment and developing intrinsic existential responsibility while clearly differentiate human life in its spiritual wholeness over "die Blonde Bestie" prevalence, performance and survival [8].

To conclude, the lifelong educations compel to mitigate the influences of seductive propaganda and loss of personal agency, while focuses on intrinsic existential responsibility to clearly distinguish human life in its spiritual wholeness.

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CONCEPTUL DE SĂNĂTATE UNITARĂ DIN PERSPECTIVA VULNERABILITĂȚII GLOBALE

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THE CONCEPT OF UNITARY HEALTH FROM THE PERSPECTIVE OF GLOBAL VULNERABILITY

In the summary presented, the author records some aspects of the concept of unitary health from the perspective of the contemporary process of global vulnerability. The definitions of both unitary health and global vulnerability are formulated, some of their postulates are highlighted, the situations, problems and dilemmas of unitary health are identified.