

PHILOSOPHY, IDEOLOGY AND EXISTENTIAL OF HUMAN LIFE

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ФИЛОСОФИЯ, ИДЕОЛОГИЯ И СУЩНОСТЬ ЧЕЛОВЕЧЕСКОЙ ЖИЗНИ

Драма человеческой истории учит, что радикальные философские, политические и идеологические видения и ожидания привели к огромным усилиям по уничтожению «неправильных» форм человеческой жизни. Уроки истории взывают к жизнеутверждающим философским, политическим, идеологическим и социально-экономическим системам. Сочетание внутреннего присущего добродетельному человеку христианского начала и синергии социума может взаимно обогатить инновационно-индустриальное общество и сущность добродетельного человеческого бытия в его живой синергии.

Introduction

Existential of human life – where are confines, within which life is prosper, human dignity is blossom, each generation find its way to creative enriched fulfilment? When human being in its dignified diversity is secured? How to avoid crossing of boundaries beyond which death dominates, a human life is lost, a human dignity is compromised, dignified creativity is constrained and quality of human life is suffer?

Schematization of human nature and life

Schematizations of human nature, reduction of existential of human being to philosophical and ideological demands bring on devastating impact on human life and dignity. Contemplate eugenics, racism, hate crimes, social and ethnic segregation that legitimized and institutionalized crimes against humanities, mass murders, terror and social cannibalism. Philosophical, political and ideological efforts to find universal and final solution for human imperfections propelled to search the philosophers' stone, the elixir of life and final solutions. The concept of Lebensraum, Generalplan Ost, Program T4, the concept of white man's burden, dictatorship of pro-

letariat, the ideology of integral nationalism, genocide of the “others” for the “best” of our nation, democracy or future generations. These are some human theoretical and practical efforts to reach prosperity and overcome imperfection and major hurdle of current life as seen by political philosophers, ideologists and national leaders. These ideas, ideologies, political forces believed in a new better system that will bring prosperity. These philosophies and ideologies declared knowledge of man and social needs in its entirety by schematization of existential of man.

Karl Jaspers raised revealing concern over objectives, possibilities and limitations of philosophy and science in the perspective of World War II experience. In the „Introduction to Philosophy” he elaborates a warning statement: „The question „What is a man?” can never be exhausted within the framework of what is already known in it, but can only be experienced in the primary source of our thinking and acting. Man is something essentially more than he can know about himself” [1]. Moreover, K. Jaspers clarify: „I repeat once again: man as a presence (Dasein) in the world is a knowable object. For example, in the theory of races, a person is comprehended in terms of anthropological features characteristic of him, in psychoanalysis - in terms of the human unconscious and its action, in Marxism - as a living being engaged in productive labour, which, thanks to its productive activity, comes, on the one hand, to society, and on the other hand, to domination over nature: both, as it is erroneously assumed, must appear in some complete image. However, all such paths of cognition comprehend in a person only something that happens in him, but never - a person as a whole. These scientific theories, claiming absolute knowledge of man as a whole - and they all aspired to this - lost sight of the true man and brought to a complete extinction the consciousness of man (in those who believe in these theories) and, in the end, humanity itself. Human existence, freedom is also a relationship with God” [1].

Political philosophy and ideology that brought Germany into national Sozialismus practices declared exactly opposite – the knowledge of man and nation in its entirety. Hence are the devastating results of the ideological illusions. 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. They put in state law (Nuremberg Law) the eugenic program T-4 that found vast support of medical doctors. The death toll and indecency become hideous. The repe-

tition of mass murder to implement the best ingenious road map to national prosperity by political visionaries is devastating. So much self-delusion through suffering, torment of dignity, and the guile of the national leaders is to no avail.

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 (Führung) that we obtain for our freedom through this very freedom, if it is connected with God” [1].

The territory of human life – risks and dangers

For those reasons, let discover the territory of human life in its existential diverse entirety. Is it possible to substitute one successful creator with millions of incompetent followers of ideological determination? How fruitful is to confine infinity of human genius within limitations of ideological visionary? Can an absolute confidence in a leader (Führer) be a warrant of righteous leadership? Is there enough life in the reductionism of nationalism and schematization of eugenics?

These political philosophy schools of thoughts and ideologies are the reactions on real imperfections, drama and tragedy of human life. Though instead of self-assessment one prefer search of the reason of trouble in the others, in the simplified and imaginary causes, major popularity of which lays in the comfort of transferring responsibility on the others. Overcoming ourselves imperfections is rather far too difficult and unpleasant, while blaming the others is a convincing relieve. Thus is an enormous popularity of radical thoughts pointing a blaming finger on the culprits – the others.

The territory of human life – Christian perspective

The Christian vision understands a person in his inner, spiritual life, achievements and mistakes, as integral (inalienable, intrinsic) manifestations of a person. A person can prove oneself excellently in unfavourable conditions, and imperfectly in favourable ones. K. Jaspers highlighted that:

„The existence of man does not proceed only as an event of nature. However, human freedom calls for guiding leadership. We do not consider here the fact that guiding supervision is replaced by the power of man over man. We are asking about the last guiding principle of man. The thesis of philosophical faith is as follows: a person can live, led by God” [1]. In Christian anthropology a man is not a function of external circumstances, but is dynamically incarnated at every moment of life from within own spiritual and intellectual intentions and performance. And ideally one should strive to shy away from sin and think, feel and act virtuously under any circumstances. And do not to allow despondency, despair and anger. Do not to lose heart and do not give up. Positive examples are vast in many nations and epochs, at any circumstances and politico-economical systems.

The territory of human life - socio-economic options

Then, what socio-economic system may provide the least trouble and the best optimum favour for the human being spiritual and material wellbeing in dignity? Let combine spiritual objectives, methods and practices of Christian life with the proven optimum potential of socio-economic organisation that minimize destructive effect of people imperfection and secure spiritual, intellectual and socio-economic performance for the reachable dignified human life.

The socio-economic national and global potential of the innovative-industrial socially oriented market economy is the largest and most stable, because it unites the efforts of all citizens of society and motivates them socially and creatively [2]. An innovative-industrial society is a symbiosis of industrial and innovative production capabilities in one socio-economic system uniting human capital in its full creative potential. The key to socio-economic success of an innovative-industrial society is the unification in one society of scientific, industrial and agricultural production, and the efficiency of the real-time information technology for the competent and sustained provision of knowledge, food, goods and services through the universal employment of the entire folks of nation, for the whole community.

Such integrity of the national human capital substantiates the possibility of a systemic solution to a number of socio-economic problems and provides an increase in the avant-garde power of society [2]. Implementation of a knowledge based industrial economy to the height of innovative-industrial society provides multiple social and economic benefits: firstly, conditions are being created to achieve a balance of world trade between

post-industrial and industrial countries; secondly, systemic opportunities are being created to include folks of a nation in full creative life; thirdly, integration of the whole national human capital are being secured to employ the creative potential of each and every member of society systematically that empower the avant-garde scientific, technical and social potential and productivity of the nation in its synergy.

The most viable for the global competition and for national development is the socio-economic model of society, which provides a balance of the knowledge based industrial economy with industrial and agricultural needs within society itself. That is a society that systematically ensures the simultaneous production of effective and relevant scientific knowledge and technological know-how, national produce of food, energy and industrial products, both for domestic consumption and for export, acquires the possibilities of symbiosis of post-industrial and industrial societies in the knowledge based industrial economy, creating an innovative-industrial society. The innovative-industrial society, employing the knowledge based industrial economy with social cohesion and vertical mobility is the most effective socio-economic system that secures the symbiosis of the human capital within synergy of society in the entire spectrum of socio-economic activities of human being [2].

The territory of human life - the competence of moral judgement

To implement human capital within synergy of society the challenge of the competence of moral judgement raise concern. The twenties century socio-economic engineering efforts brought historical disasters, based upon schematization of man and incompetence of moral judgement. "Each person has its own god" is a popular say within societal discourse and professional philosophers. Inveiglement of comforting talk, allurements of public appeal blandish in words and minds, earn momentum and beam of satisfaction.

Moral disorientation of famous historical figures and lay people, social groups and nations outcry to upcoming generations for endanger the illusion of own gods impose. For generations fate of the own gods' followers return slaughter. Some people and societies expect another result walking the same way justifying that those predecessors failed to performer. They try again and again looking down on sceptics with enlightens arrogance. Yes, they follow their own gods to the own demise followed by the next generations of spiritually and intellectually blinded repeating path of oblivion.

Though path of life is pronounced and well defined. Learning from dramatic history of previous generations, growing on the revealing experience of human culture, shunning of tragedies of ancestors it is wise not to repeat but to do anew better for the modern generations to live in dignity the human being entitled by the conscience voice teach us the absolute of morality.

Absolute of morality revealed by God through the Moses and Jesus Christ enlightenment versus deconstruction of morality advocated by relativism and utilitarianism are the historical and existential competition in human hearts, minds and life [3-6]. There are many schools of thoughts in philosophy and ideology that advocate whatever one like. K. Jaspers points: „Therefore, everything philosophically said is so meagre. It requires a supplement from the hearer’s own being. Philosophy does not give, it can only awaken, and then it can remind and help to strengthen and preserve. Everyone understands in it what he, in fact, already knew” [1].

Therefore a question: where is a reference point for the competence of moral judgement? K. Jaspers clarify: „If we are confident in our freedom, then we immediately take the second step towards our self-understanding: man is a being in relation to God”. Thus is the reference point of the absolute of morality. The guidance and the leadership are of the mighty Creator [7].

Conclusion

Drama of human history teaches that radical philosophical, political and ideological visions and expectations led to the enormous efforts towards killing of “improper” forms of human life. The virtue of human history lessons guides to the search of non-destructive philosophical, political, ideological and socio-economic vision. Therefore, combination of inner and intrinsic for virtuous human being Christian foundation may mutually invigorate the innovative-industrial society and existential of virtuous human life in its lively synergy.

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THE VALUE OF HUMAN LIFE AS AN OBJECT OF PHILOSOPHICAL ANALYSIS

Life and death are fundamental antinomian concepts of human existence. Life as a process of becoming gives us the chance to realize ourselves personally and professionally. Man's attitude towards the value of life, in different historical periods, was different: for the ancient man, life is a