

Abstracts

War and Society. Round-table sitting of “Filosofska Dumka”

The round-table sitting dedicated to the Russian-Ukrainian war took place on October 24, 2014. The question was, in particular, of its cultural and historical factors and peculiarities of the conflict of consciousnesses in the course of Ukraine-Russia opposition. The participants have analyzed the phenomenon of the hybrid war as anomia, outlined a rational system of ensuring national security. There have been represented the original interpretation of the war discourse and euphemisation of political leaders' language as the reduction of truth. The myth of the “Russian world” was considered as the basis of mobilization strategies of the aggressor and cognitive structure of its strategic culture. The correlation between philosophic traditions and the method of fighting the war have been outlined.

Keywords: the Russian-Ukrainian war, conflict of consciousnesses, the myth of the “Russian world”, the war discourse, hybrid war, national security

Yevhen Bystrytsky

A Project of War: from Identity to Violence

Up to what extent are contemporary local conflicts rational projects of violence? Why both the local and international public opinions are so acceptable to propaganda of a negative image of the Other? How it motivates real wars and why it legitimates forms of violence unseen before? The author responds to these questions by philosophical consideration of a concept of cultural identity. His approach is critical towards Modern interpretation of the identity as the integrity of a social system and various cultural lifeworlds in a perspective of universal consensus through rational communicative actions and communication as such (Habermas and Apel). He also opposes nationalistic understanding of ethnic identity as based on reified features of a culture. Relying upon Kant's theory of productive imagination and B. Anderson's imagined communities the article develops ontological approach to understanding of the identity. The author uses both Heidegger's theory of ontological difference and latest ideas of J.-L. Nancy, R. Esposito on community being as different from usual representing it in terms of the beings, being of things. It gives an opportunity to see identity co-being as a common experience of its basic existentials (resoluteness to be, the fear, care) that are being realized 'outwards' by projecting themselves in a form of objective actions. In its turn the projected identity being creates opportunity to legitimate hybrid war that combines both blood violence and communicating propaganda (as das Man, talks) to manipulate public opinion.

Keywords: identity, imagination, ontological difference, projection, hybrid war

Oleksii Panych

Philosopher and War

The article is an attempt to answer the question of what, if any, is the role and responsibility of a philosopher in times of war. In certain circumstances, philosopher, like Socrates, can die “as a philosopher”; but this scarcely covers his death in a battle. Voltaire in his

“Candide” provides an opposite suggestion: in a battle Candide “trembles as a philosopher” and does his best to hide and survive. Ironical as it stands, this suggestion is supported by Descartes’ autobiography, where he confesses that he discovered the grounds of his philosophy in a quiet place not far from the battlefield. However, this avoidance of a battle may easily look like philosopher’s moral sin in need of redemption. Could philosopher redeem it by offering a philosophical recipe for attaining and maintaining an “eternal peace”? The article reviews four such recipes, suggested by Hobbes, Kant, Wittgenstein and Levinas, and concludes that all of them fail for this or that reason. Practical failure is also awaiting for those who universally apply the principle of “universal strife for universal good in any conflict”, that follows from basic understanding of Goodness in Christian Platonism. Instead, one should pay more attention to ontological and ethical grounds for “constant readiness to war”, which is quite not the same as “constant bellicosity”. In this respect, is it worthwhile to critically review Fukuyama’s notions of “thymos” and “megalothymia”, and split the “megalothymia” into the two morally different versions of aggressive “epithemegalothymia” and defensive “alexomegalothymia”. The second mode is morally superior and could be cultivated as a “frontier morality” of the “post-historical world” together with its internally dominant ethos of “isothymia”.

Keywords: war, survival, eternal peace, morality, Christian Platonism, megalothymia

Roman Kobets

Horison of “Decadent Nihilism”. Nietzsche and the Crisis of European Culture

The article is dedicated to the analysis of Nietzsche’s specific understanding of European culture. It presents an in-depth study of philosopher’s two key notions: “nihilism” and “decadence” as fundamental characteristics of modern European culture. “Nihilism” is thought of as a sort of a loss of meaning following the experience of comprehending the worthlessness of life, based on the failure to grasp the integrity and the very sense of existence as such. “Decadence” is portrayed as a physiological foundation of “nihilism”, i.e. vital degradation and decline of the human race as a biological species.

Keywords: culture, value, nihilism decadence

Roman Zymovets

Two Concepts of Social Contract and Specifics Morality of Law

Two different approaches to the problem of social contract represented in modern philosophy are being investigated in this article. First approach based on theory of mutual advantage and rooted from Hobbes philosophy. Second approach based on fundamental moral intuition of equal respect to each person as moral entity and connected with tradition of moral philosophy rooted from Kant. The influence of this tradition was increased after “The Theory of Justice” by Jon Rawls was published. In this work post-metaphysical version of Kantian procedure universalism was developed. From Kantian point of view understanding of social contract as mutual advantage based on extra-moral ground hence it is beyond normative political philosophy and philosophy of law.

The author argues that both directions of contractarianism reveal the similarity in using definite type of moral argumentation. The last one is connected with specific morality of law which starts from priority of the rights under obligations. This morality based on ontological understanding of human being as fundamental indefinite, so be able to bear threat.

Keywords: social contract, natural condition, original position, veil of ignorance, rights, morality of law