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MODERNITY AND WAR: ANTHROPOLOGICAL APPROACH IN POLEMOMOLOGY

Introduction. To understand the causes of wars and conflicts that, unfortunately, increasingly embrace modern civilization, we need to use a multidisciplinary research approach. The most appropriate study, in this case, is "polemology" which provides multidisciplinary research of the nature and origins of violence. The problem of the mankind salvation, which N. Fedorov attempted to solve in the 19th century, lies in looking for a possibility to realize and change the nature of violence. **Theoretical basis.** In the study we used a systematic approach to identify the internal relationship between different types of violence and possible ways of violence counteracting. **Originality.** As a result of the systematization of modern research in polemology, we found that modern science is not able to influence the gene structure of aggression. For this reason, the problem of salvation of the mankind is entrusted to neural programming technologies and educational technologies, based on an anthropological approach. **Conclusions.** Setting clear boundaries or Rubicon, between coercion and violence (in the meaning of evil) is possible only in cases when mankind gives up its private interests and takes care of the future of the Earth civilization. The problem of the mankind salvation is connected with the existence and realization of the ideas and ideals common for all people of the Earth. It is not the subject of the national safety strategies, which are focused on saving, and development of the national and cultural interests. However, it is a matter of the whole Earth civilization safety which is focused on the "Noosphere" interests and mankind salvation in the situation of its confrontation with the powers of outer space. In comparison with the possible outer space hazards, international and local conflicts, confrontations and wars, lose their priority.

Keywords: problem of the mankind salvation; polemology; anthropological approach; violence; war; coercion

Introduction

To understand the causes of wars and conflicts that, unfortunately, increasingly embrace modern civilization, we need to use a multidisciplinary research approach. The most appropriate study, in this case, is "polemology" which provides multidisciplinary research on the nature of violence. The problem of the mankind salvation, which N. Fedorov attempted to solve in 19th century, lies in looking for a possibility to realize and change the nature of violence. The problem of the mankind salvation becomes extremely pertinent in the age of information technologies. The mankind learned how to provide a knowledge manipulation and mathematically calculation of the alternative scenarios of the conflict resolution between players and their strategies within "the theory of games". The results of the "game theory" now widely used within information and communication technologies, as well as provoking conflicts and their resolution. Modern information and communication technologies have opened a wide access not only to the knowledge manipulation of but also to the consciousness manipulation. For example, the latest manipulative technologies allow us to enlighten the war for the resources of this or that state, as a national war for liberation, or to represent the annexation of the territory of an independent state as the "will" of the indigenous people.

Purpose

Resolving the problem of the mankind salvation is possible by ascertaining the nature of violence and establishing the boundaries, between coercion and violence in the meaning of evil. Coercion is considered as an act of will, a manifestation of consciousness that ensures the discipline

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of the mind and its manifestations. Its function is to serve the wellness of society. However, the violence in the meaning of evil, in fact, is a destructive phenomenon, which runs-down the basis of personality and society. "If you want peace, discover what the war is", by following this slogan, we will consider the problem of the mankind salvation by doing the systematization of recent research in polemology.

Statement of basic material

A recent collective monograph on polemology that has to be taken into consideration within our research is "The Hybrid War: in Verbo et in Praxi" – edited by R. Dodonov (The Hybrid War, 2017). It's necessary to notice that the structure of a monograph is correctly composed, which makes it fully representative in the matter of the current polemology trends. On one hand, the monograph is composed using the classical approach of a Dynamic Sociology, which was conceived in 1951 by French sociologist G. Bouthoul within his book "Wars – the elements of polemology". Presently this approach is widely being developed by the French Institute of Polemology and the additional research centres in Belgium, Netherlands, Spain and Italy. On the other hand, the monograph is based on the theory of war and peace propounded by O. Bazaluk (2017). O. Bazaluk is guided by an anthropological approach and grounds his theory of war and peace on the research provided by the new-born discipline – neurophilosophy. Authors of the mentioned above collective monograph a priori accept an anthropological approach in polemology as an essential. In authors' opinion, the most significant peculiarity of the monograph consists in representation of sense and meaning of the new form of war – hybrid war "hybrid wars", which are the symbiosis of destroying the military and political system of the opponent by blackmailing, bribing, subversions, defamation, information pressure, and the manipulations of public conscience (Dodonov, 2017, p. 98). The combination of military and non-military techniques using the social protest potential is the core of the new generation wars. Consequently, the collective monograph "The Hybrid War: in Verbo et in Praxi" appears as the complex research on polemology which grounds itself in the anthropological approach, recent researches on neurophilosophy and social sciences. Here are some points about how the authors of the monograph propose to resolve the problem of the mankind salvation. In view of the fact that the logic of the monograph is built on the basis of the theory of war and peace, we will focus on it. In the article "The Problem of War and Peace: a Historical and Philosophical Analysis" O. Bazaluk uncovers the origins of his own theory. The theoretical and empirical basis of "war" and "peace" was made up principally from research in three areas: (1) Religion, ethics, philosophy and psychology, as comprehension of the normative-evaluative categories of good and evil; (2) Philosophy, political science, sociology and jurisprudence, in the theories of international relations; (3) History, fiction as well as documentary, memoir, reference, technical literature on the subject of "war" and "peace" (Bazaluk, 2017, p. 85) In the article "Philosophy of War and Peace: In Search of New European Security Strategy" by O. Bazaluk and D. Svyrydenko (2017, p. 95) authors propounded a practical implementation of the theory in European Security Strategy. Five key objectives of perspective European Security Strategy were formulated. The first objective should include the complex measures for the identification, registration and organization of the system of preventive work with mentalities, in which the pathologies in the structure and function of the neural ensembles of sub-consciousness and consciousness are clearly expressed that refract the active principle (as natural force) in aggressive manifestations. The second one should include the complex measures ensuring control over the direction of the physicochemical, predisposing, provoking and supporting factors of the external environment that have a direct impact on the mani-

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festations of a mental space in ontogeny. The third objective should include the complex measures of prediction and solution of international (interstate) conflicts. The fourth objective of the security strategy should be aimed at eliminating the cause of war. The fifth objective should provide the complex measures involving the peaceful extension of comfortable conditions for the full realization of its internal creative potentials by a mental space.

The main idea of O. Bazaluk's theory of war and peace consists in peculiarities of the human brain internal structure (Bazaluk, & Blazhevych, 2016). Drawing upon the contemporary research on neurosciences O. Bazaluk asserts that 1-2% of new-born children have the natural propensity for an aggression. On one hand aggression can be caused by the ordinary brain structures and gene programs. On the other hand, it may appear as the result of pathologic changes, which can be caused by injuries, genes damage, virus's harmful activity etc. Nevertheless, by the old age, the quantity of the individuals who have a natural propensity for aggression increases up to 10% because of natural neurobiological and social changes. The high percentage of aggression-prone psyches is also mentioned by A. Nazaretyan (2018) Thus, the problem of violence – this is primarily a problem of understanding of human nature, which lies in the field of philosophical anthropology. In fact, an aggression is a special, formed by Nature, trait which forms the basis of intraspecies competition; it's the basis of the survival of biological species.

We may notice that the main thesis of O. Bazaluk's war and peace theory is not related to the structure and functions of the human brain. O. Bazaluk asserts that "War and Peace is a prerogative of educational technologies". By saying so he admits the leading role of the social environment in the matter of brain development. For this reason, to resolve the problem of the mankind salvation is no need to change the human nature. Modern neuroscience and genetic engineering are still not able to provide such changes. In the same time, we may ask if it is really necessary. The solution of the mankind salvation problem lies in the field of social and ethical practices.

At this point, it is important to look at the findings of N. Boychenko, presented in an article "Philosophical understanding of the nature of violence". Boychenko (2017) declares three main aspects of violence nature research to be distinguished: anthropological, social and ethical. She makes the following conclusion: "From the socio-philosophical point of view, it is necessary to specify exactly which social institutions and in which constellation generate violence" (p. 23). For this reason, the resolution of the mankind salvation problem is not about changing the human nature but is the matter of effective employ of social and ethical approach for violence consideration. For instance V. Fatkhutdinov and O. Bazaluk posits that the resolution of the mankind salvation problem consists in the targeted impact of educational technologies which may direct an aggression, formed in the neural structures, to the sake of a society, for instance, to the fair competition, or to the targeted achievement of some goals etc. In an article "The Importance of the Brain Neuro-Programming Technologies in National and Regional Security Strategies", authors describe the history of the development of neural programming of the brain including educational technologies in the history of culture. It appeared that the intention to take over a control of the natural brain aggression can be seen in History of philosophy since the Ancient times. This subject was mentioned and described in the articles by N. Boychenko (2017), T. Khagurov (2017), S. Klepko (2017), A. Kononov (2015), M.-A. Salamone (2017) and others.

Therefore, the nature of violence in the modern polemology is well defined by now. Violence naturally appears as a result of pathology in the formation of the neural ensembles of the human brain, which turns the natural mental activity into aggression, violence and evil. However, modern polemology does not have an intention to change the nature of violence. Despite the achievements of neurosciences and neuro-philosophy, mankind is still too far from a complete

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neurological explanation of aggression and possibility of changing interventions, using genetic engineering. Polemologists research the technologies of effective impact on aggression manifestations, to turn their destructiveness into positive models of activity, potentially useful for individuals and society. Thus, the problem of the mankind salvation which was put into the urgency by N. Fedorov at the end of 19th century (Kononov, 2015) nowadays appears in the field of social philosophy and ethics.

An anthropological approach to social philosophy allows establishing the boundaries or rubicon between coercion and violence. By observing its social manifestations of an aggression, it becomes possible to characterize it in terms of good and evil. On the basis of a synthesis of modern polemology research, we suggest definitions for the terms "coercion" and "violence". The coercion, in fact, is an aggression, which is used for the sake of individuals and society. For example self-coercion; discipline for mind and body; conscious follow the particular lifestyle, ideals and life values which are established in the society, etc. Namely, aggression used for coercion is, in fact, an energy that may be considered as useful for the development of individuals and society. Influenced by the educational technologies and the brain neural programming, aggression appeared as a form of socially useful activity. The authors of the monograph "The Hybrid War: in Verbo et in Praxi", on the basis of numerous examples, demonstrated the main stages of aggression transformation into the forms of coercion. Some peculiarities of a coercion manifestation in everyday life are also described (The Hybrid War, 2017). The position of the modern neuroscience on this subject is revealed in the book by O. Bazaluk (2017). The technologies of brain neural programming, which turn aggression into a socially useful activity, are the technologies that form the sustainable stereotypes and motives of behavior based on peacefulness, neighborhood and tolerance. The neural programming, technologies are based on the achievements of the Cognitive neuropsychology, Social psychology, information and communicative technologies. Aggression in a form of violence is a destructive activity, which destroys the fundamentals of the society. In this case, violence manifests itself as an evil. Aggression as the violence develops as a result of either non-effective usage of neural programming, technologies or its direct influence. O. Bazaluk and A. Nazaretyan (2018) state that during the last years the degree of aggression is defined due to the character and direction of the neural programming technologies including educational technologies. In fact, educational policy of the state may stipulate targeted forming of increased aggressiveness of its citizens. Hybrid wars are the examples of a new, hidden form of aggression transformation into violence.

There is a question about how exactly in the time of modern communicative technologies, which give us more instruments for manipulation, can we establish boundaries between coercion and the violence as an evil. In the article "Supranational Nature of European Law and Horizons of National Legal Systems' Acculturation: Theoretical and Historical Analysis" V. Mandragelia (2016) alternatively answers the mentioned above question. He contends that We can assert that private international law in its modern sense gradually, but finally "dies", and to replace him "born" the new, globalized, supranational law. The archetype of this law is the law of the European Union.

Namely, we discover that the problem of the mankind salvation turns back to the idea, which was propounded by N. Fedorov and uncovered later in the article by A. Kononov (2015). The problem of the mankind salvation starts from giving the temporary and narrow frames of individual and national interests up for the sake of Earth civilization salvation. Regional and civilization legislation acts get a priority in comparison with state legislation systems. To understand a value of any decision and, in the same time, not to get involved into the next "theory of games"

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or a manipulative technology, it is necessary to evaluate your decision in the context of its harm or profit for the Earth civilization. The manifestations of an aggression for the sake of the salvation of the Earth civilization are concerned with coercion; therefore, they are beneficial for the development of individuals and society. The manifestations of the coercion, which are destructive in the scale of Earth civilization, are violence in the meaning of evil, despite the possible "benefits" in the short-term perspective.

Originality

Classifying contemporary research on polemology, we discovered that the nature of the violence is quite strictly defined as a result of pathology in the formation of the neural ensembles of the human brain. The modern science is unable to impact the genetic structure of aggression. For this reason, the problem of the mankind salvation can be resolved using neural programming technologies including educational technologies. One of the neural programming technologies impact vectors is an actualization of the common idea, ideals and values in the scale of Earth civilization, which called to target human manifestations to resolving of the global problems concerned to the salvation of the Earth civilization.

Conclusions

To conclude, we posit, that establishment of the boundaries or rubicon between coercion and violence as evil is possible only in cases when mankind gives up the vested interests and focuses on the Earth civilization future. The problem of the mankind salvation, in fact, is a problem of relevance of the common idea, ideal and values in the scale of Earth civilization. It is not the matter of the national safety strategies, which are focused on conservation and development national and cultural interests but the matter of the Earth civilization safety, which is based on the interests of the Earth noosphere and mankind salvation in a struggle with the powers of outer space. Regional and international conflicts are not relevant in comparison to the potential outer space hazards.

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СУЧАСНІСТЬ І ВІЙНА: АНТРОПОЛОГІЧНИЙ ПІДХІД У ПОЛЕМОЛОГІЇ

Вступ. Щоб зрозуміти причини воєн і конфліктів, які, на жаль, все більше охоплюють сучасну цивілізацію, нам необхідно використовувати міждисциплінарний підхід. Дослідження воєн, який рідше називають полемологія – це мультидисциплінарне дослідження природи насильства. Спасіння людства як проблема, яку в масштабах цивілізації намагався вирішити М. Фьодоров, ще в XIX столітті, укладена в природі насильства і в можливостях цю природу усвідомити і змінити. **Методологія.** У дослідженні було використано системний підхід для виявлення внутрішнього взаємозв'язку між різними видами насильства та, відповідно, протидії насильству. **Новизна.** В результаті систематизації сучасних досліджень в полемології встановлено, що сучасна наука не має можливості впливати на генну структуру агресії. З цієї причини, проблема спасіння людства покладається на технології нейропрограмування мозку, включаючи освітні технології, основу яких становить антропологічний підхід. **Висновки.** Встановлення чітких кордонів, або рубікону, між примусом і власне насильством, як злом, можливо тільки в тих випадках, коли людство абстрагується від приватних інтересів і за основу приймає питання, які стосуються майбутнього цивілізації Землі. Проблема спасіння людства – це проблема актуальності загальної ідеї, ідеалу і цінностей в масштабах цивілізації Землі. Це питання не національних стратегій безпеки, які орієнтовані виключно на збереження і розвиток національно-культурних інтересів, а безпеки цивілізації Землі, в основі якої закладені інтереси ноосфери Землі і всезагального спасіння людства в протистоянні з силами космосу. У порівнянні з небезпеками, які підстерігають людство з масштабів космосу, міжнародні та регіональні конфлікти, протистояння і війни, втрачають свою першочерговість.

Ключові слова: проблема спасіння людства; полемологія; антропологічний підхід; насильство; війна; примус

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СОВРЕМЕННОСТЬ И ВОЙНА: АНТРОПОЛОГИЧЕСКИЙ ПОДХОД В ПОЛЕМОЛОГИИ

Введение. Чтобы понять причины войн и конфликтов, которые, к сожалению, все больше охватывают современную цивилизацию, нам необходимо использовать междисциплинарный подход. Исследования войн, который реже называют полемологией – это мультидисциплинарное исследование природы насилия. Спасение человечества как проблема, которую в масштабах цивилизации пытался решить Н. Фёдоров, еще в XIX столетии, заключена в природе насилия и в возможностях эту природу осознать и изменить. **Методология.** В исследовании был использован системный подход для выявления внутренней взаимосвязи между различными видами насилия и, соответственно, противодействия насилию. **Новизна.** В результате систематизации современных исследований в полемологии установлено, что современная наука не обладает возможностями влиять на генную структуру агрессии. По этой причине, проблема спасения человечества возлагается на технологии нейропрограммирования мозга, включая образовательные технологии, основу которых составляет антропологический подход. **Выводы.** Установление четких границ, или рубикона, между принуждением и собственно насилием, как злом, возможно только в тех случаях, когда человечество абстрагируется от частных интересов и за основу принимает вопросы, затрагивающее будущее цивилизации

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Земли. Проблема спасения человечества – это проблема актуальности общей идеи, идеала и ценностей в масштабах цивилизации Земли. Это вопрос не национальных стратегий безопасности, которые ориентированы на сохранение и развитие национально-культурных интересов, а безопасности цивилизации Земли, в основе которой заложены интересы ноосферы Земли и всеобщего спасения человечества в противостоянии с силами космоса. В сравнении с опасностями, которые подстерегают человечество из масштабов космоса, межнациональные и региональные конфликты, противостояния и войны, утрачивают свою первоочерёдность.

Ключевые слова: проблема спасения человечества; полемология; антропологический подход; насилие; война; принуждение

Received: 29.09.2017

Accepted: 23.03.2018