

I. A. Pantelyeyeva

Donetsk national university of economics and trade named after Mykhayilo Tugan-Baranovsky

ATHENIAN INNOVATION OF PUBLIC CULTURE (HISTORIC AND PHILOSOPHICAL ANALYSIS)

У даній статті автор розглядає особливості публічної культури одного з ведучого поліса Древньої Греції – Афін, показує її унікальність, вказує на фактори, що викликають розвиток демократії у взаємозв'язку з усіма соціальними процесами, що мають місце в суспільному житті Афінян. Автор звертає увагу на порівняльний аналіз двох політичних і соціальних систем Древньої Греції – Спарти й Афін. Роботи видатних древніх філософів допомагають авторові довести її власне розуміння окремих спірних традиційних моментів, що торкаються громадського життя древніх людей.

Ключові слова: політика, громадське життя, перформансна культура, мистецтво, мова прози демократії.

В данной статье автор рассматривает особенности публичной культуры одного из ведущего полиса Древней Греции – Афин, показывает ее уникальность, указывает на факторы, вызывающие развитие демократии во взаимосвязи со всеми социальными процессами, имеющими место в общественной жизни Афиняно. Автор обращает внимание на сравнительный анализ двух политических и социальных систем Древней Греции – Спарты и Афин. Работы выдающихся древних философов помогают автору доказать ее собственное понимание отдельных спорных традиционных моментов, касательных общественной жизни древних людей.

Ключевые слова: политика, общественная жизнь, перформансная культура, искусство, язык прозы демократии.

In the given article the author considers features of public culture of one of the leading polis of Ancient Greece - Athens, shows its uniqueness, points to the factors causing the development of democracy in interrelation with all social processes taking place in public life of the Athenians. The author pays attention on carrying out the comparative analysis of two political and social systems of Ancient Greece – Sparta and Athens. The works of outstanding ancient philosophers help the author prove her own position on some tradition points of view concerning public life of ancient people.

Key words: politics, social life, performance culture, art, prose language of democracy.

During the history of development of philosophical thought Antiquity appears the most «popular» period for research. Among scientists the huge attention is paid to solution of different not only culturological, but also philosophical, social, psychological, philological and many other problems arising while studying interaction of different cultural antique societies. The impression is that there hasn't remained any unresolved question. In practice everything appears differently: solution of one question provokes appearance of others, as a rule more significant and important ones.

Regardless the variety of works, nevertheless, many questions remain behind the limits of research interests. It is necessary to note that Antiquity has always been of interest for the researchers working in various spheres (Averintsev S., Asmus V., Bychko I., Vereschagin E., Gaydenko P., Kessidi Ph., Losev A., Tronsky I., Abbey Dubo, de Condillac E. B., Heidegger M., etc.).

Antiquity is so multiplane, full of innovations, so natural that any research of its problems visually shows genius of this era, originality and inevitable influence of its ideas on further development of all mankind. It concerns, first off all, questions of politics, culture, and history. And the combination of methods and principles of research of different fields of knowledge helps understand clearer antiquity's unresolved problems, to carry out deeper analysis of the socio and cultural phenomena taking place in antique social reality.

This article is also devoted to solution of one of these problems, namely to consider the features of public culture of one of the leading polis of Ancient Greece - Athens, to show its uniqueness, to point to the factors causing the development of democracy in interrelation with all social processes taking place in public life of the Athenians.

To begin we say that Athens represented the direct opposition to Doric establishments and customs of Sparta. As S. Shestakov notes, 'Full stagnation, backwardness, routine, indifference to modern requirements of political life, on the one hand; continuous advancing, development, improvement, on

the other one. Sparta avoids any influence, «its persecution of strangers» is known; Athens with greed perceives these influences. Before the Persian wars Sparta having indisputable superiority in Greece and then with reluctance giving it up after partly to Athens, couldn't be reconciled to escalating success of Athens and looked at it with envy' [4, p. 25-26].

Characterizing the Athenian culture of the Vth century BC, they usually emphasize its esthetic value, they also point to importance of the democratic transformations made Athens the center of cultural life of Hellas. Prosperity of the Athenian culture, propaganda of its achievements were closely connected with process of formation and development of the Athenian empire, and they were caused by some historical events, too. Athens being under the power of the Spartans always aspired for «building» the basis for their own cultural paradigm.

The democratic system of Athens gives the chance to show the abilities, provides to every citizen with position in the community based not on wealth and belonging to a known class or party, but on his efficiency and merits. Equality before the law, individual freedom get full support, unlike aristocratic Sparta which strictly adheres to customs of old times. Not strict, not mobile Spartan rules, but conscious respect for the law, mainly eternal accepted concept of justice define behavior of an Athenian. Everyone shows genuine interest to public issues, finds full understanding of the state questions. The Athenians are engaged in arts and sciences with eagerness, with refined understanding of graceful one without disregarding practical and active energy.

Openness of Athens to the world gives them new possibilities for creativity. The author of pseudoxenophonian «The Athenian Politeia» speaks about penetration of customs from the different parts of Hellas into Athens. The Corinthian by Thucydides characterizes the Athenians as fans or organizers of innovations. The Athenians quicker and easier than other Greeks apprehended different foreign trends and 'thus they quickly developed that they independently acquired reaching perfection. At the time of Solon and Peisistratos erudition development is noticed in Athens. At that time there literary interests are appreciable; that time poets come to Athens; that time in Athens they greedy keep up with any novelty', notes A. Nikitsky [2, p. 5].

New views on cultural development of the polis are defined by social tendencies of the Athenian society. Over time the distance separating the Greeks and the non-Greeks is reduced. 'The idea that there was a barbarous wisdom started to be accepted among those who were considered as the Greeks. Since the Vth and the IVth centuries BC the philosophers and Greek historians were strongly interested in suits and foreign doctrines and didn't hesitate to recognize them as valuable ones' [10, p. 18]. With education progress, with distribution of new trends which eliminated authority of old times and gave the bigger open space for discussion, eloquence developed more strongly, too. By the fifth century the appearance of Athens changes considerably. Athens in the Vth century BC is described as «performance culture», every activity of the city was connected with performance: assembly's meetings and court sessions; great festivals with processions, victims and theatre actions; sport and musical competitions; the cult rituals concerning more private performance of a household cult; and rituals of the special case from birth till weddings and funerals. The public shows, performances, and participation in them were regarded in different ways as the essence of democracy. Public actions of huge social value were included quickly into the education system and in imagination of the Greek-speaking world.

But to take a leading position among the Greek poleis, it was necessary if not to eliminate completely, at least, to reduce to the maximum the influence of Sparta. The Athenian politicians led by Pericles realized that the Athenian hegemony recognized by all Greeks in Hellas couldn't be reached only by military means or measures of political-economical and legal character. The achievements of the Athenian culture and their propaganda could become more effective weapon. Thus, favorable conditions for full development of the city which becomes the place of plenty for the political theory, science, art of rhetoric and medicine, philosophy and history are created.

The struggle for superiority, for leadership in all spheres takes place simultaneously with ardent antagonism with Sparta, propaganda, eulogy of the advanced cultural role of Athens in Greece. The struggle between Sparta and Athens was conducted in speeches, conducted with not smaller bitterness than in action. At first Thucydides, and then Isocrates devote the whole publicist treatises to questions not only political, but also pedagogical, and literary ones. Playing on patriotic, and sometimes and on «chauvinistic» public feeling, the mentality of the democratic people which in all spheres took the first place is formed: Athens expanded domination of the Greeks, having forced out barbarians; they first gave the political system and laws, applying for a role of the founder of the civilization; they invented arts for vital needs and for esthetic life; they guaranteed trade development, and the most important thing— they created the basis for unification of Greece.

Unlike Sparta Athens had no «legend» about their majestic past, as legendary Heracles' descendants. Therefore to opposite already developed opinion on hegemony of Sparta and at the same time to demonstrate a moral superiority over the Persians Athens develop the own ideological doctrine known

under the name of the Megali Idea policy. Cultural superiority under other people is the main thesis for the Greeks on which the new Athenian doctrine was based.

Justifying the own «origin», the head of the Athenian policy Pericles finds the words stimulating pride of the Athenians for their heroism instead of for this ones of the ancestors. 'To glorify us, it is no necessary either Homer, or any other singer who delivers challenge pleasure by the poetry, but he won't find confirmation in the truth. All seas and lands were opened to us by our courage and eternal monuments of our disasters and victories were erected everywhere' [5, p. 109].

Pericles creates an ideal picture of the Athenian life. The orator pays attention to the question of a political system and vital rules which prepared citizens of Athens for great and memorable heroism. 'To create our state system we didn't imitate any foreign and strange establishments. On the contrary we show the example for other, rather than we imitate someone in something. And as our city is not ruled by few people, but by the majority of the people, our political system is called democracy. In private matters everyone has the identical rights according to laws. What about state matters that the honorable state positions are promoted to everyone for merits in a case if he has been notable not for belonging to a certain estate, but because of personal valor' [5, p. 106].

Only the «own» language could be the ideological vector defining policy of Athens. The decision was found, and a new Athenian know-how struck solving blow to Spartan cultural hegemony. Extraordinary flash of new «world outlooks», that we mean under «the Greek education», was defined by the fashion on «language» – prose. 'The new language of prose ... is fundamental not only to intellectual revolution of education of the fifth century, but also for political functioning of the classical polis', notes Goldhill [9, p. 79]. It is not only revolution in wisdom and shift in intellectual passions we see the huge transformations in intuitionalized / organizational structure of the city. New «language» in the form of art prose becomes a key to personal position and a public order in political life of the city, in other words, the prose in Athens becomes environment for authoritative expression, authority expression.

Each «revolutionary» performance was carried out in prose. 'Prose is environment in which intellectual revolution of education exists. And after the fifth century almost all serious philosophy, history, medicine, mathematics, theology – authority sciences – are realized only in prose. Since the fifth century the prose has become the dominating, authoritative environment' [9, p. 4]. The shift of the form in public performance appears not simply as the fashionable phenomenon, but also as the ideological weapon». The Hellenic harmony» of the Spartans is opposed to art prose of the Athenians. An enthusiastic admiring the word, power ability of the word move towards prose, towards a power context.

In the Vth century BC the ideal of prose wasn't achieved, but this phenomenon gave the precondition for innovations in oratorical practice which every moment assigned more its rights to be called the rhetorical prose. Thus, one more victory of Athens was marked by transition to prosaic style where the oral prose was presented by speeches of orators, written prose – philosophy and historiography. Originally literary language was Ionic, and transition to prose marked one more important fact – it is gradual transition from Ionic language to Attic as to language of polis and interpolis communication which lately would be the base of Hellenistic Koine. The Attic dialect of prose managed to develop philosophical language, to avoid excessive symbolical character that the Ionic couldn't do.

Turn towards development of «the own» language reflected on oratory and it was predetermined by «contacts» of Athens with Sparta. It is a question not only of fight for hegemony as a priority of that time, but also about historical memory. Athens wanted to get rid of everything that could remind them, in any way, of the common past with Sparta.

All further measures were directed on formation of image of Athens as legislator of a cultural fashion, as cultural capital of united Greece. Art and scientific aspirations of tireless spirit of the Athenian citizens erects everywhere monuments of the glory. Reconstruction of the Acropolis turns it into an architectural monument to Athens – the winner of the Persians. The new paradigm of festive traditions is formed that gives to traditional holidays the new ideological contents, for example, the Eleusinian Mysteries become obligatory for all Greeks. Reorganization of the Big Panathenaic Games (566 BC) gives the chance to Athens to have an own big festival which competes with the similar Panhellenic centers and other cities. After the Greek-Persian wars in Athens there is tradition an annual funeral celebration in honor of victims in the war where the gravestone speech (epitaphs) replaced ancient threnos of Doric choral lyrics. In the Hellenic world the titled tragedians, Pericles' contemporaries Sophocles and Euripides, are engaged in glorification of authority of Athens.

The Greek festivals were not simply theatrical performances, they were religious one, and the most important thing they were civil holidays. Before performance toasts to citizens and foreigners who rendered services to the polis were proclaimed, the fallen heroes were esteemed. By means of holidays (Great Dionysius) Athens showed the power to other poleis: every theatrical performance was started by

taking out directly on a scene the tribute imposed on polis dependent on Athens. The theater organized debates for «reflection» of audience and formation of its opinion.

Athens appears as an education place for all Greece where everything is thought, discussed where the decision is made. Competitions not only in force, but also in mind sharpness – in speeches – defined honor of art of word. Cicero notes that ‘the passion to eloquence wasn’t the general for all Greece; only Athens is famous for it’ [6, p. 264]. The eloquence perceived by the Spartans as something useless one, as a brake for speed of action, for free Athens it is necessity which is shown in intention of the people to reach clarity.

It is necessary to note the title of the orator is first mentioned in Athens. Exactly there the role of the orator, his importance and influence are defined. It is interesting to define both functions of the Athenian orators hors entertaining performance, and other understanding of their role in a context of political rhetoric which defined more policy of democratic Athens. It is necessary to note that only in the IVth century the title «orator» became absolutely certain. In the Vth century the fight for a state system made the system, especially during the war. Leaders of armies, στρατηγοί, were the first in the state which addressed to the people, in ecclesia, first of all as representatives of the party. Thus, at this time the rank of the commander and the orator were identical. In the following century when the real state system appeared, both war and administration went up till science’s degree, then the duties of the commander were naturally separated from the duties of the orator.

The outward side of speeches doesn’t play any defining role. So, Fénélon in «Dialogues sur l’éloquence en général et sur celle de la chaire en particulier» disproves superficial glance on the ancient orator as the person who is able to speak beautifully and gracefully and he is content only with it. ‘At such understanding of eloquence, it wouldn’t be art serious, and would cease to be the business directed to the practical purposes, and it would serve only for pleasure, for an entertainment and caressing listeners’ ear’ [8, p. 170-192]. At those far times the essence of the orator is reduced to two objects: to policy external and to internal public administration as the orator had to serve the state not only by word ἐγών (fight against other parties, discharge from position and exile, introduction for consideration of laws etc.) but also by business πᾶττων (search of allies, care of external safety of the state, increase in state revenues etc.). Thus, management both external, and internal affairs of the state made an exclusive duty of the orator.

In one of the speeches Demosthenes notes that the position of the orator was the beginning of his state carrier. The right to title of the orator was possessed by that who wished the same as the majority did, and loved and hated the same as the fatherland loves and hates– all this grants the right to the title of the orator. Under a name of the orator they mean not only the eloquent person, but the state person elected by dominating party for state government. Those who reached this skill became at the head of state and was considered as the rank of the orator.

In the message to Greek tyrant of Syracuse, Dionysius the Elder (367 BC), Isocrates shows differentiation of orators depending on function they accomplished, gives the audience characteristic to which the orator addresses, and depending on its mood he chooses a form and style of the speeches. Certainly, the letter isn’t devoted to oratorical problems and has no nature of research or the description. It represents the next stage of the Isocrates’ program of unification of Hellas. For us mentioning distinction of orators speeches depending on listening audience is important. ‘For the people wishing to distinguish in the eloquence, festive meeting is the most suitable audience (only there the person can open force of the art in the presence of the large number of people); the people who want to achieve something concrete by the speech, should address with speeches to the person who can embody the statements of delivered speech in reality’ [Ref. to 4, p. 483].

So the orator had duties executed in forms of following functions: to manage, to control and to charm. But there was one more function orators possessed – them were given the huge power for preservation of public tranquility. It is a question about ψηφισματα at people’s assembly as an exclusive right of orators, instead of any officials, to arrest, exile people whose views could threaten to public rest. Pseudo-Plutarch notes that Lycurgus of Athens arrested dangerous citizens, expelled all of them, ‘so some sophists said that he didn’t fill a feather with ink, but with the death’ [3, p. 62].

Exile took place in exceptional cases; in practice orators create glory to Athens. As well as in the ancient time speeches on glory to Athens are delivered (Aelius Aristides «Panathenaicus»). The panegyric on Athens is a panegyric to Logos, as B. Kassen notes, the mankind homeland is where the homeland of Logos is as logos means «Greek one», and the Greek one means «Attic one»: Athens put into use phônê which doesn’t know some impurity, it is pure and doesn’t disturb ear and it serves as paradigm of all Greek speech» [1, p. 89]. Thus in Athens discourse and interdiscourse, language, speech activity are the idioms with the same essence. And there are no doubts that the unique truth generality is so – generality is not spatial, but logic one from the beginning till the end. Over time Attic phônê becomes general one for all classical antiquity which, as a result, becomes homophonic. Art

speech turned into criterion of education and culture, and Greek (Attic) language proves its suitability for all the cases of public life.

Freedom as the main principle of independence of Athens, the Athenian democracy as condition of domination in all spheres, publicity and oratory as the guarantee of the rights of the citizen couldn't comprise only the positive moments. In intention of coming off Sparta influence, at any cost, the Athens fasten their eyes on other worlds which often define the line of their social behavior.

To make the conclusion we say that stagnance and productivity of achievements in all spheres reaching improbable scales and which will hardly ever be reached in the history of mankind, Athens shows to mankind one of the first examples of loss of the ethnic component of own culture as the first step towards «national» crash. Conservatism of Sparta, as the history shows, was one of the main conditions of preservation of the identity. Negative attitude to all strangers, «barbarous» ones guaranteed inviolability of the Greek originality, severity of laws—preservation of customs and morals of society. Having become the leader in all spheres, having reached that authority which Sparta hadn't even had, Athens couldn't make the most important one: to keep independence of Greece whose further development was defined by degree of «nobility» of the people winning it.

References:

1. **Кассен Б.** Эффект софистики / Б. Кассен; [пер. с фр. А. Россиуса]. – М. -СПб: Московский философский фонд, Университетская книга, Культурная инициатива, 2000. – 238 с.
2. **Никитский А. В.** Речи Исея и Демосфена: лекции орд. проф. А. В. Никитского, чит. в 1903–1904 г. / А. В. Никитский. – М.: Типо-лит. В. Рихтер, 1903. – 308 с.
3. **Стасюкевич М. М.** Ликург Афинский: Рассуждение Михаила Стасюкевича, маг. всеобщ. истории, представл. в Ист. -филол. фак. С. -Петербур. ун-та для получ. степ. д-ра ист. наук / М. М. Стасюкевич; [с прил. хронол. и генеал. табл.]. – Санкт-Петербург: Тип. Имп. Акад. наук, 1851. – 123 с.
4. **Фролов Э. Д.** Греция в эпоху классики (Общество. Личность. Власть) / Э. Д. Фролов. – СПб.: Издательский Центр «Гуманитарная Академия», 2001. – 602 с.
5. **Фукидид.** История / Фукидид [пер. Г. А. Стратановского]. – М.: Ладомир; ООО «Фирма «Издательство АСТ», 1999. – 736 с.
6. **Цицерон.** Брут, или о знаменитых ораторах / Марк Туллий Цицерон; [пер. с латин. И. П. Стрельниковой; под ред. и с предисл. (с. 7–71) М. Л. Гаспарова; примеч. М. Л. Гаспарова и др.] // Три трактата об ораторском искусстве. – М.: Науч. -изд. центр «Ладомир», 1994. – С. 253–328.
7. **Шестаков С. П.** Красноречие у древних греков в его влиянии на их историческую литературу: речь, произнес. 5 нояб. 1901 г. в торжеств. годич. собр. Имп. Каз. ун-та экстраорд. проф. С. П. Шестаковым / С. П. Шестаков. – Казань: Типо-лит. Имп. ун-та, 1901. – 87 с.
8. **Fénélon.** Dialogues sur l'éloquence en général et sur celle de la chaire en particulier / Fénélon; [Par feu messire François de Salignac de La Motte Fénélon ; Avec les Reflexions sur la poésie françois, par le P. Du Cerceau] // Ouvres de Fénélon. – Amsterdam: Bernard, 1718. – T. X. – P. 169–212.
9. Greece & Rome: New surveys in the classics: The Invention of Prose. – Oxford: Oxford University Press, 2002. – №. 26. – 130 p.
10. Momigliano Arnaldo. Sagesses barbares [Microforma]: Les limites de l'hellénisation / Arnaldo Momigliano; [Trad. de l'angl. par Marie-Claude Roussel]. – Cambrdge: Cambrdge University Press, 1976, Librairie François Maspero, 1979. – 197 p.

УДК 128/129:141. 32:616. 8

Н. Є. Доній

Чернігівський державний інститут економіки та управління

ДЕТЕРМІНАНТИ АВІТАЛЬНОСТІ В ДИСКУРСІ СУСПІЛЬСТВА (ПОСТ)СУЧАСНОСТІ

Автором робиться спроба розкриття сутності основних детермінант поширення феномена авітальності в контексті соціальних трансформацій українського суспільства кінця ХХ – початку ХХІ століть.

Ключові слова: (пост)сучасність, авітальність, сталий розвиток, віртуалізація, криза

© Н. Є. Доній, 2012

2012 Вип 4 (3)

47

Автором делается попытка раскрытия сущности основных детерминантов распространения феномена авитальности в контексте социальных трансформаций украинского общества конца XX – начала XXI столетий.

Ключевые слова: (пост)современность, авитальность, стабильное развитие, кризис идентичности, виртуализация общества.

Ukrainian day-to-day realities during past decades within trends of the slithering away world give disappointing facts – Ukrainians are increasingly alienated from the society and attaching to different forms of extreme behavior and in fact shorten their lives deliberately. Most scientists usually start looking for the ways to interrupt this negative trend in their studies with the analysis of the family crisis, social and economic state of the society, paying no attention to the philosophical reflection of the elusive, on the one hand, and powerful, on the another hand, trends that can be combined into one of the reality's phenomena - avitality.

This article is aimed to selecting factors causing avitality phenomenon in the modern society. While achieving this goal, the author has determined that a group of factors (thanatological Renaissance, drawing of the certain scientific concepts' statements from the context, virtualization of the society, total crisis of the personal identity) determines the outpouring of the person's avitality. The researchers note that a modern individual is manifested a deliberate unwillingness to live, but without the conscious objective to end his/her own biological and social functioning. Post(modern) people have gradually being formed obvious desire to limit their social, psychological and biological existence, which reflects as the advantage of internal avital trends over vital ones, resulting in the expectation syndrome and chronic fatigue life - «taedium vitae». As for the future of social and philosophical avitality reflection its scientific relevance seems to require thorough and detailed studies by the representatives of the Ukrainian humanities.

Key words: (post)modernity, avitality, stable development, identity crisis, virtualization of a society.

Проблемна ситуація. У транзитивні епохи (а (пост)сучасність є однією з них) втеча від занадто складного та зістареного світу, що втратив метафізичні ідеали, стає особливо актуальною. Причиною втечі можна назвати те, що суспільство, безупинно розвиваючись, встановлює свої власні закони, норми, цінності, правила функціонування, які змушують індивідів або наслідувати їх, або пручатися всіма можливими варіаціями поведінки – від пасивного уникнення до активної боротьби з нав'язуваними суспільством зразками. Українські реалії останніх десятиліть в рамках цієї тенденції дають невтішні дані – українці все більше відчужуються від суспільства та долучаються до різних форм екстремальної поведінки й, майже свідомо, вкорочують собі життя. Ентоні Гіденс, характеризуючи особливості суспільства доби (пост)сучасності, зазначив, що в процесі еволюції світ не тільки не став більш «керованим», але й взагалі вийшов з-під контролю й «вислизає з рук». Підсумками «вискальзування світу» стає втрата сенсу та цінності людського життя й, як результат, поширюються деструктивні форми життєдіяльності (комп'ютерна залежність, глибоке занурення у віртуальну реальність, зниження комунікативної та соціальної активності у зв'язку із самоізоляцією, формування порушених стереотипів поведінки й невірне сприйняття екстремальних дій «супергероїв» фільмів і комп'ютерних ігор). Пошуки шляхів гальмування цієї негативної тенденції в більшості розвідок вчених розпочинаються, як правило, з аналізу кризи сімейної інституції, соціально-економічного стану суспільства, а не з філософської рефлексії наявності важко вловимих, з одного боку, а, з іншого, достатньо потужних тенденцій, які можна об'єднати в один з феноменів реальності – авітальність – дефіцит життєвої енергії та бажання до обмеження життя. К. Г. Юнг колись попереджав, що «ми обов'язково повинні визначати, що маємо на увазі, коли вживаємо той або інший термін, інакше ми будемо говорити незрозумілою мовою» [8, с. 49] й, відтак, аналіз цього феномену вимагає комплексного й детального аналізу детермінант, що викликають поширення цього феномена в соціумі. Таким чином, метою даної публікації є - визначення факторів, що спричиняють появу та розгортання явища авітальності в дискурсі сучасного суспільства.

Ступінь вивчення питання. Особливості буття людини в інформаційного суспільстві розглянуті У. Беком, Ж. Бодрійяром, М. Кастельсом, О. Тофлером, а також у роботах О. Антипіної, В. Іноземцева, М. Заковоротної. Величезне значення для філософсько-антропологічного розуміння сутності деструктивних процесів сучасного суспільства мають роботи Ж. Батая, С. Берна, Ж. Дерріди, Н. Фарбероу, З. Фрейда, Е. Фромма, М. Хайдеггера, С. Шнейдмана й ін. В останні десятиліття в англійській літературі з'явилися праці дослідників, які намагаються дати всебічний аналіз процесу саморуйнування людини через категорію ментальності. Західні