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PHILOSOPHICAL ANALYSIS OF THE CONCEPT HUMAN SITUATION

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Abstract: Modern man, community, and humanity as a whole have become apprehensive about their future. Globally, there is a particular concern about the paradoxical tying of the Gordian knot, which is essentially triggered by contradictions caused by antagonistic problems in the fields of ecology, demography and economics. There are several ways to overcome the challenge that the world and man face. Firstly, radical, when one of the spheres is given in for the sake of one or two others. Secondly, the systematic distraction of the masses from critical issues. Thirdly, alternative, the shift of attention from popular methods and means of solving the current critical problems in favor of non-linear ones, i.e. those related to unconventional views on a given problem and approaches to its solution. Understanding of the human situation can lead to some encouraging results by means of focusing attention of the significant majority of the humankind represented by the so-called leaders of public opinion. Basically, under given circumstances, the principle, according to which real change starts with the people themselves, their intention to change, will be effective. In this case, in contrast to violence, coercion, manipulation, bribery and blackmail, the modus operandi of maintaining social interaction will be responsibility, meaningfulness, respect, a sense of proportion and tact.

Keywords: meaningfulness, human situation, social engineering, “construction” of man, sustainable development.

Introduction

Permanent fear for individual and collective future has recently become relevant to almost

every intelligent person. Such anxiety develops in an atmosphere of long-term instability that the civilized part of the world has consistently been immersed into during the recent decades. At the

same time, the fear is based on the realization of a number of quite obvious and intuitively fixed challenges humanity confronts. Among the systemic challenges, specifically due to the recent events in and around Ukraine, the key problem to consider is initiation of the possible ways of mutual understanding in the sphere of the world politics. Simultaneously, another problem requires an immediate concern: ensuring the prognosticated functioning of the world economy, establishing control over challenges in the environmental and demographic spheres, which, undoubtedly, are closely related. The latter, among other things, means that they cannot be solved individually. Therefore, modern humanity is compromised by the need to find ways to comprehensively design their own progress. As a result, the idea of “sustainable development” has emerged, which advancement and promotion is associated with the activities of the World Commission on Environment and Development (WCED). It focuses on understanding the mechanisms for optimization of the interdependent existence of the environment, society and economy.

However, it may turn out that the above mentioned approach to optimizing the existence of humanity and, consequently, man is ineffective. At least the idea of sustainable development has been gaining momentum since the last quarter of the last century, while the crisis of civilization is only deepening. In addition, despite the declaration of the focus of the idea of sustainable development on guaranteeing comfortable living conditions for almost everyone, in fact, a specific person (individual) is left out of consideration. In particular, a person is left to their own devices when it comes to discovering their potential, finding the meaning of existence, acquiring and maintaining a stable harmonious inner state.

Therefore, on the one hand, it is obvious that the identity of a person as an equivalent of their essence undergoes a significant deformation, ultimately. At the same time, on the other, the majority of people prefer not to notice the latter deformation, overwhelmingly focusing on the conditions and circumstances of collective and individual survival, maintaining the physical succession of the human species. Meanwhile, the above-mentioned course of the world events causes distinct anxiety among a large cohort of thinkers. In particular, Vardan Atoyán and his

associates point out the tendency to level the identity of a person: “In the modern world, it is a shift of identification crisis followed by identity crisis as values change due to the global economy, creating a consumer character for whom identification and identity issues are secondary” (Atoyán et al., 2022, p. 5).

Meanwhile, delivering a person from the burden of everyday worries and setting them up for self-development and self-realization, as shown by the wisdom embedded in the cultural heritage of different ethnic groups, is associated with integral, adequate understanding of the current real situation of man. After all, trying to achieve a goal without understanding and taking into account the peculiarities of the starting point is essentially pointless - actions for the sake of actions, the content of which is given *ex post facto*. Therefore, the considerations of this article are devoted to the actualization and understanding of the situation of modern man as a measure of all things in the context of sophistry, in particular Protagoras.

Needless to say, numerous authorial scientific and creative achievements in a number of areas of cognitive interest provided the basis for further considerations in this field. In particular, this tradition has been deeply rooted in ancient Greek philosophy, especially Plato’s reasoning, the works of German classical philosophy, especially I. Kant and A. Schopenhauer; and among the thinkers of the 20th century, M. Heidegger and H. Arendt had a noticeable influence on the further progress of the idea. Consequently, in their search, the authors of the article both paid attention to the study of the works of C. Castaneda and I. Shah as accomplished representatives of philosophical art and also benefited from numerous contemporary scientific studies, which raise questions of identity, sustainable development, the search for the foundations of understanding, etc.

The Situation of Man as an Existential Attribute

Following Heidegger, we can find that the situation of man as an attribute of their existence, as a rule, falls out of the field of perception and understanding, because it is an essential background of their life. As for the former, the back-

ground, overwhelmingly lacks due attention to say the least. This gives the false impression that a person's situation is self-evident. Meanwhile, a meticulous understanding of the human situation, among other things, can significantly help to overcome the existential paradox revealed by the German theologian Karl Friedrich Oetinger: "God, grant me the serenity to accept the things I cannot change, / The courage to change the things I can, / And wisdom to know the difference" (Shapiro, 2014).

The human situation is a kind of continuum in which each individual finds himself, or an integrated set of conditions and circumstances that always determines the style and way of life of the same individual. And because people differ at various levels of expression or showing of certain qualities (potential), including intelligence, and their own and others' existence and the existence of the world in general, each individual reflects individually. As a result, the reflection of the human situation is also to some extent individual, both at the level of certain socio-cultural groups, including ethnicity, as well as social stratum, professional incorporation, etc., and at the individual level. Thus, a search for points of understanding to form the basis to achieve a coherent idea of the human situation would lead to the establishment of sustainable voluntary cooperation within a certain structure. In particular, the world as opposed to covert group or influence centers practice of imposing a worldview paradigm, which, among other things, characterizes and forms an idea of the human situation.

Therefore, the human situation is not self-sufficient, but rather a derivative constant of human existence. In this case, human nature is not just the basic constant, but the primary one. Meanwhile, at least in view of the fundamental limitations of human cognitive abilities, which are emphasized by many luminaries of human intelligence, only one suggestion is certain about the nature of man: the latter is the root cause that makes man unlike any other being; for instance Martin Heidegger (1998) considered cognition endowed only with the ability to hide what was open from the beginning in non-cognitive activity. As for attempts to comprehend human nature, they are certainly covered in any worldview paradigm, which, as a rule, compete with each other for access to as many potential adherents as

possible and their concentration on themselves. Needless to say, such competition is growing.

Another basic constant about the human situation is the human condition, in particular, as proposed by Hannah Arendt (1998): "...the human condition is not the same as human nature, and the sum total human activities and capabilities which correspond to the human condition does not constitute like human nature" (p. 34). That is, it is Arendt's transformed Heidegger project of open existence, or an integrated set of defining, as Paul Ricoeur (1995) would say, trans-historical traits of human existence. Arendt includes fertility, mortality, plurality, and worldliness to this set. Being integrated in the position of man, they create, in other words, the circumstance of humanity - the circumstance and the condition at the same time, the presence of which simultaneously determines and guarantees the existence of man as such. That is, such a person, as discovered by every member of the human race, when thinking about their nature or existence.

Thereby we can resort to a certain schematization of human existence: human nature as the set of all possible potentials to be human is projected on a number of lasting circumstances and conditions of existence, the symbiosis of which is the human condition. In this case, the position of man determines how actualized human nature or attributes of human nature in a particular existence, one in which a person realizes themselves in the socio-historical retrospect. And therefore, the combination of human nature as an irrational factor and the position of man as a rational factor of their existence creates the current situation of man. At the same time, the human situation is to some extent dynamic and changeable, as different cultural layers of human existence are associated with specific dominant interpretations of human nature and the functional capacity of the four-key circumstance set of human situation.

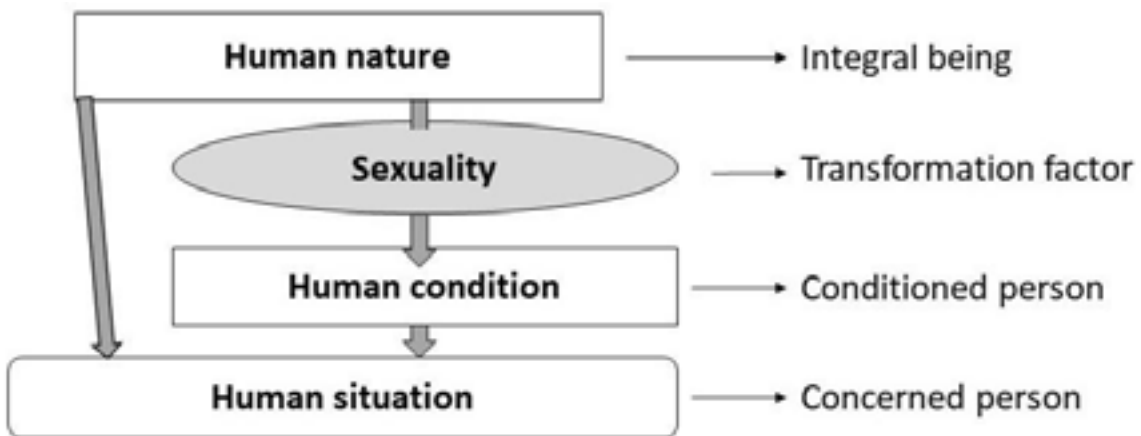
Meanwhile, the proposed scheme looks at least incomplete without taking into account such a phenomenon as sexuality. At the level of the everyday existence of the species *Homo Sapiens*, the phenomenon of sexuality is obviously understood from all possible perspectives. However, such understanding, as a rule, ignores the achievements of esoteric experience, as well as mythology, i.e. the irrational element of human existence, which appeals primarily to the nature

of sexuality. Whereas, in the light of the symbiosis of rational and irrational approaches to understanding the essence of sexuality, the latter can be presented as “a deep source of temptations and desires, the cause of desires and fears. After all, before a person discovered lust, they were not familiar with anything that became an integral part of the existence of a concerned person” (Kaluha, 2011, p. 453). Thus “sexuality, or rather its awakening and manifestation in man clearly corresponds to a certain, so to speak, spiritual state, a certain degree of detachment or alienation from its ontological source” (Kaluha, 2011, p. 41). Thus, “it is sexuality as a source of deep feelings, the original circumstance of human position and the ontological basis of feelings” that tightly “binds the concerned being to the ordinary world” (Kaluha, 2011, p. 444).

In the context of these suggestions, sexuality is a kind of transformation principle. The perfect

or integral being, which corresponds to human nature as a result of awakening or manifestation of intentions, lust as a primary impulse, acquires certain unique features, standing out in the original existence. Accordingly, self-sufficient or sovereign existence¹ is transformed through sexuality into a conditioned being, whose existence is determined by the circumstances of human situation. And the very circumstances of the human situation become relevant due to sexuality, because without the latter, neither fertility nor plurality is possible. However, the unborn cannot be mortal, and the non-manifested does not need the space of its own manifestation, i.e. earthliness.

A person whose attention is always focused on the conditions and circumstances of survival, that is, on the current situation in which they permanently find themselves, becomes a concerned person. The way they exist is vanity.



Picture 1. Transformation of Integral (Perfect) Being to the Level of the Concerned Person.

¹ A person who discovers the world, themselves and others through knowledge, and is aware of the self as a conditioned being, the self-sufficient or sovereign being can only be a delusion of their imagination. The basis for the formation of such ideas are certain worldview paradigms, innately significant for a particular person. For example, in Buddhist context, the manifestation of

sovereign being is an enlightened one or a Buddha, particularly Gautama Buddha. In Christian discourse, obviously, the embodiment of sovereign being is Jesus Christ; and Prophet Muhammad is in Islam. A self-sufficient existence is at least devoid of any desires, and, therefore, free from passions or needs.

The Human Situation in the Light of Structural and Functional Approach

The system of modern ideas about man, as varied as of scientific, religious, or household nature, is represented by a huge amount of information². However, the question “What is a man?” remains debatable. Therefore, per se it is bypassed by consistent conscientious researchers, and at the same time, its interpretations benefit significantly some scientific or religious fraudsters. Such fraudulence often leads to various social conflicts, instigated by certain ideological fanatics. Therefore, it would be consistent to agree, basically, that the essence of man is beyond knowledge, and therefore different interpretations of the essence of man can in no way claim to be final and true.

And yet man constantly manifests his own essence in the activity. Depending on the type of activity a person becomes both a contributor and a witness of certain manifestations of his essence. As a result, the essence of man can be traced from a functional point of view. However, modern terminology is, obviously, far from clearly expressing at least the essence of abstract concepts, including those designed to reveal certain manifestations of human nature. In particular, it concerns such concepts as soul, will, creativity, intention, spirit and so on. Therefore, when resorting to the use of such conceptualization, it is important to refer to the context in which these notions reveal their meaning. However, in this regard, it is worth considering the fact that a contemporary person is not an adamant adherent to any specific worldview paradigm in their original forms, but rather they (people) combine the elements of various worldview paradigms optionally, for example, Christianity, shamanism, Vedism, materialism, etc. Thus, the worldview of modern man is a mosaic, assembled into a cluster of different teachings,

2 “Information always provides a mediator. Therefore, information by its nature, of course, is indirect, and therefore information for the social being is always an indirect phenomenon, which reflects not the reality itself, but the essence and properties of the mediator. That is, every fact understood by a person, without exception, does not deal with reality or its segment, but with manifestations of the subject’s nature, which are reflected in the subject’s consciousness under the pressure of external influences, in other words, generated by provocation” (Kaluha, 2020, p. 9).

some of which, not surprisingly, are well combined at the level of the same worldview of the average person even if the very sources are incompatible with each other.

On the other hand, based on the fact that any doctrine or worldview paradigm reflects a certain facet of truth, the elements of the doctrine can be combined in such a way as to obtain a current functional idea of the essence of man. Functional representation is a particular representation that in a given situation allows to answer the question “What exactly does the operator deal with?” and “What exactly can the operator do to meet his goals or objectives?”

Summing up the above mentioned, the human situation can be represented through the key operational characteristics of man, which would reveal, in particular, the triggers of human activity at different levels of its activity and manifestation. The first basic human manifestation available for perception is obviously the body. The body itself has been studied, as they say, lengthwise and crosswise, from physical parameters and anatomy to anthropology and psychiatry. In the isolated state, it is essentially a biological mechanism. Then the question arises as to what sets this mechanism in motion; determines its features of activity; provides the ability to think and reflect, etc.?

Based on the systematization of various philosophical and scientific theories, mythology, esoteric experience etc, it is possible to form a certain scheme of closely related structural and functional elements of man. At the heart of this scheme is the body - a certain biological entity with the key mode of its functioning is denoted by the concept of “life”. Deprived of the aforementioned mode of functioning, the body is a corpse that is subject to entropy under natural conditions. Therefore, we can draw the obvious conclusion that life is a force and at the same time a phenomenon opposite to entropy. Since the phenomenon of life is clearly traced at the level of the plant, the element that brings life to the body can be called, after Aristotle, the vegetative aspect of the soul. Of course, this is a figurative concept that hints at a phenomenon rather than expresses its essence, but at the same time makes it clear that behind this concept the urge or will to live lies, especially in the context of philosophical thought of Arthur Schopenhauer.

Increasing the level of mobility and self-

sufficiency in the living world is related to the sensitive aspect of the soul. At the same time, starting from this nonhuman animal-related aspect of the soul, there is a duality that forms the field of dialectic of unifying and individualizing (personalizing to man) vectors of development. The interaction and at the same time the opposition of the mentioned vectors, obviously, should be understood as some permanent cause that stimulates the development or leads to the decline of an individual (person), and also promotes the development of at least adaptive abilities at the species level. Generic, namely generic as a certain embodiment of the superindividual (super-subjective or supra-personal to man), the principle associated with the survival of the species primarily through a number of basic skills (knowledge), which are commonly identified as reflexes, in particular in the context of its formation by an outstanding physiologist Ivan Pavlov, and also as a set of innate reflexes, instincts. Correspondingly, the individual principle, the basic representative of which is desire, is responsible for the survival of a single member of a species or genus, if it is a human race. It implies that desire itself is an initiator of the individual conscious activity, and self-awareness, consequently, is the basis for ascertaining one's individuality as well as that of another, therefore distinguishing oneself among others as being unique. And it is the latter unique someone who, through desire, cares about their existence or conditions of life.

Another structural and functional element of the system "man" is the rational aspect of the soul (possessed by human beings). It combines collective and personal principles. The functional basis of the former is common sense (*sensus communis*³), in particular in the interpretation of Heidegger, the latter, figuratively, is intelligence. Common sense is responsible for maintaining a certain order in a particular social community and interaction between members of the community. It is also associated with the formation and maintenance of the *Weltanschauung* in a functional state - a symbol of the permanent

integral reflection of reality as it opens to the representative of the species *Homo Sapiens*. Thus, the consequence of the obvious damage to the integral vision and sequential reflection of the world is madness, which, as experience shows, is intrinsically pertinent to man.

Intelligence, alternately, ensures the personal sovereignty as a community member through the ability to reflect, set goals, and prioritize, using both concrete and abstract concepts which are directly related to the operation of things, processes, phenomena, self-management, etc. Systemic problems with the functioning of intelligence at the level of the representative of the *Homo Sapiens* species are manifested as mental disorders, in particular in the form of Congenital Dementia, Down syndrome and so on. With regard to the aforementioned, neither the mental disorders nor madness is observed in animals. However, the latter does not mean that the so-called rational (human) aspect of the soul is not inherent in animals. They are also guided by common sense and intelligence, although, as experience shows, in more limited ways than those endowed with man. Thus, man, most likely, is fundamentally distinguished from other species, relatively speaking, by the higher aspects of man.

It is at the level of the higher aspects of man, which can be conditionally described as transcendent (in particular, in the context of Kant's epistemology) aspects of the soul or spiritual aspects of man (in the context of classical Christian orthodoxy), the above-mentioned dialectic of animal and human aspects of the soul is discarded. The creative principle is primarily related to the ability to contemplate, to capture certain ideas in their Platonic interpretation, i.e. *eidos*, and to embody them in the works of art, technique, technology, etc. In terms of casual understanding of the essence of creativity, the latter is identified as the ability to produce new, previously not represented in the world. Thus, creativity is the basis of the cultural sphere, which is associated in particular with the ability of man to transform the elements of the environment in accordance with their own intentions and goals, thus creating both a living space and a space of art. However, in its highest aspect, creativity is a matter of the process itself rather than the final result. In this case, the most important procedural achievement of creativity is the creator in a state of his permanent transformation.

3 "Sensus communis should be understood as the idea of a common sense for all, i.e. the ability to reason, which in its reflection mentally (a priori) takes into account the way of imagining each other, so that their own reasoning is consistent with the human mind and thus avoid illusions" (Heidegger, 1998, p. 307).

In addition, the highest aspect of creativity transcends a person beyond the limits of being determined by a social factor, in other words, the permanent need for the presence of one's own kind or the social environment in general. The latter, among other things, means that an artist reaches a state of complete solitude, which, following, for example, the Vedic worldview paradigm, is achieved through a state of complete silence when the interior dialogue stops. Specifically, complete concentration on a creation or process is practically analogous to deep meditations.

Obviously, creativity as a deep meditation is not possible without will. Will is, in theory, a disputable attribute of human existence, which is given little attention in practice. At least the general public predominantly avoid systemic practices regarding the purposeful development of the will, likewise a stable integral view of what the will is, what its source is, and what its key function is in human existence. On the contrary, the urgency of the problem of freedom, as a lasting impression, is intentionally blurred against the background of artificially accentuated problems of freedom, duty, responsibility, and so on. Among the other reasons, obviously, there is the fact that the stronger the volitional principle, the more self-sufficient its agent, the less dependent it is on the system. It is almost impossible to control or impose on such a person, only to negotiate, and even more so - to manipulate or use. Essentially such a volitional person becomes autonomous, i.e. one that coexists and interacts with the system⁴, but is no longer its element. It ceases to be directly dependent on systemic or human circumstances, to be a concerned person, and therefore acts out not of necessity dictated by conditions and circumstances (human situation), but as an agent of pure spontaneity, based on awareness of the course of events, or goodness as its essence is interpreted by one Sufi sage in a number of parables, in particular: "the seeker of Truth is the master of choice: to do good or to do what must be done". That is good is the antithesis of necessity, not evil, as is commonly believed at the level of systemic worldview, inhe-

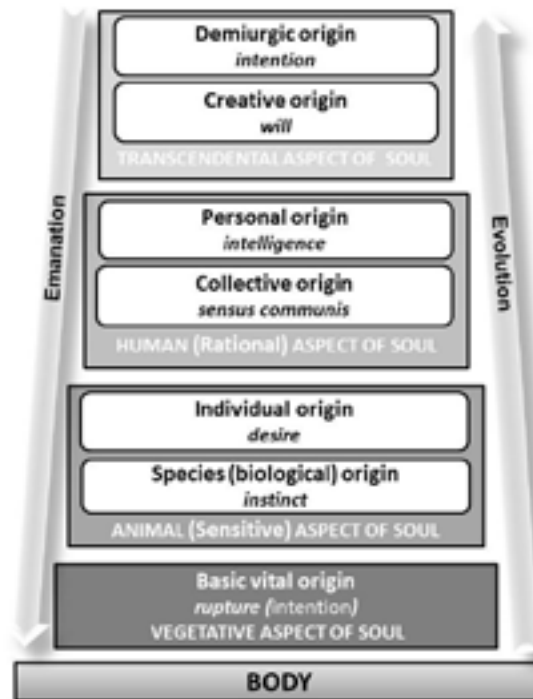
rent in the ordinary element of the system.

The demiurgic principle completes the "construction" of man. The term "demiurge", as a provisional term, is used in a similar sense as it was given by Plato in cosmogonic teaching or is now given by classical orthodoxy: the bearer of the potential to create something out of nothing by force of thought, or rather intention. Regarding the latter, the concept acquires its fullness in the texts of Carlos Castaneda, in particular according to the teachings of the representative of shamanism Don Juan: "... Intention is present everywhere. It is intention that creates the world" (Castaneda, 1995a, Vol. 6, p. 57). Incidentally, the fact that this potency is not a product of fiction and preserved in humans is demonstrated by at least the manifestations of schizophrenia, including the ability of a person to form objects or subjects available for their own interaction beyond their perception by others. However, the former ability is not subjected to any arbitrary control by an average person, and therefore is identified as a significant mental disorder.

At the same time, the embedding of the primitive content in the concept of "intention", thus reducing it to the synonymous series alongside desire or intention, is also due to the fact that the concerned person is not able to understand, as it may be: "... Desire in which there is no desire, action in which there is no action. To intend means to want, not wanting, to do, not doing" (Castaneda, 1995b, Vol. 9, p. 18). In addition, the ordinary person is practically unable to overcome the conditionality of conditions and circumstances, and, likewise, to restore their own integrity, penetrating, figuratively speaking, the veil of sexuality, that is, finally eradicating lust as a deep cause of distinction and differentiation. The intention, when arbitrarily dispose, is practically a weapon of incredible destructive power at hands of a person overburdened by inclinations, rage, hatred. Therefore, intention as the highest potential at the level of public opinion is not mentioned at all as a completely irrelevant phenomenon. Meanwhile, in the context of shamanism, the real source of will is the same intention: "Intention and its result are will" (Castaneda, 1995a, Vol. 6, p. 55).

After all, when contemplating in a chosen way, it is easy to establish causal links between the structural aspects of the human system, as well as the principles and their key attributes.

4 The system is understood not as a set of elements and relations between them, but as a transcendent phenomenon, which by its function provides stability and maintains the order of elements and relations between them, as a certain form of existence



Picture 2. Structural and functional elements of man in accordance with the combination of understanding the essence of man within the Eastern traditions, Plato and Aristotle's doctrine of the soul and modern ideas about the functional characteristics of the human body and consciousness.

Conclusion

The above-suggested considerations are the starting point to form an integral holistic view of the human situation, and perspective open in terms of finding ways and means of internal harmonization of men, optimizing ways and conditions of their activity. At the same time, the very ideas do not grant a direct access to practice or to the acquisition of new skills or production of new technologies, and yet their importance is best revealed in the statement of Al-Qazwini: "Practice alone does not improve humanity. Man needs contact with the truth, initially in a form that will help him" (Shah, 2003, p. 19).

After all, a representative of the civilized world at the level of theory, the reflection of something through reasoning as a mechanism of operating concepts, terms, etc. or at the level of internal dialogue, deals exclusively with the ideas about anything, based on the same ideas made public by authoritative institutions. In this case, the primary source of any idea can be considered the context, the origin and true essence of

which is beyond knowledge, but is revealed through the same authoritative ideas. Thus, cognition, which is based on interpretation, is aimed almost at itself, which creates a vicious circle. Its opening, if we follow the Vedic paradigm and not only the worldview paradigm, is achieved only by arbitrarily termination and prolongation of abstinence from internal dialogue, abandoning the context directly related to common sense, as common sense is the mechanism of "connecting" the individual to the context. Therefore, terminating the internal dialogue the individual is immersed into pure practice, where the goal and results lose any meaning, while the process becomes extremely relevant. That is, in the course of pure practice, free from internal dialogue, the individual temporarily loses the social group's conditionality in all its manifestations, including fear of public condemnation, the value of self-image, and therefore any complexes in the context of Freudianism, or, paraphrasing Heidegger, before Nothing, immersing in one's own state of Dasein.

Consequently, expansion and systematization

of the ideas about the human situation will certainly help to find ways of self-expression and self-realization, based on the fact that the existential peculiarities of personal ideas determine the subject or series of subjects of person's attention, i.e. actualization. At the same time, gaining a new experience of inner stability and comfortable existence, in the course of this search, will certainly encourage people to reconsider the hierarchy of values, as well as their attitude to the world around them, themselves and others. As a result, the issue of sustainable development will cease to be exclusively formal for the majority of the "humanity" system. It will acquire clearer contours in the eyes of those who will realize their potential, clearly define their priorities and realize the meaning of their existence, accepting the latter as an irrefutable constant: as long as human life lasts, it is always meaningful. In other words, someone's specific life always has a meaning, despite frustration in themselves, or because they cannot find a meaning of their existence, when as a matter of fact, they basically have lost the taste for life or desire to live.

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