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THE CULTURE OF THINKING AS A MODERN TREND: THEORETICAL AND APPLIED ASPECTS

The **introduction** examines the need to actualize the concept of "the culture of thinking" in the modern networked world of post-truth, echo chambers and ideological narratives. **The aim** of the article is to study the genesis and practical development of the modern trend towards "the culture of thinking" from the perspective of critical, logical, ethical and axiological backgrounds. **Research methods.** In order to properly reveal its purpose, the publication uses an interdisciplinary methodological base, in particular, structuralist-phenomenological, logical-analytical, ethical-axiological, cultural-philosophical, hermeneutic-ontological, prognostic and comparative methods. Other methodological strategies such as "conceptual history", "pre-understanding", explication, commentary and interpretation are also actively involved. **Research results** highlight the actual vectors of the development and transformation of the "culture of thinking" as a concept (from ancient ratio to postmodern irrationalism and metamodern irony). The study recontextualizes the classical concepts-markers hypostatizing the culture of thinking through the humanistic tradition: education (in the sense of self-education), tact, common sense, faculty of judgement. The authors analyze practical criteria for the development of the culture of thinking in modern youth (using as an example the experience of teaching elective courses "Logic and critical thinking in the professional culture of a philologist and translator" and "Ethical aspects of intercultural communication" in higher education during the current 2023-2024 academic year). The **discussion** outlines modern polylogues and deliberations regarding "the culture of thinking" as a concept and its effectiveness between popularization (as a creative skill) and academic dimensions of development (using the example of modern scientific debates and publications). The attention of the study is focused on the possibilities of developing the European culture of thinking as a modern trend, on the one hand, and a kind of metamodern grand narrative, on the other. The authors draw the following idea in the **conclusions**: modern dimensions of both theoretical and applied horizons of the culture of thinking can be determined through a kind of "cultivation of thought" in the sense of a permanent appeal to common sense, tact, (self) education, and critical ability to make adequate and unbiased judgments. At the same time, the outlined approach does not fully exhaust the foundations and attributes of the culture of thinking, but, on the contrary, broadens the scope for further research, in particular, of an interesting yet ambiguous concept of creativity as one of the "soft skills" currently in demand.

Keywords: axiology, ethics, critique, culture, thinking, logic, practice, polylogue, trend.

DOI: 10.18372/2412-2157.39.18455

UDC 141.319.8:378.147:81'243(045)

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CRITICAL THINKING DEVELOPMENT IN FOREIGN LANGUAGE LEARNING AT HIGHER EDUCATION INSTITUTIONS: PHILOSOPHICAL AND ANTHROPOLOGICAL DIMENSIONS

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Abstract. *The study is based on the achievements of ancient thinkers on the process of thinking, modern foreign and domestic authors in the approach to the interpretation of critical thinking and methods of its improvement by means of language learning. The hermeneutic and comparative approaches were used to achieve the goal and solve the tasks set in the work. These methods allowed authors to analyze the concepts of "critical thinking" and "distance learning". The modern vision of the concept of "critical thinking" is seen as the ability of an individual to analyze, argue statements or evidence, and draw conclusions using various models of reasoning, which ensures the processes of self-knowledge, self-education, and self-realization. The ability to think critically is a must for today. It is proved that critical thinking is a prerequisite for the development of the individual and society, while education is its guarantor. The modern distance approach is the main one in the paradigm of foreign language learning and critical thinking development.*

Keywords: critical thinking, foreign language, distance learning, outlook, creativity, competence.

Introduction

The modern world is changing rapidly, which, in its turn, is increasingly demanding specialists who meet the requirements of the times. There is an urgent need to develop new competencies. "The emergence of the competency-based teaching and learning approach is the result of the social changes we have been experiencing in recent decades" (Basilotta-Gómez-Pablos et al. 2020).

During the pandemic, teachers have faced new requirements that involve different, non-traditional approaches to the education process, which can be used in distance learning and can engage students in dialogue and cooperation. This refers to new methods, resources, digital technologies, and tools needed to provide students with knowledge that they can apply in

the future, and most importantly, to teach them to think critically. The ability to independently identify a problem and devise solutions requires a unique skill set, influenced by the type of thinking that a person develops.

In the context of distance learning, higher education institutions in Ukraine were mostly unprepared for this format, and teachers had to quickly learn new things, adopt the experience of more competent colleagues, and master digital technologies. Teachers' training in digital competencies involves achieving special qualifications in the knowledge, use, transfer and evaluation of digital resources to provide students with certain specific knowledge and adaptation of methods to meet the formative needs, diversity of learning (Ruiz-Cabezas et al. 2020).

The aim and tasks

This work aims to analyze the role of a foreign language in the development of students' critical thinking in the process of distance learning.

Research methods

To implement the research, authors used the following methods: hermeneutic approach is applied to analyze the texts of ancient thinkers and contemporary authors to reveal their interpretation of the role of language in the process of forming critical thinking, to analyze different approaches and points of view on the relationship between language and critical thinking; comparative method is needed to conduct a comparative analysis of methods of improving critical thinking using language proposed by different researchers, to highlight common features and differences in the process of teaching a foreign language and developing critical thinking.

Research results

Distance learning is an opportunity to create an individual program for acquiring knowledge with further development of critical thinking, unlocking creative potential, which helps to involve students in the learning process in the context of new realities of today.

The evolution of critical thinking from ancient philosophies to contemporary educational practices highlights its perpetual significance and transformative impact on understanding and interacting with the world. Ancient thinkers did not have an understanding of critical thinking, but Parmenides, Aristotle, Plato, and Socrates already considered the process of thinking and defined it as an activity aimed at understanding the world. Unlike modern interpretations of critical thinking, which emphasize skepticism and the analytical evaluation of arguments, ancient thinkers were more concerned with using reasoning as a tool to achieve a holistic understanding of the cosmos.

The most famous statement of R. Descartes "Cogito ergo sum" ("I think, therefore I exist") contains the fundamental idea of thinking (Nolan 2015, 128–135). This assertion encapsulated the intrinsic connection between existence and consciousness, suggesting that the act of thinking is the most fundamental proof of being. Descartes' philosophy ushered in a new era of epistemology, where doubt and systematic skepticism became the foundation for acquiring knowledge. His contributions laid the groundwork for modern critical thinking by advocating for a methodical questioning of all perceived truths, thus fostering an environment where beliefs are subjected to rigorous scrutiny before acceptance.

In turn, the philosophy of the New Age was based on the idea of the Renaissance philosophy that thinking is a readiness for action. In this regard, I. Kant noted that the ability to ask reasonable questions is a very important and even necessary sign of intelligence or insight. If the question itself is meaningless and requires useless answers, then in addition to shame for the questioner, it also has the disadvantage of encouraging the rash listener to give foolish answers and creating a ridiculous spectacle: one milking a goat while the other holds a sieve under it (Kant 1997,

A58/B82). It should be emphasized that in the "Critique of Practical Reason," the philosopher studies the will as a practical human ability to act. Based on this, the above gives us a reason to state that Kant laid the initial direction of the theory of critical thinking and its main features appeared thanks to his critical philosophy. Kant's philosophy underscores the importance of critical thinking in fostering intellectual independence and moral integrity. By emphasizing the significance of reasoning, autonomy, and the ethical dimensions of decision-making, Kant's work laid the foundational principles of critical thinking. These principles advocate for an engaged and reflective approach to understanding the world, encouraging individuals to question prevailing assumptions, evaluate evidence, and arrive at well-reasoned conclusions. In doing so, Kant contributed to shaping the contours of critical thinking as a dynamic and essential facet of human cognition, one that continues to influence educational practices and philosophical inquiries into the nature of knowledge, ethics, and rationality.

The modern vision of the concept of "critical thinking" is seen as involving thinking skills that include: analyzing arguments, claims or evidence, judging or evaluating arguments, generalizing or solving problems, the ability to draw conclusions using a variety of standard models of reasoning, such as induction and deduction; predicting; reasoning orally; interpreting and explaining; defining assumptions and terms; asking questions for clarification (Saleh 2019).

We can consider that critical thinking is the main feature of personal, and moreover, philosophical types of worldview, which reflects the meta-boundary being of a person and makes it possible to make choices and be responsible for this choice. According to N. Khamitov, thanks to the philosophical worldview, a person is able to form a global goal and realize the strategy of life leading to it (Хамітов і Крилова 2023). This perspective highlights the role of critical thinking in formulating life's overarching objectives and devising a coherent strategy to achieve them, underscoring its value in personal development and ethical orientation.

Matthew Lipman, who is considered to be the founder of the Institute for Critical Thinking, defined critical thinking as skilled (experienced, masterful), responsible thinking that makes correct judgments because it is based on criteria, corrects itself (self-improves) and takes into account the context (Ліпман 2006, 17–23). This definition emphasizes critical thinking's dynamic nature, highlighting its reliance on established criteria for judgment, its inherent capacity for self-improvement, and its sensitivity to the contextual nuances of problems and scenarios. Lipman's conceptualization places critical thinking at the heart of intellectual discipline, ethical reasoning, and informed decision-making, reiterating its fundamental role in educational practices and personal philosophy.

In our opinion, learning any language enables students to realize their creative potential, to acquire and develop critical thinking skills. Indeed, language acquisition and the enhancement of critical thinking are intricately intertwined processes, each supporting and

enriching the other. When we engage in learning a new language, we are not merely acquiring vocabulary and grammar rules; we are also honing our cognitive abilities, particularly our capacity for critical analysis and reasoning.

In essence, critical thinking should form an integral component of foreign language education, permeating every facet of instruction and learning activities. It should not be treated as a separate entity but rather seamlessly integrated into language learning tasks and exercises. Moreover, critical thinking should not only be applied to understanding and deciphering the language itself but also serve as a means to delve into and explore other academic subjects and topics.

The idea of the relationship between language and thinking is reflected in the ideas of German classical philosophy. The leading view of the concept, its theoretical basis, is the anthropological approach to language, according to which language learning should be closely related to human consciousness and thinking, as well as to spiritual and cultural life.

Learning a language involves face-to-face communication, which, unfortunately, distance education deprives us of. Therefore, the teacher takes on the entire burden of communication. And in most cases, the result depends primarily on the teacher as a person who is an example of critical thinking. His primary task is to involve all students in the learning process and activate the thinking process. The class will contribute to language acquisition and the development of critical thinking only if the student shows interest in the material being presented or discussed. The teacher has to think very carefully about the topic and select contemporary authentic texts that reflect the interests of the students. Italian scholar U. Eco discusses that discussing language transcends mere engagement with its structures or the application of its rules to particular cultural contexts. He emphasizes that it involves unleashing the full connotative force of language, turning it into a creative endeavor. Through such an approach, language becomes a medium where one can discern the essence of being" (Eco 2011).

Discussion

In today's society, critical thinking is considered to be the main skill that a university graduate should have to build as a successful career. Therefore, the education system should mainly promote the development of critical thinking, namely the organization of the educational process so that each student is provided with the conditions for revealing their abilities and developing a personality that is able to resolve contradictions and find original ways to solve problems. Dewey, revealing the idea of developing critical thinking during the educational process, rightly notes that in any case, it is desirable for a teacher to get rid of the idea that thinking is a universal, unchanging ability; he must recognize that it is a term that denotes the different ways in which things acquire meaning. The scientist noted that "thinking is specific, not like a machine, a ready-made apparatus that will indifferently be applied to all objects, like a lantern can illuminate a horse, streets, gardens, trees, or rivers

equally. Thinking is specific in that different things suggest their own meanings, tell us about their own unique features, and this happens in different ways for different people. Just as the body grows by digesting food, so the process of thinking develops by improving the logical organization of subject situations" (Д'юї 1993, 38).

Let's turn to English classes in distance education and the development of critical thinking through language. It should be emphasized that language is a tool of thinking and a way of communicating with the Other. Confirming this, W. Humboldt emphasizes that "to think means to act, if action is called the promotion of being. In other words, to prepare (create) among the existent those places for the existence of being in which it would speak of itself and its presence. Language paves the first paths and approaches for any will to think. Without language, any action lacks the dimension in which it could find itself and have an impact. Language is never just an expression of thought, feeling, and desire. Language is the original dimension within which humanity is situated" (Гумбольд 1993). We can agree with the author that it is language that reinforces action, and action reinforces language. It is the ability to think critically that university students faced during distance learning according to the results of studies conducted by researchers Patricia Fidalgo, Joan Thormann, Oleksandr Kulyk & José Alberto Lencastre among university students in countries such as Portugal, the UAE and Ukraine.

The results of these studies showed that in all three countries, the main concerns of students about distance learning programs were time management, motivation, and critical thinking skills in learning English (Fidalgo et al. 2020). In connection with the above, it should be emphasized that communication is not just a mindless reproduction of memorized expressions or phrases, it involves an active exchange of ideas with evidence, agreement or logical objections. In the process of communication, the student as Homo Sapiens has to develop the natural ability of the mind to find answers to complex questions, learn to ask interesting questions that require critical thinking rather than a simple answer from the Other. A very important aspect of this process is the involvement of students in the process of communication, when they are forced to communicate, answer questions, draw their own conclusions, and analyze. Critical thinking develops thought, makes it deeper and more creative, encourages them to hear the arguments of others and look for counterarguments.

Interesting tasks for the development of critical thinking are those that involve finding different points of view on a given topic. Students learn how to give arguments for and against, evaluate the shortcomings and find the advantages of a particular judgment. Equally productive is "organizing debates in which students are divided into groups, listen to all the arguments of the opposing sides, evaluate, refute, or support them" (Lucas 2017).

In our opinion, modern methods of art therapy, such as aphorism therapy, film therapy, poetry therapy, and others, will be fruitful, as they enable the development of critical and creative thinking. Cognitive and creative

methods of art therapy allow us not only to analyze and interpret aphorisms, films, and poems, but also to create our own cultural artifacts in a foreign language. This, in turn, makes students' thinking more flexible and creative, on the one hand, and on the other hand, students become more open and dialogic.

In the new paradigm of foreign language teaching, there can be no teaching of a ready-made truth. The student should always be involved in finding answers, thinking about asking questions, interpreting statements, using proverbs, idioms, concepts and realities of the language. After all, each nation has its own language, and its content contains something special, inherent only to it.

It is very important to be able to motivate a student. This is another step towards success in the process of language learning and development of critical thinking (Kuzmenko 2021, 11).

Overcoming the barrier to speaking is also an equally important condition. To do this, it is necessary to create situations where the student is not afraid to make a lexical or grammatical error, thinks not about grammar but about the idea.

Conclusions

Critical thinking is a necessary competence of our time. The task of every student is to form and develop it. The effectiveness of distance education depends primarily on the teacher as a person who shows his or her creative abilities, is able to interest, organize the learning process and apply the necessary modern digital technologies that would interest the student. Debates, argumentative tasks, and art therapy techniques like aphorism, film, and poetry therapy are essential for developing critical thinking in foreign language learning, promoting inquiry, creativity, and cultural immersion. Critical thinking in the process of learning foreign languages is a prerequisite for the development of a student's personality in the context of distance learning, which, in turn, affects the development of social relations, dialogic and openness that is invaluable in understanding and appreciating cultural diversity.

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РОЗВИТОК КРИТИЧНОГО МИСЛЕННЯ В ПРОЦЕСІ ВИКЛАДАННЯ ІНОЗЕМНОЇ МОВИ В ЗАКЛАДАХ ВИЩОЇ ОСВІТИ: ФІЛОСОФСЬКО-АНТРОПОЛОГІЧНИЙ АСПЕКТ

Вступ. Основою дослідження стали надбання древніх мислителів щодо процесу мислення, сучасних іноземних та вітчизняних авторів в підході до трактовки критичного мислення та методів його вдосконалення засобами вивчення мови. **Мета дослідження** – проаналізувати роль іноземної мови в розвитку критичного мислення студента. **Методологія дослідження.** Для досягнення мети та вирішення поставлених у роботі завдань були використані герменевтичний та порівняльний підходи. Вони дозволили проаналізувати зміст понять «критичне мислення» та «дистанційне навчання». **Результати дослідження.** Сучасне бачення поняття «критичне мислення» розглядається як здатність особистості аналізувати, аргументувати твердження або докази, робити висновки за допомогою різноманітних моделей міркувань, що забезпечує процеси самопізнання, самоосвіти, самореалізації. Уміння критично мислити є необхідною умовою сьогодення. **Обговорення.** Обґрунтовано, що критичне мислення є необхідною умовою розвитку особистості та суспільства, в той час як освіта виступає його гарантом. Сучасний дистанційний підхід є основним в парадигмі навчання іноземній мові та розвитку критичного мислення. **Висновки.** Критичне мислення – ключова компетенція в наш час, розвиток якої є актуальним під час навчання, і особливо під час вивчення іноземної мови в процесі дистанційного навчання.

Ключові слова: критичне мислення, іноземна мова, дистанційне навчання, світогляд, креативність, компетентність.

DOI: 10.18372/2412-2157.39.18456

УДК316.454.52(045)

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ФЕНОМЕН СПІЛКУВАННЯ В СУЧАСНОМУ СОЦІАЛЬНО-КОМУНІКАТИВНОМУ ПРОСТОРІ ІНФОРМАЦІЙНОГО СУСПІЛЬСТВА

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Анотація. Мета статті полягає у спробі дослідити концепт спілкування як базовий, сутнісний соціокультурний, онтологічний чинник сучасних комунікативних процесів. Визначити передумови і соціально-комунікативні механізми, які б сприяли формуванню культури спілкування сучасної людини інформаційного суспільства як духовно-практичного запобіжника втрати нею ціннісно-світоглядних орієнтирів. **Методологія дослідження** визначається міждисциплінарним характером зазначеної проблеми, що зумовлює використання низки наукових підходів. В основі лежить діалектичний метод, який використовується на всіх рівнях дослідження, як в обґрунтуванні онтологічного статусу феномену спілкування в комунікативних процесах сучасності, так і для змістовного аналізу концепту «спілкування». Автор залучає методологічні можливості таких методів, як системний, культурно-історичний та компаративний. Теоретичним підґрунтям розвідки стали наукові дослідження вітчизняних учених у галузі соціальної філософії, філософської антропології, етики, філософії культури, психології.

Ключові слова: інформаційне суспільство, комунікація, спілкування, діалог, людяність, духовність, Інший.

Вступ

Зміни, яких зазнало людство за короткий історичний час із другої половини ХХ ст. до першої чверті ХХІ ст., усвідомлюються сьогодні як антропокультурний переворот. Ця історична мить, яка вміщує у себе якихось 50-70 років, по концентрації, динамічності, трансформації усіх сфер буття людини може бути визначена як «новий осьовий час». Як у суспільній свідомості, так і на теоретичному, філософсько-науковому рівні стає актуальною думка, що в подальшому світ не залишиться таким яким був до трагічних подій в Україні та Ізраїлі. Під знаком питання опинилися засадничі світоглядні ідеї сучасного світу – ідеї «прогресу», «гуманізму», «розуму», «свободи», «солідарності», «прав людини», «людини homo sapiens sapiens». Набувають актуальності негативні ідеї про «кінець історії», набуття людиною нового статусу – «homo suicidalis», розмиваються кордони правди, толерантності, емпатії, утверджується домінування права сильнішого, де сила не в розумі, повазі, відповідальності за долю світу, а в ядерній дубинці й людському капіталі, який спалюється у горнилі війни задля утвердження «нових цінностей» так званого «нового світу».

Драматизм сьогодення полягає ще й у тому, що трагічні події сучасного соціуму розгортаються на тлі

неймовірних досягнень людства в царині науки, техніки й цифрових технологій, засобів масової комунікації, бездротової телефонії, Інтернету. Саме на ці технології покладалися оптимістичні сподівання на прискорений розвиток усіх сфер життєдіяльності глобалізованого людства постіндустріальної епохи. Новий тип суспільства, так зване інформаційне суспільство, де наукова інформація набуває найвищої цінності, стало тим містком по якому людина з оптимістичною впевненістю остаточно мала залишити світоглядний берег теодицеї й крокувати до берегу технодицеї. Перейшовши цей місток, людина опинилася в новому «сакральному» світі технофізису, який зустрів неофіта різноманітним дивовижних подарунків. Це і сфера побуту, розумний дім, де лише за допомогою одного кліку пилосос прибирає, працює пральна машина, каструля-скороварка готує вечерю, посудомийка до блиску мие посуд. Позитивного впливу новітніх технологій зазнали і сфера економіки, культури, освіти, охорони здоров'я, управління соціальними процесами. Слушною є думка Є. Андроса що, «як показали філософсько-антропологічні дослідження минулого століття, людина є генетично, у своїх витоках фізично несамодостатньою істотою, яка певний спосіб випадає з еволюційного ряду, є недолюгою й непристосованою до