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CLASSICAL AND NON-CLASSICAL HISTORICISM

Introduction. The article explores historicism as a type of worldview and traces its evolution in European and domestic science from the 19th to the early 21st centuries. It investigates the socio-cultural prerequisites and philosophical foundations underlying the transformation and rethinking of the concept of historicism. The place and role of the principle of historicism in shaping the metaphysical foundations of the national idea — understood as a transcendental project reflecting the aspirations and value orientations of the people — are examined. **The aim** of the research is to identify the mechanisms of formation and transformation of historicism as a significant worldview paradigm in connection with the emergence of new social and information technologies in modern culture. **Research methods** of the study are historical-philosophical, historical-logical approaches, principles of hermeneutics, cultural-historical and comparative methods. **Research results.** The postmodern era has rejected classical historicism, significantly altering both conceptual interpretations of it and the methodological approaches to its application in social, historical, and media studies. These changes stem from a transformation in philosophical and historical perspectives on social processes: a revision of the linear concept of time and progress, criticism of teleology and finalist determinism, and skepticism regarding universal laws of social development. All these theoretical changes have directly influenced not only views on history but also the methodologies used to study it. **Discussion.** An indicative example of postmodern anti-historicism is the formation of views on the "national idea" among different peoples, cultures and civilizations. The policy of "appropriation" of the national idea by a narrow social group, its artificial administrative implantation in the mass consciousness, and the creation of ideological myths — as has repeatedly occurred in history — inevitably lead to a value collapse. There is no national idea that characterizes the nation as a whole; rather, there exist metaphysical projects that should be understood as historical objectifications of the national spirit, which simultaneously constitute its alienation. **Conclusions.** The development of the concept of historicism, like other cognitive instruments of scientific inquiry, has always occurred within a specific historical context. Political and cultural factors external to science have had a particularly profound impact on social and humanistic knowledge, which is deeply influenced by contemporaneity, worldview, and the values of the era. The evolution of the concept of historicism in the 19th and 20th centuries and in the first quarter of the 21st century clearly exemplifies this interconnection and remains of exceptional relevance today, serving as a vivid illustration of the close relationship between science and society.

Keywords: concept of historicism, national idea, objectification of spirit, principles of individuality and development, interpretive method, postmodern consciousness, "new historicism", textuality of history.

DOI:

UDC 33:004.8(045)

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UNIVERSAL LAW WORLD-PANORAMA AS AN IMAGE OF THE FUTURE

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Abstract. The image of the future is presented in both broad and narrow contexts: first, as a set of events of universal significance, and second, as a sequence of occurrences within an individual life. The future is defined as a local period of time following the present moment, filled with a multitude of events that have the potential to occur. The "image of the future" is revealed as a complex construction reflecting multiple dimensions of forthcoming existence. It is confirmed that the rational-logical construction of the image of the future by means of the intellect, on the one hand, contributes to the change and expansion of the "angle of view" covering the material world-panorama. Simultaneously, the world-panorama becomes increasingly multifaceted, far-reaching, and legislatively organized. On the other hand, the unconscious, through intuition, relies on the existing eternal life constants, which in turn support the stability of the world-panorama at the level of the spirit.

Keywords: world-panorama, image of the future, universal law, meta-law, transcendental law.

Introduction

The image of the future is, conventionally speaking, a picture that every person without exception "draws" in their imagination, regardless of the era in which they live, age or state of mind. One way or another, it is the meaning of their existence. The aspiration to the future, from the point of view of psychoanalysis, is a norm, a point of equilibrium, because in the continuum of "past–present–future" one can see the totality of being. At the same time, each person has a different image of the future. But the concept of "image of the future" is complex, vague, and polysemantic.

The image of the future touches upon multiple subtle aspects of human nature: transcendent impulses of the soul, the spiritual birth of ideas, fantasy, imagination, creative stimuli, and scientific exploration. The range of

such variations is, in principle, inexhaustible and immeasurable, especially in the process of the materialization of ideas.

The tendency to form both positive and negative images of the future is also a psychological trait of human character. Dark chimeras of pictures of future life stem from fear, uncertainty, cruelty of other people, their impunity. At the same time, fantastic fairy-tale happy worlds are attributes of pure fantasy, creative metaphysics, elevating a person above suffering. Light and dark mythological and epic pictures are united by motives of future punishment or encouragement, karmic scenarios. That is, the laws of morality, goodness and justice determine the prospects of people's future life.

Utopia, an almost eternal genre of narrative about the future, has taken root in philosophical and fiction

literature. The utopian construction "society–state–citizen" is built around actual acute social, cultural, economic and political problems associated with a particular moment of historical time in which a particular person lives. A just utopian state, as a rule, exists in an eternal happy present; it has no future and no past. All citizens are equal, happy and free to choose their place under the sun.

If utopia is the thesis of a better world, anti-utopia is the antithesis of a worse form of human existence. They are antinomies in their essence. Anti-utopia, on the contrary, narrates a dystopian, dangerous, unjust, apocalyptic future. In dystopia, human beings are seen as inferior beings, irrational and unaware of their responsibilities. Consequently, only intelligence, fantasy, imagination, creativity, dreams, as well as the will to life and activity, moral imperatives will contribute to the creation of a more livable future.

"Pure" free fantasies, vivid imagination contribute to the vision of a perspective, creating a "panoramic landscape" of the future. In most cases, such visions are based on certain canons of beauty, rules of behavior and distribution of benefits, principles of symmetry, proportion, and harmony. Moreover, each subsequent epoch creates more and more clearer and more orderly scientific pictures of the future as civilization develops, techniques and technologies are modernized. Therefore, approaches to the organization of everyday life are becoming more and more structural, substantial, innovative. The present "draws out" the basis for the image of the subsequent future.

Imagination allows us to perceive a plausible model of a painted future without the risk that accompanies actually realizing it.

Modern technology and computer modeling can not only create a clear picture of the future, but also approximate its virtual twin. As a result, a person can "peep" from the virtual booth of a time machine into the "window of the future". Of course, time is an infinite number of different future events and probabilities, so the problem remains the choice of a version of the future from the whole set of alternatives.

The image of the future can be perceived in broad and narrow contexts: first, as a set of universal events (such as universal values, moral imperatives, rights and freedoms, and civilizational vectors of development revealed from a new angle); and second, as a set of events in individual life (those of a person, a family, a tribe, or a country). In this sense, the future is a specific local segment of time that follows the present moment – one that has yet to unfold.

We can speak about the future as one of the possible versions of the development of events. The image of the future will come as close as possible to the reality of the present if our activities, planning, intellectual and spiritual aspirations, ways of realizing ideas, scientific developments and inventions contribute to making it happen. However, the future can also be something that may not exist in principle. We are talking about fantastic images that can be materialized and embodied through virtual computer reality, or realities created by an artist, musician, architect, filmmaker or writer.

As such, the "future" is understood as a hypothetical segment of a timeline filled with a multitude of events

that have not yet occurred but may occur. The "image of the future" is a more complex construction, representing various deep meanings and facets of subsequent lives.

The image of the future is represented by many philosophical concepts. For example, determinism as well as indeterminism are two opposing approaches describing the future as a predetermined or not predetermined course of life. That is, the future depends either on an external first cause or on the person themselves.

The philosophical and theological tradition, including ancient Eastern teachings, as well as Christianity and Islam, has shaped an image of the future as the supreme sacred existence of eternity and bliss. Religions offer an interpretation that defines the special status of the future life after death, legitimizing eternal existence through sacred scriptures. In such a picture of the future, there is no sickness, old age and death, and no chaotic contingencies, no disruptive changes that destroy the habitual way of life. These are only transient and passing stages of human transition to a better future world of eternal rest. The image of the absolute existence of the future is a necessary meaning-giving constant.

While various modern cultural, sociological, political, legal and futurological concepts reflect ongoing shifts in approaches to modeling the future, religious philosophy, theology and cosmic philosophy appeal to universal canons of the image of the future. These canons are understood as universal laws of sustainability, which also carry a legal connotation, as they are perceived as a moral imperative.

Consequently, the rational-logical construction of the image of the future by means of intellect, on the one hand, contributes to the transformation and broadening of the "angle of vision" that encompasses the material world-panorama. In doing so, the world-panorama becomes increasingly multifaceted, expansive, and more coherently organized in terms of law and structure. On the other hand, the unconscious, through intuition, relies on the eternal constants of life that have existed since ancient times, which, in turn, maintain the stability of the world-panorama at the level of the spirit.

The aim of this article is to conceptualize the concept of a universal legal world-panorama in the context of constructing the image of the future. The key **task** of the study is to examine the world-panorama as a transcendental sphere of law based on philosophical-legal, transcendental, and metaphysical approaches.

Research methods

The philosophical-legal approach is used in this study to conditionally fix the vague future contours of the universal legal world-panorama. Conceptualization is carried out at the intersection of the general theory of law, the concept of meta-law, as well as philosophical methods – namely, the transcendental and metaphysical. Interpretation of the phenomenon of law in the perspective of building a universal legal world-panorama is not possible without an appeal to the philosophical understanding of law and legal ideal, which is an appeal to universal law derived from transcendental law (A. Augustine, F. Aquinas, I. Kant, F. Schelling).

The philosophical-legal approach allows us to define more clearly the mechanism that allows us to keep the balance between freedom of spirit and social freedom. Spiritual freedom is not defined as self-rule or willfulness, but as self-knowledge and reasonable social behavior. Universal law establishes the specific conditions under which a moral individual, endowed with a particular social status, can act with conscious freedom. In other words, it defines the sphere or boundaries of what is permitted, the measure of inner freedom, based on the level of spiritual development and self-knowledge.

The concept of "meta-law" has not yet been established as a finalized scientific position, it only provides for a chain of assumptions concerning the interpretation of the term "meta-law". Based on these assumptions, "law" is labeled as a legal system, conditionally separable from a certain set of extra-legal phenomena and actions. However, there is no separate generalizing term for this totality. It is for this reason that the term "meta-law" is introduced into the legal thesaurus. That is, on the one hand, "meta-law" refers to a component of the legal system that is outside the law and includes a set of various phenomena of legal reality that are related to the law and do not exist outside this relationship.

On the other hand, "meta-law" may be not only extra-legal activities, but also moral laws, which are excluded by practical law because of its appeal to physical evidence. Universal law as a derivative of transcendental law is also relevant to meta-law. However, they cannot be identified with "absence of law" or "extra-legal acts". Meta-law in relation to law can be a kind of structural-mediator of a special nature, a judge-mediator between the "Supreme Judge" (God) and a good professional judge-lawyer performing routine duties.

The transcendental approach at the a priori level allows us to identify the conditions and prerequisites for building a universal legal world-panorama, which in the context of constructing the image of the future has absolute reality. The universal legal world-system in its future embodiment is a concept of reason, which we correlate with the scale of "transcendental concepts" that go beyond the limits of possible experience.

In I. Kant's system, any transcendental phenomenon has not the ontological status of actually existing things, but the epistemological status of concepts of theoretical and practical reason. This method allows us to contrast the transcendental ideality of the image of the future and the empirical reality of current space and time. As a result of the comparison, we can state that the contours of the universal world-panorama are manifested due to the fact that the current world legal system represents elements of instability and deformation.

Confirming our thought, J. Habermas noted that the member states of the European Union have lost a significant part of their democratic substance in the course of European unification. All the most numerous and important political decisions are taken in Brussels and reach the national states only "transplanted" on the soil of national law. The whole process takes place without affecting the political public of the European Union member states, although European citizens can only have their say here: there is no pan-European public (Habermas 2010, 67).

The transcendental method symbolizes "going beyond the boundary" and states the reality of the

metaphysical foundations of law as a "thing in itself". From this comes the possibility of stating the existence of universal law as a derivative of transcendental law. The transcendental approach allows us to conditionally "perceive" the image of the future as any in principle incomprehensible object, and also brings closer the spiritual triad "God-immortality-freedom", which is "beyond" experience and the transcendental principles of reason themselves. What is imminent for us is what is contained in the present in the realm of global practical law.

The metaphysical method is associated with the absolutisation of the moment of the future as a world-panorama of a new quality, reflecting the constructive relationship in the dyad "universal law - moral imperative". The characteristic feature of this method is the reflection of the ideas of integrity, stability and balance, fixed in the current space-time of the world-panorama according to one or another version of the image of the future.

The metaphysical method allows not only to think the image of the future as an ideal construct, but, despite some speculative nature, to compare the ideal image and everyday reality, the present and future understanding of the world, principles and principles of being. Metaphysics describes the world-panorama as something holistic and considers different areas of nature, man and society in interrelation, in unity, as subject to universal laws and principles, absolute beginnings.

Research results

The term "universal law" is, in our view, a fundamental concept for making predictions about future events. Universal law approaches anticipate the inevitable consequences of certain actions in a variety of situations and therefore provide useful information about future events. The use of these approaches makes it possible to establish the relationship between universal cause and effect.

We propose to define "universal law" as a common constructive and constitutive beginning, forming similar approaches to lawmaking, inherent in different, sometimes radically dissimilar world legal practices and legal discourses.

Rising above the existing legal systems, universal law also appeals to its spiritual image - transcendental law, provided that a more complex, more qualitative level of interaction between social institutions is built. The quintessence of universal law can be the dyad "Person-Morality".

In this regard, universal law will finally be formed under the condition of harmonious coexistence of legal institutions diverse in terms of tradition, language, culture and civilization. The integral world-panorama is impossible if it does not reflect: regional specificity of existence of a certain community of people, their uniqueness and peculiarities of historical, religious, socio-economic, political development. The legal world-panorama is a factor that determines the quality and vector of development of global international relations.

S. Huntington states that a new form of historicism and a substantive justification of the meaning and purpose of history are emerging in contemporary

philosophical and historical literature, and highlights the common features between classical and new historicism, including the differences. For example, common is the historical view of things, which assumes that we are all inside something that once began and once will end. The differences have to do both with the development of the historical process itself, the transformation of its political and legal institutions, and the view of it as a sequential relationship of individual and unique events (Huntington 1996, 318-321). Consequently, the construction of a universal legal world-panorama in the global international community is possible in the presence of mutually acceptable compromises and coordinated balanced behavior of all subjects of international law.

Subject to the practical implementation of the canons and principles of universal law, the world-panorama, in its transition to a new qualitative level, will also become a reflection of such a supranational legal institution, which will multiply and protect the values resulting from the development of multiple cultures and civilizations. Then it will be possible to speak of a constructive global "dialogue of civilizations".

The ineffectiveness of the currently existing legal systems is explained by the unwillingness to take into account the socio-cultural, socio-political, religious, linguistic factors that determine the life of individual states, as well as their mentality and spiritual peculiarities. As R. Merton notes, in such societies the social pressure caused by the desire for success, associated with gaining prestige at any cost, leads to the fact that previously effective social and moral-ethical restrictions in the choice of measures that were acceptable to achieve the goal become ineffective. The doctrine "the end justifies the means" becomes the leading principle of activity in society when the cultural structure excessively exalts success as an end and social organization excessively restricts possible access to the means of achieving it (Merton 1938, 673). Ignoring the interests of different civilizations, cultures, ethnicities, and individuals and building such a social order inevitably leads to disintegration, because the orientation towards total competition will lead society to self-destruction.

The future can also be thought of as a set of projects, therefore, it can be constructed. In this regard, P. Berger and T. Luckman noted that social structure is created by a person in the process of constant externalization (Berger & Luckman 1967, 236). That is, the model of the future fixes a thought analogue of social reality identified with the future.

The combination "image of the future", on the contrary, is exceptionally attractive both in meaning and emotionally. The image in the sense of conveying the external outlines of an object in relation to the imagination of the future points to key moments of the future. This combination captures expectations related to the future and usually points to decisive moments of the envisaged life. Expectations of the future are always spontaneous in nature. The image of the future also provides for the realization of the plan of the path to the future, the anticipation of the world-panorama.

The term "panorama" is borrowed from English and Greek and is presented as an artificially created

combination of "pan" (all) + "horama" (overview). "World-panorama" is a terminology that we introduce into philosophical discourse in order to describe reality taking into account its new incarnations that significantly influence our idea of the future image of the world.

In a broad sense, a world-panorama is not only the natural environment of the cosmos, of our familiar society, but also a technical device that allows us to change reality with the help of a camera, satellite, that is, it can be understood as a vast continuous view, a landscape modeling different directions, producing a comprehensive overview.

In a narrow sense, a panorama is a large-format image unfolded in front of or surrounding the viewer, a type of photography, a compositional variety of fine art, a form of cinematography. The world-panorama is a continuous deconstruction of the image of the future, taking into account all possible technical means.

J. Kharchenko, A. Kvasha pointed to the fact that the deconstructionist strategy is itself antinomian, as it involves the superimposition of two opposing processes – the process of constructing the image of the social matrix (narrative) and the process of its transformation (reading). This can be perceived as an element of creative interaction – initial reading and reproduction (Kharchenko, Kvasha 2024, 21). The world-panorama, therefore, is an artificially constructed model of reality that helps us to understand, perceive, and organise the external and internal world, which, in turn, is subject to continuous change. The world-panorama is based on our brain's representation of how we perceive the world and what images and associations are related to various events, actions and processes.

Discussion

The concept of the future is closely linked to scientific and technological progress and the scientific and technological revolution. On this basis, the world panorama is also changing, as well as its legal basis.

The speed of scientific and technological progress has reached such a level that global changes are constantly occurring and even accelerating with each decade within a generation. Consequently, the vision of the future is framed in a completely different perspective. New scientific practices such as modeling and forecasting are emerging, which allow us to consider the future not as a prospect, but as a reality.

Projected options for the future include both apocalyptic pictures of the future (ecological catastrophe, World War III, biological disaster, pandemic) and utopian pictures of the future in which the transformation of humanity into a post human form of life takes place.

Despite the attempted transition from the industrial age to the information age, the amount of resources consumed is growing every year. The digital future, dominated by the "simulacrum", is approaching with geometric progression. It is not by chance that J. Baudrillard considers the social system as a derivative of the sign system, the unit of which is the "simulacrum". In his opinion, simulation is dangerous "because it allows us to make an assumption at any moment, outside of its object, that order and law themselves can be just a simulation" (Бодрийяр 2004, 32). The idea of the digital future represents the world-panorama as a digital reality

that duplicates real politics, economy, culture, civilization, law and turns them into digital twins.

The idea of future immortality is associated with a revolution in the field of medicine. K. Jaspers observed that the understanding of death as a problem can be considered an element that qualitatively distinguishes human beings from all living things (Jaspers 1913, 32). This means that the future world-panorama legitimizes eternal life as the foreseeable future of humanity, where the primacy of body over spirit will become the dominant factor.

Technological progress and the scientific and technological revolution have created the conditions for the creation of robots, artificial intelligence, quantum computers. M. Heidegger warned that technology alienates the human being from Dasein (Heidegger 1964, 67). The technological revolution is accelerating the evolution of the human mind through the development of nanotechnology, biotechnology and artificial intelligence. As a consequence of this increasing acceleration, further social change will lead to the emergence of a mind with a much higher level of speed and a new quality of thinking.

Representatives of cosmic philosophy point to the exceptional role of the cosmos and the creative individual in the future lives of humanity. S. Krymsky emphasizes that a person is no longer limited to the definition of Homo sapiens, because it absolutizes the attribute of possessing reason. And this not only limits humanity to the mere characteristic of an intellectually developed person, but also obscures the need to combine the rational and moral in the definition of a person as an alternative to machine intelligence. A human being is, first of all, a creature with an inner world, spirituality, destiny, and a commitment to higher values" (КРИМСЬКИЙ 2009, 4). Only if the key mechanisms of universal law, the right attitude to ethics, and the social needs of people are realized, can we expect a significant improvement in human abilities, the efficiency of social activity and the quality of life.

In this regard, S. Ordenov emphasised that, despite the existing contradictions in the content and forms of human rights generations, all of them are the result of objective civilizational development of mankind and, at the same time, of political interaction between different societies. In particular, they act as a complex information and sign system, in which individual, national, international and other components of the political language of communication interact with each other (Орденів 2023, 36). Describing the mechanisms that influence constructively on the general civilizational development of the legal world-panorama, the author also highlights the negative factors that can inhibit it.

Thus, S. Ordenov warns that crisis is a complex social phenomenon associated with the processes of social stagnation, anomie, increased tension and conflict in society. These forms of social response to crisis phenomena can be a consequence of economic, political, social and other processes associated with endogenous and exogenous factors that lead to disorganisation and low functionality of basic social institutions, loss of effectiveness of traditional norms and principles of life that have developed historically, collapse of the system of regulation of ways and means

of achieving individual and group goals in society (Орденів 2024, 56). That is, forms of social response to crisis phenomena also require transformation in the future.

S. Sinyakov, in turn, points to a special metaphysical space that exists and functions as an independent world, comparable to artificial intelligence. It is our world and, at the same time, not only "our" world; it is impossible to master it, to subordinate it to our control, to manage it. The question of the origin of the ideas and values of the metaphysical world remains open. But we must recognise that it is there, that it really exists, that it penetrates into individual consciousnesses, while remaining outside of us at the same time. Not limiting ourselves to merely stating this long-known and established fact in the history of philosophy and theology, we should cognitively and methodologically take it into account. It is impossible to carry out a comprehensive and deep analysis of reality, to understand society, to penetrate into its essence without taking into account its metaphysical component, without including its study in the cognitive structure of cognition (Синяков 2024, 15). Let us agree with the author's idea that understanding the world as a special metaphysical space makes it possible to consider it as a special value in the life of mankind.

T. Sukhodub also demonstrated that at this stage of civilizational development there is a clear need for the constitution of society in the context of the implementation of the spiritual and value orientations of a person as a person based on culture, its traditions and historically built civilizational foundations of specific human communities. In a sense, this approach is the determinant of the general movement to update, the assertion of culture as a social institution oriented on a person (Суходуб 2024, 68).

Conclusions

The model of the future legal world-panorama, like any mental model, is not a reflection of a particular object in all its complexity and diversity but is presented as a simplified representation of that object, an attempt to its intellectual development. A model is a purposefully created design to verify a prototype. As such, the model eliminates the emotional colouring. However, the world-panorama is a desired and expected image of the future, therefore, on the contrary, it generates emotions associated with a renewed sense of goodness, justice, and freedom.

It can be argued that, despite the relative logic, reasonableness and correctness of the established procedures of the modern system of human rights protection, the legal world-panorama needs to be improved, and new approaches need to be developed. Such approaches presuppose, first of all, the ways of development of future legal institutions taking into account universal human values. These include: life, health, happiness, justice, dignity, equality, freedom, peace, virtue, security, common good, property, state, progress, love, knowledge, faith.

Thus, the establishment of the principles of universal law, with the need to develop and implement a universal legal system, which also presupposes unconditional coordination in the actions of all subjects of international

law and recognition that human rights express supranational, universal standards of behavior, is only a matter of time.

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УНІВЕРСАЛЬНА ПРАВОВА СВІТ-ПАНОРАМА ЯК ОБРАЗ МАЙБУТНЬОГО

Вступ. Образ майбутнього розглядається у широкому й вузькому значеннях: як сукупність універсальних подій і як низка подій індивідуального життя. Образ майбутнього – складна конструкція, що репрезентує багатовимірність подальшого буття. Рационально-логічне конструювання цього образу розширює «кут зору» на світ-панораму, тоді як інтуїція, як прояв несвідомого, спирається на вічні життєві константи, підтримуючи її стійкість на духовному рівні. **Мета та завдання.** Мета дослідження полягає в концептуалізації поняття «універсальна правова світ-панорама» в контексті конструювання образу майбутнього. Завданням дослідження є розгляд світ-панорами як трансцендентальної сфери права на підставі філософсько-правового, трансцендентального та метафізичного підходів. **Методи дослідження.** У дослідженні застосовуються філософсько-правовий підхід, загальна теорія права, концепція метаправа, трансцендентальний і метафізичний методи, а також філософське тлумачення правового ідеалу як похідного від трансцендентального права. **Результати дослідження.** «Універсальне право» визначено як загальний конструктивний і конструюючий початок, що формує схожі підходи до законотворчості, властиве різним, іноді кардинально несхожим, світовим правовим практикам та правовим дискурсам. Піднімаючись над наявними правовими системами, універсальне право апелює також до свого духовного образу – трансцендентального права, за умови побудови складнішого, якіснішого рівня взаємодії соціальних інститутів. Квінтесенцією універсального права є діада «Особистість – Мораль». Цілісна світ-панорама неможлива, якщо в ній не знаходять відображення: унікальна специфіка існування певної спільноти людей, особливості історичного, релігійного, соціально-економічного, політичного розвитку. **Обговорення.** Показано, що концепція майбутнього тісно пов'язана з науково-технічним прогресом і революцією, що змінює як світ-панораму, так і її правову основу. Стрімке прискорення змін у межах одного покоління трансформує саме бачення майбутнього. Завдяки новим науковим практикам – моделюванню й прогнозуванню – майбутнє постає не лише як перспектива, а як реальність. **Висновки.** Доведено, що модель майбутньої правової світ-панорами, як і будь-яка розумова модель, не є відображенням певного об'єкта у всій його складності та різноманітності, а

представлена як спрощене уявлення про цей об'єкт, спроба його інтелектуального освоєння. Як така, модель усуває емоційне забарвлення. Однак світ-панорама є бажаним та очікуваним майбутнім, тому, навпаки, породжує емоції, пов'язані з оновленими почуттями добра, справедливості, свободи.

Ключові слова: світ-панорама, образ майбутнього, універсальне право, метаправо, трансцендентальне право.

DOI:

УДК 001:17:21/29(045)

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СУЧАСНА КАРТИНА СВІТУ В ДІАЛОЗІ НАУКИ І РЕЛІГІЇ: КОНЦЕПТУАЛЬНІ ІДЕЇ ТА МЕТОДОЛОГІЇ

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Анотація. У статті розглянуто діалог науки і релігії з фундаментальних проблем картини світу як сучасний тренд, що концентрує дослідницьку увагу на осмисленні новітніх наукових досягнень. На основі аналізу історичних типів відношення науки і релігії як феноменів культури в якості домінуючих моделей репрезентовано відношення конфлікту, незалежності та діалогу. У статті описані основні концепти, які використовуються для характеристики різних моделей взаємодії науки і релігії. Проаналізовано концептуальні ідеї теоретичних аргументацій теофізики, тонкого налаштування Всесвіту, розумного задуму, мультиверсу, теології науки та їхньої перспективи у формуванні основ сучасної картини світу. Запропоновано використання підходу соціальної філософії науки і трансдисциплінарної методології.

Ключові слова: наукова картина світу, соціальна філософія науки, діалог, принцип доповнюваності, міждисциплінарність, трансдисциплінарність.

Вступ

Дослідницький інтерес до аналізу обґрунтування та вирішення історичних типів взаємодії науки і релігії існує як серед філософів та науковців, так і серед сучасних теологів. Найактивніше це питання досліджується з теологічних позицій, автори яких виділяють конфлікт, незалежність, діалог, гармонію, інтеграцію, асиміляцію, симбіоз тощо як види/типи взаємин науки й релігії. Зазначимо, що з усіх типів відношення науки й релігії обґрунтування моделей діалогу та інтеграції викликають найбільший інтерес у богословів. З позицій соціальної філософії науки найбільший потенціал для обговорення має типологія, яка включає конфлікт, незалежність і діалог, як домінуючі моделі на етапі класичної, некласичної і постнекласичної науки (Шашкова 2008).

Наукова картина світу, сформована з XVIII до середини XX століття, зробила основний внесок у процеси секуляризації європейського християнського світосприйняття. Причому переважна кількість наукових досягнень стосувалася тих питань, які традиційно перебували у полі зору релігії, а темпи, з якими наука перебрала на себе права на остаточну істину, були дуже швидкими і вражаючими. Наприклад, якщо на початку XIX століття епідемії вважалися божою карою і люди вірили, що позбутися хвороби можна за допомогою молитви і цілування ікон, то вже наприкінці цього ж століття такі уявлення викликали іронічну посмішку.

У першій третині XX століття наукова картина світу здавалася майже повністю завершеною, а її основи уявлялися непохитно міцними і стійкими. Ті явища, які залишалися непоясненими (наприклад, походження світу, походження життя, природа людської свідомості тощо), усвідомлювалися як тимчасові проблеми, що з прогресом науки будуть вирішені. Атеїстичні погляди, які засновувались на сформованій науковій картині світу, вважалися обґрунтованими, а ослаблення релігійних позицій у питаннях будови світу виглядало незворотним. Але в

результаті наукових відкриттів середини і кінця XX століття дослідники стикнулися з явищами, які значно складніше піддавалися поясненню. Виявилось, що значна кількість нових відкриттів не гармонізувались із домінуючою природничо-науковою картиною світу, ба більше, навіть з'явилися їхні інтерпретації з погляду християнської картини світу. Протягом XX століття були отримані наукові дані, які привели до формування теорії Великого Вибуху, з позицій якої майже всі властивості Всесвіту виявилися протилежними до тих, на яких трималася, здавалося, вже усталена наукова картина світу початку століття. Стало зрозумілим, що конфлікт і незалежність як визначені типи взаємин науки і релігії в обговоренні основ сучасної картини світу поступаються місцем іншим моделям. Якщо для науковців такою стала модель діалогу, то в колі теологів набули поширення моделі інтеграції та гармонії.

Мета статті полягає в обґрунтуванні діалогічного повороту, який відбувається між наукою і релігією в обговоренні проблем сучасної картини світу. Дослідницька увага сфокусована на виявленні тенденцій формування нової цілісності світобачення на підставі зближення наукової та релігійної картин світу.

Методологія дослідження

Методологічною основою дослідження є стратегії і підходи соціальної філософії науки, зокрема трансдисциплінарний підхід, який окреслює можливий потенціал взаємодії науки і релігії.

Результати

Як зазначалося вище, підставами для визнання теологами моделей інтеграції, гармонії чи асиміляції науки і релігії стали новітні відкриття сучасної науки, зокрема фізики і космології, пояснення яких, на їхню думку, має засвідчувати узгодження засад наукової і релігійної картин світу. Дійсно, теорія Великого Вибуху сформувала уявлення про зміни онтологічних