

**СУЧАСНІ ВІМІРИ ФІЛОСОФІЇ:  
АКТУАЛЬНІ ПРОБЛЕМИ – ШЛЯХИ ВИРІШЕННЯ**

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**NEW PARADIGMS OF PHILOSOPHICAL ANTHROPOLOGY IN THE CONTEXT  
OF MODERN SCIENCE AND EDUCATION: SYNTHESIS OF EXISTENTIALISM,  
PERSONALISM AND DIALOGICAL APPROACH**

The article deals with the issues of understanding human existence in the context of post-nonclassical philosophy, where value-semantic, communicative and existential aspects acquire special importance. The main attention is focused on the processes of self-knowledge, existential choice, identity formation and transformation of subjectivity in conditions of rapid social and cultural changes. The study uses methods of phenomenology, hermeneutics, as well as historical and philosophical comparability to study the strategies of understanding human existence that arise within the framework of post-nonclassical philosophy. It is shown that the anthropological paradigm is transforming from metaphysical objectivity to an emphasis on personal experience, interpersonal dialogue and processes of personality formation. Particular attention is paid to the influence of the significant phenomena of modernity - cultural fragmentation, moral relativism, loss of stable identities - on the formation of a new type of anthropological thinking. The focus of the analysis is the transition from a one-dimensional to a multidimensional model of man, in which intersubjectivity, reflection and responsibility play an important role. The originality of the approach lies in the synthesis of ideas of existentialism, personalism, philosophy of dialogue and post-non-classical concepts of the subject. It is concluded that philosophical anthropology in the post-non-classical era becomes a key tool for interpreting man as an open, dynamic being who is in a constant search for meaning. The results of the study can be used to form new concepts of human development, education, intercultural interaction and ethical responsibility within the framework of modern humanitarian knowledge. The analysis of post-nonclassical approaches reveals that modern philosophy of anthropology departs from classical rationalist and metaphysical models, offering a more complex view of man. This opens up new prospects for interdisciplinary research that takes into account cultural, social, and psychological aspects of being. Special emphasis is placed on dialogue and communication, which allows us to rethink traditional notions of identity as a static category, emphasizing its dynamic, constitutive nature instead. Thus, post-nonclassical philosophy of anthropology acts as a platform for the formation of ethical models that take into account the complexity and multiplicity of human experience, contributing to overcoming the one-dimensional approaches that dominated previously. Such an approach is especially relevant in the context of globalization processes and cultural diversity, which pose new challenges to philosophy and opens up opportunities for its development.

**Ключові слова:** philosophical anthropology, being, identity, existentialism, personalism, philosophy of dialogue, self-knowledge, anthropocentrism, secularization, ontology, modernization, intersubjectivity.

The problem of understanding human existence remains one of the most relevant in modern philosophy, particularly in the context of post-nonclassical rationality. The relevance of the study lies in the need to rethink traditional anthropological concepts that do not meet the challenges of modernity, associated with rapid social and cultural transformations and identity crises.

The novelty of the approach lies in the combination of methods of phenomenology, hermeneutics and comparative studies for a deep analysis of the dynamic aspects of self-knowledge, existential choice and personality formation in a world where value-semantic and communicative dimensions acquire leading importance.

The purpose of the article is to reveal the essence of the anthropological transformation taking place in post-nonclassical thinking, as well as to form a holistic model of a person capable of adequately responding to the challenges of modernity. To achieve this goal, the following tasks have been set: to analyze the impact of social and cultural changes on the processes of identity formation; to determine the features of intersubjective dialogue as a basic mechanism of self-knowledge; to outline the prospects for overcoming the one-dimensionality of human existence in a crisis civilizational context.

The degree of development of the topic indicates the existence of numerous theoretical works that touch on individual aspects of philosophical anthropology; however, the lack of a systematic synthesis within the framework of post-nonclassical paradigms leaves room for further research. Analyzing the modern discourse, the article concludes that the expansion of the anthropological field through the integration of existentialism, personalism and the philosophy of dialogue allows us to see a person as an open, dynamic and multidimensional entity. Such results are of great importance for the humanitarian sphere, in particular for the development of new concepts of education, ethics and intercultural communication.

The prerequisite for a new understanding of man is the rejection of the concept of a single universal rationality, the recognition of his pluralistic nature and the possibility of using other known non-rational forms of comprehending the essence of human existence. Currently, there is a serious weakening of classical values – progress, humanism, freedom, which is accompanied by a constant reassessment and intense search for new landmarks of existence, in particular in the context of Christian religious culture, which requires renewal and rethinking. In this context, it is important to pay attention to the phenomenon of post-truth, which is gaining particular relevance in the modern world. As N.V. Khamitov notes, «in the modern world, a phenomenon of post-truth is emerging - a manipulative system that distracts from facts and suppresses critical thinking through an emphasis on emotions and impressions, transforming consciousness, worldview and, accordingly, the process of identification and the choice of identity even in democratic conditions. Unlike untruth, post-truth does not transform facts but changes the emphasis from the fact to its experience and comic, dramatic or tragic assessment, which can influence a person in choosing an identity» [Khamitov, 2023, p. 109]. This phenomenon significantly complicates the formation of stable identities, since it is based not on objective data, but on the emotional perception of information.

The expansion of the boundaries of knowledge, the secularization of education and culture, technological breakthroughs, migration processes, and changes in the quality of life are causing large-scale social transformations. The spread of ideas of transhumanism and new concepts of anthropology is actualizing the problems of changes in the understanding of human nature.

The famous sociologists such as E. Durkheim, M. Weber, N. Smelzer and E. Giddens emphasized that with the growing role of science and technology in modernized societies, religion is increasingly losing its traditional meaning, becoming marginalized or transforming into new forms, which often causes a sense of human disorientation and disruption of the stability of social institutions. These processes are especially noticeable at the turn of eras. We believe that in the process of understanding human existence, there is an urgent need to create a renewed philosophical foundation for spiritual and philosophical principles, which is based on the principles of anthropocentrism, humanism and tolerance.

In modern scientific researches, in particular in the works of Leonid Mozgovyi [Mozgovyi, 2013], as well as in the collective monograph «Human Identity: Philosophical and Anthropological Analysis», prepared by the Department of Philosophical Anthropology of the G.S. Skovoroda Institute of Philosophy of the NAS of Ukraine, the anthropological aspects of transformational processes, the issue of values, and the phenomenon of human identity in the context of globalization challenges are discussed, with an emphasis on the need for new approaches to understanding human existence, based on modern ontological principles [Human Identity: Philosophical and Anthropological Analysis, 2023].

Preservation of identity and overcoming of worldview crises are possible due to the interaction of anthropocentric approaches with philosophical and rational analysis of social and cultural reality. The phenomena that remain beyond the limits of rationalistic cognition are insufficiently studied in philosophical, culturological, ethnographic and historical reflection. This necessitates a comprehensive interdisciplinary analysis of anthropological challenges. Despite the presence of significant theoretical achievements, modern philosophical approaches still remain fragmentary and have not reached the proper level of generalization. In particular, there is a lack of a holistic understanding of the relationship between the existential approach and other ontological models.

Certain socio-anthropological and philosophical ideas were actively developed by both foreign and modern Ukrainian researchers: M.V. Luptak «In Search of European Identity: From «Knowledge Society» to «Wisdom Society» (Thematic Essays), A.I. Grancharov «What is Prudence - and How to Treat Our Sick Society?», S.L. Shevchenko «Philosophy of P. Tillich: Reflections on the Value Foundations of Human Being», Z.V. Shved «Types of Scientific Rationality in Disciplinary Religious Studies», S.V. Taranov «Theological Existentialism». It is worth noting that the existential understanding of human existence, the core of which was laconically expressed by J.-P. Sartre, consists in the thesis: «it is not essence that precedes human existence, but existence that is primary in relation to essence». In other words, the essence common to all, which fatally directs our fate, is rejected, our essential possibilities and their realization depend on the choice of a life project; «essence is generated by every person who has taken on the burden of freedom» [Khamitov, 2021, p. 85].

The authors analyze the current state of culture as a departure from the traditional, already in the Middle Ages formed dichotomy of the spiritual and the physical, culture and faith. They interpret culture as a manifestation of a deep internal impulse, which in some approaches is considered through the prism of religious faith. The studies emphasize that the development of technogenic civilization is accompanied by changes in value orientations, which, according to some estimates, leads to the loss of semantic foundations. According to some conceptions, the elimination of the idea of the absolute from spiritual discourse has not provided the expected existential freedom. He supporters of philosophical anthropology support the critique of modern scientism inherent in existentialism, trying to formulate a philosophical understanding of being beyond reductionist models. In a number of philosophical approaches, the emphasis is on the search for a new cultural paradigm that overcomes the tension between the rational and the traditional, between authority and freedom.

One of the main directions of the scientific research of the American philosopher and theologian Merold Westphal is the desire to overcome the onto-theological tradition, which he considers as the key problem of modern philosophy. This topic is discussed in detail in his work «Overcoming Onto-Theology: Towards a Postmodern Christian Faith», where he conducts a deep analysis of the philosophical and theological ideas of Martin Heidegger, especially in his work «Being and Time», as well as in Heidegger's theological lectures [Westphal, 2001].

The prevailing position is that at the turn of the century theism in its classical, «pure» form becomes problematic, since in the conditions of the information society religious faith in the consciousness of the masses is inextricably intertwined with secularized forms of culture. In this regard, it is advisable not to oppose these spheres, but to establish a productive and meaningful dialogue between them. After all, as rightly noted, «a person is a being capable of transcendence, of going beyond the limits of his own experience» - and it is this ability that opens up the possibility of combining different worldview systems within the framework of a holistic spiritual search [Zagorodniuk, 2023, p. 8].

The analysis of the current state of research on the problem shows that within the framework of various philosophical schools and directions, attempts have been made to outline a system of values that would have universal significance and would serve as the basis for the knowledge of higher forms of reality as one of the leading meaningful life guidelines for man. The proposed research is carried out with a focus on anthropological issues and current aspects

of philosophical anthropology, in particular: understanding the existential position of modern man in the conditions of globalization changes, the search for identity and personal self-determination. As V. Zagorodnyuk rightly notes, «the challenges of today are thrown at man himself, at the existence of his identity» [Zagorodniuk, 2023, p. 8].

The concept of the article is based on the recognition of a person not only as a stable subject, but as an open problem that is constantly in the process of forming her own subjectivity. In this sense, identity is considered not as a given, but as a process that is constantly articulated in the conditions of cultural, social and existential transformations. It is not for nothing that the authors note that «these questions are a kind of methodological focus in which modern philosophical discussions are refracted» [Zagorodniuk, 2023, p. 8].

The working hypothesis involves the identification of transcendental prerequisites for the existence of the individual and the disclosure of anthropological meanings in the structures of everyday life. Theoretical understanding of the topology of human existence, in particular in the ontological dimension, requires further conceptualization and introduction into scientific circulation. The analysis of worldview universals and spiritual guidelines is of particular relevance, since only in the presence of stable value coordinates is it possible to build consistent strategies of human existence.

The paradigmatic social and cultural transformations caused by globalization open up new development prospects for Ukraine. Such changes are accompanied by unpredictable risks that were alien to traditional society. The newest challenges include an identity crisis, growing existential uncertainty, weakening traditions, changing family roles, rethinking gender, democratization of relationships, and new security threats.

In times of global change, there is an increased interest in spiritual search. The adherents of new beliefs form alternative models of life that go beyond traditional values, opening up new horizons, but also generating new challenges. Ukraine's movement towards a globalized world is accompanied by the penetration of non-traditional values, which is part of the world process. In this context, a return to the fundamentals of Christianity, their modern philosophical understanding, as well as overcoming the dualism of the spiritual and the bodily, may mark a new stage of spiritual revival.

The philosophical research into the spiritual and existential foundations of being and cultural and anthropological transformations opens up a deeper understanding of the ontological status of man in modern times. This approach ensures the integration of theological axiology into philosophical analysis, which creates a methodological basis for the development of a new educational paradigm that takes into account the spiritual and cultural challenges of Ukrainian society. In this context, «the question of the truth of being in a peculiar way turns into a philosophical hermeneutics of theology» [Ємельяненко, 2018, p. 175].

The study of the formation of the problem field and the main principles of post-metaphysical thinking of the 20th–21st centuries, as well as ways of overcoming or rethinking metaphysics in existential theology, opens up new perspectives in the analysis of the spiritual essence of man. Special attention is paid to the understanding of the individual experience of approaching the transcendent and self-knowledge, which shifts the emphasis from external structures to internal aspects of being and the semantic horizons of everyday life.

The article emphasizes the relationship between moral and ethical values with ontological and religious paradigms. Human existence reveals a combination of the realization of individuality and a harmonious attitude towards the world, which corresponds to the modern processes of globalization and tolerance, contributing to the simultaneous return of man to the cosmos, spirituality and his own nature.

As N.V. Khamitov notes, «these domestic authors found not only purely theoretical constructions to embody their ideas, but also the living language of philosophical essayism and journalism, which allowed them to reach a wide circle of thinking readers and overcome ideological stereotypes» [Khamitov, 2022, p. 68]. Such an approach contributes to a deeper understanding of the spiritual status of man and the complex challenges of modernity.

From the standpoint of modern philosophical understanding, it is important to emphasize that human identity, and with it the national stability of the country, is not a static phenomenon. As it is noted in one of the leading studies: «First of all, we should realize that the stability of human identity, like the national stability of the country, is «not a frozen state, but a dynamic. The main criterion for the productivity of this dynamic is the strengthening and humanization of the civilizational subjectivity of the country as a result of worthy self-realization and self-fulfillment of its citizens - both in war and peace» [National Stability..., 2022, p. 20]. From the standpoint of metaanthropology and metaanthropological potentialism, it should be stated that the stability of identity is only a potentiality, while advocacy is the transition of potentiality to an actual state» [National Stability of Ukraine: Strategy for Responding to Challenges and Anticipating Hybrid Threats: National Report, 2022, p. 20]. This approach allows us to understand more deeply that identity is a process of constant formation and realization, which is constantly developing under the influence of both internal and external factors. Self-realization of the individual and national subjectivity become key factors that ensure adaptation and strengthening of identity even in extreme circumstances.

Therefore, it is in the active defense of one's own values, in the constant renewal of identity, that true resilience is manifested, which makes it possible not only to withstand challenges, but also to transform society in response to them.

Thus, understanding identity as a dynamic process creates a theoretical basis for further studying the mechanisms of formation and strengthening of personal and national integrity. This contributes to the development of effective strategies of cultural, social and spiritual development that meet the challenges of modernity and are aimed at sustainable development of society.

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**НОВІ ПАРАДГМИ ФІЛОСОФСЬКОЇ АНТРОПОЛОГІЇ В КОНТЕКСТІ  
СУЧАСНОЇ НАУКИ ТА ОСВІТИ: СИНТЕЗ ЕКЗИСТЕНЦІАЛІЗМУ,  
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**АНОТАЦІЯ**

Досліджено проблематику осмислення людського буття в контексті постнекласичної філософії, де особливого значення набувають світоглядні, комунікативні та екзистенційні аспекти. Зосереджено увагу на процесах самопізнання, екзистенційного вибору, формування ідентичності та трансформації суб'єктивності в умовах швидкотривалих соціокультурних змін. Використано методи феноменології, герменевтики, а також історико-філософської компаратористики для вивчення стратегій осмислення людського буття, що виникають у рамках постнекласичної філософії. Показано, що антропологічна парадигма трансформується від метафізичної об'єктивності до акценту на особистісному досвіді, міжособистісному діалозі та процесах формування особистості. Здійснено аналіз впливу знакових явищ сучасності - фрагментації культури, морального релятивізму, втрати стабільних ідентичностей - на формування нового типу антропологічного мислення. Окреслено перехід від одномірної до багатомірної моделі людини, в якій важливу роль відіграють інтерсуб'єктивність, рефлексія та відповідальність. Обґрунтовано, що оригінальність підходу полягає в синтезі ідей екзистенціалізму, персоналізму, філософії діалогу та постнекласичних концепцій суб'єкта. Окреслено можливості практичного застосування результатів дослідження для формування нових концепцій людського розвитку, освіти, міжкультурної взаємодії та етичної відповідальності в межах сучасного гуманітарного знання. Проаналізовано, як постнекласичні підходи дозволяють подолати обмеження класичних раціоналістичних і метафізичних моделей, запропонувавши більш комплексне бачення людини. Наголошено, що це відкриває нові перспективи для міждисциплінарних досліджень, орієнтованих на культурні, соціальні та психологічні аспекти буття. Підкреслено, що особлива увага приділяється діалогу та комунікації, що дає змогу переосмислити традиційне розуміння ідентичності як статичної категорії. Аргументовано, що постнекласична філософія антропології постає як платформа для формування етичних моделей, які враховують складність і множинність людського досвіду. Зазначено, що такий підхід є актуальним у контексті глобалізаційних процесів і культурної різноманітності, що ставить перед філософією нові виклики та відкриває простір для її подальшого розвитку. Зроблено висновок, що філософська антропологія в постнекласичну добу

стас клавочним інструментом для інтерпретації людини як відкритої, динамічної істоти, яка перебуває у постійному пошуку сенсу.

**Ключові слова:** філософська антропологія, буття, ідентичність, екзистенціалізм, персоналізм, філософія діалогу, самопізнання, антропоцентризм, секуляризація, онтологія, модернізація, інтересуб'єктивність.

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