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EXISTENTIALISM IN THE METAMODERN: PHILOSOPHY OF EDUCATION, APPLIED LINGUISTICS AND LEGAL CONSCIOUSNESS

The presented work deals with a comprehensive philosophical and anthropological analysis of the existential foundations that determine the vectors of modern humanitarian transformations. The priority goal of the research is to substantiate the role of existential psychology and philosophy as an integrative base for the radical reform of educational strategies, legal culture and discursive space of communication in the metamodern era. The authors argue that it is such a conceptual platform that should become the foundation for the renewal of institutional practices in a crisis society.

The methodological basis of the researched work is a synthesis of three fundamental approaches that allow us to cover the multifaceted nature of the object of study. First, the phenomenological method is used to analyze intentional acts of legal consciousness and identify hidden mechanisms for the formation of value orientations. Second, a hermeneutic approach is used, aimed at interpreting the meaningful life constructs of the individual. Third, the dialectical method is used, which allows us to expound the sharp contradictions between individual freedom and social normativity.

The key anthropological focus of the article is to reject deterministic and abstract understandings of law and education. Instead, these sociocultural phenomena are consistently viewed through the prism of real human experience, in particular through the categories of choice, borderline situations, and personal responsibility.

The scientific novelty of the work lies in the theoretical substantiation of the concept of «post-existentialist thinking». This concept allows us to overcome the classical pessimism and tragedy of human loneliness, offering instead a model of constructive communication within the modern linguistic and cultural space. The researched work analyzes for the first time the points of contact between the radical freedom of the individual and the imperative requirements of legal positivism. Special attention is paid to the transformation of the intentions of the subject in the normative and legal field, where the existential act appears as the fundamental basis of legal responsibility.

The results of the work convincingly demonstrate the need to transition from a technocratic to an existential and centric approach in the humanities. It is proven that law and education in the conditions of metamodernity should function not as tools of external control, but as a space for self-realization and authentic human existence. The practical significance of the results obtained lies in the possibility of their implementation in the development of innovative training courses in the philosophy of law and philosophical anthropology, as well as in the creation of new psychological models of the formation of the ontological stability of the individual in the face of the challenges of the global value crisis.

The conclusions emphasize that the future of educational and legal strategies depends on the establishment of the principles of dialogue, humanism and the internal responsibility of the subject for his own spiritual development.

Keywords: *existentialism, philosophy of education, legal consciousness, existential psychology, humanistic pedagogy, linguistic and cultural space.*

The relevance of the study is due to the need to understand the role of existentialism in the conditions of modern social transformations. In particular, this applies to situations of spiritual crisis and revaluation of values. Modern person is in a situation of constant choice, responsibility and search for his own identity. That is why existential issues acquire special importance in the philosophy of education, psychology, cultural studies and law. It is also important to study the influence of language culture on the formation of a worldview. In addition, language directly affects the legal consciousness and spiritual culture of the individual. Existential psychology, which arose on the basis of existential philosophy, opens up new opportunities for understanding the inner world. First of all, it is about self-actualization and spiritual development of a person.

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In accordance with the defined goal, the set of research tasks is implemented in several stages. First of all, a thorough retrospective analysis of the ideas of existentialism is carried out. This allows not only to trace the genesis of this direction, but also to clarify in detail the nature of its influence on the transformation of the modern humanitarian paradigm. In particular, special attention is paid to revealing the essence of existential psychology. This aspect is analyzed through the prism of fundamental categories – individual freedom and the situation of responsible choice in conditions of uncertainty. The logical continuation of the work is to determine the role of the philosophy of education. It is considered as a strategic tool that directly affects the process of forming the spiritual culture of a modern subject. At the same time, a separate research emphasis is placed on the characteristics of linguistic culture. The latter appears in the work not only as a factor in the formation of personal identity, but also as an effective means of overcoming legal nihilism in the modern discursive space.

The analysis of scientific sources shows that the issues of existentialism occupy an important place in philosophical and psychological research of the 20th–21st centuries. A significant contribution to the development of the existential tradition was made by S. Kierkegaard, M. Heidegger, J.-P. Sartre and M. Merleau-Ponty. In their works, in particular, the problems of anxiety, responsibility and authenticity are revealed. In the psychological dimension, these ideas are developed by C. Rogers and E. Fromm. As is known, they focus on the individual's desire for inner harmony. As N.A. Surgund notes: «C. Rogers's CCT is aimed at actualizing the development and self-organization of the individual in order to achieve inner harmony. E. Fromm, a representative of the neo-Freudian trend in psychology, developed a psychotherapeutic technique of humanistic psychoanalysis based on a humanistic approach, the purpose of which is to harmonize the relationship between man, nature and society» [Сургунд, 2022, с. 545-546]. At the same time, classical existentialism often ignored the linguistic and cultural dimension. Instead, the modern vision requires recognizing that legal norms are empty without taking into account the internal dialogue of man.

Of particular importance is the problem of correlating the radical freedom of J.-P. Sartre with the principles of legal positivism. It would seem that a person is «condemned to freedom», but in the philosophy of Herbert Hart this freedom collides with social rules. However, the existential dimension of legal consciousness allows us to assert that Hart's «rule of recognition» is not a purely mechanical act. On the contrary, it is the result of the internal self-determination of the individual. Thus, the legal norm is transformed into an existential value. This fully resonates with Ronald Dworkin's ideas about the moral integrity of law. Thus, post-existentialist thinking becomes a bridge that combines individual intentionality with social harmony.

A significant contribution is made by representatives of analytical philosophy in modern philosophy of law. In particular, Herbert Hart substantiated the concept of law as a system of social rules. In turn, Joseph Raz considered law as an instrument of practical regulation of behavior. In contrast, Ronald Dworkin emphasized the impossibility of separating law from morality. It is also worth mentioning John Finnis, who substantiates the relationship between law and practical reason. No less important is the influence of Jürgen Habermas with his concept of communicative rationality.

At the same time, in modern Ukrainian humanities these problems are studied mainly interdisciplinary. However, it should be recognized that their relationship with existential philosophy remains insufficiently developed. As O. Dobrodum rightly notes: «Human rights in modern conditions appear not as a completed legal construction, but as an open system that is permanently reinterpreted under the influence of technological, cultural and psychological factors» [Добродум, 2025, с. 35].

In addition, in Ukrainian studies, the problem of existentialism is analyzed in the works of S. Shevchenko, K. Raidy, and G. Omelayenko. Serhiy Shevchenko analyzes existential and post-existentialist interpretations of human existence, in particular the problem of authenticity and freedom of choice in the conditions of postmodern culture. Kostyantyn Raida carried out a historical and philosophical analysis of post-existentialist thinking and its transformation in

modern humanitarian discourse. Hanna Omelayenko's research on existential psychology as a phenomenon of post-existentialist thinking attracts special attention. In particular, the author emphasizes the importance of creative activity and self-identification: «the creative practice of representatives of post-existentialist existential psychology was aimed at further understanding the main, conceptual concepts and positions of the philosophical and theoretical basis: goal-setting, values, the natural essence of a human being, the specifics of the functioning of its psychological and emotional sphere, motivational activity, problems of identity and self-identification, self and meaning-expression, self-actualization, creative activity, etc» [Омелашко, 2018, с. 163].

Within the philosophy of language, the work of V. Zagorodniuk is important. In his opinion, language is not only a means of describing the world, but also a space for constructing meanings: «philosophers of a postmodern orientation emphasize the diversity, equivalence, and incommensurability of language games, while denying the existence of any metadiscourse that claims to substantiate other discourses» [Загороднюк, 2012, с. 70]. Thus, the linguistic turn in philosophy changes the idea of language as a tool, transforming it into a fundamental dimension of being.

At the same time, the understanding of the relationship between existentialism, philosophy of education, language culture and legal consciousness remains insufficiently developed and requires further scientific research. In view of this, our study offers a comprehensive analysis of existentialism through the prism of education, language and law. We substantiate the importance of existential psychology for the formation of spiritual autonomy of the individual in the modern world.

The crisis of European rationalism and classical metaphysics poses an urgent problem. In particular, it is about the need to realize a cardinal change in the philosophical and worldview position. Modern Western philosophy today is full of statements about the growing lack of freedom of man. In addition, it focuses on descriptions of new forms of his alienation, abandonment and doom of the individual.

Assessing these theses as mostly fair, it is worth noting one important detail. Even the most radical and extremely pessimistic assessments of human existence do not deny the expediency of its study. On the contrary, many modern philosophical authorities consider it necessary to intensify the study of human existence. For this purpose, they propose to use innovative means aimed at understanding the relationship between the world and the soul. To a large extent, this approach is due to the existence of concepts that cannot be defined. «They are the most general of their kind, and it is impossible to find more general concepts for them. Such concepts are God, the world, and the human soul» [Shepetiak, 2022, pp. 18-19]. It is worth emphasizing that they always remain indefinite, but serve as the basis for any further knowledge.

In this context, the significance of existentialism in the philosophy of education, language, and law becomes quite clear. It seems to us that if we consider existential psychology precisely as a phenomenon of post-existentialist thinking, this will allow us to more deeply define the vector of our research. «Thus, the American tradition of existential psychology can be defined as a post-existentialist concept on the basis of a number of its significant differences from both the philosophy of classical existentialism and the Western European tradition of existential psychoanalysis. The concept of post-existentialist thinking makes it possible to solve in a certain way the problems of defining and classifying the phenomenon of existential psychology. It allows us to do this in a comparative analysis of the essence of the philosophy of classical existentialism, the Western European tradition of existential psychoanalysis, and existential psychology as a phenomenon of post-existentialist thinking» [Омелашко, 2018, с. 162].

In the philosophical and educational dimension, existentialism appears as the conceptual basis of humanistic education. It would seem that the main goal of education is only to transfer knowledge. However, within the existential approach, education is interpreted as a space for choice and self-creation of the individual. Important here is the emphasis on the development of

critical thinking and the ability to reflect. In addition, it is about awareness of one's own life position, which is fully consistent with the ideas of humanistic pedagogy.

These provisions are consistent with modern approaches that warn of the consequences: «the rapid technocratization of society attracts people to direct achievements in the field of science and technology. At the same time, insufficient understanding of what is happening, the lack of proper theoretical reflections on their own activity, force people to act in conditions of momentariness and thoughts imposed on them, refusing the opportunity to make their own life choices» [Методи і принципи..., 2023, с. 17]. That is why pedagogy should become a special «meeting». We are talking about a situation where a teacher and a student jointly experience the risk of uncertainty. Ultimately, the implementation of such models forms the ontological resistance of the subject to value crises.

A heuristic finding of existentialism is the thesis about the existence of intentional consciousness. First of all, it expresses the impulses inherent in a person: freedom, projectivity and responsibility. It is worth noting that these acts are mediated through language structures and cultural codes. In this context, it is appropriate to turn to the ideas of the linguistic turn. As it is known, it is initiated in the works of M. Heidegger and L. Wittgenstein, who created a kind of ontology of language. According to the observation of V. Zagorodniuk: «the linguistic turn in philosophy is initiated in the works of M. Heidegger and the late Wittgenstein, who essentially created a kind of ontology of language» [Загороднюк, 2012, с. 63].

The transformation of existentialism into post-existentialist thinking is most clearly manifested in the new understanding of language. While the classics focus on the «silent» individual experience, the modern paradigm considers language as a space of communication. Thus, the linguistic and cultural aspect acts as a way of constructing legal and educational reality.

In the conditions of linguistic turn, the freedom of the individual is realized through the right to one's own expression. As a result, the language of legal consciousness appears as a living text, which is permanently updated through the dialogue of subjects. It is important to emphasize that the participants in this dialogue are aware of their responsibility for the cultural code of the nation. This, in turn, allows to overcome the alienation of the individual, integrating the individual "self" into the collective field of meanings.

At the same time, language appears not only as a means of communication. First of all, it is a mechanism of creative self-expression. It is in language that individual experience is formed and the meanings of existence are constructed. In this sense, as L. Karpets and M. Khaustova rightly note, «language is not just a means of communication, but a mechanism of creative self-expression that allows a person to transform their own experience into meaningful meanings. As Ludwig Wittgenstein noted, “the limits of my language mean the limits of my world.” Each language is a separate world, with its own laws of thinking, imagery, and unique concepts that can be difficult to accurately translate» [Карпец, Хаустова, 2025, с. 191]. Integrating these ideas, we can assert an important thing. In particular, legal consciousness arises when dry legal terminology is transformed into the inner speech of the individual. This happens through deep empathy for justice. As a result, existential choice becomes the foundation of legal responsibility, which allows one to overcome nihilism through the internal acceptance of values.

On the other hand, the idea of intentionality is quite fruitful for our analysis. It helps to depict objectively significant characteristics of the psyche. It is worth emphasizing that existentials, which act as the main categories of philosophy, have a special orientation. It is they who testify to a person's belonging to a certain social and cultural or spiritual activity.

These existentials are primitive by their nature, pre-reflective and unconscious. In fact, they express the deepest layer of human being. As a result, on their basis it is possible to build a holistic «phenomenological ontology» of existence, about which J.-P. Sartre wrote.

It is noteworthy that Sartre's concept offers us the image of a detached individual. Such a person must courageously reject the temptations of the external world, defending the right to an undetermined choice. According to this approach, the individual must act spontaneously. In this way, he reveals his inner "self" through primary projects of existence. Ultimately, it is this radical

emphasis on freedom that has led to the significant influence of Sartre's ideas on the intellectual circles of the «new left».

The search for true existence is the defining idea of existentialism. Of course, today this idea is becoming a priority for psychology, which is focused on identity and happiness as forms of authentic self-realization. It is worth noting that within the framework of the modern metamodernist discourse, this issue is gaining new development. In particular, this is clearly reflected in the position of O. Dobrodum: «the right to happiness in the conditions of metamodernity turns into the right to find one's own path, to experiment, to make mistakes and start over. The right to solitude appears as the right to autonomy, to psychological space for self-reflection, to resistance against the pressure of social expectations» [Добродум, 2025, с. 36].

Existential psychology tries to build a holistic system of individual self-determination on this basis. It seeks to direct the semantic core of the existence of the individual. In addition, this direction sharply raises the question of the discrepancy between what a person actually is and what he can potentially become. So, it is about the search for a certain integration and harmony of human existence.

This direction does not simply focus on the loneliness or uniqueness of the individual. On the contrary, it actualizes fundamental problems: freedom of choice and responsibility, autonomy of the individual, a deep connection between people, despite their individuality.

It is important to emphasize that existential psychology explores the very nature of a man. In the social, our instinctive beginning is often suppressed. However, despite external pressure, the inner nature retains dynamic strength and strives for self-realization.

At the same time, there is a flip side. If the inner nature of a person is disappointed, suppressed or degraded, this inevitably leads to illness. We are talking about both obvious disorders and hidden states when a person loses the ability to develop and live a full life. Although, at first glance, there is nothing complicated in the self-revelation of a true personality, in practice this happens extremely rarely. After all, moving forward requires the individual to have true courage, strength and inner freedom.

After all, the current situation in which existential psychology finds itself is quite specific. To use an apt phrase, it has become like «a captain without a ship: in a situation where the lack of its own psychotherapeutic methods did not allow it to be included among «full-fledged» psychological concepts, and, on the other hand, the weight of its worldview and philosophical schemes sharply distinguished it from other psychological concepts» [Омелянко, 2018, с. 148]. Thus, it remains a unique intellectual space on the border of science and philosophy of being.

In the context of modern research, K. Raida's remark on the multidimensionality and dynamism of freedom is extremely relevant. As it turned out, this phenomenon has many attitudes both in everyday life and in social practice. Moreover, the author emphasizes the paradoxical nature of this phenomenon: «sometimes such attitudes in social life practically turn into the opposite. In addition to such "dynamics", such a rotation of the meaning of freedom, there is also a serious problem of its reproduction in philosophical thinking» [Райда, 2024, с. 23].

It is worth adding that on the path to freedom, a person sometimes experiences feelings similar to «death», which in fact conveys a new birth. At such moments, an acute need arises for an internal system of values. It should orient the individual when external ideological systems have finally discredited themselves.

It is important to distinguish between approaches. If each concept of classical existentialism was preceded by a clear metaphysical position, then post-existentialist thinking is characterized by completely different features. In particular, here we observe: a coordination demarcation with traditional rationalism, the affirmation of the integral unity of the subject and the world, the removal of the opposition between the external and the internal, subjective and objective.

In this regard, it is appropriate to recall M. Merleau-Ponty, who argued that we are simultaneously engaged by the world and open to possibilities. Therefore, a person exists in these

two respects in parallel. That is why in our life there is neither fatal determinism nor absolute choice, detached from reality.

Summarizing the tasks set at the beginning of the article, it is worth emphasizing a key aspect: in order to reveal the true meanings of existence, it is necessary to change the paradigm of perception of psychotherapy. In particular, it should be considered not simply as a medical treatment, but as a unique space for restoring a person's ability to make conscious choices.

However, it is important to understand that this choice is never final or absolute. Man is always in a state of double determination: on the one hand, we are inevitably «involved in the world», that is, limited by external circumstances and the givenness of being; and on the other hand, we remain open to a multitude of new possibilities.

Therefore, since we exist in both of these dimensions simultaneously, there is no place in human life for either total determinism or absolutely unlimited freedom.

That is why existentialism, integrated into the philosophy of education, language culture and legal consciousness, acquires special importance. Using the tools of existential psychology and the phenomenological approach, this direction allows us to reveal the true meanings of human existence.

After all, these meanings do not exist autonomously - they are formed exclusively in the constant interaction between the subjective inner world of a person and the objective dimensions of external reality.

In addition, O. Dobrodum emphasizes on how our rights are transformed in the metamodern era, that «the right to happiness in the metamodern era is transformed from an abstract principle into a concrete opportunity to experiment with one's own life, to seek unique ways of self-realization, to perceive failures not as failures, but as experiences. The right to solitude appears as a guarantee of psychological space for self-reflection, as an opportunity to be oneself outside the pressure of social expectations» [Добродум, 2025, с. 35-36].

Thus, psychotherapy becomes the foundation for human restoration and the realization of freedom.

Summing up, it can be argued that existentialism in modern discourse is not only a philosophy, but a methodological basis for understanding a person in education, language and law. Firstly, it has been established that in the conditions of social and cultural transformations, freedom appears as a universal category. According to K. Raida, it is simultaneously: «at the level of modern philosophical thinking, freedom is presented both as a concept (which characterizes one of the universal aspects of human existence, determines the ability of a person to exercise control over his conditions, manage natural and social forces, retain the ability to choose ways and means of achieving goals and satisfying personal needs); and as a philosophical category (which reflects a specific way of being a person in the world); and as a central concept of European culture; and as a universal of the culture of the subject series; and as a dual opposition (created together with the concept of unfreedom); and as a certain process of self-realization of the human personality, etc» [Райда, 2023, с. 36].

Secondly, it has been proven that existential psychology expands the boundaries of classical anthropology. According to G. Omelayenko, it is: «an example of modernized philosophical thinking, which functions in a new, completely unusual and different from its traditionally known form and uses the transformed methodology of classical existentialism in the field of solving and researching psychological, psychoanalytical and psychotherapeutic problems» [Омелашенко, 2018, с. 4].

Finally, the idea that existential psychology is a bridge between abstract philosophy and practical jurisprudence or education is of particular value. Without a doubt, overcoming the identity crisis is possible only through the awareness of one's own freedom as a fundamental right and duty.

As for the prospects, further research should be focused on the analysis of the existential foundations of legal culture in the context of global humanitarian changes.

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ЕКЗИСТЕНЦІАЛІЗМ У МЕТАМОДЕРНІ: ФІЛОСОФІЯ ОСВІТИ, ПРИКЛАДНА ЛІНГВІСТИКА ТА ПРАВОСВІДОМІСТЬ

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АНОТАЦІЯ

У поданій роботі представлено комплексний філософсько-антропологічний аналіз екзистенціальних основ, що визначають вектори сучасних гуманітарних трансформацій. Пріоритетною метою дослідження визначено обґрунтування ролі екзистенціальної психології й філософії як інтегративної бази для докорінного реформування освітніх стратегій, правової культури й дискурсивного простору комунікації в епоху метамодерну. Автори доводять, що саме така концептуальна платформа має стати фундаментом для оновлення інституційних практик у кризовому соціумі.

Методологічну основу дослідження становить синтез трьох фундаментальних підходів, що дають змогу охопити багатогранність об'єкта вивчення. По-перше, застосовано феноменологічний метод для аналізу інтенційних актів правосвідомості й виявлення прихованих механізмів формування ціннісних орієнтацій. По-друге, використано герменевтичний підхід, спрямований на інтерпретацію смислотворчих конструктів особистості. По-третє, залучено діалектичний метод, що дозволяє експлікувати гострі суперечності між індивідуальною свободою й суспільною нормативністю.

Ключовий антропологічний акцент статті полягає у відмові від детермінованого й абстрактного розуміння права та освіти. Натомість ці соціокультурні феномени послідовно розглядаються крізь призму живого людського досвіду, зокрема через категорії вибору, граничних ситуацій і особистої відповідальності.

Наукова новизна дослідження полягає в теоретичному обґрунтуванні поняття «постекзистенціалістського мислення». Цей концепт дає змогу подолати класичний песимізм і трагізм людської самотності, пропонуючи натомість модель конструктивної комунікації в межах сучасного лінгвокультурного простору. У межах роботи вперше проаналізовано точки дотику між радикальною свободою індивіда й імперативними вимогами правового позитивізму. Окремо увагу приділено трансформації інтенцій суб'єкта в нормативно-правовому полі, де екзистенціальний акт постає як першооснова юридичної відповідальності.

Результати роботи засвідчують необхідність переходу від технократичного до екзистенціально-центричного підходу в гуманітаристиці. Доведено, що право й освіта в умовах метамодерну мають функціонувати не як інструменти зовнішнього контролю, а як простір самоздійснення та автентичного буття людини. Практичне значення отриманих результатів полягає у можливості їх впровадження при розробці інноваційних навчальних курсів із філософії права й філософської антропології, а також у створенні нових психологічних моделей формування онтологічної стійкості особистості перед викликами глобальної ціннісної кризи.

У висновках наголошується, що майбутнє освітніх і правових стратегій залежить від утвердження принципів діалогу, гуманізму й внутрішньої відповідальності суб'єкта за власне духовне становлення.

Ключові слова: екзистенціалізм, філософія освіти, правосвідомість, екзистенціальна психологія, гуманістична педагогіка, лінгвокультурний простір.

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