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PECULIARITIES OF ETHICAL CONCEPT OF PARADOXISM “WAR – PEACE”

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Introduction

The recent history of protecting the territorial independence of Ukraine in the face of growing danger and uncertainty includes the potential for social conflict, which requires the formation of the fundamental foundations of a possible model of value-semantic measurement of its results. **The aim.** A special approach of moral and political understanding of the paradoxical relationship between the implementation of the canons of state justice in relation to its citizens – the ethical fuses of military operations – the personal understanding of good and evil by each participant in current events is being formed, therefore the purpose of this article is to try to analyze the planetary problem of keeping humanity from tragic armed conflicts and the catastrophes of world wars due to military parity and the authoritatively recognized leadership of certain countries in the world order. The research **methodology** is based on comparative, analytical, dialectical, historical-logical analysis provide the possibilities of the theory of morality for the analysis of the basic components of the socio-philosophical dimension of military conflict. **The statement of basic materials.** The study results in the substantiation of the ethical concept of planetary consensus for the sake of love of life as a socio-cultural phenomenon, it includes the practice of historical selection of an ideal understanding of the world based on the interaction of religious-ethical and political-ideological dimensions of human existence. The ideal of peace acquires in its meaning the foundations of a functional system of balancing between the ideas of social utopia and social life of achieving order and prosperity, so after the end of the Cold War and the situation of a further increase in the number of countries of the nuclear club, in fact, the idea of eternal peace was destroyed forever, but the following ideas of its preservation arise. Today there is an understanding of such a situation as the "diminishing usefulness of war", its recognition helps the methodological formation of effective relationships between members of certain alliances for the sake of improving the quality of life of the world community in connection with the reduction of unprofitable military spending. On the other hand, all the best intellectual forces in the world were thrown to achieve an effective result between the use of material and technical resources and the most accurate execution of military operational tasks – its result is the use of the capabilities of modern high-precision weapons. We can assert that any humanity is preserved in the mental definition of individual situations, because "ethics in general" does not exist, it is present only in individual cases – this is the ethics of processes with the help of which the possibilities of the situation are used. The **conclusions** prove the idea that the planetary consensus still remains an ideal reference point for the relationship of countries with different cultural, religious, political preferences, and only an appeal to the ethical principles of coexistence and understanding of the eternity of the life of the person himself in the generic sense can contribute to the achievement. The dream of an international order today can only be strengthened in parallel with the growth of the asymmetric nature and threats from the wars of the fourth generation, therefore, how this paradox of modernity will be resolved remains an open question, and the ideal of peace as a creative project of the Ukrainian state's defense power is a practical task for our young country.

Key words: war, ideal peace, armed conflict, world order, ethical theory, planetary consensus, nuclear weapons, collective security, radical evil.

Relevance of the research topic. If earlier a person faced military actions exclusively in the "area" of their life, without going beyond the limits of their territorial stay, today, in the conditions of a globalizing world, every day they can find not only information about constant social conflicts with the use of weapons, but also dramatic video materials from "hotspots" on the world map. Accordingly, a representation of a permanent state of hostilities on a planetary scale is formed. The ideals of common peacebuilding are constantly tested by the realities of the practical life

of certain communities and state entities, therefore collective security in the modern world is becoming a separate sphere of social relations, and full inclusion in such a system provides a country with a nationally stable genetic identity, reproduces and preserves its cultural patterns and schemes of activities of the population of certain territories.

Fundamental changes in the international situation of military confrontations take place in the late XX – early XXI centuries and are associated, first of all, with the territorial disintegration of the Soviet Union.

With a single strong military machine on a fifth of the globe, 15 separate socio-political entities with different levels of socio-economic development and military strength appear, and such a military alliance of the socialist camp as the Warsaw Pact collapses. On the one hand, the tough confrontation between two world development models – communism and imperialism – disappears, and on the other, a new model of interstate relations with a large number of young states of the world begins to form. It seems that mankind has lost acute tension in relations regarding the solution of the Third World, now nuclear, war and has moved away from the terrible brink of destruction of all mankind. But, at the same time, the process of further proliferation of nuclear weapons begins, where the main issue becomes control over this process, the number of such weapons and the responsibility of the countries of the nuclear club. In addition, such a change in the structure of the world order automatically increases the level of regional conflict both throughout the world and in the territory of new territorial formations.

One of the most pressing problems of the present Ukrainian life is the topic of the state independence of Ukraine and its defense with arms in hand. At the same time, around such a situation in Ukraine itself there are various discussions of a political, legal and moral-ethical nature, based directly or indirectly on a certain socio-philosophical solution to the problem of the correlation of state justice, the laws of wartime and the activity of its citizens in realizing in practice the axiological potential of patriotism, which is contained in it. The recent history of the defense of the country's territorial independence in the face of growing danger and uncertainty includes the potential for social conflict, which requires the formation of the fundamental foundations of a possible model of value-semantic measurement of its results. A special approach of moral and political understanding of the problematic of the paradoxical relationship between the implementation of the canons of state justice in relation to its citizens – the ethical protectors of military actions – of the personal understanding of good and evil by each participant in current events is being formed.

The symbol of paradoxism is an optical illusion or a vicious circle, and in our intelligence, the eternal problem of war and peace practically means the need to actively solve the ethical problem of truth and justice for all belligerent countries, without exception, each of which always justifies itself with a whole range of explanations, starting from

the ideas of defending the suppressed or an offended group of the population and ending with an excuse for a preventive strike. Such "true" ethics cannot propagate the conquest of human social life to the abstract domination of legal constants, it cannot become a slogan for the struggle against external evil as such – this will deny its very essence, the only way of ethical action is to run away from evil due to the definition of the "shadow edge of such truth" according to A. Badiou, therefore the relevance of the topic of our research is absolutely indisputable.

Actual scientific researches and issues analysis.

The study of the peculiarities of the eternal paradox of the morality of war and peace was eloquently formulated by R. Caillois, he believes that war is a real paroxysm in the life of modern societies. It is a complete phenomenon that changes them and creates a formidable contrast to the smooth movement of peacetime. The military phase of life requires the maximum tension of collective life, the accumulation of a large number of people and the constant coordination of their joint activities. Each individual breaks away from the usual rules of their life, work and the world of their freedom. War does not leave any private life, neither in creativity, nor in pleasure, nor in disturbing human experiences – war requires energy from all people – and this position extends to any historical period in the development of mankind. So the topic of the relationship between the civilized and barbaric worlds in the aspect of military activity is presented in the works of A. Toynbee, and in the works of S. Huntington we find an analysis of common civilizational values and ways of preserving cultural identity. He offers one vision of "world order" and "image of the world as a whole", the main role is assigned to the diversity of cultures in global interaction and, accordingly, in diversity in behavior, values, beliefs. The thesis that "every conflict has a complex nature, which cannot be reduced to the indicated contradictions. It is believed that social groups, states or nations enter into military conflict. A socio-political subject is activated if it has certain goals and appropriate motivation. The entire sphere of consciousness and emotions is involved in the conflict: ideas, values, interests, ideologies, etc." [2, p. 399], – confirms the existence of a wide range of issues on the indicated problem.

In modern times, starting with Descartes' ideas, when the problem of the subject occupies the central place of philosophy, ethics essentially coincides with the understanding of morality, and according to Kant with practical reason, that is, the main topic

of discussion is the relationship of subjective action with the process of identifying such intentions with a universal law. Ethics becomes the principle of judgment in the practice of the subject, both individual and collective. Turning to Hegel's ideas, it is necessary to point out the difference he proposed between the ethical principle as a direct action, as well as the understanding of morality as a deliberate action [Г]. In our study, the starting point for views on ethics as "ethics of another" or "ethics of difference" and asserting the ignorance of this phenomenon were the works of T. Adorno, I. Kant, E. Levinas, J.-F. Lyotard, S. Freud, etc. G. Arendt is considered one of the most famous apologists in the study of the nature of radical evil and awareness of responsibility for what was done, as well as E. Levinas develops the idea of absolute responsibility.

It is necessary to note separately the significant contribution of domestic experts in the study of humanitarian principles of military affairs – this is the study of O. Hurzhii, V. Krotiuk, V. Mandrahel, M. Ozhevan, B. Parakhonskyi, B. Popov, M. Stepyko, H. Yavorska, etc. Conditions of moral-ethical influence on the processes in military activity were presented in the works of such prominent modern philosophers as J. Baudrillard, L. Wittgenstein, M. Heidegger, W. Morgan, F. Nietzsche, H. Ortega y Gasset, J.-P. Sartre and others. Attention is drawn to the ideas of A. Badiou regarding the ethical problems of the consciousness of Evil, where he asserts the thesis that there can be no "general" ethics, but there is ethics of only single truths related to a particular situation. It is the understanding of the situation and should play a particularly important role, ie it must be analyzed simultaneously from two positions as a situation in its existence or pure plurality, and in its manifestation as a result of transcendental law-making [Бад].

So, the understanding and metaphysical complexity of the topic of the practical relationship between good and evil, especially when it comes to the context of armed conflicts and ways to achieve peace in an unprecedented situation of humanity losing its immortality, as a result of the nuclear capabilities of individual states, requires today huge collective research efforts.

The aim. The article examines the features of ethical understanding of the paradoxical situation of achieving peace through intimidation of war in the modern coordinates of the globalized world.

The **research methodology** is determined by the problems of the tasks set, the nature and sources of obtaining the necessary information, therefore

the main methods of our research are the system-structural, socio-cultural and activity approaches, as well as strategic guidelines and social modeling to predict the effectiveness of changes. The methods of comparative, analytical, dialectical, historical-logical analysis provide the possibilities of the theory of morality for the analysis of the basic components of the socio-philosophical dimension of military conflict.

The statement of basic materials. Before the advent of modern computer technology, a fantastic example of obtaining reliable information (in our case, strategically operational) was the classic way of communication between Woland and Margarita: My globe is much more convenient, especially since I need a precise knowledge of events. ... do you see this chunk of land...? Look, it's filling with fire. A war has started there. If you look closer, you'll see the details ... Margarita made out a small female figure lying on the ground, and next to her, in a pool of blood, a little child with outstretched arms. 'That's it,' Woland said, smiling, 'he had no time to sin.' [Бул., p. 264], – it seemed to us that in real life there would never be such opportunities for obtaining strategic data in the military. Instead, today, in the conditions of the endless possibilities of the digital age, when an ordinary person can see with his own eyes almost every corner of the world in his smartphone, it becomes impossible to hide the minimum military arsenal or close some information, constant military conflicts between neighboring states continue, or a certain intervention of the military contingent is carried out to certain territories, and instantly it becomes known to the whole world. Moreover, in recent years it seems that it is the systematic justification of such local conflicts that is becoming one of the forms of modern interstate politics. It does not directly affect the territories of the parties concerned, does not require large material resources and, most importantly, makes it possible to preserve the "face" of all explicit and implicit participants in the process from the point of view of morality and humanitarian law.

Returning to our example, which really reveals in a unique way the meaningful characterization of armed conflicts, when Woland declares that "Abaddon's work is impeccable. He is of a rare impartiality and sympathizes equally with both sides of the fight. Owing to that, the results are always the same for both sides." [Бул., p. 264], – we can decide for ourselves that armed conflicts are a manifestation of universal Evil, which have no pragmatic meaning, and the answers to our questions should be sought

within the ethical-religious concepts. So J. Baudrillard, asking about the current situation with evil, answers that it penetrates everywhere. In everyday life, a person does not encounter evil, but every day we see genocide, unmotivated cruelty, tragic man-made disasters, etc. due to the media. J. Baudrillard concludes that there is no evil and at the same time it is everywhere, and we lose the language in which we can talk about it [Б]. Indeed, to describe evil, we are constantly looking for different metaphors and comparisons, so the category of radical evil is personified with the horror of the Holocaust, it becomes a kind of catastrophe of humanity and at the same time a constant component of our reasoning is the analysis of ancient traditions, which form moments of heroic self-affirmation in order to express the exclusive spiritual reality, as well as the eternity of the doctrine of "holy war". The main principle of this attitude to the problem is the phrase of the Apostle Paul: "Vita est militia super terram", that is the fulfillment of the noble mission of military service beyond the existence of life and death, the main result of which is a positive attitude to peace.

So, the entire fabric of our living space is saturated with evil, in fact, such a kind of unreasonableness today rules the world, and it is it that is the main principle of evil. At one time, H. Arendt expressed the opinion that our only salvation from constant fear is the ability to think critically, thanks to this, even today we have the only chance to survive in the new world with nuclear weapons.

In the 1950s, when such a new form of war as "cold" one was unfolded, the theory of international military leadership and the prejudice of aggressive actions of the enemy with an adequate armed strike was formed. There is an opinion that it is possible to deter nuclear war only in one case – if the United States of America is stronger and ready for a retaliatory strike. We came to the conclusion that our freedom, ideals and aspirations directly depend on nuclear weapons and military alliances. Everyone understands the fact that a nuclear war (if they did not dream of the limited use of such weapons) would be the last on our planet, therefore a certain armed balance must be achieved and a system of checks on the first strike must be formed [Фр, p. 337-338].

So, historically, the idea of building security through intimidation has two approaches: 1) it is believed that no leadership of any country will ever use nuclear weapons, because it will receive an adequate response; 2) this is a demand for complete disarmament for the sake of saving planetary life,

due to the fact that no one can provide guarantees of the adequacy of all holders of nuclear weapons. In addition, there is a variant of both a technically random solution to such a conflict, and due to various kinds of impact on the human factor, which has access to the maintenance of such a deadly weapon.

At one time, G. Kissinger formulated the thesis that "mutual invulnerability means mutual intimidation. This is the most stable position in terms of preventing war" [Kis, p. 33]. The current situation requires NATO countries not only to control nuclear weapons, but the main principle is to protect each member of such military alliances. Accordingly, the presence of military mobile forces is required, that could cope with local armed conflicts from the point of view of full-scale wars with grave consequences of losses of personnel and colossal material and technical resources. In the specified historical period, the main arguments for explaining the objective reasons for the outbreak of war and fixing the strategic goals of achieving effective victory in an armed conflict on a global scale were in the plane of ideological differences between two competing socio-economic systems such as capitalism and socialism. Accusing each other of oppression and exploitation of the working population by imperialist aggressors on the part of the propaganda machine of the Soviet Union and the Warsaw Pact countries, the "imperialists" launched a large-scale ideological attack against the policies of the anti-democratic regimes of the socialist countries and built up their armed arsenals, while allocating colossal resources to strengthen their military power. The majority of the population of those countries that fell into economic, political and various other types of dependence on the hegemon of world politics were forced to pay for the struggle for the world leadership of several states. The main rule of such relations was the absence of direct participation in such conflicts on the part of the world leaders themselves, but each country participating in such incidents received various kinds of military-economic and political support, paying off victims among its population and becoming more and more involved in financial bondage from its "patrons". In addition, as a rule, in all local conflicts of the second half of the 20th century, conventional weapons were used, except for the use of chemical weapons in the Korean, Vietnamese, Iranian-Iraqi wars of the specified historical period, respectively, such conflicts had a limited territory for conducting military operations. During this period, a strategic rule

was formed, today it is a prerequisite for calculating the start and conduct of armed conflicts: the presence of weapons of mass destruction is a guarantee of victory regardless of how a low-intensity military conflict developed, especially in the case when the enemy cannot respond adequately – this is a kind of deterrent to the escalation of hostilities. Today, this rule has been expanded with the latest technological capabilities for the use of high-precision weapons with the help of a deployed missile-air "umbrella". Thus, the radius of use of such weapons becomes almost limitless and the territory of direct military operations is expanded due to the instantaneous delivery of strategic resources for military operations to any region of the world. In addition, joining NATO saves the material and financial resources of many countries, some of which will no longer be able to form a full-fledged army on their own and maintain it due to the state balance.

In the current conditions of further development of globalization processes in the systems of financial, economic and political interstate relations, new opportunities and rules of mutually beneficial interaction appear. At the same time, ideological differences, the systemic nature of propaganda influence on the mass consciousness, etc., are only acquiring new forms and methods of protecting their state interests today. The main "pros" of such processes is that they minimize the need to use large-scale armed influence to solve certain problems in the region.

A particularly sensitive area in such conflicts is attitudes towards human losses in a given territory. The death of people is becoming instant news in the modern information space, today it is impossible to hide a small number of both combat and civilian losses, and civil society is indignant at their inconsistency with the set goal of a military conflict. Today, the result of such processes is the threatening nature of migration processes, which is associated precisely with the systemic destruction of civilians in protracted regional armed conflicts. On the one hand, certain tasks to influence this territory are being solved by large world players, for example, the colossal scale of destruction in Syria, and on the other hand, mass migration of the population to the countries of Western Europe with all the negative consequences of such a process. As a result, it becomes necessary to analyze the relationship between material damage and the value of the victory won, with which no one is satisfied anyway. In fact, in the global world it is impossible to obtain unequivocal results of a military victory, while the topic of the fair nature of the war and a complex of moral and ethical problems remain

open, which become the basis for replenishing human resources and material strengthening of extremist and terrorist groups.

So, today there is an understanding of such a situation as the "diminishing usefulness of war", its recognition helps the methodological formation of effective relationships between members of certain alliances for the sake of improving the quality of life of the world community in connection with the reduction of unprofitable military spending. Accordingly, all the best intellectual forces in the world were thrown to achieve an effective result between the use of material and technical resources and the most accurate implementation of military operational tasks – the result was the use of the capabilities of modern high-precision weapons. We can follow the opinion of A. Badiou that any humanity is preserved in the mental definition of individual situations, because "ethics as a whole" does not exist, it is present only in individual cases – this is the ethics of processes with the help of which the possibilities of the situation are used.

The specificity of the ethical approach in the philosophy of military affairs brings us to new paradoxical positions, that is, if during the period of a military clarification of relations, both sides adhere to the norms and rules determined in a particular period of the history of civilizational development, then war could be considered a certain function of culture or the main element of competitive games in the life of the community: "It's one thing when a war is waged within the framework of certain rules and norms determined by the warring parties. In such an expense, one can speak of war as a function of culture" [5, p. 106], – says J. Huizinga, and each participating country in one form or another receives negative consequences of such confrontation. As we can see, the practice of the military sphere of activity at a certain stage of human development forms a normative legal system, which, in turn, creates the basis for the legal regulatory function of the state. Within its framework, a systematic approach to the search for the ideals of peace and collective security in the measurement of defense activities is being formed, this problem is especially urgent today for the young Ukrainian statehood.

Consequently, the task of the socio-philosophical analysis of modern ideas and practice of achieving peaceful conditions of existence and collective security includes the development of an ethical concept of planetary consensus for the sake of love of life as a socio-cultural phenomenon, it includes the practice

of historical selection of an ideal understanding of the world based on the interaction of religious, ethical and political ideological dimensions of human existence. The ideal of peace acquires in its meaning the foundations of a functional system of balancing between the ideas of social utopia and social life of achieving order and prosperity, for example, after the end of the Cold War and the situation of a further increase in the number of countries of the nuclear club, in fact, the idea of eternal peace was destroyed forever, but the following ideas of its preservation arise. Another ideal assumption is being formed that the war can be stopped by recognizing democratic values by the majority of the inhabitants of our planet, that is, the Kantian ideal of the peaceful coexistence of republics is constantly being repeated and a massive illusion of high-tech capabilities of superpowers is being formed, along with a belief in the principle of fair political decision making.

Conclusions. In the digital era, a person is required to maximize concentration of their vital forces in a variety of areas of activity, the paradox

is that such a life-affirming human energy is aimed at creating his own well-being, colossal resource costs for military activities occur in parallel, because modern war can be won only through collective efforts, using new super-modern technologies, thereby taking away the energy of many people to create means of destroying the quality of life they have created. The planetary consensus still remains an ideal reference point for the relationship of countries with different cultural, religious, political preferences, and only an appeal to the ethical principles of coexistence and understanding of the eternity of human life in the generic sense can contribute to the achievement. The dream of an international order today can only be strengthened in parallel with the growth of the asymmetric nature and threats from the wars of the fourth generation, therefore, how the solution of this paradox of modernity will take place remains an open question, and the ideal of peace as a creative project of the defense power of the Ukrainian state is a practical task for our young country.

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ОСОБЛИВОСТІ ЕТИЧНОГО ОСМИСЛЕННЯ ПАРАДОКСИЗМУ «ВІЙНА – МИР»

Анотація

Новітня історія захисту територіальної незалежності України в умовах зростаючої небезпеки й невизначеності містить у собі потенцію соціального конфлікту, який вимагає формування принципових засад можливої моделі ціннісно-смыслового вимірювання його результатів. Формується особливий підхід морального і політичного осмислення проблематики парадоксального співвідношення між реалізацією канонів державної справедливості відносно своїх громадян – етичних запобіжників військових дій – особистісного розуміння добра і зла кожним учасником теперішніх подій, тому метою даної статті є спроба проаналізувати планетарну проблему утримання людства від трагічних збройних конфліктів і катастрофи світових війн завдяки військовому паритету та авторитетно-визнаного лідерства певних країн у світовому порядку. Методи компаративного аналізу, аналітичного, діалектичного, історико-логічного забезпечують можливості теорії моралі для аналізу базових складових соціально-філософського виміру військового конфлікту. Результатами дослідження стає обґрунтування етичної концепції планетарного консенсусу заради любові до життя як соціокультурного феномену, вона включає в себе практику історичної селекції ідеального розуміння миру на засадах взаємодії релігійно-етичного та політико-ідеологічного вимірів людського існування. Ідеал миру набуває у її межах значення основи функціональної системи балансування між ідеями соціальної утопії та суспільної практики досягнення порядку та добробуту, так після закінчення холодної війни та ситуації подальшого збільшення кількості країн ядерного клубу, фактично назавжди була знищена ідея вічного миру, але виникають наступні ідеї його збереження. Сьогодні з'являється розуміння такого положення як «убывающая корисність війни», його визнання допомагає методичному формуванню ефективних взаємовідносин між членами певних альянсів заради покращення якості життя світової спільноти у зв'язку зі скороченням неприбуткових військових витрат. З іншого боку, всі найкращі інтелектуальні сили світу було кинуте для досягнення ефективного результату між використанням матеріально-технічних ресурсів і максимально-точного виконання військових оперативних завдань – результатом стало використання можливостей сучасної високоточної зброї. Можемо стверджувати, що будь яка людяність зберігається у мисленому визначенні одиничних ситуацій, тому що «етика взагалі» не існує, вона є присутньою тільки в окремих випадках – це етика процесів за допомогою якої використовуються можливості ситуації. У висновках доведено ідею того, що планетарний консенсус дотепер залишається ідеальним орієнтиром для взаємовідносин країн з різними культурними, релігійними, політичними уподобаннями і тільки звернення до етичних принципів співіснування і розуміння вічності життя самої людини у родовому значенні може сприяти його досягненню. Мрія про міжнародний порядок сьогодні може укріплюватися тільки паралельно із зростанням асиметричного характеру та погроз з боку війн вже четвертого покоління, тому яким чином буде відбуватися вирішення зазначеного парадоксу сучасності залишається відкритим питанням, а ідеал миру як креативний проєкт оборонної могутності української держави є практичним завданням для нашої молодшої країни.

Ключові слова: війна, ідеал мир, збройний конфлікт, світовий порядок, етична теорія, планетарний консенсус, ядерна зброя, колективна безпека, радикальне зло.

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ОСОБЕННОСТИ ЭТИЧЕСКОГО ОСМЫСЛЕНИЯ ПАРАДОКСИЗМА «ВОЙНА-МИР»

Аннотация

Новейшая история защиты территориальной независимости Украины в условиях нарастающей военной опасности и неопределённости содержит в себе потенцию социального конфликта, который требует формирования принципиальных положений возможной модели ценностно-смыслового измерения его результатов. Формируется особый подход морального и политического осмысления проблематики парадоксального соотношения между реализацией канонів государственной справедливости относительно своих граждан – этический предохранитель военных действий – личностного понимания добра и зла каждым участником сегодняшних событий, поэтому целью данной статьи является попытка проанализировать проблему сдерживания человечества от трагических вооружённых конфликтов и катастрофы мировых войн с помощью военного паритета и авторитетно-признанного лидерства определённых стран в мировом порядке. Методы компаративного анализа, аналитического, диалектического, историко-логического обеспечивают возможности теории морали для анализа базовых составляющих социально-философского измерения военного конфликта. Результатами исследования становится обоснование этической концепции планетарного консенсуса ради любви к жизни, как социокультурного феномена, она включает в себя практику исторической селекции идеального понимания мира на основе взаимодействия религиозно-

этического и политико-идеологического измерения человеческого существования. Идеал мира приобретает в её границах значения основы базы функциональной системы балансирования между идеями социальной утопии и общественной практики достижения порядка и благосостояния, так после окончания холодной войны и ситуации дальнейшего увеличения количества стран ядерного клуба, фактически навсегда была уничтожена идея вечного мира, но возникают следующие идеи его сохранения. Сегодня появляется понимание такого положения как «уменьшение полезности войны», его признание помогает методическому формированию эффективных взаимоотношений между членами определённых альянсов ради улучшения качества жизни мирового сообщества в связи с ограничением неприбыльных военных затрат. С другой стороны, все лучшие интеллектуальные силы мира было брошено для достижения эффективного результата между использованием материально-технических ресурсов и максимально-точного использования военных оперативных заданий – результатом стало использование возможностей современного высокоточного оружия. Можем утверждать, что некоторая человечность сохраняется в мысленном определении единичных ситуаций, потому что «этика вообще» не существует, она присутствует только в отдельных случаях – эта этика процессов с помощью которой используются возможности ситуации. В выводах доказано такую идею, что планетарный консенсус до сегодняшнего дня остаётся идеальным ориентиром для взаимоотношений стран с разными культурными, религиозными, политическими предпочтениями и только обращение к этическим принципам сосуществования и понимания вечности жизни самого человека в родовом значении может способствовать его достижению. Мечта про международный порядок сегодня может укрепляться только параллельно с увеличением асимметрического характера и угроз со стороны войн уже четвёртого поколения, поэтому каким образом будет происходить решение озвученного парадокса современности остаётся открытым вопросом, а идеал мира как креативный проект оборонного могущества украинского государства является практическим заданием для нашей молодой страны.

Ключевые слова: война, идеал мира, вооружённый конфликт, мировой порядок, этическая теория, планетарный консенсус, ядерное оружие, коллективная безопасность, радикальное зло.

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