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## NEW CHALLENGES OF SOCIO-HUMANITARIAN SCIENCES: CAUSES, WAYS TO OVERCOME THEM AND THEIR PLACE IN THE NATIONAL POLICY SYSTEM

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**Abstract.** The context of demographic, economic, political, and socio-cultural instability, escalation of cross-religious and military conflicts, as well as environmental changes, all of which have taken place in recent decades, adds to the problem of spiritual development of a person. It is also seriously aggravated by rapid scientific and individual development. Socio-humanitarian sciences have not provided explanations as to the root causes of these evolutionary deviations. Therefore, the problem in question might be studied in the framework of the theory of the stages of spiritual development of a person, and on a greater scale – through the prism of the conflict of the impersonal and personal dimensions of social life. In the course of the study, we perceive the conceptual field of socio-humanitarian sciences as a holistic structure that relies on the metaphysical theory of personality. The proposed constructive combination of socio-humanitarian sciences with the understanding of the human nature made it possible to formulate a single conceptual field. The authors believe that the causes of the philosophy and social sciences crisis partially stem from the underestimation of the spiritual hierarchy principle and the social equality concept absolutization, and that affected the understanding of the human essence. The proposed metaphysical approach singles out stages of a personal spiritual development. The study proves that the main cause of the global crises is the domination of the "average" person both in society and in the system of humanitarian sciences: philosophy, history, sociology, political science, and law. The notion of an "average person" introduced in philosophy and the socio-humanitarian sciences comes hand in hand with certain cognitive-destructive processes. Given research defines a conceptually developed objective of teaching socio-humanitarian sciences, as well as providing students with knowledge on the metaphysical theory of personality. Teaching socio-humanitarian disciplines is considered as a way to fully comprehend the Ukrainian idea as well as to contribute to the national values formation. Therefore, in the framework of the presented idea, it is irrefutable that socio-humanitarian sciences are the fundamental and ideological basis of national security.

**Keywords:** crisis, socio-humanitarian sciences, human spiritual development, personality, national progress, national security.

### 1. INTRODUCTION

One can confidently and without exaggeration state that the ongoing crisis among the humanitarian phenomena goes beyond state limits. This might be best seen in the Russian military doctrine not only towards Ukraine, but also in the relation to the rest of the civilized world. All phenomena of this nature have root causes and origins. If one focuses on the Ukrainian context, there appears a number of patterns

that require detailed analysis. Among these aspects one sees the lack of consistency and complex of variations in the teaching of humanitarian disciplines.

From a standpoint of the metaphysical theory of personality the state of socio-humanitarian sciences teaching can be characterized as impersonal. There exists a kind of an unspoken agreement between the humanities scientists, the education system and the state: teachers contribute to the development of a weak person who is not always capable of critical thinking, and that corresponds to the "interests" of the state. In our opinion, similar situation is characteristic not only of the post-Soviet countries, where one witnesses a powerful inertial movement in the formation of post-totalitarian consciousness, but also of European countries. Humanities faculties educate specialists who follow outdated ideological and theoretical as well as methodological principles. As Y. Yakovenko puts it having analysed the state of development of sociological thought: "Many faculties of sociology follow archaic inertia and therefore, being devoted to positivism in spirit, educate future professional who shoulder the same crisis and bring it forth into the next decades of the 21st century" (Yakovenko, 2022, p.131). This kind of generalised statement can most likely be applicable to the education of historians, psychologists, pedagogists, political scientists, and philologists, yet mainly it is all about philosophers. Y. Yakovenko defined this mistake as the "result of the lack of methodology" (ibid., p.131).

When Ukrainian philosopher S. Krymskyi was contemplating on the challenges of the upcoming third millennium, he concluded that the XXth century was in a state of chaos created by mediocrity, and therefore, humanity faced the "absolute error phenomenon" (Krymskyi, 2003, p.3). In our opinion, this *error* lies in the fact that, on the one hand, the state seeks to overcome crisis phenomena following certain materialistic guidelines, and on the other hand, an "average" person still remains a key subject incapable of constructive activity by definition. Additionally, this context brings to light the crisis of philosophy as a science: in the XXth century it is lost in materialistic, existential, post-modern and quasi-scientific perversions (Sabadukha, 2017). The dramatic leap in the scientific and industrial sphere brings in a contrast background highlighting how much humanities lag behind.

In the former USSR, teaching of socio-humanitarian sciences played a key role as it was the ideological basis of the so-called "socialist way of life", while, in fact, it was a kind of extensive and systematic propaganda. After Ukraine gained its independence, scientists and teachers were not ready to face reforms in the sphere of socio-humanitarian sciences, for one, and, secondly, there was a sharp decline in the general level of university culture, and there started a mass replication of institutions that called themselves higher education institutions. It goes without saying that it is primarily responsibility of the professors of relevant departments to ensure a certain level of teaching. However, the Ministry of Education and Science not only took the responsibility concerning the place of social sciences and humanities off themselves in the context of the development of an independent state but they also contributed to an exponential growth of ineffective, state structures: there appeared dozens of academies, research centers, counselling centers, and state programs. Socio-humanitarian sciences brought into the scientific sphere a lot of "stillborn" and faceless dissertations, and the era of independence was "rich" with them. According to experts in the field of national security (NS), the 21st century state safety is going to be determined by the level of intellectual and spiritual development of a person (Horbulin, 2006, p. 42).

One should mention higher education establishments do not teach their graduates to critically think, consciously and responsibly access socio-political events, and the lack of these skills do not contribute to

the strengthening of NS. One of the downsides of socio-humanitarian sciences teaching is the fact that educational process is often imitative, and it often takes place disregarding modern ideas concerning human nature and structure of human abilities. Consequently, one of the ways to develop people's minds and NS is a fundamental restructuring of socio-humanitarian sciences teaching as well as renewal of their theoretical and methodological base.

Rethinking the objectives, content and place of socio-humanitarian sciences in the system of national security of Ukraine relying on the recently acquired knowledge concerning people's nature calls for dealing with the following tasks: firstly, to define theoretical and methodological principles as well as conceptual basis for social sciences teaching; secondly, to prove the significance of conscious national comprehension while mastering socio-humanitarian sciences; next, to define basic requirements for socio-humanitarian disciplines teaching; and lastly, to determine the place of socio-humanitarian disciplines in the system of national security.

## 2. ANALYSIS AND DISCUSSION

Theoretical and methodological basis of the socio-humanitarian disciplines teaching, as we believe, should rely on the theory of human spiritual development, the metaphysical theory of personality and the structure of abilities (Hrechanyi, 2015, p. 67-101; Sabadukha, 2017, p. 297-323). It is a well-known fact that in the process of their socio-political and spiritual development a person can go through the following stages: *a dependent and mediocre (average) person, a personality, and a genius*, though they can remain at the lower stages of development. A dependent person lives by their immediate needs and meeting them constitutes personal happiness. Throughout the history of philosophy this type of person has had the following names: *low* (Confucius); *slave of his own misinterpreted needs* (Plato); *somatic, thing* (Gnosticism); *crowd* (Stoicism); *corporeal person* (medieval Christian philosophy); *natural* (I. Kant, G. Hegel); *child* (C. Jung) et al. The average person is motivated by their own benefit: economic, socio-political, legal, or psychological, and therefore their own *Ego* becomes of an absolute importance. This type of person has been dubbed: *mediocre (average)* (Confucius, Plato, Stoics); *superficial (external), nothing, devil, antichrist* (medieval philosophy). A personality (individual) is intellectually developed, and consciously guided by the interests of society, nation, state. In the history of philosophy, there has been a number of names for them as well: *a man of heaven* (Confucius); *a man with golden abilities* (Plato); *spiritual* (Gnosticism); *integral, charitable* (Stoics); *internal (deep), spiritual, personality* (Christian philosophy). Both time and socio-cultural peculiarities leave their traces on the personal mentality, yet the socio-psychological guidelines remain unchanged.

Familiarity with the abilities structure makes it possible to single out main principles of the personal spiritual development stages theory. It has already been mentioned that incentivizing someone to do a certain kind of an activity is a *constitutive* element of human abilities, for they either inhibit spiritual growth, or, on the contrary, contribute to it. For a dependent person incentives (stimulus) are mostly connected to their immediate needs, and therefore they inhibit processes of the professional and intellectual development. The mediocre person is normally motivated by benefit. This means that a person is guided throughout life by selfish goals, petty pragmatism, and profit. In this case fixed motive includes stimulus. Among the unchanging characteristics of a mediocre person one can single out adaptation to the current socio-political conditions, as well as scientific, and ideological paradigms in order to obtain personal or corporate benefits. Activity incentives provide an explanation as to why a

dependent and mediocre person remains indifferent to socio-humanitarian problems and disciplines. Their motives reflect their own *Ego*, as mastering socio-humanitarian disciplines requires thinking from the standpoint of a general interest: social, national, and state ones. Every personality is capable of controlling their motivations for activity. Personality thinking has a three-dimensional character: it takes into account the past, present, and future; it interacts with society and builds it on the basis of knowledge of a three-dimensional character of existence and structure of society. Spiritually a personality relies on the noblesse oblige principle (the status obliges), for they are aware of the origins of being and act according to them.

The metaphysical theory of personality proves that the further development of the human community is possible only when the priority is a personality seen as an integral perfect person capable of acting in the interests of the nation and the state (Sabadukha, 2017, pp. 315–323), and therefore there appears an urgent need to comprehend differences of certain degrees of human spiritual development in terms of the education system. The metaphysical theory of personality cannot be seen as anti-human, because it divides people into castes. Objectively, people have different stages of spiritual development, and therefore there is a need for a theory that would, on the one hand, explain this fact, and, on the other hand, would provide criteria for understanding "who is who?", "what is what?", and, lastly, it would encourage a person to improve.

In terms of academic practice, the metaphysical theory of personality provides teachers with an opportunity to determine levels of degree of socio-psychological, civic, and intellectual maturity of a student, and then adjust the educational process based on personal opportunities. Teachers obtain psychological, pedagogical, and intellectual means of helping students not only acquire knowledge, but also to holistically develop their abilities, and in this way to influence their lives motivation. On the other hand, the metaphysical theory of personality and the structure of abilities allow students to understand their current and potential possibilities, to clarify their attitude to eternal problems of human existence, to reevaluate things (if it is necessary), to direct strategic life goals development; they contribute to the process of self-determination and self-actualization, as well as stimulate active cognitive activity and professional growth. Young people get opportunity to consciously ask themselves "Who am I in the framework of the given theory?" and find answers.

The above-mentioned theory has some sociological confirmation. Taking into account social situation in Ukraine of the recent decades, especially since the beginning of the open military aggression on part of the Moscow regime, academic community in our country is brought up in a special way. Statistics shows that levels of motivation, life strategies, and values of Ukrainian students (about 70 percent) are far from high, sometimes downright low. There is a multitude of reasons for that: one of them being infantilism – "late maturity" and low motivation to make choices. As life experience shows, it is "almost unrealistic" to get a young person "move" from this static position.

The theory of human spiritual development calls for fundamental conclusions. *The first one*: there is a need to establish the main tendency of development of both being and consciousness (a single semantic field). In mythology, religion, and philosophy, this issue reveals itself as *dark deity Ahriman trying to overpower light deity Ormuzd, yang vs yin, the Dionysian principle vs the apologetic one*. All the social existence history revolves around a hidden or open conflict of an person-less person with a personality, a conflict between impersonal and personal, which is considered the main tendency in both world philosophy and social existence in general. *The second one*: up until now, it is a mediocre person who determines the

priority in society and who has built an impersonal paradigm of being. *The third one*: normally, an impersonal society calls for and an impersonal educational process. Consequently, the metaphysical theory of personality provides both the teacher and the student with an intellectual toolkit helping to understand themselves, as well as the essence of the educational process, and the main trends in the social life development.

Social sciences and humanities teaching in modern European universities is closely linked to acquisition of competencies. A real professional should master certain skills and and be able to demonstrate certain qualities: firstly, a specialist must be politically and socially competent, be able to shoulder responsibility regarding social justice and democratic institutions functioning, as well as to resolve conflicts in a non-violent way relying on a tolerant imperative; secondly, a professional must be able to live in a multicultural, multinational society and to tolerantly perceive representatives of other cultures, languages and religions; thirdly, a specialist should be competent in written and oral communication, in particular in foreign languages; fourthly, one must possess skills in the framework of information handling and media literacy; and lastly, a professional should strive to constantly maintain professional competitiveness, demonstrate ability to adapt to incessantly changing circumstances (Perehuda, 2015, p. 32).

While this approach makes sense, it mainly concerns the professional sphere. We should emphasize that this conception does not take into account the necessity of mastering critical thinking skills though they are an important component of public and political life. Unfortunately, while the Ukrainian school undergoes certain reforming, the focus is on acquiring competencies, and analytical worldview development, that is incentivizing students to work on their critical thinking, is overlooked. We believe it is necessary to change the above-mentioned competencies so that they would cover the sphere of spiritual basis understanding. The educational process will never be holistic and systematized unless competencies are somehow combined with understanding of the spiritual foundations of national existence.

One of the downsides of social sciences and humanities teaching is that they are mainly focused on knowledge, usually formal. However, for a socially, politically and spiritually immature person socio-humanitarian knowledge remains kind of worthless asset as it is not consistent with life goals and guidelines: such a person cannot use the knowledge as there no respective categories existing in their mind. Socio-humanitarian knowledge will become an effective tool when a person is motivated by national interest, start thinking systematically; that is why socio-humanitarian education needs to go hand in hand with the development of personal understanding of the importance of national interest and necessity to act on it. However, as of now socio-humanitarian disciplines teaching is nowhere close centered around national interest and neither does it develop necessary skills concerning national motivation.

The process of re-evaluation of both the purpose and place of socio-humanitarian sciences and people representing them in the educational process is very slow. Consequently, there appears a new problem: to create conditions necessary for the teachers of these departments to be able to change and meet the new requirements in terms of their new roles of spiritual guides and keepers of spiritual values. We believe this might be possible only after the theory of personality, as the fundamental programme of society creation, becomes an unalienable part of social consciousness, only when it is both a basis of the educational process and its tool.

It is an indisputable fact that the Ukrainian academic community has been burdened with the remnants of the "Soviet school" over the period of the latest decades. One cannot but remember that in the early 90s of the previous century, all university departments of "scientific communism", "Marxist-Leninist philosophy", etc. almost immediately transformed into departments of philosophy, sociology, cultural studies or religious studies. At the same time, the academic staff did not change, and there were no other fundamental changes. Subjects teaching was still carried out within the framework of traditional approaches. Minor innovations, fresh scientific ideas, and bold projects that took place in the academic and philosophical space could not deal with the inertia of the Soviet-propaganda school.

In the given article we lay out the main principles of socio-humanitarian sciences teaching in the circumstances of transformation of the impersonal educational process into a personal one. The overall purpose of socio-humanitarian disciplines teaching should include following tasks: to provide students with a theory of human spiritual development for practical use, to help them understand their level of development of their abilities and their individual components, them being skills, knowledge, thinking, and incentives; to work out understanding of the characteristic features of a person at the various development levels; to provide theoretical and methodological assistance in self-development abilities; to form a sense of responsibility for self-development as well as their country development; to raise the level of consciousness.

There are three components of the socio-humanitarian disciplines teaching. The first component is focused on the first principles of social existence, namely an individual being its basis, and therefore the individual is entitled to have priority in all the spheres as it is only the individual that is capable of solving social problems in the framework of national interests. Both meaning and purpose of the social sciences and humanities teacher's activity revolve around the development of the personal. The teacher not only should share their knowledge, but also be a bearer of the worldview " *The basis of Ukrainian existence is a Personality*", which should be both implemented in the educational process and proven by real examples. The teacher should demonstrate both relevance and significance of an individual in the social and political structure of society as well as in the system of national and universal values. *The second* component transforms the teaching process from the formal transfer of knowledge to the formation of a system of national values, to the essential necessity to be driven by national interest and to act in the interests of the national security of Ukraine. *The third* component is aimed at the development of self-analysis, life-long improvement, critical thinking skills in both professional and socio-political activities.

Under these conditions, the teaching of socio-humanitarian disciplines in the framework of the theory of personality, national interests and values will contribute to the psychological, socio-political, intellectual, ideological, and spiritual development and self-determination of a young person. Thus, among the components of the concept of socio-humanitarian disciplines teaching one finds the theory of personality, the guideline "Personality is the basis of Ukrainian existence" aimed at the creation of the core principles of social existence, the necessity of being motivated by national interest; the necessity of following national values, goals, as well as the ability to think critically.

One of the issues modern socio-humanitarian sciences and philosophy teaching somehow overlooks is the fact that it is only a human who has found themselves in the general context and, therefore, represents Ukrainian nation interests can handle philosophical and socio-humanitarian categories. If they are not ready to that the system of philosophical and socio-humanitarian concepts and categories

will remain out of their grasp. A dependent person's life revolves around immediate mundane needs, and therefore they are not capable of socio-humanitarian cognition but only of stereotypical reproduction of information and knowledge. An "average" (mediocre) person standing on special positions (motivated by profit) is capable only of superficial reproduction of socio-humanitarian knowledge. It is only a person holding to the Ukrainian national idea and national interest that has both intellectual and psychological prerequisites for the philosophical comprehension of the modern world, and therefore for the perception of philosophical, social, and political concepts and categories. Thus, people driven by Ukrainian national interest and the need to act on it along with state values and goals, especially in the conditions of a grueling war, have better social grounds to fully comprehend and perceive philosophical and socio-humanitarian knowledge.

Having objectively assessed the situation, we have to point out that up to now Ukrainian national interest has been considered strictly in terms of economics and politics. Conversely, we believe that national interest is not only a socio-political category that mirrors the socio-economic and political needs of a person, society, and the state or some situational aspects, but also stands behind a metaphysical concept embodying all the spiritual needs of a person on a way to self-improvement. In the framework of the spiritual development stages theory national interest centres around the fact that the state ensures the priority of the personal principle over the impersonal one. The basis of national interest stems from the creation of appropriate conditions so that a person could fulfil their need for personal self-realization up to a certain level as well as for creation of a personal principle in society. On the one hand, national interest is an external prerequisite for self-realization, and on the other hand, its formation should come from within and be an internal, spiritual need of a person. National interest is not only the basis of personal self-realization, but also a mechanism of personal integration into holistic social organism – the nation. National interests should play role of incentives for the rest of society. Working on the economic, socio-political, philosophical aspects of national interest is an important component of the socio-humanitarian sciences teaching.

As we have already mentioned, a personality plays a key role in the implementation of Ukrainian national interests. V. Horbulin also emphasizes the decisive role of a personality, pointing out that modern progress results from not so much natural or financial resources but from the spiritual and intellectual development of a person (Horbulin, 2006, p. 42). No nation is able to overcome its paradigmatic crisis caused by the "mediocre" person's activity without philosophical understanding of the problem and real political, legal, and constitutional support. The significance of national interest proves that it serves as a real criterion to assess levels of professional, socio-political, and spiritual development of a person, statesman, or politician, and it can provide the clearest answer possible to the question "Who is this person in terms of their professional, intellectual, spiritual potential and political position?".

We should point out to meeting interests and satisfying personal needs is possible only under certain social conditions. Ideally, these conditions should be as harmonious as possible. The real personal interest should not revolve around economic opportunities in life, but it should ensure that the system of economic, political, legal, and cultural relations helps people become subjects of public life, creating necessary conditions for personal self-realization. One doesn't have to possess special abilities and efforts to comprehend certain aspects of interest (economic, political, legal, or socio-cultural); as a rule, this interest is implemented on the everyday basis; yet, the holistic view of national interest requires a

systematic study of the social sciences. Thus, national interest is seen as binary unit: on the one hand, it is the social space of a person and a nation, which serves as an external prerequisite for self-realization, and on the other hand, its creation should stem from an internal spiritual need of a person.

The whole concept of the socio-humanitarian disciplines teaching relies on the idea of creation a single conceptual space of these sciences. This idea comes from A. Badiou's reflections on a single conceptual space of philosophy. We believe that the single conceptual field in the framework of socio-humanitarian sciences studying and teaching should have the metaphysical theory of personality as its basis. Everything changes: cultures undergo transformations, states cease to exist – everything “flows”, yet the conflict of the impersonal and personal remains "eternal". It is worth mentioning that as of now it has reached global scale, and it is heading to a critical point. As it has already been stated, the main cause is the dominant position of a mediocre person which has served to turning a human community into a consumer society that has become both all-absorbing and hypertrophied. An impersonal person builds their life around material well-being and inviolability of social status; and it is the influence of these social constructs that adds to the general atmosphere in society, its mood and values. Ukraine has not become an exception.

Fully realizing the ideological, socio-political and psychological finiteness of the modern world, E. Fromm came to a fundamental conclusion: the purpose of the new philosophy is to form a new attitude to life. In the framework of the metaphysical theory of personality, this goal should be understood as a personal society creation, and this society the priority should belong to a personality instead of a mediocre person. Philosophy should unravel social existence as a struggle between the impersonal and the personal. And this model provides explanations for the history of philosophy, and the philosophy of history, essence of social transformations, and content of socio-humanitarian disciplines, and most importantly, socio-political events of the past and the present. Time changes, but a personality remains the basis of existence, the so-called Truth – the Absolute. In this regard, R. Horban, modern Ukrainian philosopher, defines the ultimate goal of human existence as an achievement of the degree of personality (Horban, 2014, p. 245). The new personal philosophy should establish a system of basic concepts for human life, which includes the following components: worldview (spiritual priority), personal development on the basis of the spiritual development levels theory, development of personal society, unity of a man and nature. However, it is impossible to create a new attitude to life only by means of philosophy. Moreover, the process of a new type of consciousness formation requires a significant period of time. According to experts, it might take up to three generations span to introduce dramatic changes into mental space. This equals to about seventy years of continuous development.

When modern society undergoes a systemic crisis, humanitarian scholars and other sciences representatives have to shoulder responsibility looking for solutions to a number of theoretical and practical problems such as how to substantiate and prove that impersonal influence is detrimental to humanitarian social and historical resource. Using their discipline, teachers have to showcase variants of interaction of various types of people in different historical, socio-political and psychological realities. They should explain reasons why a mediocre person is unable go through positive socio-cultural transformations. Taking into account understanding of a human essence, socio-humanitarian sciences will provide people food for thought, concerning comparisons of the past and the present, and this will contribute to the critical thinking skills development.



Modern teaching of socio-humanitarian sciences revolves around sharing knowledge, however, it does not take into account intellectual and moral qualities of a young person, and therefore that stands in the way of understanding both their inner and outer worlds. Moreover, quite often educational process leaves out processes of identifying and forming abilities. Under these conditions, spiritual potential of socio-humanitarian disciplines does not disclose itself to a full extent. These days socio-humanitarian disciplines teaching relies on a simplified understanding of the human essence, namely that each person is a personality. Outdated psychological knowledge about a person, a lack of the "who is who?" criteria along with a number of socio-political factors are the reasons empowering a mediocre person, and psychological epidemics that make people when people lose the ability to think critically, and they fall under populist politicians' influence.

Teaching history, philosophy, sociology, psychology, political science, cultural studies, and literature in the framework of the metaphysical theory of personality will help to overwhelm existing personal shortcomings and can serve as a methodological basis for the analysis of history, socio-political events, artistic images, and the inner world of a man. Following A. Badiou's idea of a holistic conceptual space of philosophy, we formulate a holistic space of socio-humanitarian sciences. *Firstly*. Personality is a constitutive element of the socio-humanitarian sciences, the humanitarian aura of the Ukrainian nation (Sabadukha, 2023). *Secondly*. Activity motivation is the constitutive basis of the human psyche and abilities. Their comprehension contributes to activities in the framework of the Ukrainian idea and national interest. *Thirdly*. Socio-humanitarian disciplines, each one in their own way, serve to explain human essence and social being as the conflict of impersonal and personal sources of being. This conflict can be internal – when the inner "I" that experiences severe contradictions is in a state of "rupture" and uncertainty. In these situations, there occurs polarization and dispute of the public and the personal, the general and the specific, collective, universal good and material aspirations. *The fourth point*. Teaching socio-humanitarian disciplines should be the means of the national interest formation as well as the process of spiritual growth of the nation. *The fifth point*. Socio-humanitarian disciplines study should become a practical ground for constant self-improvement, critical thinking skills formation and the law of naming "who is who?" and "what is what?". This approach allows understanding the hidden logic of both historical reality and modern events.

Socio-humanitarian sciences, based on the theory of spiritual development, help people explore their hidden essence along with their motives. Using their disciplines material, history, philosophy, psychology, sociology, political science, and philology as scientific fields explain the essence of human motives of various degrees of personal development, different mechanisms of their influence on the professional, intellectual, and spiritual progress of a person, all of these contributing to the holistic consciousness formation. The spiritual development theory gives a person an impetus for self-development to a certain level degree, it gives an opportunity to review the perception of the eternal existential problems: lifestyle choices, purpose and meaning of life, faith, love, good and evil, sin, fate, and death.

The holistic semantic field of socio-humanitarian sciences contributes to determination of a key concepts system: levels of personal spiritual development (a dependent and mediocre person, a personality, and a genius), motivation (stimulus, motive, interest, ideal), human abilities of various degrees of spiritual growth, principles of life, lifestyle, national interest, national ideology, Ukrainian idea, moral law, law of naming, impersonal and personal reality.

Given the transformations in the socio-humanitarian disciplines teaching take place, it should yield the following results: it will contribute to a young person's motivation to act on the national interest, to contribute to their way of thinking, develop their historical thinking and practical skills to analyse modern socio-political events in the framework of the national interest; it will contribute to the national consciousness level growth, level of self-awareness, and reflection, along with need for professional, intellectual, and spiritual improvement; it will contribute to the ability to comprehend socio-political transformations in the framework of the national interest, values, goals, and Ukrainian national idea, as well as to solve problems, make decisions from the standpoint of national interests, and form social relations in the framework of personal reality; it will help to deal with impersonal nature of socio-political life, increasing levels of socio-political consciousness, strengthening the role of an individual in socio-political life and contributing to the critical thinking skills formation; it will allow to identify signs and causes of political parties populism and reduce their possibilities of being traumatized; it will teach citizens to distinguish real interests from political slogans, and to see real levels of political and state development; it will also teach to distinguish real or unreal aspects of political life, their essence and form, causes and results.

The use of the metaphysical theory of personality will give an opportunity to bring to the table the problem of mechanisms and means of development of psychological, intellectual, and moral qualities of a person, to motivate a person to self-develop and self-improve, it will allow to deepen the theoretical foundations of conflictology, and to show that the antagonism behind the confrontation of the impersonal and the personal.

Socio-humanitarian sciences, based on the metaphysical theory of personality, will contribute to the psychological, social, and political recovery of society, and make it possible to bring precision to the fundamental coordination of R. Avenarius concerning interaction of oneself (consciousness of an individual) and social environment. The basic law "a personality is the principle of the Ukrainian nation life" will signal the priority of an individual in all the social spheres, therefore socio-political life will become more understandable, not to mention there will be no more dominance of a mediocre person. Thus, teaching of socio-humanitarian disciplines from the standpoint of the metaphysical theory of personality will make people more familiar with their ideas, as they will be more relevant in terms of topical problems of humanity and social existence, and they will contribute to development of national consciousness.

The lack of a constructive, creative, state-regulated concept of socio-humanitarian disciplines teaching has caused a sharp decline in the amount of credits given to master them; this fact alone is an ultimate threat to the national security if there is no highly sensitive and well-developed model of national consciousness present. National security often relies on the principle established English philosopher and historian A. Toynbee: any society degrades and disappears when its active, creative minority turns into an internal proletariat (Toynbee, 1995, p. 368-373, 375-395). The greatest threat to society hides in the collapse of its elite and the loss of the spiritual foundations of existence. This statement applies to Ukrainian society as well. It has already been proven by the failure of national struggle of 1917-1921 for which one can blame the lack of maturity of the national elite of the time. Taking into account the above-mentioned factors and indisputable facts, one can argue that the act of minimising the amount of credits (classroom time) necessary to master social sciences contributes to the process of denationalization, which roots go back to the Soviet era. The key task of that policy was to

standardize human consciousness and make it adopt Soviet-communist ideologies as their own; and that policy was the one of historical memory neglect.

V. Horbulin distinguishes three components of the national security (NS): national values, national interests, and national goals, and they can be arranged in kind of a triangle. National values do make up a strong constituent of the national security, as they are the most stable element of the nation's life (Horbulin, 2006, p. 41). The author talks about the issue of an individual in the framework of the NS, stating that the individual is its object, and the state is its subject (ibid., p 41). We feel compelled to clarify this conclusion: the individual is both an object and a subject. The Russian-Ukrainian war clearly demonstrates that it is citizens who make up the essence of the state as they selflessly protect it with their actions, they embrace human dignity, and national identity, they adhere to the moral law, their rights and obligations, and they defend the state with their life, promoting civil peace, and harmony in society. Following this idea, we insist on putting a person at the center of these processes, as it is a person who is an embodiment of the Ukrainian national idea, justice, patriotism, state values, interests, and goals.

In the framework of the theory of human spiritual development, one gets answers concerning hidden processes in both world and Ukrainian history, as well as the ones regarding the hybrid world order in terms of worldview reasoning. Modern kind of our deformed reality results from the negative impact of a mediocre – impersonal – individual on the mental landscape. With the active help of an average person Ukrainian reality turns into a simulacrum that is an imitation of democracy, reforms, economic growth, and improving the well-being of citizens, etc. (World Hybrid War, 2017). Renewal of understanding of the socio-humanitarian sciences in terms of the metaphysical theory of personality can make a significant contribution to the provision of national security (NS).

To illustrate our point, let's rely on sociology. According to the statistical data of the most authoritative research centers in America and Europe, about 70 percent of the members of society are mediocre – they belong to average "gray mass". However, one should mention, despite its "mediocrity" this "mass" is capable of holding onto socio-state and national values under certain conditions. The explanation of this paradox lies in the fact that a democratic way of life creates an appropriate system of values, and every citizen must respect its social laws. The system of freedoms contributes to citizens' responsibility for their actions and respect for the freedoms of other members of society. One of the greatest achievements of the system is the absence of corruption. These principles are the ones to "lift" the state-political, social system to a new level: they make civil society capable of adequate collective thinking, forming priorities, where "general", "collective", national interests are in the lead.

In this context, Ukrainian public consciousness is infected by malicious viruses: world progressive social models poorly "adapt" in the Ukrainian space. Among the negative elements inherent in the Ukrainian national organism one can find mercantilism, marginality, petty utilitarianism, family and clan priority, lack of structure, hostility towards the surrounding, imitative collectivism, lack of patriotic guidelines and true love of national heritage – language, history, culture etc. These issues have been addressed a lot in the studies of the previous century (Yakovenko, 2022). By the way, T. Shevchenko's works are full with reflections on these destructive things. One should also mention that while Ukrainian fight against the Russian military aggression brought to the surface these socio-psychological problems, at the same time it has "launched" the mechanism of the national "revival". There takes place an intensive process of crystallization of the consciousness of a nationally conscious citizen, who

becomes the main "building block" of the nation, civil society, and the state; and it happens against the background of the Russian aggression. Our reality intensifies the obvious need in a systematic and holistic approach towards socio-humanitarian disciplines teaching; it should focus on the development of an individual and respective society whose priorities include national interest as a unity of economic, political, legal, moral and ethical principles (Melnyk, 2023, p. 264).

Given the analysis of the socio-political events that have taken place since Ukraine gained its independence, we must mention that more than often our political elite acts contrary to the world experience and all the warnings from national moral guides. Seeking ways to overcome historical challenges Ukraine faces, S. Krymsky suggests contemplating ideas that have been tested throughout world history, those one that naturally link spirituality and personality (Krymskyi, 2003, p. 8–9). Ukrainian scenario suggests that the spirituality focus is extremely relevant, since it involves the priority of individuals who can be motivated by social interests and see it as a single organism. The above-mentioned S. Krymskyi writes: "No country has ever come out of the crisis due solely to economic circumstances. After all, there lies a certain psychological culture at the heart of economy, and it looks for an answer to the question: what are money for? Being aware that this psychological culture is another activity factor outlines the anti-crisis vector of spirituality, as well as it brings up lights beckoning to the shore of salvation" (Krymskyi, 2003, p. 7). Each socio-political ruin, if the nation has survived, goes into a phase of revival, and then the spiritual priority becomes indisputable and mandatory.

Taking into account Ukrainian reality, there is no alternative to the spiritual priority. Switching the priority from the material to the spiritual might cause stomping down the dominant position of an average person in the society. L. Husar summarises this idea telling that Ukraine tends to do everything vice versa: if economy is good enough, everything else is supposed to be fine as well. Yet, it won't. We will have a good economy only when we have morally healthy people (Three roads, 2013, p. 16).

The metaphysical personality theory answers the question of why the state does not pay due attention to social and humanitarian sciences, nor does it treat right spiritual values as components of the national security, even though it has to deal with the information and hybrid warfare. All of that is explained by the dominance of an average person, namely mediocracy, as the one setting all norms, standards, and programmes. Ukraine's spiritual decline cannot be helped or overturned without active and creative individuals; it is heavily reliant on the ability of citizens to think critically. It is evident that the quality of social sciences teaching has a paramount effect on the development of new generations of citizens capable of acting on national interests and being motivated by the Ukrainian idea among other factors. It is these subjects that create the spiritual foundations of the national life, develop conscious approach to life relying on the Ukrainian national idea, and reflect the system of national values. Both governmental institutions and educational establishments should understand that social sciences and humanities are a key component of national security.

### 3. CONCLUSIONS

The ongoing Russian-Ukrainian war urges social scientists and humanitarians to take charge of the Ukrainian nation movement aimed at better understanding of personality existence and role in the society. Socio-humanitarian sciences undoubtedly have a leading role in overcoming the conflict of impersonal vs. personal. The metaphysical theory of personality explains why Ukraine is still able to

courageously fight this war and offer resistance. This phenomenon is the result of the existence of a critical mass of personalities in the society. The Given the right example of a personality development, a young person is able to recognise themselves as subject of historical processes. The recognition of the law "Personality is the principle of Ukrainian existence" is a solution to core existing problems and contradictions as it means that it is individuals and personalities who should have the priority in society as long as they act in the interests of society. Personality development requires economic, political, and moral support from both the state and civil society that guarantee national security (NS). A holistic understanding of the Ukrainian idea, national values, interests and goals requires that social scientists and humanitarians have a conscious personal position, state thinking and recognition of the importance of socio-humanitarian sciences, all of which contributes and the idea of national security of Ukraine.

Socio-humanitarian disciplines blocks should provide a young person with the understanding of the necessity of constant spiritual improvement, they should learn to think critically taking into account national interests, national values, goals, and be able to distinguish a personality from the average person in social and political life. Місія викладача соціогуманітарних дисциплін – допомогти молодій людині соціологізуватись і дати відповіді на питання «хто Я?», «хто є хто?», «що є що?». The main objective of the teacher of socio-humanitarian disciplines is to help a young person to sociologize and answer the questions "who am I?", "who is who?", "what is what?". Having no answers to these questions, neither a person, nor society as a whole can move from the orbit of impersonal existence to personal development stages.

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Володимир Сабадуха, Ярослав Мельник, Олег Малярчук. Нові виклики соціогуманітарних наук: причини, шляхи подолання та їх місце у системі національної політики. *Журнал Прикарпатського університету імені Василя Стефаника. Філологія*, **10** (2023), 68–82.

У контексті демографічної, економічної, політичної, соціокультурної нестабільності, ескалації міжрелігійних та воєнних конфліктів, а також екологічних зсувів, які мають місце впродовж останніх десятиліть, актуальною постає проблема духовного розвитку людини. Особливої гостроти їй додає стрімкий науково-індивідуальний розвиток. Соціогуманітарні науки виявилися неготовими пояснити першопричини цих еволюційних девіацій. Зазначену проблему пропонується досліджувати у форматі теорії ступенів духовного розвитку людини і у більш загальному масштабі – крізь призму конфлікту знеособленого й особистісного вимірів суспільного буття. У процесі проведеного дослідження понятєве поле соціогуманітарних наук розглядаємо як цілісну структуру, в підґрунтя якої покладено метафізичну теорію особистості. Запропоновано конструктивне поєднання соціогуманітарних наук зі знанням людської сутності, що дозволило сформулювати єдине понятєве поле. Автори вважають, що причини кризи філософії та соціогуманітарних наук загалом пов'язані з недооцінкою принципу духовної ієрархії і абсолютизацією концепції соціальної рівності, що вплинуло на розуміння людської сутності. Запропонований метафізичний підхід виокремлює ступені духовного становлення людини. На її основі доведено, що причиною глобальних криз є панівне становище “посередньої” людини як у суспільстві, так і в системі гуманітарних наук: філософії, історії, соціології, політології, правознавстві. З приходом поняття “посередньої людини” у філософію й соціогуманітарні науки починаються когнітивно-деструктивні процеси. У запропонованому дослідженні сформульовано концептуально оновлену мету викладання соціогуманітарних наук, а також надання студентам знання метафізичної теорії особистості. Викладання соціогуманітарних дисциплін розглядається як шлях до усвідомлення української ідеї, формування національних

цінностей. У контексті поданої ідеї аксіоматичним є положення, що соціогуманітарні науки є засадничим та світоглядним підґрунтям національної безпеки.

**Ключові слова:** криза, соціогуманітарні науки, духовний розвиток людини, особистість, національний прогрес, національна безпека.