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Section: PSYCHOLOGY OF PERSONALITY

HUMANITARIAN CRISIS OF CIVILIZATION IN THE CONTEXT OF RUSSIAN AGGRESSION: DISCURSIVE-CULTURAL AND MENTAL-WORLDVIEW ASPECTS

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Abstract. There are various angles one can view the military aggression of Russia against Ukraine and the entire civilized world from: political, historical, economic and other, yet it can also be considered in a much larger framework – mental and cultural. This aspect is the least discussed in the scientific circles; however, it is impossible to understand the essence of geopolitical processes disregarding the given segment of the modern world picture. This paper deals with an analysis of the worldview model of an average citizen of the Russian Federation, and they account for about 80 percent of the ethno-demographic array; it also extrapolates intellectual reflections to the European socio-cultural space. The research revolves around such basic impact factors as language, communication, media space, and society. The whole century of constant information interventions, methodically carried out by the political and propaganda industry from the territory of Russia, resulted in the appearance of a specific mental and worldview space. Its common representative's mentality and reality perception characteristically is invariably clouded by the following elements: the lack of trust to any other nation (we talk about cultural phenomena here), groundless self-admiration, understanding of personal helplessness, irresponsibility, following a totalitarian leader and his utopian ideas. In this realm, one can find an explanation for the low ethical level and lack conscience of the common citizen of the Russian Federation, his petty worldview, cruelty and antagonism towards the Ukrainian people. All the social-mental characteristics of the Russian nation serve to prove the deep crisis of the spiritual sphere and the agony of the "Russian world" as such. Its desperate lunges towards independent Ukraine, other post-Soviet republics, and the civilized world in general are in fact a manifestation of collective mental disorders, they contain metastases aimed at fairly marginalized segments of the Eurasian reality and make up a recurring phenomenon.

In his research, the author relies on the interfield material in social sciences and humanities, on the analysis of communicative behavior of political leaders and representatives of the cultural and scientific elite of modern Russia, on media products of propaganda channels, on the content of social networks, etc. The article introduces the typology of the main characterological features of the modern Russia mental space.

Keywords: culture, mentality, information warfare, society, manipulation, logosphere, Russian aggression.

1. INTRODUCTION

The world civilization attention is drawn to the events in Ukraine, it's focused on the course of historical processes, especially after the beginning of the Russian aggression against our state in February 2022. Our historical reality has exposed a number of paramount problems to be solved. In particular, it had brought light to the fact we haven't been ready to face new reality in many humanitarian areas, and our insufficient knowledge of the nature of sociocultural processes. In general, philosophical anthropology is called to introduce significant changes into many related scientific spheres all of them concerning knowledge about individuals, society, and nations. Since our civilization has entered the phase of global changes, lack of understanding of the deep nature of a man and society inhibits progressive trends. Such negligence leads to serious consequences, such as the failure to see the threat of nuclear war and the probability of the World War III outbreak (many leading politicians and political scientists claim that it has already begun), the underestimation of manmade ecological catastrophe of a planetary scale, local conflicts on ethnic or religious grounds, the very existence of totalitarian and openly fascist social systems. There is an undeniable need for fresh intellectual efforts in order to solve the problems humanity faces, including putting an end to our civilization's humanitarian crisis, stabilization of evolutionary dynamics and prevention of uncontrolled turbulence. Therefore, modern humanities have to deal with the most urgent task of synchronization of the material, technical and spiritual spheres' development (Melnyk, 2012, p. 5).

2. ANALYSIS AND DISCUSSION

It was after World War II when there appeared the need to search for a new paradigm of humanitarian knowledge in a global format. There were several events and processes that played the role of catalysts for this idea, including the invention of various types of weapons of mass destruction, the Soviet Union collapse that led to the disruption of the bipolar international system and the agony of this collapse. These changes on the world arena have negatively affected both the domestic and foreign policy of the Russian Federation that has been antagonizing the civilized world for several past decades. Modern totalitarian models of the state system usually clash with the era of the Internet, space tourism, genetic engineering, artificial intelligence and other achievements. The search for answers to a set of debatable questions introduces a new epistemology that urges to deepen philosophical knowledge, to turn to the phenomenon of passionarity, to actualize the category of collective subconscious, to continue research in the field of nonlinear evolution of systems, to study the nature of crisis phenomena.

In the given context, one sees communication and information as things of particular relevance. The picture of multi-vector confrontations, the polarization of ideological intents and politicized suggestions have created a state of utmost tension, in particular where it has come to the issue of the Russian open aggression against Ukraine. As representatives of the world's leading research centers put it, the way the Russian Federation behaves is a challenge to the world community and international political system, a challenge to the existing world order and global legal system, it jeopardises the agreed-upon norms of international conduct and principles of our civilization formation.

This process of creation of a new epistemology revolves around culture. And in we are talking about culture not in the meaning of museum exhibits, but the highest level of organization of the human community and its manifestation; primarily it focuses on a person in the system of relations– with themselves, close and global social environment, their nation, the world of nature, with the past and the future (in their broadest sense), it is a person who is ready to live in the system of norms and laws (Krymskii et al., 1993, p. 7). Consequently, the key task of our

civilization is to develop itself and bring the humanity to the highest level possible, while preserving the identity of peoples and ethnic groups, along with their sociocultural identity. All of this brings us to the issue of the origins, primary sources and root causes, substantive modulators of the main threats and challenges, that can be found not only the political sphere, but also in the depth of culture, history, social systems, and mentality.

It is because of the fact that peculiarities of the ethno-cultural picture of the world, worldview forming factors, axiological system (nation, culture, ethnicity), features of ideologies and mythologies complex, basic mental structures, as well as the spiritual development of socio-cultural systems had been constantly disregarded or overlooked during the previous century, the educational programs aimed at specific cultural and economic reforms did not yield high results. Political, military and other spheres had their fair share of global miscalculations in the recent past as well. One should blame it on the systematic underestimation of the worldview, mental, socio-psychological and other factors that have been deliberately marginalized. Therefore, the problem of Russian aggression should be evaluated through the prism of mental and worldview components taken into account in the course of resistance to enemy aggression.

In the current conditions, we must realize that the modern Russian Federation can boast of a unique mental world picture and world-perception characterized by elements totalitarianism, demagoguery, imperial ambitions, and total disregard of the interests of other peoples. This leads to the idea that Russian aggression against Ukraine is not the result of actions of a single questionable leader, but is backed up by the intentions of the numerous electorate. These phenomena might be explained by the fact that in many aspects of its social existence Russia remains a medieval, patriarchal country. The key elements of its historical memory include submission and slave consciousness (Moskalets, 2020, p. 111). According to the imperial past norms, the role of the country is absolutized and treated as an existential given not subject to revision. There exist rules of strict subordination and dependence. All of that, the cold reality of secondary nature, understanding of hopelessness and helplessness when facing higher authorities, in other words, slave consciousness, becomes a cultural-mental constant.

Even today, Russia relies on the heritage of serfdom as a uniting factor that serves the bounding material of its ethnicity. Its highest authorities built a hierarchy of loyal subjects to serve as wardens. The Soviet-style trained officials held on their positions and tired to prove their loyalty. Similarly to other totalitarian regimes eras, the Soviet era could boast of stability resting on the shoulders of the created army of enforcers and performers. All of these happens against the background of a key figure (be it the Secretary General or the President) being absolutized, socialized and sacralized. At the same time, there exist armies of informers monitoring moods and attitudes of the nameless crowd and their fear of the party bodies, authorities, and punitive services. Among the most dangerous for the authorities strata of citizens there always remain intellectuals and student masses, who would usually mistrust the authorities and suggest certain forms of resistance.

The collapse of the "prison of peoples" in the early 90s of the XX century was followed by a massive move-on from the Soviet system. Having gotten a gulp a the air of freedom, former Soviet nations decided to finally sever their relations with Russia as the source of totalitarian ideas. Yet, at the same time, the Russian Federation mental codes have not changed even under the influence of the era of opportunities, including the use of Internet, chance to travel the world, to get acquainted with other, alternative systems. We should also add that for the era of socialist realism, flourishing in Russia, populism, demagoguery, information fakes, fake pathos, false pathos, rallying euphoria, political-prayer ecstasy, and GLP-technologies were quite typical (Slukhai, 2019, p. 9-10). The inertial movement of the Soviet methodology proves to be quite powerful and does not allow the system to develop and change in its essence.

Among the important factors of inciting imperial strivings one can single out the hypertrophied exploitation of certain iconic objects and symbols that acquire the properties of genealogical universals. The background concepts of "leader", "historical mission", "great victory", "rebuilding", "grandfathers fought" came to the forefront. Western countries with the experience of creation of institutions of democracy, law, freedoms, and citizenship would see those labels and mottos as quite grotesque. On the contrary, in totalitarian systems, portraits of leaders can increase to the size of multi-storey buildings. The word is invariably at the epicenter of all political processes. Both verbal and non-verbal it is tracked and controlled. Speech, communication, mass media, activities of socially important persons, artistic word – the entire logosphere is under the constant scrutiny. Anything that raises doubts, suspicion, or is seen as an open opposition to an official, ideologically legitimized word, comes under the press of criticism, restrictions, and prohibitions.

Philosophical thoughts and academic words are also in the vision range of the system's wardens. The media structures are under total control of the propaganda system. Political prisoners are an inevitable part of any totalitarian organization: according to various data, there are about fifteen hundred of them in the Russian Federation. Teachers are not allowed to stray too far from the official political line, and children's psychic is influenced particularly accurately and on a permanent basis. In such a situation, it is pedagogy, a cheap servant of all totalitarian systems, that plays the destructive role: its main task is to clutter the naïve child's mind with false ideologems. Such subject as history is turned into a propaganda tool, it popularizes utopian ideas and fictional facts. In this way, the information space is contaminated and the consciousness of the younger generation is poisoned. Those historical facts that do not fit the formed ideological frames are discarded, silenced, or destroyed. There comes a new wave of mythologization in a full swing, and the mental space is infected by parasitic ailments. We can argue that totalitarian systems do not practice humanitarian sciences in their classical sense, as they all become components of propaganda pressure.

Tamed and fed by the system, the Russian intelligentsia sings praise to the leader and the system and plays its effective role in zombifying the population. The fact that the most talented and original artists and thinkers do not find common tongue with the totalitarian system is quite telling by itself, that leads to the country losing its true intelligentsia – its most valuable stratum. On the contrary, the power corridors, art institutions and studios are full of marginal and talentless commoners. Once again, the dark cloud of ignorance hovers over the country. At the same time, the social bottom enthusiastically feeds on cheap information, generously offered by the main propaganda channels, in its epicenter one can invariably find a figure of the "Juche" of a kind – a great inquisitor. The latter statements find their proofs in the fact that in recent decades the Russian Federation has neither offered artistic masterpieces, nor fresh humanitarian ideas.

Among the important components of the formation of the worldpicture of Russian ordinary citizens one can single out territorial and spatial factors. The Russian ethnicity is far from living compactly. The facts that political and administrative centers are situated quite far from one another and such significant distances make them inaccessible for the majority of residents of most regions create favorable conditions for local "tsars" to keep the regions in a rigid subordination and to promote the convenient policy keeping in mind the all-powerful hand of the "center" reaching all over the country. Residents of the regional centers see remote areas (if cases when there's no high-quality roads and other communications) as something second-rate, marginal, backward, incompetent, and burdensome. No resident of the capital believes a representative of a countryside is equal to them and can possibly contribute to a conversation at the same level. This is where the Russian Federation is fundamentally different from other countries, where all citizens are deemed worthy and interesting just the same.

In the Russian Federation regional administrations' misconduct is not frowned upon, as they guarantee humility and social stability in the regions for the center. One can argue that Russia has no constitutional law, judicial power, prosecution authority, police system and justice as such. Moreover, it heavily relies on the criminal world and various semi-legal structures. Under these circumstances, an average citizen either seeks to cooperate with local authorities or gets to the sidelines, becomes closed off and marginalized, his micro-world turns low-contact, distant and self-reliant within. Then common citizens often survive their reality accompanied by the most affordable and effective antidepressant, namely alcohol, and this sequence repeated over and over again by the countless population of the Russian Federation gives rise to certain national features, referred to by numerous scientists, ethnographers, writers, travelers, historians and others. A large part of the residents of distant provinces dream of leaving their small historical homeland forever and moving to the capital. Others strive to get even more isolated and distance themselves from the capital's "strong hand". Those locals who live "deep in Russia" and are driven by their wish to leave their remote areas make up pliant raw materials to those in charge of waging wars. This happens because limited and powerless commoners are ready to believe in ones greatness, their special missionary role, while their idea of a human life value as such is incredibly low.

Russian remote provinces account for more than 90 percent of the territory of the country and over 70 percent of the population who are the embodiment of the so-called "Russian patriotism". One cannot call it the real deal as a true patriot has knows their language, history, and culture perfectly well, shows respect to the world they represent and as well as to other national and cultural entities. Their internal mental and psychological confinement and self-isolation, their inability to integrate into the world of other cultures (that's where their "deaf ear" to other languages comes from, in particular when it concerns Ukrainian), their deep patriarchy stemming from the medieval social model all account for their feeling of superiority and desire for dominance along with the idea of control over smaller cultures and peoples with their further full intergartion and total assimilation up to absorbtion. Russians inhabiting the continental zone (i.e. the territory up to the Urals and to the Polar Circle) show no particular interest or compassion towards the residents of the North, Siberia, the Far East, the circumpolar zones, as they witness them degrade being left out and abandoned. The cultural evolution pause is in fact a movement backwards, into the patriarchal past, into the era of oprichnina. Then such a nation loses its past and is deprived of the future. The churning decline of the Russian culture is in fact a fast-growing "oncological disease" of the system, and the attack on independent Ukraine is a symptom of the internal breakdown or even its agony. After all, certain mental and cultural factors have found their manifestation in cruelty, in particular towards the Ukrainian people, in mass and cold-blooded slaughter of the civilian population in Ukraine. That all explains why the highest political authority the Kremlin relies on the support of "people's masses".

The Russian aggression results from the decline and failure of the Russian intelligentsia. An educated person, sometimes with several university diplomas, who has broadened their horizons and expanded their worldview, who thinks in cognitive categories, analyzes information, is capable of forming their opinion on their own, cannot agree and support the official opinion of the Russian elite, let go of their citizen's category apparatus as for them the concept of dignity is natural and inalienable. An intellectual in Russia becomes a cheap servant, a lackey. In the Russian reality framework, a young person pursuing a degree receives an additional dose of ideological irradiation withing the university walls, they are not able to filter out information, find the line between truth and blatant lies.

Lies and half-truths, scattered in the information space, are similar to radiation that has penetrated all the smallest corners and cracks of reality and it now determines the spiritual order of the world. Intellectuals representing significant territorial and social strata do not try to get truth, instead they consume beautiful myths about their own "messianism", "special role", and

"spirituality". As one can see, they are not only tispny Tambov province residents who support the bloodshed in Ukraine led by the Kremlin, but also people of intellectual work, who fail to understand that their master is not a president, but a godfather of the mafia megastructure. They are fanatics of the "Russian world" as much as the majority of common citizens. This creates a rather the depressing and hopeless picture. According to the leading sociologists of our time, provided Russia rejects today's ruler and dismisses his oppression methods promptly, the full course of collective social and psychological rehabilitation will take at least 50-70 years.

The important factor determining peculiarities of the Russian social space is the institution of the Church (religion). The Russian version of Christianity has acquired certain unique features and national character. The noble idea of Christian love, spiritual healing, knowledge and perception of God as absolute goodness, higher spiritual and perfect entity is replaced by utilitarian-mercantile programmes. The Russian church has gotten rid of the Christian ideas of goodness and mercy. It no longer serves the Almighty, but the Kremlin ruler. Christianity revolves around notions of purity and love, yet the Russian church has long lost both of them, and this is fact progressive Russian thinkers of the previous century have been referring to. Controlled by the state political-propaganda machine, religious institutions serve the main ruler as lackeys. Basically, the head of the state is sacralized as he is believed to be fulfilling the Lord's will in the first place. Religion, the Church and its patriarch, all became elements of the state-totalitarian system. As a result, instead of Christian love and self-sacrifice the God's temples are full hatred for those, they have until recently called "brothers in blood and faith". Christian commandments and dogmas, such as "shalt not make unto thee any graven image", "shalt not kill", "shalt not steal", "shalt not bear false witness against thy neighbour", "shalt not covet anything of thy neighbour" have been thrown away and forgotten.

Every single idea Christianity opposes has found its way to growing, blooming and prospering in Russia. That includes deceit, pharisaicism, hypocrisy, false adepts, cynical prophets, bribers, and overly "learned" statesmen, along with shrewd priests who are all over the religious and ceremonial space. Nothings stands in their way of calling the aggression against the Ukrainian civilian population a "holy war" and blessing weapons that will shed innocent blood of mothers, children, and peacedul people in general. Like the state system, the Russian church is going through stagnation and agony. The Russian version of Christianity acquires fascist features, it is overflowing with hatred for the Ukrainian people. The head of the Russian church goes public with sermons that reek a rallying-political pathos similar to that of the party meetings or large gatherings greeting columns of demonstrators.

One of the dominant mental picture features of an average representative of the Russian ethnocultural space is the lack of dignity (Doichyk, 2018, p. 22). As of now, not a single ideologist of the "Russian world" has matured enough to condemn the Russian invasion in Ukraine. Another sign pointing at their cowardice and lack of dignity is the fact that they are not willing to admit their country behaves like a fascist one, their leaders pursue fascist policy and those who act on criminal orders are fascists themselves, while their campaign in Ukraine is a pure genocide. The lack of dignity of the entire power vertical as well as ordinary citizens is proven by multitude of mareuding, stealing and robberies that have started as soon as the beginning of the invasion into Ukraine. They would take everything and anything of material value, including plants equipment, metal, millions of tons of grain, museum exhibits, objects of material culture, and that is replica of the German-fascist troops behavior during the Second World War. Russian barbarians of different ranks rob markets, rip ATMs, steal cars, and agricultural vehicles from fields. Those terrorists do not shy away from stealing refrigerators, washing machines, preserves, children's toys, and lingerie. The important thing is that these are mass phenomena, and such actions find support and encouragement among the family members of the scavenging military back at home, in their far

away provinces. What the world witnesses here is a medieval model of invasive campaigns, typical mostly for Asia and the Middle East.

For the sake of justice, one should admit that it would be unfair to talk about the 100% hostility of the Russian people towards Ukraine. There have been cases of people making their sound civic position known. However, Russian society in its entirety is fully responsible for the hostile actions of the aggressor, for deaths of innocent people, for the invasion led by the Russian authorities and their bloody leader.

3. CONCLUSIONS

Performed processes of analysis, systematization, and generalization of experience lead to the conclusion that such issues as Russia's aggressive behavior, its open invasion into Ukraine and military actions aimed at the elimination of our multimillion nation as such, along with the attempts to assimilate us, our language, culture and to get rid of our identity and sense of self-determination, have deep roots coming from the deep historical, mental, worldview, socio-psychological, cultural, and religious strata in the first place. Russian openly aggressive actions and criminal behavior merge into a single integral model and the socio-demographic majority of the population of the Russian Federation act on it. Therefore, our attempts to make certain generalizations and prognoses, to assess the course of the social disease and describe the sociocultural agony of the modern Russian Federation rely on the analysis of the mental and logospheric space and primary causes for the formation of their specific culture and worldview. It is emphasized that while the Russian aggression is unfolding, various strata of the Russian Federation population remain inert, including the intelligentsia. In fact, the "political frigidity" of developed and economically strong countries, satisfied with their observer role, proves that the humanitarian stratum of the civilized world is flawed. There's no denying we are in a dire need of a multi-faceted humanitarian discussion regarding the issue of information warfare in order to work on a holistic idea of the system of counteraction to hostile propaganda, to provide an ideological platform for decisive actions against the suggestive influence of the aggressive forces, and to strengthen the ideas of Ukrainian self-identification along with development of patriotic mentality.

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Мельник Ярослав. Гуманітарна криза цивілізації у контексті російської агресії: дискурсивно-культурологічний та ментально-світоглядний аспекти. *Журнал Прикарпатського університету імені Василя Стефаника*, 9 (2) (2022), 79–86.

Військову агресію Росії проти України та всього цивілізованого світу можна розглядати у політичному, історичному, економічному чи іншому ключі, а можна висвітлити у більш масштабній проекції – ментально-культурологічній. Вона є найменш обговорюваною у науковому середовищі, проте збагнути сутність геополітичних процесів без цього сегмента сучасної картини світу неможливо. У запропонованій розвідці пропонується здійснити аналіз світоглядної моделі пересічного громадянина Російської Федерації, який становить близько 80 відсотків етно-демографічного масиву, а також екстраполювати інтелектуальні рефлексії на європейський соціокультурний простір. В епіцентрі запропонованого наративу розглянуто такі базові моделюючі чинники, як мова, комунікація, медіапростір, соціум. У результаті інформаційних інтервенцій, які перманентно і методично здійснює політико-пропагандивна індустрія з території Росії впродовж останнього століття, сформувався специфічний ментально-світоглядний простір. Базовим та програмним елементом його середньостатистичного представника є недовіра до будь-чого іншого народу (говоримо про культурні феномени), безпідставна самозакоханість, усвідомлення особистої безпорадності, безвідповідальність, гуртування навколо тоталітарного лідера та виголошених ним утопічних ідей. У цій площині знаходимо пояснення низького етичного рівня свідомості пересічного громадянина РФ, його світоглядної ницості, жорстокості й антагонізму стосовно українського народу. Всі соціоментальні характеристики російської нації, зокрема її материкової частини, свідчать про глибоку кризу духовної сфери й агонію «русского мира» як такого. Його конвульсивні випадки в бік незалежної України, інших пострадянських республік, цивілізованого світу насправді є маніфестацією колективних ментальних розладів, містять метастази, які вражають достатньо маргіналізовані сегменти євразійської дійсності і є системним явищем.

У своїх пошукуваннях автор прагне спиратися на напрацювання у різних галузях гуманітарної науки, аналіз комунікативної поведінки політичних лідерів, представників культурно-наукової еліти сучасної Росії, на медійну продукцію пропагандивних каналів, на контент соціальних мереж та ін. У статті запропоновано типологізацію основних характерологічних ознак ментального простору сучасної Росії.

Ключові слова: культура, ментальність, інформаційна війна, соціум, маніпуляції, логосфера, російська агресія.