

## PHILOSOPHY

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### THE PROBLEM OF THE ORIGIN OF THE SOUL. TO THE QUESTION OF RATIO, OF SENSUAL AND RATIONAL: SCIENTIFIC ARGUMENTS

**Abstract.** In the given article we will try to prove the passage that a feeling is one of the main fundament of spiritual human nature, also from the point of view of clinical psychology and psychophysiology. We will assert the passage that the feelings are the fundamental nature of live soul too and besides it we will try to find the facts in psychology and psychophysiology to argue this passage. The thing is that in philosophy and, as a result, in science and in the consciousness of humanity was strongly established and further prevailed the paradigm of human as a homo sapiens, that is intellectual, reasonable man, and reasoning, thinking was considered as a main condition fundament for any research.

We have such situation because rationality of all European philosophy, about which in passing wrote Nietzsche in "The birth of tragedy from the spirit of music", where he said, that yet on the dawn of their existence Greeks and after them all European society had chosen from two opposite vectors of further development exactly the Apollonian vector – clear, reasonable, but also rational. According to the opinion of Nietzsche – this was the epic moment in the history of civilization of Europe. If Greeks then choose opposite vector – Dionisian start, as Nietzsche call it, our history, the history of Europe would be completely different, we would have absolutely different culture, values etc. It was start of darkness, feasts, orgies etc.

Actually, it is a good thing that clear and lighting start was chosen, but there already is a slight problem that was substantiated during the history, which we have already mentioned. Here we mean the blind cutting of everything else, blaming for preventing mind to think. It looks like as if apollonian start so much used to fight any attacks of Dionisian start, that anything that would differ to mind, that is in the fundament of apollonian it would cut off. But even rational grounds were to understand that although mind differs from feelings, the feelings themselves are not of something that might harm or are of darkness. Feelings are as well the part of that light human, as his mind is.

**Keywords:** emotions, love, paradigm, soul, pleasant, unpleasant.

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**Introduction.** In the modern world there are a lot of global problems that resembling the sword of Damocles, gravitate over humanity. Among them the most considerable are the problems concerned to wrong feeling, to a feeling of anger, those are wars, terrorism, terror, violence etc. They are related with the absence of the senses of empathy and compassion, with the wrong understanding what feelings are and what feelings should be. We suggest that in this situation the wrong image of human is to blame. We got used to understand man as strictly rational and only rational being and sometimes this image cuts all other manifestations of the soul. About one such manifestation we are to talk in this article.

**Analysis of recent research and publications.** How come the man was understood as a rational creature? According to F. Nietzsche, the rational intentionality was chosen by European civilization in far past, in the times of ancient Greece where two types of intentionality were present, those were, according to Nietzsche, the Apollonian and the Dionysian internationalities. Greeks were to choose the Apollonian – the clear and rational type. Thus the rationality became long-lasting predicate of European civilization and human history for ages, and is now yet (Nietzsche, 1995). Rational vectors were more or less overwhelming in our civilization unless rationalism of Descartes became the culmination for rationality in man history and because of its popularity in philosophy and society defined rational as main part of human nature. As a matter of fact, rational side of us is important and considerable and we should include it in our life and hierarchy of human values, so achievement of Descartes philosophy and philosophy of his influencers is great. But where here is the problem? The considerable problem of today rational vector of our society that often rationality suggests to reduce and forget other sides of our nature and life.

To clarify, we should say that we do not argue the reasoning to be one of human background. However, we argue the widespread mistake that reasoning is the only background and the only marking feature of human-kind. We suggest that the nature of human include minimum two grounding features and those are intellect and *feelings*. Feelings are more important that it may seem for our society today. The importance of feelings was undoubted in ancient times but from particular period of history following rational vector to society became overwhelming.

The question of what is human, what are the grounds of human being, of its soul was a question of occupancy of many famous philosophers. Nevertheless, this question seems to be not fully answered today yet. However many philosophers and scientists after Rene Descartes started to answer this question one-sided, suggesting the two-side equality between reasoning and soul. But we suggest our work to be the proof that the last word hasn't been said yet. The question of what is our nature, what are the grounding principles and capacities of our being should be answered correctly as the form the context of our social life in cultural archetypes, in understanding of own spiritual and psychological needs, in creating products, investigation and many other fields. Knowing main principles of our self helps in self-understanding and in creating right vector for life and activity. So today we should pay attention again to the question of main principles as it seems to be not solved yet.

**The purpose of the article.** The problem that is to be solved with this article is to add to the image of the human in philosophy and classic science and

to clarify it. We suggest that according to some circumstances humanity got a not complete and parted rational only paradigm of human being in philosophy, while other basics were to cut out.

In this work we suggest that love (feelings) is to be the basic of human being, as important as the other one – the reasoning – is. Moreover, we are going to prove it not only theoretically (with usual methods of philosophy), but practically too – we are going to provide the data of science, such as psychoneurology, clinical psychology, medicine etc. where we luckily found the proofs of our hypothesis.

**Formulation of the main material.** Having appeared in philosophy it got to other sciences, however the received in psycho-sciences material says different – it says what we are suggesting here. Why it is so important to define all human metaphysical grounds? It is not difficult to imagine what will happen with an organism if it will try to abandon and to suppress natural physical needs – it can get ill or even die because of it. We think that it is the same situation with the spiritual needs, it also may lead to sad consequences. And it already does. It is more the important to define what are we, what grounds has our essence to create good and harmonic society where all sides of our nature can be realized. Our rational side was perfectly realized in the field of science and technics, but what about other parts of our nature?

So what exactly is being suppressed? We can easy notice that rationalism excludes the sensitive ground from the definition of the human being. Moreover, in some articles of popular psychology it is said that feelings prevent thinking, reasoning and thus they recommend suppressing feelings at all. However suppressing our first needs, the needs of our soul and our nature can lead to totally sad consequences. We know we will not eat, drink or sleep, we will die. The same careful we should be with our high spiritual needs. Human are loving creatures and we should love and be kind, we should investigate our feelings as well as we investigated our rational side. We should not suppress and reduce our feelings, however we should be critical to them as well as we should be critical to own thinking as alas people make mistakes and we know that perfectly well and the mistakes can be caused both by thinking and by feelings. But better we will know own feelings and their weak sides, less mistakes they will cause.

Of course, we will not argue there are wrong and bad feelings, we will call them the faults of feelings, those are anger, envy, jealousy etc., but as well there are faults of thinking and reasoning that are lack of logics, ignorance, mistakes etc. Both are wrong thing for life and having them doesn't give the necessity to abandon good feelings or reasoning at all.

Feelings are more important in our life than we all got used to think. And as to suggested proofs – for example these authors – Rachel Lampert, Matthew Burg, Cynthia Brandt, James Dziura, Haibei Liu, Theresa Donovan, Robert Soufer, and Larry Jamner say – positive emotions decrease the necessity of medical start of heart fibrillation (<https://ahajournals.org/doi/10.1161/>). It should be considered as a medical proof to importance and productiveness of feelings in our life. So should we reduce something that helps us to stay healthy and live? Moreover, feelings are not only good triggers, they are one of our backgrounds as well as our rationality is. Modern science stands only on the start of understanding fundamental nature of feelings in human.

The question of human emotions and moreover of the love is a very

interesting. In philosophy there are many interesting concepts concerned to that problem, those are the concepts of Telesio, Epicurus, Sheller, Skovoroda and even the concept of Aristotle and as to psychology and other natural and medical sciences there are hordes of interesting researches concerned to human and basics of human nature. Many philosophers were saying that feelings are more than important and many of them were even saying about feelings as of background of our essence. Although generally philosophy and society concentrated on rationality of our nature, however concept of feelings can be found in philosophy, especially before the complete rational turn of Descartes.

We consider Epicurus as a strong thesis to support importance of feelings as he considered pleasant and unpleasant as main vectors and lighthouses of our life (Laertius, 1999) and we know that pleasant and unpleasant are defined as sphere of feelings, particularly emotions. He believed that follow pleasant feelings is wise, while it is also wise to avoid unpleasant things and situations. However, he also was remarking that there are some useful things that might be unpleasant, for example medicines, and there are some destructive things that might seem pleasant.

We believe that his idea of importance of pleasant is connected to his concept of the soul and gods. The main ideas of this concept are that gods do exist, but they are so peaceful and happy that there was no need for them to do human soul immortal, thus although Epicurus believed that soul exists, he thought that it is mortal. Of that reason it seems that living a happy life and following pleasant things can bring at least slight meaning to a life where death will bring total death to human. And it looks like explanation to his hedonism. What is important about Epicurus for us, is that he showed that feelings and emotions (as pleasant and unpleasant are our emotions to something good, useful, interesting, healthy etc.) are important and bring meaning to our life. Of course we will not agree to his ideas that soul is mortal, but his concept of feelings may be a philosophical proof to our concept.

We could divide feeling sphere to steps, where the first might be state or condition, next will be senses, then emotions and in the end will be feelings. By the way in the medicine it is well known that feelings are more developed stage of emotions, feelings comparing with emotions are longer, deeper and have more fine kind. Love should be considered as the most perfect feeling, especially love to people, love to God etc.

It is well known in medical sciences that human while not asleep wills to get to the zone of comfort and it is absolutely obvious that zone of comfort is the pleasant so we can conclude that human being searches for pleasant feelings all time while not asleep that for example is feeling of safety, love etc. That fact is one of the strong argument to the idea that feelings are fundamental area in us and we should mind them.

Thus human not only all the time searches for cognition but also searches for emotionally pleasant so called zone of comfort and this is now well-known in medicine. We also know that while we are not asleep, the cognition of our senses continues as well as out rational cognition. So we can conclude that feelings are indiscrete as well as thinking is.

Feelings do also have stages of developing, the feeling itself, such as love is the highest stage – the fourth one here among live creatures, while senses are the second stage, emotions are the third, and the first is vague feeling of the live

simple organism or of plant that hasn't been studied properly yet as it was said upper.

Revolution in modern thought is the concept of emotional intelligence that brings new importance of feelings in society and besides others is described in a book of Daniel Goleman "Emotional intelligence". It tells feelings are important, and we require to understand own feelings and feelings of others very much (Goleman, 2007). Also it puts an accent on the emotional intelligence itself that is right understand of feelings and managing them, where we again can say that there are right and wrong feelings, and also we should understand own feelings and feelings of others correctly. We should understand own feelings to know ourselves and situation – as sensual cognition is very important too. And we should understand feelings of others to communicate correctly and to help others. And this new concept that is moreover based on real scientific investigations and some experiments is a very important proof to an idea of importance of feelings and moreover it is a very good investigation of feelings, not only in a field of philosophy, but also in psychology and sociology. So it brings us better understanding of feelings today that is based on contemporary investigations.

First of all we, should again describe our concept that we are postulating. We suggest feeling is fundamental, grounding and temporarily indiscrete category of human existence, not only physical but also spiritual, as it is one of the main manifestations of the soul as well as the reasoning (our rational side) is. Love as well as reasoning are the sense of immortal soul, its divine gift that should be realized finally as gratitude to God and Divinity in God Himself. We suggest that reasoning only is not enough for right paradigm of human.

Homo sapiens does not only possess common sense that differs him from the animal, but also has ability of the noble feeling, such as love or even Christian agape, the kind of love that defines Plato in Symposium, there it was outlined as one of four kinds of love. Plato was writing about such kinds as agape – love to neighbor or love to people, storge – love to relatives, parents, children etc, philia – love when it only begins between a couple or also can mean friendship and finally eros – erotic love. The Symposium is one of the main works considering love in philosophy (Plato, 1993). There the suggested kinds of feeling of love is very important achievement of philosophical thought. Although these words existed in Greek languages, Plato made meaningful accents on the words and created autonome diverse categories that brought new understanding of many meanings that feeling of love may have.

Many philosophers think that Plato's agape helped appearance and clarifying of category of love to neighbor in Christianity as in times of Jesus Christ Greeks had considerable influence on Israel society, it is well known, for example, that three of four Evangelists were written in Greek. In Evangelists for love to neighbor is used the word agape and today the word is widely used without translation in divinity and Christian philosophy. Jesus Christ insisted that love to neighbor and love to God are two main commandments of God (King James Bible, 2008). Those commandments among other rules and commandments were given it is believed by God to Moses and are written in Tora and Old Testament. And when Jesus Christ was asked what is the main part in the given law, he answered that the love to God and love to neighbor are. About love it was written much in New Testament, apostles took the thought and wrote a lot

about importance of love. Apostle Paul wrote famous part of the first Letter to Corinthians where he poetically spoke of love. Importance of love in Christianity is difficult to overvalue. Many ancient and modern Christian thinkers support the idea of importance of love in our life, for example Kallist Ware says that love is the substance of our being (Ware, 2009).

So we may see that many philosophers, scientists and thinkers were saying about importance of feelings in our natural and spiritual life. All this should be considered as a strong proof that feelings are important and should be included in a paradigm of human.

Descartes said "Cogito ergo sum" (Descartes, 1986), but is existence is thinking only? Thinking deeply and well about this we will unexpectedly find that existence more often means feeling – sensing first of all. Why we are scared by death? Because if somebody does not believe in life after death, then death should deprive him of sensations if there is no heaven we will never see our beloved ones again, we will never sense the smell of spring, feel the warmth of the cup of tea in our hands. This "never" is first of all concerned with feelings, sensations. This is what our existence is stated with. That is why it is so important to pay attention to feeling in building the paradigm of the human being and of the being in general. The importance of feeling is also considered in our numerous works (Fidrovskaya, 2019).

However, now the feeling is equaled to the instincts, to the animal, to irrational and strange, sometimes even feelings are postulated to be our enemy in contemporary literature – but we say this point of view is absolutely false and mistakes the matter.

Moreover, anthropological concepts can have also an ontological meaning and outcomes. If we support the idea of the world and in its laws to be logical as soon as the part of the world has the ability of logics and the Intellectual Being created this world logically, thus having found the origins of feeling in a live being we can conclude this world to have both the nature feeling and the laws of sensibility let's call them the laws of the love so that this word can be not only logical but ethical too in its nature and laws. God possess love too, in Divinity there is a fundamental category of Divine Love. And maybe love will help to open not only structure of the world how it was made logically, but its sense, its purpose and meaning. Even Aristotle defined the live being as such that is capable to feel. Thus, to live is to feel, to sense, according to Aristotle. It was one of the main features of the live being.

**Conclusions.** So we could see that many philosophers considered love and feelings to be extremely important in our life. Among such philosophers we can name Epicurus, Skovoroda, Sheller, Aristotle, broad Christian thought and Jesus Christ Himself. However, it didn't help in forming the right image of human today as the feelings not long ago were almost totally reduced and the paradigm of human was formed in a wrong way. There are already some steps made in our times that could show the importance of feelings in modern society, and one of the strongest concept that gives this idea is the popular concept of Emotional intelligence. It is quite capable to achieve remarkable success in reanimation of feelings value today.

We were able to see consider some important ideas and concepts that should be understood as the proofs to thesis that feelings are important and are another background of human nature and soul within the background of rational

side. Now we can conclude that feelings should be included in both definition and paradigm of human, and live being as well. They should be considered as one of important soul manifestations ad its basic grounds.

Our society requires the correcting to the image of human and his paradigm in science and social knowledge. That correcting may lead to defeating of most terrible global problems such as wars and terrorism, because love is basic and one of the main categories of live being, of his soul and reducing of love can cause aggression and many other problems with the sphere of our feelings. Doctors say that it even can cause mental diseases. By the way lack of feelings and not understanding of own feelings and feelings of others are already a well-known symptoms of serious mental problems.

We suggest that we can define human with the capacity to feeling as well as with the capacity to reasoning and thinking. As every being is searching for the good. Many modern thinkers support this concept as practice shows that reducing of feelings is absolutely the wrong way.

*Conflict of Interest and other Ethics Statements*

The authors declare no conflict of interest.

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**ПРОБЛЕМА ПЕРШООСНОВИ ДУШІ. ДО ПИТАННЯ РОЗУМУ,  
ЧУТТЄВОГО ТА РАЦІОНАЛЬНОГО: НАУКОВІ АРГУМЕНТИ**

**Анотація.** У даній статті ми спробуємо довести положення про те, що почуття є однією з головних першооснов духовної природи людини, в тому числі ми спробуємо це довести, ґрунтуючись не тільки на філософії, а і на деяких даних медичних наук, наприклад, клінічної психології та психофізіології. У цій статті ми будемо стверджувати положення про те, що почуття, як й інтелект, є також фундаментальною природою живої душі, а крім того, спробуємо знайти факти в психології та психофізіології, які б аргументували це положення.

Справа в тому, що у філософії і, як наслідок, в науці, а слідом і в свідомості людства міцно утвердилася і надалі панувала парадигма людини як homo sapiens, тобто людини розумної, людини раціональної, а міркування, мислення розглядалося як головна умова, гловний предикат людини, фундаментальна риса і вихідне положення для будь-якого дослідження людини. Ми маємо таку ситуацію через раціоналізм всієї європейської

філософії, про що мимохідь писав Ніцше в «Народженні трагедії з духу музики», де говорив, що ще на зорі свого існування греки, а за ними і все європейське суспільство обрали з двох протилежних векторів подальшого розвитку саме аполонівський вектор – ясний, розумний, але і раціональний. На думку Ніцше – це був епічний момент в історії цивілізації Європи. Якби греки тоді обрали протилежний вектор – діонісійське начало, як його називає Ніцше, то наша історія, історія Європи була б зовсім іншою, у нас була б зовсім інша культура, цінності тощо. Діонісійський вектор – це був початок темряви, бенкетів, оргій тощо.

Власне, обраний ясний і світлий початок є продуктивним, але тут вже є невеличка проблема, яка була обґрунтована в ході історії. Йдеться про сліпе відсікання всього іншого, звинувачення в тому, що воно заважає розуму мислити. Виглядає так, ніби аполонівське начало настільки звикло боротися з будь-якими нападами діонісійського начала, що все, що відрізнялося б від розуму, тобто від основ аполонівського, воно відсікало. Але навіть на раціональній підставі ми повинні були зрозуміти, що хоча розум відрізняється від почуттів, самі почуття не є чимось таким, що може зашкодити, вони не є нестримними, темним і загрозливими. Почуття є такою ж частиною людини, як і її розум.

**Ключові слова:** *емоції, любов, парадигма, душа, приємне, неприємне.*

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## PHILOSOPHICAL FOUNDATIONS OF A NEW APPROACH TO THE COMMUNITY POLICING' ACTIVITY

**Abstract.** The philosophy of a new approach to the professional activity of a police officer contributed to the formation of the concept of society-oriented policing, which is focused on new requirements: police officers and community residents work together to create a fundamentally new approach to the modern way of solving the problems of the territorial community in terms of creating a safe environment. Community police officers should indirectly influence the general level of legal awareness through communication with potential offenders as educational work, communication with community residents regarding fear of crime, establishing partnerships, directing joint efforts to improve the quality of life of this community and the environment in general.

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