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TRANSFORMATION OF FORMS OF HUMAN ALIENATION IN THE CONDITIONS OF THE RUSSIAN-UKRAINIAN WAR

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The article deals with the forms and manifestations of human alienation in the conditions of the Russian-Ukrainian war. The author focuses on the fact that in the 20th century, in the situation of world wars, the formation and highpoint of totalitarian regimes, the establishment of a mass consumption society, the increase in the level of alienation of a person became an attributive sign of his or her social essentiality. At the same time, a productive idea in the context of the problem in question remains the understanding of alienation as a consequence of the objectification of social relations and man under the influence of the capitalist form of social relations (Karl Marx, Emile Durkheim, Erich Fromm, Jean Baudrillard, Francis Fukuyama).

The aim of the article is to analyze the transformation of forms of human alienation in the situation of the Russian-Ukrainian war. It examines the growing level of human alienation in modern Ukrainian society using the example of: the problems of displaced persons, mobilized citizens and people who are forced to be in the "gray zone", out of touch, the Internet and other forms of social communication. The peculiarities of human alienation from reality as a result of massive propaganda in the conditions of hybrid information war are also revealed.

The article proves that, on the one hand, after the beginning of the "hot phase" of the Russian-Ukrainian war, in Ukrainian society we can observe the growth of manifestations of social, political, economic, religious, cultural, informational, emotional and physical alienation. On the other hand, based on the method of comparative-historical analysis, trends in overcoming various forms of human alienation can be seen in Ukrainian society: social alienation because of the increasing level of involvement of broad sections of the population in achieving the common goal of defeating the invaders; cultural alienation due to the realization that it is Ukrainian traditions, Ukrainian language, and Ukrainian identity that are capable of establishing the identity of Ukrainians and their will to victory; political alienation due to the awareness of the citizens of Ukraine that it is their ability to self-organize that is the basis of the stability of the state in the confrontation with a much stronger enemy; economic alienation due to the devaluation of material values, compared to spiritual ones in war conditions; religious alienation, as in conditions of war and threats to life, many people turn to faith and religious institutions.

Key words: Alienation, Escapism, Existential Challenges, Refugees, Internally Displaced Persons, Unconventional War, "Hybrid War".

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ТРАНСФОРМАЦІЯ ФОРМ ВІДЧУЖЕННЯ ЛЮДИНИ В УМОВАХ РОСІЙСЬКО-УКРАЇНСЬКОЇ ВІЙНИ

Б. Ю. Дрозд

У статті проаналізовано форми та прояви відчуження людини в умовах російсько-української війни. Автором акцентовано увагу на тому, що у ХХ столітті в ситуації світових воєн, становлення і розквіту тоталітарних режимів, встановлення суспільства масового споживання зростання рівня відчуженості людини стало атрибутивною ознакою її соціальної буттєвості. При цьому продуктивною ідеєю у контексті заявленої проблематики залишається розуміння відчуження як наслідку уречевлення суспільних відносин та людини під впливом капіталістичної форми суспільних відносин (Карл Маркс, Еміль Дюркгейм, Еріх Фромм, Жан Бодріяр, Френсіс Фукуяма).

Метою статті є аналіз трансформації форм відчуження людини в ситуації російсько-української війни. У ній розглянуто зростання рівня відчуженості людини у сучасному українському суспільстві на прикладі: проблеми переселенців, мобілізованих громадян та людей, які змушені перебувати у "сірій зоні", без зв'язку, Інтернету та інших форм соціальної комунікації. Також розкрито особливості відчуження людини від реальності як наслідок масованої пропаганди в умовах гібридної інформаційної війни.

У статті доведено, що, з одного боку, після початку "гарячої фази" російсько-української війни в українському суспільстві простежується зростання проявів соціального, політичного, економічного, релігійного, культурного, інформаційного, емоційного і тілесного відчуження. З другого боку, на основі методу порівняльно-історичного аналізу в українському соціумі простежуються і тенденції щодо подолання різних форм відчуженості людини: соціальної відчуження через зростання рівня залученості широких верств населення до досягнення спільної мети – перемоги над загарбниками; культурного відчуження через усвідомлення, що саме українські традиції, українська мова, українська ідентичність здатні утвердити самість українців та їх волю до перемоги; політичного відчуження через усвідомлення громадянами України, що саме їх здатність до самоорганізації є основою стійкості держави у протистоянні з набагато сильнішим ворогом; економічного відчуження через знецінення в умовах війни матеріальних цінностей, порівняно з духовними; релігійного відчуження, адже в умовах війни і загрози життю багато людей звертаються до віри та релігійних інституцій.

Ключові слова: відчуження, ескапізм, екзистенційні виклики, біженці, внутрішньо переміщені особи, неконвенційна війна, "гібридна війна".

Introduction of the issue. With the beginning of a full-scale war between Russia and Ukraine, the problem of human alienation has become one of the fundamental ones for modern Ukrainian society. Being in the situation of the "hot phase" of the war, a man often loses the methods of adaptation to existential challenges developed once. Money loses its absolute value, social structures and institutions dissolve or disappear, and ethical norms undergo relativization or transformation. Man is forced to leave the previously formed "system of things" in the past. State authorities cease to function in some territories. Therefore, a man often finds himself in a state of loneliness, in fact alone with death.

The outline of unresolved issues brought up in the article. The problem of human alienation undoubtedly belongs to the "eternal philosophical problems" and occupies an important place in the philosophical reviews and studies of prominent philosophers of the past and present. Such thinkers as Georg Hegel, Karl Marx, Erich Fromm, Albert Camus, Jean Baudrillard, Francis Fukuyama, and others studied the problem of alienation. Georg Hegel considered the category of "alienation" as one of the main ones for explaining the existence of a person in society in the work "Phenomenology of Spirit", giving it an element of objectification [4]. In a broad sense, alienation was considered by Hegel

as the process of removing the World Spirit from itself. Instead, according to Karl Marx, alienation in the social environment is manifested in detachment, alienation of man-made things from him- or herself. Marx believed that the more a person influences nature, the greater his or her alienation from the natural environment becomes. In a separate category, Karl Marx singled out commodity fetishism as a form of objectification of a man in social relations. These ideas were described by the philosopher in "Economic and Philosophical Manuscripts" of 1844 [11]. In the 20th century, the French philosopher Jean Baudrillard considered alienation in the context of the development of mass consumer society and the understanding of man as a commodity in the market of social relations. Separately, the thinker emphasized the alienation of a person as a process of *objectification* of the individual in his own system of things [18]. In the Ukrainian scientific paradigm, the problem of human alienation due to the disappearance of dozens and hundreds of professions and the threat of mass unemployment in the situation of robotization and digitization of production became the subject of interest of Natalia Kovtun and Natalia Wenzel [8]. However, despite the significant level of development of the problem of alienation in philosophy, the problem of changing the forms of human alienation in the conditions of modern military conflicts remains unexplored.

Aim of research. The purpose of the article is to study the transformation of forms of human alienation in the conditions of the modern Russian-Ukrainian war.

Discussion and results. On February 24, 2022, Ukrainian society faced a cardinal challenge in its history – the "hot" phase of the Russian-Ukrainian war. The scale of destruction and threats in Ukraine was so colossal that society cannot recover to this day and is unlikely to be able to do so in the next few years.

In addition to large-scale economic, political and military losses, it led to deep psychological and emotional experiences in both individual and social consciousness. In this situation, one of the key feelings experienced by the majority of Ukrainian citizens is the deepening of a person's sense of alienation.

"Alienation is a philosophical-sociological and social-psychological category, which means such relations between the subject and a certain of its functions, which arise as a result of the loss of their initial unity; the process of breaking the initial unity of the subject and the object; a characteristic of the life situation of an individual or of a social group caused by the transformation of the life process into an independent force over a person" [5]. The term "alienation" is widely used in psychology, law, philosophy, sociology, and political science.

It is natural in this context to turn to the problem of alienation by thinkers who studied industrial and post-industrial societies, namely: Erich Fromm, Emile Durkheim, Ferdinand Tönnies, Jean Baudrillard and Francis Fukuyama. Alienation in the social context became the subject of special interest of Karl Jaspers. Analyzing the society of the 20th century, he singled out features that largely characterize the society of that time: powerlessness in the face of fate, existential problems associated with the absence of a sense of human existence, the society's failure to fulfill mutual social and cultural obligations, the destruction of institutionalized culture, detachment a man from the existing society and a feeling of loneliness, the problem of a man's self-alienation and the feeling of losing his or her own "I" [16;17].

The above-mentioned problems, which were relevant at the beginning of the 20th century, remained relevant for society at the beginning of the 21st century. With the advent of smartphones and social networks, the problem of alienation began to expand, uncertainty in society is

growing, the crisis of morality, the crisis of understanding good and evil is intensifying, the number of local and regional military conflicts and revolutions around the world is increasing. A landmark event in this context was the appearance of the first iPhone on January 9, 2007. Fast access to the Internet and virtual space has led to the alienation of a person from the reality around.

According to the Kyiv International Institute of Sociology, as of the spring of 2017, a steady growth of Internet users was observed in Ukraine. About 63 percent of the respondents were Internet users [7]. In addition, as of May 18, 2022, 77.8 percent of surveyed respondents use the Internet every day. Among citizens aged 18 to 29, this figure is 95.7 percent [9]. A person is constantly connected to the virtual world, and every year this situation becomes worse [1]. As a result, attachment to the virtual world naturally leads to the alienation of a man from both social ties and the natural environment.

With the beginning of the "hot phase" of the Russian-Ukrainian war in 2022, the growth of human alienation in the conditions of internetization and digitalization of social life deepened into an existential threat to the very existence of Ukrainians and the Ukrainian state. At the same time, radical changes took place in various spheres of social interaction. Established forms and layers of social exclusion began to collapse. The problem of displaced persons was scaled up compared to the intra-Ukrainian migration crisis of 2015, associated with the annexation of Crimea, the beginning of hostilities in the Donetsk and Luhansk regions, and the crisis associated with Syrian refugees in 2015. In addition, the problem of resocialization in military structures of Ukrainians mobilized into the army has become serious.

In the conditions of the war, the past socio-cultural stratifications are gradually dissolving due to the deepening of the problem of alienation in people's lives. Problems of the meaningfulness of human life recede into the background

when a man faces the real possibility of death. Thinking about the finitude of life earlier, a man realized that death is a distant abstract thing, which is scary to think about, but if you don't think about it, it's like it doesn't exist. To "overcome death" in this way, society began to use the mechanisms of human objectification of man and him- or herself.

Before the outbreak of full-scale war, if a man felt discomfort or dissatisfaction with their own existence, they turned to the purchase of something, the enjoyment of which made their existence easier for a while. In fact, having unlimited possibilities, a man through consumption independently limited him- or herself in the "system of things" [18]. In contrast to this, during the war comes an understanding of the value of human life, and not the preservation of material things, which are simply a reflection of a man and his or her desires, their own "I". In the territories that are in the "gray zone" of hostilities, social and state institutions are gradually dissolving; various symbols are beginning to change their meaning. The main indicator of status – money and other material values – is losing its previous meaning, especially in the territories where the state power of Ukraine is disappearing and Russian troops are coming. This is evidenced by the data of the sociological monitoring "Ukrainian Society", according to the results of which, during the 10 months of full-scale war, despite inflation, the material demands of the population decreased significantly, compared to November 2021 [6]. In such conditions, yesterday's director of a once successful enterprise becomes on the same socio-economic level as a cleaner or janitor. At the same time, in the "gray zone" of hostilities, a man often finds him- or herself in a position of extreme alienation, lonely, alone with death.

In such a situation, traditional values become extremely important – the family comes to the fore. People try to return to their sources, to their families in their native villages/cities/regions, because

they understand their own loneliness in big cities where they feel extremely lonely. According to surveys conducted in July 2022, there is a clear demand in Ukrainian society for the actualization of traditional Ukrainian values [12]. In addition, according to sociological research of public opinion, after 10 months of full-scale war in Ukraine, a positive trend towards a decrease in the level of cynicism among the population has developed, compared to November 2021 [6]. Therefore, in the conditions of the genocidal type of the Russian-Ukrainian war, we can say that the post-industrial moral degradation of mass consumption society has gradually transformed into a social demand for clear moral norms and categories.

In the conditions of war in combat zones with the disappearance of the Internet and the space of virtual reality, a man quickly begins to realize that he or she does not really own anything. His or her whole world is an illusion. From a certain moment, he or she is forced to start the psychological process of restoring his or her own integrity. Having left in the past the system of things formed by one's own hands, a man begins to rediscover him- or herself. A man "shredded" into different pieces begins to collect him- or herself, begins to look for a way out of the situation of extreme alienation, begins to look for unity with other people and communities. Moreover, self-awareness is possible only through determining one's place in society. The key question is: "Who am I?" A large number of different social roles and identities disappear and only a man remains with his or her fear of death and full responsibility for the choices he or she made. These trends are indicated by the latest sociological studies, according to which the fatalism index among the population of Ukraine decreased from 59.3% in 2002 to 35.1% in 2022, and self-confidence increased from 42% in 2021 to 56.4% in 2022 [6;14].

The problem of temporarily displaced persons and refugees occupies an

important place in the field of research of the manifestations of human alienation in the conditions of the latest Russian-Ukrainian war. In order to save their lives, people are forced to go abroad or to safer parts of Ukraine or even Russia. The extremely rapid and often forced movement of a man from one social environment to another usually throws him or her into a state of sociocultural shock. At the same time, the radical transformation of social, material, and cultural life naturally leads to the aggravation of psychological problems of the refugee or immigrant (post-traumatic syndrome, depersonalization, depression, etc.). Forced migrants feel lonelier, alienated, and anxious in the new socio-cultural space, where they have permanent problems with socialization. This is confirmed by surveys conducted among forcibly displaced persons by the Razumkov Center in July-August 2022. Among the main problems that bother refugees during their stay abroad, they most often mention anxiety about what is happening in Ukraine (87.5%), anxiety for relatives and loved ones who remained in Ukraine (80), longing for the Motherland (70%). In addition, ignorance of the language of the host country of refugees is most often indicated as the main problem (65%). 35% of respondents noted difficulties in communicating with the local population due to lack of knowledge of the language [13]. In this sense, the language barrier becomes the basis of the growing level of alienation among Ukrainian refugees, primarily in Western countries.

At the same time, due to constant stress in the conditions of a full-scale war, escapism becomes a lifeline for many people as an escape from reality into the fictional, unreal world of books, movies, etc. The fictional cosmos of movies and books, in which things, plots and meanings exist outside of time and space. Note that, at first glance, the safe territory of virtual reality hides a very serious danger of losing touch with reality. Therefore, in peacetime, escapism

stimulated procrastination and could be the cause of human suffering. But in a situation of immediate threat to life, escapism often becomes almost the only possibility to survive in the conditions of war. In this meaning, escapism as a form of alienation of a man from the traumatic reality of war is as an important way of self-preservation.

The phenomenon of escapism leads us to another problem of human alienation in the conditions of war – the problem of different spatial characteristics of human alienation from social life. These very aspects of alienation were analyzed by Jean Baudrillard in the works "There was no war in the Gulf" and "Simulacra and simulations. They largely allow us to understand the spatial dimensions of modern "hybrid", unconventional warfare [2] [19]. In the situation of unconventional wars, cyber wars have become a new extremely important theater of war. Separate groups of soldiers and propagandists, which can amount to tens of thousands of people, act only to create a new or distort a virtual picture of reality.

At the same time, in order to justify an aggressive war of genocidal type against Ukraine, Russian special services and Russian propaganda actively used the work of Western marketers. At one time, trying to sell a wide range of goods in the conditions of a mass consumer society, Western marketers simultaneously developed tools for capitalizing and selling death and violence in the information sphere. Similarly, artificial intelligence algorithms in the work of social networks, which are automatically adjusted to the user to promote the sale of specific goods, were effectively integrated into the work of Russian special services to lobby for the interests of Russia among the general population of various European states [10].

These technologies allow both marketers and representatives of special services to successfully alienate a man from reality. At the same time, a person is transferred from the real material space to the space of illusions, often distorted,

wrong and false narratives, which replaces reality. One of the most terrible such narratives of Russian propaganda is the desire to create the illusion that no war actually exists, but that there is some kind of civil conflict in Ukraine. This narrative is supported by the fact that legally, on the legal plane, the Russian-Ukrainian war does not exist. In the flow of such conflicting information, a man often does not understand what is happening. Being in a situation of permanent uncertainty, he or she loses touch with reality. Doubts arise in his or her mind about who is the aggressor and who is the victim. This is what Russian propaganda seeks to achieve.

The Russian propaganda machine uses a wide range of manipulative practices to alienate people from reality. At first, it tries to lead a man out of a situation of natural distrust of any information into a field of apparently well-founded doubts. For this, in the field of interpretation of any event, official propaganda produces and spreads a large number of different, often contradictory, versions. It is not even necessary that they have some connection with reality; the main thing is the number and mass of options for the event, in order to create a feeling of ambiguity in the potential consumer of this information [10]. When a man sees a large number of versions of the same event, he or she naturally has doubts. After this doubt, the information space begins to be replenished by interested persons with more realistic, in the reader's opinion, versions of events, or those versions that had more feedback in the audience begin to be supported. This is precisely what manipulators use to confuse and divide consumers into opposite camps or to create a situation where a man is unable to be sure of the reality of any of the versions of the event. Similar manipulations are repeated in subsequent media attacks. It is important for the propagandist that his version of the event appears in your information circle. In the future, algorithms of social networks will independently offer content

with this type of manipulative Russian propaganda for viewing or familiarization, crowding out alternative opinions [10]. Thus, a man becomes alienated from reality, falling into an information bubble created in fact by the Russian special services.

At the same time, against the background of the growing sense of alienation among Ukrainians in the situation of war as an existential challenge, a universal unifying factor has appeared that helps them overcome the feeling of detachment from the world – this is their people, their nation, their family, their faith. Traditional values, such as language, family, folk customs and traditions, holidays, have become a point of support, hope for the future for many people. This is evidenced by the study "Attitudes of Ukrainians towards public holidays", conducted by the Kyiv International Institute of Sociology in the period from February 14 to 22, 2023, by the method of telephone interviews. State and religious holidays, in particular Easter, Christmas, and Independence Day of Ukraine, have gained great importance in society [15]. Despite the drop in Ukrainians' trust in the UOC (MP) as a church associated with anti-Ukrainian activities, according to the results of a sociological survey conducted by the sociological service of the Razumkov Center from November 4 to 11, 2022, "War and the Church. Church-religious situation in Ukraine in 2022", the number of Ukrainians who became more religious was 25.7 percent, while only 4 percent became less religious [3].

Overcoming various forms of alienation, Ukrainians gradually adapt to the new social reality in wartime conditions. Soldiers and doctors receive value orientations of defenders and saviors of the people, understanding their high role and status in society. Children are returning home to their relatives and friends, displaced persons are looking for new jobs, receiving help from the state, international organizations, and various churches. Millions of people in Ukraine

and the world as a whole are involved through volunteering and charitable organizations in global processes of mutual aid, with things, medicine, money, and work.

Conclusions. With the beginning of the modern Russian-Ukrainian war, Ukrainian society faced the actualization of a number of forms of human alienation: social alienation, associated with the feeling of separation of a man from the social community, the strengthening of his or her feeling of indifference and his or her rejection of once established social norms; emotional alienation, connected with a feeling of detachment from other people, indifferent attitude to their emotions, leveling of the ability to empathize; bodily alienation, associated with the feeling of separation of a man from his or her body, for example, due to physical limitations or illness, especially among the military as a result of wounds and injuries; informational alienation of a man from reality, which is formed as a result of a man's growing distrust of available, often contradictory and manipulative information, or the loss of a man's connection with objective reality in the conditions of war due to his or her falling into the "information bubble" of the post-truth.

Along with this, it was the military operations and new existential challenges that opened up wide opportunities for people to overcome their alienation in various spheres of their existence. They are as follows: overcoming social alienation due to the increasing level of involvement of broad strata of Ukrainian society (military and representatives of other power structures, volunteers, internally displaced persons, refugees, and others) in solving the common goal of defeating the invaders; overcoming the cultural alienation of the citizens of our state from Ukrainian tradition, Ukrainian language, Ukrainian identity through the realization that these factors are capable of establishing the identity of Ukrainians and their will to victory; overcoming political alienation associated with the

feeling of detachment of Ukrainians from the political system and disbelief in its effectiveness and the possibility of its modernization: many Ukrainians realized precisely in the conditions of the war that it was the horizontal democratic structures of Ukrainian society, the ability of citizens to self-organize, that became the basis of the stability of the Ukrainian state in confrontation with a much stronger enemy; overcoming economic alienation, associated with a heightened sense of distance from the economic system and inequality in the distribution of wealth, which became possible due to the decrease in the value of material goods in the conditions of war, compared to spiritual goods: in a situation of military operations, only that which allows survival (primarily, mutual assistance, support, solidarity with people around); decrease in the level of family alienation associated with a feeling

of distance from the family, a feeling of disbelief and rejection by loved ones: in conditions of war, a man acutely feels the need for unity with relatives, the need to help them, to show those feelings and emotions that were postponed for the future in a peaceful life; reducing the level of religious alienation associated with a sense of distance from religion and faith, distrust of religious traditions and distrust of religious people: in a situation of immediate threat to life in war, many people return to faith or become believers, turn to church officials, chaplains in particular.

Prospects for further research. The problem of human alienation when regarded as a general cultural, civilizational phenomenon in the conditions of accelerated development of technological innovations due to digitization, automation and robotization of production needs further research.

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