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THE PHENOMENON OF SECURITY IN PHILOSOPHICAL DISCOURSE

Formulation of the problem. At present, humanity has entered a period of cardinal transformations, which are accompanied by a number of serious threats and dangers associated with the growing number of natural and man-made disasters, social conflicts that bring huge human and material losses.

One of the fundamental threats to human existence today is post-industrial civilization, the development of which takes place in the context of the collision of individuals as carriers of new values and motivations, which leads to social conflicts that alienate people from each other. All this threatens the security of society, ensuring of which requires not only scientific but also philosophical understanding.

The analysis of recent research and publications. Security from the point of view of philosophy of security is a form and a way of existence. As noted in the works of some scientists, in particular Shchurovsky A.M., Yashchenko V.Y., existence is a generic concept in relation to security, it is broader in its content [9, p. 19–20]. Content is known to affect form, form is a reflection of its content. Consequently, the essence of the characteristics inherent in the existence of a particular social system is manifested in the system of ensuring its security.

A review of philosophical, historical, and sociological literature on this issue shows the great interest of ancient thinkers and modern philosophers in the security of society. Philosophical systems of the past, with all their individuality and originality of approaches to security, have common points, originated from the fact that security is based on humanistic and moral qualities of the individual, society, and state, and is identified with prosperity, virtue, and justice.

Philosophers of both European and Eastern schools laid down the basic concepts of social security in their works. The philosophical and religious system of ancient India interpreted security as human submission and avoiding the evil and threats existing in society. The meaning of life – "enlightenment", self-improvement; departure from evil and dangers, suffering and injustice of the vain worldly life of society – was an alternative of impossibility to change the existing system.

A slightly different approach to the problem of security existed in ancient philosophy. Thus, Plato believed that a state is needed to ensure the security of society and the individual. State is considered to be a natural result of the development of civilization, as a person's need for security and protection from external and internal threats. Analyzing the legal and ethical relations of citizens, he came to the conclusion that breaking the law threatens the security of all subjects in society. The dangers that threaten the personalities of each of the subjects are ultimately an inevitable threat to both society and the state.

The moral nature of the individual, according to Plato, is decisive in the security system of society. "Security" is defined by him in such categories as "justice", "blessing", "prudence", and the concept of "danger" is identified with the negative categories – "injustice", "evil".

Aristotle emphasized that the state communication of a person is his natural, instinctive beginning, the desire for safe living, existence, and survival as a biological species. In this regard, he brought to the fore the security of the state, and only then society and man.

Ancient philosophers laid the theoretical and methodological foundations of security philosophy, which are relevant today. Security, in their view, is the harmony of the relationship between the individual, society, and the state.

If Plato and Aristotle in matters of security pay considerable attention to the state system and its improvement, then for the philosophers of ancient China (Confucius) the priority is the moral improvement of the individual.

The modern philosopher T. Hobbes considered human life from the standpoint of mechanistic anthropology, based on the selfish nature of the individual, his desire for self-preservation, security. The necessity of life has led mankind to the "governmental state", which is based on the social contract as a response to the danger of the "natural state", as the pursuit of security, which is the main condition for survival and existence. Hobbes's category of "security" acquires a scientific character: he proved the objective relationship between the security of

the state and the individual. For him, the state of the world and security are inconceivable without a strong state, thus the need for public association, public contract is good for a person, for his safety and survival.

French educator J.J. Rousseau's desire for security was justified by the natural essence of man and the need for survival. He linked the security of the individual directly with the laws of the state and the freedom of citizens in society, believing that the union of individuals passes into a moral and social whole, that is the state. Its members are called citizens, and issues of security of the individual, civil society, and the state as a whole are provided not by an individual in the "war of all against all" (T. Hobbes), but in a civilized manner, based on right and law.

Analyzing the views of thinkers of these eras, G. Sitnik concludes that "security means to provide all citizens of the state with proper conditions for their self-realization, protection of their lives, freedom, property from encroachment by any individual, organization, society or state" [6, p. 20].

Representative of German classical philosophy G.V.F. Hegel noted the qualitative definition of the concept of "threat to the public safety", the importance of the fundamental principle, according to which a person's "habit of security has become his second nature thanks to the state". In his works, he analyzed the problems of security of the individual, the state and property, emphasizing the principle that "the security of the individual guarantees the whole", that is, in fact, he was talking about integrated security. From the standpoint of Hegel's philosophy, the danger to society from religious and political bigotry becomes clear.

The concept of existential security was analyzed in the works of representatives of the philosophy of existentialism – A. Camus, J.-P. Sartre, M. Heidegger, K. Jaspers. Issues of fear, freedom and responsibility, the meaning of life and attitude to death were raised. In the post-industrial society, new research is emerging related to the risk society and the actualization of the problem of trust. In this aspect, the works of D. Bell, W. Beck, N. Luhmann, E. Giddens, P. Stompka and others are of the greatest value. The impact on society of scientific and technological progress, which turns it into a society of risk, is revealed in the works of E. Laszlo, E. Toffler, F. Fukuyama and others.

In the 60's and 90's of the twentieth century, the concept of "personal security" was formed and gained many followers, which means that the object of protection should be, above all, the individual and society, not just territory, institutions, state sovereignty and the world at large. Pakistani economist Mahbub ul Haq made a groundbreaking report in 1994 under the auspices of the United Nations Development Program and was the first to draw attention to this aspect. The focus is on the man with his problems. At the same time, the main sources of danger are internal threats, such as suicide, corruption, disease, epidemics, drug trafficking, traffic accidents, the environment, and so on. The report emphasizes that the security of the state is achieved only through the security of its individual citizens. The popularity of the concept of "personal security" is due to the desire to understand the degree of danger of global conflicts in the world community, such as genocide, political extremism, terrorism, organized crime and others [1, p. 457 – 458].

In this regard, **the purpose of this article** is to give philosophical interpretation of the safety of society and on this basis to raise issues related to: first, justification of it as a social and philosophical phenomenon; secondly, philosophical analysis of dangers and threats as attributes of security; third, trends of life safety as a modern field of knowledge.

Presentation of the main material of the study. Ensuring security is a strategically important task, without which human activity becomes hopeless. In this regard, the study of security issues in comparison with other areas of knowledge is more consistent with the understanding of society as a single, inseparable whole organism. This circumstance, on the one hand, explains the complexity of knowledge of security issues and the weak development of its theoretical and practical aspects, and on the other hand generates high interest in security issues from all branches of science, including philosophy.

Security is one of the characteristics and criteria for the functioning and development of social, economic, technical, environmental and other systems. Sustainable, stable development is the main condition for security.

Actually, it is necessary to distinguish between security theories: general (security system in general); private (its components, directions); special (narrow, specialized).

Isolation of the philosophical aspect of life safety requires its analysis from different positions: 1) worldviews, reflecting the problem from the standpoint of modern scientific ideas about the picture of the world; 2) ontological, considering the problem of human survival in terms of the doctrine of existence; 3) epistemological, showing ways of knowing the problems of life safety; 4) axiological, revealing the values and assessment of phenomena and processes related to security, from the standpoint of their real significance for a man; 5) praxiological, related to human activities in the field of security, and the implementation of its results; 6) methodological, fixing the relationship between the man and his environment and characterizing the security problems of society in different conditions of his life.

The historical memory of society retains the conditions of danger and threats, which change over

time in both quantitative and qualitative terms. This means that the past experience cannot always be used to ensure the security of society. Moreover, in the new socio-historical conditions, this experience loses its relevance and its use can lead to fatal consequences. These facts are convincingly reflected in the works of thinkers of different eras.

At the same time, it should be noted that at present the state plays a special role in ensuring the security of the individual and society. After all, its rejection of this function inevitably leads to the degradation of all social relations, social order, lowering the level of moral, legal, cultural restrictions that promote selfishness, base instincts, violence. This is the root cause of the whole spectrum of dangers and threats to the existence of society.

Philosophical understanding of life safety is relevant because at present there is a crisis of spiritual and value foundations of civilization in the socio-cultural dimension. The priority of consumer values and traditionalism, community orientation, some religious laws, contempt for the positive values of other modern cultures, appeal to the lower aspects of human nature, destroying the moral foundations of society. The current situation in the modern world is that morality is put forward as a strategic resource for human survival, and therefore the very difficult problem of moral security is relevant.

Solving security problems involves the application of security methodologies of various kinds. One such system is the mental world of a man, which is under enormous pressure from the media today. In this regard, the new effective integrated technologies for personal security, information, management of society and human behavior are noteworthy. The actualization of today's philosophical understanding of security issues is due to the entry of society, according to researchers such as W. Beck, E. Giddens, N. Luma, in the zone of "mega-risks" ("risk society").

The dangers and threats associated with rapid scientific and technological progress (informatization and globalization, human innovation, etc.) are of particular concern, for they lead to instability of society, its vulnerability. Therefore, it is not a coincidence that category "security" is inextricably linked with the category of "risk" in modern socio-philosophical thought.

Based on all of the mentioned above, ensuring the security of society acts as a philosophical and methodological problem.

Approaches to understanding the security phenomenon:

1. Objective, related to the nature of various objects (material and social systems) to maintain stability (quality) under the influence of negative processes and phenomena, where security is understood as a certain property (attribute) of the system.

It is quite common to understand security as a form of self-regulation of the system that allows it to maintain its qualitative certainty. Hence, there exists entropic understanding of security, associated with the dynamics and direction of entropic processes, with the internal energy of a closed system, the degree of its disorder; homeostatic understanding of it as a stable state of the system, which arises when maintaining equilibrium with the environment (homeostasis), but denies its development.

2. Subjective, which leads to different definitions of the essence of security as derived from the interests of society.

Understanding the nature of security in its integrity and the resulting removal of one-sidedness in the unity of form and content, objective and subjective certainty, form the basis of value (axiological) understanding of the nature of life safety.

Thus, the phenomenon of life safety is manifested in a specific form of realization of natural existence in human existence, which determines the reflexive-value self-determination of a man in relation to danger and threat, both for natural certainty and for existing forms of life. This definition reflects the duality of the natural existence of the phenomenon of security, due to the unity of the nature of self-preservation and the peculiarities of the form of its manifestation in human life.

Issues of theory and practice of security of the individual, society, state for many centuries have been the focus of philosophers, lawyers, politicians, heads of military and law enforcement agencies.

Key concepts, institutional education and the legal basis of security activities have changed many times depending on the activity of scientific thought, specific historical conditions, the development of technological progress, political conditions and many other factors.

To the present date, both in Ukraine and in other countries, mainly conceptual approaches to security have been developed, state and public institutions have been formed to implement this function, and the terminological series has been established that reveals the basic concepts in this area.

At the same time, a number of issues, require further scientific understanding, in particular, the concepts of "security", "national security", the relationship of national security with other types of security, coordination of security activities.

The term "security" itself was first interpreted in Robert's dictionary in 1190 and meant a calm state of mind of a man who considered himself protected from danger. In V. I. Dahl's explanatory dictionary, security is defined as "the absence of danger, preservation, reliability." In the explanatory dictionary of S. I. Ozhegov and N. Y. Shvedova security is interpreted as "a state in which there is no danger, there is protection from danger".

The desire of the state to ensure the status-quo of the current regime and the security of the ruling elite led to the emergence of a special function – security, and then led to the organization of special services responsible for this. Reliance on coercion and violence has become a characteristic feature of security agencies. At the same time, as Karl Jaspers noted, if non-state violence is spontaneous in nature, does not know the scale, then state coercion and violence are organized and always have limits set by law, so the worst state is justified by restraining the destructive energy of society [8, p. 123].

Initially, security was not allocated into a separate function of the state and was limited mainly to creating conditions for material and spiritual well-being of the people. In the XVII-XVIII centuries the view was established in most European countries that the state, through a system of legal requirements and implementation mechanisms, is the guarantor of security. In the conceptual context, it came to be understood as ensuring the absence of real danger by the relevant state bodies and organizations.

Security began to be considered a fundamental value and an inalienable human right, after the victory of the third estate in England, the United States and France. In particular, this was reflected in the Bill of Rights (1689), adopted in England, in the Declaration of Independence of the United States (1776), in the French Declaration of the Rights of Man and of the Citizen (1789).

Numerous revolutions and wars have affected Western civilization, the rise in crime, as well as constant natural disasters, man-made and environmental disasters caused by rapid scientific and technological progress have required changes in understanding security and methods of its ensuring adequate to these challenges.

Analysis of the main approaches to understanding security as a philosophical phenomenon and social phenomenon that have developed in Ukrainian science shows their specificity.

The first approach considers security as a state, development trend (including latent) and living conditions of society, which ensure the preservation of their qualitative certainty with objectively determined innovations, and free, appropriate and defined by their own nature, functioning.

The definition of Ukrainian scientists is quite clear: "Security is conditions under which a complex system exists, when the action of external factors and internal factors does not lead to processes that are considered negative in relation to this complex system in accordance with existing, at this stage, needs, knowledge and ideas. [1, p. 1413].

However, it should be noted that the identification of security with the state leads to the denial of the dynamic development of the system. However, this approach provides a key to clarifying such inter-related concepts as "state"; "state of society"; "security status"; "state of security of society".

From this approach we can conclude that security is not absolute, but relative. It acquires its semantic significance when interacting with specific objects or spheres of human activity and the world around them. It is closely connected with all aspects of society, the main task of which is self-preservation and development.

However, the absolutization of the principle of "preservation" (stability, immutability) can lead to stagnation in social life, which threatens the existence of society, because a completely stable system is a pure abstraction, as it involves not only the immobility of this system and its components, but also isolation from any external influences.

Not every state of society requires preservation, but only one that guarantees its progressive development, because development is a natural, directed, irreversible change of specific material objects, which leads to the emergence of their qualitatively new states, or fundamentally new objects as integral systems. Development and security are two sides of a single process of public life. The security system should not hinder mature objective quantitative and qualitative changes, but is designed to help overcome obsolete forms of life without harm to society, but development is primary and security is secondary and designed to ensure it.

The existence of any system presupposes the minimum necessary degree of stability, but destructiveness (social nihilism), which leads to the destabilization of society, cannot be absolute. In this regard, security as a state of conservation involves maintaining a balance between the negative impact on the environment and its ability to overcome this impact.

The second approach to understanding security identifies it with the protection of society from dangers and essentially coincides with the concept of "state security", which is defined as the condition of protection of the state from external and internal threats. This is stated in the Law of Ukraine: "Public safety and order are the protection of vital interests of society and the individual, the rights and freedoms of man and citizen" [2].

As the practice of security shows, its analysis through the terms of "protection", "security" significantly narrows its meaning. Security cannot be limited to repelling threats, while protection objectively presupposes confrontation and does not guarantee security, while security presupposes agreement and interaction between subjects. In addition, security involves the prevention, neutralization, cessation, localization, mitigation, reduction, reflection and destruction of sources of danger and threats.

In this regard, the emphasis on the term "protection" is a reflection of only one component of the security process and underestimation of its other

components. However, even today almost all states consider protection (defense) as the most realistic way to isolate society from dangers and threats.

The third approach defines security as an activity. From this point of view, it is considered in dynamics as a process, that is the activities of society to identify (study), prevent, weaken, eliminate (elimination) and repel the dangers and threats that can destroy it, deprive it of fundamental values, cause unacceptable (objectively and subjectively) harm, close the way for survival and development.

Undoubtedly, activity is a real dynamic force for security, but security is the result, the ending result, that completes the activity, not the activity itself.

The fourth approach identifies the psychological component of security, which reduces its essence to the subjective feelings of the individual or community. In everyday consciousness, this can be seen as a state of freedom of society from fear and anxiety.

The psychological aspect of security is due to the fact that all people and groups have an ontological need for a sense of security. However, these feelings are subjective, so there is a possibility of inadequate perception of dangers and threats: their underestimation and ignorance or their deliberate inflating by those who are concerned, which leads not only to achieving pragmatic goals, but also to real threats to social security.

A huge role here is played by the media, which are able to influence various segments of the population and spread a distorted vision of dangers and threats, artificially creating the image of an external or internal enemy. The situation of fear that arises is a favorable environment for the development of the arms race, the financing of expensive and destructive projects for the economy, the coming to power of authoritarian regimes. The image of safe existence, concealment of objectively existing dangers and threats, creation of the atmosphere of complacency, which makes it extremely difficult to prevent them, can be created with no less success. Therefore, a psychological approach is possible only with an unbiased, undistorted vision and perception of possible dangers and threats.

Summarizing these approaches, it can be stated that security should be considered in the context of combination of the following phenomena:

1) as the absence of dangers and threats (opposition: "danger – security");

2) as a sufficient level of resistance to emerging threats, a certain immunity, safety margin of certain objects;

3) as willingness and ability to defend against dangers and threats, to restore the original state.

In real life, there have always been, are, and will be dangers of all kinds, which vary in scale (private, limited to individuals, objects, etc., local, general, global).

In this regard, it is appropriate to talk about security levels that express the degree of real possibility of impact of dangers and threats on the object, or characterize the result of a collision of opposing forces: dangers (threats) and measures to counter them.

Then it is necessary to allocate the following levels of safety: absolute (ideal, perfect, non-danger); real (actual security); sufficient (acceptable security); marginal (critical, minimum allowable safety); extraterrestrial (death of the object); illusory (imaginary, false, seems to be safety).

In specific areas of activity, the concept of "security" is given different regulatory meanings. Thus, there are internal and external security, military security, information security, social security, economic security, environmental security, and so on. In other words, the meaning of this concept depends on the context in which it is used.

Safety indicators are: the state of the environment; life satisfaction; legality; trust; cooperation; dialogue between people, nations, cultures and civilizations; human development index (life expectancy); the state of the education system; level and quality of life; informatization of society, etc.

Thus, security is a socio-philosophical phenomenon that reflects the state of life of society, its structures and institutions, which guarantees their qualitative certainty in the parameters of reliability of existence and sustainability of development.

The phenomenon of life safety is manifested in a specific form of realization of natural being in human existence, which determines the reflexive-value self-determination of a person in relation to danger and threat, both for natural certainty and for the existence of things.

Conclusion. Taking into account everything mentioned above, from a philosophical point of view, security should be understood as the dialectical relationship between the state of security and sustainable development of both its elements and the system as a whole. Life safety is based on humanistic, moral and ethical qualities of the individual and society, and it is identified with prosperity, virtue, justice. Over time, the security of the individual was stimulated by the development and accumulation of scientific, applied and technical knowledge. The peculiarities of scientific and practical tasks which the society faced in a certain period of time had to be solved in practice while ensuring security. Thus, from ancient times to the present day there is constancy: "discovery – new knowledge – security."

Security is a dynamic, flexible, volatile concept capable of self-development and self-realization. The transformation of the subject, the individual himself is the cause of the evolution of the concept of "security". It is, of course, a complex, integrative concept, reflecting the vital interests of the individual, society, state.

The representatives of various directions consider security as the main component of human being, existence and vital activity. Since its inception, the humanitarian sciences have set the problem of man, his life, work, security as an important topic of their research. Philosophical, sociological, socio-psychological, cybernetic and other approaches existing in science allow us to reveal the phenomenon of security.

The proposed philosophical study of security issues is one of the steps towards a comprehensive philosophical understanding of this problem and in the context of transformations acts as one of the many possible ways of scientific characterization. Of course, the results of the study can form the basis of a holistic vision of the problem in transition societies (states) and scientific discussions on its optimal solution. The philosophical elaboration of the problem of ensuring security in transitional conditions will make it possible not only to warn and prevent undesirable vectors of development of transitional societies, but also to ensure the necessary level of security of the individual, society and state. However, this possibility can become a reality only if all the components that affect the effectiveness of this extremely complex and socially significant task are carefully considered.

Security is the most important matter of man and humanity (because without it their existence is impossible), which necessitates further scientific research as the very concept of "security" and its individual elements.

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Анотація

Вороновська Л. Г. **Феномен безпеки у філософському дискурсі.** – Стаття.

У статті розглянуті онтологічні аспекти явища, а також концептуальне оформлення терміна в різні культурно-історичні епохи. Особливу увагу приділено тематизації проблем безпеки щодо кожного із зазначених етапів.

У сучасному науковому дискурсі розгляд проблем безпеки досить часто обмежується аналізом стану справ в окремих сферах життєдіяльності суспільства. Автор вважає, що зведення поняття безпеки до одного з її видів (національної, екологічної тощо) цілком виправдане з прагматичної точки зору, проте необхідність цілісного, системного осмислення феномена, вивчення самої суті безпеки життєдіяльності та її проявів в історичному розвитку зберігає свою актуальність.

Осмислення онтології безпеки, в першу чергу, має на увазі вказівку на темпоральність феномена. По-перше, про неї можна говорити стосовно до минулого, в контексті реакції на небезпеку. Людина, взаємодіючи із зовнішнім світом, пізнає небезпеки, які загрожують її існуванню, і вживає заходів щодо їх запобігання або зменшення. По-друге, у феномені небезпеки укладені майбутні негативні наслідки, він не може не мати суб'єктного характеру. Таким чином, доведено, що поняття «небезпека» і «безпека» є діалектично нерозривно пов'язаними, взаємообумовленими і взаємодоповнюючими.

У статті також подається філософська інтерпретація безпеки життєдіяльності соціуму і на цій основі вирішуються питання, пов'язані з обґрунтуванням її як соціального і філософського феномена, аналізуються небезпеки і загрози як атрибути безпеки, прогнозуються тенденції розвитку безпеки життєдіяльності як сучасної галузі знання.

Автор робить висновок про те, що розгорнута концепція безпеки знаходиться в стадії становлення. Можна констатувати наявність спектра теоретичних підходів, окремих принципів і ідей щодо визначення сутності феномена безпеки, але вважає необхідним продовжити створення загальної теорії безпеки, систематизуючи і доповнюючи вже сформульовані ідеї і принципи. У зв'язку з цим потрібна рефлексія над логічними, методологічними засадами такої систематизації і формулювання загальнонаукового визначення безпеки.

Ключові слова: безпека, небезпека, навколишнє середовище, концепція, трактовка, теорія безпеки, феномен безпеки, рівні безпеки, індикатори безпеки, стан безпеки, умови безпеки.

Summary

Voronovska L. G. **The phenomenon of security in philosophical discourse.** – Article.

The article considers the ontological aspects of the phenomenon, as well as the conceptual design of the term in different cultural and historical epochs. Particular attention is paid to the topic of security issues for each of these stages.

In modern scientific discourse, the consideration of security issues is often limited to the analysis of the state of affairs in certain spheres of society. The author believes that reducing the concept of security to one of its types (national, environmental, etc.) is quite justified from a pragmatic point of view, but the need for a holistic, systematic understanding of the phenomenon, studying the essence of life safety and its manifestations in historical development remains relevant.

Understanding the ontology of security, first of all, implies an indication of the temporality of the phenomenon. First, it can be talked about in relation to the past, in the context of the reaction to danger. Man, interacting with the outside world, recognizes the dangers that threaten his existence, and takes measures to prevent or reduce them. Secondly, the phenomenon of danger has future negative consequences, it cannot but be subjective. Thus, it is proved that the concepts of "danger" and "security" are dialectically inextricably linked, interdependent and complementary.

The article also presents philosophical interpretation of the safety of society and on this basis addresses issues related to its justification as a social and philosophical phenomenon, analyzes dangers and threats as attributes of security, predicts trends in safety as a modern field of knowledge.

The author concludes that the comprehensive concept of security is in the process of formation. It is possible to state the existence of a range of theoretical approaches, individual principles and ideas for determining the essence of the security phenomenon, but considers it necessary to continue creating a general theory of security, systematizing and supplementing already formulated ideas and principles. In this regard, we need reflection on the logical, methodological principles of such systematization and the formulation of a general scientific definition of security.

Key words: security, danger, environment, concept, interpretation, security theory, security phenomenon, security levels, security indicators, security status, security conditions.