



## INTERDISCIPLINARY DICTIONARY: MEETING OF HUMAN PHILOSOPHY AND CULTURE WITH PSYCHOLOGY

*Khamitov Nazip and Krylova Svitlana*

### Abstract

*Relevance.* The authors present the encyclopedic edition of 2022 - an interdisciplinary dictionary that intersects research fields and methodological approaches of a number of humanities. In this case, such sciences are philosophical anthropology, philosophy of culture and cultural studies, as well as psychology.

*Methodology.* The basic heuristics of the categorical analysis of the concepts and philosophical practices presented in the dictionary is the author's original meta-anthropological approach, which involves a level interpretation of the phenomenology of existing and new terms and techniques of working with the client. Among the main ones, the dictionary includes such terms as "psyche", "psychoanalysis", "philosophical psychoanalysis", "androgynous analysis", "philosophical art therapy", "aphorism therapy", etc.

*Results.* In the context of psychological understanding, the reader may be most interested in dictionary articles devoted to philosophical psychoanalysis and androgynous analysis. The term "philosophical psychoanalysis" describes the modern domestic direction of psychoanalysis, which developed thanks to the efforts of the authors based on the original methodology of philosophical anthropology as meta anthropology. Its essence consists in the specialist's organization during psychotherapeutic work of a special psycho-developmental practice of a consistent transition of the client from the everyday worldview to the personal one and further - from the personal one to the philosophical one, which actualizes constructive material changes in a person. From the standpoint of meta-anthropological vision, the text also presents the understanding of human immortality and beauty and the practice of androgynous analysis. Androgynous analysis (from the Greek andros – man, gin – woman) is the theory and practice of research and deep correction of the existence of the individual and relationships between people through the use of the strategy of interaction of the existential dimensions of masculinity and femininity as spirituality and spirituality.

**Keywords:** philosophical anthropology, meta-anthropology, philosophy of culture, philosophical psychoanalysis, immortality, beauty, androgynous analysis.

### Relevance

Encyclopedic publications play a special role in the integration of humanitarian knowledge and its further development. In the interdisciplinary dictionary created by the authors, research fields and methodological approaches of a number of sciences intersect: philosophical anthropology, philosophy of culture and cultural studies, as well as psychology. The publication presents the author's interpretation of the terms "psyche", "psychoanalysis", "actualizing psychoanalysis", "androgynous analysis", "philosophical psychoanalysis", "philosophical art therapy" and others. Fellow psychologists may be most interested in articles devoted to the definition and problems of philosophical psychoanalysis and androgynous analysis.

### Methodology

Philosophical psychoanalysis is a modern direction of psychoanalysis that developed in the first quarter of the 21st century based on the methodology of philosophical anthropology as meta-anthropology; its essence consists in the actualization of the transition of the client of psychotherapy from an everyday worldview to a personal one and from a personal one to a philosophical one, which actualizes constructive material changes in a person. Philosophical psychoanalysis is largely rooted in the existential psychoanalysis of J.-P. Sartre and E. Fromm's humanistic psychoanalysis; at the same time, its foundations go back to the classical psychoanalysis of S. Freud, which is manifested in the systematic analysis of the unconscious - dreams, deep mental traumas and related complexes, etc.

A characteristic feature of philosophical psychoanalysis is the use in the practice of worldview transformations of art therapy and philosophical art therapy, which allows to combine the insights of a person with his cathartic states, as, for example, in aphorism therapy - a method of liberation from existential crises and psychological traumas and complexes with the help of specially selected author's aphorisms.

In the arsenal of the theory and practice of philosophical psychoanalysis there are such worldview concepts as immortality, beauty, etc. Immortality in the dictionary is presented as "a concept delineating the possibility of a person's existence beyond death - directly or in the memory of descendants (through the creation of deeds or cultural artifacts). The idea of immortality is the worldview basis of most religions and a number of philosophical systems.

### Results

In modern culture, the concept of immortality is very controversial and varies depending on the type of human experience of the world, having different existential accents. However, within the limits of the personalistic paradigm, which grows on the basis of an open-personal type of world experience, the contradiction of different paradigms of



immortality can be resolved synthetically. From the standpoint of the personalist paradigm, we are talking about the immortality of the individual and the following manifestations of it are distinguished: through procreation and own biological life, creative immortality, immortality of self-creation. Within the limits of personalism, the immortality of the individual as the immortality of self-creation includes as moments all other manifestations of immortality.

Immortality of the individual can be rationally proved and disproved with equal probability. Its acceptance or denial is the result of the ethical and existential choice of each person. Thus, the immortality of the individual can be understood as the possibility of the uniqueness and uniqueness of the inner world of a person emerging beyond the situation of death - in part or in full existential completeness. This definition not only unites interpretations of immortality based on spiritual-creative and spontaneous-generative types of world experience and through the continuation of one's own biological life, but also does not claim to be an unambiguous denial of the understanding of immortality within the limits of a spiritual-mystical type of world experience.

Immortality of personality in all its manifestations is existentially connected with the phenomenon of love. It is thanks to love that the constant restoration of the human race takes place, the creation of those cultural artifacts that pass from generation to generation, the immortality of the individual as self-creation is realized. The phenomenon of love in the human being unfolds the immortality of the individual as the immortality of self-creation into the immortality of co-creation. Moreover, the immortality of self-creation, which is elevated to the immortality of co-creation, is both a personal and a suprapersonal phenomenon. This means the combination of existential-personal and existential-communicative principles of human existence in it.

The beauty of a person is presented in the dictionary as the highest harmony of inner and outer, sacred and spiritual beginnings in a person and the world of a person. Given this, human beauty can be perceived as a category of both aesthetics and ethics.

In meta-anthropology, the understanding of human beauty comes from the doctrine of three dimensions of human existence: everyday, marginal, meta-limit. In the everyday life of a person, beauty coincides with expediency; a person who physically and morally serves self-preservation and the continuation of the family is beautiful. In the ultimate being of a person, we have a peculiar beauty of the appearance and actions of a powerful person, which, as a rule, is destructive and leads to extreme loneliness, as well as a special beauty of the intelligence of a creative person. In the meta-boundary being, the beauty of a person is combined with love and tolerance, it is the harmony of the appearance and the inner world of a person, which creates not only artifacts of culture, but also being itself.

For a number of thinkers, the beauty of a person is connected with the existence of a man and a woman, realizing it as the beauty of a gender. Human beauty as the beauty of a man or woman paradoxically fills human existence with tragedy. This especially applies to the existence of a woman. A. Schopenhauer notes that any spiritual advantage is isolating:

it is hated, endowing its owners with all sorts of disadvantages; "beauty plays the same role in women: very beautiful girls struggle to find not only female friends, but also female companions."

Androgynous analysis (from the Greek. andros – man, gin – woman) is the theory and practice of research and in-depth correction of the being of an individual and relationships between individuals through understanding the strategies of interaction of existential masculinity as spirituality and existential femininity as spirituality. Androgynous analysis arose at the beginning of the 21st century. on the basis of actualizing psychoanalysis. Unlike most areas of psychoanalysis, which are based on S. Freud's metapsychology - the study of consciousness and the unconscious, androgynous analysis, like actualizing psychoanalysis, and modern philosophical psychoanalysis is based on meta anthropology - the study of the everyday, marginal and metalimital existence of a person; the theoretical foundations of androgynous analysis were first laid out in the works of N. Khamitov "Boundaries of Masculine and Feminine: Introduction to Meta Anthropology" and "Philosophy of Man: From Metaphysics to Meta Anthropology". As in actualizing psychoanalysis, the key idea in androgynous analysis is that the individual is a unity of spirituality and spirituality, the alienation of which creates inner loneliness.

The semantic core of androgynous analysis is the idea that existential masculinity and femininity can interact both constructively and destructively. In the theory of androgynous analysis, three fundamental strategies of the interaction of existential masculinity and femininity in the inner world of the individual and in the relations between individuals are distinguished, which to some extent correlate with the concepts of everyday, marginal and meta-limit human existence proposed in meta-anthropology.

The first strategy is defined in androgynous analysis as the strategy of *existential sexism* (dominant strategy). This is a strategy of the dominant sex.

The second strategy in androgynous analysis is referred to as *existential hermaphroditism*. This is an average strategy. Developing in the wake of such a strategy, a person or a family comes to equalize masculinity and femininity by inhibiting their growth.

The third strategy of male-female interaction in androgynous analysis is defined as *androgynism* (existential androgynism). This is an actualized gender strategy. Here we have the most constructive resolution of the contradiction of existential masculinity and femininity within the boundaries of the individual and the family. Androgynism is a sign of the dynamic integrity of the human personality and relationships between personalities due to the harmonious growth of both the spiritual-masculine and the sacred-feminine beginnings of human existence. Only in this way is it possible to truly overcome gender stereotypes.

Androgynous analysis is aimed at overcoming the destructive consequences generated by the strategies of existential sexism and existential hermaphroditism and actualizing the strategy of androgynism within one personality and in relationships between personalities. The use of androgynous analysis takes psychoanalysis beyond both masculinocentrism and



feminocentrism and makes it possible to practice the actualization of personality and relationships between personalities at the existential, psychological, and social levels.

Androgynous analysis has a strategy of communication between the analyst and the client at the level of worldview dialogue, characteristic of philosophical psychoanalysis. Today, androgynous analysis actively interacts with philosophical psychoanalysis, with which it shares a common worldview and methodological basis - metaanthropology.

### Conclusions

Among the many researchers who fruitfully use the potential of meta-anthropology and androgynous analysis in their scientific and philosophical searches, it is necessary to single out the works of a number of Ukrainian authors. Thus, Professor S. Krylova examines sociocultural and existential aspects of female beauty. M. Prepotenska analyzes the existential aspects of male and female rhetoric. V. Kaluga investigates the transformations of the gender identity of a modern person. L. Tarasyuk comprehensively understands the category of androgynous integrity as one of the key concepts of androgynous analysis. L. Garmash studies the generic bivalence of human existence and nobility in the relationship between a man and a woman. O. Ruban philosophically investigates the phenomena of gender parity and gender partnership. The works of R. Kuzmenko present a systematic analysis of gender dimensions of tolerance. N. Mrynska reveals the gender specificity of the existence of people with special needs. A. Pashinska analyzes the gender features of a person's self-identity. Indian researcher D.D. Dilipa considers the gender aspects of political leadership and others.

### References

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