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THE SHADOWS OF SELFDESTRUCTION AND THE MEANING OF LIFE

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ABSTRACT

The problem of suicide is investigated, namely, different interpretations of suicide in philosophy and psychology are compared. Three different axiological positions of the individual that can become life orientations to suicide are presented. This is an egoistic attitude "from people", expressed in indifference; an altruistic attitude "to people", expressed in self-abasement of a person; an anomic attitude "against people", expressed in aggression. The value of death is presented as an imaginary alternative to life, as an antipode and negation of its meaning, which can become a goal. The hermeneutical method of interpretation of texts is applied. The purpose of the article is to demonstrate the illusory nature of value orientations on suicide.

АННОТАЦИЯ

Исследуется проблема суицида, а именно: сопоставляются различные трактовки суицида в философии и психологии. Представлены три различные аксиологические позиции личности, которые могут стать жизненными ориентациями на самоубийство. Это эгоистическое отношение «от людей», выражающееся в безразличии; альтруистическое отношение «на людей», выражающееся в самоуничижении человека; аномическое отношение «против людей», выражающееся в агрессии. Ценность смерти предстает как воображаемая альтернатива жизни, как антипод и отрицание ее смысла, который может стать целью. Применяется герменевтический метод интерпретации текстов. Цель статьи – показать иллюзорность ценностных ориентаций на самоубийство.

Key words: suicide; egoism; altruism; anomie; sense of life.

Ключевые слова: самоубийство; эгоизм; альтруизм; аномия; смысл жизни.

Introduction

Death, which causes a chilling horror in the human soul, can turn into a good, an object of desire, even lust. In it alone can be seen the way out and the achievement of peace and rest. Death can be a goal.

Of course, any death is associated with certain emotional experiences: loneliness, disbelief in what happened, heartache and mental torment. In the case of suicide, these emotions reach an incredible strength. Not only do potential suicides experience severe mental stress, but also those who remain alive experience the pain of separation, strong feelings of guilt, shame, and anger. The act of self-destruction raises an obvious question: why did it happen?

Religious tradition has always placed a taboo on suicide. Christians saw in sui-TZID the rejection of God and the rejection of eternal life. "And God saw all that He had made, and said that it was good." [7, p. 24] Almost the first lines of the book of Genesis affirm a statement that echoes through the centuries: life is good, everyone should value it, never despair of its

possibilities, because life is given by God. The sacrament of God-Given Life is still the most beautiful gift of all.

The Christian theologian Thomas Aquinas argued that suicide is robbery, depriving society of one of the most important things; he argued that a person has a duty to live, sometimes even against his own wishes, because of obligations to people. For Saint Thomas, life was a preparation for eternity, so he emphasized its sanctity and absolute obedience to the will of God: "Suicide is an insult to humanity." [7, p. 22] Z. Freud believed that suicide is related to instincts: there are two types of drives, one of them is the drive to life, Eros, and the other is the drive to death, Thanatos. Eros grows old with time, but the eternal Thanatos remains "until the very end, throughout the life of a person, achieving its goal only by leading him to death." [7, p.31]

E. Durkheim described three types of suicide: egoistic, altruistic and abnormal. These types of suicide correspond to three types of orientation of a person in relation to other people, developed in detail by the

socio-cultural theory of personality of K. Horney. These are orientations "from people", "on people" and "against people". [3, p. 259]

Egoistic suicide

This type corresponds to the "away from people" orientation found in those who adhere to a protective attitude: "I don't care." The separate type is characterized by the attitude not to let yourself be carried away by anything. As a result, representatives of this type lose their true interest in people, get used to superficial pleasures, and simply go through life dispassionately. This strategy is characterized by a desire for privacy, independence and self-sufficiency.

A characteristic feature of egoistic suicide is a state of languishing melancholy that paralyzes all human activity. All sorts of Affairs, public service, work, and household duties inspire a person only with feelings of indifference and alienation. "When a person closes his eyes to everything around him, he mainly pays attention to the States of his consciousness; he chooses himself as the sole subject of his analysis and observation. But, because of this exceptional concentration, it only deepens the gap that separates it from the world around it. From the moment an individual begins to deal only with himself, he can no longer think about what does not concern only him and, by deepening this state, increases his loneliness." "When the consciousness that he does not exist gives a person so much pleasure, then it is only possible to fully satisfy his inclination by completely renouncing existence." [2, p. 137-138]

According to Durkheim, there is another form of egoistic suicide. A person often, instead of thinking sadly about his fate, treats it cheerfully and frivolously. This form of egoistic suicide is similar to that practiced by the Epicureans. If a person has no other goal, then every minute he can lose the one that he has. Sensual pleasure is too thin a thread to bind a person firmly to life. Therefore, Epicurus urged his followers to be always ready to part with their lives at the first call of circumstances. A close point of view was held by L. Seneca. "...The good is not life itself, but a worthy life. So the wise man does not live as long as he should, but as long as he can. He looks at where he will spend his life, and with whom, and how, and in what classes, he thinks about how to live, not how much to live." [7, p. 188] according to Seneca, if a person meets a lot of hardships, or fortune turns away from him, then why not complete such a life.

According to the theory of A. Schopenhauer, a suicide loves life; he is only dissatisfied with the conditions under which it is given to him. "...It does not renounce the will to live, but only life itself, destroying its individual manifestation. He loves life, wants an unbroken existence and the affirmation of the body; but the entanglement of circumstances does not allow this, and suffering arises from it. ...The suicide cannot cease to wish, he ceases to live." [5, p. 385]

According A. Camus, the feeling that characterizes human existence is a sense of absurdity: it is suddenly born out of boredom and negates the significance of all other experiences. The individual falls out of the routine of everyday life: "What I cannot

understand is unreasonable. The world is populated by such irrationalities. I do not understand the unique meaning of the world, and therefore it is immensely irrational for me." [1, p. 54]

Because of the lack of connection with society, a person cannot find the purpose of his life. Everything that happens around him seems incomprehensible and secondary. As a result of the fact that he is separated from society and can not draw from it new feelings, thoughts, experiences – boredom appears. "Boredom is the result of a mechanical life, but it also sets the mind in motion." On the other hand, in Camus, suicide as a revolt against the incomprehensibility of the world is fruitless, for "suicide is the exact opposite of revolt, since it presupposes consent... In its own way, suicide is also the solution of the absurd, it makes even death itself absurd." [1, p. 54]

Altruistic suicide

The second type of relationship according to K. Horney – orientation "to people" implies a style of interaction that is characterized by dependence, indecision and helplessness. The person Horney refers to as the compliant type is guided by an irrational belief: if I give in, I will not be touched. The compliant type needs to be needed, loved, protected, and guided. Such people form relationships with the sole purpose of avoiding feelings of loneliness, helplessness, or uselessness.

However, nothing excessive can be considered good. If extreme individualism leads a person to suicide, then an insufficiently developed individual must lead to the same results. When a person is separated from society, the idea to commit suicide arises in his mind, but the same happens when the social principle completely and completely absorbs the individual. E. Durkheim believed: "... in cases of mandatory self-murder, energy is put at the disposal of the mind or will. The subject kills himself because his consciousness tells him to; he acts in obedience to a certain command, so his actions are characterized primarily by the clear firmness that gives rise to a sense of fulfilled duty." [2, p. 109] When altruism takes particularly acute forms, suicide has a more passionate and less rational character. Then we have a pronounced burst of faith and enthusiasm that throws a person into the arms of death.

If a society can force some of its members to commit suicide, then this means that the individual is valued very low in this environment. The first sign of self-determination is the recognition of the right to life. For an individual to feel insignificant against the background of collective life, it is necessary to almost completely absorb his personality by the group to which he belongs. Therefore, this group must be firmly United, and its component parts can only feel their independence to such a small extent if the whole is a compact and solid mass.

Because of its significance, the group is close to each of its members and can easily not lose sight of them; as a result, collective observation does not stop for a moment, touches all aspects of the individual's life and relatively easily prevents any divergence from the group's interests. The individual, therefore, does not

have the means to create a special environment in which he can develop his individual qualities and ensure their protection. "In no way different from other members of the group, the individual is, so to speak, a part of the whole, not representing any value in itself. It is only natural that the individual should be even less protected from collective demands, and that society should not hesitate to demand from him, on the most trivial of occasions, the termination of a life that is so little valued." [2, p. 114]

Anomalous suicide

"Against people" orientation is a style of behavior characterized by dominating, hostility, and exploitation. A person of the hostile type acts on the basis of an illusory belief: I have the power – no one will touch me. The hostile type is of the opinion that all other people are aggressive and that life is a struggle of all against all. Horney noted that the hostile type can act tactfully and amicably, but its behavior is always ultimately aimed at gaining control and power over others.

"If no restraining principle comes from outside, our receptivity becomes a source of eternal torment for itself, because boundless desires are insatiable in their essence, and insatiability is not unreasonably considered a sign of a painful state." [3, p. 124] Unquenchable thirst turns into a continuous torture. Whatever pleasure it gives a man to know that he is working, moving, struggling, he must feel that his efforts are not wasted and that he is steadily advancing. To pursue an obviously unattainable goal is to condemn oneself to an eternal state of discontent. But if you encounter a barrier, then nothing will alleviate the suffering caused by the obstacle. It would be a true miracle if a person did not meet any insurmountable obstacles on his life's path. Under these conditions, life is held on very thin strings, which can be cut off at any moment.

"Anomie, whether progressive or regressive, by freeing desires from all restraint, opens wide the door to illusions, and consequently to disappointments. A man who is suddenly torn from the conditions to which he is accustomed cannot help falling into despair, feeling that the ground of which he considered himself the master is slipping from under his feet; and his despair, of course, turns towards the cause, real or imaginary, to which he attributes his misfortune." [3, p. 142]

By According to F. Dostoevsky, a person who bases his right to act and remake the world in his own way on his moral illness, on his malice and madness—such a person, whatever his external fate and deeds may be – is essentially a murderer, he will inevitably force and destroy others, and he himself will inevitably perish from violence. Such a person tries to direct aggression from dissatisfaction with life towards others. Being aware of his own failure, a person thereby becomes above this failure and, pronouncing the death sentence, not only suffers as a defendant, but also acts authoritatively, and triumphs as the Supreme judge.

But the fact is that the suicide not only realizes its human failure, but also raises it into a universal law, which is already madness. He not only feels evil, but

also believes in it. Being aware of his illness, he does not believe in healing, and therefore the power and freedom acquired by the same consciousness can only be used for self-destruction. To suicide comes anyone who is aware of universal Evil, but does not believe in superhuman Good. It is only by this faith that a man of thought and conscience is saved from suicide. "He should not stop at the first step—the consciousness of his evil, but should take the second step—to recognize the existing Good over himself. And it takes a little common sense to feel all the evil in a person, to conclude to the Good, independent of the person, and it does not take much effort of good will to turn to this Good and give it a place in yourself. For this essential Good is already seeking us and turning us to itself, and we have only to yield to It, not to oppose it." [6, p. 251]

The essence of life

The author of the article Victor Kryukov so had wrote about this problem: life and death come into the world together. [4, p. 129-145] From birth, we are old enough to die. Life and death are filled with each other and complement each other, and one can only be understood through the other. To die is the same as to live. Discussing suicide means, first of all, removing the taboo imposed on it. It brings society, religion, and human souls to the edge of the abyss. Self-destruction can become a paradigm of the individual's independence from all others: it is for this reason that the law has called suicide a crime, religion a sin, and morality a conceit.

The meaning of life is in life itself, in its maximum extension, in immortality. And since immortality is not possible—the body-biological shell is really strong, then we should strive for the immortality of the soul. And for the existence of the soul after the death of the body, there is only one possibility: to rewrite, transfer its content to another material carrier, more durable than a living organism.

The death of the body will happen inevitably. However, a person can meet it in different ways. If on your deathbed there is nothing really valuable to remember in your life and there is no one who would cry from grief or comfort you at the last moment, then it is terrible to die, to think about yourself bitterly, and the soul is filled with despair. On the contrary, if you have a lot of good and long-lasting deeds behind you, if you are surrounded by close loving people, good friends, and grateful students, then you can calmly, peacefully, with the thought of a full and generous life and the hope of eternal peace and oblivion.

The question of the causes of suicide is closely related to the question of the meaning of life. This is how Thornton Wyler answered this question in the novel "the bridge of king Louis the Saint": there is a land of the living and a land of the dead, and the bridge between them is love – the only way to salvation, the only meaning. That is why the death of love causes the love of death. Or, in the words of George sand: one must love, suffer, weep, hope, work – be! Falls, wounds, shortcomings, futile hopes – these are not to be reckoned with. You need to get up, collect the bloodied fragments of your heart and with this trophy continue your journey to the call to another life.

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**ИНФОРМАЦИОННО-АНАЛИТИЧЕСКАЯ РАБОТА В ОРГАНАХ ГОСУДАРСТВЕННОГО
УПРАВЛЕНИЯ: ТРАНСФОРМАЦИЯ ПРОФИЛЯ КОМПЕТЕНЦИЙ В УСЛОВИЯХ
ЦИФРОВИЗАЦИИ**

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Постановка проблемы. Переход к цифровой экономике обуславливает необходимость формирования и развития у государственных служащих соответствующих информационно-коммуникационных и информационно-аналитических компетенций. На этом фоне предметом повышенного внимания должно стать проектирование инновационных специальностей, направленных на подготовку в учреждениях высшего образования Республики Беларусь высококвалифицированных специалистов в сфере ИКТ и информационно-аналитической работы (далее - ИАР).

Изложение основного материала. Как показывает анализ, термин «профиль» в литературе по проблемам государственного управления и кадровой работы используется двояко:

как профиль должности (документ, содержащий цели, задачи и ключевые обязанности по должности, предъявляемые специальные квалификационные требования и т.п.);

как профиль государственного служащего (под которым понимается совокупность компетенций, наличие и применение которых позволит ему эффективно осуществлять профессиональную деятельность).

В рамках вынесенной в заголовок темы проанализированы предпринимаемые в Российской Федерации подходы к повышению эффективности кадровой политики и ускоренного внедрения ИКТ в государственных органах. Заслуживает внимания идея опережающей централизованной цифровизации государственной службы. Инструментом ее практического осуществления является утвержденный 30 июля 2019 г. план мероприятий («дорожная карта») по реализации основных направлений развития государственной гражданской службы РФ на 2019-2021 годы [1].

Заметное место в «дорожной карте» занимает запланированное на ноябрь 2020 г. формирование цифрового профиля государственного

гражданского служащего и цифрового профиля должности государственной гражданской службы. Предусматривается, что в рамках созданной цифровой среды – Единой информационной системы управления кадровым составом государственной гражданской службы – госслужащие будут обучаться и повышать свою квалификацию, а кадровые органы проводить контроль их профессионального развития. В этом же формате предполагается осуществить цифровизацию иных профессиональных коммуникаций, вплоть до создания цифровых сервисов «интерактивного наставничества».

Для разработки и реализации образовательных программ, методических рекомендаций для государственных и муниципальных служащих с целью развития их компетенций создан Центр подготовки руководителей цифровой трансформации (как структурное подразделение Высшей школы государственного управления РАНХиГС).

Базовую модель компетенций для цифровой экономики предполагалось представить еще к октябрю 2019 года. Ее разработкой занимается Центр компетенций по направлению «Кадры и образование» программы «Цифровая экономика Российской Федерации» (руководитель – А.М. Кондаков, доктор педагогических наук, член-корреспондент Российской академии образования, генеральный директор «Мобильное электронное образование»).

В разработанных в Республике Беларусь программных документах по цифровизации, развитию цифровой экономики также серьезное внимание уделено этим процессам, сформулированы актуальные требования к образовательной и кадровой политике.

Модели компетенций являются одним из важных инструментов управления кадрами на базе компетентного подхода и представляют собой иерархические справочники, в которых в