

Spatial Turn and Situational Approach: Ethical Dimension

Inna Golubovych (ORCID 0000-0003-3459-3417)

Odesa I. I. Mechnikov National University (Ukraine)

Kateryna Pavlenko (ORCID 0000-0001-7218-357X)

Odesa Academy of Continuing Education of the Odesa Regional Council (Ukraine)

ABSTRACT

The article is devoted to the explanation of the basic principles of the situational approach in the light of the modern "spatial turn", presented to the scientific community by the ideas of such world-famous modern theorists as D. Harvey and A. Lefebvre. Our main focus is the ethical dimension of the outlined problem field. The starting point is the ancient presumption of the etymological and semantic unity of ethos and space. The authors of the article conceptualize this synthetic unity, offer a set of certain principles and theoretical assumptions. The main result of the study is the interpretation of the situation as a space of a responsible individual act, a field of equal interaction of the individual with the external environment, circumstances, conditions, as well as a state of existence of a "specific material a priori/ a priori scene". The authors formulate the following principles of situational vision: a) the primacy of the individual, the existential situation and the secondary nature of any external circumstances and conditions; b) the principle of "primary historicity"; c) the principle of "limit situation" as a transcendental-immanent unity; d) the principle of the situation as a mode of "a priori scene". The most important constitutive procedures of the situation as a topos of the act of individuation are described: interiorization and immanentization, namely, situational and personal interiorization of the meaning of the main civilizational cultural-historical conflicts and immanentization of general ethical norms in one's own individual semantic field. The thesis is substantiated that the spatial-situational discourse has significant heuristic resources for the analysis of current socio-cultural and political processes in the modern world.

KEYWORDS

Spatial turn, situational approach, situation, ethos, individualization, spatialization, temporalization, "a priori scene", limit-boundary situation, situational reason

Introduction

The immediate occasion for this article was two important international philosophical forums in which Ukrainian philosophers took part. These two forums already took place during the war in Ukraine and they were directly connected with the tragic event and a turning point in world history. Firstly, this is the conference "Philosophy and the Public" that took place at Humboldt University Berlin from Sept 12-15, 2022 (*Program of the conference "Philosophy and the Public", 2022; Keil, Jaster, 2022*). It was organized by the German Society for Analytic Philosophy (GAP) at the time of the 11th International Congress of the Society for Analytical Philosophy. And the second event was the Online Workshop "Ethics of the Ukraine War" (*Online Workshop "Ethics of the Ukraine War" program and abstracts, 2023*), that was organized according to the results of the Berlin conference.

Returning to the Berlin Congress, we want to express our deep gratitude for the opportunity of the real presence, for a fruitful philosophical dialogue with European, Canadian and American colleagues at one of the most representative philosophical forums to Prof. Dr. Geert Keil (President of the GAP) and especially to the coordinator of the European-Ukrainian panel, a German and Italian

philosopher, Professor of Moral Philosophy (University of Siena) Christoph Lumer. A group of Ukrainian philosophers headed by Yaroslav Shramko (Professor of logic and philosophy at Kryvyi Rih State Pedagogical University; Rector) was invited to the conference: Olha Honcharenko, Prof. Dr. (Khmelnitskyi-Lviv) Kataryna Karpenko, Prof. Dr. (Kharkiv National Medical University), Iryna Khomenko, Prof. Dr. (Kyiv, Taras Shevchenko National University of Kyiv), Oksana Panafidina, Prof. Dr. (Kryvyi Rih, KSPU) Marianna Plakhtiy, Prof. Dr. (Kamianets-Podilskyi) I. Ohienko (Ukrainian National University), Serhiy Sekundant, Prof. Dr. (Odesa I.I. Mechnikov National University), Oleksandra Stebelska, Dr. (Lviv, Institute of the Humanities and Social Sciences, Lviv Polytechnic National University), Olena Yurkevych, Prof. Dr. (Kharkiv, Yaroslav Mudryi National Law University, Kharkiv). Our colleagues, well-known Ukrainian logicians Y. Shramko and I. Khomenko have already published their feedback to 11th International Congress of the Society for Analytical Philosophy in the context of historical origins and prospects of development of the modern analytic philosophy (*Shramko, Khomenko, 2022*). We will

focus our attention on another aspect of the Berlin Congress work.

One of the important events of the conference was the Roundtable "Scientific-Philosophical Exchange Between Ukrainian and Non-Ukrainian Philosophers", 15th September 2022. Participants of the roundtable agreed to close interaction and dialogue in a number of directions, to carrying out joint events and projects, organization of the platform for public exchange between German-speaking and Eastern European/Ukraine philosophers, historians, artists. One of the proposals – International workshop "Ethics of the War in Ukraine" - has been implemented. A variety of issues were discussed at this forum: "Mass volunteer activity as proof of the immorality of the positions of neutrality and pacifism in the war in Ukraine in 2022 (Mykola Briukhovetskyi, Kryvyi Rih State Pedagogical University), "The costs of freedom, welfare ethical assessment of Western options for action" (Christoph Lumer, University of Siena), "Environmental Effects of Russian Aggression in Ukraine: Ethical Dimension" (Tetiana Gardashuk, H. Skovoroda Institute of Philosophy of the NASU), "Moral Complicity in War Crimes" (Martin Hähne, University of Bremen, coordinator of the international research group "Russia and the new war"), "The problem of moral responsibility under war conditions" (Oleksandra Stebelska), "Morals and war. Epistemological foundations of moral choice" (Sergii Sekundant), "How is the ending of the Russian-Ukrainian war possible?" (Oksana Panafidina & Nadiia Kozachenko, KSPU), "Platform Design and Moral Reasoning in the Face of an Existential Threat: A Ukrainian Case Study" (Mykhailo Bogachov, NAS of Ukraine, Visiting scholar University of Hannover), "Ethics and ontology of war: violence as a paradigm of truth" (Sergii Shevtsov). We called our presentation "Ethics of War: Situational and Spatial Approach in Ukrainian context".

One of the presumptions of our investigation is the author's own research model of one co-author of this article. The situational approach, the model of theoretical biographistics and biographical pragmatics are presented in the I.V. Golubovych's PhD and doctoral dissertations: "The situational approach and its application in modern humanitarian research" (1997), "Biography as a sociocultural phenomenon: philosophical and methodological analysis" (2009). Also important for our presentation are the ideas of theorists who proclaimed one of the most significant modern cultural turns – "**Spatial Turn**". These are, for example, D. Harvey (2006), A. Lefebvre (1991). In Ukrainian philosophy, the topological models proposed by K. Alexeyeva (understanding the situation in the philosophical anthropology, existential situation, limit-boundary human situation), A. Artemenko (topology of "I" in the network structures of society), M. Kolinko (topology of intercultural communication; border, boundary, frontier studies, phenomenological markers of cultural and personal space), M. Prepotenska (model of the anthropology of the city and Homo urbanus) are the most key for us (Kolinko, 2019; Prepotenska, 2014; Artemenko, 2013; Alekseeva, K. 2011).

The **purpose of the article** is explication of the situational and the spatial approach's theoretical foundations, formation of relevant cultural and ethical practices.

Research methods

Our methodological program is focused on the methods of situational-spatial analysis. In the model of the biographical approach proposed by I. Golubovich (2009),

the procedures of biographical personalization of cultural meanings realized in life trajectories and ethically oriented philosophy of the act are relevant to this study. Basic presumption of our investigation is etymological and semantic proximity of the concepts "Ethos" and "Space" which was emphasized by M. Heidegger. The congeniality "ethos" and "space" is enshrined in the large-scale philosophical and linguistics project created by the French antiquity scholar, philosopher Barbara Cassin under the influence of the late Heidegger – "Vocabulaire Européen des Philosophies. Dictionnaire des Intraduisibles. Souls la direction de Barbara Cassin/ European Dictionary of Philosophies. Lexicon of untranslatability (Cassin, 2004). The Ukrainian version of this dictionary (*Європейський словник філософій. Лексикон неперекладностей*) (editors are K. Sigov, O. Choma) has become significant and constitutive intellectual event for formation of the modern Ukrainian philosophical terminology. Let's turn to the dictionary entry "Morality/ Ethics" (Volume II) (Ed. Barbara Cassin). In the reconstruction of the famous statement of Heraclitus (*ἦθος ἀνθρώπων δαίμων* / Ethos anthropoi daimon) and the ideas of Heidegger ("Letter on Humanism" / Über den Humanismus), the authors of the article emphasize Space-Ethos-Divinity unity (Cassin et al, 2011).

Results and Discussion

"Ethos" - "Space" – "Situation: Semantic Unity

The first step towards substantiation of the "Ethos" – "Space" – "Situation": semantic unity is an accounting factor of the etymological similarity fixed in the multitude of dictionary definitions of the word "situation" in European languages. What do dictionaries show and open to us?

1. "Situation" is a "place, position, or location," from Old French "situacion" or directly from Medieval Latin "situationem" (nominative situatio).

2. Manner in which an object is placed; location, especially as related to something else; position.

3. Position, as regards the conditions and circumstances of the case.

4. Relative position; circumstances; temporary state or relation at a moment of action which excites interest, as of persons in a dramatic scene.

As K. Alexeyeva points out:

"At the same time, it should be emphasized that neither Antiquity nor the Middle Ages knew the concept of "situation". The concept of situs (from which the lexeme "situation" comes) in addition to the main meaning of "position" "location", also had the meaning of "long lying", "immobility", "inactivity", "withering", "withering", "rot" (that is, a little, rather, a destructive sense). The concepts closest in meaning, which reveal the phenomenon of the human existence's situational nature, are the concepts of eventum (an event that occurred; external property, accidental sign) and - even more precisely - eventus (result, success, luck, adventure, chance, participation, fate), which indicate a fatalistic perception of the circumstances of human actions" (Alekseeva, 2011, 6).

The result of the first "etymological" step is the delineation of the of the situation term's semantic field: a) place, position, location; b) condition, circumstances, temporary state, dramatic scene/stage. In this field, there are different semantic possibilities to expand the given term. The etymological level represents these possibilities relatively speaking – linearly, separated by commas. We can go one way or another, emphasizing one or another meaning. The next step is the conceptualization. Assumed is

the possibility of combining certain primary semantic possibilities into more or less stable, and at the same time dynamic, flexible semantic unit, entity. One of the options, which we will follow, is to establish a unity: space, position, on one pole of this entity, circumstances and a dramatic scene, eventum/ eventus, on the other. The specifics of our author's conceptualization is that we consider the "situation" as the space of a responsible individual moral act in the mode of "my non-alibi in being" (*Bakhtin, 1993*). It is in the unity of spatial and ethical dimensions that the situation in existentialism and philosophical anthropology is considered. Of course, each version of the existentialist explication of the situation has its own special accents. We single out only a general framework, where the level of description of the fundamental situation of human existence is the level of fundamental ontology. Our "differentia specifica" in this point is a reliance on the Philosophy of the Act of the early M. Bakhtin. Remind that the only university that the future outstanding, world-famous humanitarian attended as an informal volunteer was the pre-revolutionary University in Odesa, the Faculty of History and Philology, first of all. We can assert that the intellectual formation of M. Bakhtin took place on the territory of modern Ukraine. We use his cognitive metaphor "my non-alibi in being" (*Bakhtin, 1993*).

Spatial Turn as a Theoretical Framework

The discourse of Turns/Kehre has formed in modern interdisciplinary Humanities. We observe such named "round dance" of Turns: linguistic, anthropological, pragmatic, cultural, post-metaphysical, pragmatic, performative, iconic, visual etc... "Spatial turn" is one of them (D. Harvey, H. Lefebvre, M. Foucault, E. Soja, Cultural Geography, Cultural Topology etc.). As a first approximation, transdisciplinary spatial turn phenomenon can be defined as follows: the intuition of the profound conceptual reorientation in the Humanities, critical re-evaluation of space, discovery the potential of space as a new heuristic platform for Humanities (*Podpora, 2011*). We will also highlight the essential features of the spatial turn characteristic that are very important in the context of our research.

1. Conceptualization of the Space in symbolic contexts. Spatialization of the non-spatial phenomenon: symbolic, social, cultural, sacral/divine, memorial, narrative, performative, virtual, ethical space (locus, topos) (lieu de mémoire, Pierre Nora).

2. Expansion of the spatial metaphors in social and cultural theories. Attenuation of paradigm privileging time over space. Spatial metaphors are often used to break up metanarratives (metahistorical/ historiosophical "temptation", where the temporal dimension is predominated. The shift towards spacialization (spatial cognitive metaphors) and the departure from temporalization (temporal cognitive metaphors) is due, among other things, to the end of the modern Historicism (K. Popper "Poverty of Historicism") (*Popper, 1957*). The last thesis seems debatable, however, a separate publication should be devoted to the discussion of this circle of ideas.

3. The production of spaces, the production of presence are the social and personal practices, performances. Attention to subjective spatial practices. Symbolic mapping- psychological, ethical etc. Ethics as a route map of the symbolic space's production.

4. Multidimensionality of symbolic spaces. One example is the H. Lefebvre triad: material space (experienced) - representation of space (conceptualized) - spaces of representation (lived). Also important in this model are the complementary processes of temporalization of space and spatialization of time. Multidimensionality of symbolic spaces is expressed in concepts such as "chronotope" (M. Bakhtin), "heterotopia" (M. Foucault), hybrid spaces and borderlands, strategy of inclusion and exclusion etc. Spatiality-temporality entity is an important dimension of human condition and experience (fundamental human situation).

Situation as a Type of Symbolic Space. Conceptualization of the Situation

The most significant theories of the situation and the situational approach were proposed in the 20th century by K. Jaspers (die Grenzsituation), M. Heidegger, J.-P. Sartre ("situations"), R. Rorty (contingence approach), K. Popper (laws of situation).

As a first approximation, we define the situation as a field of co-equal interaction of a person with the environment, circumstances, objective conditions. Situation is a spatial and temporal reality of meaning. The situation is not so much a natural-historical as a semantic reality. The unity of semantic connections binds fragmentary situations into a historical universe. It is this semantic relation that breaks and expands the boundaries of a situation. Let us formulate several principles of situational vision.

1. "From a personality point" principle. This principle means the primacy of the personality, existential situation, situation of self-being and the secondary nature of any external circumstances and conditions.

2. Principle of "primary historicity". Axiological and ethical dimension of primary historicity was clearly explained by K. Jaspers: from the point where we are in the absoluteness of our responsibility and the choice of our place in the world, our decision, we become a being that crosses time as historicity. From this point, rays of light fall on the historicity of History" (*Jaspers, 1953*).

3. Principle of the "limit-boundary situation" (die Grenzsituation). Limit-boundary situation is transcendent-immanent, noumenal-phenomenal unity. The presence of the threat of physical, moral death does not create Grenzsituation. Only when a person in crisis, limiting conditions discovers a transcendent world, only when a different plane of being shines through the situation – "existence", the noumenal world of human freedom and selfhood, outside of everything objective, only then the situation does become Grenzsituation| (limit-boundary).

"Situation - Act" architectonics

Semiotic explanation: an act is a text, and the situation (context of an act) is silence, a dumb question, the answer to which is an act. The basic silence of the situation is a challenge for a special type of rationality - situational reason (J. Habermas, A. Loy). The construction of acts of thinking in the aspect "situation – act" suggests the primacy of the question and the secondary nature of the answer. We can distinguish two poles of reason: Situational reason (J. Habermas, A. Loy) – Facticity of reason: the ability of the subject of moral-rational act to discover in the empirical world (here and now) the intelligible world of moral laws (*Loy, 2006*).

Fundamental characteristic of the situation is the freedom- facticity unity of the situation. A situation is a mode of existence of a "concrete material a priori" or "a priori scene". The concept of an "a priori scene", and consequently a dramatic description of the situation, is proposed by the German philosopher Thomas Rentsch in his work "The Constitution of Morality. Transcendental Anthropology and Practical Philosophy" (1990) (*Rentsch, 2010*). The facticity of the situation is not empirical, but transcendental. The facticity of circumstances is empirical, the facticity of the situation is transcendental. Transcendental dimension is a realm of ethics. Playing on the "a priori stage" is an act of individuation. And only such a responsible game/ performance is a condition for the possibility of a collective ethical-cognitive relationship of individuals. The dramatic, theatrical connotation of the term's "situation" meaning (situation-scene, performance, role playing) is significant. Situation as a tragedy, drama, comedy... Here the space of fate and destiny perspective opens. Person appears as a Personage in the theater. It is possible to build a typology of situational existential ethical roles: role-tragedy, role-farce, role-coercion, role-mission, the role-vocation (Beruf).

The situation carries the potential (intrigue) of the event. A person does not "get into" a situation, he or she outlines it, constitutes it, comprehends it, foresees it (foresight of situation). The ethics of effort in a situation push apart the "viscous" heaviness of the world and create place for an individual act of freedom. A situational act is always an act of individuation/ self-being: in a situation, a person is faced with the specifics of the structure of being, where it is necessary to reproduce each time anew what a person considers values, morality and culture. We can also single out the most important constitutive procedures of the situation as a topos for the act of individuation: interiorization and immanentization, situational-personal interiorization of the meaning of major civilizational cultural-historical conflicts and immanentization of general ethical norms in our own individual semantic field. The architectonics of the situation is determined by basic isomorphism/ homology of the personal situation and the fundamental situation of our era. The Situation-ethos is the space of ethical initiative: risky, irresistible to moralistic dictates from outside.

A situation is a special type of symbolic space. Only in the space of the situation the procedure of a situational phenomenological "epoche" kind can be carried out. I remind that Hellenistic Epoché (epokhē, "cessation", suspension of judgment, "withholding of assent") was transformed, rethought in Husserl's phenomenology. Through the systematic procedure of "phenomenological reduction" one is thought to be able to suspend judgment regarding the general or naive philosophical belief in the existence of the external world, and thus to examine phenomena as they are originally given to consciousness. In the space of the situation, all naive obvious assumptions, prejudices, first of all, self-evidence of metanarratives (geopolitical and historiosophical temptations) should be suspended (bracketed or put out of brackets). An epoche in the situation of an ethical act is not only and not so much an epistemological procedure as an existential one. After all, phenomenology itself postulates the unity of cognition and experience of the subject's consciousness, whose disposition is the space of everyday life (Lebenswelt). Of course, the situational epoche does not mean a complete rejection, negation of the objective content of socio-cultural being, the value-normative di-

mension/ realm/ kingdom of culture. It is rather a certain «breath holding», a clear understanding that in the space of a situation it is impossible to simply take ready-made formulas, scenarios, stamps of social behavior, personal communication and ethical action. This is a question how to use general common values and norms in the uniqueness of real personal situation (biographical situation). One of the leaders of philosophical ethics in Ukraine Viktor Malakhov, in our personal correspondence, suggested such an impressive and heuristic image: it's like I'm jumping from a parachute and I have no confidence that the parachute will open, and under my feet is not the earth, but the sky. And then the situation is an existential-ethical "zero point", a space for the birth of one's own world begins anew (ex nihilo), what the individual considers as society, culture, value.

Ethical Implication of the Spatial Turn an Situational Approach

One of the example of the ethical implication of the Spatial Turn a Situational approach in the contemporary ethical theory is the Diamond Rule of Morality proposed by M. Epstein (Emory University, USA) (*Epstein, 2010*). His "Diamond rule of morality" is the spatial and situational interpretation of the Golden rule of morality and version of "Philosophy of Act" M. Bakhtin. Let's compare Golden and Diamond Rule of Morality.

Golden Rule of Morality: "Do unto others as you would have them do unto you".

Diamond Rule of Morality: Do what others need and what no one else could do in your place.

The concept of "your place" is close to the concept of "your situation". It is extremely important for the characterization of the Diamond Rule. M. Bakhtin in his "Towards to Philosophy of the Act" builds the ethics of "obligatory uniqueness": what can be done by me, can never be done by anyone. The uniqueness of existing being is forcibly obligatory. This fact of my non-alibi in being which lies at the basis of the most concrete and unique obligation of an act. Another version of the Diamond rule makes us think about personal positioning in a situation, in an act of individuation: who am I in a situation – a subject or an object of the ethical act? Act in such a way that you yourself want to become the object of this action, but no one else can become its subject. According to M. Epstein, two questions form the criterion of morality:

1. Would you like to become the object of your actions? (Criterion of the universality of)

2. Can someone else become the subject of your actions? (Criterion of the moral action uniqueness)

Morality is impossible without both: object-universality and subject-uniqueness unity.

Conclusions

Our preliminary explication of the theoretical foundations of the situational and the spatial approach in contemporary humanities permits to summarize the main features of these approaches and to formulate some conclusions. Our final positions and assumptions, as stated in the introduction, on demonstration the ethical dimension of the "Spatial Turn" and the situational approach.

The basic summarizing characteristics of the situational and the spatial approaches are as follows:

1. Conceptualization of the "Ethos" – "Space" – "Situation" is an etymological and semantic unity. Space,

position, on one pole of this entity, circumstances and a dramatic scene, eventum/ eventus, on the other.

2. Situation is the space of a responsible individual moral act in the mode of "my non-alibi in being". Situation is a field of co-equal interaction of a person with the environment, circumstances, objective conditions.

3. Situation is a spatial and temporal reality of meaning. Spatiality-temporality entity is an important dimension of human condition and experience (fundamental human situation). The dialectics and dynamics of this spatial-temporal unity lies in the complementary processes of temporalization of space and spatialization of time.

4. Several principles of situational vision: a) primacy of personality, existential situation, and the secondary nature of any external circumstances and conditions; b) principle of "primary historicity"; c) principle of the "limit-boundary situation" (die Grenzsituation), limit-boundary situation as a transcendent-immanent unity; d) freedom-facticity unity of the situation, situation as a mode of "a priori scene".

5. The most important constitutive procedures of the situation as a topos for the act of individuation: interiorization and immanentization, situational-personal interiorization of the meaning of major civilizational cultural-historical conflicts and immanentization of general ethical norms in our own individual semantic field.

6. The architectonics of the situation is determined by basic isomorphism/ homology of the personal situation and the fundamental situation of our era.

The heuristic possibilities of the spatial-situational optics of vision make it possible to deeply and efficiently analyze modern social processes, to single out the ethical dimension in them.

REFERENCES

- Alekseeva, K. (2011). *Poniattia sytuatsii u filosofskii antropologii*. Autoref. dis... cand. of philos. sciences. 09.00.04 – philosophical anthropology, philosophy of culture. Kyiv, T. Shevchenko Kyiv National University.
- Artemenko, A. (2013). *Topolohiia Ya v merezhevyykh strukturakh sotsiumu*. Kharkiv, Digital printing house No. 1. (In Ukrainian).
- Bakntin, M. (1993). *Towards to a Philosophy of the Act* Translation & notice by V. Liapynov. Edited by V. Liapynov and M. Holquist. Texas: University of Texas Press Slavic Series.
- Cassin, B. & Crepon, M. & Prost, F. (2011). *Moral/Etyka. Yevropeyskyi slovnyk filosofii. Leksykon neperekladnosti*. Volume 2. Edit. B. Cassin. Kyiv: Dukh – i – Litera, 372-383 (In Ukrainian).
- Cassin, Barbara (comp., ed.) (2004). *Vocabulaire européen des philosophies : dictionnaire des intraduisibles*, Paris, Le Seuil/Le Robert. <https://www.scribd.com/document/468679632/1-Barbara-Cassin-Vocabulaire-europe-en-des-philosophies-Dictionnaire-des-intraduisibles-0-Le-Robert-Seuil-libgen-lc-pdf>
- Epstein, M. (2010). From the Golden Rule to the Diamond Rule. An Introduction to Stereo Ethics. *Proceeding of the XXII World Congress of Philosophy* (2008). Vol. 10: Korean Philosophical Association, 77-89.
- Golubovych, I. (2009). *Biohrafiiia yak sotsiokulturnyi fenomen (filosofsko-metodolohichniy analiz)*. Autoref. thesis... doctor philos. sciences: 09.00.03 – social philosophy and philosophy of history. Odesa: Odesa I. I. Mechnikov University. (In Ukrainian)
- Golubovych, I. (1997). *Metodolohichni problemy sytuatsiinoho pidkhodu ta yoho zastosuvannia v suchasnykh humanitarnykh doslidzhenniakh*: Autoref. thesis... cand. philos. sciences: 09.00.03 – social philosophy and philosophy of history. Odesa, K. D. Ushinskyi South Ukrainian Pedagogical University (In Ukrainian)
- Harvey, D. (2006). Space as a Key Word. In: *N. Castree, D. Gregory (eds.) David Harvey: A Critical Reader*. Oxford: Blackwell Publishing, 263-270.
- Jaspers, Karl (1953). *The Origin and Goal of History [translated by M. Bullock]*. New Haven, CT: Yale University Press.
- Kolinko, M. (2019). *Mizhkulturna komunikatsiya: topolohichniy vymir*. Vinnytsya, TVORY Ltd. (In Ukrainian)
- Lefebvre, H. (1991). *The Production of Space*. Oxford: Blackwell.
- Loy, A. (2006). Sytuatsiia rozumu ta "sytiuovanyi rozum". *Filosofska dumka*, 3, 26-45 (In Ukrainian).
- Philosophy and the Public* (2022, September, 12-15). Program of the conference, Humboldt University Berlin, September 12-15, 2022. <https://gap11.de/en/-programme.html#KU>
- Podpora, A. (2011). Spatial Turn in Literary Research, Analysis and Reading Practices: Perspectives and Limitation. *Topos: "Spatial Turn" in Contemporary Social Sciences and Humanities*. Vilnius, 1, 81-91.
- Popper, Karl R. (1957). *The poverty of historicism*. Boston, Beacon Press.
- Prepotenska, M. (2014). *Homo Urbanus: fenomen liudyny mehapolisu*. Dnipropetrovsk, T. K. Serednyak Publischer. (In Ukrainian).
- Rentsch, Thomas (2010). *Konstytutsiia moralnosti. Transtsendentalna antropolohiia i praktychna fylosofyia* [transl. from German V. Prykhodko]. Kyiv, Dukh-i-Litera. (In Ukrainian).
- Shramko, Y., Khomenko, I. (2022). Modern analytic philosophy: historical origins and prospects of development. (Based on the materials of the 11th International Congress of the Society for Analytical Philosophy, September 12-15, 2022, Berlin, Germany). *Sententiae*, v. 41, 197-205 (in Ukrainian). <https://doi.org/10.31649/sent41.03.197>

Просторовий поворот та ситуаційний підхід: етичний вимір

Інна Голубович (ORCID 0000-0003-3459-3417)

Одеський національний університет імені І.І. Мечникова (Україна)

Катерина Павленко (ORCID 0000-0001-7218-357X)

КЗВО "Одеська академія неперервної освіти Одеської обласної ради" (Україна)

Стаття присвячена експлікації базових засад ситуаційного підходу у світлі сучасного «просторового повороту», презентованого науковій спільноті ідеями таких всесвітньо відомих сучасних теоретиків як Д. Харві та А. Лефевр. Головний фокус авторів – етичний вимір окресленого проблемного поля. Стартова позиція – антична презумпція етимологічної та семантичної єдності етосу та простору. Автори статті концептуалізують цю синтетичну єдність, пропонують сукупність певних принципів та теоретичних припущень. Основним результатом дослідження є інтерпретація ситуації як простору відповідального індивідуального акту, поля спів-рівної взаємодії особистості з зовнішнім оточенням, обставинами, умовами, а також як стан існування «конкретного матеріального а пріорі/ апріорної сцени. Сформульовано наступні принципи ситуаційного бачення: а) первинність особистості, екзистенційної ситуації та вторинність будь-яких зовнішніх обставин і умов; б) принцип «первинної історичності»; в) принцип «граничної ситуації» як трансцендентно-іманентної єдності; г) принцип ситуації як модусу «апріорної сцени». Описано найважливіші конститутивні процедури ситуації як топосу акту індивідуалізації: інтеріоризація та іманентизація, а саме - ситуативно-особистісна інтеріоризація сенсу основних цивілізаційних культурно-історичних конфліктів та іманентизація загальноетичних норм у власному індивідуальному семантичному полі. Обґрунтовується теза, що просторово-ситуаційний дискурс має значні евристичні ресурси аналізу актуальних соціокультурних та політичних процесів у сучасному світі.

Ключові слова: просторовий поворот, ситуаційний підхід, етос, індивідуалізація, спеціалізація, темпоралізація, "апріорна сцена", межева ситуація, ситуйований розум.

Received (Надійшла до редакції): 01.03.2023,

Accepted (Прийнята до друку): 20.03.2023

Available online (Опубліковано онлайн) 01.04.2023