The Philosophy of Ancient Culture in the Context of the Evolution of the States of European Culture: An Analysis of the Autonomy of Cultures

Olga Marukhovska-Kartunova

PhD in Philosophy, Associate Professor, Head of Social Sciences Section at the Department of the of Foreign Languages and General Education Disciplines of the University of Economics and Law «KROK», Kyiv, Ukraine, https://orcid.org/0000-0002-5207-0671

Myroslav Bugrov

Assistant, Department of Philosophy and Methodology of Sciences Taras Shevchenko National University of Kyiv, Kyiv, Ukraine, https://orcid.org/0000-0002-1755-2624

Oleksandra Yatskiv

Senior lecturer, Department of the Romance Languages and Foreign Literature, Faculty of Foreign Philology, Uzhhorod National University, Uzhhorod, Ukraine, https://orcid.org/0000-0003-0339-9208

Valentyna Malyk

Teacher of foreign languages, Department of Ukrainian and Foreign Languages, Faculty of Management and Law, Vinnitsa National Agrarian University, Vinnytsia, Ukraine, https://orcid.org/0000-0002-3291-4347

*Corresponding author: *myroslav.bugrov@knu.ua.*

Abstract: The importance of ancient philosophical culture for modern Western civilization is extremely tangible since the foundations of social functioning and its reception were laid in Greece and Ancient Rome. **The aim of the article** is to examine the influence of ancient philosophical culture on the development of national cultures of our time, to identify certain philosophical categories that are rooted in contemporary thought and influence social and political life. **Study design:** the main theoretical works of scholars were studied using the method of content analysis of contemporary literature: a total of 50 positions of professional literature were considered. **Methodology**: authors of the paper used primarily the methods of theoretical cognition: analysis and synthesis. To draw conclusions, the authors also used the method of comparison, which helped to identify contradictions in the interpretations of the ancient philosophical heritage. **The results** focus on the formation of the ancient concept of ethics and its development in the reception of subsequent philosophers, the impact of ethics on the present, the characteristics of cosmopolitanism in the modern cultural definition and the philosophical culture of the Greco-Roman period, and the definition of the ancient heritage in the resolution of intercultural conflicts used in the modern world. It is proved that the relevance of ethical issues, intercultural coexistence, and cosmopolitanism is growing in modern processes of globalization. The importance of the ancient cultural heritage, which permeates many aspects of modernity, is also emphasized. **The scientific novelty** consists in a comprehensive study of the influence of ancient culture on the development of European identity. **The conclusions** emphasize that the ideas that were formed in the period of antiquity have a great influence on the sociology, politics, and philosophical thinking of subsequent generations. Thus, ancient ideas played a significant role in the formation of European civilization.

Keywords: ancient philosophy, culture, ethics, cosmopolitanism, conflicts.

Introduction

The role and significance of the ancient period in the development of Europe in particular has been studied for a long time. Thanks to the legal, philosophical, and artistic achievements of Greek and Roman civilization, the modern countries of the continent have achieved that great development. Under the current conditions of digitalization, globalization, and hybrid threats, these achievements have not disappeared or been eliminated. On the contrary, they are closely integrated into the current society and still remain the ideals in the policy-making of the European Union (EU), albeit in a certain modified form. Similarly, the cultural influences of antiquity are felt across the ocean in the United States of America (USA), Canada, and Australia (through colonization by European immigrants). We should also note the significant spread of cultural influences in Asia and parts of Africa. In fact, since the time of Alexander the Great and Hellenistic politics, certain elements of ancient ideas and artistic manifestations have been borrowed by remote Indian and Chinese civilizations. Due to such geographical spread, we can talk about the global influence of antiquity on the modern world, although it should also be borne in mind that the lessons learned from Greco-Roman civilization were significantly modified and acquired new qualities. The study of such natural processes will require further elaboration, given the relevance of understanding the origins of modern Europeanness and predicting the possible consequences of its development (based on the ancient experience of the Commonwealth).

Research Problem

The issue of the influence of ancient culture on the development of autonomous European cultural traditions is important in view of modern integration processes, the development of democratic institutions, and the search for a balance of power between representatives of different branches of the European government, the coexistence of representatives of many nations and the search for an appropriate cultural dialogue between them, etc. The experience of the Greco-Romans in this regard can

be useful because of the significant achievements in the settlement of interethnic issues, ideas of equality, and equity. some elements are also important for the Ukrainian side, which plans to join the single European family and adopt the rules of the corresponding "coexistence". Issues related to the assimilation of ancient achievements in national cultures and ways to use them in the modern world are relevant from the point of view that the globalized world requires an analysis of the experience of previous generations in the field of coexistence. In such circumstances, further research on this issue is quite obvious and important.

It is also important to study the influence of ancient philosophy on the modern autonomy of cultures. Cultural autonomy refers to the autonomy or independence of cultural manifestations from external influences or control. This concept describes the ability of a cultural expression, group, or community to preserve and develop its unique values, traditions, language, rituals, and other aspects of culture without interference or domination by other cultures or external forces. Cultural autonomy is an important aspect of the diversity of the cultural world. Each culture has a unique set of values, beliefs, norms, and traditions that define its identity. Cultural autonomy allows these unique aspects to unfold and advance, unrestricted by the influence or assimilation of external factors. Cultural autonomy also means the right of cultural communities to recognize, protect and preserve their heritage. This may include legal protection of language, traditions, religious beliefs, art, and other cultural expressions. In the context of globalization and cultural diversity, cultural autonomy becomes especially important, as there is a risk of losing unique cultural identities due to the dominance of global cultural trends. Ensuring the autonomy of cultures requires efforts to preserve and support the diversity of cultural expressions and to stimulate interaction and mutual influence between cultures on equal terms.

Research Focus

The article focuses on ancient cultural practices and their reception in the modern world - in fact, it is about the ways and results of assimilating the Greco-Roman heritage at the level of national cultural environments. Such a study will have certain branches, i.e., it will not only focus on cultural and artistic manifestations but also on the traditions of socio-political culture that are important for modern Europe, including the EU as a political multinational mechanism. The culturedness of modern Europeans is also manifested in the cross-cultural elements that are inherent in today's society and imitated by many other countries through Westernization. These processes are based on philosophical ideas that appeared in ancient times and still have a huge impact on mentality and ideology, daily practices, legislation, etc. For this reason, understanding the philosophical heritage of antiquity through the prism of modern cultural processes is necessary for understanding the current society in general.

Research Aim and Research Questions

The purpose of the study is to analyze the significance of philosophical ancient culture through the prism of modern national cultures and the processes in which they develop. This will allow us to consider the autonomy of cultural development and a certain evolution of the states of European culture, which are inextricably linked by a long common development. Also, the realization of the research goal involves the disclosure of the following issues:

1. To consider the ancient concept of ethics and its development in the present.

2. Describe the significance of cosmopolitanism in modern culture and the philosophical culture of the Greco-Roman period.

3. Identify the basics of ancient approaches to resolving intercultural conflicts that are used in the modern world.

Literature Review

The study of the influence of ancient philosophy on modern cultural processes and transformations has been of interest to more than one generation of scholars. Kahteran (2022) has studied the peculiarities of the formation of philosophy in Southern Europe on the basis of comparative studies. Seeking to become a part of transcultural discourses, Kahteran (2022) provides evidence in favor of using transcultural approaches to replace traditional approaches to comparing philosophy in Southern Europe. In this territorial framework, forms of philosophizing emerge in the triangle between the Balkans, Greece, and Italy as an intercultural exchange of knowledge and ideas. According to Apostolopoulou (2016), through history, culture, and politics, European identity has its original archetypal components in ancient Greek culture. According to Amsler et al. (1985), ancient Greek thinkers brought the concept of the Logos to the forefront and identified it as a key problem of the human postulate. As noted by Apostolopoulou (2016), "we translate the term Logos into English as reason or rationality. However, these terms do not cover the semantic field of Logos, as it includes, among other things, order of being, ground, language, argument, etc." (p. 118).

At the same time, Denyer (2016) believes that the opposition of Logos (reason) to myth forms the concept of rationalism. Thus, although ancient Greek culture was a culture of reason, myth occupies an important place in it: gods and heroes play a key role here (Long, 2022b). It is worth noting that Apostolopoulou (2016) also emphasizes the differences between ancient Greek culture and modern European culture: while ancient Greek culture follows the logic of forms, European culture follows the logic of things (p. 118). Long (2022a) believes that certain revisions of accepted notions of gods and Reason can be combined into the postulate that human reason is a divine capacity and can improve life. According to Long (2022a), the morality of ancient philosophy is "a kind of mathematics by which we make what is good for us balance what is good for others" (p. 25). On the other hand, the interpretation of ancient Greek culture was made by Fagan and Russon (1997).

Hillar (2012) characterized the role of Logos in the formation of ancient civilization. Chaudhri et al. (2022) characterized the transformation of knowledge in terms of the representation of the universe. Mosyakova (2021) identified the problem of actualizing the heritage of ancient philosophers for the development of a culture of autonomy. The researcher noted that in the ancient period, when the free life of a person was formed within the law, the phenomenon of individuality had not yet been defined. For this reason, the mind of the individual was the basis for his or her exploration of the world (Amsler et al., 1985). At the same time, the philosophy of Ancient Greece formed key aspects of the formation of human freedom and autonomy, where the order of coexistence was interpreted as a benefit to culture, which was considered a norm of coexistence. These categories were opposed to evil, anomaly, and chaos (Mosyakova, 2021). The meaning of Medieval Christian ideology is described in the work by Özgün (2022). Carelli (2016) characterizes the main aspects of the study of ancient Greek philosophical thought. Slabouz et al. (2021) analyzed the features of linguistic philosophy in the context of the anthropological turn in culture.

For this study, it is also important to examine the peculiarities of the development of European culture. Today, there are many views on the formation of European identity, offering different classifications, implicitly or explicitly assessing the prospects for its future. Not all of them are concerned with current developments as the core of this identity (Sassatelli, 2009). As Słomski (2003) argues, the problem of European identity is not a direct scientific and philosophical problem, but rather an object of discussion in contemporary scientific journals. According to his concept, the basis of modern European unity is "the idea of a Christian community, culture, and European civilization" (Słomski, 2003, p. 13). The concept of multiculturalism formation is presented in Parshyn and Mereniuk, (2022). These authors described the importance of multiculturalism for the medieval city of that time. Horyna (2020)

34

presents the origins of modern European culture and identity. At the same time, Donnikova (2018) substantiated the moral foundations of modern intercultural communication based on the analysis of contemporary European works. On the other hand, Johansson (2022) formed the idea of the impact of multiculturalism on the development of modern social sectors based on a thorough analysis of current opportunities and challenges. Kettani (2016) also identifies the peculiarities of implementing multiculturalism. Kryvyzyuk et al. (2021) characterized the significance of multiculturalism in the postmodern world. Theoretical foundations of multiculturalism are presented in the work by Bergquist (1992). Also, the issue of transforming the concept of knowledge (Logos) in the context of global changes and challenges has been of interest to many contemporary scholars (Joas et al. 2019; Dovhan & Mikhailina, 2021). For example, Renn (2020) believes that the key today is to "reconfigure scientific thought to meet the challenges of humanity" (p. 408). However, although this idea is not entirely new, he sees his position as a revival of the civilizational alliance between science and the desire to transform humanity's relationship to the world. Renn (2020) also characterizes the concept of the evolution of knowledge and mind through the prism of the analysis of historical epochs. Denning and Lewis (2020) described the impact of technology on the development of the modern globalized world. Karimov et al. (2022) characterized the role of knowledge in the context of studying an intercultural philosophical approach. However, the issue of differences in the perception of ancient philosophers is controversial and requires a more thorough study.

Research Methodology

General background

The study was conducted in several stages. At the first stage, the authors analyzed the current literature base of the study. At the second stage, the role of ethics in the philosophy of culture was determined through the prism of the influence of ancient philosophical thought on modernity. At the third stage, the authors characterize the phenomenon of cosmopolitanism of cultures in the meaning of the philosophical concept of Antiquity and analyze the ancient basis of modern European politics. The fourth stage summarizes the conclusions obtained.

Data analysis

To achieve the research goal, the authors used general theoretical methods of cognition, in particular analysis and synthesis. The article applies the analytical principle to determine the current state of understanding of the influence of ancient culture on the formation of European civilization and to describe the content of the main concepts. Based on the content analysis of modern literature, were reviewed recent research and characterizes important issues for further study. The study also used the comparative method, which made it possible to identify controversial points in modern ideas about the influence of ancient culture on modernity.

Research Results

Ethics in the Philosophy of Cultures: Ancient Influence and Modernity

A number of heuristic concepts and ideas created in Antiquity based on religious and theological thinking influenced the formation of the basic attitudes of technogenic civilization and its science through the mediation of mythological and later religious and theological aspects (Long, 2022b). In particular, among the values of technogenic civilization, which emerged as a development of the synthesis of the achievements of ancient and Christian cultural traditions and scientific progress of the modern world, the perception of nature as a naturally ordered field of objects is important (which, from the point of view of antiquity, is the most important manifestation of the divine action in the world)

35

(Plato, 2016). Using Socrates' ideas as an example, we can see that the concept of a rational understanding of the world in Western culture is a factor of direct action that has been embodied in the ideal and practice of scientific rationality. In this framework, the idea of the human mind as a small copy of the divine mind, capable of comprehending the plan and law of the divine creation, formed in the concept of the universe, was formed (a similar understanding is also present in pre-Socratic thinkers) (Denyer, 2016). Directly based on this assessment, a special type of rationality gradually emerged, which was later realized in the development of New European science, which took an important position in the development of technogenic culture.

One of the typical examples of how philosophical and theological theories created in the Antiquity period are received, processed, and absorbed is the problem of moral values. The famous dispute between Socrates and the sophist Callicles over the nature of good and justice - whether they are human institutions or have a superhuman status - is historically the first example of an eloquent and reasoned argument on this topic (Apostolopoulou, 2016).

The concept of the behavior of a free person played an important role in ancient Greek philosophy, which is still considered one of the important sources of modern humanism because it was Greek culture that discovered and revealed a person in the mainstream of the ideology of a free and independent individual (Mosyakova, 2021). Ancient philosophers are characterized by the concept of the human spirit as an expression of freedom, reflections on cultural norms of activity, and the behavior of equal people among themselves. It should be noted that ensuring individual freedom was one of the important factors in the proper functioning of the Greek polis.

The cultural norms of antiquity existed in the form of a system of moral and legal norms that regulated social relations. The concept of an individual responsible for his or her behavior and actions is supported by the works of Homer (Mosyakova, 2021). In particular, his works contain the idea of morality, which his heroes follow in the struggle for the well-being of the people. Another explanation of the responsible and free person's behavior takes on a new meaning in the reflections of the Sophists. In particular, such thinkers as Antiphon, Protagoras, and Alcidamus are supporters of the equality of all people by nature (both Greeks and barbarians). In their view, inequality only exists in the law of the polis, which does not depend on birth. The law of politics, which rules over people, forces them to do things that are repugnant to nature itself. This interpretation of individualism forced a different view of the idea of a person's dependence on his or her origin. The concepts of law-abidingness and the responsibility of an individual before the law are found in the works of Pythagoras. According to him, powerlessness is evil, and an individual cannot exist without both education and guidance (Mosyakova, 2021). For Heraclitus, a person must also obey the laws, realize his or her place and role in accordance with the laws of logos, since "it is worth imitating the universal." According to Heraclitus, the Logos is the main source of laws and all citizens must follow it. At the same time, this thinker reflected on the relationship of individuals to each other and believed that lawlessness violates the Universal Law.

The concept of human behavioral choice is also continued in the works of Democritus, who believed that the rational individual is the "measure of things" (Kedar & Hon, 2020). Democritus was one of the first philosophers to distinguish between the motives and behavior of a person, which formed certain foundations of his cultural existence: "...to be a good person means not only not to do injustice, but also not to want to do it..." (Mosyakova, 2021). "An honest and dishonest person is recognized not only by what he or she does but also by what he or she desires." The sophists' reasoning is opposed to the ideas of Plato, Aristotle, and Socrates. Aristotle believed that the best condition for the formation of social life is a democratic system in which every individual has the right to choose and freedom, but he emphasized the dependence of some people on other people. In Aristotle's idea, the concept of virtue, which is an acquired trait of the soul, rather than a natural one, occupies an important place (Djijian &

Hovhannisyan, 2020). At the same time, according to Socrates, knowledge is the basis for the formation of moral behavior, while ignorance is the basis for committing a crime. According to Socrates, an individual gains power over himself and thus freedom only through the use of knowledge (Mosyakova, 2021; Dashchenko, 2022). Plato was looking for a universal way to combine justice and the virtue of the individual through dialogues. He believed that for the development of society, it is important to sacrifice one's own interests and it is necessary to formulate laws that would help improve both personal and social life (Plato, 2021).

The reception of ancient views in philosophical thought was an important element of cognition for European researchers. For example, the German philosopher Karl Jaspers in his work "The Axial Age" reflected on the prominent role of Christianity for Europeans. At the same time, he emphasized that this historical path is relevant primarily for Christians, while other religions and beliefs have different ways of perception. Based on an analysis of historical and cultural manifestations, he defined the period of the "axial epoch" ("axial age"), the time in human history when modern man was formed. Chronologically, this period was 800-200 BC (Jaspers, 2021). It is characterized by several important features. First of all, during this period, the greatest sages and philosophers lived and worked in both Europe and Asia: Confucius, Mo Di, Zhuangzi, Li Tzu, representatives of the Chinese schools; the Upanishads were formed in the Indian lands; the Buddha appeared; Zarathustra (the opposition of good and evil) developed his views in Iran, Christianity is born in Palestine (the first prophets Elijah, Isaiah, and Jeremiah), in Greece, the works of Homer and the tragedians, philosophers Parmenides, Heraclitus, Plato, historian Thucydides, and the outstanding mechanic Archimedes are outstanding (Horyna, 2020; Jaspers, 2021). The emergence of reflection at this time raised important cultural and ethical questions that would determine the fate of humanity in the coming centuries. Thanks to reflection, schools are formed, whose representatives analyze the spiritual, oppositions, etc., which leads to a certain spiritual chaos, and therefore, according to the philosopher, to an active movement (See Figure 1).

Figure 1.

Schematic model of axial time
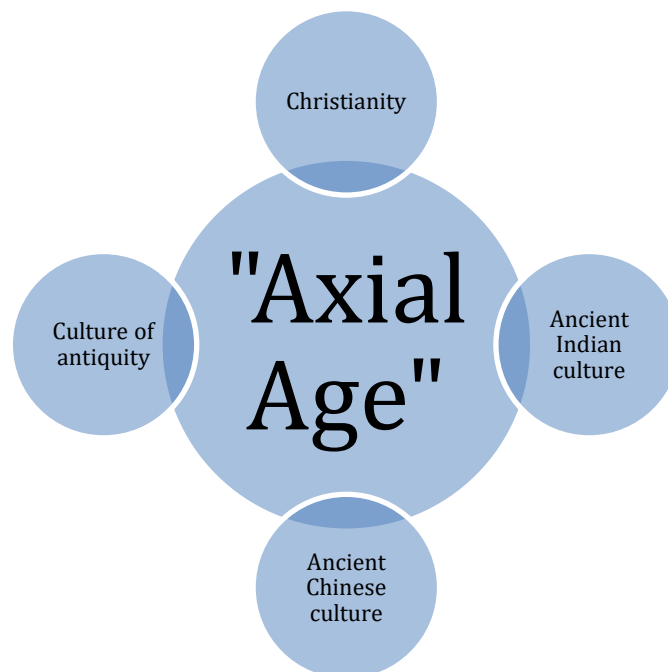
Source: compiled by the authors based on Jaspers (2021).

The movement led to the emergence of basic categories that are still popular in art, shaped modern world religions, and laid the foundations for the universality of humanity. Under the pressure of these categories, the mythological view of the world collapsed, and philosophers and philosophical schools dealt them a decisive blow (Jaspers, 2021).

The "Axial Age" led to the emergence of history, which the scientist interpreted as a representation of the result of the formation of the world. Although it was seen differently by different nations, its universal essence became obvious to everyone (Shpachynskyi & Huliamova, 2021). Ethical and moral norms were also universally understood. Thanks to this, humanity has acquired common features of development, in particular, the concept of statehood has been redefined. According to K. Jaspers, before modernity, humanity lived by the same beliefs that existed at that time. The "Axial Age" originated in small territories, but its achievements are now felt all over the world, although many civilizations have perished since then and been replaced by others.

The cosmopolitanism of cultures as a philosophical concept since antiquity

Modern society is characterized by multiculturalism. In particular, the EU countries are home to many representatives of other nations, and Europeans themselves are also culturally and mentally diverse. The current European slogan ("Unity in Diversity!") demonstrates an attempt to simultaneously develop a plurality of cultures, emphasize differences, and tolerate these differences (within reason). However, as this process unfolds, Europe is increasingly being perceived as a kind of single homeland, whose residents outside its borders can freely identify themselves as EU citizens. In the United States, where the American nation is formed as a "cauldron of nations," the sense of a common homeland for representatives of different cultures is even more tangible. However, it is precisely the westernization (Americanization) of culture that is associated with modern globalization - the great offensive of the "American way of life" on the identity of other national cultures (Jung, 2020). The definition of cosmopolitanism is also most often associated with the United States, although it is based on ancient philosophical views that also developed among other European thinkers. For example, ancient philosophers such as Socrates, Marcus Aurelius, and Epicurus put forward the idea of cosmopolitanism (Mosyakova, 2021; Sellars, 2022), a concept of world citizenship where all people are considered members of the global community. This concept emphasizes the universality of human values and moral principles, regardless of cultural or national differences. Similarly, the importance of what is now known as tolerance was emphasized: ancient philosophers promoted tolerance and respect for other opinions and cultures (Stankiewicz, 2018). They emphasized the importance of open dialogue and understanding, rather than violence or coercion, to resolve conflicts and achieve coexistence between different cultures.

In fact, the idea of cosmopolitanism comes from ancient Greece, where the philosopher Diogenes of Sinope declared himself a "citizen of the world". He rejected the idea of limiting human beings to national or cultural boundaries, arguing that all people are part of a single global community. In ancient Greek and Roman philosophy, especially in Stoicism, cosmopolitanism embodied an understanding of natural laws and the indissoluble unity of humanity (López-Astorga, 2022). Famous Stoics such as Seneca and Marcus Aurelius emphasized universal values and moral responsibility (Stankiewicz, 2018; Karimov & Bekbaev, 2022). During the Enlightenment, the idea of cosmopolitanism was further developed by philosophers who promoted the ideas of tolerance, freedom, and equality. Voltaire, Kant, and Rousseau dealt with issues of global unity and moral order, considering the possibilities of international cooperation and interaction. In the twentieth century, cosmopolitan ideas continued to develop, and philosophers such as Hannah Arendt and Jürgen Habermas proposed new approaches to understanding cosmopolitanism. Arendt analyzed the issues of human rights and citizenship, exploring the possibilities of creating conditions for global solidarity and international law and order. J. Habermas

focused on communicative dialogue and put forward the idea of the "public sphere" - a sphere of public life that shapes public opinion, an arena of public discourse on socio-political problems of life, and the future development of society in general (See Figure 2).

In fact, we are talking about the development of an ancient philosophical idea that was even partially realized in Hellenistic times: the spread of Greek influence and philosophy changed (had an impact on) the cultural ideas of the inhabitants of the ancient East and for a long time were transformed alongside local cultural patterns.

Coexistence and Resolution of Modern Conflicts of Cultures: Ancient Foundations of European Politics

The world is full of conflicts arising from cultural differences, which in turn leads to extensive discussions about how to resolve them. In fact, the way we conceptualize culture is important for the current dialog on multicultural conflict resolution. Approaches that advocate the preservation of cultural diversity face significant challenges if they do not recognize cultures as distinct entities. Conversely, the notion that cultures cannot have any distinctive characteristics hinders further research. From the outset, this perspective rejects the idea of protecting culture, effectively ending the dialogue prematurely. To adhere to the ancient Roman principle of audi ad alteram partem ("let us also hear the other side"), which requires listening to both sides, approaches to multicultural conflicts should embrace an alternative model, provided that such a model is logically viable.

Figure 2.

The Evolution of the Concept of "Cosmopolitanism" in European Philosophical Thought
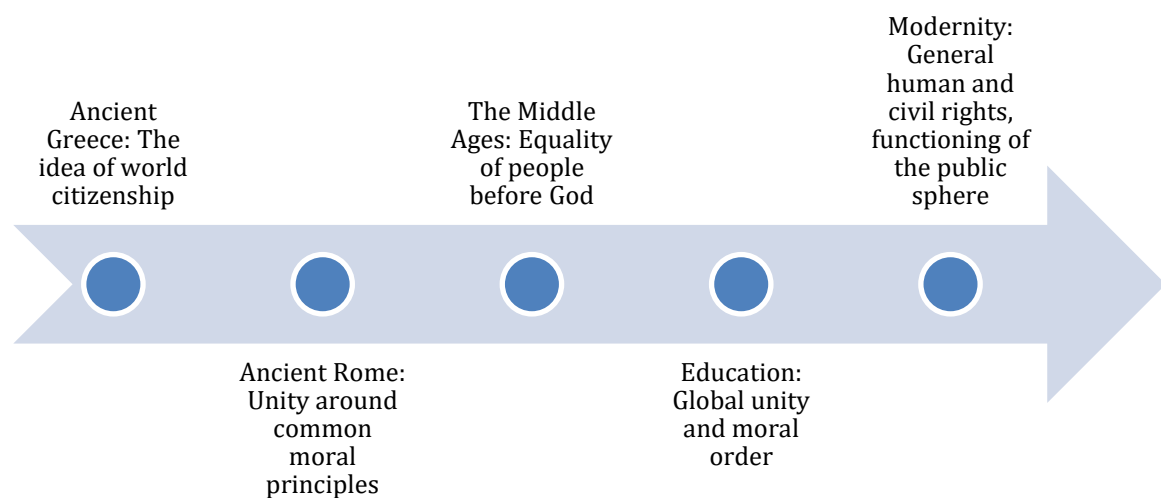
Source: article authors' development

Such a model could provide the dialog with a crucial moment of common understanding from which to move forward. Therefore, researchers propose cultural models that allow for the delineation of cultures, defining them in the same way as individuals do (Evink, 2020). Their structure implies a dual structure, where the trivial boundary encompasses the internal conflict within a person (Waseem, 2022). Within individuals, this conflict arises from the interaction between the self and the surrounding conditions and repressed meanings (Oancea & Bridges, 2009). These relationships must be characterized by decisions that relate to the self, and the ability to make such self-referential decisions

39

is an integral part of our definition of personal autonomy. In the context of cultures, similar processes are outlined: multicultural conflicts create the necessary conditions for the notion of trivializing boundaries within cultures in terms of communicative relationships between members of a particular culture. Multicultural conflicts encourage people to classify themselves, and these self-classifications are based on group membership (Štědroň & Štědroň, 2018). Although not all members may agree on who belongs to a particular culture and who does not, membership claims help to distinguish communication dynamics within a culture from those outside it. Furthermore, within these trivial boundaries, cultures can demonstrate a unity of conflict similar to that observed in personal autonomy.

Intercultural dialog is extremely relevant today. Interaction in conflictual cultural situations can be defined through the prism of the achievements of ancient philosophy. In particular, ancient philosophers such as Plato and Aristotle developed the concept of civil discourse, in which citizens could exchange ideas and arguments to reach a common understanding and make decisions. This approach emphasizes the importance of openness to understanding other beliefs and the ability to engage in dialogue in a multicultural context.

Discussion

The issues of ethics, intercultural coexistence, and cosmopolitanism are important in terms of modern processes that are brought to life by globalization and other structural transformations that are taking place today. Researchers rightly point to the ancient cultural basis of many processes that are inherent in modernity (Slabouz et al., 2021; Chaika et al., 2021). However, we should also recognize certain layers of other eras and other cultures that allow us to undermine certain ideals of ancient philosophical culture for the study and understanding of the current socio-political situation (Pae, 2020).

In particular, the importance of ethical foundations as a legacy of ancient philosophy is rightly noted by researchers as an important element of modern society. However, there are certain discrepancies and different understandings of the importance of ethics for modernity. We should also agree with researchers who recognize the influence of Christianity on the formation of ethical principles (Edwards, 2022). As a religion and a philosophical and religious way of understanding the world, Christianity also originated in ancient times. However, important in this regard are the reflections of medieval and early modern philosophers (including Protestant ethics) who not only developed and rethought the concept of ethics but also offered their own views that differed from those of the Greco-Roman era. This synthesis indicates the validity of the concepts of the universality of humanity (Jaspers, 2021). At the same time, the analyzed views of K. Jaspers, according to researchers, are one of the last attempts of European thinkers to imagine the commonality of all mankind (Baruchello, 2021; Frances, 2021). Moreover, the philosopher identified cultural and religious factors of development as decisive when trying to explain universality above political development. K. Jaspers's philosophical view, however, did not leave room to explain the formation of the "Axial Age". It is not known why such fundamental changes in worldviews around the world took place at this time. It is also impossible to determine whether a "new axial age" will come and how to distinguish it. The point is that K. Jaspers's views are quite retrospective - from the point of view of a twentieth-century man, he looked back at history and realized the importance of transformations in this period. Their distinctive feature is the emphasis on the ethical development of the individual and the established philosophical ideas about the world (Bondar, 2022). In addition, it is about the interaction of philosophical cultures, in which ancient thought is only a separate element of the overall picture.

The definition of cosmopolitanism also contains some debatable elements (Carelli, 2016). In particular, the idea of the world and people in it in ancient times was different: peoples were divided

into Greeks, Romans, and barbarians. Although the barbarians were also included in general public life during the development of antiquity, the cosmopolitanism of the ancient world was primarily reserved for those who could communicate in Greek or Latin. In the modern world, the primacy of cosmopolitanism belongs to the English language, which is not perceived equally in the world. A striking example is the current Russian aggression against Ukraine. The ideas of the "Russian world" are chauvinistic, but they are based on the notion that the countries of the former socialist camp should have Russian as the official language, which will allow "liberal" Russians to feel "free" in an alien environment. Violations and manipulations with the ideas of cosmopolitanism also belong to the present: the concept of mutual respect and honoring traditions in the modern separate political thought of dictatorial regimes is being turned into an instrument of enslavement and destruction of cultures.

There are also some cautious interpretations among researchers regarding the concept of coexistence and multiculturalism. Legislative regulation mechanisms are in place in European and American democratic countries. However, already at the level of global international organizations (e.g., the UN), the principles of dialogue are becoming more difficult, especially in terms of developing effective, binding decisions (Colvin, 2013). The Russian-Ukrainian war has demonstrated that the right of the strong continues to operate, and the Russian regime, for example, may consider war an effective way to conduct foreign policy. In such circumstances, the ideas of the coexistence of cultures and peaceful dialogue can be broken through the regimes of countries that were not part of European civilization and opposed to it. In such circumstances, respect for the achievements of philosophical culture will also be minimal.

Conclusions and Implications

Thus, the philosophical culture of antiquity had a significant impact on the formation of a philosophical understanding of modern national cultures and the processes in which they develop. First of all, it is important to recognize that the ideas that were formed in the period of antiquity had a significant impact on the sociological, political, and philosophical thought of subsequent generations. Accordingly, the ancient ideas of thinkers played an important role in the formation of European civilization in general. At the same time, the culturedness of modern Europeans is also manifested in the cross-cultural elements that are inherent in today's society and imitated by many other countries through Westernization.

The concept of ethics, which emerged in Greco-Roman times and evolved significantly in subsequent times, is important. Equally relevant for the present is the concept of cosmopolitanism, which has become a reality for cultural life as a result of globalization: national cultures have been significantly influenced by other cultures, resulting in certain ideas about the community of people and "world citizenship." The first ideas of this kind began to take shape in ancient Greece and, as a result of evolution, turned into modern philosophical views that are somewhat in tune with ancient ideals. Similarly, the views of ancient philosophers on conflicts and their resolution remain relevant: methods of dialogue and discussion are generally used in contemporary political practice and public culture. At the same time, it should be recognized that the ancient experience is primarily relevant to European countries and individual states that were settled by Europeans and were their colonies. Undoubtedly, ancient ideas have undergone certain transformations caused by the emergence of fundamentally new forms of states, administrative apparatus, technologies, etc. At the same time, people's thinking and behavior have not changed that much from that of the ancient period. The mechanisms of functioning of the European Parliament, the Parliamentary Assembly of the Council of Europe, and other administrative institutions allow resolving and discussing disputes without using direct force. Obviously, this was a consequence of the globalization process, as well as the peaceful coexistence of peoples after the bloody Second World War. Obviously, the influence of philosophical ideas on the

41

modern culture of the coexistence of nationalities is extremely significant and profound. For this reason, the philosophical views of ancient thinkers can be used to analyze the present. Despite globalization influences, not all the views of ancient philosophers have been assimilated in other countries, which partly have their own thought traditions that may differ from ancient visions.

Therefore, the prospect for further research is to try to determine the synergy and mutual influence of cultures based on the impact of digital technologies and the exchange of information (traditions) within modern social and political institutions. In addition, a future promising direction of research is the comparison of the concepts of ancient thinkers with their partial implementation in today's modern world. Accordingly, this will require further research analysis, and this paper will provide an important scientific basis for further extended research.

References

Amsler, M. (1985). [Review of the book *Language and logos: Studies in ancient greek philosophy presented to G. E. L. owen* by M. Schofield & M. Nussbaum]. *Language*, *61*(1), 217. https://doi.org/10.2307/413443

Apostolopoulou, G. (2016). From ancient greek logos to european rationality. *Wisdom*, *7*(2), 118–130. https://doi.org/10.24234/wisdom.v7i2.144

Baruchello, G. (2021). [Review of the book *Philosophy of Globalization* by C. Roldán, D. Brauerb & J. Rohbeck]. *The European Legacy*, *26* (7-8), 829-830. https://doi.org/10.1080/10848770.2021.1905240

Bergquist, J. M. (1992). German Americans. In J. D. Buenker & L. A. Ratner (Eds.), *Multiculturalism in the United States: A comparative guide to acculturation and ethnicity* (pp. 53–76). Greenwood.

Bondar, O. (2022). Between Existentialism and Anti-Existentialism. *Wisdom*, *21*(1), 204–216. https://doi.org/10.24231/wisdom.v21i1.605

Carelli, P. (2016). Teaching ancient greek philosophy as a non-western tradition. *ASIA Network Exchange a Journal for Asian Studies in the Liberal Arts*, *23*(2), 150–163. https://doi.org/10.16995/ane.150

Chaika, O., Savytska I., & Sharmanova, N. (2021). Revisiting Term Studies in Modern Poly-Cultural and Poly-Lingual Contexts: Methodological Approach. *Wisdom*, *19*(3), 17–29. https://doi.org/10.24234/wisdom.v19i3.530

Chaudhri, V. K., Baru, C., Chittar, N., Dong, X. L., Genesereth, M., Hendler, J., Kalyanpur, A., Lenat, D. B., Sequeda, J., Vrandečić, D., & Wang, K. (2022). Knowledge graphs: Introduction, history, and perspectives. *AI Magazine*, *43*(1), 17–29. https://doi.org/10.1002/aaai.12033

Colvin, S. (2013). The Indo-European Beginnings. In S. Colvin (Ed.), *A Brief History of Ancient Greek* (pp. 1–16). John Wiley & Sons. https://doi.org/10.1002/9781118610695.ch1

Dashchenko, H. (2022). Legitimation Process of Female Poetry During the Tang Dynasty (618–907). *Journal of Narrative and Language Studies*, *10*(19), 109–125. https://nalans.com/index.php/nalans/article/view/551

Denning, P. J., & Lewis, T. G. (2020). Technology adoption. *Communications of the ACM*, *63*(6), 27–29. https://doi.org/10.1145/3396265

Denyer, N. (2016). True Judgment and Logos in the Theaetetus. In N. Denyer (Ed.), *Language, Thought*

41).
Routledge. https://doi.org/10.4324/9781003133674-3

Djijian, R., & Hovhannisyan, H. (2020). Axioms of Philosophy in Aristotle's Metaphysics. *Wisdom*, *16*(3), 7–17. https://doi.org/10.24234/wisdom.v16i3.395

Donnikova, I. A. (2018). Moral search in multicultural communication. *Anthropological Measurements of Philosophical Research*, (14), 30–41. https://doi.org/10.15802/ampr.v0i14.150545

Dovhan, B., & Mikhailina, T. (2021). Fourth-generation digital human rights through the prism of transhumanism. *Entrepreneurship, Economy and Law*, (*1*), 171–175. https://doi.org/10.32849/2663-5313/2021.1.30

Edwards, J. (2022). Multilingualism in Modern Europe. *Journal of Historical Sociolinguistics*, *8*(1), 153–165. https://doi.org/10.1515/jhsl-2021-0014

Evink, E. (2020). The idea of Europe in a post-European era. *International Journal of Philosophy and Theology*, *81*(3), 211–226. https://doi.org/10.1080/21692327.2020.1753094

Fagan, P., & Russon, J. (1997). Interpreting Ancient Greek culture: Two classicists reply. *History as the Story of Freedom*, *42*, 109-111. https://doi.org/10.1163/9789004493681_016

Frances, B. (2021). Philosophical proofs against common sense. *Analysis*, *81*(1), 18–26. https://doi.org/10.1093/analys/anaa039

Hillar, M. (2012). The Logos in Greek Culture. In M. Hillar (Ed.), *From Logos to Trinity* (pp. 6–35). Cambridge University Press. https://doi.org/10.1017/cbo9781139003971.004

Horyna, B. (2020). The origins of modern cross-cultural European interpretations of Chinese philosophy. New thoughts on China in the work of G. W. Leibniz. *Human Affairs*, *30*(2), 146–163. https://doi.org/10.1515/humaff-2020-0015

Jaspers, K. (2021). The Axial Period. In K. Jaspers (Ed.), *The Origin and Goal of History* (pp. 8–29). Routledge. https://doi.org/10.4324/9781003133674-3

Joas, C., Krämer, F., & Nickelsen, K. (2019). Introduction: History of science or history of knowledge? *Berichte zur Wissenschaftsgeschichte*, *42*(2-3), 117–125. https://doi.org/10.1002/bewi.201970021

Johansson, T. R. (2022). In defence of multiculturalism – theoretical challenges. *International Review of Sociology*, 1–15. https://doi.org/10.1080/03906701.2022.2045141

Jung, S. (2020). The Modern and Post-modern of Modern Cultural Heritage. *Asian comparative folklore, 72*, 129–160. https://doi.org/10.38078/acf.2020.10.72.129

Kahteran, N. (2022). Doing philosophy comparatively in southern europe: Western, mediterranean, islamic and other perspectives in engagement. *Comparative Philosophy: An International Journal of Constructive Engagement of Distinct Approaches Toward World Philosophy*, *13*(2). https://doi.org/10.31979/2151-6014(2022).130206

Karimov, R., & Bekbaev, R. (2022). The Traditionalism of Rene Guenon in the Discourse of Philosophy of History and Social Anthropology. *Wisdom*, *21*(1), 194–202. https://doi.org/10.24231/wisdom.v21i1.712

Karimov, R., Naumenko, O., Saidova, A., Ziniuratov, R., & Bekbaev, R. (2022). The phenomenon of education in the context of an intercultural philosophical approach. *Wisdom*, *24*(4), 84–90. https://doi.org/10.24234/wisdom.v24i4.941

Kedar, Y., & Hon, G. (2020). Law and Order natural regularities before the scientific revolution. *Studies in History and Philosophy of Science*, *81*, 1–5. https://doi.org/10.1016/j.shpsa.2020.02.002

Kettani, H. (2016). History and prospect of Muslims in Western Europe. *Journal of Religion and Health*, *56*(5), 1740-1775. https://doi.org/10.1007/s10943-016-0253-4

Kryvyzyuk, L., Khrypko, S., & Zabolotnyuk, V. (2021). Multiculturalism of virtual communities in the field of information security in the postmodern world. *Wisdom*, *19*(3), 127–138. https://doi.org/10.24234/wisdom.v19i3.523

Long, A. A. (2022a). Ancient philosophy's hardest question. In A. A. Long (Ed.), *Selfhood and rationality in ancient greek philosophy* (pp. 25–57). Oxford University PressOxford. https://doi.org/10.1093/oso/9780198803393.003.0003

Long, A. A. (2022b). Finding oneself in greek philosophy. In A. A. Long (Ed.), *Selfhood and rationality in ancient greek philosophy* (pp. 7–49). Oxford University PressOxford. https://doi.org/10.1093/oso/9780198803393.003.0002

López-Astorga, M. (2022). Stoic logic from the theory of mental models. *Wisdom*, *21*(1), 27–37. https://doi.org/10.24231/wisdom.v21i1.741

Mosyakova, I. (2021). Aktualizatsiia spadshchyny davnikh myslyteliv data rozvytku kultury avtonomizatsii bahatoprofilnoho zakladu pozashkilnoi osvity: kontsept «Svoboda» (Update of the heritage of ancient thinkers for the development of the culture of autonomy of a multiprofessional institution of out-of-school education: the concept of "Freedom"). URL: https://lib.iitta.gov.ua/735100/1/%E2%84%96_32.pdf

Oancea, A., & Bridges, D. (2009). Philosophy of education in the UK: the historical and contemporary tradition. *Oxford Review of Education*, *35*(5), 553–568. https://doi.org/10.1080/03054980903216291

Özgün, U. (2022). Testing the borders of tolerance: chivalry glazed with monstrosity, violence and cruelty in Richard Coer de Lyon. *Journal of Narrative and Language Studies*, *10*(19), 150–164. https://nalans.com/index.php/nalans/article/view/506

Pae, H. K. (2020). The East and the West. In H. K. Pae (Ed.), *Literacy Studies* (pp. 107–134). Springer International Publishing. https://doi.org/10.1007/978-3-030-55152-0_6

Parshyn, I., & Mereniuk, K. (2022). The Muslims in Medieval Lviv: linguistic, historical contexts. *Journal of Narrative and Language Studies*, *10*(19), 138–149. https://nalans.com/index.php/nalans/article/view/498

Plato. (2016). Plato's Cave. Excerpt fromThe Republic. In S. Schneider (Ed.), *Science Fiction and Philosophy* (pp. 26–29). John Wiley & Sons, Inc. https://doi.org/10.1002/9781118922590.ch3

Plato. (2021). *Republic*. Independently Published.

Renn, J. (2020). *The Evolution of Knowledge: Rethinking Science for the Anthropocene*. Princeton: Princeton University Press. https://doi.org/10.1515/9780691185675

Sassatelli, M. (2009). Imagined Europe: Narratives of European Cultural Identity. In M. Sassatelli (Ed.), *Becoming Europeans* (pp. 19–45). Palgrave Macmillan UK. https://doi.org/10.1057/9780230250437_2

Sellars, J. (2022). Stoicism. In D. Jalobeanu, C. T. Wolfe (Eds.), *Encyclopedia of Early Modern Philosophy and the Sciences* (pp. 2026–2031). Springer International Publishing. https://doi.org/10.1007/978-3-319-31069-5_10

Shpachynskyi, I., & Huliamova, K. (2021). Katehoriia "znannia" v abrysi filosofii osvity (The category of "knowledge" in the outline of the philosophy of education). *Molodyi vchenyi (Young scientist), 1* (89), 256-260. https://doi.org/10.32839/2304-5809/2021-1-89-50

Slabouz, V., Butko, Y., Mozhovyi, L., Nikitina, N., & Matoryna, N. (2021). Linguistic philosophy in the context of the anthropological turn of culture. *Wisdom*, *19*(3), 45–53. https://doi.org/10.24234/wisdom.v19i3.497

Słomski, W. (2003). Philosophy of culture and european identity. *Forum Philosophicum*, *8*, 13–20. https://doi.org/10.5840/forphil200383

Stankiewicz, P. (2018). Modern Stoicism and the Responsibility for the Global Polis. *Studies in Global Ethics and Global Education*, *8*, 54–62. https://doi.org/10.5604/01.3001.0012.0388

Štědroň, B., & Štědroň, J. (2018). Towards evolutionary politology. *Politické vedy*, *21*(3), 145–164. https://doi.org/10.24040/politickevedy.2018.21.3.145-164

Waseem, A. (2022). Globalization and innovative performance: An analysis of moderating role of intangible knowledge assets of a country. *Journal of Globalization Studies*, *13*(2), 133-151. https://doi.org/10.30884/jogs/2022.02.09