

but with the restoration of the media, the restoration of public access to information. Education would concern itself with the use of the premises of science and a knowledge of the alternatives. One of the implications of the technological revolution is that for the first time society has alternatives open to it. For instance, by abolishing labor, it might be possible to return to crafts. If alternatives and options like this are going to be open to us, they make politics more necessary than ever.

## **ALTRUISM AS A WORLDVIEW BASIS FOR THE BASIC INCOME CONCEPT**

*Yuliia Shabanova*

*Ukraine*

*PhD, Professor,*

*Honored Education Worker of Ukraine,*

*Head of the Department of Philosophy and Pedagogics*

*Dnipro University of Technology*

The world has become much richer and more productive, but it has not become more stable and happy. At the same time, technologies designed to improve our lives are actively evolving, and sufferings, diseases, wars and crisis are growing exponentially.

The lack of effectiveness of attempts to solve this problem, based on purely economic, political and social perspectives, demonstrates the need to find solutions in the field of worldview issues.

Why are we coming into this world? The answer to this question raises another question. Who are we and what is our mission in the living space of the planet and the Universe? As we are biological creatures that occupy the appropriate link in the natural world, our goal is to sustain our existence and continue in the next generation. That is, to restore oneself. So do plants or animals. Their species have been unchanged for centuries and millennia. But they consume just enough to sustain their existence. They do not eat excessively, and do not destroy other species of animals, almost if they are predators. The instinct of self-preservation and procreation (the two basic instincts that are inherent in man) urge animals to direct their lives to seek and consume food. So matter exists, by virtue of its imperfection, as a form due to empirical conditions, it constantly

strives to renew itself and consume so as not to die. Is this the only purpose of the person?

We understand that any material form is finite. Man is born and dies. But the threat of death does not compel most people to evaluate their lives. It should be remembered that human consciousness is at a higher evolutionary level than in such forms of life as minerals, plants, animals. We have the ability to reflect, that is, to reflect in the concepts, the world around, and accordingly, to be aware of ourselves in the context of this reflection. Where did the meaning request come from? And who are we in this teleological system and what is our mission, according to the level of our consciousness? Obviously, the mission of man is not limited to the purpose of maintaining himself as a biological form, to consume that would still die. Modern consumer culture, only accelerates these processes, and does not contribute to the smooth existence of our body, at least during the allotted 120 years of human life.

Based on inquiries about the appointment of man in the universe, we look for what makes man human. This question is taken up by philosophical anthropology and its founder Max Scheller concludes that it is a SPIRIT . Why, then, is such a sensible and reflective being as human, whose feature is the manifestation of the spiritual, lives according to the laws of matter, and builds his society on the conditions of the animal instinct of self-survival, increasing competition and complicating his life?

Let us oppose the existence of matter as maintaining its form through consumption in the way of vulgar selfishness, another form of spiritual domination. Spiritual or transcendental as hypothetically self-sufficient, unconditional and perfect need not be consumed, and given its fullness it needs to give. In this way, the ambivalent material-spiritual nature of man is formed, whose worldview depends on the domination of one of the antinomic characteristics perspectives (matter or spirit) and accordingly manifests as Selfishness or Altruism.

Selfishness and its extreme form of self-centeredness have already sufficiently manifested itself both on personal and social levels: dissociation and competition are exacerbated, sufferings are increasing.

Regular development - civilization processes of technicalization, and even global digitization nowadays, are shaping new challenges in the world in the way of job loss and increasing poverty.

Let us ask an eccentric question. Whether should people work? Have we come to this world for work? Has the job made us happier? Perhaps our actualization as a human beings lies in other aspects of our activity. Perhaps our purpose, due to the generic creative trait, gives higher

meanings to the world? Then the expediency of the whole civilization formation is to recreate the conditions for the creative realization of man, for the perfection of his inner world, his spiritual nature and conscious existence. At the present stage of humanity, all conditions are created for a person to reflect on the meanings and their true purpose. In doing so, a person does not give up active work, he creates culture as a "second nature", but at the same time, work should not be a suffering, violence against his nature or unjustified duty. The work should bring pleasure and actualize the spiritual content of a man. The ideal work is in giving yourself and getting a harmonious state, as a balance of form and content, matter and spirit, physical and spiritual, social and individual.

That is why the policy of job creation for the sake of jobs must be overcome with a new level of awareness of the modern life social organization. Robotization and digitization of many processes that ensure the existence of man – is the evolutionary level of planetary civilization to actualize the higher nature of a man, his creative potential.

Prominent businessmen who contributed to changing the modern world, such as Mark Zuckerberg, Bill Gates, Elon Musk, stated the onset of man-made civilization on humanity, but they realized that man must exist in other conditions today. In this regard, not technology, but the role of man in the economy and in society as a whole, may soon become the biggest problem that needs to be addressed.

Today, according to social estimates, half of all jobs are at risk of being atomized and will be eliminated through digitization in the next 20 years. Most traditionally filled positions are likely to disappear by 2035 and will be replaced by jobs and artificial intelligence that are more effective, reliable, and secure than human workers. In the world of automation and artificial intelligence, axiological dissonance arises. On the one hand, the entire development of an anthropogenic society was aimed at improving human life by freeing it from hard work, on the other hand, not only the world's sufferings were not reduced, but the issues of humanity survival are escalated with every coming year by increasing environmental, technogenic, informational challenges. The real question is: are we happier as a result of endless changes from one material form to another. Has the thoughtful, substantial human evolution occurred with the development of external forms of existence?

Every day, the tech industry is working to destroy jobs. And most people see this as a tragedy for themselves, whereas technogenic development is intended to free a person from work and to enable them to improve their internal, purely human, not animal qualities. Work is

becoming more of a burden and a necessity to survive by getting money, rather than the defining sphere of human life in which it finds the joy of realizing human uniqueness. After postmodern nihilism, depression and posthumanism of the late XX century, metamodern of early XXI century with its renewal of the highest values and classical ideals, is transformed in society through cardinal outlook changes and values, among which sincerity, openness, sensuality, empathy prevail. Person's intrinsic value, his individual uniqueness and creative realization should not be linked to a purely pragmatic motivation to survive due to the self-centered orientation of the consumer society. In this view of the problem, the ways to solve it are beyond the economic plan in the field of a radical change in the outlook paradigm of the present. The purpose of human activity is not to make money and to financially support oneself by maintaining physical fitness, but to concentrate as much as possible on the human. It is a world of relationships, morals, values, meanings.

It is here that the concept of the Basic Income comes into being, which has been maturing for several centuries and periodically finds conceptualization in a philosophical context. In 1516, the Lord Chancellor of England, Thomas More, published an interesting book titled *Utopia*. *Utopia* is a place that does not exist. But we have many examples of when *Utopia* receives a topos, that is, an existing place. *Utopia* is a project, a model, in the form of an idea that, like all our thoughts, is doomed to realization. We cannot invent what cannot be. And as we look back, we will see that our modern world is the realization of democracy, freedom, gender equality, which was a utopia back in the XVII-XVIII centuries. Utopias have the property of becoming reality. Returning to Thomas More, we see that the thinker has raised the question of creating a system of equitable distribution of wealth. His concept that all people have the right to a steady income began to take root in the minds of scientists.

This idea was developed in the eighteenth century thanks to the Anglo-American thinker Thomas Payne, who in 1797 presented the work "*Agrarian Justice*", where he proposed to pay a minimum income to individuals over 21 years old. A source of assistance, according to Payne, could be taxes on land owners.

The topic of income sharing became even more popular in the early twentieth century. Then British engineer Clifford Douglas offered the world a theory of social credit. In his works "*Economic Democracy*", "*Credit Power and Democracy*", "*Social Credit*" the author substantiated the idea: every citizen owns a share of national wealth. Therefore, society should distribute national dividends as a free loan to all society members.

But the 70-year period of the Soviet Union's socialism allows one to conclude that man is not ready for the idea of social equality realization. Why did the theories of socialism and almost communism, as the great ideas of just existence, not work in the Soviet space? Why communism remains a beautiful utopia that is not perceived by a pragmatic person in the modern world. Because the idea of socialism and communism is altruistic, and consciousness has remained at the level of selfish consumption, the scale of which is growing more and more, so competition, struggle, tension and as a result sufferings increase. While a priori, everyone has the right not only to their existence, but also to a positive, happy existence.

The right to exist is a basic social category that has an ontological justification: Being as such has a universal characteristic that must shape social, moral, political and economic relations. A person's uniqueness lies in being able to realize his or her ability and need not only to consume, but also to give.

Therefore, altruistic consciousness is a prerequisite for the implementation of social projects of an evolutionary level in the time of globalization and socialization of society. In this regard, Basic Income seems to be the most appropriate concept for this. It opens up the opportunity to understand the unified nature of consciousness and the ability to unite while preserving our individuality. In such forms, the existence of a person who is free from rigid obligations has the opportunity to strengthen himself in his uniqueness and to afford to do what he can for the best. And then the highest human nature works – the need to give, share, help, empathize and show empathy.

So the formation of altruistic consciousness is an evolutionary stage of human development. We are "doomed" to altruism, because it is the nature of our inner man, our higher Self.

It is no coincidence that the concept of "altruism" came only in the nineteenth century, at a time when pragmatism and conjuncture of self-centered consciousness is already loudly claiming. The term "altruism" is introduced by Auguste Comte, in the sense of acting for the benefit of another individual or group as a whole, in relation to the costs incurred by the acting person. In general, the main sign of human sociality is associated with the altruistic nature of a man. However, all this, of course, does not mean that before Comte first used this concept in his "System of Positive Politics", there were no such ideas in the history of Western philosophy. The problem of virtues and integrity has permeated the world's philosophical and religious thought since ancient times. But the "altruism"

concept introduction in the XIX century opened the way to the scientific study of behavior, which accurately characterizes man as a being, which through sociality realizes its inner nature. Therefore, interest and questions about altruistic consciousness and, as a derivative, altruistic lifestyle, have increased significantly. Comte himself built an understanding of altruism on the juxtaposition of selfishness, the consequences of which are devastating today for both the individual and the planetary culture as a whole.

Herbert Spencer, Comte's follower, says that selfishness is a lower evolutionary stage that always precedes altruism. He justifies his views on the grounds that a financially unsupported person looks unhappy and never comes to altruistic attractions. Let's agree with Spencer that moralistic altruism, which seeks to give oneself for the sake of satisfying one's ambitions, leads to refined forms of selfishness. Therefore, true altruism is neither a sacrifice, nor violence against one's selfish nature, nor a demonstration of one's virtues, nor an expectation of approval and reward, but the ordinary quality of human nature. Awareness of this also leads us to an altruistic form of being, where, through awareness of its evolution, through the disclosure of its internal potential, its true self, human society can come to the concept of the Basic Income, as an evolutionary form of socio-economic organization of people with extended consciousness for whom giving is not the single action, act or sacrifice, but the norm of existence. Altruism as an evolutionary form of the worldview of man and society was explored by Emil Durkheim, Georg Simmel, Steven Heathlin and Stephen Weiss, indirectly Max Scheller, building his rationale for defining altruism across categories of morality.

The determinant of the fate of morality and altruism in sociology was Tolcott Parsons' theory of action. Its purpose was to create a systemic model of action, based on the change of typical selfish characteristics to their altruistic opposite: efficiency – neutrality; self-orientation – collective-oriented, particularism-universalism; attribution – achievement; diffusivity – specificity. These characteristics of altruism organically conform to the basic principles of the Basic Income, namely unconditionality, universality, frequency, irreversibility (lack of reporting), individualization.

Social guidelines of consciousness in the implementation of the Basic Income concept are based on the signs of altruism:

1. It is natural for affluent members of society to give to the maintenance of the whole system, for example those who have no money, work or home.

2. To assure all members of society that accumulation does not make a person happy – that is why redistribution leads to a harmonious state of the whole society.

3. Responsible attitude to the money received and altruistic giving one's opportunities to society.

Thus, the successful realization of the Basic Income concept lies, first of all, in the worldview transformation on the path to altruism as a natural form of society of the future and spiritual evolution of the inner essence and generic attribute of man. H. P. Blavatsky defined the principle of altruism very simply in her work "The Golden Steps": "Unblemished Life, open soul, pure heart, energetic intellect, unshaken spiritual perception." All we have to do is to make altruism a practice of everyone's life. The introduction of the Basic Income concept at the local or state level is a natural form of altruistic consciousness manifestation in the period of dramatic changes in the understanding of the person's purpose, his social activity, conscious attitude to work and enjoyment of everyone's life improvement and society as a whole.

## **UNCONDITIONAL BASIC INCOME: PUBLIC PASS TO CORPORATIONS**

*Maryna Pashkevych*  
*Ukraine*

*Doctor of Science (Economics), professor,  
Head of Accounting and Audit academic department  
Dnipro University of Technology*

"What emotion do you live with?" – the team of Ukrainian popular social and political TV show "Freedom of Speaking by Savik Shuster" asked the youth of Ukraine aged 18-29 on 04/24/2020. The answers were distributed as follows: 49% – hope for tomorrow, 39% – fear for tomorrow, 12% – humiliation because of living conditions<sup>20</sup>.

Despite the fact that almost 50% of Ukraine's young people have positive emotions about their lives, just over 50% feel uncertain and dissatisfied. In our view, such a pattern of emotions cannot characterize modern Ukrainian society as sustainable for the development and build-up of human capital. It is difficult to predict whether the answers of young

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<sup>20</sup>Freedom of Speaking by Savik Shuster – 24.04.2020 – повний випуск // <https://www.youtube.com/watch?v=cnge6moslsu> (1:33:51).