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ALARMISM VS ESCHATOLOGY: CONCEPTUAL ANALYSIS (ON MATERIAL OF UKRAINIAN DISCOURSE)

Abstract

The article studies and conceptualises alarmism and eschatology in the modern Ukrainian discourse. The approach to understanding the concept developed by G. Frege ("Fregean Thoughts") was used as the *theoretical basis* for conceptualising these categories. The research interest of the paper is caused by the identification of the content of the conceptual levels of alarmism and eschatology. The results make it possible to define alarmism as a worldview sensation of an intuitive level that historically emerged from empiricism, reflecting the readiness to overcome the current global challenges. Eschatology arises as a doctrine that accepts the finiteness of individual and universal beings. The conceptualization of alarmism and eschatology allows us to conclude that, although both categories act as a means of characterizing the state of modern global society that has lost its intentions for its development, eschatology is looking for ways to reconcile with the inevitable approaching of "end of history"; the alarmism tries to mobilize the efforts of the global society to overcome the acute challenges of our time, gives one or another problem the status of serious.

Keywords: alarmism, eschatology, concept, conceptualization, conceptual analysis, Ukrainian discourse.

Introduction

For a long time, the historical development of mankind was considered in the logic of gradual evolutional progress: "new ways of thinking about what the political and the technical are" (Shafiee, 2019) were developed, science was presented as inherently superior to faith (Brian, 2021), and, as J. R. Coca, I. C. Caballero, F. J. F. Carrera, A. Parama (2018) note, "the scientific frontier became potentially end-less" (p. 186).

However, prominent philosophers have doubts about endless line development possibilities. For example, P. Lafargue noted that the ideas of progress and evolution were highly successful during the first years of the 19th century when "philosophers, historians, moralists, politicians, writers, and poets presented their writings and speeches under the guise of progressive development" (Lafargue, 2007, p. 24).

Nevertheless, since the second half of the 19th century, historical optimism and belief in the possibility of evolutionary development of humankind have been replaced by scepticism, pessimistic perception of our future prospects, and strengthening the eschatological worldview.

The tragic events of the last century, first of all, two world's "hot" and one "cold" wars, nu-

merous and profound ecological problems not only did not reduce the eschatological perception of possible intentions for further development but, on the contrary, intensified it. Overall, the 20th century may be characterized as the "century of eschatology" (Walls, 2008, p. 10). Deepening awareness of the exhaustion of being, one's powerlessness, became the basis for forming an alarming worldview based on the expectation of the "End of History" (Fukuyama, 1992).

The problem of the finiteness of human existence and the Universe accompanies philosophy throughout the historical path, but it does not lose its relevance and actuality at the beginning of the third millennium.

Nowadays, the manifestations of alarmism are subject to fundamental study and philosophical understanding in the context of global problems, which are considered not in the traditional dimensions but the field of social relations: environmental (Sullivan & Ozman-Sullivan, 2020), economic (Wosnitza, 2019), technological, and demographic (Korun et al., 2020). In recent years, scientists have researched the formation of the alarmist worldview under the influence of increasing the digitalization of society, and the widespread of new information technologies (Sackett, 2018), which produce and uncontrollably distribute messages of alarmist content, turning modern media into "the totem to which a modern man feels an almost religious feeling, which makes him with special concentration and resilience,… with personal attention and emotionality to "listen" and "look" into the media "abyss", capturing its information impulses" (Polonsky, 2018, p. 233). The so-called "false alarm effect (FAE)" or "crying wolf effect", the impact of alarmistic worldview on specifics of network communication" (Thompson, Lin, & Parsloe, 2017; Thompson, Romo, Ben-Israel, Owens, & Keita, 2019), culturally marked features of the representation of alarmism in national societies (Keck, 2018) are under investigation.

Investigation of the eschatology released through the study of the representations of escha-tological thinking in philosophical discourse (Grant, 2019; Kim, 2020), culturally and religiously marked manifestations of the perception of the approach to the finiteness of existence (Wirén, 2018), and identification of the relationships between environmental pessimism and the humanity's loss of hope for the future (Swenson-Lengyel, 2017).

Accordingly, even a short review of scientific sources allows us to draw the following conclusions:

1. Both eschatology and alarmism are associated with a sense of exhaustion the humanity's loss of hope for the future; both concepts function widely to identify and characterize the particular state of a person and humankind at the current stage of historical development;

2. Both concepts are today relevant objects of research in scientific and philosophical discourse;

3. There is no universal, general philosophical understanding of the conceptualization of alarmism and eschatology in philosophical sciences. In its turn, the absence of clear understanding and conceptualization of the named phenomena results in a terminological, "conceptual confusion" (L. Wittgenstein), which significantly complicates the process of studying the peculiarities of the representation of alarmistic and eschatological thinking in the scientific discourse of modernity.

The identified contradiction allows the formulation of *research objects* as follows: *(1) revealing differences between alarmistic thinking and eschatological one; (2) specifics of representation of alarmism and eschatology in Ukrainian discourse?*

Given the identified contradiction, the *study aims to conceptualize the categories of "alarmism" and "eschatology" in the Ukrainian discourse of today.*

It should be noted that the conceptualization of the "alarmism" in scientific literature is not presented, which increases the relevance and significance of the study.

Concept: Definition, Structure

At the heart of conceptualization as a research method, derivation of scientific knowledge is a concept category. In this study, the concept is understood in the logic of Frege's semantic triangle, what Byrne (2005, p. 231) and McAlliste (2019) call Fregean Thoughts (or simply "Thoughts"). Frege, Geach, and Black (1951) note, that "a concept is the reference of a predicate; an object is something that can never be the whole reference of a predicate but can be the reference of a subject" (p. 173). The concept is understood as the unity of three "Frege's Thoughts": the subject of cognition "captures" the propositional meaning of the content A, constructing a system of relations to "Thought" B, which semantically represents C (McAlliste, 2019). The concept is an item that forms the integrity of "Thoughts"; it is a unity of the sign (C), the meaning (A), and the sense (B).

In the historical dimension, the emergence of any concept is a consequence of the implementation of cognitive processes, investigation, categorization, and definition, resulting in the sign of the semiotic language system: sign and meaning(s) form integrity, additional sense(s) are not formed; sign (C) acts as a referent of meaning(s) and sense(s).

The complication of socio-cultural reality, the deepening of cognitive processes, and the functioning of the concept in new conditions in new contexts lead to the sophistication of the unity of the sign - meaning - sense meaning, causing the formation of new additional knowledge and values (A). The constant metaphorical rethinking of surrounded and inner world phenomena results in the formation of new meanings is accompa-

nied by the emergence of new, often subjective senses (B).

In this study, the concept is understood as a complex phenomenon, the structure of which can be divided into a sign, meaning(s), sense(s), which is formed as a result of cognitive processes, investigation of the Universe, and man's place in it, its categorization, derivation explicit values, and implicit senses and their further internalization, entering the inner world of man.

The concept is the unity of sign, meaning, and sense, in the structure of which we can conditionally distinguish the following levels (Stepanov, 2004; Sternin, 2001; Karasyk & Sternin, 2005):

1. etymological: the initial stage of conceptualization of the identified outer sociocultural or inner phycological fragment, sign and meaning(s) form integrity, additional senses are not formed; sign (C) acts as a referent of meaning(s) and sense(s): $A = B = C$;

2. basic: at this stage, the concept acquires explicit, "spoken" meanings; C is split and includes a certain amount of A: $C = A_1 + A_2 + A_3 + A_n$;

3. associative: the implementation of cognitive processes never stops; man, society, and humanity, in general, are in a state of permanent understanding of new phenomena and processes, rethinking existing attitudes, and their evaluation, as a result of which in the structure of the concept non-computational new implicit, associative senses are formed. C is split, including the non-computational plurality B: $C = B_1 + B_2 + B_3 + B_n$.

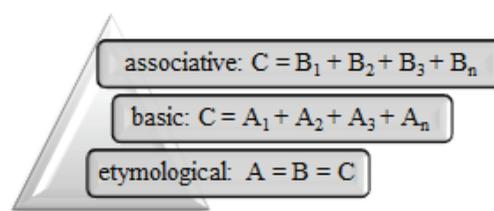Accordingly, the frame of the concept can be represented in Fig. 1:

associative: $C = B_1 + B_2 + B_3 + B_n$

basic: $C = A_1 + A_2 + A_3 + A_n$

etymological: $A = B = C$

Figure 1. The General Structure, Frame of Concept.

It is essential to add that identifying these levels is carried out solely for academic research. All these levels are interconnected and interdependent. Moreover, the concept is not a stable, "cemented," and unchanging formation. We can talk about the relative stability of the etymological level. Basic and associative ones are subjects of constantly "new reading", rethinking, resulting in their expansion in the case of formation of new meanings or reduction in case of their loss. Dynamics and variability of the concept lead to significant complications in the implementation of conceptualization as a means of philosophical understanding of reality.

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Methodology, Methods,
Research Materials

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Conceptual Analysis

Traditionally, the derivation of new philosophical knowledge is carried out through the application of conceptual analysis. According to R. Audi (1983), conceptual analysis is a research method introduced by Socrates and to which scientists appeal in one form or another throughout the history of philosophy (p. 87).

Numerous conceptual analysis procedures have been developed in modern philosophical methodology (for example, Kosterec, 2016). However, considering the formulated goal and the identified structure of the concept (Fig. 1), this study is based on a procedure developed by Brubaker and Cooper (2000). The methodology is based on a contradiction of understanding of a concept on the scientific level and level of everyday communication. According to the scientists, conceptualization involves the implementation of the following procedures (Brubaker & Cooper, 2000):

1. The conceptual analysis on the level of academic research. The study of the concept as an analytical category, a tool of abstract logical reasoning in the philosophical discourse. This research direction aims to conceptualise alarmism and eschatology in the philosophical discourse. In its turn, scientific-philosophical discourse is understood as an institutional-oriented discourse, the primary purpose of which is a derivation of new philosophical knowledge about the world around us due to the scientific communication, implementation of scientific dialogue, and rethinking of values, which are contained in key concepts: man, existence, life-death, truth, knowledge, research;

2. The conceptual analysis at the level of everyday life, in which concepts determine the perception of certain realities of life and the behaviour of a person or social group in certain areas of socio-cultural life.

As a result, the meanings (A) of the studied concepts, fixed in the specialized dictionary, and encyclopedic literature, are revealed - the *basic level of the concepts*;

The results of the study of the representation of alarmism and eschatology at the level of everyday life are the identification of additional connotative, associative meanings (B) - *associative level of the concept.*

The Ukrainian corpus of the University of Leipzig (Leipzig Corpora Collection, 2014) was used as material for conceptualizing the associative level of alarmism/eschatology. Modern corpora contain a large amount of data and provide tools for processing vast amounts of information, making them an effective research tool (Oster, 2010). An additional advantage of appealing to the Ukrainian corpus is the fact that it has been developed since 2014, respectively: (1) the corpus reflects the peculiarities of the perception of alarmism, eschatology, the representation of the perception of the finiteness of life in the Ukrainian mentality; (2) the corpus reflects the peculiarities of the perception of these concepts at the present stage of development of Ukrainian society (2014-2020).

Taking into account the identified structure of the concept (Fig. 1), it is advisable to add to the

conceptual analysis the identification of the etymological level of alarmism and eschatology (C) at the formation stage of a sign. Etymological dictionaries serve as the material for the research.

Search Procedure

The search procedure includes the following stages:

1. Searching by lexeme in all forms.
2. The etymology of the concepts.
3. Revealing the denotative meaning, fixed in dictionaries: a generalization of dictionary definitions, description of lexicographic meaning. The method aims to obtain a complete description of the meanings based on the analysis of available dictionary studies (Rudakova & Sternin, 2016; Vinogradova & Sternin, 2016).
4. The associative meanings of the concepts.

Alarmism VS Eschatology

Etymological Level

As the result of the analysis of the dictionary literature, the etymological level of the studied concepts can be presented as follows:

1. *Alarmism* is a term that appeared in Old French at the end of the 14th century for the nomination of the call to arms in the face of danger, the enemy, "to arms!". Derived from Latin. illas + arma (weapon) (Online Etymology Dictionary, 2020);
2. *Eschatology:* the appearance of the term dates back to 1844 when due to a combination of Greek terms ἔσχατος (last, final) + -λογία (study, word, doctrine), the term appeared to nominate the doctrine of the finitude of being (A New English Dictionary on Historical Principles, 1897, p. 28).

Accordingly, already on the etymological level of the studied concepts, significant differences are fixed:

1. first of all, eschatology arises from the disappointment of humanity in the possibilities of continuous, gradual, evolutionary development of history in the first half of the 19th century, when philosophers "had to curb their unbridled enthusiasm" (Lafargue, 2007, p. 24). The alarmism appeared much earlier; the term's appearance was caused by the need to survive, the desire to save lives in adverse, hostile environmental conditions, if necessary - with a weapon in hand. In other words, alarmism has accompanied humanity throughout its history, and it appeared long before the global problems that led to its "second birth" in the scientific-philosophical discourse of the 60s and 70s of the last century;

2. alarmism arises as an attempt to survive in adverse external conditions, reflecting a greater degree of the emotional state, determination, ability, and willingness to resist danger and challenges; it is a feeling of the intuitive level, representing an intuitive, unconscious desire to survive. It, according to Gorbatyuk (2011), "historically arose not from religion or any philosophy, ideology in general, but from the experience and specific empirics of people" (p. 50). In other words, alarmism contains a stimulus to action and is practice-oriented. Eschatology arises as a doctrine, as a field of scientific knowledge aimed at the fundamental study and understanding of being-before-death and being-after-death; it seeks theorization, explanation of complex issues, and searches for meanings of life and death. It does not involve confrontation to challenges. The very fact of the return of alarmism to an overall functioning in the modern philosophical discourse may serve as evidence that the sciences aimed at theorizing and philosophical understanding of existential problems have moved to an active search for ways to overcome them.

Alarmism VS Eschatology:
The Basic Level

In dictionaries, in the modern scientific and philosophical discourse meanings of the concepts

are represented in the following ways (Frolova 2001, p. 699; Shinkaruk, 2002, p. 204, Stepin, 2010, pp. 467-479):

1. Eschatology (individual) is a religious term that includes elements of the doctrines of various religious systems about the ultimate destiny of humankind and man, i. e. in the most definitive perspective outside history, biography, in general, outside "this" world (Stepin, 2010, p. 467); "the doctrine of the posthumous fate of the individual human soul" (Stepin, 2010, p. 467);

2. Eschatology (universal) is a section of the Christian canonical doctrine of the Last Judgment and its classical and non-classical, heretical interpretations by theologians; the doctrine of the purpose of cosmic and human history, the approximation to the end and our life, our existence is behind the end.

Shinkaruk emphasizes that eschatological teachings appeared in the history of philosophy long before the term itself: from the Middle Ages when eschatology became an integral part of the Christian worldview, it became a symbol of the Christian faith (Shinkaruk, 2002, p. 204). It is the spiritual axis of Christianity; the basis of the system of Christian beliefs reflects the linear perception of the unfolding of time, historical process, and hope for "salvation of all sinners" (Shinkaruk, 2002, p. 204). In addition, epyeschatology today is an integral part of futurology, which assimilates the position of the limited possibilities for the progress of civilization, historical determinism, and environmental and demographic catastrophes that await humanity (Frolova, 2001, p. 699).

As noted above, individual eschatology is the doctrine of the individual human soul, the possibility of being after death. This direction of understanding of eschatology is conditional because "the very idea of the eternal cycle excludes anything finally; in the Universe, there is neither a meaningful goal nor an absolute end, and global catastrophes, which rhythmically destroy

space, only clear the space for the future" (Stepin, 2010, pp. 467-468).

The individual eschatology is easily dissolved in the eternal cycle, entirely fits into the context of universal eschatology, focused on the fate of "God's people" and all humankind, on the religious understanding of world history as a process guided by the personal will of the one God (New Philosophy Encyclopedia, 2010, p. 468), because the formation of the "next, better century" will be the time of the resurrection of the dead righteous, who will receive their place in a renewed, devoid of evil, trouble world.

Originated as a theological doctrine, eschatology made an "anthropological turn" (Zheltikova & Gusev, 2011) in the last century. Its' attention was shifted from the Universe to the awareness of the inevitable mortality of a man, the understanding of the man himself in a situation of awareness of his fatality (Karyakin, 2009, p. 11), in search of ways of reconciliation with a fatality, the inevitability of the Apocalypse.

The scientists state that eschatological sentiments spread when humanity experiences critical crisis periods of its historical development (Frolova, 2001, p. 699) and at the beginning of the third millennium, the period which "has a special symbolic meaning in Christianity" (Moltmann, 1994, p. 75), eschatology as "metahistory", as self-transcendence of the accelerated course of history has undergone all sorts of non-religious alterations of utopian or, conversely, alarmist nature, everyday vulgarization in entire sects, the media, various arts (Stepin, 2010, p. 470).

Accordingly, it can be concluded that eschatology is the doctrine of finiteness, the feeling of approximation of the Universe to its natural end, foreboding of the "anthropological space" (Pannenberg, 1983). It focuses on trying to understand a person in a state of confusion or despair caused by the realization of one's fatality and trying to find ways to reconcile with this awareness. It aims to identify the possibilities of living after death: "the eschatology of universal catastrophe

is supplemented by the eschatology of hope" (Zheltikova & Gusev, 2011, p. 21).

Unfortunately, the basic level of alarmism remains uncertain in the modern scientific and philosophical discourse. The following definitions of the concept are presented in the scientific literature:

1. Alarmism is a scientific trend in the context of optimizing the interaction in the system "man-nature";
2. Alarmism is "often unwarranted arousal of fears or warning of danger" (Merriam-Webster Dictionary, 2020);
3. Alarmism is disturbing worldview associated with a sharply negative perception of the current political situation, the anticipation of growing problems and misfortunes, and calls for necessary rescue measures (Trebin, 2015, p. 27).

As the above definitions reflect, the perception of alarmism in the philosophical and scientific discourse differs significantly. The first definition connects the formation of a pessimistic worldview exclusively with environmental problems, the disharmony of interactions in the system of "man-nature", and the political situation. However, alarm fears are associated not only with environmental and political but also, as the review of recent scientific papers shows, with demographic, economic problems, pandemics, digitalization of society, etc. In other words, bursts of alarmism can be caused any serious problem facing humanity.

The second definition emphasizes that the manifestations of alarmism are unjustified. While agreeing that the alarms and panic provoked by alarming messages are quite often unfounded, at the same time, it should be noted that humanity today has encountered many problems of such scales and depth that it has never acquired earlier. Accordingly, it would be impractical to say that alarming manifestations and outbreaks are exclusively unjustified.

It is essential to add that the above definitions emphasize that the strengthening of the alarmist perception makes demands for the urgent implementation of measures to stop the approximation of the catastrophe, the forthcoming the "End of History".

Based on the synthesis of these approaches, the basic level of the studied concept can be defined as follows:

1. *alarmism is a worldview sense of intuitive level, a particular state of man and society, characterized by historical, social pessimism, the acute awareness of deep and large-scale problems that may threaten human existence.* It is a pre-catastrophe, intensifying humanity's efforts to overcome identified, explicit, "spoken" and potential, implicit problems in any way; it "contains an important rational point: it gives the relevant problems the status of serious social problems that require a serious attitude of human society" (Gorbatyuk, 2011, p. 52);
2. *eschatology is a doctrine aimed at studying the finiteness of human existence and the Universe; it accepts the inevitability of the end and seeks the possibility of being after death, future existence in a renewed world devoid of evil, pain, and injustice.*

Alarmism does everything possible to mobilize the global society to resist the deepening, intensification of existential problems that may approximate humanity to the "End of History", intensifies efforts to overcome these problems, and calls for "battle" to preserve our imperfect, unjust, unfortunate, but the only known for the humankind Universe. In other words, alarmism does all possible to prevent eschatological expectations of existence in another Post-Apocalyptic World do not come true.

Alarmism VS Eschatology: Associative Level

The conceptualization would be incomplete without revealing the perception, different senses, "definition" of alarmism, and eschatology in the minds of modern Ukrainians.

The appeal to the corpus of the Ukrainian language reflects that both concepts of overall func-

tioning in the daily life of Ukrainian society have not been received: both understanding the possibilities of the Post-Apocalyptic World and finding ways to prevent its formation remain the subject of reflection in philosophical discourse mainly.

In the Ukrainian corpus of the University of Leipzig (Leipzig Corpora Collection, 2014), alarmism is used exclusively with nominations of environmental problems. It is perceived *як засіб екологічного виховання (as a means of environmental education), як заклик до невтручання в природні процеси (as a call for non-interference in natural processes)* (Leipzig Corpora Collection, 2014). In other words, in modern Ukrainian society, alarmism is synonymous with technophobia, a call to conserve natural resources and optimize interactions in the system "man-nature".

Alarmism in everyday life is perceived mainly in connection with environmental problems: *як засіб екологічного виховання (as a means of environmental education), як заклик до невтручання в природні процеси (as a call for non-interference in natural processes)* (Leipzig Corpora Collection, 2014). Alarmism softens the worldview at the intuitive level. Thus, it is synonymous with technophobia, a call to conserve natural resources and optimize interactions in the system "man-nature".

The perception of eschatology in the minds of Ukrainians differs significantly from the understanding of alarmism. It is expected that the largest number of associative meanings, personal meanings formed in the structure of the concept, are associated with the system of religion, especially Christian beliefs (Leipzig Corpora Collection, 2014):

1. eschatology as the hope for the coming of a new world: *християнська есхатологія визнає тільки один вічний вік – майбутній вік Царства Божого* (Christian eschatology recognizes only one eternal age - the future age of the Kingdom of God);

2. eschatology as a religious doctrine: *переписували твори на такі розповсюдженні теми як есхатологія, історія* (rewrote works on such common themes as eschatology, history);

At the same time, as the results of the analysis reflect, qualitatively new associative senses of the concept:

1. eschatology as an attempt to create the "Kingdom of God" today: *У випадку Американської і Французької революцій есхатологія мала світський характер: нова, назавжди встановлена ера свободи і рівності (In the case of the American and French Revolutions, eschatology had a secular character: a new, forever established era of freedom and equality)* (Leipzig Corpora Collection, 2014).

It is important to add that attempts to create the "Kingdom of God" often leave God himself beyond the transformations; man assumes reforms, radical changes in society, and the functions of God. The transformations are based on violence because it is impossible to achieve equality without despotism: "Slaves must be equal: without despotism, there was no freedom or equality, but there must be equality in the herd" (Dostoevsky, 1873, p. 301).

2. eschatology as communism: *Конкретна есхатологія радянської доби (A specific eschatology of the Soviet era)* (Leipzig Corpora Collection, 2014).

These meanings are connected to understanding the concept as a doctrine about approximation of humankind to the End but are actualized in the minds of Ukrainians who have existential experience in building the "Kingdom of God" in their history. This experience results in negatively marked senses in the human mind and, accordingly, in the concept structure.

Perception of eschatology as an attempt to create the "Kingdom of God" functions widely in Ukrainian society, which allows us to conclude that these associative meanings are not occasional, subjective, or temporary, that the philosophical concept is adapted by Ukrainians, organically intertwined into the national "narrative

of trauma" of modern Ukrainian society, every individual Ukrainian.

In addition, the results of the analysis reflect the tendency to vulgarize the perception of the concept: *Напевно есхатологія збуденніла, бо говориться сьогодні у програмах про комету, що знищить землю чи про глобальне потепління, що залиє землю льодовим потопом? (Probably eschatology excited, because today the programs talk about a comet that will destroy the Earth or global warming that will flood the Earth?)* (Leipzig Corpora Collection, 2014).

The formation of the latter meaning is a kind of response to the increasing number of eschatological motives in the media, works of art, and others.

Accordingly, comparing the contents of the associative level of the alarmism and eschatology, we can conclude that the concept of "alarmism" is presented in the minds of Ukrainians concerning environmental problems, the rapid pace of technical development only; eschatology, on the contrary, has the developed associative series: its senses are associated with the system of religious beliefs, Christianity, and religious teachings. Additionally, the perception of eschatology is formed as the unsuccessful attempt to create the "Kingdom of God" on the Earth, as an attempt to prevent the "End of History", which was accompanied by violence, oppression, denial of freedom of choice, and, consequently, immortality. In other words, in the minds of Ukrainians, the concept is associated with the negative historical experience of the past; the eschatology of impending catastrophe is not combined with the eschatology of hope, which reflects the depth of confusion, apathy, fear, loss of intentions, acute awareness, and experience of their finitude.

Thus, the semantical content of the etymological, primary, and associative levels of the studied concepts was revealed, which allows us to conceptualize the categories of alarmism and eschatology in Fig. 2:
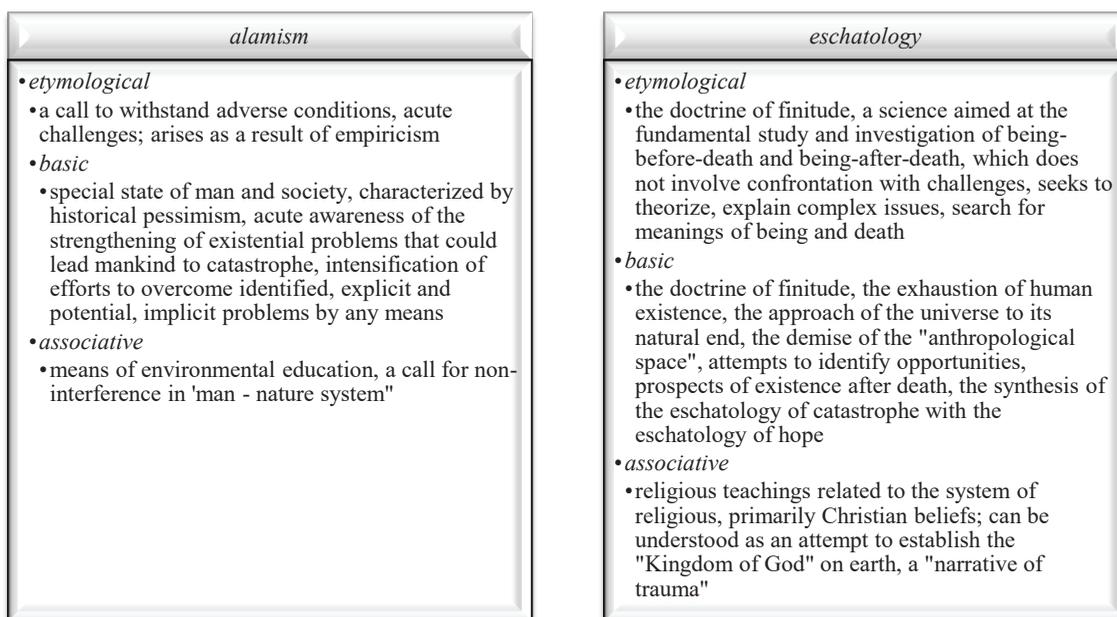
alamism
• *etymological*
• a call to withstand adverse conditions, acute challenges; arises as a result of empiricism
• *basic*
• special state of man and society, characterized by historical pessimism, acute awareness of the strengthening of existential problems that could lead mankind to catastrophe, intensification of efforts to overcome identified, explicit and potential, implicit problems by any means
• *associative*
• means of environmental education, a call for non-interference in 'man - nature system"

eschatology
• *etymological*
• the doctrine of finitude, a science aimed at the fundamental study and investigation of being-before-death and being-after-death, which does not involve confrontation with challenges, seeks to theorize, explain complex issues, search for meanings of being and death
• *basic*
• the doctrine of finitude, the exhaustion of human existence, the approach of the universe to its natural end, the demise of the "anthropological space", attempts to identify opportunities, prospects of existence after death, the synthesis of the eschatology of catastrophe with the eschatology of hope
• *associative*
• religious teachings related to the system of religious, primarily Christian beliefs; can be understood as an attempt to establish the "Kingdom of God" on earth, a "narrative of trauma"

Figure 2. The structure of the concepts of "alarmism" / "eschatology".

Discussion of the Results

Thus, as the results of the study reflect, already in the historical dimension, the semantics of the content of concepts differs significantly: the alarmism is characterized by the presence of an active beginning, seeks to preserve the exist-

ing Universe, it is aimed at mobilization man before strengthening, deepening existential problems that approximate Apocalypses, the arrival of the "End of History"; eschatology arose as a doctrine of fatality of man and the Universe, it does not involve opposition to the approximation of Catastrophe, the "End of History", perceives the inevitability of its approximation.

The results of the conceptual analysis allow us to formulate the definitions of alarmism and eschatology as follows:

Alarmism is a worldview feeling of the intuitive level, which arises as the result of human empiricism, as the desire to save lives in adverse environmental conditions, as an attempt to survive, if necessary – "with weapons" in hand. The "second birth" of the term in the 60s and 70s of the last century was caused by the intensification and deepening of existential problems, which took on global dimensions, led to increased historically social pessimism, the acute awareness of the approximation to disaster. Strengthening deepening the feeling of confusion, neglect, and the anticipation of the Apocalypse leads to the intensification of efforts and mobilization of the person to decisively and radically overcome obvious and potential problems in any way. Unlike eschatological thinking, alarmist one also implies the end of existence, but not in the religious sense of the End of the World and Time, but in the secularized end of the world of the values of one's culture and habitual way of life. In the Ukrainian cultural discourse, alarmism is perceived as a synonym of technophobia, the desire to minimize the destructive human intervention in the system of interactions "man-nature".

Eschatology is the doctrine of the finiteness of a human and the Universe, which arises from the disappointment of humanity in progress and the possibility of further gradual evolutionary development as an attempt to identify or give meaning to the historical process. After the "anthropological turn" of the last century, the focus of research shifts to understanding the current state of the man, who is aware of his fatality, acutely experi-

encing his neglect before the approach of the Apocalypse. Eschatology accepts the inevitability of approximation of the "End of History" and tries to identify possible prospects of being after death in the Post-Apocalyptic World, combining the eschatology of catastrophe with the eschatology of hope. In the minds of Ukrainians, it is associated with failed attempts to build the "Kingdom of God" with the recent historical past of the country; the philosophical concept itself fits organically into the national Ukrainian "narrative of trauma", which today in one form or another is reflected in a mind of every Ukrainian.

It should be noted that both alarmism and eschatology are constructive. However, it is radically different: eschatology has come to terms with the fatality of a man and the Universe, acknowledged the inevitability of the death of "anthropological space", respectively plans how to survive in the post-apocalyptic future. The alarmism tries not to bring the existing world to the establishment of the Post-Apocalyptic Universe, mobilising the man to overcome acute existential problems and remove the catastrophe. In essence, both concepts reflect attempts to find ways out of the deep crisis in which the person finds himself, who acutely feels his fatality, and neglect in "our posthuman" society but sees the way out of this crisis differently.

Conclusions

1. The problem of exhaustion, the finiteness of accompanying philosophy from ancient times to the present day. In recent years the concepts of "alarmism" and "eschatology" have been widely used in philosophical discourse as attempts to characterize the growing sense of approaching catastrophe and the finiteness of human existence in the "posthuman" society.

2. Already in the historical dimension, the content of the concepts differs significantly: alarmism arises as a result of empiricism, as a human desire to escape, to face current chal-

lenges and threats; eschatology tries to reconcile with these challenges and threats, rethink and understand them, accept the fatality of the man and the Universe.

3. In the scientific-philosophical discourse of today, alarmism becomes a means of mobilizing man to overcome existential challenges, and eschatology becomes an attempt to comprehend and reconcile with the fatality of the "anthropological space".

4. The Ukrainian everyday discourse presents nationally marked meanings associated in the minds of Ukrainians with eschatology, which is perceived not only as a philosophical doctrine, the system of religious beliefs but as unsuccessful attempts to build the "Kingdom of God" on the Earth. It becomes an integral component of the national "narrative of trauma".

The obtained results of the research allow us to conceptualize the contents of alarmism and eschatology, determine the peculiarities of perception of phenomena in Ukrainian philosophical discourse, and create preconditions for further research and philosophical comprehension of eschatological and alarmist thinking.

It should be noted that the results certainly do not solve the problem of conceptualization of alarmism and eschatology altogether. The work in this direction should be continued, aimed at further clarification, specification of the content of concepts, identifying features of the representation of understanding the exhaustion of life, death of the "anthropological space" in different cultural models at different stages of historical development, etc.

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