

UDC 1:304 (043.2)

Chopyk V.

National Aviation University, Kyiv

WAR AS A PHILOSOPHICAL PROBLEM

Everyone facing the pictures of war as an actual, intentional and widespread armed conflict between political communities couldn't help inquiring into the nature of this permanent and cruel companion of the mankind.

Enthusiasm for war with its brutality and ugliness was typical for primitive people. The delight of war though couldn't be found any more in epochs coming after the heroically-legendary period. There are a variety of works in the philosophy of war among which the greatest one is On War by C. von Clausewitz combining observations on strategy with questions about human nature and the purpose of war. On examining the teleology of war Clausewitz makes a conclusion that war is «politics by different means». Since the philosophy of war is treated as a subset of another branch of philosophy it's difficult to define any clear-cut schools of thought in the same sense that's why we'll concentrate on three themes in philosophical comprehension of war: its origin, ethics and teleology.

Answers to the question of the origin of war largely depend on the philosophers' views on its natural or artificial character. Since the time of Plato defining war as a natural state of social life a lot of thinkers shared the same view: Seneca, Th. Hobbes, P. Proudhon and others. An alternative view stresses the artificial origin of the war (J. Herder, L. Tolstoy, S. Frank and others).

It is not surprising that even among great thinkers impressed by continuity of wars since the dawn of man's life the idea of naturalness of war was widely spread. However despite war's violent nature, controversial social effects the question of its ethics remains unsolved. A number of theories praise the war (Heraclitus, G. Hegel, J.-J. Rousseau, F. Nietzsche and others), while the others condemn it (Seneca, Epictetus, F. Voltaire, I. Kant, F. Dostoevsky and others). One can find the third group of the thinkers who see both good and evil beginnings in war (Schiller, V. Soloviev).

The interest for teleology of war for the first time was attributed to Plato. New questions about the end of war were raised since the XVII century (A. Smith, I. Kant, A. Comte, G. Buckle, H. Spencer, J. Mill). The Cataclysmic school of thought sees war as a bane on humanity which serves little purpose outside of causing destruction and suffering; the Eschatological school sees all wars as leading to some goal, and asserts that some final conflict will someday resolve the path followed by all wars and result in a massive upheaval of society; the Political school of thought sees war as a tool of politics.

As one can see the major issues of war (its natural/ artificial character; morality/ immorality and ends) haven't found one clear solution. Collective decision of philosophers turned to be fragmented and contradictory. One may suggest that such a diversity of views on the content of the war will continue its existing because of the complexity of the phenomenon of war.

Scientific supervisor: Abysova M., Ph. D., assoc. Prof.