PHILOSOPHY AND VALUES
OF THE MODERN CULTURE

Collective monograph

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CONTENTS

THE ANTI-POSITIVIST ORIENTATION
OF UKRAINIAN PHILOSOPHICAL AND LEGAL THOUGHT
OF THE LATE 19th AND EARLY 20th CENTURIES

Bratasiuk M. H.

INTRODUCTION

The contemporary history of the meta-European community is largely conditioned by technocratic, rational-centric thinking, formed in the era of scientific revolutions, intense industrial development, the creation of large-scale social projects, etc. As S. Prolieev points out, "it was a world of powerful mobilizations of different types – purposeful and rapid concentration of resources, practices, institutions, people and awareness on the implementation of large-scale socio-economic and socio-political projects and programs. Utopias were the most grandiose projects of the twentieth century, followed by the social state of prosperity project"[1].

Positivism as a specific method of cognition would not have been possible without a Western European mentality, a rationalist tradition that originated in ancient culture, and the socio-cultural realities of the Western European goal of the modern-day ethnos. Positivism appeals to a subject-sensory experience, but it is a form of Western European rationalism, which has taken extreme forms, become a self-contained and a singular rationalism.

The modern era believed in the omnipotence of the mind, in the ability of qualitative improvement of humanity by the means of rational thinking, believed in social engineering, which had to end with the mass enlightenment of everybody. V. Soloviov, "The meaning of all historical development of mankind, according to positivism, is that positive knowledge and life forms, which are based on it, have to finally replace and destroy the theological and philosophical, or metaphysical"[2]. That is, positivism is rationalism, purified from a worldview, value, subjective dimension, it is cold, sober, indifferent to humanistic content, self-assured mind. It was fused with a culture of quantity, which in the 19th century in Western Europe was intensively formed by people infected with the bourgeois virus, practical people, with the psychology of free entrepreneurism and business initiative. These were representatives of the

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[1] Пролєєв С. Соціально-політичне самовизначення сучасного українського суспільства. *Філософська думка*, 2018, № 6. С. 85.
[2] Соловьёв Вл. Вера, разум и опыт. *Вопросы философии.* 1994. С. 127. http://philosophy1.narod.ru/www/html/library/vopros/63.html

European bourgeoisie, which politically dominated over other social strata, sought to enrich oneself "in a business way", and this became to some extent their lifestyle.

"Positivism is the rationalism of reason, which enumerates, calculates, compares, measures, cuts off, prepares, and imposes on it all its utilitarian forms, in which the meanings and values of human being are not fit in"[3]. Positivism embodied an "accounting mindset" (M. Heidegger), which has become a powerful factor in the life of the modern era. M. Berdyaev noted that it was an "anti-Renaissance phenomenon and a crisis of humanism", "some inhumane act of cognition, purified from everything humanistic"[4]. The above mentioned M. Heidegger wrote: "The question" What is thinking?" is clarified by the question "What causes thinking?", which sends us to being. Being turns to thinking, has a need in it, needs it, and thinking is a response, a recall to this call of being, co-conformity with it[5]. Such thinking, which would be in harmony with being, would organically grow out of it was destroyed in Western Europe of that time. Life testified that the positive knowledge embodied by the "positive" sciences was the result of a narrow pragmatic projection of the spirit serving a grounded near self-interest.

Positivism in the period under study had a significant impact on humanitarian knowledge. The legal branch of knowledge was no exception. It is positivism that become the theoretical and methodological basis of legalism, a legal doctrine that has effectively replaced law as a universal human phenomenon with an act, which is an artificial phenomenon dependent on partial interest. Considering that the legal (legalistic) doctrine has successfully served undemocratic, totalitarian regimes, it becomes clear that rationalism and positivism as a method, specific ideology and practice are incompatible with democratic values and principles that affirm them. And as the legalistic interpretation of law, its forms and manifestations continue to influence the legal sphere of life in current Ukraine and, therefore, slow down democratic processes and legal reforms, it becomes clear how important this topic is for us today, and therefore requires scientific reflection.

The Ukrainian legal tradition has felt positive influences. They were particularly noticeable in the Soviet era when legal positivism was used by totalitarian power to secure its domination. But the expansion of positivism into the legal sphere of Ukrainians was very noticeable at the end of the

[3] Братасюк М.Г.Антропоцентрична теорія права. Київ, 2010. 395 с.

[44]Бердяев Н.А. Смысл истории. М., 1990. С. 126. https://platona.net/load/knigi_po_filosofii/filosofija_istorii/berdjaev_smysl_istorii/29-1-0-1944

[5] Хайдеггер М. Что значит мыслить? Разговор на проселочной дороге. Избранные статьи позднего периода творчества. М.: Высшая школа. 1991. С. 134–146. http://www.odinblago.ru/haideger_razgovor/

nineteenth and early twentieth centuries. Many representatives of this field have become real translators of positivist positions both in jurisprudence and in legal practice. However, the most notable figures in Ukrainian philosophy of law remained in the positions of natural law, which formed an alternative to legal positivism, the logistic paradigm of thinking. Such figure was Ivan Franko, in whose works there is a great interest in law and various manifestations of legal reality.

1. The philosophical and legal views of Ivan Franko and positivism

The researchers note that I. Franko, who lived and worked in the era of mass admiration of positivism by scholars, also did not escape from its influence and considered a number of issues of the social and philosophical plan from the standpoint of a positivist approach. This is indicated by such scholars as: V. Artiukh, I. Zakhara, N. Horbach, O. Vozniak, A. Potseluiko, etc[6]. However, there are many reasons to support V. Artiukh's position, which emphasizes that blind copy of positivism was not peculiar to I. Franko, that he "freely" dealt with the achievements of positivism[7]. An even more balanced position, considering the problem of connection between scientific and artistic creativity of I. Franko with positivism, is taken by I. Zakhara, who noted that "Ivan Franko was not a positivist in the classical sense of the word, but he could use a lot of interesting things corresponded to his thoughts and beliefs, getting acquainted with the works of representatives of this philosophical direction"[8]. The above mentioned V. Artiukh emphasizes that Ivan Franko, has shared the positivist mindset, identified it with the scientific one.

Taking into account the above-mentioned positions of positivist influences researchers on I. Franko and his works, it is difficult to agree with the position of M. Miroshnychenko and V. Miroshnychenko that I. Franko "considered the problems of law and political life of Europe of that time / ... / from the

[6] Див.: Артюх В. Позитивізм в історіософії Івана Франка. *Українське літературо-знавство.* 2011. Вип. 74. С. 86–92; https://institutes.lnu.edu.ua/franko/wp-content/uploads/sites/ 7/ukr-literaturoznavstvo/74_2011/74_2011_v.artiukhl.pdf Захара І. Позитивізм у соціальній філософії Івана Франка. *Іван Франко – письменник, мислитель, громадянин:* М-ли міжнародної наукової конференції (львів, 25-27 вересня 1996 р.), Львів: Світ, 1998. С. 180–185; Мазепа В.І. Культуроцентризм світогляду Івана Франка. К., ПАРАПАН, 2004. 232 с.; Возняк О., Поцелуйко А. Вплив позитивізму на соціально-філософські погляди Івана Франка. *Молодь і ринок.* 2016, № 11-12. С. 58–60. http://www.irbis-nbuv.gov.ua/cgi-bin/irbis_nbuv/cgiirbis_64.exe?I21DBN=LINK&P21DBN=UJRN&Z21ID=&S21REF=10&S21 CNR=20&S21STN=1&S21FMT=ASP_meta&C21COM=S&2_S21P03=FILA=&2_S21STR=Mi r_2016_11-12_14
[7] Артюх В. Позитивізм в історіософії Івана Франка. С. 91–92. https://institutes.lnu.edu.ua/ franko/wp-content/uploads/sites/7/ukr-literaturoznavstvo/74_2011/74_2011_v.artiukhl.pdf
[8] Захара І. Позитивізм у соціальній філософії Івана Франка. С. 180–185.

positions of positivism and "social Darwinism"[9]. The philosophical and legal perspective of the thinker's works belongs to the poorly developed ones, therefore, it needs research, which "will enable to present I. Franko as a thinker who, with all his commitment to science as the embodiment of rationalism, did not allow positivism to absorb himself completely and remained in the line of Ukrainian natural and legal tradition"[10].

In order to understand better, as a matter of fact, from what position the thinker considered philosophical and legal problems, let us consider the basic provisions of legal positivism. Analyzing the crisis of Western European society, E. Husserl emphasized that "the causes of the tensions of a rational culture lie not in the essence of rationalism itself, but only in its distortion by "naturalism" and "objectivism"[11]. This "naturalism" and "objectivism" appeared in full growth in a legal (legalistic) paradigm. The positivist approach involves the construction of society via rational norms, rules, laws, programs, etc.; the society has to become scientifically organized, the constructive part of philosophy has to be assimilated by science, and the metaphysics has to disappear as such that has no practical value. The scientist has to be an impartial, sterile, free from philosophical and ideological knowledge and attitudes, indifferent to the life-purpose and valuable meanings subject. All the features are inherent in legal positivism. A characteristic requirement of legal positivism is the total negation of the connection of jurisprudence with human philosophy, with all manner of metaphysics. Representatives of legal positivism emphasized that the law should be empirical, sensually-substantive, fixed, and not a metaphysical and ideal phenomenon. The only possible and correct, in their view, is only the state, positive right – as opposed to the natural, so called negative law. Negative, because it is unwritten, indeterminate, speculative, metaphysical, etc.

Only state law is worth to be investigated, as it is a priori correct, so the evaluation and critical analysis of it were denied by positivists. Thus, from a positivist point of view, law emerges as a purely state and power, political phenomenon, and as a form of existence of universal values, a universal, common to all mankind human phenomenon, it essentially disappears. Legal positivism emerges as a state-centric position that elevates state and law as the embodiment of its authority over a person and his or her rights. The

[9] Мірошниченко М., Мірошниченко І. Історія вчень про державу та право. К., Атіка, 2001 179.

[10] Братасюк М.Г. Філософія права у творчості Івана Франка: юснатуралізм vs позитивізм *Вісник Львівського університету . Серія філософські науки.* 2019. Випуск 21. C.79-89. https://filos.lnu.edu.ua/wp-content/uploads/2019/10/21_2019.pdf

[11] Гуссерль Э. Кризис европейского человечества и философия. *Вопросы философии.* 1986. № 3. С. 115. http://www.infoliolib.info/philos/gusserl/crisis.html

contemporary of I. Franko, the Russian positivist G. Shershenevich emphasized that the philosophy of law should not strive "… to reveal beyond the legal phenomena the eternal idea of law revealed by sense. The scientific philosophy of law builds its concepts only on positive law. Its construction should be the result of only observations of the phenomena of real life. The philosophy of law should not put under real notions its ideal perceptions, disguising the law as what in its opinion should be law"[12]. So, no legal ideals.

Researchers note that one of the main ideas of positivism is to explore not the substantive side of law, but to elevate the formal, external side over it. Because the value and meaning dimension of law is denied by positivists, it is important to declare the form, not the content of the law, which can be arbitrary. Law from the standpoint of legal positivism is a set of behaviour rules – some norms that are given to an individual objectively, being created by state power, and do not need justification. This position of legal positivism actually leads to the equalization of law and act, and it is impossible to distinguish them in this case. Positivist study of only the formal side of law is, in fact, a substitute for the actual scientific study of law by formal and technical description.

In legism, the law is seen as a purely empirical, material, instrumental, state and political phenomenon, that is, an act that is considered self-sufficient, as the state is. Since from the standpoint of legalism in law (act) there is no value-semantic dimension, it is necessary to appreciate its coercive-power essence, that it is the embodiment and expression of the power-state command. "The letter of the law" becomes more important than justice, freedom, human dignity, and so on. No attention is paid to the extent to which the content of the state-government normative act by the legists. "On the basis of the principle of the identity of law and act, the legists assert and justify the lawful wrongfulness, that is, any violence of power over man", – some scientific sources emphasize[13].

Law is a universal spiritual and cultural phenomenon that is denied by legal positivism. The biggest drawback of this doctrine is the humiliation of man before the state and the law, the denial of his or her natural rights and universal values. In legalistic legal thinking, a person is given a minimum of space. In it, he or she remains face-to-face with the state, which predetermines his or her unequal position in advance and increases her experience of social defeat. Legism is a nonhumanist legal consciousness, and therefore it is incompatible with democratic values and unfit to serve democratic social relations.

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[12] Див.: Шершеневич Г. Философия права. М., 1911. С. 20; Шершеневич Г.Ф. Общая теория права. Вып. 1. М., 1910.

[13] Братасюк М.Г. Антропоцентрична теорія права. Київ, 2010.

With all the affection for positivism, Ivan Franko, in the philosophy of law, is most drawn to the people's legal life at the time when the official legal science dominated by positivism did not pay attention to it. The greatest value for I. Franko is not the power and its laws, but the "true, living man", because he is the bearer of the spirit, which "tears the body to a battle" for the happiness and will of everyone. Within the field of view of the thinker is constantly the real life of the Ukrainian person, his/her existence in natural and rural as well as urban environments, his/her existence, his/her inner world.

He senses this person with all the fibers of the soul, intently looking into his/her natural essence. From the pages of his works his characters appear in harmony with nature, they are among it, with it. He has a deep understanding that the Man, the Nature, the Space and the Life are inalienable and closely interconnected. I. Franko recognizes the right for everything, all cosmic forms. For him, the natural rights of the man, people, different social groups are obvious, organic, inalienable.

Franko's man is "rooted" in nature, he gives the human status one of the forms of being, which is most closely connected with other forms such as: nation, people, social groups. These are all phenomena of the cosmic order. For I. Franko, the natural-legal personality is the basic philosophical and legal characteristic of the man. Human rights are determined by human nature, human being. Their realization means becoming a full-fledged human personality. The idea of natural legal capacity belonging to a person (D. Hudyma), that is, the possession by a person of inalienable natural rights, has long and thoroughly existed in the Ukrainian folk justice and this fact testifies that Franko's philosophy of law is formed on the basis of the Ukrainian natural and legal tradition: "Am I a man who has no right for life like they have? They did not give me light and science, and I had to study in criminality what I would have learned in school among the children"[14]. I. Franko's deep understanding of this problem forces him to become a fighter for these rights.

I. Franko appeals to peasants' culture and way of life, which is coexisting among nature, the peasants' vision to the artistic reflection of the organic nature of the Ukrainian peasantry, its harmony with nature, which is one of the characteristic features of the Ukrainian outlook and natural legal tradition, "which emphasizes on such meanings of law as: the absolute value of human life, human dignity, justice as the principle of cosmic being, the metaphysical beginning, the absolute value that is the purpose of law; legal equality,

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[14] Чайковський А.Я. Хто винен : оповідання. Олюнька : повісті та оповідання. Львів : Каменяр, 1966. С. 44–62. С.62. https://www.ukrlib.com.ua/books/printit.php?tid=4553

freedom, good, common good, etc., which are the criteria for the validity of any element of legal life, etc."

All these meanings are enshrined in principles, which in the broad sense are right. Because "for positive law, as opposed to natural law, absolute value has only been declared as absolute value by the state power"[15]. Scholars say that Franko's views were an alternative to the legalistic view on law, which identified the law with the act, asserting state-governmental permissiveness, did not distinguish between legal law and unlawful, interpreted legal consciousness as an act of consciousness, turning a person from a subject to an object of the state legal influence, etc. I. Franko denied state-centrism in law, so his views were not shared by the jurisprudence authorities of that time[16]. In the work "Cross pathes", the author, expressing his sincere affection for the lawyer Rafalovych, submits his vision of the real lawlessness of the Ukrainians in the Austro-Hungarian Empire: "How ironic in Yevhenii's ears were the lush phrases about the independence of the judiciary, the illegitimacy of the judges, the strict legality of their actions and the high sense of justice of the various tribunals, which so often lawyers like to use in their speeches…", because important investigations are carried out "everywhere in Halychyna under the instructions of the prosecutor and via him usually by the orders of the political authorities." Because every tribunal in Halychyna has judges, often the majority, who "hide their conscience in their handfuls, but sharpen their ears the most vigilantly to what the prosecutor says."

I. Franko understands well the problem of importance of the independent court for the people, so he writes with bitterness that the distinction between the judiciary and the administration as the first basis of a truly independent judiciary "... we have only on a paper, but in reality this is an ideal to which we are very far away"[17].

I. Franko, deeply awares of the importance of the court for the protection of human rights, the rule of law, shows the alienation of the people from the judiciary through the image of "bringing someone to court", which, as it turned out, was "a terrible threat to the people's concept, greater than when someone boasted about it: "Behold, I will smash your head with a stone" ... He, who went to court, at least one hundred times, the truth was on his side, trembled and considered himself unhappy, because "no one is sure of the

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[15] Братасюк М.Г. Антропоцентрична філософія права…С. 102-103.

[16] Павлусів Н.М. Філософсько-правові погляди західноукраїнських письменників кінця XIX – XX ст.: дис. …к. філос. н.: 12.00.12. Київ, 2011. 225 с.

[17] . Франко І. Перехресні стежки : повість. *Украдене щастя : вибрані твори.* Х. : Фоліо, 2007. (Українська класика). С. 285–286. https://www.ukrlib.com.ua/books/printit.php?tid=658

lord's court"[18]. And further, "... whether rightly or wrongfully won the case, no one wrote about it"[19], because courts in the empire had become places of manipulation of people and a privileged group of few people. Franko's idea of an independent court as a regulator of legal relations and a defender of law as justice is relevant to modern Ukraine no less than a century ago.

Being committed to such ideals as selfless work, the common good, justice, legal equality, etc. Ivan Franko, having become the defender of the disenfranchised and oppressed Rusyns, reaffirms this mission, in Regina's words to lawyer Rafalovych: "You are a lawyer. You are the defender of the offended"[20]; "a lawyer and a doctor do not choose clients"[21]. The commitment to these ideals is expressed in the following lines: "You are Rusyn, and Rusyns are on their own. You are a man of sense, so you are an idealist. I am sure that you have higher goals in front of you, you are trying to go up and lead others behind you…"[22].

I. Franko established himself as a national thinker, absorbing in his entirety all the best achievements of the culture of his people, including legal, from which natural law boils down to compulsory principles that express fundamental ties of being, meet the interests and needs of man that are primary in relation to state, positive law. Natural law is interpreted as the Law of Nature, the Law of Life, which is unacceptable to violate, since it will cause the destruction of the foundations of being a nation, people, and individuals[23]. The core of the naturalistic tradition is the above mentioned human values, which, in contrast to the legist tradition and its values such as state, law, punishment, order, discipline, responsibility, etc., have a strong humanistic potential[24].

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[18] Франко І. Перехресні стежки : повість. *Украдене щастя : вибрані твори*. Х. : Фоліо, 2007. (Українська класика). С. 285–286. https://www.ukrlib.com.ua/books/printit.php?tid=658

[19] Там же. С. 286.

[20] Там же. С. 363.

[21] Там же. С. 373.

[22] Там же. С. 246.

[23] Див.: Принцип верховенства права має нерозривно пов'язуватись із основними невідчужуваними правами людини, в яких матеріалізується ідея справедливості. – Інтерв'ю з М. Козюброю. Верховенство права. Законодавчий бюлетень. К., IREX U-Media, 2005. С. 33–38; Братасюк М.Г. Природно-правова парадигма як концептуальна основа сучасного правового розвитку Доктринальні засади розвитку держави і права: національні та національні та міжнародні тенденції: монографія /заг. ред. проф. Бошицького Ю.Л. К.:Видавництво Ліра- К, 2014. 440 с.; Градова В.Г. Ідея верховенства права в українській правовій традиції: дис. … к.ю.н.: 12.00.12 Київ, 2013. 251 с. https://mydisser.com/en/catalog/view/6/825/13423.html

[24] Див.: Радбрух Г. Философия права. М., 2004. 230 с. https://www.studmed.ru/view/radbruh-g-filosofiya-prava_a62d91f054b.html.; Нерсесянц В.С. Философия права. М.: Норма – Инфра. 1997. 647 с.

I. Franko does not accept violence in any form, he condemns arbitrary Austrian laws and judgments that have defied law. He gives the image of a judge, who embodies a repressive rather than a restorative nature: "The judge was "sharp "... and God ordered all judges to be "sharp" to scold the accused, order gendarmes, threaten prison and gallows"[25] He was disturbed by the lawlessness of the peasants before the arbitrariness and impunity of officials who could "... willfully, without understanding their instructions, shackle the peasants summoned to court in the nature of witnesses[26] this gentleman, has not even been called to the court for a repeated hearing"[27].

The thinker conveys the tragedy of the situation of his hero, he is a Ram, who fell into the hands of a court turned into a purely arbitrary-repressive body. At stake there is the life of a person, but the litigants act quickly, mechanistically, coldly and indifferently: "The prosecutor desires the gallows, the tribunal goes out and delivers a verdict in a quarter of an hour: death by hanging"[28].

The thinker is aware that limiting the arbitrariness of power is a way of enacting fair laws. He upholds the idea of a legislature – a parliament elected by the people on the principles of equality and commonality. Franko's understanding of the complexity of the rule of law is deep enough. He raises the problem of the quality of state power, on which the implementation of equitable legislation depends on. He notes that "a lot will depend here on whether the authorities themselves wil unlawfully act and cause deliberate provocation to push people out of the legal way"[29]. All these ideas are relevant to modern Ukraine, aren't they?

Franko's philosophical and legal reconnaissance gives reason to conclude that he was a deep expert of the legal culture of his people, so legal positivism did not become his position in legal matters. The ideas of natural law sound in his works very clearly, the principles and values of natural law are affirmed and protected. I. Franko continued and in the period under review, he developed the Ukrainian natural and legal tradition that has more than a thousand years of history.

2. Legal positivism and philosophy of law of B. Kistiakivskyi

A striking representative of the Ukrainian philosophical and legal thought of the late nineteenth and early twentieth centuries is B. Kistiakivskyi. As a scientist, he, like many other Ukrainian scientists, was influenced by

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[25] Франко І. Перехресні стежки : повість . С. 277. https://www.ukrlib.com.ua/books/printit.php?tid=658
[26] Франко І. Перехресні стежки : повість . С. 277.
[27] Там же. С. 175–176.
[28] Там же. С. 341
[29] Там же. С. 341.

positivism in his works, but, thanks to his wide erudition, sound European education and the influence of the Ukrainian natural and legal tradition, he did not become a positivist in legal science. Although there is a position in the scientific literature that makes B. Kistiakivskyi a representative of this area. In one of the sources we can read: "Kistiakivskyi stressed that the state is the sole creator of legal rules. As the sole creator of the legal norms, it is bound to abide by the legal norms it has created"[30]. The emphasis on state monopoly in legal rulemaking is inherent in the positivist approach, which, as we saw above, promotes state-centrism. We will try to disagree with the position that attributes B. Kistiakivskyi to the representatives of this approach, since there are a number of reasons for this.

In particular, B. Kistiakivskyi's understanding of the methodology of jurisprudence attests to his rejection of legal positivism as the only legal methodology. He emphasized that legal science should be based on the totality of the humanities, which are embodied in philosophy, and not just on the formal and dogmatic descriptive approach, as the positivists have emphasized. And in continuation of this thought he emphasized that at the level of descriptiveness it cannot be the pre-existing science of law, and dogmatic jurisprudence is a science only descriptive, and with regard to the general theory of law, its task is to be a deep theoretical science that explains the value-meaning characteristics of law[31].

B. Kistiakivskyi proposed methodological pluralism in jurisprudence, as he believed that it was possible to grasp law as a whole because of this complex approach, especially emphasizing the philosophical and cultural approach, thereby favoring the understanding of the law not as empirical, state-political phenomenon, on which positivists insisted, but as a spiritual and cultural phenomenon. Legal positivism eliminates all metaphysics and idealism in law, but for B. Kistiakivskyi they are the organic features of law[32], so he emphasized the need for the philosophical preparation of the lawyer, his appeal to the idealistic and philosophical approach, believing that without it to grasp adequately the law as a cultural and civilization phenomenon is impossible[33].

Just as P. Yurkevych did not accept materialistic nonhumanist philosophy, which became the basis of Marxism and devoted all his work to the

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[30] Мірошниченко М., Мірошниченко В.Історія вчень про державу і право. С. 185.

[31] Кістяківський Б. Соціальні науки і право. *Антологія лібералізму.* Політико-правові вчення та верховенство права. К. 2008. 992 с.

[32] Кистяковскій Б.А. Наши задачи *Юридическій Вестникь.* М., 1913. Кн. I. С. 3–17.

[33] Кистяковскій Б.А. В защиту научно-философского идеализма. *Вопросы философіи и психологіи.* https://runivers.ru/upload/iblock/055/Voprosy%20filosofii%20i%20psixologii.%20Kniga%2086%20p1907nirued229sr.pdf

affirmation and defense of philosophical idealism, which carries a huge humanistic potential as an ideology and method of cognition, as well as B. Kistiakivskyi directed his creativity against positivist jurisprudence, which, having put as a doctrine, a system of state-centric ideas and the same methodology, elevating the state and law (system of norms) over man and law, has become an instrument of humiliation and destruction of individual man by state power[34].

As an anti-positivist, B. Kistiakivskyi is described by his interpretation of law as a socio-cultural phenomenon. He did not accept the thesis that the law was entirely dependent on economic and political forces (it is relevant for modern Ukraine, isn't it?), in every possible way emphasized its autonomy, as well as the autonomous nature of jurisprudence.

The idea of inalienable human rights is clearly expressed in B. Kistiakivskyi's works, and this is another evidence of his natural and legal position. He is aware that it is impossible to implement the rule of law without recognizing the inalienable natural human rights. Speaking against the monopoly of the state in the legal sphere, the scientist wrote: "The inherent rights of the human are not created by the state; on the contrary, they are inherently directly assigned to a person. Freedom of conscience comes first among these rights inherent directly to man"[35].

This principle is impossible beyond recognition by a person of inalienable, inviolable and indestructible rights. While defending the primacy and determination of man in relation to the state, B. Kistiakivskyi raised the problem of the human right to a dignified existence and provision not only of civil and political rights but of social ones, that is, the human right is to require from the state to provide him/her with appropriate conditions of economic and spiritual existence.

The thinker has devoted considerable effort to developing the concept of the rule of law. This problem did not occur by chance. Previously in the legal science there was a concept of the rule of law as such, which was governed by the law that embodied the authority of power[36]. It is also a positivist state centrist concept, which was not accepted by B. Kistiakivskyi. In his view, the rule of law is a state, where the most inalienable natural human rights are recognized and realized, and in this position the scientist asserts himself

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[34] Братасюк В.М. Правосуб'єктність індивіда в легістській доктрині. *Держава та регіони.* Науково-виробничий журнал. Серія: Право. 2018 р., № 3 (61). 200 с. С. 196–200. http://law.stateandregions.zp.ua/archive/3_2018/35.pdf

[35] Кістяківський Б. Соціальні науки і право. *Антологія лібералізму.* Політико-правові вчення та верховенство права. К., 2008. 992 с. С. 846.

[36] Див.: Шершеневич Г. Философия права. М., 1911; Шершеневич Г.Ф. Общая теория права. Вып. 1. М., 1910.

definitively as an adherent of the natural and legal paradigm in law, which was an alternative to the logistical-positivist one.

A person has the right not only to think anything and to believe anything; he/she has the right to express himself/herself freely, to defend and to disseminate himself/herself verbally and in writing. For this reason, a person has the right to communicate freely, so among the essential rights of a person recognized in a constitutional or legal state, freedom of association and freedom of assembly are one of the most essential rights. "People have the right to gather freely, to organize societies and unions", – he wrote[37]. All these rights would be a sight if the rule of law did not recognize the person's integrity.

Considering the person as primary one in relation to the state, developing the concept of the rule of law embodying the rule of human rights, B. Kistiakivskyi asserted the idea that the rule of law would not happen without the restriction of state authorities' powers. "The limit of power in the rule of law, – as the thinker wrote, – is created by the person's recognition of inalienable and inviolable rights". In a constitutional or legal state, "it is first recognized that there is a sphere of self-determination and self-expression of a person to which the state is not entitled to interfere"[38] In a state governed by law, "the powers of the state authorities to stop the violation of law are placed within the strict limits[39] These lines are more than spoken. Apparently, in anticipation of the threat of the Bilshovyk police regime, B. Kistiakivskyi tried his best to defend human dignity and human rights by declaring them inviolable, inalienable and indestructible.

Developing the concept of rule of law, which should be embodied in the state of law, the scientist wrote that "… administrative power, or more precisely, police cannot deprive a person of freedom for a term of more than two or three days. During this time, it must either release the arrested person or transfer him/her to the hands of the judiciary"[40]. Today we call it the principle of legal certainty, which prevents the arbitrariness of the authorities. The scientist believed that due to the inalienable rights and inviolability of the person, the state power in a legal or constitutional state is not only limited but also strictly subordinated by the law. B. Kistiakivskyi obviously knew the rule of law doctrine developed by A. Daisy[41] Based on the above mentioned ideas,

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[37] Кістяківський Б. Соціальні науки і право. *Антологія лібералізму*. Політико-правові вчення та верховенство права. К., 2008. 992 с. С. 846.

[38] Там же. С. 847.

[39] Там же.

[40] Кістяківський Б. Соціальні науки і право. *Антологія лібералізму*. Політико-правові вчення та верховенство права. К., 2008. 992 с. С. 747-748.

[41] Див.: Дайсі А. Вступ до вчення про право конституції. *Антологія лібералізму*: політико-правничі вчення та верховенство права. К.: Книги для бізнесу. 2008. С. 511–528.

we can assume that the thinker clearly distinguished between law and act, denied their identity, and, therefore, also distinguished between the principle of the rule of law and the principle of legality, which attests to its complete divergence with the legalistic and positivist doctrine.

Similarly to A. Daisy's views, denying state-centrism, state-power monopoly in law, B. Kistiakivskyi associates the rule of law with real democracy. (It is relevant for modern Ukrainians, who have the power of the people in all its glory!) He states that: "Public authorities are only truly bound by the law when they are opposed by citizens with public rights." And further: "… there is no doubt that securing lawfulness in the face of common lawlessness is a true illusion. In lawlessness, only administrative arbitrariness and police violence can flourish. Legality implies strict control and complete freedom of criticism of all actions of the authorities, and for this recognition for the individual and society of their inalienable rights are required.

Consequently, the consistent provision of lawfulness requires, as a supplement, the freedoms and rights of the individual and, in turn, naturally follows from them as their necessary consequence"[42] So, firstly – right, then – law as its consequence! And this is quite consistent with A. Daisy's idea of positive law (act) as a consequence of natural human rights. It means the law is primary and decisive with regard to state law, that is, legislation is an assertion quite opposite to the positivist "the letter of the law" that is higher than a person, his or her dignity, rights, justice, etc.

The state of law in B. Kistiakivsky's works is a state of people and democracy in essence, a state in which the rule of law, not the law, is secured. Thanks to popular representation and human and citizen rights, which guarantee the political activity of both individuals and social groups, "the whole organization of the state of law has a social or national character"[43]. Its main function is to ensure and protect the human right to a decent life. Without democratic movements from below, without active implementation of law and order and state interests, the state of law is impossible. The key to the implementation of the state of law, according to B. Kistiakivskyi, is a high people's consciousness and a strongly developed sense of responsibility: "In the state of law, the responsibility for the proper functioning of law and order lies with the people themselves. But precisely because the concern for the state and legal organization rests with the state of law on the people themselves, it is indeed an organized, that is, orderly state"[44] B. Kistiakivskyi

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[42] Кістяківський Б. Соціальні науки і право. *Антологія лібералізму.* Політико-правові вчення та верховенство права. К., 2008. 992с. С. 848-849.

[43] Там же. С. 854.

[44] Там же.

was the antipode of such a state, considered the state as a police one and directed scientific criticism against that state, treating it as the embodiment of violence against a person.

Unlike the police state, the state of law excludes the possibility of anarchy, – he wrote, – because in it people carried on their shoulders all legal and state organization[45].

Working in a direction of Ukrainian natural and legal tradition, the thinker defended the concept of people's natural right to their national identity, mother tongue, territory, state, etc., that is, the natural right of people to be the masters in their own state. Similarly, in developing the doctrine of the state of law, the Englishman A. Daisy emphasizes that the law, which a king must obey, is the law of England, its people. For B. Kistiakivskyi, the rule of law is also not the rule of positive one, because it is impossible to exhaust law in the state ; it exists in various forms. Obviously, it refers to the people's natural right to its truth. And it is impossible to confirm this truth without democracy, which is emphasized by the thinker. In a state of law, "power must be organized so that it does not oppress the individual; in it, both the individual and the totality of individuals – the people – must be not only the object of power, but also the subject of it", the scientist emphasized[46].

Developing the idea of the rule of law, not the act, B. Kistiakivskyi noted that "… by resisting the state, the law, at the same time, gradually obliges it to obey the legal orders and to abide them. Following this way, law is expanding its dominance over the state. At the end of this process the law rebuilds the state and transforms it into a legal phenomenon"[47]. He argued that only a modern constitutional or legal state can claim the status of a state created by law. A. Daisy's rule of law doctrine and B. Kistyakovsky's concept of the state of law as a state, in which the principle of the rule of law is implemented, differ only terminologically, but their essential features are identical.

CONCLUSIONS

Summarizing the study of the problem of the anti-positivity orientation of Ukrainian philosophical and legal thought of the end of the 19th and early 20th centuries, we can say that the Ukrainian philosophical and legal thought, represented by the works of I. Franko and B. Kistiakivskyi, attested the devotion of these thinkers to the natural and legal paradygm, the heirs of the

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[45] Там же. С. 854.
[46] Кістяківський Б. Соціальні науки і право. *Антологія лібералізму.* Політико-правові вчення та верховенство права. К., 2008. 992 с. С. 855.
[47] Там же. С. 849.

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Ukrainian youth, which have over a thousand years of length, and their rejection of legalistic and positivist positions that are not organically inherent in Ukrainian legal culture. This rejection is manifested in the natural and legal interpretation of rights as a universal phenomenon, focused on a set of universal principles that affirm such universal values as: man and his/her life, dignity and honor, natural inalienable human rights, good, justice, freedom, common good, etc. These thinkers distinguished between law and act; upheld the principles of recognition and protection of human rights, the principle of the primacy and determination of human rights and their inalienable rights in relation to the state and its legislation; emphasized the principle of fairness and accessibility of court; interpreted the state of law as a state, where the rule of law and not the act is implemented; developed the idea of an inseparable link between the principles of rule of law and democracy, etc. These ideas and regulations are distinctly humanistic, in contrast to the ideas and provisions of legal positivism as a paradigm aimed at elevating state power and the law over man and his/her rights.

This anti-positivist orientation of the philosophical and legal ideas of the Ukrainian thinkers of the period under study was the complete opposite of the imperial Austro-Hungarian, Russian, and subsequently of the Soviet-Bilshovyk pseudo-law science and practice, which were based on the positivistist and legalistic repressive doctrine.

SUMMARY

The article reveals the problem of the anti-positivist orientation of Ukrainian philosophical and legal thought of the late 19th and early 20th centuries. During this period, official Russian Empire legal doctrine, denying the human's rights, thus asserted the monopoly of autocratic will, its rule of positive law.

At the center of the Ukrainian jus tradition is the idea of natural law as a set of mandatory principles that express the fundamental connections of being that are in line with the interests and needs of man and are primary in relation to state, positive law. The universal values is the core of the Ukrainian naturalist philosophical thought: life, human dignity, honor, justice, freedom, equality of the subjects of law, goodness, common good, truth, truthfulness, etc., which, in contrast to the legist tradition and its values: the state, the law, punishment, order, discipline, responsibility, etc., have a powerful humanistic potential.

In the eyes of the thinkers is constantly fate the Ukrainian person, its existence in the natural-rural and urbanized environments, its inner world. They feel a very good person, his characters are in harmony with nature, his natural essence, they are between them, with them. They have a deep understanding of the fact that Man, Nature, Cosmos, and Life are

interconnected, that this is the concept of one order. Franko's "roots" man in nature, gives human status one of the forms of being, which is closely related to other such forms: the nation, people, social groups.

Similar views we find in B. Kistyakivsky creativity. I. Franko and B. Kistyakivsky protected natural human rights, universal values, rule of law.

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Information about the author:
Bratasiuk M. H.,
Doctor of Philosophical Sciences, Professor,
Professor at the Philosophy Department,
Lviv Ivan Franko National University
1, Universytetska str., Lviv, 79000, Ukraine

HRYHORIY SKOVORODA'S PHILOSOPHY OF EDUCATION: THE DIFFERENCE OF THE MODERN VISION OF THE PHILOSOPHY OF THE HEART

Gomilko O. Ye.

> *"Apart from that, I am working a bit on Skovoroda's language. I have this feeling, without trying to indulge in patriotic exaggerations, that he might have been the most interesting figure in all Slavonic literatures of the 18th century"*
>
> (G.Y. Shevelov)

> *"Xenophobia[1] became the word of 2016"*
> (Dictionary.com's 2016 Word of the Year: Xenophobia)

INTRODUCTION

One would think that the figure of Hryhoriy Skovoroda implies ubiquitous honor and recognition in Ukraine. Being a renowned philosopher of the 18th century, enlightener, musician and singer, he was known not only within the academic circles, but also to the general public. Regular scientific and practical conferences, seminars and readings take place, for instance, in Kharkiv and Pereyaslav-Khmelnytskyi. Since its creation in 2012, the international Skovoroda colloquium has been taking regularly place at the Institute of Philosophy of the Ukrainian National Academy of Sciences. The scientific and research program "Scovorodianum" is still in place. It's not for no reason that the Institute of Philosophy, pedagogical universities in Kharkiv and Pereyaslav-Khmelnytskyi, charitable foundations, international literary prize, parks and streets bear his name. Moreover, Skovoroda's portrait graces the 500-Hryvnia note.

However, at times Skovoroda's fame obscures the luster of his works, in particular, through a wide range of hackneyed clichés and stereotypes of its assessment, among which the juxtaposition of mind and heart as its key

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[1] Dictionary.com annually announces the word that defines the main trend in culture. As it turned out, in 2016 a significant portion of attention in the news stories was paid to the "other". A distinctive attitude towards the "other" was fear. Xenophobia is a relatively new word that comes from the Ancient Greek *xénos* meaning "a foreigner" and *phóbos* meaning "fear, panic". It means fear or hatred of people belonging to other cultures and customs, being of other origin, i.e. of those who are different, "other". URL: https://www.dictionary.com/e/xenophobia/

principle is particularly popular. This juxtaposition has widely penetrated both academic and mass consciousness, making Skovoroda an opponent of the modern European philosophy. The issue at hand is the psychological school of Ukrainian philosophical studies that considers the Ukrainian cordocentrism as a unique phenomenon, which presents studies of the human being as of a dichotomous irrational being. It is worth mentioning, though, that there are also other interpretations of the Ukrainian cordocentrism, particularly in the culturological school of Ukrainian philosophical studies, which regard it as a version of biblical interpretation of human wholeness, where soul and body are united by spirit, e.g., in the research conducted by Y.S. Hnatiuk. Whereas, in our opinion, he was rather its supporter yet with a different vision of the rational in the human being. Hence, fundamentally, sharing the modern view on the humans as rational beings, Skovoroda extended the borders of the rational in them, having involved the concept of heart. Thus, for him it was not only mind that was able to be rational, but heart as well.

The coverage of the rational in the field of the sensible exerts a significant impact on Skovorodean vision of education. Since it is then that the latter is also supposed to deal with the issue of attaching mind-like qualities to heart, which will inevitably drive it into the realm of morality. Such take on education does not correspond with its modern paradigm, where knowledge gets out of touch with practicality of life, limiting itself to academic walls, hence becoming indifferent to morality. The difference of the modern vision of Skovoroda's philosophy of education lies in the fact that he does not deprive education of morality, but he does so with heart, depriving it of mind. Therefore, the task of education lies in a practical realization of knowledge, i.e. turning it into a tool of improving human life. In the modern conditions "the context of globalization as well as informational and communication revolution require us to come up with a new understanding and definition of the role and content of education in a society undergoing profound transformational changes, no matter where exactly this society is located. Education in the society of permanent transformation is to transform the individual, i.e. to be transformative education"[2]. This is why the discussion of Skovoroda's philosophical ideas may help while searching for such education.

1. Skovoroda's paradox

There are a big number of controversial definitions of Skovoroda's philosophical heritage. In particular, what is meant here is unsystematic and folk manner of his works, their deep religious component, mysticism,

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[2] Горбунова Л. (2017). Трансформативне навчання дорослих: поворот до "цілісного розуміння" людини. / Філософія освіти. Philosophy of Education. № 1 (20), с. 98.

juxtaposition of heart and mind or the so-called cordocentrism, when heart plays a key role in relation to mind, etc. It is not infrequent that Skovoroda is portrayed as "the Russian Socrates", a wandering sage, a crank, a prophet, the one who is running from life. The slavophilian vision of the Ukrainian philosopher's works is quite common, which constitutes an integral part of the modern Skovorodean myth popularized thanks to the widely known interpretation proposed by V. Erna.

A considerable number of interpretations of Skovoroda's work, on the one hand, speaks of a keen interest taken in them by others, but on the other hand it causes multiple problems, in particular, controversial thoughts regarding the tendencies (expressed in those works) of the modern development of the Ukrainian culture in the 18th century. For instance, the bibliography of Skovoroda's work and works on him, published in 1968 and 1972 in Kharkiv, contains about fifteen hundred titles, and this excluding numerous books and articles published outside the USSR. It is well worth mentioning the following Ukrainian researchers who took interest in Skovoroda's work: M. Popovich, S. Krymsky, T. Sukhodub, O. Syrtsova, M. Koshub, Y. Chornomorets, V. Chernyshov, L. Ushkalov and others. Their works made a noteworthy contribution to the interpretation of Skovoroda's teachings as of a modern thinker.

However, the greatness of the prominent Ukrainian thinker is based on the possibility of multiple rethinking of his legacy. This is true thanks to the fact that Skovoroda thought of his philosophy as of a tool of human life, and its resource he saw in the practice of life. The potential of such philosophy is unlocked by the practical question of *how one can learn to be human*. This question defines the creative center of Skovoroda's philosophy. Since for him philosophy is the main study of the human beings and their happiness. The question about how one can learn to be human has not become obsolete for modern philosophers, either. For example, the 24th World Congress of Philosophy that took place in 2018 in China, was also dedicated to the Skovorodean problem, i.e. that of learning to be human. The official title of the Congress was *Learning To Be Human*[3]. Thus, the appeal of Skovoroda's work lies not in its originality or intricacy, but in the openness to the daily practice of humans, in their constant willing to be humans, in their permanent struggle for their own happiness.

2. The "insane" way of philosophy?

The fact that the title of the World Congress of Philosophy is in sync with Skovoroda's definition of philosophy is not a sheer coincidence. Both Skovoroda and modern philosophers take a look at philosophy in the context

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[3] XXIV World Congress of Philosophy. Learning to be Human. Beijing 2018. Program. URL: http://wcp2018.pku.edu.cn/yw/index.htm

of solving problems of the practice of life. This is why nowadays there is more talk of the necessity to bring philosophy back to the practice of life. For instance, the authoritative The New York Times has launched the forum of modern philosophers "The Stone" moderated by Simon Critchley[4]. It mainly focuses on discussion of eternal and timely philosophical problems and then in the context of their relation to the practice of people's lives. The article by Robert Frodeman and Adam Briggle published on the forum is dedicated to the problem of lost connection between philosophy and the practice of life. The authors contend that it is philosophy getting out of touch with the practice of life that has led it astray[5].

The reason for this "insanity" of philosophy's evolution they see in the modern form of institutionalization of philosophy. In their opinion, for example, the history of the Western philosophy can be represented in different ways. It can be represented through its periods (antiquity, Middle Ages, modernity), competitive traditions (empiricism versus rationalism, analytical philosophy versus continental) or domains (metaphysics, epistemology, ethics). The history of philosophy can also be viewed by singling out its certain research directives such as gender or race ones, etc. However, the authors of the article claim that despite all the divergences present in philosophical directions and all the problems, a turning point that united them all was the modern institutional establishment of philosophy as a scientific structure of the research university at the end of the 19th century. This institutionalization of philosophy turns it into the cause that could be implemented solely in the academic environment, i.e. within the research structures.

The authors of the article see in the transformation of philosophy into a research activity and educational subject one of the main reasons why the modern philosophy keeps losing its own credibility, for before philosophy was taught at university, it had been free in its presence in culture. One could meet philosophers in the ranks of diplomats, lens polishers, university professors, etc. It was institutional "freedom" of philosophy, if the authors of the article are to be believed, that facilitated philosophy's realization of its vocation as a domain of raised questions and doubts. It is exactly this nature of philosophy that Socrates used to talk about, and this is exactly this philosophy that Skovoroda practiced. The modern institutionalization of philosophy deprives

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[4] Simon Critchley is a British philosopher, professor of philosophy at the New School for Social Research (NSSR), author of the book "Introduction to continental philosophy", whose Ukrainian translation by V. Menzhulin came out in the publishing house "Stylos" in 2008. The New School for Social Research. Simon Critchley. URL: https://www.newschool.edu/nssr/faculty/simon-critchley/

[5] Frodeman R., Briggle A. (2016). When Philosophy Lost Its Way. / The New York Times, January 11. URL:https://opinionator.blogs.nytimes.com/2016/01/11/when-philosophy-lost-its-way/

it of freedom, effectively transferring it from the domain of doubts and raised questions into that of expert knowledge.

Following such transformations philosophy is "purified"[6] from the practice of life. According to the authors, such "purification" occurs for two reasons. First, a vigorous development of natural sciences leads to their definitive dissociation from philosophy and enhances the emergence of social sciences. It is worth noting that such division had not existed before, so naturalists felt comfortable being among philosophers. They used to call themselves "natural philosophers", i.e. philosophers that studied nature. Philosophers, who were rather interested in social problems, would refer to themselves as "moral philosophers". Second, the modern institutionalization of philosophy as educational subject places it on a par with other disciplines, which leads to the philosophy being deprived of the title "the science of sciences". The previous hierarchy of knowledge spearheaded by philosophy is now being ruined. It is succeeded by the division of knowledge into natural sciences and humanities, which has fostered their transformation into a complex of independent and equivalent subject areas. Philosophy has become one of them.

The fact that philosophy has been knocked off its pedestal as mistress of knowledge weakens its motivation to deal with fundamental questions of human existence. At the modern (research) university the function (that first universities had inherited from church schools) of reflection on these questions is losing its relevance, whereas the questions regarding the nature of human beings and paradigms of their lives defined the centerpiece of education at the first universities. Such university disciplines as philosophy, theology, medicine and law were not counterposed. Quite the reverse, they found themselves in close cooperation within a single research paradigm offered by philosophy. The strengthening of discipline specialization at the modern university undermines this harmony and cooperation.

The processes going along with the development of the modern university keep increasingly weakening the status of philosophy, compelling it to permanently defend its ground. This process is further complicated by the requirement for the philosophy to comply with the structure and standards of the modern university, in particular, with the strengthening of specialization. Only a "disciplined" philosophy, as it is referred to by the authors of the article, i.e. the one that can be diligently subordinated to these requirements, is considered "the real one", and it is this philosophy that defines the standards of philosophizing as such. Apparently, such "purified" philosophy finds it difficult to be competing with natural sciences. The practical meaning of achievements of the latter is not thrown into doubt by anyone, whereas philosophical success is predominantly known to philosophers themselves.

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[6] In the article the definition of a French philosopher, Bruno Latour, is used.

Frodeman and Briggle opine that philosophy is by no means to be "purified". Instead of considering "dirty hands" of philosophy as a problem, we are to regard them as a precondition for philosophical thought. Since philosophy's hands get "dirty" as a consequence of its contact with the real world. The two authors speak of the interstitiality of philosophy, which manifests itself in the inter- and transdisciplinary character of the latter. They compare it to the mangle, for like the mangle it appears as a necessary tool in everyday life. If the mangle was used to wash the laundry, philosophy is also meant to wash, however, not laundry, but human nature. That is why philosophy is closely connected with morality.

However, there is not only the division of knowledge into different domains happening at the modern university, but also their dissociation from moral virtues. Before, morality and knowledge used to form a unity, which was especially true of philosophy. It was no coincidence that philosophers would think of themselves as of a more morally responsible breed. In their article Frodeman and Briggle also mention the British thinker of the 18th century, Joseph Priestly, who believed that a philosopher had to be better than other people. Priestly regarded philosophy as a *vocation* that requires significant moral virtues, especially honesty and self-commitment. Summing up their reflections on the connection between philosophy and morality, Frodeman and Briggle come to a conclusion that it has always been important for philosophy to be good (meaning "useful" for human life) rather than an abstract domain (independent from real human needs) for producing knowledge.

3. Skovoroda: a modern philosopher or a critic of the modern philosophy?

Presentation of ideas in this article proves useful for understanding not only the current state of philosophy, but also the legacy of the 18th century Ukrainian philosopher, H. Skovoroda. It was exactly at that time that the modern philosophy, or the philosophy of the modern time, as it is sometimes referred to, prospered. Interestingly, this philosophy regards mind as a fundamental feature of human existence. Hence, it is to great extent thanks to its efforts that rationalism became in widespread use: 1) as an ontological characteristic of a human being, 2) as gnosiological sureness of a human mind's ability to learn about the world and 3) as a practical ability to change the world based on acquired knowledge. Modern rationalization has enabled a rapid scientific and technical development as well as a modernization of culture on a massive scale. However, the powerful legitimation of the rational by the modern philosophy has failed to provide its deep explication, since

outside the rational modern philosophers have left out a decent number of domains of human existence, particularly, morality and corporality.

Skovoroda, just as his contemporary J. Priestly, does not settle for an abridged understanding of the rational. For them both philosophy and morality are inseparable. Into the domain of the rational cause Skovoroda included "heart", which was traditionally equated with a sensible domain of the human essence. Therefore, the connection between philosophy and morality becomes possible thanks to the whole human being, whose mind and heart form a single essence. This is why Skovoroda could barely have accepted the role played by philosophy at the modern university as a research facility, since in the territory of what was then Ukraine there was no modern university yet.

Skovoroda dealt with educational institutions of the Russian Empire, which were fundamentally different from the European ones. Nevertheless, even in such conditions he was able to keep the modern spirit of philosophy, pulling it into a different direction, into that of practice of life, not of a scientific truth, which was the case at the modern university. In so doing, Skovoroda pointed at the escape routes for cognitive and practical rehabilitation of philosophy, for his philosophy teaches people to be guided by reason not only within university's walls, but also in other domains of their lives. This is why Skovoroda does not only speak of philosophy, but of "philosophy of the heart".

In the foreword to the new edition of Skovoroda's works, A. Liubka states that the Ukrainian philosopher was a "heart lover", not a "heart breaker". For example, in all his works Skovoroda used the word "heart" 1146 times in different forms[7]. Skovoroda's love of heart was conducive for projecting his image as a critic of mind and opponent of the modern philosophy. However, his keen interest in the problematics of heart attests to his will to make the human heart rational. Drawing on his personal experience, Skovoroda proves that it is not only mind but heart as well that can be taught to live rightly, subduing "inner demons". In order to better understand this experience, let us consider some aspects of the philosopher's historical context. Without taking into consideration the life practice, Skovoroda's thinking grows stiff in clichés and stereotypes.

Historical context. Let us not forget that the Left-bank Ukraine of the 18th century found itself in conditions of great motion and unrest. On the one hand, the threat of possible raids by the nomadic tribes of the Nogais was still looming. On the other hand, agricultural population began the process of colonization and reclamation of the steppe lands. Ukrainian peasantry was inclined to stick to the archaic system of family and clan unions. However, the

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[7] Сковорода Г. Найкраще. (2017). К.: Terra Incognita, с. 5.

vast majority of the then population of Ukraine was made up of Cossacks. For example, the "Census of Left-bank Ukraine" contains data on population of the Lubny region: Cossacks made up 54% of adult population, serfs – 39%, state-owned peasants – 5%, gentry, clergy and petit bourgeois – less than 2%. The surname "Skovoroda" is thought to have Cossack roots, although it was quite uncommon at that time. There is evidence that the philosopher's father belonged to the class of common Cossacks tilling land.

The Cossacks held the concepts of the individual honor and inner freedom in high esteem. Being of the Cossack origin stood for inner freedom, ability to determine one's fate and the obligation to strictly adhere to the code of a specific knightly honor. These were the Cossacks who displayed a greater disposition to openness that would allow them to adopt modern paradigms of the then culture than other social groups. A noticeable impact of the European culture can be attested to by the application of the Magdeburg rights and the functioning of a system of workshops. Basically, the Cossack community modelled itself on the workshop fellowship. At the same time the Magdeburg rights that went on to exist well into the 1840s were a form of municipal government, autonomy and solidarity, which enabled the development of individualism and urbanistic culture. At those times the Magdeburg rights in Ukraine got complicated and with time abolished by the bureaucratic government system of the Russian Empire, in particular, by the "Table of Ranks" introduced by Peter the Great.

The transitional or threshold state of the then-existing Ukrainian culture can be attested to by a special status of journeys undertaken mostly by schoolchildren and dyaks (teachers). Those journeys in the then Ukrainian culture took on a ritual, or even sacred meaning. Little wonder, why Skovoroda was hoping to find salvation from the conflict with reality while undertaking those journeys. In the first half of the 18th century a limitation of Ukraine's political autonomy occurred, having transformed the country into a Russian colony. As a result, the usage of the Ukrainian language in the domain of culture was also limited, as was the printing of Ukrainian books. The state's censorship in the domain of education as well as a dependence of the Ukrainian church on the Moscow patriarchy gained in strength. The 1782 census in the Russian Empire put paid to the institution of wandering dyaks. From then on, in order to carry on teaching they were forced to anchor themselves to a particular place. Simultaneously, Peter the Great regularized the official names of the Russian Empire (which was to replace "Muscovy") and of Little Russia (to be used instead of the "Cossack Hetmanate"). This was the historical context in which Skovoroda lived.

What kind of *education* could he receive at that time? The inaccurate dating with regard to Skovoroda's education is explained by a virtual lack of

any documents that might attest to it. Nonetheless, it is possible to single out the main periods thereof. Skovoroda spent 4 years at a parish school in the village of Chornukhy. His admission to Kyiv-Mohyla Academy is dated 1738. His curriculum there consisted at first of five classes: infima, grammar, syntax, poetics and rhetoric. First three classes dealt with the study of Latin, Greek, Church Slavonic, Polish, arithmetic, singing and catechism. Further education entailed classes in philosophy and theology. Courses on philosophy (logic, physics, metaphysics, ethics) took three years of curriculum time, whereas theology only two. There is still no agreement among scholars regarding the dates of Skovoroda's presence in Kyiv. It is thought that he studied there from 1738 to 1742. However, there is no mention of his name in the lists (now available in archives) of students.

At the behest of Elizabeth of Russia, Skovoroda took himself to Saint Petersburg in 1842 as a Kapellmeister. In 1744 he might have resumed his studies, attending classes of M. Dovhalevsky, followed by classes in rhetoric in 1745–1746, in philosophy in 1746–1748, and in theology in 1748–1750. H. Skovoroda is considered to have studied in Kyiv from 1734 to 1741. His language teacher there was S. Todorsky, and his philosophy teacher was M. Kozachynsky. In 1742 Skovoroda moved back to Saint Petersburg with a view to continuing to study philosophy with Kozachynsky. In 1745 he interrupted his studies once again.

Accompanying the general F. Vyshnevsky to Hungary, Skovoroda was getting to know "foreign lands". According to one assumption, Skovoroda visited Germany and Vienna. It is considered that it was his trip to Hungary and possible travels to other European countries that helped the Ukrainian thinker to get acquainted with contemporary Western philosophical thought. He mastered Latin, Greek, German and Hebrew. It is known that in 1751 Skovoroda frequented courses on theology conducted by H. Konysky. This short summary of Skovoroda's education may attest to the fact that the level of his professional preparation was quite sufficient for him to be able to critically assess contemporary education and philosophical thought.

Skovoroda's works are closely linked to his *pedagogical legacy*. Apparently, it was unacceptable for Skovoroda to institutionally incarcerate philosophy or any other knowledge within the walls of educational institutions. However, it is a known fact that he yearned to teach at an educational institution. This was a wish of his that he never fully managed to realize. It transpired that Skovoroda could not adjust to the requirements imposed on lecturers in the Russian Empire. On his return to Kyiv in 1650, Skovoroda was invited to lecture at the Pereyaslav Collegium. Yet due to the conflict that ensued upon his introduction of some innovations, Skovoroda was made to leave the Collegium. He then made several attempts to renew his

teaching profession. In 1759, 1762 and 1768 the philosopher lectured poetics, Greek, syntax and ethics at the Kharkiv Collegium. Interestingly, he was there a sole layman among all the lecturers. However, after he was twice urged to take a vow and begin a career of a clergyman, Skovoroda left the Collegium once again. It is held that it was at the Kharkiv Collegium that Skovoroda met his future biographer and friend, the student of the Collegium M. Kovalynsky. However, after Skovoroda's last return to the Collegium, he was fired once again, this time because of disagreements on doctrine. The experience obtained at the educational institutions of the Russian Empire gave Skovoroda an incentive to work up his own path of education, that of journey or, as we would put it, of a mobile education. His pedagogical "journey" was to last 25 years! The thinker became a good mentor for children of landowners and gentry, as many of them were to subsequently play a noticeable role in the development of Ukrainian education. In particular, it was not without their sponsorship and ideological inspiration that the first modern university was founded in 1805 in Kharkiv.

It is conceivable that Skovoroda's European-like thinking, which was driven by the ideas of freedom and reason, did not let him be subordinated to the imperial and Orthodox system of education. Obviously, his "journey" pedagogy was putting up a final resistance. That being said, it did not correspond to the educational trend reigning in the contemporary Europe, which was expressed in the emergence of the research and study institutionalization of knowledge through establishment of the classical modern university. Skovoroda showed that the modern development of philosophy and education could be realized in different ways depending on the cultural and historical context, as his "journey pedagogy" was laying foundation for the modern thinking. For Skovoroda, an important task of education was to teach a human being to be a rational being in all domains of life without limiting the rational solely by the sphere of consciousness.

Skovoroda's main ideas about philosophy of education. Skovoroda's philosophy of education positions itself in the context of the then European philosophy, whose priority lay in justifying the rational nature of the human being. While reflecting on Skovoroda's modern otherness, one should pay attention to those thinkers who wielded influence upon him. Kovalynsky compiled a list of Skovoroda's favorite works. Among these we can find works by Plato, Plutarch, Philo Judaeus, Cicero, Horace, Lucian, Clement of Alexandria, Augustine of Hippo, Origen, Nilus of Sora, Dionysius the Areopagite, Maximus the Confessor. However, the main source of wisdom for him was the Bible. According to Skovoroda's interpretation, the Bible moved beyond confessional and doctrinal borders, entering the realm of ecumenism.

Skovoroda's main philosophical idea was ingrained in the assertion that the world is of dual nature, consisting of the corporal ("flesh nature") and the inner eternal nature that is the origin of all things. The thought on the primacy of the principle ("the origin") over the material world, of "the invisible" over "the visible" is far too general. However, as a philosophical stance it has closer connections to Platonism. According to a famous researcher of Skovoroda's work, M. Popovich, "Skovorodean Platonism is exhausted by the general principles of the primacy of the wholeness over elements. This "Platonism" may be called "Aristotlism", for it can entirely be translated into the language of Aristotle's teachings about *matter and form*"[8]. Accordingly, the essence of the human being is the spiritual one, the so-called *inner human*, which represents the spirit of God in the human being. However, the spirit of God may be present in the human being in different ways. This is why humans differ from one another in talents and aptitudes for different activities. Exploiting potential of the "inner" human being constitutes a condition on which humans may reach happiness.

It is fair to assume that Skovoroda represents the tradition of the *practical philosophy* that has held the problem of reaching happiness by the human being as its key objective since the times of Aristotle. Thus, the practical philosophy is prevailingly focused on the knowledge that is changeable and ad hoc and is determined by morality, since happiness is always a specifically personal occurrence. Skovoroda saw in education an important factor for the human being to reach happiness. It is exactly education that helps humans unlock the inner human being in themselves, i.e. their existence as a totality of their talents and abilities. Therefore, according to Skovoroda, happiness is an ability to reach self-fulfillment. However, he opines that *self-fulfillment* of the human being can be realized on condition of *self-cognition*. Self-cognition and self-esteem define the way of philosophical understanding of the sense of human existence. Skovoroda claimed that "self-love is truly blissful! if it is holy; it is holy indeed! if it is true"[9].

The idea about the "*three worlds*" defines his ontological views and educational strategies. Skovoroda places the Bible into a special "world" along with the macrocosm of the Universe and the microcosm of the human being. Nevertheless, in his opinion, every philosopher has to answer the question of a number of worlds on their own. Being a modern philosopher, he referred to the world of the Bible not as of sacred, but as of symbolic. Hence,

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[8] Попович М. (2007). Григорій Сковорода: філософія свободи. – К. : Майстерня Білецьких, с. 206.
[9] Сковорода Г. (2011). Наркисс. Разглагол о том: Узнай себя // Сковорода Григорій. Повне зібрання творів у 2-х т. Т. 1. К.: Богуславкнига, с. 81.

such world requires understanding. The task of education is to help the symbolic understanding to mature. That way Skovoroda expressed the position of supporters of critical thinking in Orthodox theology: without denying the character (inspired by God) of the Bible, he dismissed its literary (direct) sense. A critical attitude towards a theological tradition is a common feature of Skovoroda's philosophy and European Protestantism. It reveals openness to ecumenical thinking. As is known, ecumenism implies cooperation and mutual understanding between Christians of different denominations on the ground of mutual practical act that leads them to unity. According to M. Popovich, "it may be affirmed that the specific *biblical fundamentalism* was on the whole an alternative to both the Orthodox and Catholic theology. Orientation to the Bible as an exceptional in its value source of knowledge and worldview is inherent in all reformation movement…"[10].

"Philosophy of the heart". Skovoroda transposes development of knowledge of God inside the human beings, into their spiritual hearts, or to put it in other words, into metaphysics of the body. The philosopher wrote, "The heart of the human being is deep, deeper than anything, and who will come to know this human being?"[11]. The task of every human being is to find their own path to God through the rational heart, which is capable of directing its sensitivity towards the streamed of the life-affirming action, overcoming destructive and aggressive predisposition inside. Hence, the Skovorodean philosophy of the "heart" is not a philosophical paradigm of counterposing mind and heart. This philosophy is more like an educational "training", development of certain mental and corporal knowledge, skills, habits and abilities by the human being to achieve happiness. M. Popovich urges caution in this regard, arguing that "here we should take a closer look at the danger of modernization of the Skovorodean "teachings on the heart" in the spirit of the so-called "Ukrainian cordocentrism". Skovoroda is driven by the biblical understanding of the word "heart" that did not correspond to the romantic image of counterposing "heart" against "mind". According to the language used in the Bible, heart and kidneys are thought the "center of mind"[12].

The logic of the "philosophy of the heart" as a rational training of spirit leads Skovoroda to lay a foundation to the idea of the human being acquiring an "eternal" and "new" body. The human beings can perform such

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[10] Попович М. (2007). Григорій Сковорода: філософія свободи. К. : Майстерня Білецьких, с. 189.

[11] Сковорода Г. (2011). Наркисс. Разглагол о том: Узнай себя // Сковорода Григорій. Повне зібрання творів у 2-х т. Т. 1. К.: Богуславкнига, с. 87.

[12] Попович М. (2007). Григорій Сковорода: філософія свободи. К. : Майстерня Білецьких, с. 206.

transformation with the help of self-cognition as immersion into their nature. This, in turn, requires a rational improvement of not only mind as a theoretical possibility, but of heart as a practical mind, for heart contains not abstract feelings, but their live concrete embodiments. The philosopher opined that the biggest mistake of human beings is the lack of knowledge of their own body. They see in it only the "bestial", never paying attention to the fact that "in this flesh of yours there is a treasure hidden, i.e. invisibility and the hand of God are hidden there, which contain this flesh of yours"[13]. This is why he appealed for cultivation of a "new" and "eternal" body. Creation of the "new body" for Skovoroda meant a practical possibility of rational improvement of heart as realization of unity of cognitive and corporal aptitudes of the human being. The task of the human heart is the development of the "new body", new spirit, and new human being. Hence, according to Skovoroda, the concept of the heart is not counterposed against mind. It is meant to consolidate their unity within the wholeness of the human being. Skovoroda proclaims, "The thing one loves, that thing one becomes. Anyone is that thing, whose heart is in him. Anyone is there, where his heart belongs"[14].

Speaking of the modern character of Skovoroda's philosophy of education, we can't but mention his idea of *kindred work*. It is with the help of this idea that he stated the modern individualism, thanks to which the acknowledgment of the value of interests of a particular human being became possible. Skovoroda saw happiness of human beings in their freely choosing work according to its "kindred spirit" with their own hearts. The emphasis on the individual and independent choice of the occupation by the human being places Skovoroda's reflections into opposition to the archaic viewpoint, for which the primacy of interests of the collective is quintessential. He believed that the human being's reaching of happiness is hindered by the human collectivism, which determines the dependence of a personality on the commune and its (personality) being reined in by the latter. It is this fact of Skovoroda working up the idea of individualism that makes his philosophy distinct from the Slavophilian admiration for "collectivism".

Professional vocation of a particular human being, according to Skovoroda, has to assume a sacred character, which implies the process of its union with God. However, it is not a mythical ecstasy but a rational search of vocation by the human being through self-cognition and self-analysis that enables such union. Hence, through self-cognition the human being forms its

[13] Сковорода Г. (1983). Вірші. Пісні. Байки. Діалоги. Трактати. Притчі. Прозові переклади. Листи. К.: Наукова думка, с. 206.

[14] Сковорода Г. (2011). Наркисс. Разглагол о том: Узнай себя // Сковорода Григорій. Повне зібрання творів у 2-х т. Т. 1. К.: Богуславкнига, с. 81.

belief in God. Skovoroda said, "It brings happiness to enter the realm of knowledge by the grace of God, when the human being does so not on a whim or upon following someone else's advice, but by carefully examining his own nature and heeding the Holy Spirit that lives inside him and calls him, by following its secret beckoning, when he accepts and pursues the vocation for which he was born into this world and which was preordained by God"[15].

This is why a life lived according to the kindred work means a happy life, for as Skovoroda taught, "there is nothing sweeter or more useful for the human being than happiness; there is nothing easier than happiness. God be praised! The Kingdom of God inside us. Happiness in the heart, the heart in love, love is in the law of the Eternal"[16]. The law of the Eternal is revealed by the higher Wisdom that the Almighty imbued every people with. According to Skovoroda, "it is quite like the most perfect architectural symmetry or model that imperceptibly permeates the material and holds together all tools, rendering wholeness stronger and sacrosanct". The term "model" was used by Skovoroda in the sense of "degree", "tact", "manner", "the scope of commensurability", i.e. in the sense of a concept that expresses a rational harmony. And so It (wisdom), by furtively spreading across all limbs of the political corpus, consisting of human beings, not from stones, makes it solid, peaceful and untroubled… In all of our most different deeds and in things it acts as a soul, good and beauty. Without It everything is dead and ugly. We are all born without It and for It. Those who are disposed to and willing It are more noble and smarter. The more one deals with It, the more effective (though incomprehensibly) one feels the inner bliss or delight. The special Craft depends on It in creation of the human race. For It is a beautiful image of God which he (after entrenching himself in our soul) subsequently uses to turn us from wild and ugly monsters or bastards into human beings, i.e. little predators, reasonable, kind, magnanimous and fair, fit for cooperation and the aforementioned unity"[17].

The aforementioned excerpt of Skovoroda's work legitimizes the rational nature of the human being as an operational essence which enables his stable, peaceful and successful life in a commune of his ilk. The Ukrainian thinker had a clear-eyed, free-of-illusion look at the human being. To his mind, the biggest thing human beings could achieve is to learn the divine Wisdom and overcome "monsters" or "bastards" in themselves, thus becoming "little predators", i.e. creatures that care about their own interests, though at the same time capable of peaceful coexistence with other "little predators" of their ilk.

[15] Сковорода Г. (1983). Вірші. Пісні. Байки. Діалоги. Трактати. Притчі. Прозові переклади. Листи. К.: Наукова думка, с. 206.
[16] Сковорода Г. (2014). Вхідні двері до християнської доброчесності. / Філософська думка. № 5, с. 7.
[17] Ibid p. 11.

Skovoroda thought that the way to learn the divine Wisdom lay, to put it in the parlance of our time, in a high-quality life-long education that would meet the needs of life. He also opined (just as contemporary educators) that a mobility principle should lay at the foundation of such education, in other words it should be open to the world. Hence, for him education becomes a transborder and transnational phenomenon. The most important thing that Skovoroda demands from the human being is learning to be human through systematic and assiduous work on self-cognition. By setting an example himself, he proved that good education and kindred work are the key to being human. Thanks to constant and enthusiastic efforts to change themselves, human beings acquire extraordinary features that might appear mystical. Only unflagging education and exhausting training can produce them. Don't modern boot camps (that overcome borders of the modern institutionalization of knowledge) in the Silicon Valley bear resemblance to the educational projects of our renowned philosopher?

CONCLUSIONS

What does Skovoroda's philosophy teach us? 1) Contrary to the Orthodox thought, Skovoroda believed that the human being transforms not through sufferings or faith, but through systematic educational practices capable of extending the realm of the rational at the expense of corporality based on self-cognition and love of oneself; 2) Unlike the modern classical philosophy, Skovoroda did not deem self-cognition a function solely of the mind, or the heart in a dichotomy with the latter. Being in agreement with contemporary theories of education that were based on the idea of an anthropotechnical turn in philosophy, Skovoroda saw in the heart an instrument for strengthening the mind. Involving the heart into the domain of the rational strengthens thinking with knowledge about a concrete situation of its embodiment as well as of cognitive abilities of its carrier. According to Skovoroda, the overcoming of fear and hatred of the "other" is to become an important consequence of such human transfiguration. In that case, the word "xenophobia" cannot become the word of the year, which it, unfortunately, did quite recently, in 2016. Dictionary.com annually announces the word that defines the main trend in culture. As it turned out, in 2016 a significant portion of attention in the news stories was paid to the "other". A distinctive attitude towards the "other" was fear. Xenophobia is a relatively new word that comes from the Ancient Greek xénos meaning "a foreigner" and phóbos meaning "fear, panic". It means fear or hatred of people belonging to other cultures and customs, being of other origin, i.e. of those who are different, "other". The main thing that Skovoroda's philosophy teaches us is the need to forget this word.

SUMMARY

The article is devoted to the analysis of the modern character of the Hryhoriy Skovoroda's philosophy of education. Unlike his contemporaries, he focuses on connections of philosophy and moral virtue. This position contradicts the tendency of a modern institutionalization of philosophy in the way of one more discipline of the modern research university. However, Skovoroda's critical position does not put into question the modern content of his philosophy. On the contrary, Skovoroda's understanding of philosophy reveals the salvific ways of its cognitive and practical rehabilitation. It is because his philosophy teaches people to be wise not only on the university campus but in all spheres of their own lives. That is why he speaks not just of philosophy, but of the "philosophy of the heart". Contrary to Christian thought, he believes that human's transformation is possible not through faith and suffering, but through the discovery of a "new body" on the ground of self-knowledge and love for oneself. Unlike the modern classical philosophy, Skovoroda considers self-knowledge, not as a function of mind alone, and the heart as a dichotomy to the mind. In accordance with contemporary educational theories based on the idea of anthropotechnical turn in philosophy, Skovoroda deems the heart an instrument for enhancing the mind. Involving the heart into the sphere of rational increases the thinking of knowledge about the specific situation of its embodiment and the cognitive capabilities of its carrier. According to Skovoroda, an important consequence of such human transformations should be the overcoming of fear and hatred of the "other".

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9. Сковорода Г. (2011). Наркисс. Разглагол о том: Узнай себя // Сковорода Григорій. Повне зібрання творів у 2-х т. Т. 1. – К.: Богуславкнига. – С. 154–200.

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Information about the author:
Gomilko O. Ye.,
Doctor of Philosophy, Professor Leading Research Fellow,
Department of Philosophy of Culture, Ethics, Aesthetics,
H. Skovoroda Institute of Philosophy,
The National Academy of Sciences of Ukraine
4, Tryokhsviatitelska str., Kyiv, 01001, Ukraine

AXIOLOGY OF SCIENCE AND EDUCATION
IN THE "WORLD OF ECONOMY" PARADIGM

Kravchenko A. A.

INTRODUCTION

The economic component of human existence has a considerable impact on the formation of a man's living space generating his attitude to the needs and opportunities, shaping worldview principles and potential prospects. Education and science help to comprehend these needs and opportunities, to separate their important elements and to shape the value orientations.

As an integral part of human existence, the "world of economy" is not only considered in terms of economic benefits and material acquisitions, but through these very acquisitions it penetrates into the social, cultural and psychological spheres of human existence. Human existence is filled with meaning, relying on the economic components of existence that form the material platform of such existence. The economic fullness of existence enables social and spiritual progress, which in turn fills the "world of economy" with further potential development through new discoveries, developments and inventions. This process of interconnected development explains the impossibility of a separate existence of the "world of economy" without other components of human existence and the inadmissibility of giving preference to development of its separate elements.

Sometimes the value choice of needs from the point of view of economy and from the point of view of science and education differs drastically entering a contradiction. The choice between overall economic benefits, existing comforts, increasing profits, on the one hand, and limitations, whether it is the abandonment of modern progressive goods because of the damage caused by man-made technical innovations, on the other, is becoming more and more complex and all-enveloping. However, these contradictions do not lead to confrontation and disruption between the economy and the continuum of education and science, but, on the contrary, stimulate looking for new approaches to solving the pressing global problems of the humanity. The semantic certainty of the economic manifests itself through the knowledge produced by humanity and is being transformed into values that constitute a potential source of further economic development.

For this very reason keeping the balance between the vital force of economic development and the possibility and meaning of further human existence becomes an urgent problem and a field for scientific and practical

debate between economists, philosophers, political scientists, ecologists, physicists, biologists and more. Modern scientific terms that seek to identify the latest trends in economic development, such as "information society", "knowledge society", "knowledge economy", "fourth industrial revolution", "society of sustainable development", etc., is a strong confirmation of the joint scientific work regarding the search for the most rational human development in opposition to the concepts of "economic benefit – safety", "progress – environmental disaster", "artificial intelligence – human creativity".

1. The social component of the "world of economy" in the modus of human existence

The multifaceted nature of human life, represented in the variety of its inexhaustible manifestations from physiological to social and spiritual needs, shapes the human world and manifests itself in the diversity of its "worlds". The separation by man of the "world of economy" as a necessary component of his existence borrows this tradition from the "metaphysics" of Aristotle." Economic life enters the spheres of art, politics, morality, defines the imperatives of cultural activity. This testifies to the fact that the "world of economy" includes all the other seemingly irrelevant worlds, blurring the boundaries between them and themselves.

Overcoming claims to solve all problems of humanity, both in theoretical (spiritual) and practical (economic) dimensions is possible only on the way to addressing the real life and cognitive activity of modern man in its strive to be successful in life. The axiological paradigm of human existence is manifested through the combination of material and spiritual in the system of vital needs and social relations. The solution of the contradictions between the "spiritual" and "economic" in human existence is most fully actualized in the context of an all-enveloping "world of economy", which today, having passed through the test of all kinds of utopias, has in fact become the main determinant of all the meanings of human existence[1].

The separation of the "world of economy" from other "worlds" of human existence can be explained by clarifying the essence of the concept of "world". This concept is inseparable from the problem of "economy", which, according to S.M. Bulgakov, can be taken in triple formulation: scientific-empirical, transcendental-critical and metaphysical. Such a way of consideration is not explained by the whim of the author at all – it is due to the very essence of the matter. After all, what in the sphere of the empirical

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[1] Базилевич В.Д., Ільїн В.В. Метафізика економіки / В.Д. Базилевич, В.В. Ільїн. – К.: "Знання", 2007. С. 174.

(practical) constitutes the object of "experience" becomes a problem of science, and that which is considered by cognitive forms and is the construction of "transcendental subject" – "with its existential roots going to the metaphysical land"[2]. The claimed approach to the consideration of the economy identified a range of problems, which turned out to be broad enough: starting with the meaning of the economy, the relationship of life and death, good and evil, freedom and necessity and ending with the prospects for economic development of society.

At present, the "world of economy" is a multidimensional concept that includes a broad field of economic activity and human interconnection, not so much with the natural forces of nature, in order to protect the preservation and expansion of life, the subjugation and humanization of nature, but in fact the world of human sociality – infinite in manifestations of an individual choice. Actually, life itself is a constant choice, which in itself is a unity of logical and illogical, rising above the logical and not fitting into any logical definition. Although the illogical is not "dissolved" by the logical and not penetrative to it, it is nevertheless connected with the logical, by analogy with light, which implies constant overcoming of darkness. The "world of economy" is a synthesis of the dynamics of development and the structure of interconnections, both vertically and horizontally. In a horizontal dimension, there is a civilized division of the world into West and Non-West. In the vertical one – an information-hierarchical pyramid of wealth and power is formed, the summit of which is occupied by the advanced countries. To the top of the pyramid constantly attracts flows of finance, wealth, intelligence. Today, the mechanism of this structuring is globalization of all the components of socio-economic dynamics of the society[3]. Such an understanding of the "world of the economy" is inextricably linked to the essence of economic management, which is the universal philosophical question of the sense of life.

Comprehensive human activity transforms economic activity into a social plane, which allows us to consider the economic sphere as part of, a fragment of a wider reality. This shows its relationship to other, non-economic areas. Accordingly, the horizons of economic activity, theory, and along with it – the world of human economic life are expanding. This reveals the role of extra-economic – moral, religious and mental factors when describing an economic entity's behavior. The world of economic reality, in its orientation on the basis – the human – is oriented on the search for the path that leads to the

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[2] Булгаков С.Н. Философия хозяйства / С.Н. Булгаков. – М.: Наука, 1990. – С. 41.

[3] Неклесса А.И. Трансмутация истории / А.И. Неклесса // Вопросы философии. – 2001. – № 3. – С. 61–74.

overcoming of the narrowly specialized approach in the understanding of economic life, reveals its hidden meanings, which is extremely important for formulating the landmarks of further development. The "world of economy" forms a real "thinking field" because sociality is inseparable from the cognitive intellectual support. With its help, acts of scientific cognition are carried out, aimed at a comprehensive social, economic explanation of phenomena and processes, a system approach, taking into account the specific nature of cultural influences, in which the national-ethnic aspect occupies an important place.

Multidimensional, not reducible sociality as a defining feature of the "world of economy" finds itself "on the other side" of direct perception through the prism of social consciousness, traditions, generalized concepts and ideas formed during the socio-historical process. Its functioning includes powerful natural and social interactions, energy and information flows. It "penetrates" the private life of a person, like X-rays. "Behind the advertising picture addressed to the childhood dreams of a man, is hidden economically and mathematically designed, detail-calculated model of the segmented market as well as the program of a certain game, at the end of which the individual is assigned a role and the corresponding contribution to the ultimate win. At one extreme of this situation are various abstract qualities and forces, at the other, the seemingly natural, individual-psychological perception of the screen picture"[4]. However, the perception that coincided with advertising and gave rise to the effect of "positive emotion", however, works as an element of the system of socio-economic ties, as one of the contacts that provide reproduction and performance of this system.

This is the way the process of constant complication of the world economy takes place. It emerges as a separate economy; however, under no circumstances it is complete. The "world of economy" itself has many important and essential constituents, not at all economic at times since in the surrounding life not everything can be reduced to commodity exchange and promotion of money. It is not difficult to make sure that most of the economic life does not directly relate to the economic organization. The economic enters the "process of production and consumption", giving it its substance, playing with this very substance, using it as a means to impose its value labels in the expression of price characteristics. The economic world in itself is a world of economic numbers, figures that are expressed in monetary equivalent, as well as numerical and digital measurements through which economy views all the rest which is non-economic. Hence – the "appearance" of economic estimates regarding non-

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[4] Кемеров В.Е. Введение в социальную философию / В.Е. Кемеров. – М.: Азбука-классика, 2001. – С. 60.

economic, their inclusion in the non-economic, some kind of super-economy[5]. The latter gives rise to what can be called the all-inclusiveness of the "world of economy", which requires its multifaceted content definitions.

The multifaceted content of the "world of economy" is conditioned by constant interaction of its elements, which in their unity characterize the economic as a substantive unity. There is nothing extra-economic and intangible, monetary, physical, substantive-tangible, that could determine "the substantive essence and value of economic and monetary; there is no "external" substance that can be calculated, weighed, to express the composition of the economic, thereby capturing its meaning. It is absent because the economic, "deepened" in life, is able to solve its own economic issues, directing with their decisions social medium and culture, making them dependent on the economy. Thus, it affirms the permeability of the world of economy, since it is the world of many elements and parameters"[6]. Of course, if we understand the economic in the infinity of opportunities that demonstrate the universal nature of one's own existence. Nevertheless, such a characteristic of the economic emphasizes the breadth of economic interactions. This is evidenced by the inseparability of the categories of culture: nation, consciousness, spirit, person, idea, faith, justice, etc. from the economic space. They form "cultural matter" as the main characteristic of economic substance. All this is what constitutes the "world of economy" – complex, contradictory, diverse, rich in its content and meanings.

However, this definition of the "world of economy" is too broad and general. It is necessary, along with the concept of "world of economy", to clarify the essence of the phenomenon of "economic", which can be revealed through the category of "substance". Diverse levels of economic development, polyphony of methods of economic cognition, lifestyles in different regions of the world, the variety of forms of economic relationships in different societies – all this distinguishes "economic" as a separate (along with the concept of "world of economy") object of analysis. Economic is included in the social medium, where, along with the vast infrastructure of the ideal which directly participates in the cognition of the surrounding reality (education, science, social consciousness in the diversity of forms), there is material social medium. It is the "body" that nourishes and provides (protects) self-development, quantitative and especially qualitative "build-up" of the "thinking matter", of all ideal. It is supposedly a material design of the "thinking" matter, "home" for its location, "platform" for an extended review. This material social medium is called

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[5] Базилевич В.Д., Ільїн В.В. Метафізика економіки / В.Д. Базилевич, В.В. Ільїн. – К.: "Знання", 2007. – С. 181.

[6] Корняков В.И. Об экономической субстанции / В.И. Корняков // Философия хозяйства. – М. – 2004. – № 3 (33). – С. 115.

"economic matter". One can say that this is the economic – as a sphere of productive, economic, vital human existence[7].

The "world of economy" is multifaceted and multidimensional. It interacts with many factors that are not always reduced to just material. The "world of the economy" includes a variety of entities generated by the existence and activity of man and society. By distinguishing "economic", it is necessary to emphasize its three most essential properties. The first is a well-defined objective reality. The second is economic relations that directly preserve, reproduce and strengthen the biosocial existence of people by providing them with sources of life, resources for social life. Economic relations exist where there is an "individual-social" person. They "surround" the person, in some way "merge" with it, pass into it. The third property is substantiality. It gives you the opportunity to identify the main basics of economic[8].

It should be noted that the substance of the economic is inseparable from the ideal world of human existence. Constantly changing structures of being can take on complete forms if they are "locked" in the people's minds, in the structure of their psyche: new structures begin to "work" only when people have an idea of the corresponding picture of being, and a generalized diagram of the life process or ontology begins to function in their activity. Substance is the nucleus of any ontology. The new logos of being must be rooted in people's minds, connect external social forms with the realization of certain forces of individuals, open certain external forms of access to the "organic" of the inner being of the individual. Of course, the complete identity of the external and internal forms does not occur. But some peculiarities in the structures of external and "internal" activities of people must coincide, or, in any case, clearly correspond to each other. The manifestation of this identity is, to a great extent, belongs to the substance, which assumes the responsibility of "being the basis of everything", in this case of all economic.

Recognition of the materiality of the economy is beyond objection. This leads to the recognition of the logic of self-development, inherent in the whole sphere of economic. Through self-development, it possesses a "selfness" that characterizes its true internal architectonics. The "selfness" of the economic is the basis for understanding the economic substance. Without it, it is impossible to adequately explain and use the modern economy. Objective economic processes reveal, without a doubt, two aspects of their functioning that can (and can be) explained only in the presence of a substance. The first aspect is the interaction of various factors, moments, phenomena of the

[7] Корняков В.И. Об экономической субстанции / В.И. Корняков // Философия хозяйства. – М. – 2004. – № 3 (33). – С. 115.

[8] Базилевич В.Д., Ільїн В.В. Метафізика економіки / В.Д. Базилевич, В.В. Ільїн. – К.: "Знання", 2007. – С. 183.

economy. Interactions in the economy occur through a certain "something" – an economic substance. It is the substance of the social medium. But to ordinary observation, this "something" does not demonstrate itself exhaustively. No one sees the same basic material in the economics that is directly felt, which is what any particular subject is[9].

Herein lies the ideality of the economic. Ideality as the "first metaphysics" of economic production emerged in economics as a special dimension, a special space. At the beginning of the formation of social medium, the economy itself led human thinking to the understanding of economic production as a "subject body of civilization", a subject "condensation" of interconnected human forces. Representing production as a special system of things, the economy initiated the identification in this system of social forms, their use as a measure of the effectiveness of human actions. Hence the discrepancy of two interpretations of activity: as a natural process and as a substantive synthesis of human forces, energies and connections[10].

The latter is the result of the second aspect: it indicates the structure of the economy. Its structural elements "pass" into each other in a certain order, proportions, ordered and necessary. The largest economic and economic entities are naturally formed, such as national income, investment, etc. There are clear relationships between us. They show both "complexity", that is, complex content, and the impressive sustainability of the economy. To anyone who thinks it is clear that no structures will emerge unless there is a "fixing" material that builds and makes up these formations.

Nowadays, with the ever-growing economic role of the state, the economic substance cannot be completely elusive. In some manifestations, it is still known. At least because nowadays states can manipulate national economies in such fundamentally broad spheres as, for example, control over inflation, unemployment, over important parameters of all social reproduction. In this sense, the economic substance is known to the community[11].

A special feature of economic substance is its sociality. The economy has highlighted the functioning and development of human relationships through productive, economic and business activities. In doing so, it revealed its metaphysical essence through the determination of a new system of measurement of human forces, abilities, and cultural values. All this took on the meaning of a general semantic indicator, independent of specific

[9] Корняков В.И. Об экономической субстанции / В.И. Корняков // Философия хозяйства. – М. – 2004. – 3 (33). – С. 115-116.
[10] Кемеров В.Е. Введение в социальную философию / В.Е. Кемеров. – М.: Азбука-классика, 2001. – С. 100.
[11] Базилевич В.Д., Ільїн В.В. Метафізика економіки / В.Д. Базилевич, В.В. Ільїн. – К.: "Знання", 2007. – С. 186-187.

properties, people and things. In the context of economic substance, the concepts of law, science and culture gain new dimension and depth. Some of them, such as the concept of state and law, had to change substantially, defining the goals and prospects of practical changes in the respective spheres. Others, for example, the concepts of culture, morality, art, all of their essence "resisted" the economic dimension (influence). Which, in fact, also defines the meaning of an economy activating the thinking energy and "driving" a person beyond the limits of concrete-sensory perception.

As a result, an economic way of thinking arises and forms, which under the influence of economic substance acquires new social characteristics. This makes it a means of the man's adapting to the new principles of the functioning of socio-cultural and spiritual connections. Expanding one's own economic existence in time (in economic activity) also meant developing new forms of understanding, new forms of interconnectedness of concepts. Thus, it became necessary to develop new means to convey its understanding of the essence of the economic as a process, which serves as an expression of the changing system of socio-economic ties. The peculiarity of the new way of thinking is achieved by including the problem of substantivity in the logic of the man's reasoning. This enables the cognizing individual, through thinking, to write himself in any abstract links, in any schematic constructions. And if formal thinking fits into the structures of subject activity, which determines a direct relation to reality, then a new way of thinking (which is always claimed by a new methodology of cognition) begins to go far beyond the empirical (concrete-economic) being. Because of this, the person needs "his own territory" to "accommodate" and master the growing array of objects of cognition[12].

An attribute of economic substance, its highest level, is a model that synthetically expresses and embodies the whole process of its functioning. The model is an embodied potential opportunity that opens up the prospects of cognizing economic reality. In this aspect, economic substance is all that with which the nature "enters" social medium going into its development, participating in its growth, preparing and providing its self-knowledge with own intellect. It "conceived", "designed" its substantive "elements", which are mutually intersecting and interconnecting, forming a single stream of economic development, which is therefore the integrity of the "world of economy". As an attribute of a substance, the objective model of its general movement "works" in all formations and for all social forms of production. It is (of course, along with the substance itself) the matrix of their creation, as well as data of social forms, specific economic relations.

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[12] Базилевич В.Д., Ільїн В.В. Метафізика економіки / В.Д. Базилевич, В.В. Ільїн. – К.: "Знання", 2007. – С. 188.

2. Education and science in the axiological space
of the "world of economy"

The formation of the "world of economy" is related to the development of science and technology that influence the formation of rational thinking. In particular, we mean the technology of industrial society, which justifies itself in the paradigm of rational thinking. The establishment of the "world of economy" goes hand in hand, establishing or activating the development of engineering and technology.

Therefore, in the pre-industrial era – agrarian society water and windmills was a common thing around which sawmills, textile, paper and other manufactures (except for grain milling) were formed. There was a widespread distribution of labor that required a variety of production tools. The rapid progress of the "third sector" (following industry and agriculture) began – an increase in the number of lawyers, notaries, doctors and university teachers. The mining industry was developing, and gigantic devices designed to pump underground water and raise ore were being created at that time. Urban crafts flourished. During this period, especially in the 15th century, many scientific and technical discoveries took place: it was a time when hundreds of thinking people, sharing the passion of Leonardo da Vinci, created mechanical and engineering instruments[13].

The development of engineering and technology is linked to the scientific revolution, which began at the same time as the success in the study of the motion of the planets and blood circulation. But "the microscope", said N. Ferguson, "showed science new ways. R. Hooke's "Micrographia" became a manifestation of empiricism, the opposite of Faustian magic. New science was associated not only with observations. Since Galileo, scientists had been engaged in the systematic experimentation and determination of mathematical dependencies. The possibilities of mathematics expanded when Isaac Newton and Gottfried Leibniz discovered the infinitely small numbers and the differential calculus ... It would be no exaggeration to say that the cascade of intellectual innovations gave birth to modern anatomy, astronomy, biology, chemistry, geology, geometry, mathematics, mechanics and physics"[14]. Only on the basis of scientific achievements can the economy be successful.

This is why the Renaissance era was the time of great progress in the European economy. It is during this period that the "world of economy" began to develop, a concept put into circulation by the famous scientist F. Braudel. The "World of Economy" is an organized space in which regular economic

[13] Фергюсон Н. Цивилизация: чем Запад отличается от остального мира / Н. Фергюсон. – М.: АСТ: CORPUS, 2014. – С. 110.

[14] Фергюсон Н. Цивилизация: чем Запад отличается от остального мира / Н. Фергюсон. – М.: АСТ: CORPUS, 2014. – С. 110.

exchanges are established ... In the 16th century, through the establishment of regular connections between Northern Europe, Flanders, the Asian world and major Italian ports (Genoa, Venice), European "world-economy" was formed"[15]. That process was the first major globalization of the ancient world, uniting only the Mediterranean countries. Like all cases of globalization, the process "enriched the participating cities, regions, social groups and families"[16].

In general, this period of European development is characterized by the rise and greater openness in all spheres paving the way for the future progress of mankind. The main condition of this progress was the industrial revolution of the XVI – XVIII centuries, based on the achievements of scientific knowledge. Thanks to Gutenberg's printing press, they spread very fast, giving rise to an intellectual revolution that had a tremendous impact on all social and economic processes. The dynamics of the development of science testified to its greater importance for society than religion. On its basis, the Industrial Revolution developed. It defines the type of technological progress as an industrial civilization. A qualitative change in technology is connected not only with the technology itself, but also with the development of the economy: the innovations depended on the needs and interests of the market. Today, we are talking about the entry of human society into a new, common to all nations post-industrial (technetronic, technological, information) civilization. In the context of technical and technological development, society is changing from "pre-industrial" (agrarian) through "industrial" to "post-industrial society". It is not characterized by a mechanical system of machines, but by the automation of production based on microelectronics and computers, the latest intellectual technology, computer systems; this new technical and technological base changes the whole way of life of society and man. This happens under the dominance of not only economic but also the financial factor. It determines the present state of our civilization[17].

The formation and development of an "economic world" is a complex process that depends on many factors. Among the main ones, J. Le Goff distinguished the factor of time: the ability to measure time became a tool that promoted progress. It is a rhythm of time (time rhythm) that begins to define a person's life[18]. Time value is first and foremost an economic value – time is money.

But along with economic value, time also has cultural and intellectual values. The "world of economy" is a world of precious time, wholly owned by

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[15] Ле Гофф Ж. Рождение Европы / Ж. Ле Гофф. – СПб.: ALEXANDRIA, 2008. – С. 269.

[16] Ле Гофф Ж. Рождение Европы / Ж. Ле Гофф. – СПб.: ALEXANDRIA, 2008. – С. 269.

[17] Ільїн В. В. Фінансова цивілізація / В.В. Ільїн. – К.: Книга, 2007. – С. 383.

[18] Ле Гофф Ж. Рождение Европы / Ж. Ле Гофф. – СПб.: ALEXANDRIA, 2008. – С. 271.

individuals and human communities. But they live not only in the "world of economy" but also in the "world of culture" that is conceptualized in economic culture. It is a kind of epiphenomenon that shapes a new society and a new man.

The conceptual function of the "world of culture", including the economic one, is to transmit information and knowledge to future generations in order to maintain advance and stability of further development. It is not in vain that the term "sustainable development" has been established within the framework of economic tenets thanks not only to economic, but primarily to philosophical, ecological, cultural, and civilizational approaches. Such transfer of knowledge is done through the academic institutions. And not only through institutionalized formal education, which aims to become the basis of harmonious development of society, realizing the function of socialization of the youth, through the transfer of knowledge, values and norms produced by society throughout its history. The acquisition of new knowledge by the individual also occurs through informal education, which becomes a source of constant self-development in the whirlwind of all-encompassing endless changes. Continuous acquisition of new knowledge is becoming a necessary attribute of the modern "world of economy".

The leading condition for the development of society and man has been and remains knowledge, especially today, in an era of dramatic changes in all components of social life, its cultural and value parameters.

The system of new values generated by the "information world" is included in a wider range of social foundations of civilization: culture, spirituality, mentality, traditions etc. It is these foundations that become the basis for the ability of human mind to create an instrumental and meaningful new spiritual nature for both the socio-technological "construction" of society and the production of paradigms for its intellectually productive life. Undoubtedly, further development and progress of economic, cultural, political existence will be determined by the attitude to education, since the criterion of social well-being and material wealth is the production, dissemination and consumption of knowledge. This is the basis of creative thinking.

The technological changes that cause the waves of economic and social transformation could not but affect the structure of the "world of economy" and the educational environment. According to A. Toffler, they "create a whole new civilization, based on high technology, information and new ways of organization to achieve economic goals"[19]. To that end, the education seeks to adapt to the new requirements and meet the standards of engineering

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[19] Toffler A. The adaptive corporation. L., 1985. P. 20.

thinking and calculated benefits. In fact, the very value of education and knowledge is determined not by social, educational, cultural, moral, but by value and profit, which leads to the atrophy of their spiritual significance.

Considering the problem of knowledge and thinking in the context of modern socio-economic development, V.G. Kremen notes that it should proceed both as "from a change in the culture of emotional experiences, value-based orientations, operation modes, behavior and lifestyle, as well as a change in the way of thinking on an individual, personal and on a social scale "[20]. To solve these problems, education, as well as psychology, philosophy, culture, must also undergo changes, bringing together "the substantive content of scientific and educational activities with axiological orientation, introducing anthropological and humanistic criteria in the evaluation of the results of their activities"[21]. Eventually, this process envisages formation and affirmation of the social construct of the "knowledge society", the heuristic potential of which opens new opportunities for the development of all spheres of life. "The transformation of a set of ideas that embraces this concept into reality is both a challenge and a chance for the modernization of modern education", says M.D. Kultayeva. "Since its social and general civilizational significance, it is greatly enhanced precisely through the expansion of the functional range of scientific and didactically adapted knowledge in ensuring the functioning of complex social systems"[22].

It should be noted that in the "information world", which is today a fact of existence and development of all developed countries, the production, dissemination and use of knowledge determines all economic and social processes. It is clear that science has an exclusive role in this society. Along with that, science is changing in the sense that it is increasingly "growing together" with its technical achievements. There is a special phenomenon of "techno-science", which defines "anthropogenic", thinks V.S. Stepin, the nature of modern civilization, which means "the constant search and use of new technologies in the field of economic growth, as well as in the field of social management and social communications"[23].

A special understanding of man and his place in the world is important for the "industrial civilization" that began to emerge from the beginning of the

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[20] Кремень В.Г. Філософія людиноцентризму в стратегіях освітнього простору / В. Г. Кремень. – К. : Педагогічна думка, 2009. – С. 282.

[21] Кремень В.Г. Філософія людиноцентризму в стратегіях освітнього простору / В. Г. Кремень. – К. : Педагогічна думка, 2009. – С. 282.

[22] Кремень В.Г. Філософія людиноцентризму в стратегіях освітнього простору / В. Г. Кремень. – К. : Педагогічна думка, 2009. – С. 282.

[23] Степин В.С. Философия и епоха цивилизационных перемен / В.С. Степин // Вопросы философии. – 2006. – № 2. – С. 19.

Modernity era. First of all, it is an idea of the active nature of man, whose purpose is to transform nature and subjugate it to its power. It can be stated that "the value of transformative, creative activity is primarily inherent in the industrial civilization, since it is not observed in traditional cultures"[24].

Scientists are unanimous in predicting that the 21st century will absorb a wave of innovations that will become the basis of a new globalized economy based on post-industrial development. And the formed integrated economy based on the scientific revolution will lead to the emergence of a post-industrial scientific paradigm[25]. The notion of the "fourth industrial revolution" has been widely used in the scientific circulation. Its concept, as updated by Klaus Schwab at the World Economic Forum in Davos in January 2016, proves that all further development of humanity is directly related to the development of science and technology and changes in "human-technology" relationships.

At the same time, the revolutionary changes in the "world of economy" carry certain threats to the anthropological orientation of development: the replacement of man by machine, the reduction of jobs, the predominance of artificial intelligence over human, the replacement of creative thinking with rational etc. Scientists are concerned about the expansion of the range of anthropological socio-philosophical problems, the prospects for the development of global science, which are accompanied by alternative problems of identity erosion, brain drain, digital inequality and more[26].

Today, bio-, nano-information technologies "are creating a new human habitat making many of the usual ways of orientation in the world and traditional human values problematic. The man's life world is a historical and cultural concept. It has changed many times and has been different in different cultures always keeping certain invariants. Today, under the influence of science and technology, the "break" of these invariants is taking place"[27].

Many new problems arise that require the search for new ways of processing the assimilation and transfer of "knowledge", which, in turn, tries to "go beyond the limits of natural constraints." That is why today we can observe the process of self-disintegration of the established education system, which does not correspond to the realities of time but tries to adapt to the

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[24] Степин В. С. Философия и епоха цивилизационных перемен / В.С. Степин //Вопросы философии. – 2006. – № 2. – С. 19.

[25] Качуровский, Е.П. Современная мировая экономика / Е. П. Качуровский. – Минск : Белпринт, 2012. – С. 450.

[26] Savenkova, Liudmyla and Denys Svyrydenko. Academic Mobility and Academic Migration Issues: the Case of Ukrainian Higher Education. Interdisciplinary Studies of Complex Systems, No. 13, 2018: 57–65.

[27] Лекторский В.А. Философия, общество знания и перспективы человека / В.А. Лекторский // Вопросы философии. – 2010. – № 8. – С. 33.

continuous social and informational challenges. Thus, we can state, says S.V. Proleev that "despite the increasing intensity of educational processes, education in its universal importance is devalued. Today, it is not the amount of education that defines a person, creating reality for him; a person becomes a pragmatic consumer of educational services, and as a personality, occurs in the space of other life forms, among which education occupies a totally secondary place"[28].

The process of globalization is shaping new approaches to the organization of the educational space, the formation of new social institutions. Today, in addition to formal, we perceive non-formal and informal education as a reality. Society is on the verge of forming a new system of Global Education, where knowledge will be passed on to future generations, not only in specially organized institutions but by any social institution, where the need arises. Nowadays, to prepare citizens with the newest outlook, "a cross-cultural understanding is needed able to work in multicultural settings on group projects, and able to think creatively and critically of another approach to education"[29].

The accuracy, validity, social usefulness and security of the transfer and absorption of knowledge will be difficult to control. That is why new parameters of responsibility for education and upbringing are being set. Not only individualization in education is increasing, but also individual responsibility for the formation of the newest educational space, new social value-oriented principles. Science and education are intended to be a powerful tool for exploring the changes in the globalized educational space for analyzing and implementing those educational developments that will be able to enter the future social educational environment and form a new education system. The new education system is called upon to ensure that the individual enters a new civilizational space engaging him in the new system of social bonds, before he becomes a creative personality.

CONCLUSIONS

The versatility of human existence is manifested in the diversity of its "worlds" that create the environment in which a person is able to exist, create and be happy. The "world of economy", as a separate part of human economic life, is increasingly filling the human life space and beginning to dictate its own rules of existence.

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[28] Пролеєв С.В. Освітній проект модерну та сучасний університет / С.В. Пролеєв, В.В. Шамрай // Філософія і методологія розвитку вищої освіти України в контексті євроінтеграційних процесів / [авт. кол. : В. Андрущенко (керівник), М. Бойченко, Л. Горбунова, В. Лутай та ін.]. – К. : Педагогічна думка, 2011. – С. 175.

[29] Ranbir Singh Malik. Educational Challenges in 21st Century and Sustainable Development Journal of Sustainable Development Education and Research | JSDER Vol. 2, No. 1, 2018, pp. 9.

However, the value of human existence is not only determined by physiological and economic needs. The axiological paradigm of human existence is defined through a combination of material and spiritual creating a living space that satisfies all the diversity of human needs. However, the solution of the contradictions between the "spiritual" and "economic" in human life is most fully actualized in the context of all-enveloping "world of economy", which today, being in the whirlwind of continuous technological changes and technical revolutions, has actually become the main determinant of all the senses of human existence.

Diversified human activity generates economic practice into the social plane and establishes its link with other, non-economic areas, broadening the horizons of economic activity. These horizons are revealed through extra-economic – moral, religious, and mental factors when describing behavior of a business entity. Man looks for a way to overcome a highly-specialized approach in understanding the economic life revealing its hidden meanings. The "world of economy" forms a real "thinking field" because sociality is inseparable from cognitive intellectual support. An economic way of thinking is formed which embodies potential ability to open up the prospects of cognizing economic reality.

The basis for the formation of economic "thinking field" is science and education. The combination of economic and scientific offers mutually beneficial potential for the development of both directions in their close relationship.

The modern economic space, shaped by the latest "information" environment, requires new approaches to the world of science and education. Technological changes have caused a wave of economic and social transformations and formed a socio-economic environment based on the principles of high bio-, nano-technologies, information and knowledge as a valuable component of the cost of goods. However, the revolutionary changes of the "world of economy" carry certain threats to the anthropological orientation of development, which is manifested in the replacement of humans with machines, the reduction of jobs, superiority of artificial intelligence over human, the replacement of creative thinking by rational. Economic values begin to take precedence over social, cultural, ethical etc.

Today we see the process of self-destruction of the established education system under the influence of economic changes. Education does not correspond to the realities of the time but it tries to adapt to the continuing social and informational challenges. In the course of these changes, the issue of maintaining the human value-oriented principles of development and awareness of the constant parameters of responsibility in creating a new system of training, education and scientific search remains important.

SUMMARY

The article deals with the issues of value orientations of modern science and education against the background of the newest socio-economic transformations. It is determined that the "world of economy" is an integral part of human existence, but it is manifested not only in the context of economic benefits and material wealth, but also penetrates into the social, cultural, psychological spheres of human existence. The "world of economy" forms a real "thinking field" because sociality is inseparable from cognitive intellectual support. The basis for the formation of economic "thinking field" is science and education. The combination of economic and scientific offers mutually beneficial potential for the development of both directions in their close relationship. However, the revolutionary changes of the "world of economy" carry certain threats to the anthropological orientation of development, which may call into question the very possibility of preserving human existence. Therefore, in the search for new approaches regarding further progress of education and science, which are currently facing the process of self-destruction of their established system, it is important to preserve the value-oriented foundations of human existence, to work out sustainable parameters of responsibility in the process of formation of the new scientific and educational space.

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8. Ле Гофф Ж. Рождение Европы / Ж. Ле Гофф. – СПб.: ALEXANDRIA, 2008. – 398 с.

9. Toffler A. The adaptive corporation. / A. Toffler L., – 1985. 478 p.

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Information about the author:
Kravchenko A. A.,
Doctor of Philosophical Sciences,
Professor at the Department of Philosophy and Social Sciences,
Kyiv National University of Trade and Economics
19, Kioto str., Kyiv, 02156, Ukraine

FOLK SONG AS AN ADAPTIVE ELEMENT
OF SOCIAL CULTURE

Poliuha V. V.

INTRODUCTION

The contemporary world may be characterised as a world of miscellaneous interethnic contacts that keep expanding and deepening. The geopolitical transformation of social entities, the blurring of the boundaries of cultural restrictiveness and separation of ethnic groups alongside positive consequences also bring about a great number of issues. Scientific researches into social processes lead to the emergence of situations whereby a separate individual, a group, nay even entire national/ethnic entities face a necessity to adapt to a new environment or to adapt their values to it. People find themselves in coexistence of various different communities, diverse cultures, and diverging outlooks thus facing a choice between strategies of social and cultural adaptation.

The pressing nature of the research into the issue of sociocultural adaptation is caused by the following factors: firstly, by objective circumstances determining the condition of the contemporary society; secondly, by the position in which various groups and personalities find themselves in this society; and thirdly, by the significance of ethnic identification that manifests itself in the musical culture which is the most informative variety of spiritual culture. Just as any other kind of art, music is one of the most universal forms of spiritual and practical development and plays an important part in the interethnic communication between people whereas the folk song is a vehicle carrying the "cultural code" of its ethnic group and comprising important characteristics of the national culture. It is a transformation of the system of social traditions, norms and standards, ideals and values.

Addressing the research into the value foundations of the folk song in the formation of the culture of a personality will allow to determine its components, such as: value-based lifelong aspirations, outlook standpoints, and their manifestation in the singing variety of creative activity. These researches are also prompted by the challenges of the our times: the global processes that are making it a crucial matter to ascertain the role played by the creative singing in the adaptive life activities of the human being and of society, by and large. Such researches are, as a rule, of interdisciplinary nature and fall into scientific realms of philosophy, art studies, cultural studies, and sociology.

The purpose of the work is to outline the criteria of sociocultural adaptation and to ascertain the identity of Slavic peoples in the context of comprehension of their musical traditions specifically, the folk singing. The methodology of this research is determined by gnoseological approach that provides for the revelation of the potential of academic knowledge on a separate segment of socioculture not merely as a realm of cultural and social activity but also as an intention to shift towards the realm of comprehension of its adaptive factor, i.e. the folk song. Academic novelty consists in a brand new view of the research into folk song as an adaptive segment of socioculture among Slavic ethnicities. After all, as of today, one of the most important ways to overcome the spiritual inertia of the personality and the main precondition to its full-blown development as well as the prerequisite for successful socialisation and adaptation to complicated cultural and historical conditions happens to be the folk song as it is one of the most accessible and affordable means with which national and general experience can be put to action. This is why, in this work, we shall examine the issue of sociocultural adaptation of Slavic peoples in the context of comprehension of their musical traditions specifically, the folk song. The process of examination of sociocultural adaptation is taking place in the circumstances whereby independent countries regain their identity and one should take into account the fact that in these countries there is, still, a Russian linguistic and cultural environment whereas the Ukrainian culture in this environment is swiftly growing. That is why the main focus should be on the sociocultural adaptation of the Slavic ethnicities which, in and through their musical traditions, adapt to the existing circumstances of the present day.

1. Musical Traditions as a Mechanism of Socioculture
(psychological, social, and ethnic adaptive components)

Among the principal directions of our research, we can highlight the following ones: the psychological direction, the social direction, and the ethnic direction. We shall commence with the psychological component of sociocultural adaptation of Slavic peoples, viewing it through the prism of its folk song phenomenon. The multifaceted nature of sociocultural adaptation is conditioned by the existence of differences in the sociocultural, social, and psychological dimensions between the receiving party and the adapting party. Social adaptation in an alien ethnic environment has its external and internal manifestations. If the external character of manifestation reflects the degree to which it is engaged in the social and cultural vital activities of the receiving community and the peculiarities of its interaction with its members, the internal character shall inevitably manifest itself in the psychological and cultural attitudes of the adapting party towards such an environment. In such a

context, an issue of paramount importance is the communicative function fulfilled by music which manifests itself in the transmission of human vital outlook from the transmitter to the recipient, using coded means of musical art. "It is music that expresses the socially important experience of intellectual and emotional attitude towards events and phenomena the experiencing of one's interaction with the world"[1].

The essential foundations of the sociocultural adaptation consist in their capacity for targeted adaptive activity, in the transformation of oneself and one's environment, in a conscious exchange of activities and information; for that, one also needs to assume a value-based, selective attitude towards the external environment and self-actualisation. The adaptive activity is boosted by personal components linked to emotions, traits of character, will, and temperament. Pursuant to the interactionist theory of varieties of adaptation formulated by L. Phillips[2], the sociocultural adaptation is conditioned by psychological factors and by the factors of the environment. Slavic peoples show a fast rate of adaptation due to the minimal requirements and expectations of the receiving community.

First and foremost, repatriates accept social norms and successfully adapt to social expectations of the local community which they, due to their age, sex, and profession/occupation, have to get familiar with and hence also to which they have to adequately react (for instance, Catholics congratulate Orthodox Christians on the occasion of the feasts celebrated by the latter they bring treats during the holiday season, sing songs according to the calendar rite principles and thus, friendly relations are established).

Same way, by comprehending the cultural and historical roots of the art of singing, academician N. Uspenskyi notes that the religious tradition "carries culture and enlightenment and ensures the unity of the state"[3]. In this way, sociocultural norms, requirements, and the social order of the other community are being accepted and thus also, elements of the culture of a new ethnic group are introduced into the said community. A new religion brings with it new ideas, a new outlook, a new essence also coded in the musical language. If one also comes to examine the Greek/Byzantine tradition of Christianity, one will see that its outlook is, without any doubt, close to the Slavic culture of singing particularly as far as the narrow range of melodies, the lax rhythm of chanting, and diatonicism are concerned. The establishment

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[1] Bermes, Iryna: *Ukrayinskyi khorovyi spiv yak sotsiokulturne yavyshche/Ukrainian Choral Singing as a Sociocultural Phenomenon*. Drohobych: Posvit Publishing House, 2013. Page 64.
[2] Philips, L.: *Human adaptation and his failures*. N-Y&London: Academic Press, 1968. Page 294.
[3] Uspenskyi, N.: *Drevnerusskoye pevcheskoye iskusstvo/The Art of Singing of the Old Rus*. Moscow: Sovietskii kompozitor Publishing House, 1971. Page 619.

of the ecclesiastical choir art in the Kyivan Rus has found its reflection in academic works and researches conducted by scientists who have put forward a range of hypotheses on the matter of musical intentions of Byzantine Empire and the Kyivan Rus. These have been systematised by Iryna Bermes: "1) the influence of the Byzantine culture upon the musical environment of was the consequence of the adoption of Christianity (V. Metallov, D. Rozumovskyi); 2) professional choral singing derived from Bulgaria and then Slavified (O. Kartashov, I. Gardner); 3) formation of stylistics of choral church singing by way of synthesis of intonation means of various ethnic traditions of Christian liturgy (Byzantine, Roman, Armenian) as well as sources of one's own folk creativity, the music of Slavic pagan cults (M. Hrushevskyi, S. Kylymnyk); 4) influence of musical and performance cultures upon Transcaucasian countries (P. Matsenko); 5) influence of Western vocal art (M. Findeizen, I. Gardner)"[4].

This process is not a mere acceptance of sociocultural norms but a search for flexible and the most acceptable ways to adapt to new vital circumstances which, actually, helps to streamline the process of adaptation in the required direction. This very thing reveals the essence of efficient adaptation, as it contains the idea of targeted and transformative activity of a personality.

We can therefore assert that, in the process of adaptation, Slavic peoples do not evade sociocultural contacts but instead adapt their behavioural patterns in order to navigate the brand new system of social and cultural values more efficiently. It is also worth noting that the following psychological elements stand out particularly distinctively: vital orientations, value-based aspirations, dynamics of behaviour, sociocultural preferences and instruments of cultural exchange that are focused on a certain model of social behaviour. In culture, a social imitation is manifested through the "memory" of humanity and subjectivises itself in certain systems of symbols in our case, in the art of music. Here, social experience of the preceding generations is desubjectivised, 'decoded', and is accepted by new generations. One of the mechanisms of this process is the musical tradition which preserves the code of the nation in folk songs.

Formation of adaptive behaviour depends on how do repatriates appreciate their cultural situation, as well as on which instruments are used to ensure sociocultural survival of oneself and one's nearest environment in the social system of values. Within the framework of this statement, it would be acceptable to assume the approach stipulated by L.L. Shpak who presents/construes sociocultural adaptation as a "manner of mutual adaptation

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[4] Bermes, I.: *Ukrayinskyi khorovyi spiv yak sotsiokulturne yavyshche/Ukrainian Choral Singing as a Sociocultural Phenomenon*. Drohobych: Posvit Publishing House, 2013. Page 98.

of subjects and sociocultural environment on the basis of exchange of spiritual and practical possibilities and results of activities in certain specific adaptive situations"[5].

Likewise, sociocultural adaptation is dominated by spiritual and practical efforts which are of value and orientation significance and which serve to put the adaptive potential into action. Thus, one can assert that the psychological content of sociocultural adaptation of the Slavic peoples consists in the potential and the striving to internalise habits, musical traditions, and vital cultural activities of the receiving population, whereas the peculiarities of musical traditions serve as a basis for the transfer of religion into the realm of individuality and internal adaptation.

One important component of sociocultural adaptation is the fact that this process is a social process. A social process of any kind is a phenomenon that is characterised by a certain duration over time, by sequence wherewith all of the previous stages and states/conditions impact all of the subsequent ones. Sociocultural adaptation is likewise stretched over time, is uninterrupted, successive/concurrent, and each of its stages are distinctively marked as each subsequent stage is built upon the preceding one. As per P.O. Sorokin, a "social process" is construed as 'any kind of movement, modification, transformation, alternation or evolution in other words, any dimension wherein we observe the object in question, viewed over time, be it in the context of its relocation in space or in the context of the modification of its quantitative and qualitative characteristics'[6]. It is therefore necessary to underline the fact that the process of sociocultural adaptation is characterised as cumulative interaction of people reflecting a certain tendency towards change or preservation of the social conditions for their group as well as preservation of the conditions wherein each of the member of their own group, as a personality, is able to reproduce and develop. The sociocultural adaptation of repatriates is a reflection of the characteristics of the social processes that unfold in the society and impact the transformation of the community's sociocultural essence and the modification of its qualitative characteristics. Peculiarities of sociocultural adaptation as a social process include a certain transformation of an ethnic group over a certain time. In the process of sociocultural adaptation, certain groups of Slavs have experienced certain changes in their outlook, ethnic traits, in the manner of social and intergenerational interaction, in the attitude towards traditional cultural values.

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[5] Shpak, L.: *Sotsiokulturnaya adaptatsiya/Sociocultural Adaptation: sushchnost, napravleniye, mekhanizmy realizatsiyi/essence, direction, and mechanisms of implementation*: thesis of PhD in Sociological Sciences. Kemerovo City, Russia, 1992, Page 106.

[6] Sorokin, P.A.: *Chelovek, tsivilizatsiya, obshchestvo/Man, Civilisation, Society*. Moscow: Politizdat Publishing House, 1992. Page 210.

This is reflected in the musical culture of Slavic nations which gave birth to folk singing a form of art most in line with national mindset. Slavs in particular tend to prefer vocal and choir-based genres of music and arts that is, folk singing and Christian church music. All of the above traces back to the heyday of church monody (the 9th century) that has swiftly evolutionised in the Eastern Slavic lands. By 15th/16th century, an ethnoregional bifurcation into two branches has already been in place: the Ukrainian and Belarussian branch on the one hand and the Russian (Muscovite) branch on the other hand both having certain common roots but each having developed its respective ethnic variants. This is confirmed by the comparison of chants and manuscripts of Ukrainian, Russian, and Belarussian origin: the Ukrainian/Belarussian monody had already been developed by the late 16th century.

Another trait characterising the process of sociocultural adaptation consists in its ethnic nature and is correlated with the specifics of functioning of the ethnic self-awareness the notion and structure of which comprises not only ethnical identity but also the ideas people have about the traits characteristic to their ethnic group (the "ethnic auto-stereotypes"), about its origin, historical past, traditions, norms of behaviour, customs, as well as ideas about the territory they populate and the culture their ethnic group cherishes. This also includes language which being one of the definitive marks of ethnicity is construed as a general mark of the ethnic group. At the same time, the ethnic cognition is particularly sensitive in its reactions to sociocultural changes. A renaissance of such identification is impacted by fundamental aspects of ethnicity, such as: language, history, culture, self-designation (endonym), ethnic etiquette, religion, musical culture etc. At the same time, on various levels of ethnic renaissance including the level of subconsciousness particularly influential is the system of values wherein the experience and information of the previous generations has been taken into account. A showcase example of the above is the musical folklore of Slavic peoples which, in the opinion of A. Ivanytskyi, "… have absorbed the aesthetic, moral, legal, and outlook experience of hundreds of generations"[7]. The musical folklore is developing concentrically – it is "the wisdom and the tradition-based legal system of the people"[8].

One of the criteria of sociocultural adaptation is whether one does or does not realise that one belongs to one's motherland/fatherland and not to some other territory. The ethnic self-awareness is manifested in the fact that these people do indeed recognise themselves as Slavs. The shaping of ethnic identity is related to the self-affirmation, with pride, with positive appraisal

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[7] Ivanytskyi, A.: *Ukrayinska narodna muzychna tworchist/Ukrainian Folk Music Art*. Kyiv: Muzychna Ukrayina Publishing House, 1990. Page 5.
[8] Shaian, V: *Vira nashykh predkiv/The Faith of Our Ancestors*. Hamilton, ON, 1987. Page 616.

and is also linked to behaving in a certain way that is acceptable, normal, and common in their culture, and accepting a certain system of values. Thus, these people come to recognise this territory as their own land and come to view others as aliens, viewing their culture and traditions as phenomena that were created in this particular land. Such an outlook also complies with a substantialistic statement on the nature of ethnic identity that is revealed in the "ideas maintained by people on the matter of their ethnic origin, on the matter of how they belong in their own land, and on the internalised ideas on the matter of the historical past and present, as well as on the matter of their mother tongue and native culture"[9]. Self-awareness of one's belonging to a country or a community inevitably means that one is aware of one's ethnic group's endonym (self-designation). An ethnic group may have several names: one might be their endonym and the other names might be the names given to that ethnic group by other ethnicities. Ethnic self-awareness cannot exist without an endonym. If the members of a certain cultural/linguistic community do not have an ethnic self-awareness, such group shall not be regarded as an ethnos (ethnic group). Principal ethnic groups that used to inhabit the present-day Slavic territories in the past include: Tauri, Scythians, Sarmatians, Alans, Greeks, Goths, Romans, Proto-Bulgars, Khazars, Pechenegs, Italians, Circassians, Asia Minor Turks, and turkified Mongol tribes. That is why, residing in an alien ethnic environment inevitably leads to acquisition of the cultural values of the receiving society, to the adoption of hitherto alien and strange culture, and to a gradual drift away from one's own "home" culture. This long-lasting process gradually leads to a cultural assimilation, to ethnic absorption or dissolution and may end in a change in self-awareness as far as ethnic self-identification is concerned. It should be noted, though, that the bicultural character of self-awareness and self-identification may play a positive role (as one preserves one's own culture) as well as a negative role (as one self-marginalises thereby) in the process of alleviation of the cultural shock and maintenance of positive self-identification. In order to ascertain this, we really should address the peculiarities of the concepts of "cultural shock", as stipulated by K. Oberg[10] and "acculturation" as stipulated by J. Berry[11], within the framework of which the successful adaptation is determined by two categories undergoing that adaptation: the passive ones that accept the norms and the values of the Slavic

[9] Khabibullin, K.N.: *Natsionalnoye samosoznaniye i internatsionalistskoye povedeniye/National Self-Awareness and Internationalist Behaviour*. Leningrad, 1989. Page 7.

[10] Lebedeva, N.M.: *Vvedeniye v etnicheskuyu i kross-kulturnuyu psikhologiyu/Intro to Ethnic and Cross-Cultural Psychology*: *ucheb. posobiye/A Textbook*. Moscow: Klyuch Publishing House, 1999. Page 193.

[11] Berry, J.W. *Immigration, acculturation and adaptation*, Applied Psychology, No. 1. January. V. 46, 1997. Page 30.

majority and the active ones that bring the innovations from their own culture to the table and do not waive their own cultural traditions and customs. In the behaviour of passive adaptants, we may observe frustration, marginalisation, a change in the system of values and acceptable norms, and assimilation. Indicators of adaptation among active adaptants include: the extensive usage of one's native/mother tongue, corrections in one's traditions and customs, high "density" of contacts, establishment of positive connections with the local population, satisfaction of social and cultural requirements, as well as psychological satisfaction with the conditions in which one's environment (as a whole) resides. That said, both categories of adaptants manifest signs of successful adaptations as both establish positive contacts and use the behavioural patterns that fit and are appropriate for the normative requirements. This has become an indicator of the process whereby mechanisms of social engagement and consistent patterns in the interaction of cultures have developed particularly in the Ukrainian-Belarussian-Russian triangle of cultures.

On the basis of what was stated above, it should be noted that the sociocultural adaptation develops alongside the trajectory of expansion of the interconnections and interdependence between different nations inhabiting the same territory. This process has impacted various realms of civic, social, and cultural life and it is all but impossible to find aspects that would not have been impacted by the cultures of other nations, and the other way round.

2. The Phenomenon of Folk Song in Socioculture
(a Philosophical Discourse)

Socioculture construed as a complex, multifaceted notion constitutes a synthesis of relations and culture, a manifestation of social essence of culture. The Socioculture presents itself as a systemic quality comprising spiritual values, folk traditions, social experience, regulations, rules, and norms of behaviour. Socioculture reflects the extent of one's command of one's own cultural heritage specifically, its imitation and usage in the social activity of a certain separate individual and of a specific separate social/ethnic group and its respective society in general. An in-depth analysis of the components of the notion of "socioculture" that is, "socium" (social medium) and "culture" has been conducted in a paper entitled "Culture. Society. Civilisation" put together by Pytyrym Oleksandrovych Sorokin (1889–1968), a renowned sociologist, culturologist, and the founder of the theory of social mobility. Sorokin notes that: "The sociocultural structure is integral and no one is able to design a custom-purpose science on the basis of a sole aspect for instance, on the basis of social aspect and ignore the culture and personality-related

aspects at the same time"[12]. He goes on by explaining that "… each organised group does necessarily have a command of the norms and regulations of law and morality. The legal and moral values are a significant part of the cultural values. That is why, any organised group will inevitably have a command of culture. Moreover, neither the social group nor an individual (apart from those "individuals" who have nothing 'on top of' their biological organisms) cannot exist without the components of meanings and carriers/vehicles that is, they cannot exist without a culture. This is precisely why the "society" cannot be described using a term that would be broader than the term of "culture" as both of these phenomena cannot be viewed and examined separately from each other"[13]. Therefore, socioculture is not merely a culture but a process of activity of a separate human being wherein there is a reflection of the social elements. Thanks to culture and through the culture, social elements reflect themselves. That is why, for a more substantial realisation of the subject problematics, we shall address the definition of an element of the Socioculture that is, culture.

Viewed in the philosophical aspect, *culture* may be construed as a realm of semantic existence of a human being, the realm of senses, meanings, and values. "Culture is likewise a peculiar way of human cognition and creation. Construed thereby, it may be interpreted as a process of creation and reproduction of life in the eternity pursuant to the laws of the supreme senses of Verity, Goodness, and Beauty... and this triad of human life (Verity-Goodness-Beauty) manifests itself in the following principal realms of spiritual practice: religion, science, philosophy, morality, law, and arts. That is why, when culture of a certain ethnic group is examined, the examination comprises the achievements of that particular ethnic group in the realms of religion, science, philosophy, morality, law, education, and arts (including plastic art/sculpture, architecture, fine art painting, musical art, poetry, the art of dancing and suchlike)"[14]. The notion of culture, in its essence, comprises the social element. Culture is a "symbolic universum" of socium, of its norms, behavioural patterns, traditions, material artefacts, and so on. Considering the fact that culture is a creative activity, a realm of human life that is filled with a value-based meaning wherein human existence is filled with a quest for truth (or verity), with an ascertainment of virtues, with beauty filling the world, we

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[12] Sorokin, P.A.: *Chelovek, tsivilizatsiya, obshchestvo/Man, Civilisation, Society*. Moscow: Politizdat Publishing House, 1992. Page 171.

[13] Ibid: Page 172.

[14] Yaroshenko, T.M.: *Fenomen ukrayinskoyi kultury / The Phenomenon of the Ukrainian Culture. Dzherelna baza ta metodologichni zasady yiyi vyvchennia / The Bibliographical Basis and Methodological Foundations for a Study into it*. Istoriya ukrayinskoyi kultury / The History of Ukrainian Culture (a journal), Lviv: Lviv Ivan Franko National University 2012. Page 11.

may assert that the anthropological approach to the definition of the in-depth sense of 'culture' stresses the importance of the role played by the subjective factor of human being in the history and culture and appears to be the answer to the question of who is the actual creator of history and culture. A cultured human being is a creative personality: he or she has a command of intellectual capacities and abilities; is developing the intellectual prerequisites and capabilities; recognises the moral will to live; and is characterised by peculiar artistic preferences and taste. Such a human being is a vehicle, a creator, and a subject of and with respect to culture.

As we can see, an important place is occupied by the comprehension of the creative fount in the human being-which, in our research, is focused on the research into the phenomenon in question: the folk song. Contemporary academic thought dedicates ample attention to the research into the issues of folk song as a creative act in the sociocultural context. "The phenomenon of the folk song is interpreted as a form of activity carrying the foundations of the life of the human being-and also of the nation group to which that human being belongs. The philosophical comprehension of this notion foresees its connection with the social development of human beings, their creative forces, and their capacities"[15]. After all, creativity is a form of activity that is giving birth to something that is qualitatively brand new-something that had never existed before. Taking into consideration the context of the research, the present phenomenon is being comprehended in the context of harmonised feeling of "communion" with phenomena and cultural events. The creative act that lies in the foundation of the folk song may be interpreted as one of the forms of human self-actualisation, self-development, and self-expression. Moreover, the folk song also arises as a creative ability of the human being to create new reality or, as a process of comprehension of the world within the process of artistic intuition. "The art of singing, construed in its present interpretation, may be showcased as the most important instrument used to overcome the spiritual inertia of the personality; as one of the most important-preconditions for a comprehensive human development; as a prerequisite to enculturation, socialisation, and adaptation to the cultural and historical circumstances"[16]. It is

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[15] Chaplyhin, O.K.: *Tworchyi potentsial lyudyny/The Creative Potential of the Human Being: vid stanowlennia do realizatsiyi (Sotsialno-filosofskyi analiz) / from Establishment to Implementation (a Social and Philosophical Analysis)*. Kharkiv: Osnova Publishing House, 1999. Page 72.

[16] Popova, L.M.: *Pesennoye tvorchestvo kak aspekt filosofsko-kulturologicheskogo znaniya/The Art of Singing as an Aspect of Philosophical and Culturological Knowledge*. Kultura/Culture: opyt, problemy, issledovaniya i prepodavaniya gumanitarnykh nauk/Experience, Problems, Research Studies, and Teaching of Humanities: Belgorod: Belgorod State Institute of Arts and Culture, 2011. Page 275.

this particular form of art that has organically absorbed the knowledge that plays a paramount role in the process of formation of the culture of a personality. In order to comprehend the art of folk singing, we should examine it as a special form of activity that is internalising the personality-based potential properties and resources. "Being a certain specific variety of human activity and thinking, the art of folk singing has been organically embedded in the process of material and spiritual life of human beings for a long-long tim-more than other forms of art"[17]. This variety of art had its own purpose and was implementing the aspirations and interests of society, presenting itself as a vivid embodiment of philosophical, religious, ethical, and mindset-based peculiarities and of national/ethnic self-awareness of a certain era. "The folk singing has immensely impacted the spiritual world of human beings and their interaction with society and has contributed to the formation of an adequate comprehension of socium, of moral stances, of positive attitude towards national traditions and towards general humanist values"[18]. By addressing the phenomenon in question that is being researched by us, we shall inevitably likewise address the comprehension of social values. Any kind of society, in its basis, possesses a certain system of values that is adequate with respect to its needs and interests. The phenomenon of folk song, construed in general terms, consists in the compliance of a certain object with the interests of society. "Objects giving birth to a value-based attitude may include objects from the natural world, products of human social activity, interpersonal and social relations, norms of behaviour and various expressions of creative spirit"[19]. Value-based attitudes are shaped under the influence of miscellaneous sociocultural factors. The latter, as a rule, are not constant variables-therefore, even the attitude towards absolute values undergoes change over time. Today, the art of folk singing should be examined through the prism of value-based dimension as this form of art presents itself in the context of ethnic and national identity. "Contemporary processes of globalisation blur the self-identification and self-awareness of nations, erasing borders between them; globalisation carries with it threats that are related to the existence of cultural diversity of nations, ethnic groups, cultures, and

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[17] Shynkaruk, V.I.: *Poniattia kultury / The Notion of Culture. Filosofski aspekty/The Philosophical Aspects*. Fenomen ukrayinskoyi kultury / The Phenomenon of the Ukrainian Culture: Metodologichni zasady osmyslennia / The Methodological Foundations for Comprehension. Kyiv: Feniks Publishing House, 1996. Page 11

[18] Shynkaruk, V.I.: *Poniattia kultury/The Notion of Culture. Filosofski aspekty/The Philosophical Aspects*. Fenomen ukrayinskoyi kultury / The Phenomenon of the Ukrainian Culture: Metodologichni zasady osmyslennia / The Methodological Foundations for Comprehension. Kyiv: Feniks Publishing House, 1996. Page 11.

[19] Kagan, M.S. : *Filosofskaya teoriya tsennostey / The Philosophical Theory of Values. Lektsiyu / Lectures*. Saint Petersburg: TOO TK Petropolis Publishing, 1997. Page 109.

communities"[20]. In this context, "the art of folk singing is a syncretic form of art wherein the artistic processes are in conjunction with other forms of social awareness, reflecting the reality in the course of its development"[21]. Forms of social awareness that are engaged in this process constitute a pretty large group including folk traditions, rites, customs, religious beliefs – and, of course, the folk singing. The complexity of the art of singing which is a phenomenon of folk existence is ascertained by the multitude of functions fulfilled by it. These functions include: social, educative, cognitive, communicative, aesthetic and other functions. This enumeration provides grounds to assert that, in many cases, folk singing has presented itself as a unique sociocultural phenomenon. The abovementioned justifies our assertion that the phenomenon of folk singing constitutes an integral element of personality-based, cultural, and social life that is reflecting the integrity of outlook, comprehension and perception of the outer world. Such comprehension allows us to register any stage of cultural and historical existence of human beings and society as a whole at any time, using the so-called "binary verbal concepts: the word and the sound", that are shaping the outlook of human beings, their aesthetic, moral, spiritual, and artistic realms of activity[22].

Examining the art of singing as a complex process of spiritual and material constructions, researcher L. Popova asserts that, in terms of their nature, this form of art is polyfunctional. "One of its important functions is the philosophical/culturological function: on the basis of it, the ethnic self-awareness is being formed as a component of the planetary conscience, assisting in threats arising out of narrow nationalistic thinking, negative prejudices and stereotypes with respect to representatives of other ethnic entities and their respective cultures"[23]. All of the other functions, including

[20] Herchanivska, P.E.: *Funktsionuvannia narodnoyi kultury v sotsiumi/The Functioning of the Folk Culture in the Socium*. *Kultura Ukrayiny / The Culture of Ukraine*. Issue 29, 2010. Page 133.

[21] Zhyrov, M.S., Popova L.M.: *Kulturoobrazuyushchiye osnovaniya pesennogo tvorchestva/The Culture-Shaping Foundations of the Creative Art of Singing*. Nauchnyie vedomosti Belgorodskogo gosudarstvennogo universiteta/Academic Journal of Belgorod State University. Seriya/Series' Filosofiya/Philosophy. Sotsiologiya/Sociology. Pravo/Law', No. 20 (115), Issue 18, Belgorod, 2012. Page 29.

[22] Zhyrov, M.S., Selyukova T.A. : *Narodnoye muzykalnoye tvorchestvo kak filosofsko-kulturologicheskaya kategoriya / The Folk Art of Music as a Philosophical and Culturological Category*. Nauchnyie vedomosti Belgorodskogo gosudarstvennogo universiteta/Academic Journal of Belgorod State University. Seriya/Series 'Filosofiya/Philosophy. Sotsiologiya/Sociology. Pravo/Law", No. 2 (97), Issue 15, Belgorod, 2011. Page 218.

[23] Zhyrov, M.S., Popova L.M.: *Kulturoobrazuyushchiye osnovaniya pesennogo tvorchestva/The Culture-Shaping Foundations of the Creative Art of Singing*. Nauchnyie vedomosti Belgorodskogo gosudarstvennogo universiteta/Academic Journal of Belgorod State University. Seriya/Series 'Filosofiya/Philosophy. Sotsiologiya/Sociology. Pravo/Law', No. 20 (115), Issue 18, Belgorod, 2012. Page 289.

ethical/humanist, humanitarian, educative/reflexive, personality development function, cultural and communicative function and other functions represent the complexity and multitude of variants of the sociocultural phenomenon that we are researching. Considering the peculiarities of the folk song as a unique manner of preservation of Ukrainian culture that is encompassing the human will, the human intelligence and human outlook, we should note that the formation of this culture is the task fulfilled by the culture of thinking and perception of the outer world. "The role played by creative folk art in the shaping of the foundations of the outlook can hardly be overestimated since this, being embedded in the system of basic moral values, norms, and artistic images, presents itself as a cornerstone component"[24]. That is why the creative folk art, in addition to the functions enumerated above, also includes the function of preservation of values and outlook, as not only does it integrate the human being within the world but also includes the human being in its system of values. The human being that either sings a folk song or listens to it, therefore, cherishes and fosters his or her striving for and ability to introduce the elements of the beautiful and the aesthetic phenomena into all walks of life: everyday household life, work, social interactions, and social activity that is, a human being gets ready to efficiently engage in creative activities. "A folk song, being a transmitter of spiritual values (Verity, Kindness, Goodness, Beauty, Love, Sanctity), deep senses that are embedded in her and in the world around her, helps the human being to immerse in the mystery of human destiny, to comprehend the meaning of one's own existence, to become a spiritually unique component of global fabric"[25]. Folk song is a phenomenon that goes beyond the framework of common juxtapositions of the internal and the external world, of the material world versus the spiritual world, it executes the "spiritual orientation" of the human being, of society, and of humanity, by and large. It is precisely due to the creative folk singing art which is a unique form of transmission of ancestral, national, ethnic, and historical memory that it comes to be feasible to retain and preserve the spiritual culture of the human being and the culture of his or her folk, ethnic group or nation. Thus, on the basis of all of the arguments stated above, we may state that the folk song may be presented as a sort of a

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[24] Pastushenko, A.S., Ponomarenko M.I.: *Narodna pisenna tworchist v Ukrayini/The Creative Art of Folk Singing in Ukraine: navch. posib./guidebook*. Rivne : PPDM, 2011. Page 10.

[25] Zhyrov, M.S., Popova L.M. : *Kulturoobrazuyushchiye osnovaniya pesennogo tvorchestva/The Culture-Shaping Foundations of the Creative Art of Singing*. Nauchnyie vedomosti Belgorodskogo gosudarstvennogo universiteta/Academic Journal of Belgorod State University. Seriya/Series 'Filosofiya/Philosophy. Sotsiologiya/Sociology. Pravo/Law', No. 20 (115), Issue 18, Belgorod, 2012. Page 291.

sociocultural phenomenon and as an instrument allowing to preserve national traditions, national and ethnic experience and self-awareness. At the same time, the phenomenon of the folk song also presents as an expression of certain aesthetic, sociocultural, philosophical, and moral labels that distinctively characterise its overall social and ethnic image. We should note that the key element in this research is based upon the idea of phenomenon of the folk song that is one of the basic factors of adaptation and shaping of the identity and development of the human culture.

CONCLUSIONS

Having analysed the abovementioned aspects and criteria of sociocultural adaptation through the prism of folk song, it is our opinion that this process is an adaptation of an ethnic group to new conditions and circumstances that have arisen, whereas considering the corresponding sequence of incomplete and overlapping adapting states, it may be concluded that this process may not be construed as a finalised process and may not be interpreted as a process that has been completed. This is a pending process whereby the ethnic group finds itself integrated into new forms, conditions, circumstances, interactions within human activities, as an element that is integral and essential to the life of the people, ethnic group, and nation, because its vital environment (including physical, mental, social, information, and cultural components) can never be entirely static; it is incessantly developing, changing, and combining into new patterns. Thus, the musical culture of the Slavic peoples as it has undergone an extensive development over a significant amount of time has experienced constant enrichment with achievements and traditions of separate ethnicities but has, at the same time, presented itself in its uniqueness which (in different historical periods) was being expressed in different manners. That said, each ethnic group and each nation possess a certain uniqueness and it is this very uniqueness that manifests itself through and in music. Owing to the above, there exists a multiethnic world of music that is a common spiritual treasury.

Therefore, it may be asserted that sociocultural adaptation is taking place through spiritual and practical activity the main essence of which is the adaptation and acclimatisation to the material culture, to its norms, values, patterns of behaviour of the new environment as well as through self-transformation and the transformation of this environment in accordance with the needs and demands of the parties engaged in mutual interaction. Adaptation of Slavs does not resemble generic process of migrants adaptation; it consists in the fact that they adapt to the environment with a population sharing common outlook and mindset of a certain era, despite the fact that the receiving population and the receiving environment may be the vehicles of

other ethnic traditions and customs. By finalising the selection and the accumulation of the social experience and by impacting the processes of socialisation, the folk song reflects the shaping of human being engaged in culture. The abovementioned also prompts us to reconsider and reinterpret the significance of the phenomenon in question from the standpoint of human vs creative folk art singing which becomes increasingly open and influential whereas the sociocultural environment that is preserving and ensuring mutual penetration of the folk song in the process of adaptation presents itself as the social world that surrounds them encompassing the cumulative amount of personality-based elements that impact their activity as far as the renaissance of one's own values and exploring of other values is concerned.

To conclude, we should stress the importance of the factors of sociocultural integration, communication, and adaptation. The awareness of the importance of their role arises out of the understanding of the fact that the culture of each nation and ethnic group is not being developed in isolation from the other cultures but is indeed related to the processes of human migration and hence also related to the interaction of the humans' respective cultures and with the exchange of values and experiences. Peoples and ethnicities that inhabit a certain geographical area establish certain economic, political, nay even spiritual contacts and connections between each other and develop common rules of life and similar customs, traditions, and values. All of the above leads to the formation of similar traits in their cultures and all of the above allows us to examine broader regional types of communities and their respective cultures. This is of particularly important for the present-day humans, their societies and cultures in the era of globalisation.

SUMMARY
The objective of the article is to separate and outline the criteria of sociocultural adaptation and to ascertain the identity of Slavic peoples in the context of examination and appraisal of their musical traditions–specifically, the art of creative folk singing. Methodology of the research is based upon the gnoseological approach which stipulates the revelation of the potential of academic knowledge on the subject of a separate element of socioculture not only as a realm of cultural and social activity but also as an intention to move towards the realm of knowing its adaptive factor: the folk song. Academic novelty consists in the brand new view of the research into folk song that is construed as an adaptive segment of socioculture in Slavic ethnicities. Conclusions state that the adaptive segment constitutes an adaptation of the ethnic group to new social and cultural conditions and circumstances and is in fact a corresponding sequence of incomplete, overlapping adaptive states hence, the process in question may not be construed as a 'result' and may not

be regarded as a process that has reached its completion. The sociocultural environment, with its retention, preservation, and mutual penetration of elements via folk song in the process of adaptation presents itself as a social world that surrounds them and comprises the cumulative amount of personality-based elements that impact the activity aiming at renaissance of one's own values and exploration of the values of others. We should note that the key element in this research is based upon the comprehension of the phenomenon of the folk song that is one of the basic factors of adaptation and shaping of the identity and development of the human culture. By finalising the selection and the accumulation of the social experience and by impacting the processes of socialisation, the folk song reflects the shaping of human being engaged in a certain culture.

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15. Шаян, В.: *Віра наших предків*. Гамільтон, 1987. С. 616.

16. Шинкарук, В.І.: *Поняття культури. Філософські аспекти*. Феномен украинської культури: Методологічні засади осмислення. Київ : Фенікс, 1996. С. 8–16.

17. Шпак, Л.: *Социокультурная адаптация: сущность, направление, механизмы реализации*: дис. д-ра социол. наук. Кемерово, 1992. С. 106.

18. Ярошенко, Т.М.: *Феномен української культури. Джерельна база та методологічні засади її вивчення*. Історія української культури, Львів: ЛНУ імені І. Франка, 2012. С. 11–45.

19. Philips, L.: *Human adaptation and his failures*. N-Y&London: Academic Press, 1968. С. 294.

20. Berry, J.W.: *Immigration, acculturation and adaptation*, Applied Psychology, № 1. January. V. 46, 1997. С. 30.

Information about the author:
Poliuha V. V.,
Ph.D. (Philosophy),
Associate Professor Methods of Music Education and Conducting,
Drohobych State Pedagogical Ivan Franko University
20, Sichovykh Striltsiv str., Lishnia vil., Drohobych, 82127, Ukraine

VIRTUALIZATION OF EDUCATIONAL
COMMUNICATIVE PRACTICES: GLOBAL TREND

Ryzhak L. V.

INTRODUCTION

At the beginning of the 1990s, highly developed countries started computerization and the informationalization of all spheres of social life. Doing so became possible due to the mass production of personal computers with user-friendly software. Over the following decade, the process has taken on the global dimension with the advent of the Internet. Its informational resources have provided unprecedented opportunities for electronic communication in the virtual Internet network space. As M. Kayku rightly remarked: "Every time a new system of communication emerged, it irrevocably accelerated change in society, transferring us from one era to another"[1]. M. Castells calls this new era the Internet Galaxy, in which social practices are implemented on the basis of a new model of sociability – the World Wide Web.

The use of the Internet as a communication system and organizational form during the last years of the second millennium is expanding like an explosion[2]. Networks have evolved into an organizational form that permeates all spheres of society. All across the board, economic, social, political and cultural are structured around the Internet and other computer networks. The Internet has ceased to be merely a system of accumulating, storing and transmitting the information. It is based on the virtual reality that exists in the artificial computer environment. Human-created virtual reality coexists and interacts with social reality. Moreover, virtual reality is becoming more and more active in the sphere of culture, education, leisure, and everyday life. This gave grounds to M. Castells to claim that we live in a "culture of real virtuality". It is virtual because it is built mainly on the technological processes of electronic communication[3].

Already today, the human of the information society lives and realizes his opportunities in virtual reality, which expands social reality, and somewhat replaces it. In particular, D. Ivanov notes that if a person of an industrial

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[1] Кайку М. Майбутнє розуму. Львів : Літопис, 2017. С. 117.

[2] Кастельс М. Інтернет-галактика. Міркування щодо Інтернету, бізнесу і суспільства. К. : Вид-во "Ваклер", 2007. С. 2.

[3] Кастельс М. Інтернет-галактика. Міркування щодо Інтернету, бізнесу і суспільства. К. : Вид-во "Ваклер", 2007. С. 202-203.

society finds themselves in *social reality*, perceiving it as a natural reality, in which it is necessary to live, then a person of a post-industrial society is immersed in *virtual reality*, fascinated by "living" in it, aware of its conditionality, controllability and the ability to leave it[4].

At the beginning of the XXI century, virtualization became a global process, went beyond the economic and financial system and covered almost all spheres of social activity: politics, ideology, culture, education and lifestyle. Global computerization and informatization have drastically changed the rhythm and tempo of both personal and social life. It turned into a continuous competition between people, organizations and countries for mastering information and communication technologies, the complete information and knowledge. The leaders of the informational civilization compete for the "innovation resources", which ensure advanced development. "Today, – T. Friedman points out, – the key to wealth is how well your country or company collects, distributes and stores knowledge"[5] and builds virtual reality.

The establishment of an informational society as the society of knowledge dictates new requirements to the education system, which must last throughout one's lifetime. This new paradigm requires new methodological grounds and the usage of information and communication technologies in a virtual environment. The innovative transformation of the education process encouraged philosophical reflection on the perspectives and consequences of high-tech upgrades in the communication environment of education, namely the opportunities and perspectives of virtualization of educational communicative practices, their impact on the quality, efficiency and accessibility of education.

1. Virtual universities in global educational space

The global computer-based virtualization of education began in the 1990s. This process was preceded by the following civilization tendencies:

– informatization of highly developed countries and the introduction of computer technologies in all spheres of social life, including in education;

– Internet that has brought together countries and continents through a computer network, changing the educational landscape;

– the formation of a global capitalist system with its free-market and liberal-democratic ideology. Market values have become a priority not only in business, finance and commerce, but also in education and culture.

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[4] Иванов Д. Виртуализация общества. СПб.: "Петербургское Востоковедение", 2000. С. 20.

[5] Фрідмен Т. Лексус і оливкове дерево. Зрозуміти глобалізацію. Львів: Б.в., 2002. С. 293.

These trends characterize the transition of humanity to a global post-industrial society, whose main resource is knowledge. The importance of knowledge in the life of society has led to the priority of education that will last throughout one's lifetime. Continuing education is provided by universities that operate in the context of the emergence of global communicative space. The Global Internet allows one to design and build national education networks. With the help of computer and information technologies, such networks are open; they directly or indirectly interact with and influence one another, so there is a reason to ascertain the existence of global educational space.

In today's globalized world, leadership is being taken by countries that offer quality education, technological innovations and the use of computer networking technologies. The global educational space is a field of competition for the best entrants and sources of funding, for the accordance of education to society's expectations and social goals and needs, taking into account cultural development and the environment.

The virtualization of educational communicative practices was initiated by Open Corporate Universities, which implement various forms of remote e-learning. Some of the examples are "the British Open University", "the Spanish National University of Distance Education", "the Virtual Open University of Catalonia", the Educational and Information Consortium "Phantom" and more. These are business corporations, for which knowledge is a demanding product and for which potential consumers are prepared to pay. Virtual universities are also implementing business projects for the commercialization of education, not only within individual countries, but also at the global market level. Such business corporations are called by J. Heygel as formators, because they dictate the rules and ways of interaction in every sphere of activity, including in the educational sphere. While companies that learn and learn how to interact, belong to adapters[6].

Corporate universities, as D. Dzvinchuk notes, are "virtual educational institutions that do not have columns and large amphitheater classrooms. Corporate higher education institutions are simply a group of professionals who have created their own electronic database and skillfully utilized other information resources, enabling them to offer consumers the required range of educational services"[7]. According to D. Dzvinchuk, virtual universities are the basis for the formation of a "global higher education", which offers a new vision of the learning process in a high-tech environment.

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[6] Цит. за Фрідмен Т. Лексус і оливкове дерево. Зрозуміти глобалізацію. Львів: Б.в., 2002. С. 269-270.

[7] Дзвінчук Д. Освіта в історико-філософському вимірі: тенденції розвитку та управління. К.: ЗАТ "Нічлава", 2006. С. 173-174.

The use of Internet resources by virtual universities was primarily about adapting innovative capabilities to traditional educational models that did not affect educational communicative practices. It should be noted that electronic databases were being created at the time, so online educational resources were limited. Therefore, students have traditionally acquired basic knowledge from the professors' textbooks or lecture materials shared via email. Virtual "communication" between teachers and students was based on the use of email. Information and knowledge were exchanged by sending a text or other materials to email boxes. Knowledge had to be mastered by students themselves since email is not a discussion platform that uses communicative practices.

The situation has changed dramatically due to the combination of the Internet with network technologies. They enabled virtual university students to work online, with access to information resources at all times. The specificity of virtual education is determined by the flexibility and interactivity of learning, network opportunities to discuss and consult with colleagues or experts, regardless of the country of residence, which is a distinct advantage of such universities. By the way, the first virtual universities emerged in the US. The Virtual High School project was developed by the University of Massachusetts, which conducts research on the use of new technologies in the learning process. It is an American project of "brilliant education", based on which the training of specialists is cheap, fast and efficient[8]. The purpose of this project is to teach effectively in the virtual environment using freely available content from around the world.

The undoubted advantage of virtual universities is the increase in the number of students due to the lack of space and time constraints in education and a moderate fee. Such benefits have been made possible by the Internet, which, according to M. Castells, provides a new model of communication in our societies. It is characterized by network individualism[9]. Therefore, the principle of privatization of communication skills is based on the educational practices of virtual universities. It allows one to individually develop a strategy for studying courses based on one's professional needs and personal interests. Usually, the strategy is aimed at upgrading skills and getting acquainted with new scientific achievements in the professional field. Therefore, highly specialized training courses encourage professional activity. Despite the fact that virtual universities provide market-based educational services, they, as D. Dzvinchuk rightly points out, have a distinct "tutoring"

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[8] Квєк М. Національна держава, глобалізація та Університет як модерний заклад // В кн. Ідея Університету: Антологія. Львів : Літопис, 2002. С. 269–294.

[9] Кастельс М. Інтернет-галактика. Міркування щодо Інтернету, бізнесу і суспільства. К. : Вид-во "Ваклер", 2007. С. 129.

purpose[10]. Instead, personal development remains unaddressed. However, not only does a modern educated person acquire professional competences and knowledge, they assert themselves as a moral personality and a socially engaged citizen responsible for their actions. An educated person cannot be formed outside the social community, including the university community, with its academic values and freedoms.

However, today, as M. Castells states, the dominant tendency in the development of social relations in our societies is the growth of individualism in all its manifestations. A model of the virtual university as a personalized community, centered in "self-centered" networks, has been built on the basis of communicative-network individualism. Each virtual university student has the opportunity to build an online network based on their own professional interests. In the educational process, virtual interaction on the implementation of educational projects is possible. However, sociocultural interaction is unlikely. As J. Baudrillard points out, the point is that the virtual is the sphere where all events take place in technological mode, so "there is no value in the virtual – simple informativeness, calculation, computability dominates"[11]. Therefore, virtual communicative practices do not require them to show their personality, values and beliefs. Virtual universities are primarily designed to shape the business elite, its cosmopolitan culture and a cosmopolitan worldview.

Virtual universities, like their sponsors – transnational corporations – are geared toward cosmopolitan identity, because in modern education, the specialization and professional identification of individuals who ensure their mobility and competitiveness in the global labor market are highly valued. Immersed in their narrow professional problems, specialists do not feel responsible for the future generations for the consequences of scientific and technological innovations. Their cosmopolitanism is devoid of obligations to the national community; they do not identify with it. This can be explained by the increase in the number of students in virtual universities.

Thus, according to UNESCO, in 2001, there were 1,180 virtual universities. According to expert estimates, the number of students enrolled in virtual universities in 2020 will exceed the number of students of classical universities[12]. This means that classical universities are forced to compete with virtual universities for students and therefore have to offer quality education using online networking technologies.

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[10] Дзвінчук Д. Освіта в історико-філософському вимірі: тенденції розвитку та управління. К.: ЗАТ "Нічлава", 2006. С. 31.

[11] Бодрияр Ж. Пароли. От фрагмента к фрагменту. Екатеринбург: У-Фактория, 2006. С. 32.

[12] Всемирный доклад ЮНЕСКО 2005 http://unesdoc.unesco.org/images/0014/001418/141843r.pdf С. 94.

2. Classic universities: the challenges of global virtualization

Unlike a virtual university, a classical university is territorially occupied. It functions institutionally on the territory of the nation-state and, as an educational institution, enters the global space of education. In the 1960s, K. Jaspers wrote: "The university accomplishes its task – scientific research, training, education, communication, and the implementation of scientific ideas – within the institution. To do so, it needs buildings, scientific material, textbooks, institutes, and administration of these objects"[13].

The task of the university was and remained not only the training of a professional at the level of modern science and technology, but also the formation of a human personality as a citizen who identifies with the national community.

The implementation of the educational and scientific mission by a classical university has encountered a number of challenges. Firstly, it is a challenge of market fundamentalism, on the basis of which virtual universities operate. Global competition is pushing classic universities to move to business as well. Secondly, it is a challenge to the national rootedness of the classical universities, which have fulfilled the mission of forming the national elite, preserving and transmitting not only knowledge, but also social and national memory, national traditions etc. Thirdly, it is a challenge to the national educational elite with its mentality, personalized knowledge, individual experience, academic freedoms, and values. In the new world of "academic capitalism", as V. Gorokhov states, there is no place for the classic role of professor and scientist. Scientific research and teaching are replaced by the function of increasing the symbolic and monetary capital of academic entrepreneurship[14]. Therefore, today, "scientific managers" who are able to attract sponsorship finance are more appreciated than the intellectual potential of a scientist and their teaching abilities.

At the same time, a new paradigm of education has emerged – the need and ability to learn throughout life. This educational strategy for the future is made possible by the virtualization of education and its information and computer technology. However, "Internet-based learning, as M. Castells emphasizes, is not only a matter of technical skill; it is changing the type of education required to work online, as well as to develop the capacity to learn in the Internet-based economy and society... The decisive issue is shifting the focus from studying to ability to learn, since most information is online, and

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[13] Ясперс К. Ідея Університету // В кн.: Ідея Університету: Антологія. Львів : Літопис. 2002. С. 161.

[14] Горохов В. Как возможны наука и научное образование в эпоху "академического капитализма"? // Вопросы философии, 2010. № 12. С. 4.

what is really needed is the ability to decide what to look for, how to get it, how to handle it, and how to use it for a specific task. In other words, new learning is focused on developing the ability to learn to transform information into knowledge and knowledge into action"[15].

Unlike virtual universities, classical universities are educational and research complexes, in which professors carry out scientific research, involving students in laboratory experiments, research projects, grants, and more. Universities must combine the teaching of scientific knowledge with the use of information and computer technologies in natural, socio-economic, and humanities sciences to meet the requirements of today. Thus, virtualization applies not only to educational communicative practices, but also to research. Modern science, according to D. Ivanov, is not a search for truth, but manipulation of models of scientific discourse. Science emerges as a permanent process of constructing alternative models and their computer simulation[16]. By participating in scientific research, the student acquires not only modern scientific knowledge, but also acquires professional and socio-cultural competences.

Undoubtedly, education in the information society must be innovative and competitive, ensuring the mobility of graduates in the labor market. However, this is not a priority goal of education. The competence of the specialist is, of course, important, but it should serve the spiritual and intellectual development of the person and the balanced socio-economic and environmental progress of the country. As the rector of Kyiv-Mohyla Academy V. Bryukhovetskyy correctly pointed out, one can teach everything by making some efforts, but one cannot learn two things: first –talent and second – love for freedom. According to him, universities also cannot teach this. However, "only in universities can you create the conditions, in which a person will discover their talent and understand what it is. And it is possible to create such conditions when a person feels the taste of freedom: as the bud opens, so will the person suddenly realize what a great good it is to be free. To speak and act the way you want, within the bounds of obvious social norms and rules, but the way you want, not the way you are told. These two things can only be done by a real university"[17].

Freedom cannot be given to students in the form of ready-made knowledge that must be remembered. They should be taught about it

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[15] Кастельс М. Інтернет-галактика. Міркування щодо Інтернету, бізнесу і суспільства. К. : Вид-во "Ваклер", 2007. С. 259–260.

[16] Иванов Д. Виртуализация общества. СПб.: "Петербургское Востоковедение", 2000. С. 54.

[17] Брюховецький В. Києво-Могилянська академія: десять років відновлення // Вища школа, 2001. № 2-3. С. 20.

throughout their studies. Actually, then, the freedom to study and to be responsible for the results of your studies, freedom to communicate and to make your own decision will become an essential feature of an educated person. Therefore, the most important task of the university is to form the level of freedom, at which a person carries out his or her own life project in the form of a social contribution.

In fact, the classical university seeks to develop human talents. Their identification is precisely made by direct communication with the professors, which strongly influences the way of thinking and the way of acting on the formation of students' critical and creative potential.

It is clear that the use of the latest technologies in the educational process will change the functions of the professor, but not displace them. It is an illusion that virtual universities present communicative practices without a professor. After all, the creation of virtual content is the responsibility of the professor, namely the preparation of electronic dictionaries, lectures and textbooks, as well as the maintenance of personal educational and professional networks. The Internet only digitizes and formats the information provided. Instead, the content of electronic resources, updating them with scientific achievements, is the responsibility of the professor. The professor is also responsible for the interactive development of the virtual educational network: the dialogues of knowledge presentation, questions that need to be answered independently, motivation to educate yourself.

Responding to challenges and queries, classic universities offer a mixed model of education, in which traditional classroom lessons are complemented by virtual communicative practices. Education is not only a transfer of knowledge, but also the development of personality. Knowledge is rapidly morally maturing, which is why it is so important to acquire competencies that will allow you to navigate not only in your professional activity, but to live on top of your time.

It should be noted that access to virtual educational content does not guarantee the development of competencies. Only in the process of direct communicative practices, analytical skills and critical thinking are formed and professional knowledge acquires a personal-cultural sense and social importance in society. Therefore, only some of the basic courses can be replaced by electronic courses. Therefore, in a classical university, the principle of complementarity, not a substitution, prevails in the educational process.

Today it can be stated that professors and students are actively using virtual content in the educational process. In particular, they use electronic dictionaries, reference books, tutorials, and lecture courses for the organization of students' independent work and its individualization.

It is impossible not to notice, as J. Baudrillard writes, that today there is an undisguised attraction to virtual and related technologies[18]. The use of virtual technologies in education is ambiguously evaluated by scientists. In particular, American philosophers, sociologists, and experts are optimistic about the computerization of learning, while European intellectuals are skeptical. This is due, in particular, to the fact that computerization universalizes linguistic means of expressing thoughts and feelings. The algorithmic computer interaction language is being transmitted to the human communication system. It is simplified because its language has only one meaning, which is unified and understandable to most people. The vocabulary is simplified, which inevitably affects the thinking style, its over-rationalization, and computer dependency. A new type of rationality is emerging – computer rationality[19]. Computer savviness is represented by powerful information-retrieval systems that are easy to use, high-speed, and provide interactive networking. Through information retrieval systems, the student is immersed in an artificially created virtual world, also called hyperreality.

One of the caveats about overusing computerization of learning may be the phenomenon of hypertext as a representative of a textbook. Hypertext does not have a clear structure, but only contains an infinity of transitions between fragments of text. Hypertext is characterized by a lack of continuity – a jump: the unexpected movement of a user's position in the text. Yes, the user can continue text, "jump" from one fragment to another, and even add and rewrite the text, develop storylines. Computer text is a field of creativity that does not require a thorough mastery of knowledge. An illustrative example is the operation of Wikipedia, in which information is fragmented, without citing sources. Anyone can supplement its contents without guaranteeing the accuracy of knowledge. The transformation of Wikipedia content, even before its distortion, increases the user's ability to acquire fragmentary knowledge.

If the textbook, as systematically assembled by the teacher, requires analytical and synthetic thinking from the student, then the computer-based presentation of the book, accompanied by audiovisual elements, may impose on the individual fragmentary and figurative perception of information that is insufficiently controlled.

The fragmentation of the student's thinking is a threat to the holistic existence of man and an urgent problem of modern education. In all modern philosophical concepts of education, it is necessary to form coherent thinking. Obviously, this is not a fluke, but a challenge of time. The fact is that the basis

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[18] Бодрияр Ж. Пароли. От фрагмента к фрагменту. Екатеринбург: У-Фактория, 2006. С. 31.
[19] Миронов В. Коммуникационное пространство как фактор трансформации современной культуры и философии // Вопросы философии, 2006. № 12. С. 28.

for the integrity of thinking is the biological interconnectedness of the left and right brain functions. The book "integrates" both functions: speech-verbal and figurative-visual, while computer-network technologies involve only figurative-visual thinking. The communicative fragmentation of Internet information at the level of personal consciousness is not always realized.

This is why professors are concerned about overusing computerization and informatization of educational practices. Access to information resources does not mean spontaneous learning. This requires analytical thinking, which is formed in the process of communicative development of intellectual experience. Such experience is the impersonal knowledge of the professor. In the educational process, as V. Pashkov emphasizes, the professor uses "the whole arsenal of intellectual and psycho-emotional means that make up his personality: reflection, empathy, intuition, metaphor, imagination, creativity, humanitarianism and humanity, multiculturalism"[20]. It is clear that the unique personal experience of a professor cannot be digitized and transmitted to a computer.

Therefore, the introduction of technological innovations should take into account the potential consequences for humans and their habitat. That is why humankind has to come up with ethical and environmental mechanisms to define technology and within what limits to master. Such mechanisms present socio-cultural practices (traditions, rules, norms) produced by humanity on the basis of socio-humanitarian knowledge.

3. Virtualization of university education in Ukraine

Informatization of education in Ukraine began in the mid-1990s. An informatics course was introduced into the educational process, the purpose of which is to study programming languages and to develop students' computer literacy[21]. Unfortunately, at that time, there was no mass access to personal computers for use in the educational process. Standard computer classes only appeared in the early 21st century. The computerization of education has become a reality. The use of personal computers has made it possible to innovate the learning process through the development of smart learning systems. Such systems do not take over the routine functions of information retrieval, its classification and systematization, calculations, etc. Since 2010, the process of introducing the Internet to the educational process has started with the use of open-source Internet resources.

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[20] Пашков В. Віртуалізація освіти: пріоритети і ризики // Гілея: науковий вісник, 2014. Вип. 86. С. 288.
[21] Биков В. Інформатизація освіти // Енциклопедія освіти України. – К.: Юрінком Інтер, 2008. С. 360–362.

It should be noted that the processes of computerization and introducing the Internet to the education in Ukraine are lagging behind, first and foremost, technically and technologically, due to the lack of high-speed Internet, modern personal computers and licensed software.

Education virtualization is technologically supported by LANs connected to the WAN. It is clear that having access to the Internet and local area networks does not guarantee their efficient use. The potential of the Internet, as M. Castells says, can only be used by those who have digital competencies[22].

Introducing digitization to education is the primary task of its reform in Ukraine. Creating digital content in open access involves, first and foremost, the formation of the digital, cognitive and linguistic competences of educators. That is why the Ministry of Education and Science of Ukraine is implementing the National Digital Literacy Program since 2020. The online program has already started to operate. The acquisition of digital competencies will help to create educational websites in the Ukrainian language.

However, in order to compete successfully in the global virtual environment, it is necessary to present training resources in one of the foreign languages (English, German, Spanish). Linguistic competence, knowledge of at least one European language, is a prerequisite for both students and professors. The fact is that Lviv National University (LNU) is actively involved in student mobility programs (Erasmus and Erasmus +). However, for the time being, students of LNU have the opportunity to study, according to the agreements, in fifteen European universities. At the same time, the university has limited opportunities to enroll foreign students for mobility programs due to the lack of educational content in the English language.

The faculties of Lviv National University implements the principle of complementarity of direct communication with virtual communicative practices. To do this, professors use the special features of the Moodle platform. It allows to individualize the learning process, offer each student a personal strategy of individual learning, expanding the opportunities for independent work of the student in the form of presentations, essays, projects, simulation modeling.

Local area networks become training grounds for exploration in a new knowledge environment. In particular, the use of online and computer-based technologies in education opens up new opportunities for self-organization in the educational process. The examples of such a phenomenon are, on the one

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[22] Кастельс М. Інтернет-галактика. Міркування щодо Інтернету, бізнесу і суспільства. К. : Вид-во "Ваклер", 2007. С. 248.

hand, the exchange of knowledge vertically (professor-student), under the control of the professor, and on the other, the exchange of information resources horizontally (student-student).

Developed online courses on the Moodle platform provide students with pre-written texts that are necessary for effective audience work. Having online content does not require students to record lectures and focus on memorizing content. The lecture can be constructed as a dialogue, as a hermeneutical comprehension of the meaning of the read texts. Thus, models of educational and communicative practices are changing.

The accelerated development of innovative technologies and their impact on the virtualization of education cannot be predicted. Indeed, in twenty years, the use of computer and Internet technologies has changed dramatically, including the development of gadgets (smartphones, tablets, phones).

A cloud office platform was introduced at Lviv National University, which makes it possible to use gadgets for testing and recording a lecture during its presentation, not only directly in the audience, but also at a distance. This promotes the students' independent work on the course. However, an important specificity of development is being lost – interactivity, namely the ability to engage in dialogue, ask questions, clarify the content of knowledge and interpret, which allows gaining understanding.

With the invention of smartphones with the operating system, humanity has got a pocket-size personal computer that allows one to work not only with textual information, but with audio and visual elements, as well. Such smartphones are called communicators, which offer a wide range of smart technologies. They are becoming a priority in education, as they provide digital services of a wide range and personalize the process.

The benefits of virtualization of educational communicative practices should be combined with the development of the ability to communicate directly and reach agreement or compromise, which is important in teamwork. It is especially important to prevent communicative misunderstandings that are achieved by fostering a communicative culture, not just by mastering knowledge or competence.

A similar view was expressed by T. Friedman. The Internet and computers are great tools that "may help you think, but don't make you smart. They can search and find, but they can't reason. They may allow you to interact extensively with others, but they will not teach you how to be a good neighbor. They can help you look into the lives of many people, but they cannot advise you how to behave in a particular situation. This is the pedagogical paradox of the Internet. The faster your child's modem is, the faster it can go online and the more powerful its internal software should be if you want it to be successful. But internal software can only be written by good

old methods: emphasis on the need to read, write and count, go to church, take care of the family. These things cannot be downloaded from the Internet; only parents and teachers can install them"[23].

It is clear that Internet networking technologies are not neutral. They can both improve the quality of people's lives and be dangerous, even on a planetary scale. Humanity, according to J. Naisbitt, must "learn to live humanly in the age of high technology" for the sake of self-preservation and dignified life. As for the humanization of educational communicative practices, according to J. Naisbitt, humanity must "recognize that art, literature, dramaturgy, religion, science and time are equal partners in the development of technology… These spheres of human existence express what it means to be human and help to apply technology in a way that makes good use of its achievements"[24].

The President of the Academy of Pedagogical Sciences of Ukraine V. Kremen emphasizes: "Of course, we do not want humanity to be united only by the Internet, without any system of values, without filters, without any concept of meaning, alternative to business and without any alternative view of people, different from the one that views them as consumers seeking the lowest price"[25]. People are unified and united, above all, by national and cultural elements: ideals, values, symbols, traditions, which are transmitted by the classical university from generation to generation. They serve as the basis for national identity, dignity and self-respect. Therefore, in the context of global virtualization of education, the university must nurture an intellectual elite rooted in the socio-cultural life of the nation, whose purpose is sustainable development in combination with scientific, technological and spiritual-intellectual progress.

CONCLUSIONS

The innovative use of Internet network resources and information and computer potential in the educational process led to its virtualization. In a quarter of the century, the virtualization of education has become a global trend of the 21st century. The virtualization of education is a demand of time, a response to the challenges of today. It aims to optimize educational activities: promptly find, organize and analyze information. At the same time, the virtualization of communicative and educational practices is

[23] Фрідмен Т. Лексус і оливкове дерево. Зрозуміти глобалізацію. Львів: Б.в., 2002. С. 613.

[24] Нейсбит Дж. Высокая технология, глубокая гуманность : Технология и наши поиски смысла. М. : АСТ : Транзиткнига, 2005. С. 41.

[25] Кремень В. Філософія людиноцентризму в освітньому просторі. К.: Т-во Знання України, 2010. С. 284.

imperceptible, but it steadily replaces direct communication, not only in the educational process, but also beyond its boundaries. Undoubtedly, virtual communicative practices intensify the development of the intellectual potential of professors and students. However, something is lost; namely, students' emotional potential is not developing. After all, its development is carried out only through direct communication. In such cases, the intellect is supplemented by emotions and imagination, on the basis of which creative thinking is formed.

SUMMARY

The tendencies of globalization in education and their social-civilizational preconditions are examined. The essence and peculiarities of the virtualization of education in the context of technological innovations are clarified. It is shown that the formators of virtualization of educational and communicative practices are corporate (virtual) universities, which operate on the basis of market values. Transformations of educational communicative practices are explored: mass computerization of learning, online networking of knowledge and intellectual experience, individualization of educational communicative through gadgets. The problems of virtualization of educational communicative practices in Ukraine are analyzed: lack of high-speed Internet, modern computers, software, as well as digital competences of participants of the educational process. Digitization in education is the primary task of reforming education in Ukraine. It is argued that the synergy of high technology and digital competencies is the key to the innovative transformation of education and the virtualization of educational communicative practices.

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Information about the author:
Ryzhak L. V.,
Ph.D., Associate Professor at the Department of Philosophy,
Ivan Franko National University of Lviv
1, Universytetska str., Lviv, 79000, Ukraine

MYSTICAL SPACE OF NON-CLASSICAL PHILOSOPHY

Shabanova Yu. O.

INTRODUCTION

Thematic justification of the mystical components of philosophy is based on the current need to recreate the integrity of philosophical methodology. In this vein, holonomic thinking, in which not only logical and rational, but also irrationally intuitive vectors of historical and philosophical continuity are equally carried out, is a popular form of supplementing a holistic vision of a world picture and a person's place in it. The mystical component of philosophy, in its heuristic vector of self-realization, opens the vectors of inclusively semantic updates of the development of modern philosophy. For the foregoing reasons, the object of research of this article is the philosophical mysticism of the XIX – XX century, represented by the works of German scholar Edith Stein and representatives of domestic tradition, such as Mitrofan Vasilievich Lodyzhensky, Piotr Demianovych Uspensky, Boris Petrovych Murav'yov, Daniil Leonidovych Andreev. The appeal to these personalities is due to the insufficient study of their ideas in the modern domestic historical and philosophical space, which requires a substantial supplementing of the objectivity of the historical and philosophical picture, presented both by classical and non-classical directions.

Mysticism is often associated with religious experience, which limits the understanding of the mystical component of philosophy, in which mystical experience can be used outside of a particular confession. The very concept of "mysticism" has several interpretations. Using the exploratory research design method, we are to represent interpretations of the concept of mysticism, which are conditionally divided into several groups:

– a set of phenomena or actions that assist a person in interaction with secret creatures or forces (Egyptian or Eleusinian mysteries, other esoteric rituals, religious rites);

– various forms of occultism, such as: magnetism, magic, theurgy, mediumistic or spiritualistic phenomena;

– doctrine of the internal unity of the human spirit with the absolute Spirit as an adequate knowledge of the ontological fundamental principle of the world through the individual experience of spiritual self-knowledge.

It should be noted that the first definition of mysticism as a combination of ritual and religious actions is associated with archaic cultures, which are characterized by mythological consciousness. As for the second definition of

mysticism associated with spiritualistic and magical phenomena, it requires a clear differentiation from magic, occult sciences and philosophical mysticism. Thus, the methodological basis of the study is the definition of the concept of *mysticism as an act of unity of the universal essence of transcendental reality and the subject of contemplation by expanding the consciousness of the individual "I" to the absolute Spirit, as well as mysticism, in the form of the most adequate expression of the content of mystical experience (spiritual empery) in systematic design of certain teachings.*

In this regard, philosophical mysticism seems to be a doctrine organically interconnected with the rich experience of philosophical reflection, stated discursively in the historical and philosophical space.

Philosophical mysticism is a metaphysical discourse about the mystical, as a transcendental reality that forms epistemological and anthropo-axiological representations. So, the concept of "philosophical mysticism" distances itself from the understanding of mysticism in its cult and ritual manifestations; in various forms of occultism; in primitive and philistine ideas.

The key to the definition of philosophical mysticism seems to be the identification of the causes of the mystical vector of worldview, which includes the immanent individual desire for the Absolute, the appeal to the true Being of its own nature.

This eternally inherent desire for a Transcendant is especially aggravated in the critical phases of the development of cultural eras, usually accompanied by extreme forms of rationalism or pragmatism, in the form of opportunistic and simplified worldviews. Then philosophy organically seeks a way out of critical situations, inevitably turning to God, the Divine, the Absolute, which allows expanding the boundaries of the worked-out system and form an evolutionarily demanded new system of views. The path to its formation is mystical insights, subsequently designed as logical and rational systems.

It should be noted that the development of these directions in the European continuum is observed not historically-sequentially, but parallel-interconnectively. So in modern forms of mystical worldview, one can observe the manifestation of signs of all three forms of mysticism.

In the European context, the transpersonal (mystical) metaphysics seems to be the point of suppression of esotericism, doctrinality and speculativeness. *Transpersonal metaphysics is an abstracted and metaphysical system based on sacred knowledge that contributes to the expansion of the heuristic and conceptual boundaries of anthropogenesis through the reintegration of all possible epistemological divisions.*

At the turn of XIX – XX centuries, philosophical mysticism acquires an original manifestation, realizing all of the above functions on the basis of the philosophical and worldview picture of its time, expanding the system of non-

classical philosophy. These are the teachings of the German scholar Edith Stein and a number of thinkers such as Mitrofan Vasilievich Lodyzhensky, Piotr Demianovych Uspensky, Boris Petrovych Murav'yov, Daniil Leonidovych Andreev of the turn of the XIX and XX centuries, who for the most part represented the domestic tradition abroad.

1. General cultural and mystical context of views development of those representatives of "Eastern Christian esotericism"

The theoretical and world outlook area of the home culture at the end of 19th and 20th centuries is a kind of bosom in which content specificity of the "Eastern Christian esotericism" naturally takes its shape.

First of all, it is Russian religious philosophy on behalf of N.A. Berdiaiev, V.S. Soloviov, S.N. Bulgakov, S.N. and E.N. Trubetskih with the specific to it deep orthodox roots and rethinking of theosophy in its own kind. The idea of soficity and searchings for the synthesis of knowledge influenced synthetic methodology and holistic ontology of P.D. Uspensky, M.V. Lodyzhensky, B.P. Murav'yov, D.L. Andreev in many ways.

The symbolism of the culture of Silver Age had its impact on the views of those thinkers. One of the grounds for the ontological posture development of the representatives of "Eastern Christian esotericism" is a cosmism, represented by both religious and naturalistic trends according to which human being is organically fitted not only to planet system, but to the whole universe.

The representatives of "Eastern Christian esotericism" was not out of reach from contemporary to them tendencies in scientific knowledge that experienced a swift development. In the views of home esotericists we may find a reflection of the concept of futurology as a modelling of creative presentations on new reality that unites metaphysical and constructive approaches.

On the background of philosophical and world outlook tendencies of that time, theosophy influenced ideological grounding of "Eastern Christian esotericism". The period of the end of XIXth–XXth centuries is marked by emergence and development of theosophical movement that was getting it own power out of vigorous impulse of H.P. Blavatsky who portrayed part of the ancient teaching on Divine Wisdom as exoteric knowledge, not esoteric one. Regardless the Blavatsky develops her activity in America, India and Europe, Russian intellectuals were aware of and joined to international theosophic movement. In this regard we could mention the names of Elena Pisareva, Anna Philosophova, Sofia Gerye, Anna Kamenskaia, Vera Johnson (niece of Blavatsky who married an american theosophist) who represent

theosophical activity in Russia and beyond its borders[1]. The most influential idea that inspired considered thinkers was the theosophical idea of synthesis that was akin in its content to soficity of Russian religious philosophy. In this context we speak on both on world outlook synthesis, that unites religious, scientific and philosophical concepts, and on synthesis of Western and Eastern world outlook.

The attitude to theosophy is shaping by influence of ambiguous point of view of representatives of Russian religious philosophy who, on the one hand, strived to argue for an idea of "free theosophy" or "integral knowledge" (Vl. Soloviov), re-think theosophy from the standpoint of orthodox Christology (N. Berdiaev, S. Bulgakov), on the other hand, they criticized an activity so-called 'new theosophists". The polemical context of theosophy contributed to creative actualization of its ideas by representatives of "Eastern Christian esotericism" who reconsidered theosophical ideas on the basis of religious and scientific synthesis. M.V. Lodyzhensky, P.D. Uspensky, B.P. Murav'yov, D.L. Andreev are one of the first home thinkers who have attempted to synthesize religious and philosophical groundings of the teachings from the East and orthodoxy. Let us note that M.V. Lodyzhensky in his monumental work "Mystical Trilogy" uses both traditions of Christian asceticizm and Raja Yoga teachings. P.D. Uspensky put ideological traditions of orthodox Christianity, Sufism, and Indian spiritual practices into his work "The New Model of Universe". Both thinkers were in India and Japan. Their interest to Eastern philosophy and spiritual practices has been expressed in some first and unique at that time attempts to integrate Eastern world understanding in teachings of orthodox Christianity. That happened on the background of almost absence of translated works of Eastern philosophy. It is necessary to note that Mitrophan Vasilievich Lodyzhensky and Piotr Demianovych Uspensky were the members of Theosophical society and for some time were members of the board in Russian section. Uspensky used to be in Adyar where he was hosted with the great honour. Akim Lvovich Volynskiy knew theosophy very well, a friend of Uspensky and Murav'yov, a theatre critic and author of some texts and screenplays the content of which was based on theosophical content. Daniil Leonidovych Andreev had theosophical knowledge in depth. And though he criticized to some extent contemporary to him theosophists, he put theosophical image of the spiritual society "Shadanakara", ideologically akin to "Shambala" into his work "Rose of the World". Thus, their topic was theosophy. The cosmological aspect of their concepts remains theosophical background as a hierarchy of the worlds

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[1] After the 1919, many theosophists were compelled to leave Russia and continue their theosophical activity abroad due to their persecutions.

and many leveled system of interacted structures that compound the universe in evolutionary dynamics of the epochs, races, and planetary periods. At the same time, all these thinkers, including the youngest among them, Daniil Andreev, died due to repressions in 1959, remained deeply religious orthodox people and strived to inscribe theosophical cosmology into orthodox picture of the world. M.V. Lodyzhensky, two years before his death, radically changes his attitude to esotericism and on what he says in Introduction to the third volume of "Mystic Trilogy", deepening into orthodoxy as a pure source of Divine revelation.

2. Summary of creativity of representatives of "Eastern Christian esotericism"

Mitrofan Vasilievich Lodyzhensky (1852–1917) – Russian writer and religious philosopher, rational mystic, councillor of State. Member of Theosophical Society, secretary of its Russian section. Main work is "Mystic Trilogy" in three volumes (vol. 1"Superconsciousness and the Ways of Its Achieving", vol. 2 "The Unseen Light", vol. 3 "The Dark Force").

Following a hereditary tradition of nobel family he devoted himself to the state service after resignation as vice-governor in Mogiliov province merged himself to spiritual searching. Mutually valuable was his communication with Leo Nikolaievich Tolstoy, next to whom the family of Lodyzhensky was located. In the second volume of "Mystic Trilogy" Mitrophan Vasilievych describes in detail meetings and conversations with L.N. Tolstoy on Indian philosophy, yoga, theosophy, hypnotism and science.

In "Mystic Trilogy" we experience an influence of theosophy that was expressed in seven-like structure of human being and development of the ways of self-understanding in co-dimension of physical, astral, psychological and other, thinner bodies of the man. An influence of Raja-Yoga in Lodyzhensky teaching was emerging as arguing for the concept of clairvoyance.

In his teaching, Mitrophan Vasylievych turns to development of the notion of superconsciousness and its levels and also argues for corresponding ways of their achievement. Being in India, Lodyzhensky found hindus more religious, than those who were orthodox and theosophy defines as practical teaching based upon an idea of universal religious source. "I think", M.V. Lodyzhensky says, "any prayer, as long as it aimed to God, any prayer is high and great. Who told me that? – Theosophy! And here one can find reconciliation of the whole life, not in dogmas"[2]. In recognition of the one

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[2] *Религиозно-философское общество в Санкт-Петербурге (Петрограде): История в материалах и документах: 1907–1917* Т. 2. М.: Русский путь, 2009. С. 65.

source of all religions the thinker saw the ground for universal reconciliation. The outcome of his searchings become his conversion to mystical revelation and miracle power of enlightenment as an evolutionary stage of human development as a higher exemplars of represented in Christian asceticism of orthodox saints and the teachings of "Loving-Kindness".

Piotr Demianovych Uspensky (1878–1947) was a peculiar thinker, creativity and activity of which have found their reflection in three periods of evolution of his views.

The first period was introspection and the development of his mystic faculty, research of dream and creation of the theory on three phases of consciousness condition as a dream, semi-dream, and wakefulness. According to this theory, semi-dream is a mystic focus on one state an outrageous and real events as the basis of mystic techniques. Within this period of time he is interested in theosophy and antroposophy of Rudolf Stainer, becomes a member of Theosophical Society. He thinks that theosophy "has opened the doors to… new bigger world"[3]. He creatively re-develops theosophical teaching on races arguing that all human race develops ultimately slowly but traverses to higher form of consciousness. Individuals, who reach out cosmic consciousness and lead civilizations, develop faster. The main stage of this period of creativity is his work "Tertium Organum".

The second period is his meeting with Georgiy Gurjiev[4], under influence of which Uspensky argues for the concept og "The Fourth way", directed to inner unassisted work on self-consciousness and self-remembrance.

"The Fakir" is a long, difficult, and not reliable way. Fakir works on physical body, on pain overcoming.

The way of monk is a shorter way, more secure and defined clearer. It requires some conditions but before all it requires the faith. For if there is no faith, then man cannot be true monk.

The third way is a way of yogi, the way of knowledge and awareness.

However, there is a fourth way, which is not a combination of three previous. It differs from them, first of all, by that it has no any external renunciation of things because all the work is internal. A man must start to work in those conditions, which he finds himself, for these conditions are best for him. …In many respects this way is more difficult than others because there is nothing harder than change one self within and without external change"[5].

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[3] Успенский П.Д. *Новая модель Вселенной.* СПб. Изд.-во Чернышёва, 1993. С. 42.

[4] Gurjiev Georgiy Ivanovych, a traveler, mystic who studies spiritual traditions of the East, an author of original teaching on the spiritual self-development.

[5] Успенский П.Д. *Четвертый путь.* – СПб.: АО "Комплект", 1995. С. 115.

The works of this period are "The Fourth Way", "In Searchings for Miracle. The Fragments of Unknown Teaching".

The third period differs in views with G. Gurjiev's, and it shows an interest to cosmological ideas of the fourth dimension arguing for learning mysticism from the standpoint of non-linear thinking. He was one of the first, who had his say on the idea of fruitfulness of the synthesis of the ideas of psychology and esotericism. He was living in America, where has founded his school for esoterical work in groups.

The works of that period were: "The New Model of Universe", "Psychology of the Possible Human Development".

Boris Petrovych Murav'yov (1890–1966), a naval officer, migrant, died in Geneva. The most unknown from the pleiad of home theosophists-philosophers who created a systematic argumentation for esoteric orthodoxy.

Since 1955 is a privat-docent at Geneva University delivered his lectures on esoteric philosophy and the history of Russian diplomacy. The author of scientific works, one of the most fundamental of which is "The. Gnosis" (in three volumes), for which he was conferred a Victor-Emil Michel award. He has organized the Centre for Etudes on esoteric philosophy in Geneva in 1961.

The author of the concept of Esoteric Christianity, declared in the fundamental three volume work "The Gnosis. An experience as Commentary to Esoteric Teaching of Eastern Church" in which he gives a universal approach to genuine esoteric knowledge of "God, man, universe". This is a deep and clearly interpreted teaching on metaphysical, psychological and practical principles of "The Sacred Legend".

Daniil Leonidovych Andreev (1906–1959), was repressed at soviet time, spent more than ten years in prison, where created his main work "Rose of the World" on the basis of his own spiritual experience. Despite the fact that he does not have any reference to theosophy and orthodox Christianity this work has religious character represented by the author's ambition to create a universal model of religion, titled as Interreligion. "Rose of the World" is an image of historical epoch came to replace humanism as the synthesis of Medieval and Humanistic models of society, the epoch in which new religious awareness is represented as dialogical unity of religion, science, and philosophy.

3. General characteristic of theosophical content of "Eastern Christian esotericism"

One can conclude from mentioned above that the main trait of home thinkers teachings is **esotericism**, represented as the synthesis of philosophical and religious teachings of the East, theosophy and orthodoxy.

Esotericism can be understood as an ancient knowledge called as Divine wisdom by theosophy, the knowledge which is hidden in the depth of culture,

accessible to developing person as long as it is ready to be aware of definite degree of the integral knowledge. Esotericism in understanding of orthodox esotericists is not much a secret knowledge as deep sources of wholeness, sacredness that slips away from the wholeness of its understanding by everyday awareness. P.D. Uspensky defines an esoterics as the next: "The thought on knowledge that is superior to all common types of knowledge and not accessible for ordinary people, the thought of knowledge which exists somewhere and belongs to someone pervades all history of human thought from far distant epochs"[6]. B.L. Murav'yov sharing the views of Uspensky on one ancient single knowledge and its single source reckons that "each of world religions takes its roots from the single Tradition and it is a revelation of the truth, but each one is addressed only to certain part of humanity"[7]. M.V. Lodyzhensky states that the single esoteric source lies in the ground of both world outlook concept of Raja Yoga and in argumentation of the way of orthodox ascetics awakening.

A peculiar feature of esotericism of the thinkers who are presented by our research is in their appeal to sacred principles of the orthodoxy. Boris Murav'yov, who believes that his teaching is entirely Christian, writes: "And only Christianity from the beginning of its emergence claimed that it is universal and addressed to the entire world, that is, to everyone"[8]. At the same time, Muraviov reckons that Hermetism retained its sacred character of orthodoxy as an "alive esoterical tradition, the tradition which is, of course, is dearest and protected from profanes, but its very own existence was not a secret and an access to it is open for everyone who has a persistent need in closes acquaintance with it"[9]. Thus, esotericism in teachings of represented thinkers is based on appealing to universal source as a principle of orthodoxy and the way of widening of consciousness is represented as a spiritual self-development on the ground of active tradition enriched by the spiritual practices of the East.

A reliance on universal source as a principle of esotericism contributes to aspiration for integrity that underlies the theosophical picture of the world and expressed in ancient thesis "All in all"[10]. On the ground of world understanding of thinkers considered the principle of entire interconnectedness of all substantial commencements is evolved. At the same time, the connection between all subjects happens exactly through that whole in relation to which they are parts. The whole as *the all* is considered as an open integrity.

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[6] Успенский. П.Д. *Новая модель Вселенной.* – СПб. Изд.-во Чернышёва, 1993. С. 23.

[7] Муравьёв Б. *Гнозис.* Т. 1. К.: София, 1999. С. 15.

[8] Муравьёв Б. *Гнозис.* Т. 1. К.: София, 1999. С. 15.

[9] Муравьёв Б. *Гнозис.* Т. 1. К.: София, 1999. С. 12.

[10] Блаватская Е. П. *Тайная доктрина.* Т. 1. М.: Прогресс-Культура, 1992. С. 55.

In this regard, the ontology of Boris Murav'yov in which the open integrity is a condition for realization of each subject of integrity as a hierarchy of different levels of organized matter is remarkable.

Given theosophical representation finds their natural expression in the **sketchiness** represented by "The Gnosis" of B. Murav'yov, in the work of P. Uspensky "New Model of Universe", in "Rose of the World" by D. Andreev. The sketchiness, traditionally akin to esoterism performs the function of **conceptual symbolism** in the studied teaching.

Another common trait of this direction, shaped by influence of theosophy, is **intuitivism**, grounded on uniqueness of mystical insights of every representative of the direction that finds its expression in the uniqueness of language and the form of interpretation of the teaching.

Based on intuitionism D. Andreev, P. Uspensky, M Lodyzhensky., B. Murav'yov, maintain transsubjective character of cognition due to metalogical principles which aspire for recreation of integral knowledge. Theosophical methodology is based on ternary of epistemological approach as subrational, rational, and superrational principles given in their unity of metahistorical experience in comparison to habitual elements of understanding as non-rational and rational forms.

Metahistoricity is one of defining traits of esoteric teaching. Metahistory is a characteristic of totality of processes of non-material (supermaterial) nature. History, in its turn, is a particular manifestation of metahistorical purports.

Special contribution to metahistoricity development, which is in the ground of cosmogenesis of H.P. Blavatsky was made by Daniil Andreev, who believed that metahistory is "a totality of the processes that lies beyond scientific sight, beyond its interests and its methodology. These processes flow in those slices of other being which being submerged into other fluxes of time and other types of the space are visible sometimes through the process which is perceived by us as a history. These otherworldly processes are closely connected to historical process, define it in to the extent, but not coincide with it and the most discovered on the ways of that specific method of understanding which must be called metahistorical"[11]. Daniil Andreiev has argued for three consequent stages of intuitivism that define an act of entrance in metahistorical reality, fixation of non-formal experience and reflect oh this experience as systematization of new knowledge.

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[11] Андреев Д.Л. *Роза мира.* М.: Прометей, 1991. С. 31.

4. Mystical aspect in philosophical views of Edith Stein

Personality and doctrine of Edith Stein, well known in philosophical circles of Germany, Poland, France, the United States. Foreign studies can be roughly divided into several thematic groups. The first group is Stein's biography[12].

The second group is related to the phenomenological period of Stein's work and the reflection on her work in the period of interaction with Edmund Husserl and representatives of the Göttingen School of Phenomenology[13].

The third group of works is devoted to the analysis of her religious views and problems of Catholic metaphysics and mysticism[14].

The research group of philosophers from Wroclaw headed by Professor Jerzy Mahnach should be especially distinguished. They hold annual conferences devoted to the reflection of Edith Stein's work with the publication of problematic articles by contemporary philosophers and theologians[15].

Researchers in post-Soviet countries have not paid much attention to Stein's work. This can be explained on the one hand, – the period of the materialist worldview, renounced all that is connected with theology. On the other, – the small size of the translated primary sources of her work. For instance, at the moment we have only one her work translated into Ukrainian:

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[12] Bütow K. *Ein wahrhaftiges Leben Edith Stein.* Gütersloh: Kiefel, 1999.; Feldes J. *Auf den Spuren Edith Steins durch Köln.* Köln: Selbstverlag, 2005; Herbstrith W. *Das wahre Gesicht Edith Steins.* Aschaffenburg: Kaffke, 1987; Herbstrith W. *Edith Stein. Ein Lebensbild in Zeugnissen und Selbst-zeugnissen.* Mainz: Grünewald, 1993; Koch U. *Edith Stein. Eine kleine, einfache Wahrheit sagen. Biographischer Roman.* Gießen: Brunnen, 2005.

[13] Beckmann B. Phänomenologie des religiösen Erlebnisses. Religionsphilo-sophische Überlegungen im Anschluß an Adolf Reinach und Edith Stein. [Fenomenologiya] Würzburg, Königshausen & Neumann, 2003. 332 p.; Beckmann-Zöller B. – Gerl-Falkovitz, H.-B. Die unbekannte Edith Stein: Phänomenologie und Sozialphilosophie. [Fenomenologiya] Frankfurt am Main, Lang, 2006. 278 p.; Bejas A. Edith Stein. Von der Phänomenologie zur Mystik. Frankfurt/M, Peter Lang, 1987. 208 p.; Fetz R.L.-Rath M. – Schulz P. Studien zur Philosophie von Edith Stein. Internationales Edith-Stein-Symposium Eichstätt 1991 [Phänomenologische Forschungen]. Freiburg-München, Alber, 1993. 370 p.

[14] Feldes J. Im Kreuz ist Hoffnung. Der Kreuzweg mit Edith Stein. Speyer: Pilger, 1999; Heise I. Einfühlung bei Edith Stein. Überraschende Einblicke in die Doktorarbeit einer sensiblen Heiligen. Wien: Selbstverlag, 2005; Petermeier M. Die religiöse Entwicklung der Edith Stein. Eine Untersuchung zur Korrelation von Lebens- und Glaubensgeschichte. Frankfurt/M.: Peter Lang, 1998; Crvenka M. Entscheidung für Gott. Die Taufe Edith Steins. Leutesdorf: Johannes, 1991; Crvenka M. Gott und ich. Meditationen zu Texten von Edith Stein. Essen: Plöger, 1993; Bejas A. Vom Seienden als solchen zum Sinn des Seins. Die Transzendentalien-lehre bei Edith Stein und Thomas von Aquin. Frankfurt/M.: Lang, 1994.

[15] *Edyta Stein, Fenomenologia getynsko-monachijska. Analizy.* / Pod redakcja Jerzego Machnacza i Krzysztofa Serafina. Wroclaw, TOTEM, 2015; Edyta Stein, *Fenomenologia getynsko-monachijska. Zrodla.* / Pod redakcja Jerzego Machnacza i Krzysztofa Serafina. Wroclaw: Drukarnia Cyfrowa On-line, 2014.

"An Introduction to Philosophy"[16] ; another her early work has been translated from German into Russian: "What is Philosophy? Dialogues between Edmund Husserl and Thomas Aquinas"[17] and one edition printed in Moscow of the Stein's last work "The Science of the Cross"[18].

In the views of Stein it attract, first of all, the mystical aspect. Stein's mystical talent allows you to put it on a par with the great Catholic mystics such as Bernard of Clairvaux and Meister Eckhart. Independent opinion on the essence of thinking and the depth of the religious consciousness are Edith Stein as a philosopher, to spiritualize their theoretical Study intuitive innermost desire for life and practice of service to the ideals of the Spirit.

For Stein the question of interaction of philosophy and theology was reflected in the problem of the relation of phenomenology and Thomism. Scientific knowledge of the requirement of reliability is guaranteed, according to Stein, not an axiom of evidence, and the faith that leads her to the tradition of Christian mysticism. In this regard, the mystical component Stein views, pervades all periods of its philosophical work is the subject of this study. So, the main problem of this study is to identify the mystical component in the evolution of the views of Edith Stein: from phenomenology to theology. Objective: to determine the nature of philosophical mysticism, and its significance for the deep understanding of the defining ideas in the philosophical heritage of Edith Stein.

From the variety of definitions of mysticism, which are divided into general cultural, religious (N. Smart, S. Kats), psychological (R. Otto), neuro-Cognitivist (A. Hardy, C. Tart, A. Damasio) approaches, elected in my study the position of philosophical mysticism as a universal ecstatic experience to overcome or minimize the distinction between subject and object in the process of comprehending the truth, based on the desire for immediate unity with the Transcendent (the Absolute, God).

In this regard, the revision is needed, which has already become a textbook, presentation on the fundamental opposition between scholasticism and mysticism, rational and unrational, as the different onto-epistemological position in philosophy. The value and specificity of Edith Stein opinion is that it is not confined within the same system or methodology, seeking to comprehend the truth directly. In this context, we can talk about the mystical nature of the creative method of Stein, which was not the determining reason

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[16] Штайн, Е. Вступ до філософії. Переклад з нім. Ілони Терзової. – Жовква: Місіонер, 2011. – 248 с.

[17] Штайн, Э. Что такое философия? Разговор Эдмунда Гуссерля и Фомы Аквинского. *Δόξα / Докса.* Одесса, 2009. – Вип. 14. – С. 372–394.

[18] Штайн, Э. *Наука Креста. Исследование о святом Хуане де ла Крусе* / Пер. с нем. Натальи Бакша. М.: Институт философии, теологии и истории св. Фомы, 2008.

and not faith, and the will, approve and justify the mystical unity in the comprehension of truth. Besides, phenomenology, within it is implicitly directed toward the investigation of the real structure of direct experience, which by its nature is approaching a mystical experience.

We can say that phenomenology provides the methodological justification of the fundamental universality of mystical experience, which was the subject conceptualizations for W. James E. Underhill, P. Elmonda. And it is this universality, as the search path of absolute truth, and became the basis of the evolution of the views of E. Stein, not deserved accused by some researchers in the absence of a unified system of its teachings. Thus, the methodological basis of the study is the concept of philosophical mysticism as a combination of theological and philosophical doctrines based on the understanding of the experience of ecstatic union with the Absolute.

In this regard, the revision is needed, which has already become a textbook, presentation on the fundamental opposition between scholasticism and mysticism, rational and unrational, as the different onto-epistemological position in philosophy. The value and specificity of Edith Stein opinion is that it is not confined within the same system or methodology, seeking to comprehend the truth directly. In this context, we can talk about the mystical nature of the creative method of Stein, which was not the determining reason and not faith, and the will, approve and justify the mystical unity in the comprehension of truth. Besides, phenomenology, within it is implicitly directed toward the investigation of the real structure of direct experience, which by its nature is approaching a mystical experience.

So what is mystical in the views of E. Stein? About direct personal mystical experience itself hasn't left Stein credible evidence, as opposed to the revelations described in detail by Jacob Boehme and Heinrich Suso. Rather, Stein can be compared with the great German mystic Meister Eckhart, who left to posterity a mystical texts of the Paris period, radically different from the text of the Latin-scholastic period Eckhart. Significantly, we know only that the familiarity with the text of St. Teresa of Avila opened for Edith Stein mystical nature of Christianity and its predetermined position in the mystique of *"Science of the Cross"*[19].

The starting point to understand the mystical Edith Stein became, in my opinion, her work *"What is philosophy? Talking Edmund Husserl and Thomas Aquinas "*[20] in which it refers to the idea of transcendental subjectivity as teleologically organized and reflective characteristics of the Divine

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[19] Stein E. *Kreuzeswissenschaft. Studie über Johannes vom Kreuz.* Freiburg: Herder, 2004.
[20] Stein E. Was ist Philosophie? Ein Gespräch zwischen Edmund Husserl und Thomas von Aquino / *Erkenntnis und Glaube*. Freiburg: Herder, 1993. pp. 19–48.

Absolute. Perhaps, this accentuation Stein Husserlian transcendental subjectivity predetermined its interest in Thomism and Catholic monasticism became the foundation of philosophical theater between Husserl and Toma.

Husserlian phenomenology isn't only the basis Stein views, but also the subject of its special studies. To identify the components in the views of the mystical Stein I have been involved explication and exclusion methods of defining moments in the reception Husserlian phenomenology Edith Stein:

– Stein, understanding that philosophy in general and Husserlian phenomenology in particular, seek to understand the world through the mind perceives a partial failure of the phenomenology of a holistic awareness of the fullness of truth. It means the world as a direct contemplation of essence, which goes beyond the identity of being and thinking. In this regard, the work of *"Potency and Act"* (1931)[21], prepared a dissertation habilitovannaya protection in Freiberg University goes beyond the phenomenological perspective, implicitly fitted into the elements of philosophical mysticism, which served as the impetus for her conversion to Thomism.

– Phenomenology, from the point of view of Edith Stein, is, in contrast to dogmatism, kind of criticism. Absolute ontological loss and replacement of structural and cognitive tasks in phenomenology, caused the combination of ontology and epistemology in the views of E. Stein, which is a characteristic feature of philosophical mysticism, where the ontological and epistemological object of the subject in the act of contemplation identical.

– Stein sees the problem of consciousness is broader than phenomenology (which, according to the early Husserl, is egologiey, (what he speaks directly to the "Cartesian Meditations" and "Paris reports"). She seeks to identify consciousness with absolute reality, which is much closer to the act of mystical self-discovery the depth of reality than the study of the structure of consciousness within phenomenology.

– Phenomenology, on the interpretation of Stein, busy learning the essence of one of the possible worlds, in the framework of regional ontologies. In this phenomenology, and it is important for Stein, is not metaphysics, and is a study of the actual world was that Husserl repeatedly emphasized in the "Ideas 1". Lack metaphysical phenomenology and Thomism leads to Stein, where it is potentially already looking for a way out of metaphysics to the level of transpersonal states of consciousness.

– Stein blames transcendentalism for the loss of the world, ignoring the change in the outlook of Husserl – his transcendental turn and genealogy acquaintance with the world.

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[21] Stein E. *Potenz und Akt. Studien zu einer Philosophie des Seins.* Freiburg: Herder, 2005.

At this time, it solves the most complicated for an internal problem. How to combine their belonging to phenomenology and at the same time to Catholicism and his Philosophical justification – Thomism.

Stein separates the plane of Phenomenology and Thomism, Phenomenology leaving scope reaktsionalnoy reconstruction of the logical structures of our world as one of the possible worlds and ways of knowing. Stein this vision leads her to the outside level – to Thomism, at the inside level – to mysticism and monasticism. Man-spiritual (mystical, holistic) becomes a meeting point for conflicting differences Phenomenology and Thomism from the position of Stein. In the beginning of philosophical research, Stein explores forms of mystical intentions through empathy problem and the concept of intuition.

The problem of empathy (empathy) occupied the minds of many contemporary Stein phenomenology. (Max Scheler, Theodor Lipps, Johannes Volkelt etc.). This originality Stein position is to try to go beyond the phenomenological approach that has found its continuation in the psychological and metaphysical planes of its views.

Stein phenomenology in his doctoral dissertation, "On the problem of empathy", which praised Husserl, though determines the "I" center of consciousness of the person, feels the potency empathy method in going beyond the interpersonal empathy than paving the way for empathy with the transcendental subject. The third stage of empathy empathy, regarded Stein as understanding the experience of others, based on the principle of identity of subject of experience and object of empathy.

In this respect, empathy implicitly contains a model for achieving mystical union, in the form of overcoming the subject-object oppositions anthropological nature, and extrapolating it to overcome subject-object opposition transpersonal content.

Reality defies the human mind, sending it out of sight and expanding consciousness to the existence of different levels of being, which ultimately leads to the mystical immersion in the transcendent through the immanent forms of existential. So Stein comes to empower Christian mysticism existential content. Religious people, as can enter into a psychological state of the neighbor, can enter into ofincluded of the divine state. According to Stein, the study of the religious consciousness gives the most accurate answer to the question of knowledge of the spiritual life of the Person through intuition and empathy in mysticism as a Christ like compassion in the Cross, as a way to Carmel.

Despite the fact that empathy normally refers to ethical area of anthropological relationships, in Stein this concept is considered on the level of metaphysical and ontological argumentations. Phenomenology and

scholastics approach each other and unite in reason in Thomistic sense, what differs from modern European rationalism, limited character of which is overcome by active character of intuition in constituting proceeding of reason, according to Stein's perspective. In a nutshell, phenomenology and Thomism are bridged, and the bridge is between phenomenological ontology of possible worlds and Thomistic theory of understanding in the ultimate forms of reunion and not the opposition between faith and reason. Their merger is represented in intuition, what in its ultimate sense is mystical act as a unity of immanent subject and transcendent object.

An intuition in Stein is considered as an 'essential perspective' (Wesensschau) of the immediate consciousness data. This approach draws together Thomism and phenomenological method, for any intuition starts from experience, which Stein considers as pure contemplation that typically corresponds to purification of the structures of consciousness in phenomenology. That is to say, an intuition "catalogs" our peering at. However, an intuitive act requires an intellectual processing. The faith that has its roots in trust in Transcendental is a modus that unites these principles for Stein.

Stein comes to the notion of passive intuition that contributes to mystical act and protects it from subjective arbitrariness. If we recall Meister Eckhart, then passive, trans-subjective, aloof, that is to say, unstipulated (aimless) comes to mind, which is the way to mysticism in which the efforts of the reason perform preliminary and reflective function. Passivity, which is pointed out by Stein, in Husserl is related to the issue of passive synthesis. For theology, this question is rather closer to mystical experience. With this in mind, the starting point in Stein and in phenomenology, as well as in Thomism is an intellectual intuition, regarding to which it points out not to methodological, but to ontological issues.

In mysticism, all possible worlds are represented in ontological Absolute that overcomes regional differentiation. In contrast to Husserl, for whom intuition is associated with cognitive possibilities and is understood as peculiar art of peering at, an art of quick reaction on what was seen, in Stein an intuition is rather a movement into inside the self, an ability to complete the whole image, refusing the subjective and necessity to return to subjectivity.

At the same time, it is about deep genetic spirituality of subjectivity that must not be interpreted in the context of European philosophy, where the spirit is an intellectual autonomy, but in the tradition of Christian mysticism, for which spirit is a condensed image, some "sparkle" that reflects the fullness of the Divine fire, one and the single entity of the immanent subject and transcendent object.

This is how the idea of the self knowledge and discovering God in the self, the essence develops. On the one hand, this is the way to phenomenology that

studies conscious processes, on the other hand, a reduction of consciousness is so essential, that it turns philosopher into mystic, who researches pure facts of consciousness, factoring entire world out and leaving only the entity of the Transcendent (God). In Stein's philosophical views at her last period, an immanent and transcendent are so interconnected, that only their mystical unity is imagined by her as a form of comprehension of the truth. However, in Stein the mystical does not drops out of phenomenological range, but fills it with new existential sense.

At the same time, an eidetic reduction intuitively comprehends the depth of mystical reality. Mysticism appears as an affirmation of primacy of limitless over limited. Only mystical point of view affords Stein to find out answers on possibility of ascendency to Absolute, which appears to be almost transcendent to Being on the one hand, and to the thought of being, on the other. Absolute is a mystery and the will to self-appearance is in the core of this mystery. Only through the world created by Absolute is possible an appearance of the Absolute. At the same time, the world for God becomes some kind of 'envi ronment of phenomenalisation'. Thus, Stein-phenomenologist meets Stein-theologist by means of mystical affirmation of transcendental source of any phenomenon and phenomenon of absolute truth as well.

Theological problem (why God created the world) is solved purely in phenomenological way. God achieves an entity by means of appearance and thus, He achieves His Existence. His entity is transcendence beyond the limits which is similar to Eckhart's notion of Divinity (Gottheit), which is discovered only in mystical unity by means of overcoming any personification, and the way to this is through the complete aloofness. In Stein of her later period there is an image of Night (mystical night) appearing, similarly to Eckhart's Divinity – not demonstrated unity before the separation, the transcendent fullness of Absolute. Simultaneously with the Absolute there is development of the image of the Cross as the way of self-overcoming, an inner way to meet the God who, for the sake of the world, like an Absolute, transcends and creates the world. Thus, Stein equivocally connects Thomistic existence of God and phenomenology with existential anthropological mindset in mystical act of revelation. However, she does not limits herself by "office-like" transcendentalism but enriches the mysticism with existential content of ethical subject and practice of service.

Stein is prone to active mode of existence, and solving the question of subjectivity, she highlights active character of ethical subject in fulfilling the spiritual integrity. The holism in Stein is not an ascetic submersion into the self, but a practical altruism of alive purposefulness.

The bottom-line for Stein's searching becomes an awareness of the fact that Christianity provides an opportunity not only for contemplation on God,

but also to touch Him, meet Him in the depths of the proper self. According to her opinion, "He is that one alive, a dialogue whom one can start with at any moment".

The faith, as Edith writes, "Wants more than separate truths about the God; it wants God Himself, Who is the truth, the entire God. The faith gives an opportunity to grasp Him, not being able to see Him, though"[22]. And this is an absolute mystical Christian perspective enriched by existential actualization of alive practice. From the perspective of St. Teresa Benedicta, monastic tradition of seclusion, an isolated life under conditions of 20th century, has somewhat other sense.

An idea of self-value of the inner, sacred and individual, spiritual is realized through the concept of worship and 'sacrificial prayer' which is a union with God. Not the mystical detachment or hermit's life, but mystical tendency towards the Transcendent through the existential character of ontology of the infinite, this is what the main idea of philosophical mysticism and the mysticism of the life deed of Edith Stein.

Following her ideas, Edith Stein was one of the few Carmelite in the whole history of confession, who left recluse life and went out of monastery. She became a secluded not from the world, but for the world! Her creative path reaches an argumentation of Christian philosophy as meta-historical, in which mysticism in its ethical dimension of existential meanings plays a ròle of unification between philosophy of consciousness and Thomistic metaphysics. Her mystical works have theoretical and practical aspects of consolidation on the basis of universal truth and world service, what is especially important for today in Europe and the world as a whole.

CONCLUSIONS

Philosophy of the XIX – XX centuries, realizing the tendency to synthesis, along with such areas as positivism, analytical philosophy, neo-marxism, etc., actively shifts to mystical and intuitive forms, partially represented by the work of the German scholar Edith Stein and representatives of domestic tradition, such as M.V. Lodyzhensky, P.D. Uspensky, B.P. Murav'yov, D.L. Andreev, each of whom has contributed to the replenishment of integrity on the path to the realization of the depths of eternal philosophy.

The mystical aspect in outlook of Edith Stein is presented as a binding principle between phenomenology and Thomism. Relying on methodological definition of philosophical mystic, as a matching of theological and philosophical doctrines, based upon reflection on experience of ecstatic unity

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[22] Stein E. *Kreuzeswissenschaft.* Studie über Johannes vom Kreuz. Freiburg: Herder, 2004. P. 72

with the Absolute, it was shown that phenomenology is implicitly directed towards research of real structure of immediate experience which in all its limits approaches to mystical experience. Not the mind and not the will (that directs knowledge to mystical unity of immanent subject and transcendental object in finding the truth) are defining for the mystical character of Stein's creative method. An empathy, as a model of extrapolation of the principle (of to be get used to the experience of the Other) onto mystical act of overcoming of subject-object opposition of transpersonal content and an intuition, as a movement inside the self, an ability to complete an integral image refusing the subjectivity and bringing back generic, spiritual subject, are considered to be key-constructs of the Edith Stein's evolutionary views development on her way to philosophical mystic. At the same time, mystical does not drop out of the phenomenological series but fills it with new existential meaning. The novelty of the study is in its showing up the productive meaning of philosophical mystics in the creativity of Edith Stein, who enriched contemporary anthropology by metahistorical content of moral and existential meaning assumption on the basis of synthesis of philosophy of mind and Thomistic metaphysics.

Representatives of the domestic tradition, such as M. Vasilievich Lodyzhensky, Piotr Demianovych Uspensky, Boris Petrovych Murav'yov, Daniil Leonidovych Andreev, whose heritage is represented in this study as "Eastern Christian esotericism". In this context, esotericism is defined as a separate area of interdisciplinary knowledge based on closed mystical experience. The basis of philosophical esotericism of Western and Eastern doctrine, is the concept of "religionismus", the subject of study of which is the esoteric source itself – transcendent in the utmost completeness of transcendental thinking. This experience supports the expansion of the historical-philosophical methodology, which includes equally direct implantation into the specifics of the subject of research (mysticism) while maintaining the objective position of the researcher, which allows maintaining the analytical position in a holistic picture of philosophical reflection.

Continuing traditions of domestic religious philosophy represented by the works of N.A. Berdyaev, V.S. Solovyov, S.N. Bulgakov, S.N. and E.N. Trubetskoy, S.L. Frank, representatives of "East Christian esotericism", through the lens of the concept of "sophianism", they form the basis of a holistic ontology. A characteristic feature of Russian philosophy of the XIX – XX centuries, is the principle of direct contemplation of the general in the concrete-singular, individual in the act of the intellectual, subconscious in the creative development of reality by establishing a "living" relationship between consciousness and world integrity.

In this regard, mysticism (an epistemological stance of overcoming of subject-object opposition) is considered as a means of realization of metahistorical approach which in "Eastern Christian Esoterism" is represented as personal experience of the thinker and his introvert practices which lead to integral knowledge which is disclosed to entire man.

Processing from above mentioned one can conclude that the views of home thinkers united their teachings, owing to common traits, in philosophical and world outlook direction of "Eastern Christian esoterism" are some kind of refraction of mystical teaching. In the conceptual area of "Eastern Christian Esoterism" theosophical ideas has found their creative development as a study on individuality that assesses and compares their own spiritual perspectives with the higher Person as a co-creator of evolutionary universe. This standpoint represents it own kind of challenge to one-sidedness of rational moralism and extreme subjectivism and which lays down the way to Universal individualism through the extended forms of consciousness that can be achieved by means of moral practice of introspection and spiritual designation of the man. An original and with many aspects, deep creativity of P.D. Uspensky, M.V. Lodyzhensky, B.P. Muraviov, D.L. Andreev is waiting for serious researching that will allow to expand in terms of content and enrich by heuristic ideas the area of philosophical senses and theosophical practice of the spiritual man in the course of evolutionary development.

Thus, the mystical tendencies of the teachings represented above contribute to the expansion of the methodology and perspectives of philosophical discourse, which is characterized by the following features:

Paradoxicality as the methodological basis of the antinomy of philosophical thinking, which allows you to grasp with consciousness that is not subject to rational, but is grasped intuitively; Equivocationalism as a superontological principle of absolute ontology; The universal and integral essence of ontological unity as a creative principle of eternal formation; The timeless, atopic basis for the formation of dynamic substantiality; Ontological and epistemological apophatism as the basis of mystical dialectics; Ontologically based consubstantiality of the human and the absolute; Anthroposophical universalism as a transcendentally immanent unity of the self-valuable essence of human being; Psychologization of the gnosio-axiological component of transcendental thinking; Superconfessionality as the worldview foundation of universalism.

The presented characteristics of the philosophical mystic of XIX – XX centuries lay the foundation for expanding the discourse on meanings and absolute truth in a new quality of the reconstruction of a holistic man in the culture and philosophy of the early XXI century.

SUMMARY

The article deals with the definition of "philosophical mysticism", as well as the analysis of some mystical teachings of the XIX – XX centuries philosophy. Mystical trends are considered as an organic part of the historical-philosophical space in which rational-systemic directions are complemented by mystic-intuitive ones. The mystical context presented by the teachings of the German scholar Edith Stein and representatives of the national tradition of "East Christian Esotericism" M.V. Lodyzhensky, P.D. Uspensky, B.P. Murav'yov, D.L. Andreev, reveals the possibilities of onto-gnoseological and antropo-axiological integrity replenishing. It is proved that the mystical aspect in the views of Edith Stein is presented as a linking principle between Phenomenology and Thomism. The novelty of the study is in its showing up the productive meaning of philosophical mystics in the creativity of Edith Stein, who enriched contemporary anthropology by metahistorical content of moral and existential meaning assumption on the basis of synthesis of philosophy of mind and Thomistic metaphysics. It is determined that "East Christian Esotericism" is defined as a separate area of interdisciplinary knowledge based on closed mystical experience. The concept of "religionismus" is the basis of philosophical esotericism of the XIX – XX centuries domestic thinkers, which studies an esoteric source – transcendent in the utmost completeness of transcendental thinking. In this regard, mysticism (an epistemological stance of overcoming of subject-object opposition) is considered as a means of realization of metahistorical approach which in "Eastern Christian Esoterism" is represented as personal experience of the thinker and his introvert practices which lead to integral knowledge which is disclosed to holistic man. The characteristics of the XIX – XX centuries philosophical mysticism are defined, which lay the foundations for expanding the discourse on meanings and absolute truth in a new quality of reconstruction of a holistic man in the culture and philosophy of the metamodern of the beginning of the XXIst century.

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Information about the author:
Shabanova Yu. O.,
Doctor of Philosophical Sciences, Professor,
Head of the Department of Philosophy and Pedagogy,
National Technical University "Dnipro Polytechnic"
19, Dmytra Yavornytskoho ave., Dnipro, 49000, Ukraine

MENTALITY AND THE PROBLEM OF IDENTITY
IN THE CONTEXT OF MODERNITY

Skotna N. V.

INTRODUCTION

The relevance of the chosen topic is attributed to the fact that in modern conditions, along with the tendency of integration, there is another one – disintegration, which is manifested in the country's ethnic, confessional and civilization crisis. The last few decades were characterized by the two differently directed processes: the process of globalization and the process of particularization, that is, separation, individualization. Unfortunately, "the world history shows that civilizational identity is not able to prevent conflicts originating from national, tribal or community identities, and its unifying role, as well as national identity, has often been punctuated by the disintegrating influence of class, social, ethnic, clan, denominational and other identities, although their mobilization value is now significantly diminished"[1]. Today, the destruction of major social institutions related to the process of social and self-identification of the individual leads to the loss of meaning in life, disorientation and de-identification of the members of society. In such a situation, the citizens of any country continue to question the very basics of the ontological authenticity of anything in the world, subconsciously realizing that they lack deep and reliable relationships and values. Not only the surrounding world ceased to be transparent and familiar to a man, but also a man to himself.

Therefore, it is important to understand the common and distinctive features of the Ukrainian society that lead to conflicts or their resolution.

Undoubtedly, the category of "mentality" opens the way to understanding the various aspects of spiritual life, the secrets of individual and collective consciousness, the peculiarities of the national spirit of the people, their character, habits and primal interests. The very concept of mentality, according to the researchers, shows that collective emotions and typical reactions of ethnos affect social relations no less than rational motives. Indeed, the peculiarities of worldview and consciousness play a prominent role in the history of any nation, state. That is, we are talking about the

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[1] Кузьменко Н.І. Постмодерний університет і цивілізаційна ідентичність: ціннісний аспект / Н.І. Кузьменко, О.О. Демченко // Вісник НТУУ "КПІ". Філософія. Психологія Педагогіка. – 2014. – Вип. 3. – С. 12.

presence in the mind of a human rod, which may under different external conditions change its face, but which remains uniform for the whole ethnic group and serves as an internal cultural integrator.

The concept of "mentality" reflects a special world of peoples' existence, their spiritual potential. As an effective methodological tool, this category, in which the mentality becomes a kind of community memory about its past, ancestral memory, system of people's perception and behavior, allows to determine the state of the community and its culture, to explore its current problems. Thus, national mentality always retains the potential to influence changes in the society. In certain circumstances, it is capable of acting either as an inertial force that impedes changes in the society or acts as a basis for accelerating and validating these processes.

1. Mentality in the context of modern Ukrainian society

Mentality permeates the life of an ethnic group being absorbed by people from their very childhood as the only possible way of world perception. Mentality is the very general "background" on which the individual and the social are superimposed. Firstly, mentality in a concentrated form expresses the specific nature of the culture of both individual and collective subject, secondly, it is formed under the influence of certain social and cultural conditions, and thirdly, it has a significant impact on the development of community and history. Also, the concept of "mentality" helps to distinguish a certain group (ethnicity, nation, people) from representatives of other cultures. Distinguishing between "us" and "them" is the main purpose of the concept of mentality, especially since "own" mentality acquires formalization only against the backdrop of "their" mentality, with carriers of which it may have far from simple relationships.

As R.A. Dodonov notes, "in modern humanitarian knowledge there is a stable interdisciplinary dependence in the study of ethnic mentality, which practically blurs the line between psychology, sociology, ethnology, semiotics, cultural studies, and historical science. A synergistic method that generalizes the results of these natural and humanitarian branches of knowledge and logically purifies them also contributes to a systematic look at ongoing processes."[2]

The term "mentality" was introduced by R. Emerson (1856), and, as a concept, was later developed by M. Proust, who, noting its novelty, tried to describe the related phenomena. Lévy-Bruhl's research presents a distinction between two types of mentality – pre-logical and logical. The French historian

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[2] Додонов Р.А. Этническая ментальность: опыт социально-философского исследования: Монографія / Р. А. Додонов. – Запорожье: "Тандем-У", 1998. – С. 35.

J. Lefebvre introduced the idea of a "collective mentality" that reflected the psychology of the crowd, whose behavior, especially in times of crisis, could not be explained without taking into account its structure. The structures also appeared for Lefebvre as a kind of biologically determined constants. The Annales School (L. Febvre, M. Bloch) deprives the notion of mentality of the biologized interpretation. On the basis of A. Wallon and Ch. Blondel's works appeared the contours of historical or socio-historical psychology, elaborated further by Meyerson and other researchers. Mentality begins to be understood as a system that is constantly on the move and thus can be the object of history. It is a system of images, representations that, in different groups or countries, lie in the core of the people's perception of the world and of their place in this world and, consequently, determine their actions and behavior.

Taking into account the "classical" or "academic" approach in the study of the history of mentality, its representatives reconstructed mainly the worldview of the past epochs with a clear awareness of temporal distance and distant perception; whereas we focus our attention on understanding mentality of The Annales School – French "historians", L. Febvre M. Block, J. Duby and their followers (M. Kostomarov, S. Solovyov, M. Berdyaev and others). This approach regards the culture that supports sustainability of mentality as well as the possible sources of various transformations – the whole "life world" of people in its development. While the classical concept examines the horizontal section of history in its static, the representatives of the indicated direction try to cognize the basic principles of the phenomenon in the context of current events.

The Annals School used the term mentality (mentality) to identify the rational attitudes and "spiritual equipments" of various social groups, including ethnic groups, while emphasizing the study of the unconscious, mundane, and superpersonal aspects of individual consciousness. Any innovation, from the perspective of this school, is expressed in the process of a predetermined language system and cultural tradition that sets the boundaries for the subject. Culture and tradition, language, lifestyles and religiosity form the kind of matrix within which mentality is formed.

A. Gurevich described the three properties of mentality.in the collection "50/50. The Experience of the Dictionary of New Thinking"[3], in which the French and Soviet scholars contrasted their understanding of important for socio-philosophical knowledge concepts. First, it is the vibrant and volatile with the striking stability of a constant magma of life mindsets, beliefs and

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[3] Гуревич А.Я. Ментальность / М. Вовель, А. Гуревич, М. Рожанский // 50/50. Опыт словаря нового мышления. [Под общ. ред. Ю. Афанасьева и М. Ферро]. – М. : Прогресс – Payot. 1998. – С. 454–463.

patterns of behavior, emotions and moods based on the deep zones inherent in a given society and cultural tradition. Secondly, the mentality of a society is not monolithic: in reality, it is divided into a complex conglomerate of religious, national, nomenclature-bureaucratic, totalitarian, and other mentalities that are far from being fully conditioned by social reality (ideology, social institutions, etc.). Thirdly, when it comes to mentality, these are is not certain fully understood and more or less clearly formulated ideas and principles, but the specific meaning that people have in them. He then offers a generalized metaphor for mentality. It is, in principle, an inexhaustible picture of the world in the mind of a man: the "universe" of ideas about the individual and society, about freedom, equality, good and evil, about power and rulers, law and work, about family and sexual relations, about the course of history and the values of time, about death and soul, about friend-or-foe, violence and honor. It is this multidimensional picture inherited from previous generations and changing in the process of social practice, which programs human behavior.

According to R. Dodonov "The concept of mentality reflects a specific type of collective perception of the natural and social environment, and the content of this phenomenon should be sought not in the a priori structures of human consciousness, but in the external environment of ethnic communities, where the roots of the process of the genesis of mentality lie"[4].

The Ukrainian mentality is defined by the peculiarities of the social and cultural situation that has historically formed in Ukraine. "For many centuries the present-day territory of Ukraine has been part of the ever-shifting internal borders: between linguistic and ethnic groups, states, religions, political and cultural systems, arenas of different economic structures. This made it a strongly-pronounced contact area with a very varied spectrum of socio-cultural phenomena"[5].

Also, there is a periodic accumulation of unrealized potential of several generations, who, due to objective circumstances, are living in one time, which they cannot call "their own". The post-Soviet mentality consists of three levels – Ukrainian (traditional), Soviet (modernist), and Ukrainian (postmodern).

The reference to the notion of mentality must confirm the fact that all these times exist simultaneously in Ukraine. The traditional mentality must be co-opted with the Soviet mentality and what we are beginning to see as the

[4] Додонов Р.А. Этническая ментальность: опыт социально-философского исследования: Монографія / Р.А. Додонов. – Запорожье: "Тандем-У", 1998. – С. 77.

[5] Яковенко Н. Паралельний світ. Дослідження з історії уявлень та ідей в Україні XVI – XVII ст. / Н. Яковенко. – Київ : Критика, 2002. – С. 333.

post-Soviet mentality. As a consequence – mass disorientation, loss of identification at all levels – individual, group, at the level of society as a whole. A significant consequence of the totalitarian era is also the superficial symbolic identification, a set of meanings that ensured the legitimacy of the system as a whole and integrated the Soviet Union as a whole. The peculiarity of such a mentality is the enslavement, simplification, restriction of the variety of inquiries about the quality of life or information interests, which are transformed into an awareness of the "victim" of history, the hostile forces that determine the mass perception of events. Hence – the stability of the functional role of "enemy", "stranger". The worse the life is today, the more powerful is the heroic-ascetic myth of the great past, the symbolic achievements of the superpower.

Who am I, citizen of the 21st century Ukraine: Slav, Orthodox, Catholic, European or Ukrainian, representative of a prosperous country, poor relative of prosperous Europe, younger brother or elder son...? Unfortunately, in the present circumstances, when the main characteristics of the "social space" are systematically changing, the individual somehow loses the cultural and value bases for self-determination, without having to reconsider new realities and their place in them individually. The dramatic increase in the speed of destruction of old values, the narrowing of the timeframe of this process does not allow the symbols and signs of the new culture to adapt to the traditional sign system of values. In Ukrainian realities, it is not only about the mass influence of the Western culture, but also the gradual overcoming of the negative aspects of the Soviet culture in the need to revive its own national cultural traditions. Thus, the "cultural space" for the self-determination of a person of transitional age contains several value systems that are often contradicted at both individual and social levels.

Such factors as cultural and historical traditions, religious values and ethno-national characteristics of a particular people play an important role in the civilizational context of self-determination of a personality. Global processes of "interaction" and "clash of civilizations" begin to exert a powerful influence on the character of self-assertion of personality in the XX – XXI centuries. A significant problem is the change in the concept of globalization regarding non-Western civilizations: the replacement of the "power model" with the "model of interest" when the West recognizes the value of the East and discontinues the practice of imposing (or "blurring") the traditional foundations of non-Western cultures. The counter-desire of the East to cooperate with the West is of utmost importance.

In the process of self-determination, the individual must rely not only on the national civilizational but also on universal human planetary values, which should not be identified with the "values of globalization", which have a

predominantly Western connotation. Planetary consciousness, in our opinion, encompasses all positives created by various civilizations. But the self-determination of the individual is first and foremost his own choice of a system of value orientations that are realized in cultural, social, existential and situational spaces. The important role is played by the system of upbringing and education, which operate in a certain country since these factors have a decisive influence on the nature and content of self-determination of the personality.

Undoubtedly, transformational or modernization changes in the Ukrainian economy, politics, and spiritual life have comprehensively influenced the self-determination and self-identification of the individual. But, at the same time, they split society, dividing it into right and left, national patriots and separatists, rich and poor. Therefore, the self-determination and self-identification of the "Ukrainian man" went a contradictory way accompanied by social conflicts, ideological confrontation, and separatism in some regions. Is it possible to find a universal means of identification in such a situation, or to admit, Yaroslav Grytsak asks, that "it is possible to be Ukrainian differently, as in the long run there are various ways to be human"[6]?

We share Ihor Solomadyn's opinion, who emphasizes that in the context of multiculturalism "we need to develop the notion of act-responsible identification. It is the definition of oneself as a person of culture who is aware of own unique and unparalleled place in life feeling personal responsibility for what was, and will be, with his people and country in the context of world historic and modern being. And if such an internal orientation is formed, then language problems will not become an obstacle because they are not the essence, but in the inner state that produces emotional and volitional impulses for overcoming inherited obstacles, in the cultural mood that we consider to be our personal achievement"[7].

We believe that the problem of disintegration, manifested in the ethnic, denominational and civilizational divisions of the state, lies in the gap and disproportion between the deep spiritual content of culture and its representative forms. We agree with O. Tkachenko, who emphasizes that "the mentality of any society is directly linked to tradition and cannot be radically changed in the short term. Thanks to tradition, self-preservation, reproduction and regeneration of ethnic culture as a system takes place in the society and, acting as a preventative mechanism in the structure of society on the one

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[6] Грицак Я. І ми в Європі? //Критика, 2003/4 (66). – С. 8.

[7] Соломадин І. Гуманітарне мислення у пошуках ідентичності на "болючих швах" полікультурності // Україна – проблема ідентичності: людина, економіка, суспільство Конференція українських випускників програм наукового стажування у США, Львів, 18–21 вересня 2003 р. – URL: https://www.wilsoncenter.org/sites/default/files/Identity.pdf

hand, it is one of the means of changing it on the other. Therefore, any reforms that deny or challenge the traditional outlook of the people cannot be successful and can lead to a worldview and identification crisis."[8] And without such a tradition, all scientific and political discussions have neither meaning, nor significant social impacts.

2. The problem of national and ethnic identity

People identify themselves by means of the following concepts: "origin", "religion", "language", "history", "values", "customs" and "social institutions" etc. They identify themselves with cultural groups: tribes, ethnic groups, religious communities, nations and civilizations, at the broadest level of identification. In analyzing the essence of national and ethnic identity, there are several basic approaches:

– constructivist (B. Anderson, E. Hobsbawm, V. Tishkov), explaining national and ethnic identity as constructed reality, not as objective reality;

– primordial (C. Geertz, S. Greenberg, E. Smith, W. Connor), which considers ethnicity as a community with objective characteristics of belonging: territory, language, race type, religion, mental composition, world outlook, etc.);

– instrumentalist (S. Olzak, J. Nagel, F. Barth), assume that ethnicity is determined ad hoc;

– theory of ethnos (Yu. Bromley, M. Mnatsakyan).

The evolution of the concept of identity in its philosophical hypostasis is discussed in detail by V. Abushenko[9] in his article on the subject in the encyclopedia of postmodernism. The researcher distinguishes three disciplinary distinct and autonomous, albeit related, understandings of this concept. The proposed strategies for the constitution of multicultural identity correlate with the philosophical ideas of the fundamental incompleteness of man, the openness of identity to the future, its temporal dimension.

By questioning the significance of ethnic and national constituents in the overall identity structure, scholars draw a distinction between these components, which does not prevent them from reaching typologically similar conclusions about the impossibility of a "monologic", unitary understanding of identity in modern circumstances.

When considering and analyzing such a phenomenon as national identity, two main aspects of cultural identity and political identity should be analyzed.

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[8] Ткаченко О.А. Духовність традиції: соціально-філософський аналіз : автореф. дис. … канд. філос. наук : 09.00.03 / О.А. Ткаченко ; Нац. пед. ун-т ім. М.П. Драгоманова. – К., 2010. – 19 с.

[9] Абушенко В.Л. Идентичность. В: Постмодернизм. Энциклопедия. Минск: Интерпресс-сервис: 2001. – С. 297–302.

Considering the same ethnic identity, it is necessary to carry out a detailed analysis of the cultural basis on which this identity is based. Therefore, when talking about ethnic identity, the main focus is on conscious belonging to the cultural community. That is, ethnic identity is the state of the process of identifying a person (at a certain point in time), who, in addition to his own individual uniqueness, is aware of his or her belonging to a particular cultural community and is associated with a sense of solidarity through shared values and views.

National identity is defined as the process of identification, of likening oneself to a particular nation. The personality shows a subjective sense of belonging to the national community, acceptance of its group norms and values. Namely: awareness of one's own consent and involvement in a number of values concerning one's mother tongue, religion, ethics, cultural heritage, which are enshrined in the unified system of political and public organizations of a state. This is a certain self-identification of individuals in the national context.

Scholars identify the five most important formation sources of national identity. First, it is human beliefs: a nation exists as long as its members recognize each other as compatriots, recognize that their shared characteristics are similar, and jointly strive to continue their coexistence; second – shared historical past, shared responsibilities and ideas about a shared future; third – joint action (decision, achievement of results), i.e. active identity; fourth – permanent residence in one country, homeland, state; fifth – common characteristics that combine the notion of "national character", a common culture, common political principles (democracy or the rule of law).

One of the recognized Western authorities in the issue of national identity, E. Smith[10] characterizes it as an abstract, multidimensional construction, linked to many different spheres of life and prone to numerous transformations and combinations. Its main features are historical territory, common myths and historical memory, a common culture, common legal rights and obligations for all members, a common economy. The notion of national identity implies, first of all, the identity, historical identity, and the presence of a popular national idea. National identity can be bizarrely combined with other varieties of identities – class, religious, ethnic, and its ideology – to transform like a chameleon into other ideological varieties: liberalism, fascism and communism.

If ethnic identity is based on a certain system of objective identities – racial, cultural, psychological (anthropological type, language, religious

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[10] Сміт Е. Національна ідентичність // Ентоні Сміт; [Пер. з англ. Петро Таращук]. – К. : Основи, 1994. – 224 с.

dogmas, traditional rite), then the constitutive basis of national identity are the signs, much less "tangible" – consciousness, political will, citizenship. One can be an ethnic Ukrainian but cannot be Ukrainian spiritually. The sources of "elusiveness" of national identity are obviously in this plane.

One of the main components and an important factor in the existence and preservation of ethnic identity is its unique feature. It plays an extremely important role as the basis of the social consciousness of a particular individual or community. The German philosopher M. Heidegger said that language is the home of being. It is the house where being lives. It lives by the laws of this house. Each nation is seemingly surrounded by a circle of its own language and can leave this circle only by moving to another (Wilhelm von Humboldt). Considering the language in the broadest sense, T. Bilenko emphasizes that "an important problem in the context of globalism is the preservation of its uniqueness and continuity in the language of every nation because it is a unique and unparalleled treasure that enables the people to preserve their own identity in the centuries and inherit it for generations to come."[11] Thus, language is closely connected with the thinking and psychology of man, with the public and the mass consciousness, with the life of ethnic communities and modern nations, with the history of peoples and their customs. In ontological and ethno-psychological terms, language emerges as one of the most important phenomena of national culture. In his work "Ukrainian Culture" I. Ohienko stated: "Language is our national feature, our culture is in the language, the degree of our consciousness. Language is a form of our life, a cultural and national life; it is a form of national organization. Language is the soul of every nationality, its sanctity, its most precious treasure ... And as long as the language lives, so will the nation, as a nationality"[12].

Cultural identity, traditions, customs, food, diminution, clothing, and other objective factors are essential for ethnic identity. It is also difficult to overestimate the value of subjective factors, such as ethnic awareness, ethnic feelings, ethnic consciousness, etc. Ethnicity is to a certain extent determined by the fact what in the end a person feels and thinks about himself. After all,

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[11] Біленко Т.І. Мова, хронотоп і глобалізаційний процес // Людинознавчі студії: Збірник наукових праць Дрогобицького державного педагогічного університету ім. І. Франка. / Т.І. Біленко. – Дрогобич: Науково-видавничий центр ДДПУ ім. І. Франка, 2008. – Вип. 18. Філософія. – С. 85.

[12] Огієнко І. І. Українська культура. Коротка історія культурного життя українського народу : курс, читаний в Українськім народнім університеті : з малюнками і портретами українських культурних діячів / Іван Іванович Огієнко. – Репринт. відтвор. вид. 1918 р . – Київ : Абрис, 1991 . – С. 239-240.

self-awareness, self-determination of the person is one of the main answers to a person's need to belong to a community in order to survive.

National identity is first and foremost a representation of oneself as a national community, a nation. When people consider themselves to be part of such a community and are aware of the distinctive features of that community, one can claim the existence of national consciousness (identity). This is not just about separating "us" from "them." National identity is a much more complex phenomenon.

In situations of acute social instability, it is the ethnic communities that play a crucial role in the self-preservation of the individual or group with which he identifies himself. This largely explains the spread of separatism, fundamentalism, xenophobia, etc., which are to be understood as symptoms of social disorientation, the rupture of those bonds from which the familiar fabric of human community was woven. The power of xenophobia is in fear of the unknown, the darkness that can cover people as soon as the boundaries of the land disappear, meaning the objective, permanent, positive boundaries of being together. And this collective belonging, preferably to groups or associations with certain membership symbols and insignia, is now more important than ever before for societies whose all powers seemingly have united in order to destroy relations, that bind human beings into different communities. It is then when society declines that a nation or an ethnic group remains the last refuge.

In the past, individuality of a person was determined by its origin and belonging to a certain social layer. In modern society, identity has ceased to be a reality. Man as integrity now finds himself in his activity and in this respect constantly controls himself. Individuals can choose and construct their own sameness with a particular community, a way of life that determines the multifaceted nature of identities.

National identity is not a product of the development of ethnic communities. It has its own basis of identification in the form of political communities of citizens. None of the emerging nations possessed a unity of cultural traits (language, traditions and customs) at the time of their origin. Nations were and are multicultural and multi-ethnic formations.

Ethnic and national identity has varying degrees of resilience. The choice of national identity is driven by the political and economic preferences of individuals, making it situational.

Feeling oneself as "postmodernity" necessitates the question of choosing from the many spiritual and cultural alternatives that history offers. Many of the problems that postmodern culture "demonstrates" can find solutions within the Christian tradition that can help to find ways out of the chaos we find ourselves in, to restore faith and the lost meaning of the lives of several

generations. Traditional-cultural norms of Christianity are absolute and immortal human values that do not change in time and space, but on the contrary are enriched by the values of each new generation.

It is no coincidence that many contemporary studies emphasize such an important factor in national self-identification as ethno-confessional. This special national creative energy is endowed by the church on the condition of spiritual and cultural social interpenetration and mutual enhancement of social progress, as a full trust between the spiritual and social environments, which results in more pronounced ethnic coordinates. Ukrainian ethnic history is filled with the facts of constructive interaction between the Church and the socium in ethnic self-preservation and self-protection and at the same time we keep in mind the destructive mission of the colonial church of the ethnic matrix. In particular, the Ukrainian scholar in this field S. Zidioruk emphasizes the necessity of adopting the definition of a "national church" that would meet the requirements of the times. He writes: "The National Church is the Church of any denomination, which functions in a certain historical period, based on its tradition, in the designated territory; contributes to the acquisition of ethno-confessional specificity, the advancement of ethno-culture, self-consciousness and the state mentality of a given nation and has a significant level of distribution among the population of the country or in the environment of a particular nation"[13].

Referring to a large number of examples from the historical landscapes of Ireland, Switzerland, Egypt, the myths of Arthur's Britain, Holy Russia and Byzantium, the memoirs of the "golden age" and up-to-date honors of the "heroically dead" and victims of the war, the British social scientist E. Smith justifies indispensability of sacred experience for formation of national identity, in particular in connection with the idea of distinctness[14]. He makes an important for this study conclusion: since the covenant between God and Abraham in the Old Testament, the idea that a particular people were chosen by God plays a central role in shaping national identity, whilst sacred beliefs remain central to national identity, even in an increasingly secularized and globalized world.

One of the important criteria for the ethnic basis of national culture is its *organic nature* (M. Trubetskoy). Culture develops organically if there is evidence that it has a deep philosophical tradition.

Can we claim that Ukraine has an understanding of the importance of spiritual life, the priority of spiritual values over purely rationalistic values

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[13] Здіорук С.І. Етноконфесійна ситуація в Україні та міжцерковні конфлікти / С.І. Здіорук. – Препр. / НІСД. – К.: НІСД, 1993. – С. 12.

[14] Сміт Е. Нації та націоналізм у глобальну епоху / Ентоні Сміт; Пер. з англ. М. Климчука і Т. Цимбала. – К. : Ніка-Центр, 2006. – С. 176.

that have established themselves in European culture under the influence of modern times and the Enlightenment? Without a doubt, yes. Ukrainian philosophy is the bearer of Christian values and humanistic culture.

In their philosophical views, Ukrainian thinkers sought to reproduce spiritual traditions, cordocentrism, existentiality, anthropocentrism of the Ukrainian outlook mentality. This was manifested in the emphasis on the uniqueness of the spiritual essence of man, recognition of the individual as the highest value of being, the consideration of the "heart" as the basis of the spiritual life of man, application of ethics principles in philosophical thought, the revival of the patristic tradition.

Based on the separation of two interrelated levels of national mentality (spiritual, religious and cultural-historical), we emphasize that the inner world and the inner mentality of Ukrainians have always been shaped by the cultural and historical traditions of Christianity. With the development of history, its components partially change but these changes are not sufficient to change the deep mental foundations, which are a form of manifestation of the eternal, involving each new generation in the eternal. "Kyiv statehood reminds us that by the flesh we are the children of beautiful and noble people and by the spiritual essence we are "children of light" in the words of the apostle"[15]. An important guarantor of the identity of Ukraine is a state with a Christian mentality and way of life as a continuity of cultural and traditional heritage, which must be restored and adapted to modern conditions, without losing its true meaning.

In the process of self-determination, the individual must rely not only on national civilizational values, but also on universal, planetary ones, which should not be identified with the "values of globalization", which have a predominantly Western connotation. Planetary consciousness, in our opinion, encompasses all positives created by various civilizations. Self-determination of the personality is first and foremost its own choice of a system of value orientations that are realized in cultural, social, existential and situational spaces. The important role is played by the system of upbringing and education operating in a particular state, since these factors have a decisive influence on the nature and content of self-determination of the individual.

CONCLUSIONS

Research of mentality is one of the most interesting directions for understanding both human and community relationships with the cultural and natural environment, to see how meaningful these connections are and what

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[15] Яровий О. Ріка води живої. Хрещення Русі як тисячолітня "свята реальність" і дороговказ для XXI віку. / Олександр Яровий // Інтернет сайт УПЦ Україна православна. – URL:: http://www.pravoslavye.org.ua/index.php?action=fullinfo&r_type=&id=3549.

happens when these relationships are lost and what mechanisms are in place to install the new ones. The very concept of mentality, according to the researchers, shows that collective emotions and typical reactions of ethnos affect social relations no less than rational motives.

Today, the roots of the problems in Ukrainian society must be sought not in the economy, politics or other spheres of human life, but in the spiritual sphere. It is the crisis in the social and religious sphere that is the beginning that nourishes and binds economic and political crises into one knot.

As an effective methodological tool, mentality is a kind of community memory about its past, ancestral memory, people's worldview and behavior; it allows us to determine the state of the community and its culture, to study their urgent problems.

As we embark on the path of national revival, we must realize that, since ancient times, Ukraine was confronted with the need to search for its own identity in the face of a constant change of actions and scenery on the stage where its historical drama took place. As a consequence, there is centuries-old instability of cultural equilibrium and constant changes of mentality under the influence of the meanings of life, values, realities of the surrounding reality.

The formation of the mentality of the people is a long process that spans the life of more than one generation. Changes to its foundations are much slower than changes in the economic or political spheres. Therefore, the national mentality always retains the potential to influence changes in the society. In certain circumstances, it is capable of acting either as an inertial force that impedes changes in society or acts as a basis for accelerating and validating these processes.

In situations of acute social instability, it is the ethnic communities that play a crucial role in the self-preservation of the individual or group with which he identifies himself. An important guarantor of the identity of Ukraine is a state with a Christian mentality and way of life as a continuity of cultural and traditional heritage, which must be restored and adapted to modern conditions without losing its true meaning. Without such a living Tradition, all scientific and political discussions have neither sense nor significant social impacts.

SUMMARY

The article analyzes interrelation of mentality, national identity and processes of integration and disintegration of the modern Ukrainian society. It is substantiated that the problem of disintegration, which manifests itself in the ethnic, confessional and civilizational divisions of the state lies in the gap and disproportion between the deep spiritual content of culture and its representative forms. The problems of national, ethnic identity are directly related to the spiritual-religious and cultural-historical levels of the Ukrainian

mentality. It is emphasized that in situations of acute social instability, it is the ethnic communities that play a crucial role in the self-preservation of the individual or a group with which he identifies himself.

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15. Яровий О. Ріка води живої. Хрещення Русі як тисячолітня "свята реальність" і дороговказ для XXI віку. / Олександр Яровий // Інтернет сайт УПЦ Україна православна. URL: http://www.pravoslavye.org.ua/ index.php?action=fullinfo&r_type=&id=3549

Information about the author:
Skotna N. V.,
Doctor of Philosophical Sciences, Professor, Rector,
Drohobych Ivan Franko State Pedagogical University
24, Ivan Franko str., Drohobych, 82100, Ukraine

IMMANUEL KANT'S THEORY
OF LAUGHTER AND PHILOSOPHICAL IRONY

Stoliar M. B.

INTRODUCTION

When we study various philosophical points of view on nature, causes and functions of laughter, the first thing that catches our eye is the antinomic character of the corresponding discourse. Almost every aspect of theoretical study of laughter practices is represented by opposing statements. Whether it is about social or biological understanding of laughter; about its rational or sensual character; about different "laughters" or "laughter in general"; about its moral usefulness or immorality; about the opposition of laughter practices to the authoritarian ideology or the conventional nature of relevant discourses, etc., each time we come across not a "wrong" or "right" understanding, but a whole range of invariant solutions. Each of them has its own argumentation, the scope of practical verification and, accordingly, its own right to exist. Still, at the same time, not a single philosophical paradigm is able to put an end to a long discussion about the nature and essence of laughter as a kind of "thing in itself". The sum of these positions and paradigms in their interaction and development comprises the philosophy of laughter.

There are also diametrically opposed points of view as to the content of the philosophy of laughter. For some, laughter is the "pseudo-being"[1], a "rare topic" of philosophizing[2], which has a "bad reputation"[3]. For other philosophers, on the contrary, laughter plays a "central role in mental life and social discourse"[4], and is seen as a crucial factor shaping a high quality of life[5].

A positive attitude to laughter, as well as a statement of the importance of the corresponding philosophical reflections, comes from the understanding that laughter is "at the intersection ... of the basic coordinates of the human

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[1] Бондаренко А.В. Языковая онтология смеховой культуры. URL: http://cheloveknauka.com/yazykovaya-ontologiya-smehovoy-kultury (дата звернення: 15.12.2019).

[2] Berger Arthur Asa. An Anatomy of Humor. New Brunswick, N.J., U.S.A.: Transaction Publishers, 1993. URL: https://books.google.com.ua/books?id=aZkRJJnc6BUC&printsec=frontcover&hl=ru#v=onepage&q&f=false (дата звернення: 10.12.2019).

[3] Philosophy of Humor. Stanford Encyclopedia of Philosophy. URL: https://plato.stanford.edu/entries/humor/ (дата звернення: 15.11.2019).

[4] Olin L. Questions for a Theory of Humor. *Philosophy Compass*. 2016. 11(6). P. 346.

[5] Amir L. Humor and the good life in modern philosophy: Shaftesbury, Hamann, Kierkegaard. Albany: State University of New York Press. 2014.

world-attitude"[6]. A negative attitude to the degree of philosophical content of the topic of laughter is also not groundless. Firstly, the amazing variety of laughter practices is opposed to the philosophy of laughter. Even Jean-Paul (1763–1825) noted that the funny has a huge number of appearances, and it does not "want" to fit into the Procrustean bed of philosophical definitions[7]. In this regard, the researcher of the problems of comism and laughter V. Propp (1895–1970), proposes to determine the specifics of the comical "in each separate case"[8]. And if such a proposal is perceived completely calmly within the framework of cultural studies and art history, then it sometimes provokes a negative attitude among philosophers who prefer the deductive method. Against the problem of the comical as philosophical discourse are also such qualities of laughter as uncontrollability, irrationality, polysemantism and contradictory[9].

Speaking about the antinomy of the philosophical discourse of laughter, we note that back in antiquity there were "two largely opposite systems of views on laughter"[10]. One of them, presented by Democritus, Aristophanes, and Lucian, offers the consideration of laughter in the broadest sense as a "whole worldview"[11], a form of critical reflection that makes it possible to distinguish genuine being from non-being, visible from essential, etc. Another tradition, founded by Plato and Aristotle, is engaged in the search for the essence of laughter as a concrete manifestation of human nature. It seems to us (and we will try to justify this) that I. Kant's theory of laughter cannot be contained within the framework of any one of these traditions. Culture of the 18th century favored both the first and second approaches. A well-known scholar of the philosophy of humor, Lydia Amir, believes that it is from the eighteenth century, philosophers began to pay much more attention to the phenomenon of laughter than it was before[12].

In particular, in Shaftesbury's philosophy, L. Amir finds not only provisions on the causes of laughter, but also arguments about the role of laughter as an important means of cognitive activity ("important

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[6] Карасев Л.В. Философия смеха. URL: http://teologia.ru/www/biblioteka/esthetika/karasev.htm (дата звернення: 10.10.2019).

[7] Жан-Поль Приготовительная школа эстетики. Вступ. статья, сост., пер. и коммент. Ал. В. Михайлова. М.: Искусство, 1981. С. 128.

[8] Пропп В.Я. Проблемы комизма и смеха. Ритуальный смех в фольклоре (по поводу сказки о Несмеяне). М.: Лабиринт, 1999. URL: https://www.gumer.info/bibliotek_Buks/Culture/propp/02.php (дата звернення: 1.10.2019).

[9] Amir L. Op. cit., p. 2.

[10] Сычев А.А. Природа смеха или Философия комического. Саранск: Изд-во Мордовского ун-та, 2003. С. 23.

[11] Ibid.

[12] Amir L. Op. cit., p. 3.

epistemological tools that promote truth and rationality")[13]. Like Shaftesbury, Kant, on the one hand, is trying to understand the nature of laughter, and on the other, he is not alien to a broader view of laughter as a kind of reflection.

The achievements of I. Kant within the first direction are better visible against the background of the modern classification of theories of the comical. D.H. Monro (1911–2001) in his book The Argument of Laughter "sorted ... individual theories into three categories, corresponding to three basic views about humor. ... we shall call these the Superiority Theory, the Incongruity Theory, and the Relief Theory"[14]. The first (at the time of occurrence) – the Superiority Theory – unites philosophers who note in laughter, on the one hand, the subject's sense of pleasure associated with a positive experience of his superiority, and on the other, a mockery of a loser. "... the pleasure we take in humor derives from our feeling of superiority over those we laugh at. According to this view, all humor is derisive"[15]. The basis of this theory is attributed to Plato (Adrian Bardon) and/or Thomas Hobbes (D.H. Monro).

The second laughter paradigm – the Incongruity Theory – dates back to Aristotle, the author of a classical definition that has not lost its significance within the framework of the contemporary philosophical discourse: "the ridiculous is only a part of the ugly ... some mistake, ugliness, but painless and harmless"[16]. Rejoicing in the comedy, we laugh at ugliness, if that ugliness is not painful or destructive to us. Aristotle not only determines the measure of evil or ugliness, which is the subject of laughter, but also clearly indicates the type and genre of cultural practices within which such a phenomenon of "harmless evil" can be ridiculous – theatrical comedy. Thus, he suppresses possible objections as to the fact that in life there are many situations of incongruity that are not at all funny.

Laying the foundation of the Incongruity Theory, Aristotle points to laughter as a result of correlating disparate things: "the gods ... seem ridiculous if they relate to us"[17]. Thus the philosopher not just emphasizes a certain kind of Incongruity, but names the maximum possible discrepancy between the earthly and the divine, the profane and the sacred. The incongruity factor recorded by Aristotle finds its development in the philosophy of F. Hutcheson (1694–1747). It seems to us that the Scottish philosopher criticizes Thomas Hobbes'

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[13] Amir L. Op. cit., p. 4.
[14] Bardon A. The Philosophy of Humor. URL: https://www.academia.edu/9819670/The_Philosophy_of_Humor (дата звернення: 4.01.2018).
[15] Monro D.H. Theories of Humor. Writing and Reading Across the Curriculum 3rd ed. Laurence Behrens and Leonard J. Rosen, eds. Glenview, IL: Scott, Foresman and Company. 1988. P. 349-355. URL: https://msu.edu/~jdowell/monro.html (дата звернення: 4.06.19).
[16] Aristotle. The Poetics. 1448 a, 33–34.
[17] Aristotle. The Poetics. 1101b, 20.

Superiority Theory, primarily on the basis of axiological considerations. If laughter expresses a sense of superiority over a loser, then laughter in the optics of a Christian worldview is a sinful phenomenon, and it is completely unworthy of a Christian to laugh. As will be seen from the foregoing, similar considerations at one time prevented Kant from appreciating the positive contribution of the Superiority Theory to the philosophy of laughter.

The third paradigm – the Relief Theory – considers laughter as a mechanism for "relieving" tension or suppressing, crowding out negative emotions. The founders of this theory, as a rule, are called G. Spencer and Z. Freud. However, L. Amir in her book "Humor and the good life in modern philosophy ..." shows that Anthony Ashley Cooper, 3rd Earl of Shaftesbury (1671–1713) also proposed a view of laughter as a form of liberation[18]. It is impossible to prove that these views of Shaftesbury somehow influenced Kant's point of view. But the possibility of reading Kant in the spirit of the Relief Theory, as will be shown by the example of the interpretation of his quotes, should not be rejected.

Since we are in some way *deconstructing* the common critical notion of I. Kant's laugh (using "soft, post-post-modern deconstruction" as opposed to its post-modern versions), *we cite completely in the original language those quotes that, from our point of view, can not be unambiguously interpreted in the spirit of prevailing views.*

1. Kant's theory of laughter

Kant's theory of laughter is usually considered as an "afterthought of Kant's aesthetics"[19]. The researchers either stress the "underlined optionalness" of Kant's theoretical interest in laughter[20] or write about a disappointingly small space of text occupied by the relevant subject[21]. Paul Carus makes even more negative statement on the topic: "Kant's theory of ridiculous is interesting but unsatisfactory"[22]. Are we really dealing with a

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[18] Столяр М. Філософія сміху і гумору в сучасному історико-філософському дискурсі. Огляд книги: Amir, L. (2014). Humor and the Good Life in Modern Philosophy: Shaftesbury, Hamann, Kierkegaard. Albany: State University of New York Press. *Sententiae* 37:1 (2018) С. 171.

[19] Giamario P.T. "Making reason think more" (laughter in Kant's aesthetic philosophy). URL: https://www.academia.edu/35344281/Making_Reason_Think_More_Laughter_in_Kants_Aesthetic_Philosophy (дата звернення: 4.01.2020).

[20] Куприянов В.А. Место смеха в системе философии Гегеля и его отношение к идеалу в контексте искусства. URL: http://anthropology.ru/ru/text/kupriyanov-va/mesto-smeha-v-sisteme-filosofii-gegelya-i-ego-otnoshenie-k-idealu-v-kontekste (дата звернення: 5.01.2020).

[21] Straus I.J. Incongruity Theory and the Explanatory Limits of Reason. URL: https://scholarworks.uvm.edu/hcoltheses/26/ (дата звернення: 9.01.2020).

[22] Carus P. On the philosophy of laughing. *The Monist.* 1998. Vol. 8. № 2. P. 255.

question that is on the periphery of Kant's philosophy? And can this topic be considered as basically exhausted in the already existing generalizations and characteristics (positive or negative)?

The purpose of this work is to analyze Kant's theory of laughter from the point of view of the possibilities of its interpretation that have not yet been disclosed, as well as explication of philosophical irony in connection with the critical methodology of the thinker. We will discuss the philosophical irony of Kant as an important means of attaining a certain super-task of critical philosophizing in the second part of the article. Let us start with the material that directly concerns the topic of laughter.

Literature review. Kant's understanding of the phenomenon of laughter in one degree or another is the subject of attention of such researchers as A. Bardon, P. Carus, Patrick T. Giamario, V. Kupriyanov, J. Morreall, D.H. Monro, A. Smuts, A. Chuprov and others. As a rule, Kant is considered a representative of the Incongruity Theory. According to D.H. Monro, Kant was the first to formulate the corresponding definition of laughter: "Incongruity is often identified with "frustrated expectation", a concept we owe to Immanuel Kant (1724–1804), who says that "humour arises from the sudden transformation of a strained expectation into nothing"[23]. A. Bardon writes about Kant's version of the Incongruity Theory as its specific instance: "The Incongruity Theory has been embraced in different forms by Hutcheson, Immanuel Kant, Arthur Schopenhauer, Søren Kierkegaard, and Luigi Pirandello"[24]. A. Sychov considers Kant to be an adherent of the Incongruity Theory, writing about it in the historical and philosophical part of his monograph "The Nature of Laughter, or the Philosophy of the Comical"[25]. A. Smuts also refers to Kant as a representative of the Incongruity Theory: "In the Critique of Judgment, Immanuel Kant gives a clearer statement of the role of incongruity in humour…"[26]. We will try to understand how fully this viewpoint describes Kant's position on the phenomenon of laughter.

It is true that the phenomenon of contrast as a cause of laughter (or merry disposition of the spirit) is highlighted by the philosopher in several formulations and examples. For instance, Kant defines humour as "…the talent of being able voluntarily to put oneself into a certain mental disposition, in which everything is judged quite differently from the ordinary method (reversed, in fact), and yet in accordance with certain rational principles in

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[23] Monro, D.H. Op. cit.
[24] Bardon, A. Op. cit.
[25] Сычев А.А. Op. cit. C. 29.
[26] Smuts A. Humor. Internet Encyclopedia of Philosophy. URL: https://www.iep.utm.edu/ humor/ (дата звернення: 11.01.2020).

such a frame of mind"[27] ["Laune im guten Verstande bedeutet nämlich das Talent, sich willkürlich in eine gewisse Gemütsdisposition versetzen zu können, in der alle Dinge ganz anders als gewöhnlich (sogar umgekehrt) beurteilt werden"][28]. Kant writes that laughter is induced "by means of contrast" ("a contrast that excites a laugh")[29] ["vermittelst eines Lachen erregenden Kontrastes"[30]. That is, the cause of laughter atmosphere is the discrepancy between what we are ready to hear because of rational inertia of thought and a completely unexpected, witty judgment. For example, Kant calls the reason for table fun a contrast between rational judgments and fooling around. Kant writes, "In everything that is to excite a lively convulsive laugh there must be something absurd"[31] ["Es muss in allem, was ein lebhaftes erschütterndes Lachen erregen soll, etwas Widersinniges sein"[32]. Then "there may be a great deal of gossip at the feast, but no one will be answerable for what he says, because they are only concerned with momentary entertainment, and not with any permanent material for reflection or subsequent discussion"[33] ["…manches kann ins Gelage hinein geschwatzt werden, und niemand über das, was er spricht, verantwortlich sein will"][34].

Note that Kant not only indicates inconsistency as a cause of laughter, but also clarifies which inconsistencies are laughable. It is no secret that not all contrasts are perceived with laughter. On the contrary, most of them plunge us into completely different states: surprise, irritation, annoyance, anger, fear, etc. The Incongruity Theory gives a rather abstract explanation of the phenomenon of laughter, which needs clarification. Kant points to the specific form that determines the laughter orientation of communication. This form is the entertainment genre of communication.

However, an attempt to clarify the peculiarities of the laughter incongruity leads us to a deadlock of a tautological definition: laughter arises because of the contrast within the genre that is a priori oriented to laughter. The question of what makes this genre laughter-oriented remains open. Nevertheless, we can say that Kant – if we consider him an adherent of the Incongruity

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[27] Kant's Critique of Judgement, translated with Introduction and Notes by J.H. Bernard (2nd ed. revised). London: Macmillan. URL: http://oll.libertyfund.org/titles/kant-the-critique-of-judgement (дата звернення: 7.05.2019).

[28] Kant, I. Kritik der Urteilskraft. Fünfte auflage. Herausgegeben, eingeleitet und mit einem personen – und sachregister versehen von Karl Vorländer. Leipzig: Verlag von Felix Meiner, 1922. S. 194

[29] Kant's Critique of Judgement… Op. cit.

[30] Kant, I. Kritik der Urteilskraft… S. 194.

[31] Kant's Critique of Judgement… Op. cit.

[32] Kant, I. Kritik der Urteilskraft… S. 190.

[33] Kant's Critique of Judgement… Op. cit.

[34] Kant, I. Kritik der Urteilskraft… S. 158.

Theory – went further than his colleagues, who limited themselves to stating the existence of contrast itself. Kant points not only to the fact of incongruence, but also to its cultural context.

The Incongruity Theory can be illustrated by the following anecdote about mourners. A certain heir complains that he is unable to create the right atmosphere at the funeral of a rich relative: "the more money I give my mourners to look sad, the more cheerful they look!"[35] ["je mehr ich meinen Trauerleuten Geld gebe, betrübt auszusehen, desto lustiger sehen sie aus!"][36]. The relative who pays the mourners, expects from them a "high-quality" performance of grief, but causes involuntary joy to people who have earned good money. Here, a laughing person reacts to the contrast of grief and joy.

The atmosphere of table talk of friends initially implies a cheerful mood, and it contributes to the birth of absurd utterances, since it removes responsibility from the person for the degree of rationality of his words. In this case, the control of reason is removed twice – in the semantics of the utterances and in the genre of the cultural practices. Temporary dismissal of reason as a cause of laughter is a new turn of thought within Kant's theory. Later A. Schopenhauer would develop this aspect of the Incongruity Theory. However, according to Ian Jaeger Straus, "Schopenhauer improves Kant's account by focusing less on absurdity and frustrated expectations, instead suggesting that amusement is caused by incongruities between individual perceptions and conceptual abstractions"[37].

Most often, the commitment of Kant to the Incongruity Theory is proved by the following quotation: "Laughter is an affection arising from the sudden transformation of a strained expectation into nothing"[38] ["Das Lachen ist ein Affekt aus der plötzlichen Verwandlung einer gespannten Erwartung in nichts"][39]. It seems to us that the semantics of this statement can be interpreted differently. Some authors one way or another suggest this possibility in their comments. For example, L. Olin writes that the Incongruity Theory "is usually credited to Kant"[40]. The phrase "is credited to Kant" not just indicates a widespread point of view, but also hints at the possibility of other interpretations. In particular, Ian Jaeger Straus writes, "There is some ambiguity as to what precisely Kant means by the "transformation of a strained expectation into nothing"[41]. Because if we are talking about contrast

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[35] Kant's Critique of Judgement… Op. cit.
[36] Kant, I. Kritik der Urteilskraft… S. 191.
[37] Straus, I.J. Op. cit.
[38] Kant's Critique of Judgement… Op. cit.
[39] Kant, I. Kritik der Urteilskraft… S. 190.
[40] Olin, L. Op. cit. P. 343
[41] Straus, I.J. Op. cit.

in the semantic plane, then we mean the maximally pronounced difference of meanings, but not the relation of meaning to nonsense. It means that the contrast is described by the formula for transition of one something into another something. The latter may be opposite to the former, or may switch the original direction of thought into an unexpected register of meanings. However, it would be a different something, not nothing. But Kant uses the word "nothing" ("nichts"). Therefore, he speaks about the disappearance, dissolution, annihilation...

If the meaning does not disappear, just changes dramatically, what then disappears? The answer is that disappears the "strained expectation", with which the outcome is expected. In this regard, A. Chuprov remarks, "As a rule, Kant is considered to be an adherent of the Incongruity Theory… But I would like to draw attention not only to the statement of the incongruity… but also to a person's ability to annihilate his/her own strained expectation through laughter. In essence, Kant speaks about laughter as a means of liberation…" ["Как правило, Канта относят к сторонникам теории несоответствия… Но хотелось бы обратить внимание не только на констатацию несоответствия… но и на способность человека посредством смеха уничтожить собственное напряжённое ожидание. В сущности, Кант говорит о смехе как способе освобождения…"][42].

Generally speaking, Kant's "something-to-nothing" transformation algorithm almost perfectly describes the laughter practices of hoax or practical joke, despite the fact that for Kant, hoax is not a subject of research as a specific laughter form. The practices of hoax imply the dissolution of fear, fright, and awkwardness. They really turn into nothing. If the meaning of turning "something into nothing" is the transformation of tension into nothing, that is, the transition to relief, then the corresponding words of Kant can be interpreted in the plane of the Relief Theory. It is possible to consider the Relief Theory as a relatively independent paradigm of the philosophy of laughter, and it is equally possible to view it as a special case of the Incongruity Theory. In any case, the incongruity is complemented by another aspect of laughter.

However, Kant's philosophy of laughter is not limited to these two paradigms. Telling a story about a Hindu amazement about the effervescent drink escaping from the bottle, Kant says: "At this story we laugh, and it gives us hearty pleasure; not because we deem ourselves cleverer than this ignorant man, or because of anything else in it that we note as satisfactory to the

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[42] Чупров А. Смех как атрибут человека. *Топос: литературный и философский журнал*. 2018. URL: http://www.topos.ru/article/ontologicheskie-progulki/smeh-kak-atribut-cheloveka. (дата звернення: 22.01.18).

Understanding, but because our expectation was strained [for a time] and then was suddenly dissipated into nothing"[43] ["so lachen wir nicht, weil wir uns etwa klüger finden als diesen Unwissenden, sondern unsere Erwartung war gespannt, und verschwindet plötzlich in nichts"[44].

Let us remind: an Englishman asked the Hindu, what surprised him when the beer shot out. The latter answered: "I am not at all astonished that it should flow out, but I do wonder how you ever got it in"[45] ["Ich wundere mich auch nicht darüber, dass es herausgeht, sondern wie ihr's habt hereinkriegen können"[46].

As we see, the philosopher in this case categorically denies the phenomenon of mockery and, accordingly, the explanatory potential of the Superiority Theory. However, it seems to us that he is not doing it consistently enough. After all, what gave the Englishman "the hearty pleasure", if not the childish naiveté of the Hindu who amuses by his spontaneity and ignorance? And where, is in this case, is the transformation of suspense "into nothing"?! The straining of curiosity is indeed present, because the European faces a different culture and perception. But what than is the odious "nothing"?

Doubtlessly, there is a contrast here. However, it is not a laughter contrast. Kant describes the detected discrepancy as follows: "…and behold! it is the unspoiled innocent nature which we do not expect to find"[47] ["und siehe! es ist die unverdorbene schuldlose Natur, die man anzutreffen gar nicht gewärtig hat"[48]. But does this discrepancy cause laughter? Rather, liking or even respect: "…the fact that something infinitely better than all assumed manner, viz. purity of disposition (or at least the tendency thereto), is not quite extinguished yet in human nature, blends seriousness and high esteem with this play of the Judgement (highlighted by us – M.S.)"[49] ["Dass aber etwas, was unendlich besser als alle angenommenen Sitten ist, die Lauterkeit der Denkungsart, doch nicht ganz in der menschlichen Natur erloschen ist, mischt Ernst und Hochschätzung in dieses Spiel der Urteilskraft"[50].

Then what caused laughter? Was not it the feeling opposite to respect – the feeling of superiority of civilized people over the "native"? Even if in this case we see a good-natured laughter, as adults laugh at the words of a naive child, it is still a patronizing laughter. If anything was turned into "nothing", it

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[43] Kant's Critique of Judgement… Op. cit.
[44] Kant, I. Kritik der Urteilskraft… S. 191.
[45] Kant's Critique of Judgement… Op. cit.
[46] Kant, I. Kritik der Urteilskraft… S. 191.
[47] Kant's Critique of Judgement… Op. cit.
[48] Kant, I. Kritik der Urteilskraft… S. 193.
[49] Kant's Critique of Judgement… Op. cit.
[50] Kant, I. Kritik der Urteilskraft… S. 193.

was the hint of conscience about the existence of something "infinitely better"[51] ["unendlich Besseres"…[52] But the political instinct of cultural superiority drowned out the faint promise of conscience, and restored the status quo of civilized people, who, in the depth of their souls, consider themselves to be much higher than the "wild people". Then why in this case does Kant not reflect over such an obvious element of ridicule?

If a person of such a deep analytical mind "does not see" a certain spectrum of laughter, than the existence of a corresponding "blind spot" needs to be explained. It seems to us that this is possible, given the factor of the deepest impact of Kant's moral consciousness on his philosophical thinking. In this case, the impact is negative. It turns out that Kant not only did not consider it possible to laugh at another person because of the immorality of ridicule (which undoubtedly deserves respect), but also for some time even failed to notice the inclination to such laughter inherent in himself, as in any other person. In Kant's interpretation of the anecdote, told by the Englishman, the philosopher's moralism turned into the magnifying glass that hid the presence of a sense of superiority the laughter. This example shows: in the cases when philosopher's "a priori" prescription distorts the perception of the phenomenon under consideration, one should pay attention not only to the "cataphatic" (affirming) part of the utterance, but also to the "apophatic" (negating) optics with the appropriate correction for possible distortion.

In principle, we can assume that, consciously or unconsciously, Kant included in his theory almost all the main kinds of laughter (relief laughter, intellectual laughter about the original switching of semantics, and mocking laughter). Accordingly, he laid the foundations for various theoretical positions as complementary. Among others, Kant had proposed a new, not yet formed in that time theory – the Relief Theory. On the basis of his thoughts, H. Spenser would later suggest that "laughter is a result of the pleasure we take in escaping from the restraint of grave feelings"[53], a statement, which became a foundation of the Relief Theory.

In addition to the already mentioned paradigms, we find in the "Critique" another very important stroke to portrait of the fourth (conditionally fourth) paradigm. Kant speaks about laughter as a kind of play of Judgement ["dieses Spiel der Urteilskraft"][54]. We enjoy laughter because, according to Kant, "our own blunder in some kind of… subject indifferent for us … we throw some

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[51] Kant's Critique of Judgement… Op. cit.
[52] Kant, I. Kritik der Urteilskraft… S. 193.
[53] Spencer H. Essays: Scientific, Political and Speculative. 1854. Vol. 2. URL: https://oll.libertyfund.org/titles/spencer-essays-scientific-political-and-speculative-vol-2 (дата звернення: 15.01.18)
[54] Kant, I. Kritik der Urteilskraft… S. 193.

more time, like a ball, to and fro"[55] ["weil wir unseren eignen Missgriff nach einem für uns übrigens gleichgültigen Gegenstande, … wie einen Ball, noch eine Zeitlang hin- und herschlagen"[56].

Kant points out that a change in the states of tension and relaxation occurring in this case, is "conducive to health"[57] ["eine zur Gesundheit gereichende Motion"][58]. This again confirms the proximity of the philosopher to the position of the Relief Theory. Therefore, as we see, Kant foreshadows not only the connection between the Incongruity Theory and the Relief Theory, but also between them and the game theory of laughter. The explanatory potential of the game concept suits Kant also because game combines perfectly with that good-hearted laugh ["mit einem solchen gutherzigen Lachen"[59], which does not contradict the philosopher's strict morality. From a rational point of view, this game is ambivalent. On the one hand, it doesn't think of anything, and on the other, "it is judged on all things ... nevertheless, according to certain principles of reason"[60] ["alle Dinge werden … doch nach gewissen Vernunftprinzipien… beurteilt"[61]. That is, laughter is caused by the game of rationality in a situation of reduction of objectivity of the mind. Kant here clarifies his thoughts on the "resting of the reason", expressed in the "Critique". The reason rests, but does not turn off completely, since the forms of rationality are not removable even in the most absurd utterances. A similar thought regarding laughter as a result of a special, objectless game, we find in H. Bergson's work "Laughter": "…But to detach oneself from things and yet continue to perceive images, to break away from logic and yet continue to string together ideas, is to indulge in play…"[62].

All these observation directly lead us to the contemporary, heterogeneous theory of laughter, according to which there is no single laughter, but there are ontologically different "laughters" ["смехи"][63], each of them having its own explanation. Such an understanding suggests a rather rare in philosophical discourse cumulative approach to all the methodological findings in the

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[55] Kant's Critique of Judgement… Op. cit.
[56] Kant, I. Kritik der Urteilskraft… S. 191.
[57] Kant's Critique of Judgement… Op. cit.
[58] Kant, I. Kritik der Urteilskraft… S. 192.
[59] Kant, I. Kritik der Urteilskraft… S. 194.
[60] Kant's Critique of Judgement… Op. cit.
[61] Kant, I. Kritik der Urteilskraft… S. 194.
[62] Bergson, H. Laughter: An essay on the meaning of the comic. URL: https://www.templeofearth.com/books/laughter.pdf (дата звернення: 18.02.18).
[63] Пролеєв С.В. Там, где смеха нет. Δόξα /ДОКСА. Зб. наук. праць з філософії та філології. Вип. 13. Сміх та серйозність: множинність видів та взаємин. – Одеса: Видавництво Одеського національного університету, 2008. С. 29.

history of laughter studies. It also determines the need for interparadigm study of the laughter culture[64].

Another point that needs to be taken into account when speaking of I. Kant's theory of laughter: his position is not static. The philosopher specifies, and sometimes significantly changes his opinion, if we compare the content of the "Critique of Judgment" (1790) and "Anthropology from a pragmatic point of view" (1798). In the first work, the concept of laughter occurs about ten times. In addition, in "Anthropology" we find more detailed fragments, which number almost three times more. Moreover, the point is not only in the number of statements, but also in the degree of development of the topic.

First of all, in "Anthropology", arguments in favour of the incongruence factor as a cause of laughter are closely intertwined with the optics of discourse of mockery: "It is not advisable to praise a person too highly in advance when we wish to introduce him to others for the first time; it might rather be a malicious trick on the part of a rogue to make a person seem ridiculous. … But if what was praised in advance turns out to be just the opposite of what we were led to anticipate, then the object portrayed, provided it is otherwise innocuous, arouses the greatest laughter"[65] ["Es ist nicht ratsam, von einer Person, die man zuerst in eine Gesellschaft einführen will, vorher viel Hochpreisen zu machen; vielmehr kann es oft ein boshaftes Stückchen von einem Schalk sein, jene lächerlich zu machen). Ist nun aber das vorher Gepriesene gar das gerade Widerspiel von dem, worauf die Erwartung gespannt war, so erregt der aufgeführte Gegenstand, wenn er sonst unschädlich ist, das größte Gelächter"][66].

As we can see, Kant confirms his preference for the concept of contrast (or relief?). But, unlike the previous book, he does not any longer deny the semantics of mockery. Moreover, the philosopher classifies the various laughter situations, described in the discourse of ridicule. He names four such situations. The first two are associated with laughing at people, who are armed with a sense of humour and can respond in kind. This is laughter on equal position that is using a person in one's company as a butt for witty remarks (pull his leg) "without being cutting" ["Spott ohne Anzüglichkeit"][67]. Kant

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[64] Stoliar M., Stechenko T. The discourse of the laughter theory in the optics of Postpositivism and Postmodernism. *Gileya: Scientific journal*. Collection of scientific works. Kyiv: VIP UAE, 2018. 131 (4). P. 319.

[65] Kant I. Anthropology from a Pragmatic Point of View. 1996. URL: https://books.google.com.ua/books?id=TbkVBMKz418C&printsec=frontcover&hl=ru#v=onepage&q&f=false (дата звернення: 10.05.2019).

[66] Kant I. Anthropologie in pragmatischer Hinsicht. Fünfte Auflage. Herausgegebe, eingeleitet und mit Personen- und Sachregister versehen von Karl Vorländer. Der Philosophischen Bibliothek. Leipzig: Verlag von Felix Meiner. 1912. S. 74–75.

[67] Kant, I. Op. cit. S. 202.

sees such a laughter as a good-natured cultural entertainment ["eine gutmütige und zugleich kultivierende Belebung"[68].

The third situation implies laughter at a simpleton, who cannot answer in the like because of his low level of either intellect or general culture. Appraisal of such laughter, according to Kant, can vary within the limits from indelicacy to maliciousness. The fourth situation is laughter at a dependent person, a sponger, who for a bit of indulgence allows himself to be made a fool of. This kind of mockery Kant considers to be "an evidence of bad taste and also evidence of the callous moral feeling of those who can laugh about this till their sides split"[69] [Anthropology] ["…vom schlechten Geschmack sowohl als stumpfen moralischen Gefühl derer, die darüber aus vollem Halse lachen können"[70].

Besides such reasons for laughter as incongruity and surprise, the philosopher also mentions harmlessness of event ["wenn er unschädlich ist"][71]. This last factor in the theory of laughter was not new in Kant's times. It was singled out by Aristotle: "the ridiculous is only a part of the ugly ... some mistake, ugliness, but painless and harmless" ["τὸ γὰρ γελοῖόν ἐστιν ἁμάρτημά τι καὶ αἶσχος ἀνώδυνον καὶ οὐ φθαρτικόν, οἷον εὐθὺς τὸ γελοῖον πρόσωπον αἰσχρόν τι καὶ διεστραμμένον ἄνευ ὀδύνης"][72]. But reference to thoughts of predecessors and colleagues was not among the stylistic merits of the philosophical literature of the said period. It is especially true when it comes to the philosophy of Kant – a kind of Baconian spider, which draws the thread of the reasoning from the depth of his own mind.

In "Anthropology" Kant gives a classification of types of laughter. He does not only distinguishes physiological, moral, ethical, communicative and intellectual types. Every kind of laughter has ambivalent projections. If in the "Critique" Kant wrote about laughter as a mechanism, conductive to health, then in "Anthropology" he already differentiates the laughter which favourably affects the organism, and the laughter that indicates a morbid condition of a person. Excessive gaiety, witticisms and loud laughter Kant qualifies as one of the symptoms of hypochondria ["Grillenkrankheit (Hypochondrie)"][73].

In addition to physical health, for Kant an important role is played by the factor of moral well-being, which is present in morally sound laughter. In this plane, laughter is divided into two types – morally justified and unacceptable

[68] Kant, I. Ibid.
[69] Kant, I. (1996). Anthropology.
[70] Kant, I. (1912). Anthropologie… S. 202.
[71] Kant, I. (1912). Anthropologie… S. 75.
[72] Aristotle. The Poetics. 1449a, 35–37.
[73] Kant, I. (1912). Anthropologie… S. 128–129.

(rude, degrading). The philosopher recognizes the possible use of laughter as a light (play) weapon only against those who have a good command of this weapon. In the communicative plane, laughter is considered either as a factor contributing to communication, or vice versa – making such communication impossible: "Good-natured (openhearted) laughter (which belongs to the emotion of joyfulness) is sociable; malicious (sneering) laughter is hostile"[74] ["Das gutmütige (offenherzige) Lachen ist (als zum Affekt der Fröhlichkeit gehörend) gesellig, das hämische (Grinsen) feindselig"[75].

Lastly, Kant clarifies his position as to the intellectual value of laughter. If in "Critique" according to Kant, the laughter only imitates rationality, in "Anthropology" Kant emphasizes the intellectual abilities, involved in the laughter practices. He distinguishes between the laughter of an intellectual and a person, intellectually challenged. Laughter of an intelligent person is enjoyable, amusing and invigorating pastime where "intelligence concentrates on marking the identity within the manifold as to partial differences"[76] [Anthropology]. ["Es ist angenehm, beliebt und aufmunternd, Ähnlichkeiten unter ungleichartigen Dingen aufzufinden und so, was der Witz tut, für den Verstand Stoff zu geben, um seine Begriffe allgemein zu machen" [нем, S. 140-141]. If "the faculty of discovering the particular for the universal" ["So wie das Vermögen zum Allgemeinen das Besonderen auszufinden"] Kant qualifies as the ability of judgment, then "faculty of discovering the universal for the particular is called intelligence" ["…so ist dasjenige zum Besonderen das Allgemeine auszudenken, ist der Witz (Ingenium)"[77].

As can be seen from the above, a distance of eight years deepened the philosopher's interest in the topic and enriched the corresponding discourse with new approaches. Within the 3rd "Critique", Kant leans towards The Incongruity Theory, but simultaneously unmanifestly explicates the Superiority Theory (that he criticizes), and draws attention to the moment of change of stress and relief, which plays the role of a central factor in The Relief Theory paradigm. In "Anthropology" Kant continues to develop the philosophy of laughter simultaneously in several paradigm directions. Here he rejects the criticism of the Superiority Theory in favour of its clarification and development. Therefore, we can speak of Kant as the founder of the polyparadigm theory and the forerunner of the contemporary heterogeneous understanding of the phenomenon of laughter.

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[74] Kant, I. (1996). Anthropology…
[75] Kant, I. (1912). Anthropologie… S. 201.
[76] Kant, I. (1996). Anthropology…
[77] Kant I. Anthropologie … S. 113

2. Immanuel Kant's theory philosophical irony

However, the meaning of Kant's understanding, as we see it, cannot be reduced to the semantics of fragments, immediately related to the concept of laughter or humour. In particular, the researcher Patrick T. Giamario draws attention to the transcendental dimension of laughter in Kant's critical thinking: "laughter is the transcendental condition of possibility for both the beautiful and the sublime"[78]. He states that "laughter in fact constitutes the most basic aesthetic judgment in Kant" and "Kantian critical philosophy is itself a philosophy of laughter"[79]. In this context, we would like to draw attention to the laughter aspect of Kant's critical methodology.

In the preface to the second edition of "Critique of Pure Reason" the philosopher writes words that are widely cited in monographs, articles and university textbooks on philosophy: "I had to limit knowledge in order to make room for faith" ("Ich musste also das Wissen aufheben, um zum Glauben Platz zu bekommen").

It is clear, that Kant did not wish to eliminate knowledge in favour of the faith[80]. But what exactly does he mean? Does he speak of the abolition (aufheben) of "semblant knowledge"[81]? Or does Kant explain this limitation by the need to "take away" from speculative reason its "claim to transcendental knowledge" in order to "allow the existence of God, freedom and immortality"[82]. Or he means transference or replacement, that is, finding a more adequate position for what is being transferred and for what is being put in its place (exactly this version of the translation of the verb "aufheben" is considered correct both in relation to the culture of the XVIII century and in the context of works of Kant).

N. Motroshilova explains this quotation in the following way: "The whole thing for Kant is that knowledge occupied not only its rightful place, but also, in the form of, for example, rational theology, tried to usurp for itself that additional space that should be occupied by faith only"[83]. It means that

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[78] Giamario P.T. "Making reason think more" (laughter in Kant's aesthetic philosophy). 2017. P. 161–176. URL: http://www.tandfonline.com/doi/abs/10.1080/0969725X.2017.1406055?journalCode=cang2 (дата звернення: 9.03.2019).

[79] Ibid.

[80] Ойзерман Т.И. К вопросу о знаменитом тезисе Канта: "...мне пришлось ограничить (aufheben) знание, чтобы освободить место вере...". URL: http://kant-online.ru/wp-content/uploads/2014/06/Full.pdf (дата звернення: 10.06.2019).

[81] Ibid.

[82] Батракова И.А. Отношение знания и веры в критической философии Канта. URL: http://www.smyrnyh.com/?page_id=392 (дата звернення: 10.06.2019).

[83] Мотрошилова Н.В. Отношение знания и веры в "Критике чистого разума" Иммануила Канта. Материалы Междунар. научн. конференции "Проблема веры и знания в немецкой классической философии". СПб.: Изд-во С.-Петерб. ун-та, 2008. URL:

knowledge in itself is not semblant. Knowledge is made semblant by its sacralised status. Kant reveals the meaning of "transference" by the need to "take away" from the speculative mind its "claims to transcendental knowledge", and return the place, usurped by reason, to faith (more morally-religious than purely religious).

E. Solovyiov reminds that Kant "once called his teaching "a genuine Enlightenment". Its essence (unlike "the naïve Enlightenment") he saw in not only wresting a person from the grip of traditional superstitions, but also freeing him from superstitious hopes of the power of theoretical reason…"[84]. Kant contrasts a new religious faith – faith in science and unlimited human cognitive abilities – to rationally grounded, positive, pragmatic scepticism, and to what he considers a true faith. In place of the pseudo-sacred, he wants to restore the truly sacred. That is, it can be said that Kant carries out the desacralization of the speculative mind.

If in the Enlightenment ideology human reason claims the supreme place in being, and Kant by rational means, demonstrating the highest level of this reason, nonetheless, refutes such a claim, then what kind of conflict arises, and how does it relate to the laughter culture? As we see it, the connection is immediate. We are dealing with the classical (existing since Socrates' times) philosophical irony. Kant does not just accept the rules of the game, but complicates them to the utmost, demonstrating a fundamentally new level of philosophical discourse. But he does not accept the Enlighters' belief that deifies reason. Kant brings intellectual "technologies" to the unprecedented perfection. And then it turns out that all this was done in order to lead the arrogant reason into an antinomic deadlock… "This is a kind of mockery or flout, containing a very … deliberate thought… for the sake of higher objective goals" – wrote about Socrates' irony Russian philosopher A. Losev[85]. We think that Losev's thought can be applied not only to Socrates, but also to Kant.

It is not Kant's tragedy, that his attempt of warning and preventing the spread of essentially ideological practices of sacralisation was unsuccessful. It is the tragedy of those who later fell victim to these practices in their authoritarian (and still later – totalitarian) varieties. The philosopher was too ahead of his time. The religion of reason at that time was very young, and it had not yet beget all its "children" – Hegelian absolutism, revolutionary

https://www.rhga.ru/science/conferences/rusm/russian_thought/vera_i_znanie.php (дата звернення: 28.12.2019).

[84] Соловьёв Э.И. Кант: знание, вера и нравственность. URL: https://scepsis.net/library/id_2641.html (дата звернення: 8.01.20)

[85] Лосев А.Ф., Шестаков В.П. История эстетических категорий. М.: Искусство, 1965. С. 330.

optimism, Marxist messianism, scientistic progressism and other ideological "religions". Even in our time when the memory of the monstrous consequences of the ideological sacralizations of the twentieth century should be still fresh, we have, in essence, all the same practices but already in new, hybrid forms. The corresponding mentality continues to reproduce "evaporations", poisonous for democracy and civic society. In this sense, to be a European is to a great extent to be a Kantian. And vice versa. That is why the radicals of all stripes hate Kant. Without knowing his works, they purely intuitively feel in him the spokesman of a completely different mentality. It is not by chance that "new" passionaries recently splashed out paint on the great philosopher's monument in Kaliningrad (Russian federation)[86]…

Kant uses the laughter discourse as one of the means of a fundamental distinction between the proper transcendental and the transcendental claims of the profane. In other words, he formulates the deep basis of what is called freedom of conscience in European law. And he does this not for the sake of transcendental being, which does not need his protection, but for the sake of renewing transcendental knowledge; not for the sake of a letter, but for the sake of the Spirit.

CONCLUSIONS

The analysis of Kant's understanding of laughter and humour shows that the statements of the Konigsberg thinker do not fit within the limits of any one theory of laughter, be it the Incongruity Theory or another theory. In fact, Kant demonstrates the subject being studied, changing various optics of its vision, and laying the foundation for the heterogeneous understanding of the phenomenon of laughter. In addition, we believe that the laughter discourse (philosophical irony) is directly related to the meta-basis of the philosopher's critical discourse.

SUMMARY

Today, the Kantian understanding of laughter has gained in the philosophical literature an almost textbook status. This situation does not take into account the polysemantic nature of philosophical quotes in general and

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[86] В Калининграде облили краской памятник Канту и разбросали листовки с призывом отказаться от "имени врага". URL: https://meduza.io/news/2018/11/27/v-kaliningrade-oblili-kraskoy-pamyatnik-kantu-i-razbrosali-listovki-s-prizyvom-otkazatsya-ot-imeni-vraga (дата звернення: 11.11. 2019).

Kantian statements about laughter, in particular. Moreover, in the literature, prevails the tendency for a mono-paradigmatic interpretation of the great German philosopher's point of view. Most often, his views are classified as belonging to the Incongruence theory. Overcoming this approach, we propose a more contextually adequate heterogeneous theory. Moreover, we see Kant's theory not only as poly-paradigmatic, but also dynamic, manifesting the process of development. The contemporary philosophy enables us to see some contradictions in Kant's views, the reasons for which we will try to understand by means of explication of some a priori moral attitudes of the philosopher. In addition to interpreting Kant's immediate statements about the phenomenon of laughter, we will try to take the problem a little deeper. We propose a hypothesis suggesting an essential relationship between Kant's critical method and his specific philosophical irony.

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Information about the author:
Stoliar M. B.,
Doctor of Sciences in Philosophy, Associated Professor,
Head of the Chair of Philosophy and Cultural Studies,
Department of Philology at T. H. Shevchenko,
National University "Chernihiv Colehium"
70, Hetmana Polubotka str., Chernihiv, 14000, Ukraine

TYPOLOGY OF METHODOLOGICAL APPROACHES
TO CONSIDERATION OF THINKING

Vozniak S. V.

INTRODUCTION

The role of methodological issues is increasing in a situation oriented towards changing the current factors of the cultural and historical process. However, quite often, such requests turn to the search for tools, which would act automatically and could be externally attached to one or the other content as a universal method. But questions of methodology can be adequately considered only during their understanding as a particular specification of the human being in the space of thinking. The second half of the twentieth and early twenty-first centuries are characterized by attitudes toward the recognition of the worldview and intellectual paradigm of modern times, which requires radical thinking, and this inevitably pays attention to the analytics of existing approaches to understanding thinking, about the nature of which there is a considerable variety of ideas, sometimes simplistic and even false. It is not just about the stability of formal-logical prejudices. It is not just about the stability of formal-logical prejudices. Popular latest excursions into the nature of consciousness and thinking in the guise of "quantum theory", information theory, "synergistic methodolog" and others. The pursuit of "novelty" and "modernity", the focus on the "warping of time", "the achievement of modern science" – a clear symptom of bewilderment, which causes two equally false paths – the automatic pursuit of the latest trends or the same automatic confrontation with them. But the first necessary step is to think critically about the problem and to arrange a plurality of methods in fixing the essential basis of thinking.

Martin Heidegger points out that the question "What is called thinking?" – cannot be answered by giving a conceptual definition of thinking, its definition and carefully expanding its content: "In what follows, we shall not think *about* what thinking is. We remain outside that mere reflection which makes thinking its object. Great thinkers, first Kant and then Hegel, have understood the fruitlessness of such reflection. That is why they had to attempt to reflect their way out of such reflection"[1]. Pays attention to the recognition of the futility of reflection on thinking. Did Kant and Hegel not reflect on thinking, did they not tell us how it works, how does thinking work?

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[1] Heidegger M. What is called thinking? Ed. J. Glenn Gray. Harper Perennial, 1976. P. 21.

Wasn't Kant's grand project of "criticism of the mind" a reflection on thinking, on our intellectual capacity to build scientific theories and create metaphysical systems? Apparently, Heidegger understands by "reflection" something specific, a certain kind of reflection – interprets it as a certain self-analysis (up to introspection) of mental acts by the means of these acts, the thinking itself, and more precisely – by the means of the self-reporting that thinking about oneself that is, the logic that has evolved into "logistics", as he states: "In the West, thought about thinking has flourished as "logic". Logic has gathered special knowledge concerning a special kind of thinking. This knowledge concerning logic has been scientifically fruitful only quite recently, in a special science that calls itself "logistics". It is the most specialized of all specialized sciences. In many places, above all in the Anglo-Saxon countries, logistics is today considered the only possible form of strict philosophy, because its result and procedures yield an assured profit for the construction of the technological universe"[2]. Consequently, understanding thinking is connected with the task of comparing basic approaches to understanding the nature of thinking in modern humanitarian knowledge, outlining the methodological foundations of basic concepts of thinking in fundamental philosophical theories.

The current methodological situation in the humanitarian space can be described as pluralistic. This means that there is no single, guiding and "symptomatic of an era" approach to the problem of thinking. On equal terms, classical philosophical concepts of thinking, formed during the historical-philosophical process – dating from antiquity, modern industry approaches to the understanding of thinking, and postmodern practices of interpreting thinking – can coexist in the same methodological field. Therefore, in the context of this discourse, it is necessary to consider all these points.

1. The dominant modern methods in the research of thinking

The starting point for thinking is the current intellectual situation, and it is appropriate to start analytics. Despite the fact that the variants of thinking strategies implemented in history are still valid today, the dominant factors are those ways of organizing cognition that depart somewhat from the classical ones. One of the first in non-classical philosophy was the formation of approaches to thinking based on positivism, psychologism, naturalism. In all the diversity of approaches to the research of thinking, it is possible to distinguish the methods and options for understanding the thinking, that are used by modern humanities, in particular psychology and pedagogy, newly formed methodological formations characteristic of our time, which seem to

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[2] Heidegger M. What is called thinking? Ed. J. Glenn Gray. Harper Perennial, 1976. P. 21.

be in the common intersection of the humanities, the sciences, and the natural sciences – for example, the information approach and the philosophical approaches to understanding thinking, which find their essential framework in fundamental philosophical concepts. Non-classical philosophy is characterized by a general distrust to the mind, which is no longer considered as the central most important part of the psyche and does not appear capable of the proper organization of human being. On this basis, this type of rationality is formulated, which is considered like not purely theoretical but life-practical – it determines the cultural-historical nature of the understanding of thinking when culture ceases to be an external "environment" of thought and becomes its internal form. We are moving to a multidimensional notion of thinking, accompanied by methodological attitudes of pluralism, subjectivism, relativism. Characteristic of these approaches is the reduction of thinking to a particular mental activity, based and determined by the neurophysiological activity of the human body. Research of the neurophysiological activity has considerable heuristic potential for solving problematic practical problems, but this type of research does not raise the issue of understanding the essential characteristics of thinking.

Orientation to the essential type of knowledge is a clear feature of philosophical strategies, so it is necessary to explicate the ways of thinking, inherent in philosophy, separating them from psychological-pedagogical approaches, which is not easy to do since in the history of human thought philosophical and psychological approaches are closely related. Psychology has a solid tradition of considering the nature of thinking, and it implements the ideas of the New European tradition of considering human beings within the framework of rational psychology in its concepts (as part of systematic philosophical knowledge), especially rooted in psychology is based on the empirical tradition. This tradition, in conjunction with the thinking of processing experienced data, recognizes the actions of thinking by distinguishing and identifying, analyzing and synthesizing, combining and generalizing. Relying on experience provides the opportunity to use experimental and scientific methods of research, which is characteristic of psychology. Modern psychological schools have undoubted achievements in the research of the phenomenal side of the thinking process when the task is to investigate thinking not in traces, signs and results, but in actual existence. It is important to note: firstly, in psychology, thinking is regarded as one of the psychic abilities of a person alongside others (perception, feeling, memory, etc.); secondly, thinking is recognized as connected with the cognitive sphere, but it is researched in close correlation with the body, and more precisely, with the nervous system and the brain of human, thirdly, thinking is investigated in the context of current and past experiences, the influence on

144

the subject's attitudes, its emotions and values, so it applies to single empirical individual. When thinking is regarded as one of the mental faculties of humans, among others, it is an instance that regulates the forms of interaction between a living organism and the surrounding world, these interactions are mediated by some spontaneous activity of the organism. The psychological approach is also pedagogical, focusing on the features of thinking in connection with the individual-personal age characteristics of the person, so the emphasis is on awakening (more often talk about the formation and inoculation) of the act of thinking in a person – the ability to create justifiable judgments and to operate information. What is left out of the psychological and pedagogical approaches to thinking is the problematization of it, so it is taken as something in itself available and understood, the task is only to fix the various forms and ways of its emergence and action.

In the context of psychology "it is given a wide panorama of different concepts, which describes the forms, operations and schemes of decision, discusses models of the cycle of mentality. However, there is no coherent picture on the subject of thought, its framework is not maintained and thinking is often dissolved in a variety of irrational forms of activity"[3]. Accordingly, the information-cognitive strategy of thinking interpretation states that all acts of information processing are reduced to pattern recognition and problem solving. Cybernetic developments, along with the theory of information, took a broad direction, initially known as "artificial intelligence" and later as "cognitology" or "cognitive sciences". V.F. Yulov offers a technological approach that can claim a synthesis that is lacking in previous strategies, as it has incorporated a number of related ideas from different schools "and is alien to doctrinal unilateralism"[4]. On the basis of his strategy, the author defines thinking as the supreme information product – knowledge, which is structured in a sequence of acts, which ultimately gives a new intellectual product in the result. The author focuses his research on the sequence of intellectual acts – otherwise it would not be a "technological strategy". According to V.F. Yulov, there are four acts of thinking: the act of problematization, the act of method mobilization, the instrumental act, the act of evaluating the result, which is in line with the spirit of modern technological and information society. It should be noted that in such a consideration there is no "tradition of philosophical reflection" – after all, the traditions of philosophical reflection include the consideration of *categories* as forms of thinking, the categorical nature of thinking. Thinking is often considered and analyzed from its

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[3] Юлов В.Ф. Мышление в контексте сознания. М.: Академический Проект, 2005. С. 139.
[4] Юлов В.Ф. Мышление в контексте сознания. М.: Академический Проект, 2005. С. 139.

operational side, so it describes an *instrumental* mind whose critique in the twentieth century emerged as one of the main tasks of philosophy (Max Gorkheimer, Theodor Adorno, Martin Heidegger).

The philosophical approach, in our view, is characterized by the understanding of thinking as such intellectual activity, which leads the person beyond the needs and forms of activity related solely to the body, being one of the determining factors (ways, forms) of human existence. Philosophy is not limited to the description of certain intellectual procedures (this is the prerogative of traditional logic), it is not limited to the ordering and processing of experimental data, but it rotates the gaze on the ways of giving the subject, becoming a "reflection of reflection", the second reflection. It views thinking as an attribute property of man in the context of the analytics of the specificity of the human way of being in general, human essence and materiality, analyzes thinking in the intense field of search for the ultimate foundations of the human being in the world. A purely philosophical understanding of thinking is offered by V.L. Petrushenko, emphasizing his ontological and anthropological character: thinking is such an intellectual activity, which deals first and foremost with the operation of *the substantive content of consciousness*, which causes thinking to lead a person to new encounters with being, to open and expand the horizons of being. "Through thinking, a person enters new realms of life, illuminates previously unknown regions of being, transforming them into components of the human universe. <...> Therefore, the question of thinking is a question of the substantive nature of human consciousness and vital activity. *Productive thinking* ability is the ability to respond not to the circumstances of life and environment, but to the existential meaning of it. Therefore, one cannot desire and begin to think creatively, productively, and one can only persistently cultivate an interest in encounters with being and a willingness to accept it in a way that it can open"[5]. The undoubted advantages of such an understanding are the adoption of a computational understanding of the nature of thinking "for the brackets", focusing on the semantic side and being on their own. Thinking has to do with *the substantive content* of consciousness, it gives effect to this content.

2. Typology of methods in the historical and philosophical area

Specifically philosophical approaches to the understanding of thinking can be classified on the basis of the historical development of philosophical thought. Classical philosophy in its historical movement actually forms not only individual approaches to the understanding of thinking, but creates a

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[5] Петрушенко В. Тлумачний словник основних філософських термінів. Львів: Видавництво Національного університету "Львівська політехніка", 2009. С. 98-99.

fundamental semantic framework in which thinking is generally problematized. To this end, it is worth mentioning the "methodological framework" proposed by V.S. Bibler, putting forward the idea of the existence in the European history of *different intentions of the mind*. He identifies four intentions of the mind, four independent forms of understanding. "The mind of antiquity (1) is focused on the actualization of 'eidos', the inner form of infinitely possible being. For the mind of Parmenides or Plato, Sophocles, or Phidias to understand means to define chaos, to lock it into space; it is an aesthesis understanding. Knowledge in the ancient sense is only one component of such an eidetic (one must find a holistic image of the world ...) understanding of things and one's own being. The medieval mind (2) is focused on updating the involvement of things and being to some universal subject, or, to speak of earthly things, to understanding objects as an extension of the definitions of the subject-Master. To understand means for such a mind to reveal the existence of things in their communion with the being, the purposes, the aspirations of the subject. Knowledge here again is one of the components of this dominant communion. Only the mind *of the New Age* (3) is all directed to the knowledge of things as they are in themselves, to the understanding of objects and of being solely as objects of knowledge. The usual identification of all forms of understanding with the knowing mind is, in my opinion, one of the sources of irrationalism <…> It is precisely in the dialogue of many minds in the modern orientation of the *'dialogical mind'* (4) that the paradoxical and logically determined irreducibility of the irreducible one form of understanding, the ability to give a logical definition of extracurricular existence"[6]. This approach has major advantages, is methodologically valuable, and can guide research opinion to previously unengaged options for interpreting its subject matter.

The first fundamental characteristics of thinking are formed within the framework of ancient philosophy – it is about constituting ontological features of thinking. A. F. Losev points out that, from the point of view of the ancient philosopher, all acts of recognition and identification, comparison and opposition are, for the first time, performed not by the human subject, but "by the same being, and the human subject only rotates that is created in being. Therefore, when it comes to unity, this unity firstly belongs to the same being, and only then does a person begin to think about it. <…> Such a being, which is itself opposed to itself and correlates with the rest, such self-relation is already a *thinking* of a number, not just a number. Such self-relation and

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[6] Библер В.С. Кант – Галилей – Кант (Разум Нового времени в парадоксах самообоснования). М.: Мысль, 1991. С. 14–15.

correlation with everything else is what ancient thinkers called the mind"[7]. Therefore, in fact, the ancient mind is, first and foremost, the same objective reality that is given as such being, which itself correlates with itself and with every possible otherness.

In the doctrines of the representatives the School of Miletus we can see the intense movement of philosophical thought, although they do not have the doctrine about λογος or νους. However, a certain sense of thought as *thought* is already present. In relation to the first natural philosophical doctrines, V.L. Petrushenko notes that it begins as "thinking about everything"', but: "from what should 'thinking about everything' begin? A thought that recognizes itself and realizes that it can encompass everything must start from some 'beginning'. <…> It is about the inner insights of consciousness itself, which means that it (consciousness) must not 'get lost' in variants of the idea about such beginning, so it must understand such beginning as a beginning for itself. This means that consciousness must find the basis for the internal acceptance of a particular judgment about the beginning. And this, in turn, means that the consciousness must be proving, argumentative, so it must proceed from some last for itself obviousness. The last obvious thing is what is it? It is such an intrinsic definition of a gaze that knows no obstacles, no internal breaks, no otherness, and which can be preserved when spreading the gaze to anything, that is infinite"[8]. Thus, from the very beginnings of ancient philosophy, the thought of their authors begins to operate differently than in everyday life, enters a different mode of their work, although it does not give a conscious report of it. "Everything is made of water", says Thales. Here, at the same time, is a demonstration of the characteristics of the beginning of the world, and the certainty of the idea that it has the "last evidentness".

The problem arises: how do the ancient notions of the existence of thought, the mind of being itself, and the movement of thought of the philosopher, his subjective thinking, relate to one another? In Thales, the movement of cognitive thought and the movement of world principle are, in fact, the same movement. Here at this point we are, in one way or another, entering into a complex and multifaceted, very ambiguous problem of the *equality of thinking and being*, which for the first time was quite clearly formulated by Parmenides.

In his Lectures on the History of Philosophy, Hegel believed that Parmenides began philosophy in its own sense since in his doctrine one must

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[7] Лосев А.Ф. История античной эстетики. Итоги тысячелетнего развития: в 2 кн. Кн. 1 / А.Ф. Лосев. М. : Искусство, 1992. – С. 541–542.

[8] Петрушенко В.Л. Парменид: концептуальный образ. *Иов, или о человеческом самостоянии (исследования, эссе, размышления)*. Львов: Новый свит-2000, 2008. С. 118.

see the ascension into the realm of the ideal. Precisely Parmenides is credited with introducing the concept of being into the philosophical circulation. And his statement: "To think and to be is the same things", or – "One and the same – thinking and what the thought"[9] is the first in the history of philosophy to formulate the principle of the identity of thinking and being, a clear awareness of the indissoluble, essential connection of thought and being that is inherent in Greek philosophy. It is clear (after Parmenides) that the first and fundamental relation of thought is the relation to being: thought is the thought about being, *the thought of being*. After all, in everyday experience, we are emotionally confronted, speaking in the language of M. Heidegger, only with "being", but *being* as such is not given to us. However, according to Parmenides, it is given to us for thinking, for thoughts, for ideas.

To identify methodological approaches to thinking essential innovations sophists: firstly, thinking is detached from space and thus "given" in the hands of human, and thus opens the space for flexible and free existence of thought – to some extent this is the opening of the sphere of subjective, and secondly, sophists bet on cultivating the production of a special product – the product of the mental. Sophists are the figures who firstly discovered the internal patterns of the cognitive-reflexive process as an important component of history. Unlike the Sophists: "Socrates argued that *true thought cannot be the property of man*, since it can move only in the dimensions of meaning, and meaning implies absolute and ideation: true thought belongs to the motor of the determinants of being, not to the partial human interest"[10].

This type of understanding of thinking is imitated by Plato: thinking (thinking consideration of things) is interpreted as the ability to see the universal order of things with which any single fact, act, phenomenon or guesswork should relate. In Plato's personality, human thinking reflects, appeals to itself, focusing on the system of those universal norms that govern the process of thinking cognition as the law. The subject of thinking here is the thinking, the categories in which it performs the processing of sensual images. Initially, this turnaround could not take place in any form other than objective idealism, so in the form of the idea, the system of universal forms of human activity is a self-contained, organized reality that resists all sensual, moreover, this reality is perfect, devoid of sensuality. Plato sharply contrasts the thinking with all the other faculties of the human soul. Thinking is about being, not becoming. The soul "in itself" views "as being in itself", and this

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[9] Фрагменты ранних греческих философов. Часть 1. От эпических теокосмогоний до возникновения атомистики. М.: Наука, 1989. С. 287, 291.
[10] Петрушенко В.Л. Парменид: концептуальный образ. *Иов, или о человеческом самостоянии (исследования, эссе, размышления)*. Львов: Новый свит-2000, 2008. С. 169, 185.

thinking contemplation differs sharply from all forms of the application of knowledge as a principle to the real knowledge of everything connected with sensuality.

Aristotle has a decisive role in developing the conceptual understanding of thinking. It is commonly called and valued as the creator of logic as the science of thinking. This is a certain prejudice. The principle of conformity of speech to things is the basic principle of the Aristotelian doctrine of syllogisms. If we talk about the true composition of the Aristotelian doctrine of thinking (its logic in the true sense of the word), its logic does not boil down to the doctrine of the connection of terms and expressions in syllogistic figures. The most significant in the Aristotelian interpretation of thinking is an appeal to the categories as to certain forms of mind work, and which Stagirith explains as kinds of utterances about being that correspond to the general kinds of being. Aristotle also has a purely ontological doctrine of the mind, of the super-cosmic mind. He calls it the place of all ideas, the deity, the form of all forms. It is worth mentioning that Martin Heidegger's emergence as a thinker occurred in the comprehension of Aristotle's legacy, but he does this in a slightly different way from Hegel – focusing on the "first entities"; he reads Aristotle phenomenologically.

Much attention to the understanding of thinking in antiquity is caused by the fact that there are given the first forms of intellectual work, which subsequently undergo various modifications. Thus, in accepting the ontological intensification of thought, the Middle Ages intensively and persistently mastered what we call spiritual reality: philosophical thought, when considering theological issues, "experiments" with infinite, invisible and sensually undetermined entities. In the traditions of scholasticism intensively researched, the apparatus of formal thinking is developed; in scholasticism, thinking persists in logical skill. It should also be noted that one of the fundamental phenomenological concepts – "intentionality" – is rooted precisely in the scholastic tradition of philosophizing.

The New European philosophical tradition subjectivizes the mind, considering thinking as a purely human capacity. This is especially true in the concepts of empiricism and sensuality and in the French enlightenment. The Cartesian concept of thinking deserves special attention. The principle of "Cogito ergo sum" pays tribute to the fact of thought that can attest to its very existence. The principle of "cogito", the content of "cogital" consciousness has been interestingly interpreted by M.K. Mamardashvili: "There is a law of thinking about philosophical texts – it can be expressed in this way: we are able to perceive what is written in philosophical text only if we are able to reproduce what is said in it (not words, but said in it) as an opportunity of ours of our own thinking – in the sense that we can think it too ... So the law is that

150

if someone has ever performed an act of philosophical thinking, then it has everything that goes into philosophical thinking. In this sense, philosophy has nothing new, no inventions, because we can either think or not think, but if we think, we think what is already thought"[11]. In our view, Heidegger would agree with this argument: the intentions of his philosophy are directed not at introducing his own philosophy, but at clarifying, explicating, interpreting the thinking of being.

3. Action-related type of understanding of thinking

There is a tradition of considering thinking as a purely discursive logical-sequential process (the process by rules), but this is just one of the ways of understanding it. Another variant of philosophical understanding of thinking is based on the Spinoza-Hegelian-Marxist tradition: "Thinking as specifically human ability lies in the ability of a social person to perform his activity in harmony with the objective forms and laws of existence and development of objective reality, all whatever specific material it does not carry out, including activities in the field of language, in the material of signs, terms, words"[12]. Such considerations belong to philosophical classics and are therefore worthy of attention. The author assumes that the specificity of human being is the creative transformation of objective (both natural and social) reality in accordance with human goals. In order for such transformation not to be a distortion, not merely a consumption and use, but a creative extension of nature to culture, the human transformative activity must occur in accordance with the objective laws of self-motion of the transformed reality itself, conform to these laws, be specific – subjective – the continuation of the objective self-motion of a natural substance. Thinking as such is responsible for such coordination, compliance. It is on this side, in our view, that it can be adequately understood that *being as such* opens to human precisely in thinking.

Acting according to *the essence of the matter* (speaking in Hegelian language) is what should provide thinking as a human capacity. Therefore, from the point of view of E. V. Ilyenkov, the specificity of thinking lies in the absence of any "specificity", that is – in the *universality*. Because of this universality, human has access to being as such, not just to certain forms of being. In order to act according to the essence of the case, a person must constantly transform, rebuild, change the forms and schemes of his activity, so that this activity itself corresponds to the regularities of real processes. Such a change is ideally suited when the change is not about real things, events, but

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[11] Мамардашвили М.К. Картезианские размышления. М.: Прогресс, Культура, 1993. С. 79–80.
[12] Ильенков Э. В. Гегель и проблема предмета логики. *Философия Гегеля и современность*. М.: Мысль, 1973. С. 144.

images of those things and events. This is where the place of the constructive, projective, instrumental *side* of thinking activity. But thinking as such does not come down completely and without rest to this side. Thinking *must keep under control the whole process* as the process of realizing human being – both the purpose and the nature of the means and the realm of *senses.* In the opposite (purely instrumental) case, thinking appears only as a servant, an instrument, a means of achieving very limited, particular, selfish goals.

This type of approach to the understanding of thinking is unfolded in the burdens of German classical philosophy. Kant reveals the phenomenon of activity (spontaneity) of thinking. Firstly since Aristotle, he pays attention to the special role of categories (pure reasoning concepts) as a form of thought organization. To think is to cast a category grid on the experience data. According to Kant, the categories are a priori, so they are not a simple generalization of empirical things and are not innate in the biological sense. They organize our experience and thinking. Because of their a priori, categories are not things-to-themselves. Actually, Kant characterizes the mind as such by its ability to make judgments: it is the ability to apply rules, it cannot be set as a regular rule, or even as an arbitrarily extensive system of them. A smart person (a person endowed with judgment) at every step does just that – correctly applies any partial "rule". Kant says, "The lack of the power of judgment is that which is properly called stupidity, and such a failing is not to be helped"[13]. By creating transcendental logic, Kant breaks the narrow horizon of formal ("general") logic, giving it theoretical and cognitive status. Hegel's philosophy contains the most powerful concept of thinking in all classical philosophy, which creatively incorporates both the ideas of ancient thinkers and the immediate predecessors. The fact is that Hegel succeeded in making a real revolution in logic, the value of which is no less than the famous "Copernican revolution" of Kant. Hegel has criticized the centuries-old prejudice of formal logic that thinking is expressed only in speech. And is it not in human activity, in the creation of a grand body of culture and civilization, in the forms of movement of the human spirit – in art, religion, philosophy, science – that the power and power of human thinking are thus embodied? Hegel believes that traditional logic is hopelessly behind its "object": real thinking, which is expressed in the aggregate activity of mankind. Therefore, his task is to bring the science of thinking – logic – in line with its subject so clear and thus creates a "science of logic". In logic, Hegel integrates metaphysics with all its categories, thereby giving it logical status and logic ontology.

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[13] Kant I. Critique of pure reason. Translated and edited by Paul Guyer, Allen W. Wood. Cambridge University Press, 1998. P. 268.

Hegel's logic is dialectic (the combination of opposites, etc.), and dialectic is logic. Therefore, his logic is not a doctrine of external forms of thinking, but of the laws of motion and development of the objective and subjective world. The principle of the identity of thinking and being Hegel consciously, principally and consistently. "That the form of thinking is the absolute form and that the truth appears in it as it is in and for itself, this is the claim of philosophy in general"[14]. Philosophy is nothing more than a study of truth, but a study that recognizes the nature and value of the relationships of thought that bind and define any meaning. Hegel's thinking implicitly links to concepts but understands them fundamentally different than in conventional logic. It is necessary, he believes, "to take on the development of the concept and to submit one's thinking as well as one's mind to its logical necessity"[15]. If a human is different from animal thinking, then all humanity, Hegel believes, is only because it is produced by thinking – that thinking that is active in all humanity and gives all humanity its humanity. Often, Hegel is reproached for reducing a human to thinking, rationalizing the human being, subjugating everything to logic – in other words, Hegel improperly absolutizes thinking. But if you study the words of the thinker above, you can come to other conclusions. When Hegel argues that all humanity is made by thinking, only thinking imparts to humanity his humanity, in our view, *he has a completely different understanding of thinking* than his critics. If thought is interpreted as a particular kind of mental activity, then Hegel is clearly exaggerated and distorted here. But if one thinks in a Hegelian way, everything looks different. "Only thinking makes *the soul* (with which animals are also endowed) a spirit, and philosophy is only a consciousness of that content, the spirit and its truth"[16].

Activity-based approach to the research of thinking is very common and important: this approach is characterized by such an understanding of thinking, when it is seen embodied in human activity and is the human ability to perform this activity not as desired, but clever, in accordance with the substance of the matter, but only for a moment because the conformity of the essence of the case involves the verification by the thinking of the level of

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[14] Hegel Georg Wilhelm Friedrich. Encyclopedia of the Philosophical Sciences in Basic Outline, Part 1, Science of Logic. Translated and edited by Klaus Brinkman, Daniel O. Dahlstrom. Cambridge University Press, 2010. P. 63.

[15] Hegel Georg Wilhelm Friedrich. Encyclopedia of the Philosophical Sciences in Basic Outline, Part 1, Science of Logic. Translated and edited by Klaus Brinkman, Daniel O. Dahlstrom. Cambridge University Press, 2010. P. 20.

[16] Hegel Georg Wilhelm Friedrich. Encyclopedia of the Philosophical Sciences in Basic Outline, Part 1, Science of Logic. Translated and edited by Klaus Brinkman, Daniel O. Dahlstrom. Cambridge University Press, 2010. P. 16.

dignity of the case, the level of correlation of this case with reality, and – most importantly – with the existence of other subjects (which is already moral and axiological and existential moments).

If we take the human way of being not simply in its object-transforming intention, but in the *communicative* area, then, in our opinion, there is the most adequate place and role of thinking in human life is highlighted. Human being as a community-social, communicative – is the emotional field of *appeal* to each other (and thus – to themselves). The conversion and reversibility of the relationship *creates:* the commitment to the being of others becomes a kind of causa sui of human being and all the forces of the human soul. In fact, "the relationship that *engenders and reproduces* man is that which arose naturally in the beginning of anthropogenesis, which is reproduced by the ontogeny of each of us throughout the millions of years of human history. It is *the subjectively motivated attitude of each Homo sapiens individual to the subjectivity of other people and their relation to its subjectivity*"[17]. In other words, the human community is generated and thus reproduced by the subjective motivation of counter-acts of co-feeling, co-action and co-thinking in every possible member. This guarantees the necessary productivity of their joint activities, which ensures joint survival. The projective and constructive moment of thinking is inscribed in the process of "transformation of affective meanings, which is practised to provide understanding to others of own treatment, in search of co-action, co-feeling, co-thinking with them (by the way, and with oneself). This is what the human *essence of the matter* really is, in aligning itself with which the thought process takes place.

On the basis of communicatively oriented methods, thinking is understood as the ability of each individual Homo sapiens to subjectively motivated expedient and arbitrary transformation of the cultural (universal) meaning of any object, and thus – to the generation of new meanings and senses"[18] . And further, the author argues that thinking arises and realizes itself in all cases of *the appeal* of each individual to other people and to himself. As a psychic phenomenon, thinking from the outset aims to gain affirmative consent with other people, while ensuring the unity and integrity of all abilities and processes of the human psyche. In all variants of its implementation, thinking remains a search, creative transformation of its own ways and means, and thus itself as a process. Outside of intense attention to the content and form of the meaning of each appeal to others and to oneself, thinking simply does not exist. Because one cannot think without following – and very meticulously –

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[17] Михайлов Ф.Т. Самоопределение культуры. Философский поиск. М.: Индрик, 2003. С. 173.

[18] Михайлов Ф.Т. Мышление. *Теоретическая культурология*. М.: Академический Проект; Екатеринбург: Деловая книга; РИК, 2005. С. 388.

the process of expediently transforming the universal meanings of one's appeal to others and to oneself. To read aloud or not the text without following personal opinion, in its relation to its meaning, means not to think all the time; then you are a machine that simply sounds the text. To think is to convey, by own efforts, to another (and to oneself) a special, namely, personally necessary, sense of the object of appeal, while remaining true to universal semantic canons. The above understanding of thinking (even before-theoretical, daily routine), in our opinion, is productive, because it fits intellectual activity into the real context of human activity, focusing on its attribution, creativity and indispensable dialogue. Then the calculated, projective, instrumental moments of thinking find their necessary place but do not cover all the content and scope of thinking activity.

If the activity-communicative concepts of thinking (which are also to some extent non-classical because they emphasize the practical-volitional aspect) tend to take the classical approach to thinking, they are widespread and extremely different methods, the general attitude about that is expressed by R. Rorty in the second period of creation, he stands for the cultural-relativistic principles, contrary to the scientist tendencies of analytic philosophy and metaphysics. He does not accept the New European understanding of philosophy as such, which provides accurate representation of being (the "mirror") and asserts the rejection of any justification: "I present Wittgenstein, Heidegger, and Dewey as philosophers whose aim is to edify-to help their readers, or society as a whole, break free from outworn vocabularies and attitudes, rather than provide "grounding" for intuitions and customs of the present"[19].

This turns thinking into a verbal game-talk by metaphors (redescription), which blocks the thinking beyond the visual.

CONCLUSIONS

Based on the analysis of the main approaches to the consideration of thinking, the importance of the philosophical approach is indicated, one of the central characteristics of it is the reversal the ray of view on the modes of givenness the subject, becoming a "reflection of reflection", a reflection of the second degree, which in the case of such an object as thinking, avoids its reduction to something already existing, pre-defined, grasped constructed definition that impedes the exploration of its essence. The philosophical and substantive approach is not measured to the description of certain intellectual procedures, is not limited to the ordering and processing of experimental data,

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[19] Rorty R. Philosophy and the mirror of nature. Princeton, New Jersey: Princeton University Press, 1980. P. 11-12.

does not stop at fixing the constructive, projective, instrumental side of thinking. Thinking as such does not completely come down to this side.

According to this approach it is emphasized that thinking holds under control the whole process of realization of human being – both the purpose, the nature of the means, and the realm of senses (the last – in the first place). The philosophical and essential approach considers thinking as an attribute property of human in the context of the analytics the specificity of the human way of being in general, human essence and materiality, analyzes thinking in the intense field of search for the limiting foundations of human being in the world.

The explication of the place and essence of thinking in the fundamental doctrines of classical philosophy testifies to the existence of deep ontological orientations in the interpretation of thinking, when thinking is taken and understood not simply as a human subjective capacity, along with other mental forces, but as something subjective in humanity corresponds to the deep existential dimensions, as evidence of human being's involvement.

Non-classical philosophy based on distrust of reason and the principles of methodological liberalism (pluralism) and cultures-relativistic historicism eliminates the essential approach to thinking, which leads to two extreme positions – the identification of thinking with formalized calculation and dissolution of thinking in a metaphorical arbitrary play of images.

SUMMARY

This article proposes a typology of methodological approaches to the consideration of thinking in philosophy. The division into a historical-philosophical and action-related approach is offered. This separation is considered constructive by the author, since it gives an opportunity to generalize methodological approaches in the plane of theoretical and practical dimensions. The philosophical and substantive approach is not measured to the description of certain intellectual procedures, is not limited to the ordering and processing of experimental data, does not stop at fixing the constructive, projective, instrumental side of thinking. Thinking as such does not completely come down to this side. Non-classical philosophy based on distrust of reason and the principles of methodological liberalism (pluralism) and cultures-relativistic historicism eliminates the essential approach to thinking, which leads to two extreme positions – the identification of thinking with formalized calculation and dissolution of thinking in a metaphorical arbitrary play of images.

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Information about the author:
Vozniak S. V.,
Candidate of Sciences (Philosophy),
Associate Professor at the Department of Philosophy,
Sociology and Religious Studies, Faculty of Philosophy,
Vasyl Stefanyk Precarpathian National University
57, V.Chornovola str., Ivano-Frankivsk, 76015, Ukraine

THE IDEAS OF THE SECOND ECUMENICAL COUNCIL
OF THE VATICAN: THE UNITY OF THE PAST AND THE PRESENT

Bodak V. A.

INTRODUCTION

The need for a reflection on the ideas of the Second Vatican Council (1962–1965) revealed contradictory processes occurring in Catholicism: the conflict between religion and culture and, at the same time, the attempt to find a compromise, an optimal solution to the question of the place and role of religion in the modern world.

The Second Vatican Council in Catholic and inter-denominational context is a phenomenon not only of theological but also of historical and cultural content and significance. In particular, the very fact and results of the Council led to changes in the internal and foreign policy of the Roman Catholic Church in the system of Church-layman relations, Church-State, Church-Church, a new stage in the development of the UGCC in exile, and eventually in the independent Ukraine, as well as major shifts in the promotion of freedom of religion and faith. The problem of enculturation is linked with the problem of dialogue between the Churches, Church and culture, the mutual influence of religion on culture and culture on religion as a process of inclusion of an individual to culture, assimilation of existing habits, norms and patterns of behavior inherent in this culture.

The presence of the Ukrainian delegation at the Council, headed by J. Slipyi, his two-hour report on the role and significance of the church, the grievances suffered by laymen and clergy in the USSR on the basis of faith contributed to preserving the identity of Ukrainians at home and in the diaspora. These questions, in their content, were a manifestation of the enculturation in the system of relations between Ukrainian Greek Catholic and Roman Catholic world, also augmenting the Council a cultural, social and political meaning and sound. The Metropolitan's report drew the attention of the Catholic world to understanding the problems of the UGCC in the post-war period in the underground in the USSR and in the Diaspora, and greatly contributed to its revival in 1989 in Ukraine.

Today, the problem under study is particularly relevant for the Ukrainian community, as contemporary reading of the materials[1] and analysis of the Council's ideas help to comprehend religious ideals and values in the realities

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[1] Документи Другого Ватиканського Собору. – Львів: Свічадо, 2014. – 606 с.

of Ukrainian and world culture, and also help to shape our national and European cultural identity.

1. Theoretical basis for understanding the problem

Domestic religious studies actively develop problems of enculturation, interfaith relations in Ukraine and the world, the main tendencies of the dynamics of religious and cultural interaction. In particular, P. Yarotsky analyzes the specifics of the Ukrainian confessional context, contemporary inter-confessional relations in Ukraine, A. Kolodnyi, L. Filippovych, O. Nedavnya, V. Matveev, study the content and mechanisms of dialogue of cultures in the modern Christian world, V. Lentsy, V.Yelensky, V. Pashchenko and a number of others highlight the formation and development of the UGCC under the influence of the events of the Second Vatican Council and its cultural and historical significance in the past and present.

The New Testament calls the love of God the primary commandment of Jesus, as well as the love of one's neighbor and even of one's enemies. Preaching and cultivating such unselfish and unconditional love, which harmonizes man and the world, helps man to rise in his development to incredible heights. In Christianity, a believer learned to enter into a state of boundless love from the very beginning of spiritual practice. Thanks to the preaching of love, Christianity very quickly won the hearts of millions of citizens in the Roman Empire at the dawn of its history. But for a living in a globalized world modern man, who comprehends "objective reality" by means of his own and artificial intelligence, one preaching of love is no longer enough. This fact triggers the Catholic Church's efforts to adapt Christianity to the modern world in the process of enculturation and interaction.

After the Second Vatican Council, Catholic theologians began to perceive the picture of the world not only in the form of matter enlivened by the spirit of God, but also in the form of matter active and dynamic, acting and developing, defining it as far as possible in scientific terms. This attribute "Ajornamento" is connected with the philosophical and theological heritage of P. Teilhard de Chardin, as well as the philosophical concepts of J. Maritain who substantiated the concept of "theocentric humanism", the principles of spiritual revival of the Catholic Church, its humanization, the glorification of man in the heritage of Charles Péguy and others.

"Theology of Culture" is the basis for a Catholic understanding of ecumenism, that is, a policy of convergence of all religions under the auspices of the Vatican throne. In practice, this is reflected in the extremely high missionary and diplomatic activity of the Vatican in recent years, in particular in non-Christian countries where Holy See envoys participate in local rites

and ceremonies, thus honoring the shrines worshiped in these religions. An example of this is a document prepared as a summary of the Special Assembly of the Synod of Bishops, which is dedicated to the Amazon region. The Synod was called in October 2019, and Pope Francis' post-synodal Apostolic Reminder of the Church with an Amazon Face was published on February 12, 2020 under the title "Querida Amazonia". In his speech, the Holy Father addresses the four dimensions of the Synod: enculturation, ecology, social issues, and pastoral care. At the same time, he drew attention to the creativity of new ministries, the role of women in the Amazon culture, the missionary ministry of priests in the countries of the Amazonian region, and the preservation of local culture in relation to others[2].

Enculturation requires differentiation – the differentiation that becomes possible through theological consciousness. Therefore, in any enculturation, the role of the Church is of utmost importance. The Church is called to make sure that new cultural forms, without distortions, embody the basic existential truths that preach the gospel of Christ to the world.

Theology seeks to provide the Church with fundamental guidelines that allow it to make judgments in each case about which cultural forms correctly embody the gospel and which, in fact, is the expression of "another gospel". The Church seeks to apply theological rather than simply ethical criteria, since the latter often coincide with the cultural ones. If, for example, the question arises: whether magic or polygamy in the African cultural context are ethical elements and can be combined with the essence of the Gospel, then one can only answer it by knowing what the essence of the Gospel is. And this knowledge informs the theological consciousness of the Church.

As P. Yarotsky rightly remarked, the "enculturated" church of tomorrow is a synthesis of great cultures and philosophies adapted to the Gospel. If such a project is implemented, then humanity in the XXI century may, in fact, meet with a new universal religion"[3].

In Catholic theology, the point of view, historically dominated by the principle formulated by St. Cyprian of Carthage (in fact, this thought can be found in Origen of Alexandria in the III century): "extra ecclesiam nulla salvus" – outside the Church there is no salvation. The word "Church" in the past meant the Roman Catholic Church.

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[2] «Querida Amazonia». Післясинодальне Апостольське напоумлення Папи Франциска від 12 лютого 2020 року // Пресслужба Секретаріату Синоду Єпископів УГКЦ (за матеріалами: VaticanNews). – URL: https://synod.ugcc.ua/data/querida-amazonia-apostolske-napoumlennya-pro-tserkvu-z-amazonskym-oblychchyam-2425/

[3] Яроцький П.Л. Етноконфесійна толерантність – морально-етичний дискурс третього тисячоліття // Християнство і мораль. – Тернопіль, 2002. – С. 90.

This view was radically changed last century, especially after the Second Vatican Council, by means of the idea of different degrees of communion: those who belong to the Roman Church are in full communion with the Church, while those who are outside the Roman Catholic Church only partially abide in the Body of Christ.

2. The leading ideas of the Second Vatican Council

The Second Ecumenical Council of Vatican of the Catholic Church proclaimed the idea of "agiornamento" ("modernization", "restoration" of the Church), carried out revolutionary liturgical and canonical reforms, which resulted in a sharp turn in the bosom of the Roman Catholic Church towards modernization of worship, to intensification of the ecumenical tendencies in modern liberal Catholic theology. Undoubtedly, the Second Vatican Council gave legitimacy to the process of formation of the complex phenomenon that we have in mind today when referring to the social doctrine of Catholicism, which is directly related to the teaching of the Catholic Church on enculturation. The social doctrine of modern Catholicism is a set of provisions and principles in the light of which the church seeks solutions to problems pertaining to social life, in particular, its political, economic, cultural, and moral aspects.

The social doctrine of the Catholic Church, as Yu. Mayka notes, puts forward a triple set of provisions that make up the general system:

– provisions relating to the nature of the relationship that arises between a person's desire for God and his secular (political, economic, and social) activity;

– provisions, the content of which is a critical analysis of the existing social reality;

– the Church's recommendations regarding reconciling socio-economic and political criticism with the norms of religious morality[4].

From the first to the last day of his work, the center of attention of the Council was the problem of restoration (agiornamento) of this life of the Church considering both its historical experience and traditions, and the conditions of life at the turn of the millennium. In the Constitution for the Holy Liturgy, the Council spoke in favor of the diversity of the liturgical typology in accordance with different traditions and cultures, as well as in the simplification of rites. Territorial ecclesiastical authorities have the right to make decisions about the use of modern local languages (while maintaining the ability to serve mass and Latin). On December 7, 1965 The Declaration of

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[4] Майка Ю. Социальное учение Католической Церкви. – Рим – Люблин, 1994. – С. 22–23.

Religious Freedom was adopted recognizing the right to choose religion for each individual. The history of the Church did not yet know such a bold step. The recognition of the principle of freedom of conscience was not easy for Catholicism. It was on the basis of an expanded interpretation of freedom of conscience that the participation of the Catholic Church in the ecumenical movement became possible.

The liturgical reform of 1969 was the result of the Second Vatican Council. The Second Vatican Council allowed the traditional Latin Mass to be translated into national languages as sanctioned by the local bishops' conference and to replace the old liturgical texts with the new ones, which was done in the next 10–15 years in all Catholic countries. The liturgical modernization in the Catholic Church is justified by "missionary goals", the desire to bring service closer to the people, and return to the ancient practice of the Church.

However, the traditionalist Catholic clergy, led by Archbishop M. Lefebvre, did not accept the modernist reforms that broke with one and a half thousand year old tradition of Western Latin worship. Lefebvre actively advocated the preservation of traditional teaching and worship, the inadmissibility of modernism, liturgical reforms, in particular, Latin translations of liturgical texts. Archbishop Lefebvre believed that after admitting to the liturgical practice of the various canons of the Mass, the very variability, anarchic ability to choose from the whole set of these texts, "what is more pleasing," destroys the pious attitude of worship as an instruction of God. It is impossible to profoundly change the "law of prayer" without reforming the "law of faith"[5]. The archbishop's active opposition to the Church's reform efforts led to his excommunication in July 1988.

A sign of modern Catholic ajornamento is Vatican's ecumenical policy, and its foundations were also laid at the Second Vatican Council. The activities of the Roman Pope John Paul II will undoubtedly go down in the history of the Catholic Church with its ecumenical purposefulness. The Catholic principles of ecumenism, formulated in the documents of the Second Vatican Council (Decree on Ecumenism "Unitalis Redintegratio"), have been revealed in numerous letters, speeches to the Christians around the world, religious documents of the RCC. The encyclical on ecumenical duty "Ut unum sint" summed up the ecumenical activities of the RCC on the eve of the third millennium, and set a goal – to move forward through ecumenical dialogue. But the path of ecumenical movement is complex and long-lasting. In return for the exaltation of the first years after the Second Vatican Council,

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[5] Архиепископ Марсель Лефевр и католицизм XX века // Regnum Aeternum. – Т. I. – Париж, 1996.

when it seemed that any misunderstanding between Christians had already ended, came hard work in every corner of the world.

Catholics consider the last decade of the XX century to be a period of "realism" in assessing the prospects for unity. During this period, the Catholic Church realized the complexity of the process of unity and ascertained the fact that the restoration of unity is a gift of God, which does not depend on human effort.

Christian humanism and human theology appear in the theory and practice of the Ajornamento in close connection with the problem of culture, which is regarded as an expression of the spiritual life of man and his being. "Man, notes John Paul II, is the primordial and fundamental phenomenon of culture ... in the totality of its spiritual and material subjectivity"[6]. According to the Pope, every nation has the right to civilization and culture, regardless of race, gender, nationality, religion or social status.

But it is clear from the basic documents of the Catholic Church that the culture of the modern mankind is in a state of crisis. The crisis of culture is linked to the crisis of religion, and this of course raises alarm in the Christian world. The term "crisis" is increasingly used to refer to faith in the Almighty, position in the Churches, and in the broad sense, religion in the modern world. Such sentiments are generated by the continuing decline of faith, the displacement of Christian moral norms and the lack of spirituality in the cultural – civilizational sphere. In the apostolic message "Tertio millenio adviente" (1994), attention is paid to the growing indifference to religion, to the disappearance of the transcendental understanding of human existence, to the strengthening of the spirit of secularism and ethical relativism, to the emergence of "false theologies", to the disobedience of churches.

Modernized Catholicism recognizes the danger of the processes of secularization of all spheres of public life that swept the world at the end of the 20th century. Catholics see a way out of this situation in their appeal to the biblical foundations of human life. On the one hand, it signifies strengthening of faith among the inhabitants of the regions where Christianity came centuries ago. Ajornamento seemingly purports to bring these peoples back to Christian norms and re-Christianize them; on the other hand, to direct the choice of non-believers to Christianity. The most important role in solving these major tasks of Catholicism is given to the "preaching of the social doctrine of the Church" because, according to

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[6] Иоанн Павел II. Мысли о земном / Иоанн Павел II. – М. : Новости, 1992. – 424 с. – С. 198–199.

Pope John Paul II, "there is no true solution to the" social question "outside the Gospel".

The Catholic Ajornamento proceeds from the fact that "the foundations of the natural law and truth of Revelation, as the two are by no means opposite, but equidistant waterfalls, have their common source in God," and are found in one, Christ-saved human personality. The specific human nature created by God is being correlated with Christ and included in a system of salvation that encompasses the natural and the supernatural. The modernization of modern Catholicism touches upon the traditional Christian understanding of the Church as a God-human organism, instead of which there is an understanding of all cultures of humanity, developed by official "theology of culture", as relatively spiritually equivalent.

The new teaching of the Second Vatican Council on the nature of the Church is most fully stated in the Pastoral Constitution on the Church in the modern world, often called the first words "Gaudium et spes" ("Joy and Hope"), and which can be called the pinnacle of the "Ajornamento". In the religious-ethical concepts here are presented all those changes that have occurred in the public and in the personal life of people. We are talking about a Church that helps people who want to contribute to social progress, strives to present the ideals and goals that it offers to modern man as ideals and goals that emerge from his practical life and meet his practical interests, recognize all that is positive that is present in modern social dynamism, especially – the evolution towards unity and the process of healthy socialization (Gaudium et spes – § 42).

A striking example of the modernization process of enculturation is the activity of the RCC in Ukraine. The socially-active Catholic policy of enculturation, which has been successfully developing and consistently being modernized in the Ukrainian territory, is proving quite attractive to believers. This is evidenced by the steady increase in the number of RCC and UGCC communities in the country in recent years, particularly in the western regions. As A.M. Kolodnyi notes, "we live in the face of accelerated social progress. A faith that wants to survive, to keep up, must change according to our time, its needs, and its prospects ... Of course, the Church, which has a good tradition, can count on more success because it does not have to rebuild everything, repeat past mistakes, unpromising actions ... Catholicism, as a powerful spiritual movement of our time and one of the most dynamic Christian denominations, has great reasons to dominate the religious life of the next century. The guarantor of this is not only the ajornamento spirit, lack of rigidity, but also openness to different cultures, high appreciation of the desire of the mind to know the true truths of Christ, encouragement of the

laity to be more active in overcoming hypocrisy, which is manifested in the formal performance of ritual actions"[7].

When developing its social projects the Ukrainian Greek Catholic Church builds on the experience and basic documents the RCC. However, the successful deployment of its public programs is hampered by several problems that in some way impede the fulfillment of the UGCC's social and creative mission. The first aspect is related to the need to find out the place of the UGCC between the Orthodox and the Catholic Church of the Latin rite. It was believed that being on the verge of two cultures Greek Catholics are in a special situation, and therefore have a special task in synthesizing the social approaches of East and West. However, the fact of borrowing elements of another culture without proper enculturation and aligning with the vital forces of own culture can become a kind of eclecticism.

It is important to dwell in more detail on the culturological aspect of enculturation. The transformations that were taking place in Catholicism, of course, are well and seriously argued by theologians and, in their view, simplify the practice of enculturation of Christianity in the modern world.

The Second Vatican Council highlighted two points on the basis of which the Church pays great attention to the culture of different peoples and civilizations. Firstly, culture "directly derives from the rational and social nature of man" (No. 59, § 2). "To raise the human personality, as the Council wants, is to show special attention to the unique and necessary expression of the personality that is culture." Secondly, the preaching of the Gospel in the context of a certain chronotope of culture ensures that it is understood in accordance with the standards of perception of that culture. "There are numerous links between salvation news and human culture. Because God, manifesting Himself to His people in such a way that He even incarnated in Son, spoke to the appropriate culture inherent in each era," – so justifies the Council the need to take into account the particularities of local cultures. Pope John Paul II emphasized that people express themselves through culture and form their own consciousness on its basis. That is why the Church, in attempt to adapt to any form of human society and "mastering everything that is valuable in the customs and different forms of life of peoples" (No. 13, § 2), needs to know and appreciate different cultures, with an understanding of using them to bring to the people the Good News. Therefore, the Church, having existed for centuries under different conditions, takes advantage of the achievements of different cultures to spread and express the message of Christ

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[7] Колодний А.М. Проблеми і перспективи християнства ХХІ століття // Християнство: контекст світової історії і культури. Науковий збірник конференції / Ред. кол.: А.М. Колодний П.Л. Яроцький та ін. – Київ, 2000. – С. 55–56.

in the communication of believers and in the diverse life of society "(No. 58, §§ 1, 2).

The historical reality is that culture is heterogeneous. This forces its subjects to seek dialogue and understanding. In addition, the Church is confronted with the task of enculturation, that is, in translating the Gospel ideas into a culture-specific language. However, difficulties arise when not only the picture of the world in a given culture differs from Christianity, but also the values and traditions of culture which are contrary to the ideas of Christianity.

The Church wants to speak the language of culture, but in the case of the antagonistic nature of fundamental precepts of culture and religion (such as contemporary pop-culture), it is difficult to speak the language, if at all possible. In addition, if there is a clear inconsistency with the doctrines of the Church and the essence of the Gospel, the Church will not be able to say anything in the language of culture or any other language other than the truth – where, at what point, the views, goals, and values of that culture do not coincide with those of the Gospels. Therefore, the process of enculturation cannot be very simple. It can be conflict-free only outside the dogma, that is, if it is only about acquainting cultures with one another, but not about transcendental goals and values, not about acceptance by any cultures of Christianity. Adopting Christianity as a culture or cultural subject will, first and foremost, mean abandoning those traditions, the worldview, and the belief that existed in the culture before.

The enculturation of Christianity into contemporary culture, even in areas where it is a traditionally, historically formed religion, is also one of the tasks of the Catholic ajornamento. The encyclical Faith and Reason states: "Our generation is confronted with the problems that the Church had to address in the first centuries of its existence" (Ch. VI, 72). Modern culture is often too far from the Gospel ideal and its moral from morality. Nevertheless, the Catholic Church perseveres in its attempt to find the very language that modern culture will hear.

In the representational forms and content of culture, it is important to highlight not only the substantive side of a religious idea, but also its refraction in different cultures, to identify meaningful and significant changes. The process of such refraction is also interesting because most often the dialogue of cultures begins with the dialogue of ideas including religious. Linguistic, semantic and semiotic specific cultural meanings cannot be adequately translated, although in the process of communication of representatives from different cultures, ideas change acquiring sense and comparing themselves with the cultural institutions of their carriers. It is necessary to take into account the specificity of the cultural

representatives, bearing in mind that not only changes in it cause similar changes in its representatives, but the latter affect the culture in the form of feedback.

When asked whether there is a Christian culture, that is, a culture that needs to be spread throughout the world in the name of Christ, the Catholic Church answers negatively. According to theologians, the Gospel was significantly harmed when a church mission was understood as spreading and planting a particular culture. This does not mean that the gospel, in order to be preached, must be completely separate from all forms of culture. This means that the Christian mission must respect the will of the people to express their faith in their own way, at the same time paying attention to being faithful to the substance of the gospel message. It is worth mentioning the words of Pope John XXIII, said at the opening of the Second Vatican Council on October 11, 1962: "... one thing is the basis of true faith contained in our true teaching, another is the way in which these truths are expressed, while fully maintaining the same content and meaning "(No. 62, § 2).

At the beginning of his pontificate, John Paul II, addressing all people of good will, touched upon this particular topic: "All the ways of the Church lead to man, and each man thus proceeds the way of the Church, the path of his life and daily experience, his purpose and work. The Church of our time must be aware of all its responsibility for the position of man ... The Church seeks to serve the sole purpose: that every man may find Christ and that Christ, by the power of the truth about man, by the power of love emanating from Him, become a companion of every person on the path of his being". The Church's internal culture (new language, new forms of communication) takes an auxiliary position: not to try to tear a person out of the context of his or her culture or subculture, but to offer the answers to those aspects of a steady intrinsic church tradition that he is ready to accept. This is a complex task of the interaction of religion and culture.

Striving to connect with a person of a new culture, the Church does not allow dissolution in the culture, but, on the contrary, wants to introduce innovations in it. But here it is confronted with science and the consequences of the superiority of the scientific worldview. The man of science is self-opinionated relying on human effort and easily stating that he does not need God: this is the very atheistic "Promethean" humanism that is now almost officially recognized as the norm of thinking. "One may fear," notes the Second World Council, "lest a person, unduly trusting in modern inventions, should feel self-sufficient and ceased to seek higher values" (No. 57, § 5).

The theme of enculturation in Catholicism sounds like taking into account the cultural situation both in Christian countries and in other cultural traditions; for the Protestants the form becomes unimportant to such an extent

that it practically loses its sacred content; for the Orthodox the real need of any culture in the Christian religion is so high that the culture must rise to the Gospel, what the Church promotes in every possible way, and religion should seek a way for it into the minds and hearts of the modern man, adapting to what is understandable and familiar to him. However, culture does not require the introduction of a new empire, but the introduction of new senses, which, in fact, is a successful, purposeful enculturation that was once accomplished by the apostles. In the culture of the XXI century, rationally minded and well-educated people and a society who know about Christianity as an idea, about a Christian cult, about religious art, more than ever need an answer to the question "why is that all this?" And only the answer to this question with further realization will make this "Christianization of culture" and, similarly, a successful enculturation possible.

In any culture, constant value, symbolic and energetic transformations take place. It is a natural process in a cultural environment. Filling it with valuable contents, revealing the hidden or as-yet unheard is the essence of reality, largely independent of the purposeful efforts of individuals or elites. This process is also self-organizing. It is important however, what values the culture will prefer. It will depend on its viability and the way of its further development. Enculturation in the Catholic and Protestant versions is the introduction of gospel truths into the culture. But whether or not culture accepts it depends not so much on the efforts of the missionaries and the form of the idea, but on how much the culture really needs this truth. Based on the experience of the Church, enculturation successfully occurs only there and then when it should take place.

CONCLUSIONS

Regardless whether we admit it or not, our current cultural situation clearly reveals a deep crisis of obvious and accepted concepts, divergences of values in different fields of knowledge, contradictions and gaps between different systems of reference in culture, clashes of worldviews, and most often, intolerant attitude to other people's opinion, rejection of systematic and holistic dogmatism. It is only through a great joint effort by people who seek dialogue who are equally educated in the spiritual and secular spheres of culture it is possible to overcome this crisis. At present, the noblest ascension without some intellectual training will not be sufficient for a serious dialogue of cultures in the modern world, where cultural orientation is clearly hidden or counteracting the commandments of the Beatitudes.

The movement of the Catholic Church into the world, the symbol of which became the Second Ecumenical Council, caused changes in the field of pastoral ministry, the internal causes and practical significance of which were

not clearly ascertained. As with the ecumenical movement, after coming to understand the inability to dissolve in another culture or absorb it, the meeting of the Church and the world is accompanied by difficulties within a society that sometimes rejects faith. It has to choose a path that is in line with scientific and technological progress, socio-political aspirations, and changes in moral and religious order. This is the essence of the task that the new culture now puts before religion.

The ideas of the Second Vatican Council are highlighted in the materials published in 2014 in the Ukrainian language translated from Latin[8] that define the modern understanding of the role of the Church in social and personal life. And it is not just about the Catholic Church, since the Council was an event that in the twentieth century initiated the renewal of the Church of Christ in the new civilizational conditions, testified to its openness to participate in solving problems of man and society.

SUMMARY

The proposed materials bring to life and substantiate the ideas of the Second Vatican Council, which determine the contemporary understanding of the role of the Church in social and personal life. And it is not just about the Catholic Church, since the Council is an event that in the twentieth century initiated the renewal of the Church of Christ in the new civilizational conditions, testified to its openness to interaction, participate in solving urgent problems of man and society.

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Information about the author:
Bodak V. A.,
Doctor of Philosophy Sciences,
Professor at the Philosophy Department named after Valeriy Skotnyi,
Drohobych Ivan Franko State Pedagogical University
24, Ivan Franko str., Drohobych, 82100, Ukraine

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