

## PHILOSOPHIC UNDERSTANDING OF CULTURE AS INTEGRITY

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### INTRODUCTION

Peculiarities of philosophy of culture are based on the peculiarities of philosophic knowledge and cognition. Thus, philosophical thinking is able to reflect that is to turn to itself as an object of cognition. Reflection is self-awareness, self-cognition. We can say that reflection is thought about thinking. The philosophy of culture deals with the reflection on culture and, thus, it is self-awareness of culture. Philosophic reflection on culture foresees retrospective view, theoretic forms of cognition unlike experiment-practical, distancing a philosopher of culture as a reflection subject – from culture as its object. Philosophic comprehension of culture represents it as a complex integrity. Certain forms of culture such as art, moral, education, religion, science are cognized as peculiarities within the context of culture as a complex integral system. The philosophy of culture is trying to comprehend a sense of culture and at the same time, the sense of different forms of culture.

Studying the problem of personality's integrity, we can not ignore the field of philosophy of culture. Culture as *the whole*, as well as when expressed through various forms, is distinct in its traditionalism. Philosophic understanding of culture makes it closer to existence of human existence, namely, direct, personal and unique experience of personal existence. Moreover, philosophic understanding of a person is not possible outside the philosophic understanding of culture. It allows revealing the ways of person's attitude to the world, making sense of values inherent in a person as well as peculiarities of their inner world. Therefore, the philosophy of culture covers something that is essential for philosophic cognition of a person. That is exactly why the philosophy of culture is closely associated with hermeneutics, phenomenology, existential philosophy, philosophic anthropology. Therefore, the philosophy of culture is the area of humanitarian knowledge, and respectively, it is a component of the system of culture itself.

## 1. The World of Culture in Historical Context

Starting with antiquity, it is philosophy that becomes awareness of culture for a person. In relation to this, the philosophy of culture is a cultural self-awareness of European culture. For the ancient and medieval philosophy the existence carried valuable meaning in itself. Therefore, it was essential for a person not only because it existed, but also what it should be. So, philosophy neither divided the world of existence and the world of culture nor identified them. The cosmos of the Greeks is well-organized and beautiful existence. God of the Middle Ages is an absolute existence that focuses on truth, goodness, beauty.

It is the emergence of the philosophy of culture that is associated with the demythologization of the culture of antiquity and its separation from religion (secularization) in the New Age. In the philosophy of the Modern Age, the existence as such is deprived from value characteristics. Thus, according to R. Descartes, it becomes an extensive substance (*res extensa*), and according to I. Kant – “the thing in itself”, the laws of nature revealed by science<sup>1</sup>. It is at this time that the idea about the human world which is different from the natural world appears. This is also stipulated in the concept of “culture” as the opposite of the concept of “nature”. So, I. Kant divided these two worlds according to this principle. The world of nature is the world of causes and consequences, and the world of culture is the world of a freely acting person, with their intelligence and the aspiration for cognition of truth.

So, beginning with the philosophy of the Modern Age, the concept of culture goes beyond the limits of everyday consciousness and becomes a philosophical category. During the age of the Enlightenment, the concept of culture is used by J. Adelung, J. Herder, I. Kant to explain the history of the spiritual development of mankind. Culture characterized the intellectual, moral, aesthetic development and improvement of a person in the process of historical development.

A new angle of understanding of culture was proposed in the second half of the 19th century by Neo-Kantians. They formulated the axiological understanding of culture, which has been acknowledged and influential to the present day.

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<sup>1</sup> Кант, И.: Из «Лекций по этике» (1780-1782 гг.). Этическая мысль. Научно-публицистические чтения. Политиздат, Москва (1988), С. 98; 116.

Analyzing the development of theoretic and philosophic views on culture, such well-known figures as W. Windelband, H. Rickert and E. Cassirer should be mentioned.

The founder of the Freiburg (Baden) school of Neo-Kantianism W. Windelband expressed deep thoughts on the nature of culture. Culture is the world of transcendental essences, along with the world of existence and the field of consciousness. W. Windelband interprets culture as a collection of all things that human consciousness produces through their own intelligence from the material provided. W. Windelband understands the culture as a spiritual phenomenon. It is based on a deep essence that justifies the intellectual life of people. In culture, such historical ideals as truth, good, beauty, holiness are presented. Therefore, according to W. Windelband, the culture becomes the main object of philosophical cognition. In his opinion, transcendental idealism is a philosophy of culture. H. Rickert, an outstanding representative of the same school Neo-Kantianism, made a significant contribution to the philosophical theory of culture. Based on his own theory of values, he gave a new definition of culture, which became classical in the future. According to H. Rickert, culture is a collection of objects associated with common values. The researcher deduces the specificity of culture from its comparison with nature. Nature is a set of things that appeared independently. Culture is the opposite of nature. In all phenomena of culture there is embodiment of a certain recognized human value, for the benefit of which these phenomena are created or distinguished by a person.

Another approach to the concept of the culture essence is given in the works of an outstanding representative of Neo-Kantianism Marburg School E. Cassirer. Consideration of culture in the historical aspect gave a new dimension to Neo-Kantian cultural science. His main work "Philosophy of Symbolic Forms" represents his theory of culture. It is based on the analysis of problems of language, myth, religion, art, history, and philosophical anthropology. E. Cassirer shows that the myth as a specific form of culture lives in the depths of consciousness, runs through other forms of culture, affects them, and they, in turn, influences it, too. So there is a complex differentiated system of symbols, through which the relationship between a person and the world is realized.

Thus, the essence of culture, according to the researcher, appears in symbols. E. Cassirer defines culture as “symbolic universe”<sup>2</sup>. In general, philosophy presented culture as a general idea that made it possible to explain the sense and direction of history. As it was about European history, its peculiarities and features were stipulated. However, they were given commonality and universality. In this way, European culture was considered as an example for other cultures and people. Thus, the classical philosophy in the meaning of culture held the position of Eurocentrism. That means that the superiority of European culture was recognized over all others. The classic philosophy of culture reflected the flowering of European culture, which started during the Renaissance. The culture of that historical time carried optimism, belief in progress, freedom and power of mind. The philosophy of the Enlightenment argued for a view of culture as a higher achievement of a person, which had a worldwide significance. So, it was the very culture that was presented by the classical philosophy of culture as a “reference pattern”, which revealed the essence of human culture in general and which had to be embodied in other cultures.

In time, human history has begun to open up the imperfection of European culture and causes disappointment in the achievements of Western civilization. As a result of this a classical philosophy of culture based in many respects on the philosophy of the Enlightenment, begins to be perceived quite critically. European culture is not so convincingly perceived as a reference for all people. At the same time, interest in cultures of other regions of the world increases.

The philosophy of life represents a special layer of cultures of philosophical ideas and thoughts. The thinkers of this field considered life itself as the initial principle of the entire structure of culture. W. Dilthey justifies the methodology of cognition of culture. It differs significantly from the cognition process in the sciences of nature. Since life can be comprehended only by instincts and senses, the cognition of culture should be based on hermeneutics.

It is about the interpretation of the phenomena of cultural reality as elements of a holistic spiritual life. W. Dilthey considers history of culture as a series of closed cultural systems that are not related to each other. The

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<sup>2</sup> Гегель, Г.В.Ф.: Энциклопедия философских наук : в 3 т. Т.1. Наука логики. Просвещение, Москва (1974).

interpretation of cultural phenomena must be accomplished through the reconstruction of a worldview that creates their meaningful core and is the basis of the *integrity* of cultural systems. The world of the personality of the integrity manifests itself in the socio-cultural space. *A personality of integrity can create their reality, in which there is an opportunity for ever greater self-revealing of spiritual essence. Without the creation of own socio-cultural reality, the world of the personality of integrity is false and illusory.*

G. Simmel continues the line of “philosophy of life” in understanding the phenomenon of culture. In his view, culture is inextricably linked with the deep dualism of the world, manifested in opposition to the objective world of nature and the world of human culture. As G. Simmel points out, a person is not attracted definitely, like an animal, to a natural world assignment, but separates from it, contrasting themselves to it. The idea of culture is in the middle of this dualism. It is rather difficult to provide a precise definition of culture. However, G. Simmel believes that it is possible to express it as “the path of the soul to itself” symbolically – from its natural state to the cultural one. Culture exists where the soul of an individual and the spirit in the form of objectivity or a creative work meet, which is the embodiment of the spiritual powers and capabilities of the person who created it. Such works – works of art, moral values, science, technology, religion, law, etc. – lead the individual to a more complete self. This indicates the acquisition of human integrity. It was noted above that the acquisition of integrity is a return to spiritual “I”, bringing it into conformity with all the plans of human existence. Therefore, one can define the integrity as the acquisition of true self and liberation from all that is extraneous, which does not correspond to the personal ontological core of the spiritual essence. Consequently, the culture, according to G. Simmel, is a complex, subtle, filled form of life, where the synthesis of the development of the individual and spiritual values takes place. The history of culture appears to be an endless process of increasing the value of life, since any work enriches life spiritually. An extremely essential element of the spiritual life of society, along with social consciousness, is the spiritual culture. There are many definitions of the essence of culture (the term “culture” is originated from the Latin *cultura* – processing, upbringing, education). The general definition of culture is all that is created by a person. Therefore, culture is regarded as a

set of human activity results in a broad aspect. In literature, culture is defined as a set of material and spiritual values, produced by mankind; a specific way of human life development, represented in the products of material and spiritual labor; way of human life to discover the world; degree of the person's attitude to themselves, society and nature; the area of formation, development of human sociology in the natural and social environment. Western cultural science scholars, in spite of their different understanding of the essence of culture, perceive the primacy of the spiritual over material in it. They understand culture as a set of spiritual symbols (M. Weber), the form of mental activity (E. Cassirer), the system of signs, communication (C. Levi-Strauss), and the intellectual aspect of the artificial environment (Ts. Lyun).

## **1.2. The Culture of Freedom and the Philosophy of Education**

Kultaeva M. D. mentions that such potential as the philosophy of education is reflected in developing of the culture of freedom<sup>3</sup>. The philosophy of freedom imposes a prohibition on self-destruction and self-annihilation of mankind<sup>3</sup>. A person can not comprehend the necessity of acquiring their integrity without educational implications as well as enlightenment. The human integrity can unite all aspects and sides of existence in the whole. The culture is the plane where all sides of social life are united. The philosophy of culture emphasizes and studies this peculiarity expressed in continuity of culture development, in succession of cultural phenomena development.

Therefore, in terms of cultural processes, revolutions, establishment of any cultural dimensions are not possible by force. New things in culture are not proclaimed, but appear. If new cultural traditions are established, it is done step by step. The philosophy of culture is the area of philosophical knowledge, where studying culture is the subject. The philosophy of culture (cultural philosophy) is a section of philosophic knowledge, related to the analysis of culture, its essence and meaning in the human life and society. The philosophical cognition of culture is based on its connection with the spiritual world of a person. Culture illustrates existential situations quite vividly. The works of culture such as literature, painting, architecture, music, theater represent the human life as a fact of

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<sup>3</sup> Култаева, М.Д.: Філософсько-антропологічне обґрунтування культури свободи та його освітні імплікації (теоретичний досвід сучасної німецької філософської думки). Філософія освіти. 1-2(8), 80-98 (2009), С. 80-98.

life in original forms, in particular, situations of moral choice, which actually reveal the depths of the human.

Domestic researcher Boyko O.P. in the context of philosophical anthropology substantiates the culture of leisure. She proves that culture in the age of globalization has an extended field of anthropo-cultural influence. At the same time, it conceals ambivalent human reproductive opportunities: on the one hand, it constitutes a space for testing new strategies for life-creation, exponentiation of the creative forces of mankind, and on the other, it accumulates the risks and experience of self-destruction of a person, being the cultural legitimization of harmful habits<sup>4</sup>.

### **1.3. The Culture as a Way of Conscious Organization**

Culture is a coherent unity of the material and the spiritual. In literature it is accepted to distinguish material and spiritual culture. Material culture covers the entire area of material activity of people and its results. These include means of production and products of labor, forms of social organization of human labor activities. Spiritual culture, first of all, covers the area of spiritual production, namely, it is a set of forms of social consciousness, ways of creating and using spiritual values, forms of communication between people.

Any absolutization or underestimation of the material or spiritual side of culture impoverishes it as an extremely diverse, holistic phenomenon. Spiritual culture is a diverse experience of the life of social actors, which includes the most significant results of the social experience of people in relation to the development of social life, society as a whole, as well as various spiritual values. Such experience has a general and universal nature. In the narrow sense, the spiritual culture is a way of interaction, mutual influence of the activity forms of social actors carried out in the process of spiritual production; it is a system of social and spiritual values aimed at the formation and reproduction of diverse, versatile spiritual bonds and relationship between people in order to enrich the spiritual life of society, its general progress. Finally, the spiritual culture is a way of conscious organization of the personality of their individual sense of life activities in the field of spiritual and material production, providing them

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<sup>4</sup> Бойко О.П. Культура дозвілля у суспільстві ризику. Монографія. ДВНЗ «УАБС НБУ», Суми (2011), С. 4-7.

with a comprehensive self-realization, self-fulfillment of their essential forces, various manifestations of life.

Spiritual culture as an element of spiritual life, as well as social, spiritual relationship includes a certain system of values, knowledge, beliefs, ideological orientations, norms, and traditions in coherent unity with the social humanistic activity of people in the development, creation of existence. Spiritual culture is created by the activity of social subjects and is aimed at transforming social life, the development of the essential forces of a person, in particular their spirituality, their comprehensive self-fulfillment; it is not only consciousness, but also social activity, transformational activity of the personality measured by the scope of spiritual, socio-humanistic values created by them. Such culture proves the ability of each personality to perceive advanced, progressive in social existence, as well as to distribute it, the ability for creation in accordance with the creative powers and abilities of each individuality; the readiness of the personality to dedication, self-development of their spirituality either personal or universal and public.

The values of spiritual culture are the dialectical unity of the national and universal. It is impossible without the values of a specific national culture, as well as without national values, produced by mankind. Value-based meaning of spiritual culture can become the driving force of social progress only when the creative potential of such culture is based on a common system of values produced by mankind throughout their history.

At the same time, the values of spiritual culture have a clearly expressed national-specific, individual coloring. Thus, the values of culture, formed under the conditions of our Ukrainian reality, should become the norm of practical everyday activity, orientation of its citizens, an element of the value of each individuality, an integral part of humanistic creativity of its people, which is the result of the long-term development of Ukraine. Ukraine has its own special destiny caused by the whole course of its formation as a historical individuality; this component of the processes of social existence is determined by the diverse factors of the universal, planetary and national-specific, special for Ukraine only, for its people, its ethno-culture, traditions, and mentality, that is, for its individuality. In such individuality of Ukraine, the spirit of its people, its national identity, originality and uniqueness of its own



complex, contradictory, bright and tragic social and spiritual experience are embodied.

Spiritual culture is a complex socio-dynamic process of development and functioning of diverse processes and phenomena of social life that directly or indirectly influence its establishment and formation. Socio-dynamics of such culture primarily involves the liberation of personality, individuality from the forms of social, spiritual relationship canceling it. It means the transition from the static existence of the personality to the dynamic one, and it also provides for its autonomy, the transition from total regulation to the freedom in all areas of life activity of individuality, as well as spiritual, social pluralism. It means the transition from one-dimensionality to multidimensionality, a multiplicity, an alternativeness of economic, social, political, spiritual processes that predetermine the development of human freedom, the organized self-fulfillment of individuality and spirituality. After all, the socio-dynamics of spiritual culture involves the transition from totalitarian or primitive institutional forms of its organization, formation, education to civilized forms, based, first of all, on self-organization, self-fulfillment of the personality, individuality of values that form the essence of such culture.

The development degree of spiritual culture is determined by the development degree of essential human values, by the versatility and variability of the forms of self-fulfillment of their spiritual potential and individual self-assertion. Increasing the efficiency and effectiveness of the spiritual culture formation process involves creating conditions for the self-fulfillment of human spirituality richness, as the main meaning of such culture values is their self-expression and reproduction. The spiritual culture development is impossible without the establishment of its values, in particular at the personal level, which makes it possible to realize the potential of uniqueness, uniqueness of the individuality, its spirituality, which significance is constantly increasing in the progress of social existence. The implementation of this is connected with overcoming spiritual de-individualization that was widespread in the past and still exists, collective surrogates, which establish the spirit of monotony, uniformity, the general mass, the imposition of a standardized position on the individual, and foresees the refusal of social restrictions of their spiritual orientations. The implementation of the spiritual potential of a person, unnecessary in practice, is naturally interconnected with the

creation of diverse conditions for ensuring the spiritual freedom of people in society, in particular, the freedom of their spiritual actions as a necessary condition for the implementation of objectively determined difference of creative possibilities of each person, strengthening of the lost self-worth of the personality in the past, ethnic identity, which is the basis of dynamic self-development, self-regulation of spiritual culture values.

Extremely significant factor of purposeful activity optimization in relation to spiritual individual self-affirmation as the main feature of personality, their life-creation is the creation of conditions for self-fulfillment of the individual style of creative spiritual activity, communicative culture of the personality. Improving the effectiveness of the process of spiritual culture formation is the process of moving towards the most universal and versatile forms of individual self-fulfillment of its values, in which individual-style self-fulfillment with a focus on socially important things occupies a special place. The discovery and implementation of the creative potential of the identity of a personality, their national-specific features, the life-purposeful moments of their subjective-personal worldview, world perception is the basis of the individual style of spiritual self-fulfillment. At the same time, however, it is essential that the individual-style self-fulfillment of the spiritual culture values takes place in coherent unity with the process of expanding the horizons of personal philosophic worldview to the level of social, spiritually significant, universal, planetary consciousness. Among the various factors associated with individual spiritual self-affirmation, a special place belongs to the completeness of the emotional perception of the world, without which manifestations of personality in the area of spiritual life, the formation of a morally unselfish attitude to the world, to the people, inhabiting it, are impossible. After all, the deeper the individual perceived and experienced the values of spiritual culture, the more they spent their mental and intellectual efforts on it, the more they sympathized and cared, the more they are capable not only to assimilate, but to develop, create such culture as meaningful, socially important activity in the field of public relationship. The effectiveness of the process of establishing the spiritual culture, realizing the potential of the personality and society is primarily caused by external circumstances, mainly by the internal active activity of a person, by the work of their soul, feelings and experiences of each individuality.

#### **1.4. Integrity and Creation as a Basis for Cultural Artifacts**

Integrity requires continuous necessity for creation. The basis for new cultural artifacts emergence is creative work. The main talent of a person of integrity is their ability to make, to create. One can say that creative work is the second “I” of integrity. Creative work is the basis for gaining a human integrity. Analyzing the works of M. Berdyaev, it can be noted that to consider a human problem means to consider the problem of creativity, personality, spirit and history at the same time.

Human memory keeps and transfers through times and centuries only such social and spiritual values, without which people can not have their mentality, uniqueness, the possibility of raising to the highest peaks of progress. Among them are such phenomena of modern times as freedom, humanism, peace, truth, goodness, justice. One can truly include the phenomenon of creativity, too. It contains a life-affirming, future-oriented energy. After all, social, scientific and spiritual progress is generated by the activity of thousands and millions of creative personalities. People of creative rise violate the inertia of society, carry out reformation, and even the evil, which society has accepted, which has become habitual, common. The reformers are personalities of creative style; prophets see new ways of development of society, science, culture, advocating the implementation of their ideas and plans. Every subsequent spiral of human progress is a cluster of energy, mind, feeling, the will of creative personalities<sup>5</sup>.

In the modern world having entered the edge of third millennium, there are complex, diverse processes in the social, economic and spiritual life of countries, nations, ethnic groups, and people.

Mankind faces more and more urgent tasks of comprehending the mysteries of the world, nature, existence, solving global problems such as war, nuclear safety, ecology, struggle with diseases of the century (cancer, AIDS), formation of a united information field, reaching the level of modern achievement of civilization and culture. The objective processes mentioned predetermine acutely the need for profound transformations of style and forms of thinking, the transition from the corporate, blocked consciousness of mankind to the understanding of the unity of life on Earth, the systematic, integration-synthetic analysis of social and spiritual

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<sup>5</sup> Надольний, І.Ф., Андрущенко В.П., Губерський Л.В.: Філософія: Навч. посібник. Вікар, Київ (2006), С. 426.

and cultural practices, and forecasting and creating the future on its basis. The creative work should be the methodological paradigm of modern human activity. The very place of creative work in the structure of activity will grow with the transformation of the human environment from the natural to the created, technological one. One can confidently state that the formation of a new socio- economic and politico-ideological reality is in direct dependence on the extent to which these processes will be steeped in the strategy of *creatively synthesizing activity*, to what degree they will be governed by the principles of humanism, healthy criticism, social freedom, pluralism thoughts, and high moral responsibility<sup>6</sup>. A personality of integrity is capable of strategies of creatively synthesizing activity and the implementation of their ideas and values in real life. Today, the need for active development of creative, intellectual potential of each person, nation and society as a whole is particularly urgent. The leading role belongs to upbringing and education in implementing this task. However, practice proves that the process of teaching creative work has not become the norm in educational institutions yet. It means that the human aspect of education and upbringing has not always been given a proper significance. There are still quite a lot of totalitarian systems with the disguise of democracy, which have a detrimental effect on the sprouts of a new consciousness in the modern world.

A person must clear and transform their consciousness into a new quality, without which it is impossible to acquire their integrity. Creative work is one of the mechanisms of gaining integrity and a kind of protection from manipulation and use.

Creative work is intertwined by its essence, internal logic with such problems as consciousness, thinking, cognition, criticism, practice, prediction, social ideal. The mystery of the creativity phenomenon traces its origin in the ancient times of the formation and development of human knowledge, culture, and civilization.

The first approaches, attempts to comprehend the problem of creative work by the power of mind we have already found in the philosophy of Ancient Greece. Plato (427-347 BC) believed that the basis of creative work is the universal Soul. He noted that creative is a broad concept.

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<sup>6</sup> Надольний, І.Ф., Андрущенко В.П., Губерський Л.В.: Філософія: Навч. посібник. Вікар, Київ (2006), С. 425.

A creative work is all that causes the transition from non-existence to existence, and, thus, the creation of any works of art and crafts can be called creative work, and all the workers are the creators. According to Plato, there are two “kinds” of creative work: human and God. God’s creative work creates eternal values. Creative work of a person depends on God’s spark, it is determined and limited by time, manifested in the creative affairs of a philosopher, king-ruler, statesman, doctor, prophet, poet, craftsman or farmer, etc.<sup>7</sup>.

Deep awareness of cognitive processes, that is, everything that happens in the area of the ideal, is found in the theoretical heritage of Aristotle. In “Metaphysics” he expressed the following thoughts on knowledge: any thinking is directed either to activity and creativity, or it has theoretical nature. Thinking, directly related to the activity, is “empire” (experience), “praxis” (act), “phronesis” (prudence). This is primarily the knowledge of craftsmen on the basis of material and production activities, which Aristotle did not highly value. The higher type of knowledge, according to Aristotle, is “techne” (art, skill); the knowledge of the whole appears after the research and it is aimed at creative work. This is knowledge although something general, but necessary, so, there is no apodictic knowledge in “techne”, but only “dialectical” knowledge. “Techne” though approaches the theory, but does not reach the higher theoretical level<sup>7</sup>. In Antiquity, creative work is seen as inheritance of nature. Creative work was interwoven directly in the subject-practical activity. The work of the craftsmen rose to the level of creative work.

In medieval philosophy, two diametrically opposed approaches were found in the creative work: theological and logical-gnoseological ones. In the first approach the creative work is the prerogative of God, who creates the world from non-existence. A. Blazhenny interpreted the divine creation in the following way: “The will of God, inherent in God, is ahead of any creation. Not any creation could have been if it had not been preceded by the eternal will of the Creator. Thanks to God’s radiance (which “sparks” in the souls of people), the cognition of the world is realized, God is the intelligent light, in whom, from whom and through whom all that the minds observe reasonably shines.

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<sup>7</sup> Надольний, І.Ф., Андрущенко В.П., Губерський Л.В.: Філософія: Навч. посібник. Вікар, Київ (2006), С. 419.

The function of the convergence of the sublime feelings of a person appealed to the supposed creation of God and his mind was assigned to philosophic cognition and creative work. The second logical-gnoseological approach is represented by such thinkers as A. of Canterbury, P. Abelard, R. Lully, R. Bacon. The representatives of this approach put forward many fruitful ideas about creative work, among them are the logic of evaluating the arguments for their truth and inaccuracy, as well as the first, although vague, predictions of the possibility of mathematical logic (well-known “Logic Machine” by R. Lully), the distinguishing of ways for cognition through proof and experience (R. Bacon).

The breakthrough in the field of scientific research of thinking mechanisms is connected with the science and philosophy of the New Age, and above all with the activities of M. Montaigne, F. Bacon, R. Descartes, G. W. Leibniz, T. Hobbes, J. Locke. In the philosophy of Descartes, in particular, he advocated the idea of the need to revise the traditions of the past; his method of doubt had to play an important role in the preparation of ground for a rational culture.

G. Leibniz proposed the original ideas about the formation of the logic of discovery, the concept of symbolic science (language), universal analysis and synthesis, and others like that.

Outstanding ideas on the problem of creative work are found in the German classical philosophy of I. Kant, J. Fichte, F. Schelling, G. Hegel, L. Feuerbach. I. Kant begins a new page not only in philosophy, but also in approaches to the problem of creative work. The main ideas about cognition, creative work and development of science are presented by the thinker in “The Critique of Pure Mind”, “Criticism of Practical Mind”, “Criticism of the Ability of Judgments”, “Transcendental Analysis”, and others. I. Kant first understood the failure of the approach, which saw the correspondence between imagination and thing that is beyond imagination. He sought to reveal the nature of knowledge through reconciliation, association of subject and object (although this approach has a halved nature). In the theory of knowledge, he proceeded from the idea that cognition begins with experience. In his philosophy I. Kant poses and solves the problem of the transition from feeling to mind the most clearly. Based on an analysis of sensual contemplation, intelligence, abilities, judgment and mind, I. Kant reveals creative self-action through

productive imagination and transcendental apperception; those are the connecting links between sensory and rational degrees of cognition<sup>8</sup>. Kant reveals the subordination between such cognitive abilities as sense, judgment, and mind, showing the role of mind in obtaining general concepts, its ability to creative productive imagination. He makes a conclusion that new knowledge arises on the basis of the universal attitude of activity and spiritual culture of mankind. Despite the fact that the creative process, according to I. Kant, is the synthesis of a priori given categorical structures and sensual contemplation, he gave a significant impulse by his philosophy to the development of philosophical thought. Kant's ideas were developed in the philosophy of J. Fichte, F. Schelling and, especially, G. Hegel<sup>9</sup>.

One can find the most profound development of creativity problems in the works of G. Hegel. The problem of creative work is in the focus of G. Hegel in his lectures on aesthetics. They include, in particular, such problems as freedom of artistic creative work, social functions of art, stimulating factors of art; the need for creative activity both in the field of art and in the field of any action and knowledge arises from the person's aspiration to realize spiritually the inner and outer world, to imagine it as an object in which they recognize their own "Self". G. Hegel shares the views of his predecessors F. Schelling, F. Schlegel and others on the nature of genius, talent. A creative fantasy having the nature of instinct-like activity is the determining characteristic of talent. G. Hegel denies the natural talent for scientific activity, arguing that there is no specific scientific talent. Along with valuable ideas as well as provisions on the creative activity, G. Hegel's philosophy also has fundamental disadvantages, as some thinkers point out. G. Hegel did not distinguish the basis through which certain systems, ideas appeared, due to which the ideas were given one or another social colouring.

By ignoring economic, social, and political factors, G. Hegel wanted to reveal creative work as an inherent property of human existence<sup>10</sup>.

The anthropological philosophy of L. Feuerbach differs completely from the philosophy of I. Kant, J. Fichte, F. Schelling, and G. Hegel in the approach to the problems of creative work. The most important point in

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<sup>8</sup> Кант, И.: Критика чистого разума. Юниверс, Киев (2000), С.

<sup>9</sup> Гегель, Г.В.Ф.: Энциклопедия философских наук : в 3 т. Т.1. Наука логики. Просвещение, Москва (1974).

<sup>10</sup> Гегель, Г.В.Ф.: Феноменологія духу. Вид-во Соломії Павличко «Основи», Київ (2004).

concept of L. Feuerbach is the orientation of creative work on the real everyday human life. In the process of creative work L. Feuerbach distinguishes two interrelated lines: the subject-sensual human existence and communication between people. In general, in L. Feuerbach's concept of creative work the problem of dialogue occupies a prominent place. Only through the dialogue "I" and "You", by human communication, through joint creative work a certain development and revelation of person's talents, creative powers are carried out.

L. Feuerbach focused the principles of human communication on the need to revise the concept of creative work in general. Pointing to the productivity, fruitfulness of ideas about communication between people, it is appropriate to note that it was precisely in this issue that L. Feuerbach remained at the level of an idealistic understanding of social relations and psycho-individual-sensual relationship between people. L. Feuerbach attached special importance to the development of individual human creative forces, created the concept of the human essential forces. In accordance with the concept, L. Feuerbach saw the process of human self-fulfillment in their universal, holistic development, in their comprehensive revealing of all essential forces. Thus, L. Feuerbach applied a new approach to the problem of creative work, making a special emphasis on the idea of universality of human essential forces, advocated the idea of a coherent connection of creative work with the dialogue form of relationship between people.

The creative work theory issues were further developed in the dialectical materialist philosophy<sup>11</sup>.

The representatives of Ukrainian philosophy have left fruitful ideas in the history of theoretical thought, covering the study of creative work issues. It is enough to look at least to the philosophical and literary heritage of G. S. Skovoroda and I. Y. Frank. G. Skovoroda defended the boundless opportunities of human cognition, the power of human mind, self-cognition. Self-cognition is the path to "verity" and "truth". What ways should intelligence develop? According to the humanist philosopher, the source of human thinking is real reality. In the letters to M. Kovalinsky, he gives advice not to leave a mind without a business; our mind never remains idle; if it does not have good things, something it could do, it turns

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<sup>11</sup> Надольний, І.Ф., Андрущенко В.П., Губерський Л.В.: Філософія: Навч. посібник. Вікар, Київ (2006), С. 422.



to the bad one. Give it something on what it could work well, but something beautiful and not too much. G. Skovoroda appeals to self-improvement, self-education, for the upbringing of the mind and for the appreciation of time, because the time that is not used for learning is lost.

Great creative opportunities are in the person's nature. It is necessary to create conditions for their flowering. Science should be accessible to everyone. In the framework of the concept of education G. Skovoroda is the principle of "kinship". The task is to discover "kinship", to provide conditions for the development of human internal abilities, their creative self-fulfillment in any work. Labor is a major factor in the development of mind<sup>12</sup>. I. Y. Franko has a special role in the formation and solving the problem of creative work. In particular, he concentrates his research on the issues of the psychology of discovery, the role of conscious and unconscious in the creative process, associative activity as creativity, the place of scientific criticism in artistic processes. The concept of creativity in his treatise "From the Secrets of Poetic Creative Work" is solved originally. I. Franko draws attention to the role of the subjective factor in the development of creative talent. Sincere, sympathetic support, professional approach, inflammation of the fire of creative inspiration in the heart and soul of the beginners are the factors that reduce the time of the formation of creative individualities. In his creation the writer should go up to a deep generalization, synthesis in the highest sense of the word. I. Franko's ideas about the role of intuition, the correlation between conscious and unconscious mental in the creative act have been underestimated until recently, they did not find scientific coverage. This was a peculiar reaction from domestic psychologists, philosophers, and writers to Freudianism. The synthesizing nature of creative work is inherent in integrity. The basic elements for the definition of creativity can be: subject, result, process, subject, method of creative work. It is the fact that explains the variety of definitions of creative work. However, most definitions refer to creative work as the activity of producing, developing, inventing, implementing artistic and aesthetic ideas, plans, solving social and theoretical problems, as scientific discovering, etc.

Creative work is the dialectic of change, the way out beyond the separate objective world and the establishment of unity, the synthesis of

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<sup>12</sup> Надольний, І.Ф., Андрущенко В.П., Губерський Л.В.: Філософія: Навч. посібник. Вікар, Київ (2006), С. 423.

activity forms for a new level of separate objectification. Creative synthesis is aimed at solving a set of tasks. In particular, it appears as an impulse for creative work, and is also a direct process of creative activity, that is, self-creation. We emphasize that creative work is aimed at the synthesis of various forms of activity in the social, natural and spiritual areas. Creative work is a synthesis of various forms of activity for the creation of new qualities of material and spiritual existence.

First of all, social creative work is creation of new social relationship within ideals accepted. It is inextricably linked with establishment of social progress idea. It is even possible to affirm that the progress is the very function of social creative work connected with the issue of freedom. Obtaining the freedom, fighting for it is an essential condition of social creative work and its implementation. However, the freedom has two dimensions: the freedom from something and the freedom for something. Consciousness directly creates an ideal goal, which can be realistic or utopian. Therefore, social creative work is always associated with risk, because even for the implementation of the life-real purpose one can choose inadequate means that deform the ideal itself; it is even more dangerous if the goal was clearly utopian. Utopianism is a constant and inevitable temptation of human thought, its negative pole, charged with extraordinary great energy. The main collision of social creative work is that it is impossible without the ideal project of the future and the activity of the subject.

An important feature of scientific synthesis is its connection with the laws as a form of universality in nature. Scientific creative work is associated with the creation of laws having a synthetic and dynamic nature. Scientific ideas are a kind of integrative action, which is the quintessence, a synthetic beginning of the previous, not integrated knowledge. The idea serves as a phenomenon contributing to the development of theoretical synthesis into a clearly oriented system.

Philosophy, this peculiar form of synthesis, has subjective and objective principles. On the one hand, it reflects the world as a whole, on the other – the human place in the world and the meaning of their existence. The first layer of philosophic knowledge is a theoretical, rational form of worldview. The second layer proves that not all areas of practical human activity belong to the theoretical or rational field. Philosophy reflects the synthetic attitude of a person to the world; it is a

reflection of the worldview. Freedom, value, responsibility, absolute, intellect and other ideas arose as a synthetic generalization of the possible existence of a person and acquire the status of worldview principles, oriented on a certain way of life.

## **CONCLUSIONS**

Therefore, in understanding the culture in a philosophic way, it appears in front of us as a peculiar integrity and manifests itself through various forms of creative work. Classification of creative work forms is based on a certain synthesis of types of reality discovering (subject-practical, spiritual-practical and spiritual-theoretical ones). The main type of activity serves as a criterion for attributing the creative work to one or another form. Heterogeneity of forms of creative synthesis is specified by methods, subjects, results, stages (structure), and subjects of creative work. As if spiritual-theoretical synthesis which is the latest phenomenon genetically, completes the pyramid of creative work forms, and it is the expression of the most abstract senses functionally. Spiritual-theoretical synthesis is carried out on the basis of not empirical but idealized (abstract) objects, existing as senses of concepts (categories) of theoretical language, but not as concrete, substantive reality.

Spiritual life of society is significant element of its daily life activity, which optimal developmental process influences its general progress. The diversity of society spiritual life involves spiritual cooperation, social consciousness and spiritual culture. Each element of society spiritual life has its structure, meaning, forms of development. The spiritual production which, first of all, appears as production of consciousness, is the basis for the development of society spiritual life. Spiritual culture having a complex structure and functioning as integral unity is the essential element of society spiritual life and a complex socio-spiritual phenomenon. A person, a personality is a main, direct subject of society spiritual life, spiritual culture in particular. The whole system of purposeful activity of social subjects has to be governed to the creation of universal conditions for self-fulfillment of human spiritual potential, creative self-implementation of their essential powers, diverse life manifestations, and production of new spiritual orientations. A person of integrity has all aspects of existence and more than that, they are capable

of moving to the highest level of development exactly through the *strategies of creatively synthesizing activity*.

### **SUMMARY**

In the study the philosophic justification of culture as integrity is carried out. Analyzing the achievements of thinkers of various historical periods, the culture is revealed in front of us as a conscious way of organization. Creation of artifacts, which is the condition and development of culture, is not possible without activity and creative work. The article analyzes various theories and concepts concerning creative work issue. The creative work interweaves by its essence, internal logics with such issues as consciousness, thinking, cognition, criticism, practice, prediction, and social ideal. Thinking about culture in a philosophic way, it appears as peculiar integrity and manifests itself through diverse forms of creative work. A personality of integrity has all aspects of existence and even more, they are capable of moving to the highest level of development exactly through the strategies of creatively synthesizing activity.

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