COMPREHENSION OF THE FORMATION OF THE WORLD IN DIFFERENT PHILOSOPHICAL APPROACHES

Collective monograph

CONTENTS

THE PHILOSOPHICAL AND METHODOLOGICAL BASIS OF ANALYSIS OF THE SCIENCE OF PHILOSOPHY OF EDUCATION

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INTRODUCTION

In today's world, science is becoming a direct productive force, and the scientific and technological revolution is gaining ground, so the development of problems of methodology and logic of scientific research is emerging as one of the urgent tasks of philosophy. The flow of research is increasing, and the number of people involved in science is increasing. Everything requires analysis and development of research methods used in modern science.

The object of our interest in education, as a process of broadcasting previously unknown to the subject of learning, as a special form of social communication, based on sufficiently deep information and epistemological foundations. Due to education, according to G. Hegel, the ascension to the universal, that is, the individual goes beyond the individually acquired experience; direct natural ability consciously joins the achievements of culture, science[1]. Awareness allows you to overcome the limitations of individual existence.

Ukrainian society has an interest in the philosophy of education, its practical, social component. Researchers' interest in philosophical issues in educational activities is driven primarily by the objective and conscious role of education in solving global problems. In doing so, we observe a lack of a methodological component in research on educational philosophy. Therefore, we have set ourselves the task of

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[1] Гегель Г.В.Ф. Энциклопедия философских наук. Москва, 1977. Т. 3. 471 с.

demonstrating the philosophy of education as a component of scientific knowledge. "In modern Ukraine," education philosophy "is defined as a set of worldview theories (ideas) that determine the methodology of education and training, the formation of the appropriate type of personality"[2].

1. Philosophical and general scientific methods, techniques and criteria of scientific knowledge

Scientific knowledge is a system of knowledge about the laws of nature, society, and thinking. Scientific knowledge forms the basis of the scientific picture of the world and reflects the laws of its development[3]. The structure of scientific knowledge consists of three levels: empirical, theoretical and meta theoretical[4].

Contemporary philosophical and specialized literature still lacks a systematic account of the essence of the concept of "scientific". This creates some difficulties in mastering scientific information from modern philosophical methodology.

Scientists have proposed a system of philosophical means by which the nature and role of scientific knowledge are revealed. These funds include:

– logical and philosophical approach;
– philosophical and systemic method;
– structural-philosophical approach;
– system-functional approach.

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[2] Базалук О. Філософія: конспект лекцій: *Збірник праць Філософія: конспект лекцій:* Збірник праць URL: https: //pidruchniki.com/13761025/filosofiya/ ponyattya_filosofiya_osviti_predmet_zavdannya

[3] Арутюнов В. С., Стрекова. М. Наука как общественное явление: курс лекцій / В. С. Арутюнов, Л. Н.: Санкт-Петербург. 2001. 110 с. С. 67.

[4] Кохановский В. П., Золотухина Е. В., Лешкевич Т. Г., Фатхи Т. Б. Философия для аспирантов: Учебное пособие. 2003. 448 с. С. 56.

Considering the application of the above tools to the analysis of knowledge, the concept and understanding of their scientific nature is established.

The leading role in this process belongs to the system of philosophical and general scientific methods, techniques and criteria – objectivity, the principle of sufficient reason, object-subject system and taking into account the axiological approach.

Applying the philosophical principle of objectivity to the analysis of knowledge makes it possible to identify in their content such parameters, which reflect the properties, qualities, and relations of objects of reality as they are without any imagination or subjective bias. Based on the principle of objectivity purposefully applied private-scientific means – verification and falsification to approbation of knowledge on the subject of their scientific.

Using the logical principle of sufficient reason allows us to determine the empirical grounds, rational prerequisites, and intellectual-intellectual means. With their help, knowledge in scientific form is constructed and argued. Here they act as a theory or hypothesis. The role of this principle in the process of defining the scientific knowledge is given special attention by the famous German philosopher G.V. Leibniz: "No phenomenon can be true or true, no statement – just without sufficient reason why the case is the case, not otherwise"[5].

A very important basis for the formation and functioning of scientific knowledge is the presence of a certain subject-object system of scientists. In the presence of knowledge is recognized as scientific, but here it is necessary to take into account the objective and subjective prerequisites, conditions, and factors present in the field of cognitive and professional activity of scientists, as well as logic-formalization and technical means.

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[5] Лейбниц Г. В. Сочинения в 4-х т. Москваю. 1984. Т. 1. 636 с. С. 418.

The axiological aspect of the establishment of scientific knowledge is very important in characterizing science as a social institution. But it is not yet sufficiently developed in the field of the sociology of science, first introduced by the post-positivist philosopher T. Kuhn[6].

In our opinion, increasing the value of scientific knowledge will be carried out subject to the following principles:

− observance of strict objectivity and specific-historical consideration of the studied object, regardless of the presence of ideological relations to it;

− scientific questions should be raised from the perspective of problems of human being, its essence, and existence with access to practical personal needs;

− the interpretation of scientific discoveries and inventions must be made in the context of spiritual culture;

− consideration of scientific discussion problems should be conducted in the language of tolerance, tolerance, in the dialogue of different points of view on the discussed issues (for example, on the issue of nuclear energy);

− the construction of scientific theories should be carried out in the context of the formation of the whole culture of society, which will ensure its progress.

These are, in our opinion, the basic philosophical and scientific methods and methods of determining the scientific knowledge.

Exploring the criteria of truth for establishing the scientific knowledge, we based on the study of the experience of lecturing and conducting seminars in philosophy and special scientific disciplines have developed criteria that determine the scientific knowledge and

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[6] Кун Т. Структура научных революций. Москва. 1977. 273 с.

determine their difference from ordinary, false, religious, misinformation.

Such criteria include.

− Objectivity. According to this criterion, knowledge can only be recognized as scientific, which in its content reproduces the properties, qualities, relations of real objects of reality, taken by them and not yet known. In this case, knowledge must be presented without bringing into their content anything subjective or beyond, supernatural.

− Rationality. With the help of the system of logic-reasoning tools at the level of the mind, knowledge acquires the status of science, if they are justified, substantiated and verified based on rules and laws of logic. According to this criterion, different degrees of scientific knowledge are defined, which allows to distinguish them from ordinary ones. The latter is controlling in nature and is based on "thought", "authority" and other idols of the mind. In scientific knowledge, not just something is communicated, but the necessary arguments, evidence, according to which it is true. There is a logical principle of sufficient grounds, which, as noted, indicates that no phenomenon can be true, reliable without sufficient reason.

− Essentially of knowledge. The application of this criterion to the analyzed knowledge allows us to reveal its scientific nature, provided that it is directed to a recognizable object for the reproduction of essential, stable, repetitive properties, qualities, relations of objects and objects of reality.

− Systematic organization of knowledge. Knowledge acquires the status of science if it is analyzed, ordered, classified, sorted by generic, species characteristics of objects and objects of reality using logical and intellectual means. Only such a mental operation can determine the qualitative feature of scientific knowledge about the ordinary. Here the main role is played by the basic principles of ordering knowledge in the form of theory and detailed theoretical concept.

‒ Verification of knowledge on their scientific truth. Not all new knowledge in the field of scientific knowledge can be recognized as scientifically true. Their functionality can also be misguided and misinformation. It is possible to distinguish this knowledge and to determine their scientific validity only by practical and logical means. Practice of scientific observations, experiments and logical means of thinking allow us to argue, prove and establish the truth of scientific knowledge.

‒ The theoretical basis for the delimitation of the scientific form of true knowledge from everyday life. The system of functioning of knowledge of science includes various forms of truth, which are inherent in both every day and scientific knowledge. This creates some difficulty in distinguishing them. As such a criterion is theoretical conceptual means of scientific knowledge. Here is an example that illustrates the distinction between two forms of truth at the everyday and theoretical levels of knowledge. The sentence "Snow White" can be qualified as true. This truth belongs to the sphere of everyday knowledge. But when we apply theoretical means to analyzed knowledge in the form of "Snow White," we refine this sentence in the form of scientific truth – "Snow White." Here it is presented as the effect of the influence of incoherent reflected light on visual receptors. This sentence is no longer a mere statement of observations, but a consequence of scientific theories – the physical theory of light and the physiological theory of visual perception.

‒ Socio-philosophical bases of scientific knowledge. As a result of the efforts of modern philosophers and specialists in various fields of social sciences, a basic foundation has been developed that determines the worldview and methodological essence of scientific knowledge. This is the basis of the integrity of the ideological and methodological orientation of scientific knowledge and their effectiveness in solving social problems of cultural importance. This

indicates that in all fields of scientific knowledge the socio-philosophical aspect is decisive. The proof of this is that philosophy is closely linked to all specific social sciences – law, economic science, cultural sciences, sociology, political science, psychology, pedagogy, philology and art while generalizing the results of these sciences in general about the person. Socio-philosophical background of scientific knowledge is expressed in triple dimension: outlook-methodological, content-information and social-activity. According to these parties, relationships and relationships determine the main socio-philosophical background of scientific knowledge.

Definition and significance of logical techniques and methods in scientific knowledge, we suggest considering in the following direction:

a) Before exploring the object, the phenomenon must firmly determine for itself the installation of the conceptual content of the concepts of "reception" and "method" in the following form:

1) Reception – is epistemological and logical orientation of mental means – analysis, synthesis, comparison, abstraction, idealization, etc. on the investigated object;

2) method – its system of specific principles, techniques, rules, requirements of consistency, evidence and consistency, which must be guided in scientific knowledge;

b) when applying each of the techniques and methods to the analysis of the object should know deeply their specific content:

– analysis – the real or imaginary division of the object into components, and synthesis – their unification;

– abstraction – the imaginary process of distraction from several properties and relations of the studied phenomenon with the simultaneous selection of properties of interest to the researcher;

– idealization – an imaginary procedure associated with the formation of abstract (idealized) objects that are in principle not feasible in reality ("point", "perfect gas", "absolutely black body", etc.);

– induction – the movement of thought from the single (experience, facts) to the general (with a generalization in conclusions) and deduction – the convergence of the process of cognition from the general to the single;

– analogy (correspondence, similarity) – the imaginary establishment of similarity in some parties, properties, and relations between non-identical objects. Based on the revealed similarity, a corresponding conclusion is drawn – a conclusion by analogy;

– formalization – a method by which considerations of objects are transferred into the plane of operation with signs (formulas). The relation of signs is replaced by statements about the properties and relations of objects;

– modeling – a method of exploring certain objects by reproduction: their characteristics on another object-model, which is an analog of a particular fragment of reality (real or imagined) of the original model. There must be some similarity (similarity) between the model and the object of interest to the researcher – in physical characteristics, structure, functions, etc.;

– axiomatization – an imaginary way of constructing scientific theories, in which they base some initial provisions – axioms (postulates), from which all other provisions of these theories are deduced from them in a purely logical way using evidence;

– hypothetico -deductive method – a logical way of theoretical study of the subject, the essence of which is to create a system of deductively related hypotheses from which statements about empirical facts are derived.

This philosophical and methodological basis (the philosophical basis of scientific knowledge; logical techniques and methods of scientific knowledge; methods, techniques, and criteria that ensure the scientific knowledge), through which the science of knowledge is established. Knowledge and purposeful use of its scientific process will

help to promote the philosophy of education as a scientific discipline. In this regard, it is necessary to consider the social origins of the formation of educational philosophy, which will give more arguments to justify its allocation as an independent scientific discipline.

Science occupied a dominant position in society, which at the end of the nineteenth century gave rise to such a worldview as scientist. Where science is of the highest value to both culture and society. At the end of the twentieth century, the crisis, environmental disasters associated with the development of scientific and technological progress, led to disappointment in science. Because science was no longer responsible for the social consequences of its use. Nowadays, in the 21st century, science has greatly expanded its capabilities: the Internet, video, and satellite communications have erased all spatial and temporal boundaries. Now, in our lives, science must return to spirituality, to humanity. It should be understood that humans are part of the biosphere and live by its productivity, which, unfortunately, is significantly limited. In the biosphere, their laws and violate them is unacceptable.

Tolstoukhov A., Parapan I. aptly characterize the science of the 21st century "... proudly-independent ideal of scientific rationality of classical science, when an object appeared as a given" by itself "..., transformed into non-classical, within which man, as the subject of knowledge is located "inside" nature, the biosphere, along with their values and worldviews"[7]. It is possible to distinguish classical science, non-classical and post-classical. At the classical and non-classical stages of its development, science found support only in the values of technogenic civilization and denied the values of traditionalist cultures. Post-classical science included modern processes, solutions to problems of a global nature and the choice of life strategies of mankind. Post-Classical Science embodies the ideals of "open rationality" and actively

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[7] Глобалістський контекст. *Філософська думка*. 2001. № 6. С. 8-24. С. 19.

participates in the search for new worldviews that determine the strategies of modern civilizational development[8].

2. Development of the philosophy of education
as a modern science

The classical paradigm of education that emerged based on the philosophy of the Enlightenment cannot be fully identified either with the image of science, with the idea of a universal unified mind, nor with the normative of the philosophy of the Enlightenment.

It can be concluded that the development of the philosophy of education is fully explained by the hopes of scientists and practitioners in this way to solve the problems of modern education and to realize its functional imperative as a factor in the formation of post-industrial society. Thus, the analysis of the social origins of the formation of educational philosophy provides sufficient grounds for finding the validity of its allocation as an independent scientific discipline to serve the complex of social needs associated with the ordering and management of large-scale and radical processes of change in educational systems.

The interaction between philosophy and education has always played a significant role in the development of mankind, especially after the Enlightenment, which laid the foundations of philosophical reflection on the educational process, paying attention to the direct relationship of the level of education of society with the level of its social progress.

The main sources of this area of philosophical research include fragments of the major works of Plato, Aristotle, Avicenna, Thomas Aquinas, J. Locke, J.-J. Rousseau, J. Dewey, J. Piaget and other thinkers who paid attention to the social analysis of education. A special place in this list is the treatise by J.-J. Rousseau, devoted directly to the problems

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[8] Степин В. С. Теоретическое знание. Москва. 2000. 744 с. С. 713.

of education and its socio-practical significance. As an independent philosophical direction, the philosophy of education finally emerged at the end of the XX century. At the turn of the century, it is represented by such names as R. Mitchell, A. Bloom, N. Postman, J. Bruner, M. Rosenberg, and others. Its main research task is to analyze the productivity of modern education and to identify the main ways of its further transformation in the direction of adaptation to the new civilizational conditions.

A P. Sorokin point out that classical European education has lost spiritual values[9]. Not only education has changed, but for the mass of young people the meaning of its acquisition has begun to disappear. The pragmatic nature is increasingly evident: getting a high paying profession, making a career, succeeding, and more. Changes in values could not but reflect changes in the attitude of young people to education. The value of highly skilled labor has risen, especially in commercial structures. If once a specialty was chosen at the call of the soul, no more appeal to the material side of life, choose a specialty that would bring in the future money, material security. So now education goes along with material well-being and has become one of the means of achieving it.

The classical system of education is oriented on the human intellect, which is guided by science, puts it for authority, science has become above moral values. H. Ortega-i-Gasset states: "... we meet a type of scholar who has never been seen by history. He knows from all that an educated person knows, knows only one science, and even in this science knows only that small area, which he is actively exploring. ... The specialist is well aware of his little corner of the universe, but has no clue about everything else"[10]. This state of "deafness", as defined by

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[9] Сорокин П. Социальная и культурная мобильность. *Человек. Цивилизация. Общество.* Москва. 1992. 542 с. С. 415.

[10] Ортега-і-Гассет Х. Бунт мас. *Вибрані твори*. Київ. 1994. 420 с. С. 82-83.

H. Ortega-i-Gasset, arose precisely because of the demoralization, dehumanization of society. At the end of the twentieth century, when humanity was threatened with its existence (nuclear threat, environmental), the crisis of the European classical model of education was replaced by a non-classical model of education, which put at the center of a moral person responsible for their actions. Maslow A. identifies two approaches to learning. The first is: "... they work to convey to children the knowledge they need to live in an industrial society. No different imagination or creative ability. Supporters of the second approach – a humanist-oriented minority of educators who aim to self-actualize and self-transcend their students"[11]. The very first approach can be defined as the classical model of education, where education suppresses creativity, intuition, instead of developing them. And the second approach is the transition to a non-classical model of education.

The main aspect of modern Ukrainian education is the national factor. In any country, education is national. Education can mobilize the culture of the people, to prepare a new intellectual person who is to become a new generation of nation. It should be based on the cultural and historical values of the people, their traditions and spirituality. The development of its cultural heritage by society becomes dominant in the education system. After all, on the heritage and traditions of the past, education and the spirituality of our young generation must be enriched and formed. Education shapes a young person's personality, a sense of belonging to a particular society. Educational activity is at the same time socialization of the young person because in the process of learning it acquires not only scientific knowledge but also knowledge of life experience. Therefore, education must be directed to cultural and spiritual origins, national revival.

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[11] Маслоу А. Новые рубежи человеческой природы. Москва. 1999. 425 с. С. 166.

In the 21st century, the education of Ukraine is being modernized, entering the Bologna process, which involves not only improving the professional level of specialists but also the cultural, training of specialists of the state and international level. This means that the diplomas of Ukrainian graduates will be recognized abroad. Each faculty has online sites where students can find important topics for discussion, guidelines, and required literature for lectures and practicals, and more. Students were able to get an education in several educational institutions at the same time. In higher education, there was a transition to two-stage training: bachelor's and master's degrees. Private educational institutions have emerged, paid education that is now available to mostly wealthy citizens. At the present stage, a new approach in the field of education has emerged. It centers on the problem of personality with its goals, strategies, lifestyle.

Other examples of this kind can be cited, but from what has been said, it is necessary to draw the basic conclusions for the education system: 1) The central figure in any education system was a teacher. The personality of the teacher came second after God (or gods) and after the ruler. Moreover, the rulers themselves, who, of course, were trained by the most famous teachers, treated them as the most outstanding men of their time. No one could be equal to the teachers in their importance for the people and the state: neither politicians, nor generals, nor any other prominent public figures. 2) The next major figure was a student who considered it his greatest honor and greatest happiness to learn knowledge from a renowned teacher. Therefore, the student with absolute humility and attention treated his teacher, listened to his every word, memorized everything that the teacher said, and after going through this great school, he followed the path of his teacher. 3) The purpose of education was not only the transfer of knowledge but also the upbringing of the student in the appropriate spirit, that is, in the spirit of the outlook and outlook that the teacher had. 4) Obtaining appropriate knowledge, comprehension of truth and wisdom was only the first stage

of learning and education. The next stage was the realization of the acquired knowledge in the individual and public life, that is, the acquisition and transfer of knowledge were never formal and abstract, they were always in one way or another consistent with the real-life, life of the people and the state, and therefore the education system always and everywhere, in all societies and states was considered a paramount state concern. 5) The teacher and the student were considered noble men and their nobility consisted of acquiring and transferring the whole system of knowledge, and then in applying this knowledge to the most serious tasks facing society and the state.

Developing in this way, having a specific purpose of activity and fulfilling its functions, education aims to satisfy the relevant social needs and interests. As a result, social relations are stabilized and various activities of members of society are coordinated. The functioning of education, the performance of people within this social institution of certain roles are determined by the social norms of its internal structure. It is these norms that determine the compulsory order, establish the measure, standard of behavior of people, directing social activity[12]. In this regard, it should be noted that education is integrated into the system of social institutions. Only such a unified system can ensure and guarantee the functioning of society. Without social institutions, there is no society at all, humanity as a collective entity.

In our view, the phenomenon of education is manifested in the changing social role of education in the modern world, above all, as a sphere of employment and as a specific industrial sector, in which a large mass of the population is involved. The most obvious can be considered the emergence, together with students, educators and teachers, education workers and related industries that provide the educational process (determining the directions and content of training, preparation and publication of textbooks and manuals, production of

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[12] Лукашевич М.П., Туленков М.В. Соціологія. Київ. 2004. 456 с. С. 34.

technical training, computer educational process software and software, construction and operation of educational buildings, financing of educational process, etc.). New masses of the population are involved in the educational process, combining learning with work. New sources of educational information are emerging: the press, radio and multichannel television, audio and video cassettes, and the Internet. Hence, the need to consider pedagogical processes in a broader, social and methodological context. This is evidenced by the new concepts of education that have emerged recently.

Today's discussions about education are designed to radically rethink the role and content of this fundamental public institution. A key point in these discussions is to consider education not in a narrow technological context but a broad historical, social and cultural context. Unfortunately, today our education is most often designed to assimilate ready-made knowledge, not to solve problems. Problem-centricity, dialogism, and debatability have not yet become the norm of learning. It is still dominated by monological, preaching models of knowledge transfer from the older generation to the younger. As a result, students, knowing the information, do not know how to see in their surrounding life problematic situations, correctly formulate problems, independently solve them, etc.

Education is one of the most important indicators of the quality of life of a society, it affects its economic and cultural development. It is a kind of social institution, without which the nation is not able to self-identify and develop. Education must be spiritual-related, return to a humanization aimed at national revival. Modern education allows to improve the abilities of students and students, to independently analyze and express their opinions, to defend their position. All this in the future, after the completion of training, will allow you to navigate social processes, as well as influence the decision-making of society, adapt to the social environment. Therefore, education becomes one of the main determinants of the spiritual culture of youth.

Of course, an educated person may also be a person who has no formal education, above all higher education but is engaged in self-education. However, in modern conditions, education is obtained primarily in higher education. Higher education plays a significant role in social transformation. Many researchers emphasize that today the viability of any country, including ours, depends on its orientation on the development of the social institutions of education, including higher education, on the acquisition of the qualities of social subjectivity by this institute. Thus, it can be said that the reform of higher education is caused not only by the intellectualization of most spheres of public life, but by the need to form a personality whose quality would meet the challenges of the times. That is why today, the focus of modern educational practices is not the translation of knowledge (although it is important), but the development of the individual is intellectual, spiritual, moral and ethical, etc. The latter is the main idea of a new educational human-centric paradigm.

A special sphere of spiritual culture is science. Science is "an area of culture that is associated with specialized activities to create a system of knowledge about nature, society, and man"[13]. Science is one of the most important determinants of spiritual culture. "Its special place in spiritual culture is determined by the importance of knowledge in the way of being human in the world, in practice, in the material and material transformation of the world"[14]. It is through cognition that man becomes aware of the world and himself, he is formed as a person. Spiritual culture and all its forms are inextricably linked to knowledge. And science has an important place in human life. It has become a kind of epicenter of culture, helping a person to perceive the reality that surrounds him. "The results of scientific knowledge are constructed in

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[13] Культурология. XX век. Энциклопедия. Т.2. СПб. 1998. 447 с. С. 71.

[14] Новоселецький М.Ю., Панасюк А.Л. Місце наукового світогляду у житті людини. *Проблеми реалізації духовного потенціалу молоді: Матер. всеукр. наук.-технічної конф.* Рівне 7-8 грудня 2000 р. Вип. 2. Рівне. 2002. 112 с. С. 53.

such a way as to exclude everything personal. Therefore, science is geared to obtain such knowledge that does not depend on either man or mankind. No other component of spiritual culture (no art, no ideology, no religion, etc.) has this goal in mind"[15].

For a long time in the history of mankind, science gave an idea of the infinite possibilities of man and his mind, of the infinite and inexhaustible nature. Man has modified, adapted and conquered nature. As a result, humanity faces the problem of survival.

Everything is alive, including we humans depend on the conservation and integrity of the biosphere. Therefore, the focus of modern man is the problem of human interaction with the environment. As a result of improper management of the person, the ecological situation is over. Humanity is aware of this problem, but unfortunately, ecological culture is now poorly developed among the population. There is still no interaction, unity of man with the environment in which he exists. The revaluation of values has led to the destruction of the sacred principles of morality, and man increasingly forgets his place in the biosphere. Man, living in the natural environment, carefree and safe, can't understand how serious this problem is and is a great threat to his life.

The impact of science on culture was so strong that man became convinced of his limitless possibilities to dominate nature. And all this led to the separation of human culture from natural existence, as well as to the crisis phenomena in culture.

Science occupied a dominant position in society, which at the end of the nineteenth century gave rise to such a worldview as scientist. Where science is of the highest value to both culture and society. At the end of the twentieth century, the crisis, environmental disasters

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[15] Новоселецький М.Ю., Панасюк А.Л. Місце наукового світогляду у житті людини. *Проблеми реалізації духовного потенціалу молоді: Матер. всеукр. наук.-технічної конф.* Рівне 7-8 грудня 2000 р. Вип. 2. Рівне. 2002. 112 с. С. 53.

associated with the development of scientific and technological progress, led to disappointment in science. Because science was no longer responsible for the social consequences of its use.

Nowadays, in the 21st century, science has greatly expanded its capabilities: the Internet, video, and satellite communications have erased all spatial and temporal boundaries. There are many possibilities for the modern man. Life has become diverse, diverse. The Internet has become a cultural model for a new society. Modern scientific achievements have changed the life of society; they have influenced all spheres of human life. And although anti-Scientism prevails in society, in culture, science holds a major place. Of course, this social progress has both positive and negative sides. The person was allowed to access all practical sources of information and to make his own choice. But at the same time, more and more problems and conflicts are facing the person. The main problem of human existence is the environmental problem because the person in the XXI century has become more unprotected.

The pace of growth of information in a postmodern society requires constant updating of educational resources, their improvement and taking into account the latest trends in modern education on a global scale. The main trend of the modern philosophy of education is the search for new educational paradigms that are suitable for the needs of modern society, in which the concept of lifelong education becomes an important vital necessity. Due to the tendency for constant increase of information load and, accordingly, accumulation of new socially significant knowledge, modern man is not enough for successful self-realization of his previously acquired knowledge.

Postmodern civilization demands from us a new understanding and awareness of the essence of the educational process and its social productivity. In such circumstances, there is a need to create new educational programs that would take into account the trends of social development and contribute to the rapid socialization of people, their

adaptation to new social conditions. Therefore, the problem of the correlation between science and philosophy of education, in modern conditions, pays special attention and requires appropriate analysis. All efforts of the modern philosophy of education are aimed at finding and introducing into modern education such an educational paradigm that could positively solve the global and other most acute problems of modern humanity.

The most obvious can be considered the emergence, together with students, educators and teachers, employees of the education sector and related industries that provide the educational process (definition of directions and content of training of specialists, preparation and publication of textbooks and manuals, production of technical training tools, computers educational process software and software, construction and operation of educational buildings, financing of the educational process, etc.). New masses of the population are involved in the educational process, combining learning with work. New sources of educational information are emerging: the press, radio and multichannel television, audio and video cassettes, and the Internet. Hence, the need to consider pedagogical processes in a broader, social and methodological context. This is evidenced by the new concepts of education that have emerged recently.

According to many researchers, educational processes are influenced by education as an objectively determined process of increasing the overall interdependence of countries and alliances of countries in the context of widening the horizons of the modern world. The cultural component of globalization is based on new technologies of knowledge production, communication, which result in the rapprochement of peoples in cultural terms. One consequence of cultural globalization is the monopolization of information, education and spiritual space by mass media. It is an ideological imperialism that causes most humanity to be alienated from the possibility of using even transformed forms of information. There is a

growing suppression of human personality as a sociocultural phenomenon. They are transformed into a client, subject to the standards of the "society of consumption", deprived of the opportunity to choose and create educational and cultural environments according to their value standards.

CONCLUSIONS

The philosophical and methodological basis of scientific knowledge, logical techniques, and methods of scientific knowledge, techniques, and criteria that ensure scientific knowledge – with their help establish scientific knowledge. Knowledge and purposeful use of it in the scientific process contributes to the establishment of the philosophy of education as a scientific discipline. We have considered the social origins of the formation of educational philosophy and the arguments for justifying it as an independent scientific discipline.

In our view, the phenomenon of education is manifested in the changing social role of education in the modern world, above all, as a sphere of employment and as a specific industrial sector in which a large mass of the population is involved.

It is quite natural that the development of educational philosophy requires scientific substantiation and philosophical reflection, namely: rethinking pedagogical ideas through their scientific inventory and further theoretical reconstruction, defining the ideal of the enlightened person and the influence of philosophy on education. The solution of these problems is possible on the basis of a new rationality, which, first, focuses attention on the reproduction of the conditions and structures of problematic situations in which modern man falls in his relationship with reality, secondly, the object of which is the reality of human action, the reality of becoming and the formation of reality through activities that involve the self-development of its subjects.

SUMMARY

The paper considers a system of philosophical means by which the essence and role of scientific knowledge are revealed. These funds include:

− logical and philosophical approach;

− philosophical and systemic method;

− structural-philosophical approach;

− system-functional approach.

Considering the application of the above tools to the analysis of knowledge, the concept and understanding of their scientific nature is established.

The leading role in this process belongs to the system of philosophical and general scientific methods, techniques and criteria – objectivity, the principle of sufficient reason, object-subject system and taking into account the axiological approach.

The development of educational philosophy requires scientific substantiation and philosophical reflection

The main aspect of modern Ukrainian education is the national factor. In any country, education is national. Education can mobilize the culture of the people, to prepare a new intellectual person who is to become a new generation of nation. It should be based on the cultural and historical values of the people, their traditions and spirituality.

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FUNDAMENTAL FOUNDATIONS
OF LOGISTICS PHILOSOPHY

Borinshtein Ye. R.

INTRODUCTION

Development of the world of global space at the present stage is characterized by intensive integration processes. These processes appear not only on a global scale, but also on personal, intergroup levels. Of great importance are the social connections of a person and the possibilities of an individual and society related to building up these connections. Only a creatively developed personality, aimed at self-realization, can effectively develop social ties, thereby contributing to the evolution of a personality with standard priorities into a creative personality. And an invaluable partner in this process seems to us a logistics philosophy.

In ancient Greece, logistics was understood as the art of performing calculations. Logisticians were called special state controllers. According to the records of Archimedes, in the V century BC, during the highest prosperity and power of Athens, in all of ancient Greece, there were 10 logisticians.

In ancient Rome, logistics was already understood as distribution of products. Byzantine, I introduced the term "military specifics" into understanding, meaning "rear, supply of troops" under it. Later on, in the XVII – XVIII centuries, the term "logistics" had somewhat different interpretation. So, the German philosopher Gottfried Wilhelm Leibniz called mathematical logic logistics. For mathematical logic, this term was officially fixed at a philosophical conference in Geneva in 1904. In Ukraine, the term "logistics" began to be used recently in the context of its understanding as a science and" about planning, organizing, managing and regulating the movement of material and information

flows in space and time from their primary source to the final consumer"[1].

In general, it should be noted that for a long time "logistics" was considered an applied military discipline, and only relatively recently it began to be associated with economic processes, or such important ones as the management of commodity, financial and information flows. The first who began to consider logistics as the most important part of the business were American Scientists P. Converse and P. Drucker. They saw great potential in it, defining them as "the last frontier of economy" or as "the unidentified mainland of the economy". In 1955, in America the first publications appeared, which were set out the theoretical basis of logistics and possibilities of its use in the economy.

In 1974, the international community for the supply of engineers has identified logistics as the art and science of management, engineering, and technological activities aimed at fulfilling the requirements of planning, providing and maintaining support to the goals, plans and operations.

Modern scientific knowledge has greatly expanded the interpretation of logistics, implying a conceptual understanding of the term in different dimensions. But it seems to me that only the philosophical dimension can show the multidirectional nature of the use of logistics in a modern transforming society. And one of the important areas of logistics is the systemic activity of a person aimed at developing his creative potential, self-realization.

1. Philosophy of logistics as a scientific discipline

Logistics is understood by me as an interdisciplinary research field directly related to the search for new opportunities to improve the efficiency of the different systems of human activity.

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[1] Бакаєв О. О. Теоретичні засади логістики. К.: Київський університет економіки і технології транспорту. 2003. Т. 1. 430 с.

When building logistics, a systematic approach finds expression in combining various processes of human sociocultural activity. At the same time, it should be understood that the main priority of logistics is the priority of the consumer. In the implementation of the principles of logistics, huge potential opportunities are hidden to increase the efficiency of the individual, social group, and society as a whole.

The purpose of logistics as a system is revealed in the essence of its benefits to society. And the utility of logistics is determined by those losses that occur when something necessary is absent in the right place at the right time. This implies the priority importance of planning, but often it is forgotten about the priority importance of systematicity. The logistics philosophy provides an opportunity to combine these priorities into a single whole.

The logistics philosophy is doomed to develop theoretical algorithms of human activity aimed at optimizing the costs of sociocultural and material resources of society, which, contrary to prevailing stereotypes, are not unlimited. So it is important to develop a system of replenishment of these resources.

Replenishment of sociocultural resources directly depends on the system of recreation existing in society. With material resources, the situation is different. The economic component based on high-quality marketing is paramount here.

Therefore, the philosophy of logistics should focus on the management system of socio-cultural and material resources. The creation of such a system, its effectiveness, depends on how much the individual will be oriented and able to engage in creative activity, since only a creative approach allows one to better overcome the challenges of modern society.

Consequently, the philosophy of logistics is the science of systemic management of human activities, sociocultural and material resources of society, based on the priorities of a creative person.

Hence the main goal of the philosophy of logistics is the formation of a methodology for managing human activities, focused on the development of a creative person.

The tasks of the philosophy of logistics are:

− determination of the theoretical concept of developing the foundations for the efficient use of logistics in various human activities;

− characteristics of the structure of the philosophy of logistics;

− development of a logistic system for the functioning of modern society, focusing on the priorities of the creative person;

− the study of logistics technologies for managing socio-cultural and material resources;

− analysis of the information specifics of existing logistics systems;

− Consideration of the systemic virtualization of modern society in the context of creating a logistics system for its management;

− Organization of logistic management of the company.

For the scientific study of the philosophy of logistics, it is necessary to formulate conceptual approaches, a conceptual framework, the principles of building logistics systems. Only then can we speak with confidence about the significance of this science. Indeed, according to the definition of Immanuel Kant, science is called "all doctrine, if it is a system, that is, a certain set of knowledge, ordered according to principles"[2]. Based on the stated methodological premise, the scientific direction "philosophy of logistics", in order to become a science that meets all the prerequisites of scientific knowledge, it is necessary to transform into internally streamlined scientific system.

Accordingly, it is necessary to develop a system of laws, categories and principles that explain the nature of the systemic management of

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[2] Кант И. Изречения [сост. и науч. ред. В. Н. Брюшинкин]. Калининград: Изд-во РГУ им. И. Канта. 2010. 91 с., p. 34.

human activities, sociocultural and material resources of society. Organically, at the generalization level, laws and categories of philosophy, logic, logistics, sociology, and a number of other humanitarian disciplines are included. That is, a certain complex is being created, the priority of which is the development of a creative personality.

The logistics philosophy as a young and dynamic science today is rapidly moving through its formation, with the practical part often ahead of the theoretical one. A paradoxical situation is created when the theory has not yet been fully developed, and the practical application is already fully functioning, dictating its own norms and rules.

Therefore, in the philosophy of logistics, today many concepts and categories are not specified, and often even absent. And the causal relationships identified and already studied do not have such a level of scientific generalization that would allow them to be attributed to new laws, which complicates the assimilation of theoretical material already accumulated by science. Unfortunately, the shortage of specific theoretical content limits the possibility of developing a scientific theory of logistics philosophy. This is due not only to the fact that science is in its infancy, but also to the fact that initially there is no clear understanding of its significance, the central idea.

Let us hope that this work will fill in the indicated "white spots".

First of all, it seems important to understand the need for a systems approach in the philosophy of logistics as a scientific discipline.

When solving logistic problems from the perspective of a systematic approach, it is necessary to single out the methodological part, in which the system principles that determine the specific way of studying reality are concentrated, in other words, systematicity clearly appears here as a methodological substantiation of the logistic type of research.

The systematic approach is a general scientific methodology and develops under the influence of certain needs of scientific thinking in general. The methodological effectiveness of a systematic approach in

logistics is measured by how capable it is to play a constructive role in the mood and development of logistic research subjects, that is, its ability to systematically develop various types of activities. Therefore, in the philosophy of logistics and, today, many concepts and categories are not specified, and often even absent. And the causal relationships identified and already studied do not have such a level of scientific generalization that would allow them to be attributed to new laws, which complicates the assimilation of theoretical material already accumulated by science. Unfortunately, the shortage of specific theoretical content limits the possibility of developing a scientific theory of logistics philosophy. This is explained not only by the fact that science is in its infancy, but also by the fact that initially there is no clear understanding of its significance, central idea.

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Therefore, a systematic approach to the philosophy of logistics is aimed at developing specific cognitive tools that meet the challenges of research and construction (synthesis) of complex logistics systems. It represents the foundation of the totality of modern logistics research.

A systematic approach allows you to "open the door" of the basis of various phenomena and processes in our lives. So, we can talk about the paradigms of the philosophy of logistics.

The paradigms of the philosophy of logistics are closely related to the development of society. These include: sociocultural; economic; analytical; informational; marketing; existential and integral.

Around these, it seems to me, fundamental paradigms in various countries today, various scientific schools, research groups, and philosophical and logistic communities have concentrated.

Summarizing the ideas of a number of researchers, as well as based on the philosophical certainty of the sociocultural paradigm, the following components can be formulated:

− consideration of the philosophy of logistics as a system of global scientific knowledge, included in the world-historical process;

− understanding of the philosophical and logistic system in its conditioning by anthropogeographic diversity and intercultural interactions;

− identification of sociocultural constants, variables and laws governing the development of society in the context of a common coordinate system based on the needs of modern man;

− artistic and aesthetic identification of the unique forms of the spatio-temporal organization of global sociocultural processes related to the development of a creative personality.

Thus, we can say that because of its philosophical status, the sociocultural paradigm is realized not so much in the description of the private interconnections of individual elements of society and culture, but in the panoramic display of the phenomena studied in the context of global sociocultural diversity, while providing a general vision of the situation.

The heuristic possibilities of the sociocultural paradigm should be highlighted, forming an intellectual personality capable of creatively

fulfilling the tasks it faces, as well as effectively modernizing these tasks in accordance with their vision of the situation.

The economic paradigm is one of the most studied in the context of the traditionally established point of view on the study of the logistics system as an economic system, "with high adaptive properties in the process of performing a set of logistic functions and operations".[3] For the philosophy of logistics, borrowing the conceptual apparatus and a number of semantic units and actions of logistics from the point of view of its economic components will certainly be valuable. So, the problem of optimizing the management of stream processes can be transformed into the problem of optimizing the management of various processes taking place in society based on the interaction of the internal environment with the external (personality, social and cultural groups with the society), maximizing profit (developing a creative person who simultaneously possesses skills and the skills to adapt as much as possible to the ongoing transformations and even cause them in line with social progress) and the like. Great importance in the economic paradigm is attached to human potential as a key factor in the scientific and technological revolution.

The main quality of the economic specifics of logistics is "ensuring the supply of the necessary products to the right place, at the specified time, at the optimal cost of the required quantity and quality"[4]. Here, significant is not only an understanding of space and time, but also an understanding of the timeliness of various kinds of actions in different periods of time, that is, what is useful today no longer seems necessary tomorrow. Accordingly, the chain of categories "yesterday-today-tomorrow" acquires a completely different semantic meaning.

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[3]Логистика: учеб. Пособие [под общ. ред. М. А. Чернышева]. Р.н/Д: Феникс. 2009. – 459 с., p. 25.

[4] Логистика: учеб. Пособие [под общ. ред. М. А. Чернышева]. Р.н/Д: Феникс. 2009. – 459 с., p. 49.

The economic paradigm of the philosophy of logistics without fail insists on compliance with the norms, traditions, customs, and value system that have developed in society. It helps to comprehend the fundamental changes in the economic life of society, consisting in ideas about the sources and forms of wealth, the goals of economic activity, and the mechanism for managing the economy. If mercantilism identified the wealth of the nation with money, and its source – with the sphere of circulation, which is fully justified for the XVI – XVII centuries, when foreign trade was crucial for the formation and development of national markets, today intellectual property and the ability to produce it are the main wealth reproduce. This requires a combination of the interests of man, society and the state.

The economic paradigm is precisely what should ensure: building up social wealth in the spiritual sphere; social character of public relations; orientation of economic relations to qualitative growth; Achievements of scientific and technological progress, advancing the development of mental labor and increasing its role in the development of the nation; a radical change in thinking, education, and upbringing, based on universal and specific national values; correlation of state and market regulation in a mixed economy; enhancing the role and interests of man in a civilized process.

The analytical paradigm represents the initial classical approach to logistics as a theoretical science dealing with the problems of managing material flows in production and circulation. An example of the concentration of research around the analytical paradigm is American universities, where logistics and philosophy are fundamental disciplines. The analytical paradigm is based on the traditional theoretical base, using traditional universal philosophical methods for research, understanding the forms and contents of social development, studying the relationship "man-world" in the logistic chain of interaction of the main forms of human activity

"civilization-culture-humanity", analysis of spiritual life society, man, the spiritual world of the individual. A characteristic feature of the application of the analytical paradigm is the construction of a rather complex various kinds of models that reflect the specifics of the problem being solved. Such models require a large amount of initial information and the development of complex decision-making algorithms in logistics management, and their practical application with a correctly specified coordinate system gives the maximum effect.

The information paradigm appeared in the 1960s and is closely related to the rapid development of information and computer technologies. The philosophy of this paradigm is that, on the one hand, it is possible to formulate the general problem of managing the material flow of a logistic facility, and on the other, to obtain information and computer support for solving the problem.

The theoretical basis of the information paradigm is a systematic approach, which is used both for modeling the logistics facilities themselves and for the synthesis of information and computer support systems. The main logistics management strategies are to automate the simplest operations and use information and computer support to solve more complex logistics problems.

From the beginning of the 1980s to the present, in a number of developed countries, a marketing paradigm is often used in the synthesis of logistics systems. Models using this paradigm have the goal of describing and explaining the relationship between the logistics system and the firm's ability to compete.

The synthesized logistics system should realize the strategic goal of the enterprise and its participants–the development of a comprehensive concept of competition in the market for finished products, which requires the solution of such marketing problems as market research, determining the position of the company in the market, forecasting demand for products. The scientific basis of this paradigm is

mainly socio-humanitarian and economic disciplines, as well as disciplines located at the junction between them (philosophy, sociology, history, cultural studies, economics, management, management of socio-cultural activities, personnel management, marketing and others). An example of the use of the marketing paradigm abroad is the LRP system (Logistics Requirements Planning) – a system for controlling input, internal and output material flows at the firm level, territorial production associations and macro-logistic structures. The system is also known as the "Supply Chain Management System". Interestingly, this kind of system can be applied in the educational activities of higher education. So, we find out the characteristics of students who entered the first year of a particular educational institution, their characteristics at its graduation, the characteristics of teachers, and calculate the quality of this university.

In studying the direction of the philosophy of logistics, one should not forget about the existential paradigm. Today, man insists on the importance of his autonomous space, continuing the line of freedom as a natural state of his being. The meaningfulness of human existence, the problem of freedom, the problem of love, the significance of everyday life – these and similar problems have risen to a person totally. Today, mankind is devoting enormous resources and making tremendous efforts to solve these problems. Today they are more important than ever for the world community and for Ukraine.

The value of morality in the modern world is difficult to overestimate. Because without the existence of morality today, the existence of humanity is impossible. So, each Wehrmacht officer carried in his bag two books by Friedrich Nietzsche – "The will to power" and "So said Zarathustra". They felt Übermensch, supermen. But it turned out that the ideology of the Superman is absurd in essence. She is absurd beyond the highest morality. And millions and millions of people were killed absolutely pointless. The very presence of concentration camps is an absurd destruction of human potentiality. Just like in the Soviet

Union. Superhumans, former revolutionaries, true rulers of the world, without morality turned out to be monsters. That is why today, when Ukraine is at war with an external aggressor, more than ever, there is a need to return the ideals of morality and humanism to the humanities. At this time, unfortunately, in the field of higher education in Ukraine there is a reduction in humanitarian disciplines, which is not only logically incorrect, but also reduces the possibility of developing a creative person.

Today, many organizations in practice, as a rule, try to use all the above paradigms at the same time. However, in recent years, a new logistic paradigm, which most researchers call the integral, has taken root and is widely spread. It takes into account the following prerequisites for the development of society:

— understanding of the mechanisms of the philosophy of logistics as a strategic element in competitive opportunities;

— new prospects for integration between logistics partners, new organizational relations;

— radically changed information capabilities, in particular information and computer technologies, making it possible to universalize control and management in various spheres of society;

— the transformation of the system of meaning-life orientations based on self-realization and personal freedom.

These paradigms serve to understand the strategy of the philosophy of logistics as a scientific discipline aimed at developing conceptual systemic solutions for a person, society, and the state. At the same time, decisions can be: a strategic plan, when a general direction of activity is developed for the long term; tactical plan, in which we are talking about the medium term of activity, requiring a detailed understanding of the modern development of mankind; operational plan, consisting in the short-term moment of decision-making today, here and now, and requiring accurate knowledge of the individual's capabilities.

But the logistics philosophy is good in that it shows how to most effectively combine these solutions. From my point of view, this option for the development of the situation is clearly manifested in the ideologies of the philosophy of logistics.

The term "ideology" is actively used in philosophy, sociology, history, political science, cultural studies, linguistics and other humanities. At the same time, a clear definition of the term "ideologem" has not been developed. Therefore, in the context of this work, I understand the ideology as a specific integral unit of controlling the mass consciousness of mankind, society as a whole, based on the ideas (or ideals, as you like best) of sociocultural activity and rallying society around the category of public good.

From here we can distinguish the following ideologies of the philosophy of logistics:

- creation of logistic life systems;
- optimization of marketing communications in modern society;
- development of human development and socialization technologies;
- ensuring optimal information and computer life;
- the creation of a system of maximum favored development of the creative potential of the individual;
- management of financial resources of the state in terms of priorities for self-realization.

2. He role of logistics philosophy in thedevelopment of creative personality

Each of us is endowed with the ability to solve problems, however, people using a creative approach to solving problems have certain character traits. Firstly, they absorb the experience of others, like a sponge. They have an enormous personal reserve: the things that they read, saw, or heard; places where they have been or have worked; and the people they know.

Studies have shown that creative people strive for independence, self-sufficiency, self-discipline, perseverance, self-affirmation, and to a large extent tolerant of uncertainty. They take risks and have a powerful ego. In other words, they are guided by an internal impulse. They do not care about standards and opinions; they are little interested in interpersonal relationships. Creative people usually have innate skepticism and a very sharp mind. They are active, observant and executive; they draw conclusions with the help of intuition rather than logic. They have the ease that allows them to find new associations.

Therefore, today the development and formation of a creative personality seems to me paramount.

Creativity is an activity that leads to the creation of new unique material and spiritual values. The uniqueness of creative activity lies in the fact that a person displays his personality in it. The opinion was established that people who are capable of creative activity are called creative personalities. Which, from my point of view, is wrong. Potentially, all people are creative. It is only important to be able to develop a creative principle in a person.

A creative person is a person who creates fundamentally new products as a result of his activities. In the context of the foregoing, the direction of the logistics philosophy lies not only in the creative development strategy of the individual, but also in the suggestion of the possibility of self-realization of the personality, its creative efforts. Therefore, the logistics of a creative person is knowledge aimed at developing the creative potential of a person and providing integrated coordination of managing the creative resources of a society.

The prospects of modern man due to the logistics of a creative person are immeasurably higher than those of previous generations, which is why I consider the main task of modern education to pave the way to **HOMO GENIALIS**. What should be the basis of the focus of education on **HOMO GENIALIS**?

1. The speed of solving the problem allows not only to reduce time, but also to find the right way more efficiently. Do not be afraid to make a mistake, no one will kill for a mistake, and if you find the right solution, you will receive a well-deserved reward.

2. A great opportunity to express brilliant qualities in a world of maximum freedom. What qualities? Intelligence, gift, ability, culture, fantasy.

3. Planning.

4. Technique for solving problems.

5. The desire to defend one's opinion (previous generations also had the ability).

6. Tolerance.

The prospects of modern man are the infinity of world space. Try to dream and develop this theme. The development of a creative personality allows you to create a huge number of combinations of problem solving and choose from them the most useful for humanity.

The creative personality, at its maximum development, is embodied in inventions that benefit Humanity, thanks to which society evaluates it (the personality is E. R.) as a genius.

The concept of "genius" comes from the Latin term "genius"– "genius". Genius is understood as "the highest degree of creative giftedness, which manifests itself as an original ability of understanding (intuition), combination of various elements (fantasy), creative formation and image, as well as a person possessing this giftedness"[5]. In genius, society emphasizes the superpowers of the individual. Genius is a freely used term used to emphasize the level of intellectual or creative development of an individual. A person with superpowers of this type is called a genius. But, if "genius" is a purely individual and unique alloy of birth and upbringing, then "genius" is already a social phenomenon, which is greatly influenced by the social environment. In my opinion,

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[5] Галактический колледж URL: http//www.galactic.org.ua›clovo/p-g7.htm.

when analyzing genius, it is necessary to take into account the great importance not only of the social, but also of the cultural environment, their mutual influence on the development of this phenomenon in each individual person.

It is well known that genius is, first of all, an individual feature of a specific personality. People of genius are considered to be those who have natural, cultural and social foundations and, no less important, who did something unusual that brought spiritual or material super-benefits to society. Moreover, this unusual is almost impossible to repeat.

It seems to me that genius can fully manifest itself only in a creatively developed personality. Moreover, it is vital for society to strive for manifestations of genius in an environment of their own kind, since only in this case the maximum development of a creative personality with its positive characteristics for society is possible.

Based on the foregoing, I would single out the following characteristics of a creative person:

1. Speed – the ability to express the maximum number of ideas (in this case, it is not their quality that matters, but their quantity).

2. Originality – the ability to generate new non-standard ideas (this can manifest itself in answers, decisions that do not coincide with generally accepted ones).

3. Completeness – the ability to improve your "product" or give it a finished look.

4. The ability to see the problem where others do not see it.

5. The ability to minimize mental operations, replacing several concepts with one and using symbols that are increasingly capacious in informational terms.

6. The ability to apply the skills acquired in solving one problem to solving another.

7. The ability to perceive reality in its entirety, without splitting it into parts.

8. The ability to easily associate distant concepts.

9. The ability of memory to provide the right information at the right moment.

10. The flexibility of thinking.

11. The ability to choose one of the alternatives for solving the problem before checking it.

12. The ability to incorporate newly acquired information into existing knowledge systems.

At the same time, in modern conditions, much attention is paid to the creative personality. It is a creative person who becomes especially demanded by society, since the transformations that have taken place in sociocultural, socioeconomic, and sociopsychological life in recent decades require a person to have qualities that allow him to be innovative in approaching and responding adequately to any life changes. Confidence in their decision, despite the difficulties that arise, the ability to take responsibility for a non-standard position, opinions that contribute to solving the problem are the necessary qualities that a future specialist should be able to compete in a rapidly changing world. The uniqueness of each person is not in doubt, however, to prove themselves, express their exclusivity is a problem for most people. Creativity of a person allows not only to effectively realize a person's life potential, but also to find his place in life.

The category "creativity" in the current sociocultural situation is presented as the embodiment of creative human thought in traditional areas of life, but in unconventional ways and in an unusual form. The secret of a creative way of thinking lies in the very methodology of creating values, which, being inherently innovative, is beyond the boundaries of existing technologies, generally accepted norms and rules. Note that modern scientists emphasize the difference between the result of solving a problem in a creative way and creative actions that determine the methodology for solving a problem. From their point of view, the result of a creative approach is understandable, traditional, evaluated easily and quickly. And the way to achieve this

result is unconventional, and it is precisely in this that its effectiveness lies[6].

But, it should be emphasized not psychological, but socio-philosophical, existential foundations of creativity and a creative personality, providing opportunities to develop a development strategy for Homo Genialis.

I would emphasize that creativity is Man's ability to create something innovatively new or solve a problem in an innovative new way, based on: his high intellectual abilities, intuition of his talent, paradox of thinking; willingness to produce fundamentally new ideas; divergence of the principle of cognition of the world.

Hence, a creative person is a person with the ability to create fundamentally new forms of cognition and problem solving through mastering teaching technologies, distinguished by innovative methods of creating innovative ideas in demand, able to realize an idea that does not have a standardized solution methodology, striving for divergent knowledge of the noosphere.

Signs of a creative personality: a constant need for freedom, intelligence, activity, creativity, aesthetics, inspiration; the desire for constant knowledge (the cognizing subject–according to I. Kant), focus on innovation, research of new things, the possibility of an original vision of the situation, the ability to positive synectics (combining heterogeneous elements for a more successful solution to an intractable problem).

Only a creative person who uses the logistic apparatus to solve a problem, only a person who can create precedents in cognition can change the world!

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[6] Шишова Н. В. Креативные технологии в рекламе и связях с общественностью: монография. Ростов н/Д.: Издательский центр ДГТУ. 2010. 128 с., p. 5.

It is important, given the epistemological essence of man and the systemic nature of philosophical knowledge, to take into account the fundamental foundations of the existence of Man and Mankind. It is an activity without which there is no Homo sapiens as a species.

World transformational-globalization processes are forcing society to direct its efforts to the formation of logistics systems in various areas of life. Especially important in this case is the development of a creative, system-minded person who could not only engage in innovations, but also offer a concept for the development of his know-how. This approach allows you to ultimately maximize profits and minimize the costs of any innovative proposal. Therefore, today the personality's ability to logistic thinking is more than relevant, and, as a result, an indicator of society's creativity, variations in creating conditions for attracting investment in all spheres of life in order to achieve a level of development that is adequate not only to the 21st century, but also to post-post-post- (and so on) the modernization revolution of consciousness. And most quickly it is displayed in socio-cultural activities.

The understanding of sociocultural activity in its modern meaning began, in my opinion, with the analysis of the Soviet scientist M. S. Kagan, who, considering human activity "as a two-level biosocial system, emerging as a result of transformation, both in phylogenesis and ontogenesis of the life of living beings, into the sociocultural activity of man as a social being, "he believed that the first level of this system is the biological activity of man, and the second, higher, specifically human valid activity (sociocultural): "... A person's biological activity remains the material base on which the building of sociocultural activity is built, but this latter incorporates its own biological foundation, preventing it from functioning in its pure form"[7]. Although the first

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[7] 6. Каган М. С. Человеческая деятельность (Опыт системного анализа). М.: Политиздат. 1974. – 328 с., p. 44.

studies of the category of "socio-cultural activity" (today we are already formulating this concept as "sociocultural activity," thereby emphasizing the inextricable unity and interaction of the world of society and culture) began in the fifties of the 20th century. So, Joffre Roger Dumazedier defined it as "conscious, deliberate, organized, even planned acculturation, opposing the methods of blind and anarchic socio-cultural conditioning"[8]. Scientists and government agencies assumed that the main purpose of socio-cultural activities is to create conditions for familiarizing people with culture, adapting to scientific and technological changes. However, transformational processes in society, globalization, and postmodernization of consciousness have changed the very understanding of the essence of the process.

Today, sociocultural activity means: 1) activities aimed at creating the most favorable conditions for development, self-affirmation, self-realization, being an individual and a social group, a collective in the field of free time and leisure; 2) activities focused on the preservation and transfer of cultural values, as well as on the development, self-assertion and self-realization of individuals and groups through their familiarization with cultural values; 3) the process carried out in the educational sphere, all of whose components are filled with human meanings and serve as the maximum manifestation of the individual's creative abilities, the creation of a creatively thinking personality, directing its activities to self-expression in the world of culture.

In these definitions, I have expressed three areas of study of sociocultural activity, but there may be more. Today, sociocultural activity is a social institution of society, along with culture, education, family and other institutions. He defines our life, since rarely when we are outside his sphere.

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[8]Туев В. В. Социально-культурная деятельность как понятие (включение в дискуссию) // Вестник Московского университета культуры и искусства. 2006. Вып. 23. С. 25-39, р. 30.

That is why logistics becomes a critical part of sociocultural activity as a system-conceptual view of the world. By logistics I mean an interdisciplinary scientific field that is directly related to the search for new opportunities to increase the effectiveness of various systems of human activity. The logistic approach in modern society leads to interfunctional, interorganizational coordination and management of integrated logistics flows, allows you to transform not only the life of a particular person, but also those around him, and, in the final version, the whole society as a whole. Information obtained as a result of logistics activities is of particular importance in the formation of modern logistics systems. A specialist with such abilities is valued more than "worth its weight in gold". Hence, for a modern person, the possession of logistics operations is extremely important.

As a result, it became necessary to develop the logistics of a creative person, which I decipher as knowledge aimed at developing the creative potential of a person and providing integrated coordination of managing the creative resources of a society.

It is precisely sociocultural activity that can develop and transform the creative resources of society in the optimal order, implying a sociocultural approach to the educational process, as a unity of culture and society, transformed by human activity, his constant desire to transform, rebuild the world for himself. The sociocultural approach to the conditions of existence, life activity integrates the transformation of human life: the relationship of man and society, the nature of culture, the type of sociality. Therefore, it is the logistics of sociocultural activity that helps to solve many sociocultural problems with their specific means, forms, methods, which tend to become universal.

Based on the foregoing, by the logistics of sociocultural activities I understand the conceptual system aimed at creating new opportunities to increase the effectiveness of various areas of human activity, as well as the creation of such systems with the help of which processes of inculturation, socialization, and mutual sociocultural

adaptation will take place in modern and future society, develop a creative personality.

CONCLUSIONS

Modern scientific knowledge needs a systematic understanding of the processes taking place in society, the problems of HUMAN and HUMANITY, and the dialectical approach to reality. That is why the introduction of the scientific discipline of the philosophy of logistics seems to me significant. The most important entity, relatively speaking the "end result" of the philosophy of logistics, is the systemic activity of a person aimed at developing his creative potential, self-realization, and the formation of a creative personality.

Logistics is understood as an interdisciplinary scientific field directly related to the search for new opportunities to improve the efficiency of various systems of human activity.

The logistics philosophy, based on its essence and objectives, should be guided by the socio-cultural and material resources management system. The creation of such a system, its effectiveness, depends on how much a person is able to engage in creative activity, since only a creative approach allows one to better overcome the challenges of modern society.

Therefore, the fundamental foundations of the philosophy of logistics as a scientific discipline appear to me in the context of systemic management of human activities, sociocultural and material resources of society, based on the priorities of the creative person.

Of particular importance in the philosophy of logistics is a systems approach that helps to understand the essential foundations of various phenomena and processes in our lives. From here we can talk about the paradigms of the philosophy of logistics.

The paradigms of the philosophy of logistics are closely related to the development of society. These include: sociocultural; economic; analytical; informational; marketing; existential and integral.

The priority of a creative person in the philosophy of logistics allows a person to experience the pleasure of self-realization manifested in activity. Therefore, a creative person is a person who creates fundamentally new products as a result of his activities. And the orientation of the philosophy of logistics lies not only in the creative development strategy of the individual, but also in the suggestion of the possibility of the self-realization of the personality, its creative efforts.

The desire to find genius manifestations in a creative person leads us to understand the role of a creative person in modern cognitive activity of a person. In view of this, I define a creative person as a person with the ability to create fundamentally new forms of cognition and solve problems by mastering teaching technologies, distinguished by innovative methods of creating innovative ideas in demand, able to realize an idea that does not have a standardized solution methodology, striving for divergent knowledge of the noosphere.

The philosophy of logistics, based on the dialectic of the formation of a creative personality, the development of its creative abilities, evolving thanks to human activity, is a necessary discipline for society and man, based on the ideals of success and prosperity.

SUMMARY

The paper considers the essence of the philosophy of logistics as an interdisciplinary direction that shapes human activities. The role of logistics philosophy in modern society is studied on the basis of the maximum use of its sociocultural and material resources. The ideological principles of the philosophy of logistics are determined, which are concrete integral units of controlling the mass consciousness of mankind, society as a whole, based on the ideas of sociocultural activity and rallying society around the category of public good. The role of the creative person as the fundamental basis of the philosophy of logistics is substantiated. The focus of the logistics philosophy on the formation of HOMO GENIALIS as the essence of noospheric

knowledge is analyzed. The significance of a creative person for self-realization of a person is highlighted. The question is raised about the importance of sociocultural activity in human development. The logistics of socio-cultural activities are considered as one of the most important foundations of the philosophy of logistics.

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2. Кант И. Изречения [сост. и науч. ред. В. Н. Брюшинкин]. Калининград: Изд-во РГУ им. И. Канта. 2010. – 91 с.

3. Логистика: учеб. Пособие [под общ. ред. М. А. Чернышева]. Р.н/Д: Феникс. 2009. – 459 с.

4. Галактический колледж. URL: http//www.galactic.org.ua/clovo/p-g7.htm.

5. Шишова Н. В. Креативные технологии в рекламе и связях с общественностью: монография. Ростов н/Д.: Издательский центр ДГТУ. 2010. – 128 с.

6. Каган М. С. Человеческая деятельность (Опыт системного анализа). М.: Политиздат. 1974. – 328 с.

7. Туев В. В. Социально-культурная деятельность как понятие (включение в дискуссию) // Вестник Московского университета культуры и искусства. 2006. Вып. 23. – С. 25-39.

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MODERN PHILOSOPHY OF HISTORY IN THE LIGHT OF A SYSTEMATIC APPROACH

Dobrolyubska Yu. A.

INTRODUCTION

The philosophy of history is based on the ability to see, understand, and explain the totality of history through abstract thinking in the form of philosophical reflection. Philosophical abstractions differ from the abstractions of other sciences in their versatility, reflectivity, ability to penetrate into the basis of things and phenomena of the world. They are, as M. Heidegger emphasized, "aimed at the whole, where man utters the last clarity and leads the last dispute"[1]. Abstractions – a form of being aware of the philosophy of history – are of different levels of generalization. The higher the level at which the philosopher reaches, the more abstract becomes the historical reality. Abstractions of the philosophy of history have many different forms of expression, often from the point of view of historical science are completely inadequate to the essence of the historical process and methodology of its knowledge. From the point of view of the philosophy of history, the Idea of History can be found in a wide variety of segments of objective (or subjective) reality, as well as in the field of mythological and esoteric knowledge. E. Eisenstadt proposes his own concept of axial time, which establishes a special kind of connection between the transcendental and terrestrial worlds, which requires the restructuring of the earthly order of things in accordance with the notions of the transcendental[2]. While respecting the

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[1] Хайдеггер М. Основные понятия метафізики. *Вопросы философии*. 1989. № 9. C. 119.
[2] *Современные теории цивилизаций*. Реферативный сборник. Москва: Просвещение, 1995. 348 с.

rights of any one point of view, the philosophy of history does not endure, however, the absolutization of those rights. For example, a statement such as: "the fate of human society is a reflection of the fate of the human mind ... and only such a story can become the object of work and task for the philosopher"[3]; only "on the basis of theoretical history can and should build a philosophy of history that at least recognizes the principles of rational thinking and cognition"[4], are dogmatic in many ways, claiming absoluteness and universality.

1. Review of the Status of the Study of the Philosophy of History

Obviously, for a philosophy that is predominantly implemented as a historical-critical paradigm of world reflection, implicitly incorporating the idea of variability of the world as an axiom, the idea that our reality is perhaps not the only one, that its veracity and reality are not guaranteed, is narrow. A rationalist approach is clearly insufficient. It destroys the inner balance of philosophical knowledge as a productive synthesis of mystical spiritual tradition and rationalism. We must talk about the specifics of rationality and its relationship with forms of extrinsic existence and cognition. In the philosophy of history, there are many different types of discourses, which is provoked by the methodological and substrate variability of philosophical knowledge, the presence of esotericism and exotericism. Due to the different views, one scientific discipline may contain more than one type of research. Quite often, the "underground" thoughts come to the forefront of ideas. Of course, not every point of view is equally worthy of attention and analysis. It is an inadmissibility to restrict and dogmatize philosophical reflection in general and philosophical and historical in particular. Different methodological and heuristic approaches can be applied to

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[3] Стасюлевич М. М. *Философия истории в главнейших ее системах*. СПб.: типография М. М. Стасюлевича, 1902. C. 22.

[4] Розов Н. С. Возможность теоретической истории: Ответ на вызов Карла Поппера. *Вопросы философии*. 1995. № 12. C. 62.

philosophical and historical studies. The main thing then is not to leave semantic holes in the explanatory theory of the philosophy of history, to avoid inconsistencies in the application of those principles that were accepted as binding. To complain about the abstractness of philosophy is "the same as accusing the compilers of a medical atlas of forgetting the rules of decency. The question is only to what extent abstractions of philosophy are capable of clarifying the essence of a matter that gets into the orbit of philosophical reflection"[5].

The philosophy of history is able not only to operate on abstract ideas about history and its knowledge, but also to reach the level of real historical research as far as is possible for fundamental humanitarian knowledge. Philosophical and historical research cannot consist of one abstraction. The philosopher of history must have some "historical feeling" in order for his understanding of the nature of the analyzed to be reflected rather than an external description of certain events. The philosopher of history inevitably uses the concepts of historical science, as well as concepts existing in the context of historical science. As K. Khvostova rightly points out, "the influence of modern philosophical currents ... on concrete historical research is indirect and implicit"[6]. The logical scheme of history must be filled with historical material, and in order to be empirically interpretable, the theoretical scheme must be meaningful and have a developed and branched categorical apparatus, that is, if necessary, to be specific. The imagination of the philosopher of history plays a significant role here.

Thus, the philosophy of history is bivalent: on the one hand, it is a speculative, conceptual construction of the ontology and epistemology of history, since without theoretical prerequisites no philosopher or historian can navigate the infinite variety of empirical material, he needs

    [5] Киссель М. А. Цивилизация как диалектическая проблема: Проблема цивилизации в философии Р. Дж. Коллингвуда. *Цивилизации*. Вып. 1. 1992. С. 45.
    [6] Хвостова К. В. История: проблемы познания. *Вопросы философии*. 1997. № 4. С. 63.

at least an initial hypothesis. Bivalence gives the philosophy of history a high productivity of research, although when referring to the bivalence of the philosophy of history, it should always be remembered that philosophical and historical knowledge is characterized by poor verifiability, so the second (empirical) side of the philosophy of history must be understood as a critical study.

A classic example of this kind is the philosophy of Hegel's history, which takes a consistent ascent from the heights of abstractions into an empire: the Spirit as a specific totality – the World Spirit (general) – the individual (single) – the spirit of the individual people (special and the subject of World history). At the same time, the philosophy of history does not strive for accurate historical truth. It is a philosophical truth that may not be accurate, but sufficient to man. Philosophy of history provides an opportunity to systematically understand, explain and present history from the point of view made beyond the limits of history, gives the opportunity to look at history through the eyes of a person other than the historical world and, as a result, receive not factual truth, but to explore the nature of conceptual connections of history from the standpoint a single Idea of history. We believe that this is the main activity that gives intellectual philosophy an intellectual justification.

To clarify the categorical apparatus of the study, let us try to define the object and object of the philosophy of history. The term "philosophy of history" was first used by Voltaire to understand critical or scientific history, the way of historical thinking when the historian thinks of history on his own, instead of repeating the stories of chroniclers. G. F. Hegel gave the term a different meaning: for him it meant universal or world history. The third meaning of the term can be found in the positivists: for them, the philosophy of history meant the discovery of general laws governing the movement of events that history must tell.

R. J. Collingwood offers his own interpretation: "The philosophy of history examines not the past in itself and not the historian's view of it, but the first and second in their relationship"[7].

In the modern philosophical and historical space, it is impossible to reveal the unity of views on the term. Y. Semenov defines the philosophy of history as the general theory of the historical process. The significance of this general theory, he sees, is that it is the most common method of penetrating the essence of historical phenomena[8].

O. Panarin does not distinguish between philosophy of history and historiography at all, locating them through whom and defining this section of philosophy as intended to answer questions about the objective laws and spiritual meaning of the historical process, about ways of realizing human essential forces in history, about the possibilities of comprehending the universal[9].

We consider it necessary to offer a definition of the subject and object of the philosophy of history. The object of science is the sought-after segment of reality, what is being explored. A science object is less volatile than its subject.

The subject of any science is formed in the process of research and is determined a) cognitive attitude of a person to some relevant segment of reality, b) specific to this science means of cognition. Hence – the subject of science is mobile, open to innovation, but at the same time, stable as an invariant aspect of the content of science.

The subject of philosophy in general is the knowledge of the world at large and the knowledge of the mechanism of knowing man of this world. The fact of the fluidity of the subject of philosophy is well-

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[7] Коллингвуд Р. Дж. *Идея истории. Автобиография*. Москва: Наука, 1980. С. 6.

[8] Семенов Ю. И. Философия истории. Москва: Современные тетради, 2003. 776 с.

[9] *Философия истории*. Под ред. А. С. Панарина. Москва: Гардарики, 1999. 432 с.

known and generally recognized. The degree of invariance of the subject of philosophy is also obvious: the aspect (s) of problems varies, depending on specific historical and cognitive situations, but the philosophical problems themselves are eternal. The object of philosophy is some totality, the boundaries of which are directly proportional to the essence of uniting into a single problematic field of things or phenomena.

We have assumed that the philosophy of history, as an independent philosophical discipline, obeys the philosophy, characteristic of philosophy, of the formation of its object and object, the unification of its categorical apparatus. Therefore, the subject of the philosophy of history is knowledge of the common, primordial origins and causes of world or any local history; knowledge of the meaning and fundamental, deterministic periodization and procedural form of the history of an idea; knowledge of the methodology of knowledge of history. The object of the philosophy of history is the totality of historical facts and patterns.

In the subject of any science distinguish its content and volume. The content of the subject of science is actually the sum of problems that are consistently solved at different stages of development of science. The volume of the subject of science is the sum of the aspects of the studied fragment of reality, that is, the sum of the analyzed aspects of the object of science.

The content of the subject of the philosophy of history is the mutually determinative and naturally changing processes of philosophical search. Namely search:

1) general philosophical and historical concepts and grounds that allow us to reflect on history in specific terms of stages and phases of historical development;

2) specific principles that substantiate the single structure of history;

3) approaches to solving philosophical problems of necessity and causality in history;

4) specifics of philosophical, natural-scientific and proper historical analysis of history;

5) theories and methodologies of philosophical and historical knowledge of the world;

6) values in history and values of history itself;

7) social and psychological determinants of history;

8) the basics of interdisciplinary synthesis in the theory of philosophy of history;

9) constructing theoretical history as "a complex of interconnected theories that explain the course and interaction of many local histories and world history"[10];

10) the origins and principles of the study of the specific language of history.

The volume of the subject of the philosophy of history is equal to the sum of the aspects of the object of scientific knowledge of the philosophy of history: ontological, epistemological, axiological – and natural variations of these aspects. A. Ignatov successfully differentiated the volume of the subject of the philosophy of history into the "what", "how", "where", "how much", "where" and "when" of history[11]. In order to explain Ignatov's metaphors and clearly indicate the scope of the subject of the philosophy of history, we distinguish its main types. In our opinion, after Herder and Hegel, one of the most consistent, interesting, and successful attempts at a general typology of philosophy of history was the work of H. Rappoport, published in 1898. Rappoport went the following way: 1) identified two values of the philosophy of history – theoretical (scientific) and practical (applied); 2) distinguished

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[10] Розов Н. С. Возможность теоретической истории. С. 66.

[11] Ignatov A. *Anthropologische Geschichtsphilosophie: Für eine Philosophie der Geschichte in der Zeit der Postmoderne*. Sankt Augustin: Akademia Verlag, 1993. 516 p.

three directions of the philosophy of history – the providential (Augustine), the metaphysical (Hegel), the scientific (Vico – positivists – Marx); 3) divided the scientific direction into physical, climatic, physiological, psychological and cultural-historical[12]. Within the science of the time, it was a typologization that to some extent streamlined philosophical and historical studies, which is why it, with the necessary transformations, lasted until almost the first third of the XX century.

Modern philosophical literature distinguishes materialistic, substantive, subjectivist types of philosophy of history (I. Kon, Y. Kimelev, B. Hubman). The reasons for this division are unclear. I. Kon distinguishes subjective and objective types of the philosophy of history on the epistemological principle. However, the resulting division is too broad and not entirely adequate to the task of accurately defining and typifying the philosophy of history. Equally insufficient is the division into linear and non-linear philosophical-historical concepts, given the extreme variability of the object of the philosophy of history, which clearly does not fit beyond the limits of spatial division and solely ontological consideration[13].

Interesting is L. Goldstein's approach to this question. In "Historical Knowledge"[14], he proposed to allocate in the theory of philosophy of history its infrastructure as the most important part in which the technique and methodology of history as a scientific discipline, and superstructure, that is, its own historical production, is explored. A. Rakitov proposed to divide historiography, historiosophy and historical epistemology so that the former belonged to the historical science, the latter to the philosophy of history, and

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[12] Раппопорт Х. *Философия истории в ее главнейших течениях*. СПб. : Павленков, 1898. С. 11.

[13] Губман Б. Л. *Смысл истории: Очерки современных западных концепций*. Москва: Наука, 1991. 192 с.; Кимелев Ю. А. Философия истории. *Современная западная философия*. Словарь. Москва: ТОН-Острожье, 1998. С. 434-437.

[14] Goldstein L. *Historical Knowing*. Austin: University of Texas Press, 1976. 242 p.

historiosophy to them both. He distinguished the selected areas of knowledge by object, subject and type of knowledge, object and research methodology[15]. This approach, of course, is fruitful because it clearly delimits the fields of activity of the history sciences, but at the same time it "obscures" the peculiarity of philosophical and historical analysis of history, which is not limited only to the logical and methodological analysis of the historical, but also includes artistic and emotional cognitive stories. In addition, the term "historiosophy" is not clearly defined at all and is often understood (especially in the n philosophical tradition) as an absolute synonym for the concept of philosophy of history.

A. Lubsky proposes a division into classical, non-classical, postmodern and neoclassical models of philosophical and historical knowledge[16].

I. Boychenko distinguishes the classical, non-classical and post-non-classical paradigms of the philosophy of history. Within the framework of the latter, two main versions are distinguished: the topological one, founded by V. Kizima, and the monadological one, initiated in the works of I. Boychenk[17]. Postmodernist understanding of the philosophy of history is expressed in the idea of F. Ankersmith, according to which the philosophy of history is divided into three major areas: historiography, which describes the history of writing history; critical philosophy of history, which is a philosophical reflection on how historical conclusions are possible at all; a speculative philosophy of history that explores the rhythm of history[18].

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[15] Ракитов А. И. *Историческое познание*: *(Системно-гносеологический подход)*. Москва: Политиздат, 1982. С. 125-154.

[16] Лубский А. В. *Альтернативные модели исторического исследования*. Москва: Изд-во «Социально-гуманитарные знания», 2004. 352 с.

[17] Бойченко I. В. *Філософія історії*. Київ: Знання, 2000. С. 321-343.

[18] Анкерсмит Ф. Р. *Возвышенный исторический опыт*. Москва: Европа, 2007. 612 с.

2. Systems and Subsystems of the Philosophy of History

Let's carry out the procedure of defining and typology of the philosophy of history by the systematic method as the most rigorous one available in the humanities today.

We emphasize that we understand philosophy as a special cognitive activity that, in equal parts, combines explanations and the system of its logical justification and understanding in the form of artistic-emotional and directly-intuitive achievement of truth. In doing so, we proceed from the fact that these aspects of cognitive activity intersect part of our volumes, being an explication and element of the general procedure of broad philosophical interpretation. The concept of "understanding" is borrowed from the theoretical and conceptual apparatus of hermeneutics, where it is interpreted as the result of the work of consciousness aimed at capturing meaning. Understanding in hermeneutics is the practical possession of senses. Today, humanitarian understanding is a universal category that characterizes activity with any semiotic system. Functions of understanding – cognitive, regulatory, ideological. Understanding is realized not only in a rational model, that is, as a universal conceptual thinking, theoretical activity, but also in non-verbal forms of human activity aimed at grasping meaning. Explanation is a universal way of theoretically treating the world as a world of objects, the sum of the means necessary to achieve a certain goal. The functions of explanation and understanding in science are the same, but unlike understanding of explanation, it is always implemented as a rational model of knowledge. The semantics of the explanatory paradigm is to answer the question: "why is this so?" And understanding – "what is it?". The explanatory paradigm is a narrower and more rigorous approach to object analysis, because in understanding events, the historian must simultaneously understand "the people of the past, understand what they are different from"[19]. However, explanatory

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[19] Aron R. *Lecons sur l'histoire*. Paris: Éditions de Fallois, 1989. P. 92.

and interpretative paradigms are closely linked in scientific research and often stimulate each other's development. "One-level explanations often prepare the ground for interpreting facts at a higher level"[20]. A deeper insight into the causes of events leads to a reinterpretation of the facts, which gives them new meaning and becomes the basis of a new explanation. The philosophy of history is characterized, as we have indicated above, by the same specific features.

We use the interpretation of the systematic approach in the version proposed by A. Uyemov, which is further developed by I. Dmitrevskaya[21]. Here, the essence of a systematic approach, as opposed to a non-systemic one, is understood as follows: a systematic approach is characterized by a particular direction of exploration from properties and relationships understood as a particular kind of thing to things themselves. For a non-systematic approach, the typical reverse direction of research is from things to properties and relationships.

In terms of defining the system, this means that the systematic approach involves a consistent study first of the concept of the system, then of its structure and, finally, of its elements. At the same time, the system itself is understood as a thing (or set of things) on which some relation with pre-fixed properties is realized. The concept of a system is a system-generating property (P), a structure is a system-generating relation that forms a system (R), a substrate is a thing or many things on which a system-generating relation, that is, a structure is performed. The substrate is the content component of the system. Adopting a systematic approach in the epistemology and methodology of science implies the orientation of the scientist to a particular type of structural ontology,

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[20] Вригт Г. Х., фон. Объяснение и понимание. *Логико-философские исследования*. Москва: Прогресс, 1986. С. 160-194.

[21] Дмитревская И. В. Специфика философии как системы знания. *Диалектика как методология научного познания*. Иваново: издательство ИГУ, 1988. С. 20-31; *Параметрическая общая теория систем и ее применения*: сборник трудов, посвящ. 80-летию проф. А. И. Уемова. Одесса: Астропринт, 2008. 248 с.

namely, to a qualitative understanding of things. Such an interpretation in the history of philosophy and science is related to the dialectical tradition, whereas metaphysical methodology is based on a spatial understanding of things.

Starting from the systematic definition of philosophy in general (concept – gaining knowledge about the ways and logic of being world and methods of knowing the ways and logic of being world; structure – a certain type of philosophical reflection as a specific way of thinking, expressed in discrete concepts and knowledge; substrate – general) set the system of philosophy of history and the system of its various types.

In the formation of the system of philosophy of history, an indeterminate systemic component of knowledge, which fixes a problematic situation, is the concept – the system-forming property. His quest is related to incorporating it into the philosophy system and considering it as an aspect of the concept of the whole. In this case, the system of philosophy of history will be expressed by the formula $m = (S) = df (R (m)) P$, where m (philosophy of history) is a system if and only if the properties of P (philosophical analysis of world and local history and ways of knowing it), which are in a pre-fixed relationship R (some type of philosophical reflection (method)), the substrate – a certain totality of historical facts and patterns, understood as historical reality itself or as text. Thus, the concept of the system of philosophy of history is P – certain properties of the philosophical method used here, the structure R – the method itself, the substrate m – those categories of history that result from the application of the method to a particular historical substance (historical events, text, etc.). So the philosophy of history as a system is the same philosophy, but "planted" on the historical substrate. For example, we define the system of philosophy of history as historical materialism. Here the concept will be the goal of any dialectical method – explaining development; structure – the laws of dialectics; substrate – historical knowledge that has been formed: socio-economic formation, basis, superstructure, method of production. The

same thing happens in any other philosophical and historical system: a certain domain (substance) m1 is denoted, a concept, structure is formed, and a substrate of the system m appears – a transformed domain, that is, the knowledge that arose from the use of a certain method, therefore, a system, an integrity, appears. In our work, we apply this systematic method to an effective and theoretically sound typology of philosophical and historical knowledge. We want to show how and in the whole there is integrity in philosophical and historical constructions.

The system of philosophy of history, as well as the system of philosophy, is open and variant, ie capable of incorporating new knowledge either at the substrate level or at the level of structure or concept. Therefore, there is some "not entirely certainty" in the meaningful sense of the structure, substrate and concept of this system. This "not entirely certainty" gradually diminishes as new information in the content of not completely systematic components is filled with new information. In the course of this process, the system of philosophy of history acquires great meaningful accuracy and completeness. New information entering the system allows you to specify new subsystems. In our case, the formation of subsystems of different types of philosophy of history not only provides meaningful accuracy and completeness to the system of philosophy of history, but also illustrates the intersectional processes of differentiation and integration of philosophical knowledge.

It is possible to specify the ontological, epistemological and axiological subsystems of the philosophy of history. These subsystems perform in the system of philosophy of history the following functions: adaptation of the system to new knowledge, absorption of newly emerged knowledge, development, stabilization.

The ontological subsystem of the philosophy of history has as its concept the establishment of the essence, meaning and logic of being history as a fragment of objective (subjective) reality, that is, the creation of a general theory of history on the basis of a single explanatory principle; structure – ontological relation; substrate – the

general plan and procedural form of the totality of the historical. The variability of the concept of the ontological subsystem of the philosophy of history provokes, in turn, the existence of its various subsystems: teleological, anthropological, eschatological, theological, world-systemic, mental, globalist, environmental, civilizational, psycho-socio-economic, cultural.

The epistemological subsystem of the philosophy of history has as its concept the knowledge of the laws and tendencies of the past, present and future historical; knowledge of possible heuristic principles of historical research; structure – epistemological relation; substrate – the cognitive "quality" of the totality of the historical. The variability of the concept and partly the structure of the epistemological subsystem of the philosophy of history provokes the existence of its various subsystems: positivist, phenomenological, analytical, speculative, normative, metaphysical, biological, divinatory, deconstructivist, postmodern.

The axiological subsystem of the philosophy of history has its concept of establishing the value of history and of history; structure – the evaluation relation, the substrate – the ideal and due to the totality of the historical. The variability of the substrate of this subsystem of the philosophy of history makes it possible to distinguish the following subsystems: ethico-theological, ethical-teleological, reconstructive, ethical-political.

Each given subsystem of the philosophy of history contains aspects of other types of philosophy of history. For example, the ontological subsystem includes a number of aspects of the epistemological subsystem, the epistemological – a number of questions axiological and vice versa. A similar state of affairs is the result of the peculiarities of philosophical knowledge, in which ontological, epistemological and other aspects of the analysis of the general cannot have impenetrable boundaries with each other and coincide with a part of their volumes. We emphasize, moreover, that each of the distinguished subsystems of the philosophy of history, while retaining its

essential affiliation with its system, realizes, first and foremost, its own dominant dominance in the study of history.

Each subsystem and subsystem realizes itself in specific philosophical and historical categories, adequate to the chosen philosophical method. For example, the philosophy of Hegel's history is realized through the categories of dialectics, through which the categories of spirit, reason, freedom are understood, and the philosophy of H. White's history is through categories of tropes, poetry, discourse, narrative. The "quality" of the philosophical and historical concepts created and the results of the analysis depend not only on the type but also on the level of philosophical reflection available to the researcher.

In order to specify the selected subsystems of the philosophy of history, let us consider them in several specific examples. The concepts we choose are at the same time one of the most significant, illustrative and least explored in the national historical and philosophical literature of variants of the ontological, epistemological and axiological subsystems of the philosophy of history.

One of the most popular ontological subsystems of the philosophy of history today is the non-classical mental subsystem of the philosophy of history, developed by the Annals school. The main purpose of the historical and philosophical and historical studies of the Annals is widely known – to create a picture of "total" history. This picture implies the widest possible coverage of all aspects of human life – from material and economic to cultural, political, anthropological. In this case, the totality of history for the Annals is not an eclectic description of all possible aspects of public life, but "a new study of the relationships between different sides of historical reality and especially the relationship between the material and ideal aspects of life"[22].

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[22] Гуревич А. Я. От истории ментальностей к историческому синтезу. *Споры о главном: Дискуссии о настоящем и будущем исторической науки вокруг французской Школы «Анналов»*. Москва: Институт всеобщей истории РАН, 1993. С. 16-29.

According to the analysts, in the modern history and philosophy of history, the context in which the story of history is explored is important. The decisive context in solving the problems of philosophical and historical analysis is the consciousness and consciousness of man. It is interpreted as a mentality and is the main means of studying and reconstructing the historical picture of the world and the dynamics of social structures. Initially, the idea of mentality meant the existence of some form or style of thinking appropriate to a particular socio-historical situation (the "law of partisanship" of Levi-Bruhl, "composition of thinking" Bogdanov). Mark Block and Lucien Febre understood the mentality as a kind of analogue of the part of the collective unconscious that in Jung's deep psychology refers to the fundamentally unconscious. Today, the concept of "mentality" is interpreted by J. Revel, J. Le Goff, A. Burger and other analysts as some structural unity of images and representations of people, which defines their behavioral mechanism and cognitive landmarks in different historical eras. The mentality is regarded as a mediating link, a medium between the past and the present.

Another example of this intersection is the divinatory subsystem of the epistemological subsystem of the philosophy of history. The founder of the divinatory theory of the philosophy of history, V. Dilthey, answering the Kantian question "as a possible historical knowledge itself", identified as an axiom: only in the flow of psychic phenomena, teleologically related experiences, reveals a common correspondence characteristic of this historical era. History lies within the "inner experience", fundamentally different from the "outer" world of nature. The task of historical research is to identify goals and values as the main categories of history from the general flow of experiences, divinities, feelings, and empathy. T. Lessing agreed with Dilthey: the meaning in history must be introduced, otherwise the inevitable tragedy of the anthill. In the mid-twentieth century, the divinatory philosophy of history is dubbed psychohistory.

"Objective well-being", "only feeling", "feeling" really provide the divinatory paradigm of the philosophy of history with the necessary heuristic, since it varies between the psychological and metaphysical domains. On the one hand, the sensation is universal in that it makes up the necessary coefficient of any sensual image, penetrates many mental relationships, through which people feel each other and unite in some social groups. Feeling does not belong to a variety of associations. The feeling of the queue of mental images engages in contemplation, and this connection is closer and more indissoluble than ordinary associations. It would be more correct to refer to it as "merger". Psychohistorians believe that a deep and repeated feeling of a situation is possible only if there is a natural connection between feeling and emotion, which is less characteristic of association as a more rational form, a form of pure intelligence. The connection of feeling and emotions is realized under the influence of the innate motives of the psychoanalytic subject, social conditions, personal practice, but all of this is connected primarily with the sphere of the unconscious psyche of the person and is called "direct emotional feeling". Here is the big role of imagination, fantasies, which at first glance are far from cold analysis, but which stimulate the researcher, mobilize him to realize the necessary activity, allow him to see the desired object (historical event, historical person), without trying to turn into this object. The philosopher of history formulates the appropriate situation and task of the study installation as the direct basis of the transformation and adjustment of the psyche of the analyst. Dilthey at one time required an active sensation, an experience of "all being" as is the case with an enthralled play or a fairy tale child, or a fascinated adult artwork. But the act of feeling does not occur so arbitrarily in historical research. The modern-day historian-philosopher, the philosopher of history formulates or activates the setting for the act of feeling, guided by discursive elements, scientific ways of analyzing objects that are unduly fascinating.

In order to obtain objective information, a psychohistorian cannot accept an object of study, as it currently exists, to merge with it completely. In experiencing it, the psychohistorian sees a line that separates him from the object of experience-study. The experience comes and goes, and the installation that accompanies it remains. This setting in the psychoanalytic school is called a "complex", and it has an important influence on the flow of the sensation process, the formation of the necessary associative series. But, of course, such "complexes", despite their direct involvement in the conscious organization of psychoanalytic activity, may also be unconscious, and then they begin to "impose" their structure on the object or its fragment, which is the subject of analysis and relatively which they have updated. Then these "complexes" act as templates that distort the real state of things. Often, specific emotions and moods correspond to certain material structures. Just like a blanket thrown over a chair can be curled up and look sad and tired, so can historical events and their characters, psychoanalytically interpreted, take on a different meaning and quality than they really were. Therefore, often the result of feeling in psychohistory inadvertently acts as a predetermined one for itself. Such distortions are dictated by the peculiarities of the individual experience of the psycho-historian. Even with a high degree of professionalism, the researcher may not have enough internal experience to help animate and adequately understand the actions of historical persons of the past or the meaning of historical events of the past, such as, for example, some people do not understand the characters and actions of Shakespeare's heroes. Unconsciously impediment to the psychoanalytic interpretation of history may be the potentially stimulating images and the stereotypical systems of response in the dispositional blocks of the historian psychoanalyst's memory. Then the researcher will unconsciously adapt the resulting material to the "familiar" standard, sometimes created only by his imagination.

With these things in mind, American historian D. Elton noted that while historians today are fascinated by Freud, psychologists at the same time are massively renouncing him. One of the first to formulate the motives of psychohistory U. Langer. In 1957, based on the conclusions of deep and dynamic psychology, he proposed his position as a historian. Its essence is as follows: historical research is the analysis of individual and collective unconscious people. However, psychohistory is not equal to the simple application of psychological explanations to the behavior of people taken in a historical context. This is nothing new. What is new is the use of psychoanalytic methodology, which extracts facts not from history but from the psyche of people, from the nature of their unconscious passions and trains, and with the help of these facts explains the events and meaning of history.

Langer focused his attention on the study of extreme human behavior in some historical situations: he analyzed the role of the mob and the mob in the French Revolution, the current totalitarian regimes, and the behavior of people during disease epidemics. T. Parsons and E. Erickson became prominent followers of Langer, and D. Demons, a student of the latter, published in 1994 a high-profile book "The Unreleased Prisoner: A Family History of Early America"[23], in which he proves that the results of psychoanalytic study of history can be taught and as a historical narrative, not just as a "medical history" of society.

Modern psychohistorians believe that any political, historical, or social situation is always closely related to the personal situation of its main characters, and any social hierarchy is constructed and explained in terms and concepts of a particular sexual theory. "But the personal is always the peculiarities of one's character, mind-set, and how these peculiarities become political peculiarities – a question which cannot be answered in the psychoanalytic theory by simply translating the

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[23] Demons J. *The Unredeemed Captive: A Family Story from Early America*. N. Y.: Vintage Books USA, 1994. 336 p.

meanings of the relevant concepts from the field of conscious motivation into the realm of the unconscious," writes F. Weinstein [24]. Despite this objection, modern psychohistorians continue to argue that the methodology of history has always, at all times, been partly based on the results of research in psychological science, and the twentieth century has proved that psychoanalysis is inseparable from history and society. Therefore, for example, H. Meyerhoff, psychoanalysis is not a branch of biology, medicine or psychology, but more a branch of history[25].

In fact, the forms of historical explanations and methodological techniques of psychohistory are quite controversial. G. Himmelfarb rightly believes that psychohistorians extract facts not from history but from psychoanalysis of obscure objects from the point of view of history, so psychohistory, in his opinion, denies the basic criterion of historical proof – obviousness, ie logical indisputability and acceptance by all historians as well as the simplest and basic thesis of the historical method: to take into account in your analysis all, including negative, examples. Psychohistorians absolutize their method of "deep psychology" as the most adequate historical explanation, but it is suitable, according to Himmelfarb[26], only to analyze one section of a person's real historical existence – unconscious intra-psychic conflicts. This brings the philosophy of history to a mechanistic approach to history in general, turns history into an epiphenomenon.

It should be noted that traditional history also uses moments of individual psychological research, weaving them into the fabric of narrative. But in psychohistory there is no narrative. Therefore, the divinatory moment may well be selectively used in the philosophy of

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[24] Weinstein F. Psychohistory and the Crisis of the Social Sciences. *History and Theory*. 1995. Vol. 34. P. 305.

[25] Meyerhoff H. History and Philosophy: an Introduction. *Philosophy of History in Our Time*. New York : Doubleday Anchor Books, 1959. P. 20.

[26] Himmelfarb G. *The New History and the Old*. London: Belknap Harvard University Press, 1987. P. 165-168.

history to characterize some one part of historical reality, to represent it or to refer to it. Psychohistory can organically enter traditional history as part of a larger historical interpretation. Particularly this is what L. Karsavin was referring to when he wrote that "the subject of history can in the shortest way be defined as the socio-psychic development of a single humanity"[27]. Divinatory or psychoanalytic history is a subsystem of the epistemological subsystem of the philosophy of history, since it has as its concept the knowledge of the historical special way of psychoanalytic research.

The postulates of the axiological subsystem of the philosophy of history were formulated by I. Kant, A. Schopenhauer, K. Bernheim, W. Windelband. The essence of these postulates is that history can only be explored and systematized by correlating it with any relevant value. G. Rickert understood values as primarily transcendental, objectified in cultural goods. This kind of installation was shared by M. Weber. E. Cassirer believed that the meaning of history can be understood only by learning to read the symbols of the universe as the highest values of humanity in general. For W. Windelband, values are first and foremost moral values. Almost the only work that compiles relevant views was written in 1912 by Yassen University professor A. Xenopol. Analyzing different perspectives on the problem, he came to the conclusion that the category of values in history and in the philosophy of history is far-fetched. Value should, and in his opinion, be regarded only as an interest in being at all. Xenopoly put forward five arguments against the application of value to history: 1) the threat of subjectivity in the study of history; 2) value cannot create science and be a condition of truth. Only logic can do that. The historian is, of course, allowed to have his own scale of values, but it cannot be imposed on others because it exceeds his mission and competence; 3) any value, even moral, relative, and relativity can never serve as a scientific basis, axioms always have

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[27] Карсавин Л. П. *Философия истории*. СПб. : АО Комплект, 1993. С. 98.

absolute value; 4) value is often manifested by "unconscious" desire, not by reason, which undoubtedly destroys its methodological significance; 5) Values, as a rule, belong to the individual. They cannot be applied to the evolution of the human race at all. Values can only teach the history of the human spirit[28]. E. Loone argues in a similar vein and believes that the solution to the axiological problem lies beyond history[29].

We emphasize that values can exist as personal, social ideals and as substantively embodied values. Personal values are similar to social values in that they can exist in the form of ideals, that is, models of the proper. But "if social values can and do not have any influence on human activity, then personal values are ideals that set the ultimate orientations of individual activity of a particular subject"[30]. If the field of personal values and the field of social values coincide, then, in large part, they can have an impact on the course and knowledge of the historical process. An example of such a coincidence is the concept of E. Trelch. In his works "On awakening the philosophy of history", "On the scope for judging historical objects and their relation to the cultural ideal of modernity", "The notion of historical development and universal history" Trelch substantiated the idea of two possible ways in the philosophy of history: formal historical logic and meaningful construction historical process. He understood them "as two separate and logically isolated problems that have a separate effect and meaning"[31]. In formal historical logic Trelch identified, as the main, the category of individual historical totality of individual historical events.

[28] Ксенополь А. Д. *Понятие «ценности» в истории*. Киев: Типография Т. Г. Мейнандера, 1912. С. 21-23.

[29] Лооне Э. Н. *Современная философия истории*. Таллин: Ээсти раамат, 1980. С. 95.

[30] Леонтьев Д. А. Ценность как междисциплинарное понятие: Опыт многомерной реконструкции. *Вопросы философии*. 1996. № 4. С. 24.

[31] Трельч Э. *Историзм и его проблемы. Логическая проблема философии истории*. Москва: Юрист, 1994. 719 с.

Trelch understood it as a combination of factual (given by nature and circumstances) and proper, ideal.

The latter is indeed extremely important because it limits the possibility of subjectivism in the understanding of historical events. From the marked fundamental category Trelch deduces all others: eternity and disposability, the unconscious, creative, freedom, development. The rules of withdrawal of these categories are not specifically stated, but this is the idea of Trelch: historical logic must seamlessly pass into the meaningful construction of the historical process. Trelch called this construction a universal or material philosophy of history. The subject matter of the material philosophy of history is constituted by the acceptance as the dominant definite historical totality. The problematic field of the material philosophy of history is defined by the following chain: the duty – the relation to it – the understanding of one's own individual and historical state – the idea of shaping the future – the need to take an "actual" position in specific assessments of history. The idea of obligation and teleology of individual and divine will, capable of shaping the future, prevails in the philosophy of Trelch's history. According to Trelch, the metaphysics of will and obligation is the only solution to the problem in the field of philosophy of history. The meaning of this metaphysics is to show the true unity of history.

According to Trelch, the material philosophy of history occupies an intermediate position between empirical history and ethics and has a virtually ethical purpose, in which it is easy to see Kantian motives. The objectives of the material philosophy of history Trelch considered gaining scale to measure the past, present and future and create a new cultural synthesis. This scale is first determined by the category of individual totality, so it is obtained through the measurement of each historical formation in accordance with its individual ideals and capabilities and with due consideration for its inclusion in the context of historical and universal significance. The scale found must be forward

looking and, accordingly, have different meanings. The scale can be made in the first degree (for other people's totality) and in the second (for the modern historical era). But the main thing is not that. The scale of history, according to Trelch, must be both objective (living immersion in history) and a priori. Priority Trelch understands as a "simple fact of life", a spontaneous force of spirit and will. Trelch considers such an interpretation of a priori "properly understood", ie free from accusations of "timeliness" and "eternity." Together, the a priori and objectivity of the scale sought to solve the main, according to Trelch, the task of history is to realize the higher purpose of historical thinking and historical creativity – to create a cultural synthesis of the present. This synthesis "must shape the present and the future from scientific and historical interpretations of the past"[32]. The cultural synthesis of modernity is defined in its fundamentals as a category of individual totality, so it is always historically individual and, in the selection of facts, is only a prerequisite and ideal of the general history, not its prototype.

According to Trelch, the task of the philosophy of history is to stimulate an ethical will to act on the basis of a value approach. Of the two possible axiological approaches to the philosophy of history – absolutist (the existence of values is confirmed in itself) and relational (values exist through man) – Trelch obviously implements the second. He greatly developed the theory of the philosophy of history, introducing categories of historical scale and cultural synthesis, understood as the realization of axiological ideas.

Axiological subsystems of the philosophy of history, similar to the one outlined, where the concept becomes the study of the values of history and the metaphysics of duty, not uncommon in the philosophy of history. These topics were the subject of ethical and theological reflection on the philosophy of the history of Augustine, Voltaire,

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[32] Трельч Э. *Историзм и его проблемы.* С. 193.

McTaggart, T. de Chardin. Therefore, to say that axiology is generally irrelevant to the philosophy of history is wrong. Another thing is that, as in the case of the previous subsystems of the philosophy of history, the axiological subsystem is closely intertwined with ontology and epistemology, and requires the careful efforts of the researcher to extract the dominant axiological element of the construction of the subsystem.

CONCLUSIONS

Characterization of the philosophy of history as a separate philosophical discipline, the abstractions of the philosophy of history at different levels of generalization, the author's definition of the object and object of the philosophy of history, the attempt to analyze the philosophy of history from the standpoint of a systematic approach.

Philosophy of history is a separate philosophical discipline that obeys the philosophy of understanding the rules of understanding the world. Abstractions of the philosophy of history are of different levels of generalization: the higher the level of philosophical reflection on which the researcher goes, the more abstract the historical reality becomes. Abstractions of the philosophy of history come in many forms of expression: to seek the idea of history, while observing the absolute rigor of explanatory theory can be in any segment of objective or subjective reality, in the field of mythological or esoteric knowledge. The philosophy of history is bivalent: it is a conceptual construction of the ontology, epistemology and axiology of history and, at the same time, an empirical generalization of the data of other sciences. The object of the philosophy of history is the totality of historical facts and patterns. The subject of the philosophy of history is knowledge of the general, primordial origins and causes of world or any local history; knowledge of the meaning, fundamental periodization and procedural form of history; knowledge of the methodology of knowledge of history; the content of the subject of philosophy of history are mutually determined processes of philosophical search, which naturally change

from the general philosophical and historical concepts and grounds, which allow us to reflect on history in specific terms of stages and phases of historical development, to the formation and study of specific language of history; the volume of the subject of philosophy of history is equal to the sum of aspects of the object of scientific knowledge of philosophy of history: ontological, epistemological, axiological – and variations of these aspects.

The philosophy of history is implemented in three subsystems – ontological, epistemological, axiological, in which the variability of concept, structure and substrate provokes the existence of many of their subsystems. In this case, each given subsystem and subsystem of the philosophy of history primarily realizes its own dominant study of history, but contains aspects of other systems of philosophy of history.

SUMMARY

The system of history philosophy is open and variant, capable of incorporating new knowledge at the substrate, structure or concept level. Some "not entirely certainty" is retained in meaningful terms for the structure, substrate and concept of this system. It gradually decreases as new system components are filled with new information. During this process, the system of philosophy of history acquires meaningful accuracy and completeness. The formation of subsystems of different types of philosophy of history not only provides meaningful accuracy and completeness to the system of philosophy of history, but also illustrates the intersectional processes of differentiation and integration of philosophical knowledge.

It is substantiated that the philosophy of history is an independent philosophical discipline, which obeys the philosophy of understanding of the world, characteristic of philosophy. Abstractions of the philosophy of history are of different levels of generalization: the higher the level of philosophical reflection on which the researcher goes, the more abstract the historical reality becomes. However, abstractions of

the philosophy of history come in different forms of expression: to seek the idea of history, while observing the absolute rigor of explanatory theory can be in any segment of objective or subjective reality, in the field of mythological or esoteric knowledge.

The object of the philosophy of history is the totality of historical facts and patterns. The subject of the philosophy of history is knowledge of the general, primordial origins and causes of world or any local history; knowledge of the meaning, fundamental periodization and procedural form of history; knowledge of the methodology of knowledge of history. The content of the subject of the philosophy of history are mutually determined processes of philosophical search, which naturally change from the general philosophical and historical concepts and grounds, which allow us to reflect on history in specific terms of stages and phases of historical development, to the formation and study of specific language of history.

The system of philosophy of history is divided into ontological, epistemological and axiological subsystems. These subsystems perform in the philosophy of history the function of adapting the system to new knowledge, absorption of newly emerged knowledge, development, stabilization. The ontological subsystem of the philosophy of history has as its concept the establishment of the essence, meaning and logic of being history as a fragment of objective (subjective) reality, that is, the creation of a general theory of history on the basis of a single explanatory principle; structure – ontological relation; substrate – the general plan and procedural form of the totality of the historical. The epistemological subsystem of the philosophy of history has as its concept the knowledge of the laws and tendencies of the past, present and future historical; knowledge of possible heuristic principles of historical research; structure – epistemological relation; substrate – the cognitive "quality" of the totality of the historical. The axiological subsystem of the philosophy of history has its concept of establishing the value of history and of history; structure – the evaluation relation, the

substrate – the ideal and due to the totality of the historical. Each given subsystem of the philosophy of history contains aspects of other types of philosophy of history. Maintaining an inherent belonging to its system, each subsystem chooses a specific dominant in the study of history and realizes itself in particular philosophical and historical categories. The "quality" of the philosophical and historical concepts created and the results of the analysis depend not only on the type but also on the level of philosophical reflection available to the researcher.

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27. Himmelfarb G. *The New History and the Old*. London: Belknap Harvard University Press, 1987. 188 p.

28. Карсавин Л. П. *Философия истории*. СПб. : АО Комплект, 1993. 351 с.

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THE POLITICAL MODEL OF SOCIETY
IN TERMS OF ITS VIRTUALIZATION: A PHILOSOPHICAL
AND LEGAL ANALYSIS

Okorokova V. V.

INTRODUCTION

The rapid development and implementation of information technology is striking in its breadth of reach in modern human civilization. And it is not just about the place of the Internet as the main link between individuals, and between communities and the individual and society as a whole. Those new technologies that improve the process of human activity thus provide a whole set of tools, methods of study of society, both in historical perspective and in futuristic sense. Of course, the latter circumstance inevitably brings to the surface the study of virtualization, not only social but also political culture, which is the result of transformation processes of the present time.

We can already see today that the emergence of an information society is already gradually improving the political process of interaction between government and citizens, political decision-making, giving modern democratic regimes greater "openness" and accessibility to citizens, offering new forms of citizen participation. The theory and practice of the use of information and communication technologies in the realization of civic values, reforming and transformation of political institutions representing the state, social communities and individuals shows the specific nature of the adaptation of these technologies to political life, which is manifested both globally and nationally levels. These features of socio-political transformation suggest that we are witnessing the formation of a new channel of political communication, the dynamics of which can turn the idea of both the system of political

activity and traditional instruments of political participation. In other words, it means changing the modern democratic paradigm into a more open one, which will promote the pluralism, new values, needs, methods and procedures.

As a consequence, in the context of the rapid development of the information society, discussions about the political order in the further process of transformation of society, as the sphere of human being, which is primarily affected by any fluctuations in society, intensify. As a notes I.A. Negodiyev the connection between informatization and politics is on the one hand, because political ideology and behavior pursued by certain social forces influence the pace, orientation and area of informatization. On the other hand, political life itself becomes the object of the information approach and this tendency of influence of informatics on political life is only growing[1].

Therefore, it is not surprising that in our time it is increasingly possible to come across such concepts as "information policy" and "cyber politics", in turn E.G. Prylukova[2] generally speaks of virtual political reality as a result of the impact of virtual reality on a person's social life. Of course, the subject of analysis in this case are the elements of the information process, which, on the one hand, determine the specific content of information, and on the other – allow to characterize the information space as a whole, as a political one. The rational use of information contributes to the creation of a certain political climate, the formation of mass consciousness, enables the manipulation of this consciousness, the creation of a system of political relations. Consequently, the interconnection of information processes and political

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[1] Негодаев И.А. Информатизация культуры. Социальный аспект информатизации. Ростов-на-Дону: Книга, 2003. URL: http://polbu.ru/negodaev_informculture/ch05_i.html

[2] Прилукова Е.Г. Политический мир как виртуальная реальность. *Вестник Южно-Уральского государственного университета. Серия: Социально-гуманитарные науки.* 2007. № 24 (96). С. 83.

processes, the co-evolution of politics and informatics is becoming a natural trend in modern social development.

Exploring the problem of the above definitions, some modern scholars have identified the following elements of information policy, which by the way, in most of them approach cyber politics as well:

– a special type of knowledge that provides information in various mosaic configurations. The point is that, first, in the practice of activity in the emerging information space, information begins to be regarded as a raw material for knowledge production. Second, it is situational in the sense that it is initially applied only to a specific range of situations and is created for them. Thirdly, the new type of knowledge, by its nature, is temporary: it already creates a mechanism for its self-destruction. The difference, however, is that the classical scheme has a constant claim to generality, and this inertia gives rise to a whole host of problems described in the works on the theory and history of scientific revolutions. The latter circumstance defines the conditions for open communication and effective network partnership, which should be understood not as a good desire imposed on the basis of abstract moral imperatives, but as a condition for a full existence in the sphere of information policy.

– a special type of communication that specifies behaviors in the space of information flows and exchanges. The subject of political action in the information field is active and oriented towards a certain type of activity related to the processes of processing, interpreting and reconfiguring information. An active attitude to information, in turn, is a condition and basis for communication of a political entity with other such entities and, therefore, an actual presence in the political space. Its basic characteristic (from a policy point of view) will be the quality of interactivity, which involves the subject-subject relations of the participants of communication (and especially mass communication).

– a special type of subjects (participants), forms the value and target structure of the information space. Information space changes the usual scale. This means that, due to the particular type of information (network) infrastructure, they are equated to the rights of other potential participants in the deposit. This leads to the fact that the individualization and "miniaturization" of the political entity in the information space is accompanied by a number of paradoxes, which include the transfer of the rules of privacy in public, by the very concept, space, space of publicity (information space) imposes its requirements to any private judgments and actions[3].

Thus, according to the conditions of existence of such phenomenon as information policy according to S.E. Zueva is an interactive form of communication, especially its content, which can be interpreted as the production and reproduction of humanitarian knowledge, and as a special type of entity that accepts certain rules of interaction with other participants of communication[4]. Hence V.Yu. Brovko formulates the definition of information policy – a set of purposeful communication and information actions that are intended to realize the interests of the subject of the communication process through mechanisms of influence on mass consciousness and behavior and include the collection, analysis, production and dissemination of information occasions and messages, as well as resource support information flows[5].

It should also be noted that it complicates the study of this problem (which is at the same time an important component of its actualization in the scientific environment) and the fact that in modern

[3] Зуев С.Е. Измерения информационного пространства (политики, технологии, возможности). URL: http://www.future.museum.ru/part01/010601.htm

[4] Ibid.

[5] Бровко В.Ю. Концептуальные модели информационной политики: к вопросу систематизации. URL: https://cyberleninka.ru/article/n/kontseptualnye-modeli-informatsionnoy-politiki-k-voprosu-sistematizatsii

philosophical and political science there are many concepts and theories that offer their alternative in response to the above questions. However, these studies are disparate in nature, depicting optimistic or pessimistic ways for political improvement in society and its consequences in the future. The only thing that unites them is the place of the Internet as the foundation of transients in the modern social environment, as a source of formation of a model of socio-political relations in a virtual society.

1. The political model in a networked society

Exploring the problem of the future political structure of the information society reveals many conceptual elements that cannot be ignored. From the outset, it is necessary to note the fundamental role of networks, on the basis of which the mechanism of the structure of society is revealed. According to O.V. Kurochkin nowadays transformation of political and administrative order goes from hierarchies (organization) to networks[6]. The content of this process is that society is no longer controlled solely by centralized structures, above all the state; control tools are scattered: material resources and information are shared among a variety of actors; the coordination of these actors is no longer the result of centralized management, but arises in the process of purposeful interaction of a large number of individual participants. The scientist emphasizes that nowadays the mechanism of political transformation has already acquired a deep meaning and a certain level that prevents it from changing its impulse in the process of building a perfect political model.

The fundamental importance of the problem of the network in the transformation of political relations in society is observed in the ideas of

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[6] Курочкин А.В. Теория политических сетей: предпосылки становления и место в современной политической науке. *Исторические, философские, политические и юридические науки, культурология и искусствоведение. Вопросы теории и практики.* 2011. № 8 (14): в 4-х ч. Ч. III. URL: https://elibrary.ru/item.asp?id=17074724

A.V. Davydov, who emphasizes that in our time there is an inevitable process of formation of the so-called network policy[7]. The presence of direct equal ties between everyone and everyone, which is the defining quality of a network society, gives everyone who participates in them such an increase in capacity that cannot be abandoned. The reason for this is that a network society gives rise to the following circumstances:

— the need for management structures is sharply reduced, without which it was still impossible to organize the joint work of a large number of people. In conditions of low quality of communications such constructions were necessary, but now to transfer management influence is more favorable not on a chain consisting of officials, and with the help of Internet technologies;

— the social status of you who is involved in any matter ceases to be the prevailing circumstance that determines their behavior. Whatever position a person occupies in society, it imposes on him all kinds of formal restrictions, which, without regard to the merits of the case, are nevertheless capable of distorting its course;

— networked interaction dramatically increases the speed of resolution of almost any issue. Moreover, the costs of obtaining the necessary results do not increase, but are significantly reduced. In this way, the Network gives its participants a decisive advantage over the case managers, relying on a system of mediated relationships.

According to A.V. Davydov Network is more effective than the state, organizing interaction, and therefore the best guarantor of the already existing freedoms of the individual, while giving it new freedoms[8]. And such, when the deployment of which the state loses part

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[7] Давыдов А.В. О некоторых социально-политических последствиях становления сетевой структуры общества. *Юбилейный аналитический вестник. АВСФ.* 2004. № 13 (233). URL: https://guralyuk.livejournal.com/1897276.html

[8] Давыдов А.В. О некоторых социально-политических последствиях становления сетевой структуры общества. *Юбилейный аналитический вестник. АВСФ.* 2004. № 13 (233). URL: https://guralyuk.livejournal.com/1897276.html

of its present being. The network is a society of sovereign personalities, not a society of citizens. Moreover, there is always a form of action unknown to the Web for any action.

The idea of network policy shows how wide the field of research reveals put forward by M. Castels[9] the concept of a network society, because the formation of a society of this type presupposes a change in all spheres of human life at the core – the Network. Nowadays we can already see signs of transformation of socio-political relations on the basis of the Network. Drawing attention to the fundamental change in the role, functions and structure of the state as a result of the emergence of a network society M. Castels proposes the concept of "political network", whose research has led in our time to the emergence of political network theory, which considers the latter as a dominant model of governance in the information society. In his view, the new state of the information age is a new type of networking state, built on the network of political institutions and decision-making bodies of national, regional, local and local levels, the inevitable interaction of which transforms decision-making into endless negotiations between them. In turn, this inevitably contributes to the emergence of political networks that are designed to broaden the connection between citizens and the state, citizens and authorities.

According to L.V. Smorgunov political networks have four main functionalities:

1. instead of trying to reduce the complexity of society for effective governance, it involves increasing complexity as a necessary prerequisite for policy making and governance;

2. restores links between governance and politics;

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[9] Кастельс М. Галактика Интернет: Размышления об Интернете, бизнесе и обществе. Екатеринбург: У-Фактория, 2004. URL: https://platona.net/load/ knigi_po_filosofii/sociologija/kastels_m_galaktika_internet_razmyshlenija_ob_internete_ biznese_i_obshhestve_2004/25-1-0-4711

3. includes the moral dimension of the management and process of political decision-making;

4. it is not institutions but relationships and relationships that form the key point of consideration[10].

If we look at these features in more detail, we can distinguish a number of characteristics that distinguish political networks from other forms of management activities in the field of public needs and interests:

– Networks are such a public affairs management structure that connects the state and civil society. This structure is empirically observable and theoretically described as a multitude of diverse public, private, public organizations and institutions that have some common interest;

– a political network is being formed to work out agreements in the process of exchanging the resources available to its actors. This means that there is a mutual interest of network participants in each other. Resources can be distributed unevenly, but regardless of the degree of their concentration and certain dominance of a number of network participants, the latter are forced to interact. There is a resource dependency between network participants;

– an important characteristic of a political network is a common cooperative interest. This is a sign has special significance, fragments distinguishes this regulatory system from the market, where each participant pursues primarily his own interests;

– from the point of view of developing political decisions, network participants do not line up in some hierarchy, where any organization has an advantage in terms of its power position. All participants in the network are equal in terms of the possibility of

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[10] Сморгунов Л.В. Сетевой подход к политике и управлению. *Полис. Политические исследования*. 2001. № 3. URL: https://www.politstudies.ru/index.php?page_id=453&id=2901

forming a joint decision on the issue of interest. Here, not vertical, but horizontal relations are observed;

– the network is a contractual structure consisting of a set of contracts arising on the basis of agreed formal and informal rules of communication. Political networks have a special culture of consensus. On the whole, the political network is a system of state and non-state entities in a certain sphere of politics, which interact with each other on the basis of resource dependence in order to reach a common agreement on the political issue of interest to all, using formal and informal norms[11].

The above-mentioned features of political networks allow them to be defined as a set of relatively stable interrelationships by nature of non-hierarchical and interdependent, multifaceted actors who share common interests in politics and who share resources in order to promote those interests, recognizing that cooperation is the best way to achieve common goals.

In close connection with political networks, there is also a phenomenon such as the transformation of power. Interestingly, in the process of transformation of society, the political system loses power, and the latter does not disappear completely. In the information society, power remains embedded in cultural codes. Based on these codes, people and institutions make socio-political decisions. Power as an opportunity to prescribe behavior between individuals is contained in networks of information exchange and manipulation of symbols that correlate social actors, institutions and cultural movements through icons, representatives, intellectual amplifiers[12].

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[11] Семенов В.А., Колесников В.Н. Политический анализ и прогнозирование. Учебное пособие. Стандарт третьего поколения. СПб.: Питер, 2014. С. 71.

[12] Кастельс М. Галактика Интернет: Размышления об Интернете, бизнесе и обществе. Екатеринбург: У-Фактория, 2004. URL: https://platona.net/load/knigi_po_filosofii/sociologija/kastels_m_galaktika_internet_razmyshlenija_ob_internete_biznese_i_obshhestve_2004/25-1-0-4711

In such circumstances, the new meaning is given the concept of "freedom", which is understood here primarily as space, and space is not physical, but the space of a multidimensional continuum, in which there are always several coordinate systems and one must define their parameters. The actor has the ability to choose which networks to participate in, which networks to form. In a network society, the individual becomes a key element in the complex configuration of networks. It acts as a kind of repeater of many communications. In other words, we are talking about the emergence in the conditions of a network society "public person", which is qualitatively different from the rational actor, maximizing their own profit, and obedient screw in the structure of the social system, whose sociality is determined by different subsystems of society.

2. The problem of virtualization of political space

The Internet is a means of political identification of society. By facilitating the task of mobilizing geographically, socially and professionally differentiated actors who have no connections in the real life other than the Internet, radically reducing organizational and information exposures, modern network communications really open up a new "virtual space" in the practice of organizational, party building self-organization of civil society[13].

It is said that the virtualization of society contributes to the formation of virtual trends of parties and the image of politicians, propaganda virtual actions and virtual political and economic wars are underway. Virtual communications on the Internet are opening up a new "virtual dimension" in the practice of the political process. They are becoming such a political mechanism that is effective, cheap and efficient: mobilizes socially and professionally close people, sometimes

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[13] Туронок С.Г. Интернет и политический процесс. *Общественные науки и современность.* 2001. № 2. URL: https://istina.msu.ru/publications/article/6528987/

living long distances from each other; promotes party building; supports free discourse in civil society and much more. A phenomenon that clearly demonstrates the political role of the Internet is the technology of flash mobs – a civil action organized through the Internet, which involves the organization of masses of people within the metropolis. Hundreds or thousands of strangers before people meet at one of the squares or streets at once to show and express their views on a particular topic[14].

In the political sphere, virtual communities take on the character of political communities, which are understood as their separate type. Political communities are networks characterized by stable relationships, stable and highly restricted membership, vertical interdependence based on shared responsibility for service delivery, and isolation from other networks and public organizations (including parliament). Such networks are highly integrated and have a high degree of vertical interdependence and limited vertical coordination. It is emphasized that such networks concentrate on core functional interests (eg education or fire safety)[15].

Virtual communities in the political sphere will increase the need to construct a new system of participation in the political process. As O. Bard and J. Zoderkvist point out, parliamentary elections can, of course, be conducted via the internet, when a citizen with the right to vote can simply enter his personal code into a computer and not go to the polling station, but then the very foundation of democracy will disappear – a wide debate in which all interested parties within the

[14] Саяпин В.О. Технологии виртуализации политической власти в информационную эпоху. *Исторические, философские, политические и юридические науки, культурология и искусствоведение. Вопросы теории и практики*. 2015. № 8 (58): в 3-х ч. Ч. I. С. 160.

[15] Сморгунов Л.В. Сетевой подход к политике и управлению. *Полис. Политические исследования*. 2001. № 3. URL: https://www.politstudies.ru/index.php?page_id=453&id=2901

geographic area clarify positions on some issue[16]. On the network, everyone is looking for their own kind and creates together with them a new virtual space, free from conflicts within and about the geographical space.

Particular attention in this perspective deserves the idea of M.S. Vershinin, who proposes to consider the virtualization of the political sphere on the basis of the concept of "accelerated development of pluralism", based on two assumptions:

1) at the individual level, the Internet will not be able to change the fact that most people are extremely discerning about the choice of political issues and means of obtaining information. They show relatively strong interest in only a small number of political issues, remaining indifferent to everyone else;

2) information flow and exchange of information facilitates the involvement of the voters in the political process, as well as the organization and implementation by politicians, activists and other stakeholders of the process itself. In addition, broad access to information will accelerate the development of various political processes[17].

In terms of this concept, the Internet facilitates the existing fragmentation of the current political system in accordance with the economic interests of political groups and the transition to a flexible system based on different strategies of influencing political groups less dependent on public institutions and organizations. M.S. Vershinin is inclined to believe that the Internet will have a serious impact on the political life of society, despite the fact that there are many reasons for

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[16] Бард А., Зодерквист Я. NETOКРАТИЯ. Новая правящая элита и жизнь после капитализма. СПб.: Стокгольмская школа экономики в Санкт-Петербурге, 2004. URL: http://kob.su/kobbooks/net

[17] Вершинин М.С. Политическая коммуникация в информационном обществе: перспективные направления исследований. *«Актуальные проблемы теории коммуникации». Сборник научных трудов.* СПб.: Изд-во СПб.: ГПУ, 2004. URL: http://www.russcomm.ru/rca_biblio/v/vershinin02.shtml

theoretical and practical properties that make it doubtful that there is a direct link between changes in communication technology and political activity.

In this regard, among the main results of the active introduction of information and communication technologies in public life, especially in politics, are the changes in the categorical apparatus of modern political theory. Thus, in recent years, the socio-political lexicon has been enriched with the following concepts: "information democracy", "e-democracy", "modem democracy", "cyberdemocracy", "computer-mediated democracy", "digital democracy", "virtual democracy", "informational democracy", communication democracy", "e-citizenship", "cybernetic policy", "media democracy", "nanodemocracy" and others[18]. The only element that combines these concepts is the democratic system, provided that information technology dominates in society.

Exploring the problem of the future democratic order, S. Huntington makes two points that, in his opinion, explain the commitment of most countries of the modern world to a democratic order:

− firstly, democracy does not necessarily solve the problems of inequality, corruption, inefficiency, injustice and incompetent decision-making. But it provides institutional conditions to guarantee the freedom of the individual, to protect him from massive violations of human rights and violation of his human dignity. Democracy is a tool against tyranny, and as such it gives people a chance to solve other social problems;

− secondly, the spread of democracy in the world reduces the likelihood of wars between states. One of the fundamental facts of modern history is that since the establishment of modern democracy in the United States at the beginning of the 19th century wars between

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[18] Коритнікова Н.В. Напрями впливу інтернет-технологій на політичне життя суспільства. *Український соціум.* 2007. 2 (19). С. 141.

democracies, with few exceptions, were not waged. There is an explanation for this. If this thesis is true, then as the number of democratic governments in the world grows, the ground for wars must narrow[19].

In other words, democracy is more conducive to predicting the future political order as a form of political system, since, as S. Huntington noted, it proclaims freedom of the human factor in society. That is why it is not surprising why in our concepts we are talking about democracy with an emphasis on information and communication technologies, as a prefix "e-". This prefix not only does not deny the individual's right to freedom of expression, participation in the political process, etc., but is aimed at the complete elimination of some elements of hierarchical inequality in politics and obstacles to the free active participation of actors in solving topical political issues in a given society. In our case, this is a very important feature, since it opens the way to understanding the question of what form of political order modern creators of utopian projects hold and what factors influence it.

The forms of democratic system we have observed, as we have already seen, speak of a new type of democracy. N.N. Fedoseyeva examining existing models of information policy, both present and future, attributes modern democracy to democracy of the old form[20]. The rapid dissemination and implementation of new information and telecommunication technologies provides the public with new tools and methods that help "accelerate the transition from weak to true democracy", create wide opportunities for all members of society to more effectively manage their own lives as independent participants. As a result, process to lead to a change in the modern democratic paradigm

[19] Хантингтон С. Будущее демократического процесса: от экспансии к консолидации. *Мировая экономика и международные отношения*. 1995. № 10. URL: http://www.umk.virmk.ru/study/U-DISCIPLINA/U-posob/Hfnington.htm
[20] Федосеева Н.Н. Демократия в информационном обществе. URL: http://center-bereg.ru/h1688.html

into a more open one, which helps to establish pluralism, new values, needs, methods and procedures. The old form of democracy is no longer suitable for a society where a growing number of people can receive more and more information on various social and political issues through access to information and communication technologies and, through this new technology, form their own enlightened opinions on a wide range of issues.

In other words, it is a new political paradigm that is emerging and acquiring the character of a new type of discursive theory of democracy based on the study of information interactions in political space. This discourse implies a certain dialogue, an interactive immersion in political reality, a transcendence of virtuality, and is based on the functioning of information flows, the masses of knowledge in the context of increasing their volumes and the development of systems of global communication.

Each of the above-mentioned forms of democracy contains a certain social ideal that is in line with the interests of modern society in their future projection. In this regard, S.G. Turonok talking about the social ideal of the modern democratic system, first of all, the free competition of ideas in the socio-political market, which will lead to increased access of the population to interactive communications, dialogue between the authorities and individuals[21]. The essence of multilateral communication is that every individual who receives information through one channel or another, equally capable of participating in a full and identical context of public discussion, has the opportunity to listen and to be heard.

It is necessary to pay attention to the fact that among the above-mentioned forms of democratic order in the conditions of widespread virtualization, "electronic democracy" and "information democracy"

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[21] Туронок С.Г. Интернет и политический процесс. *Общественные науки и современность.* 2001. № 2. URL: https://istina.msu.ru/publications/article/6528987/

have become the most favorable variant of the further evolution of democracy in its best form. In a political context, e-democracy is understood as any democratic political system in which computers and computer networks are used to fulfill the essential functions of the democratic process, such as information dissemination and communication, citizens' interests and decision-making. From a communicative aspect, this concept is considered as a mechanism for providing political communication based on the application of networked computer technologies, which promotes the implementation of the principles of democracy and allows to adapt the political system to the real needs of the emerging information society[22].

This concept of a new democracy incorporates all kinds of e-theories, ie it combines categories such as e-government, e-inequality, e-spying and others. As a result, the term e-democracy includes online human rights activities, electronic campaigning, and the use of network communication in political struggle. The key goal of e-democracy, as N.V. Koritnikova, is that it allows citizens to participate in the work of government bodies, and the state, in turn, more responsive to the needs of society[23]. The introduction of such projects contributes to the emergence of the Internet, as a space for the development and testing of socio-political strategies for social development with subsequent corrections in order to maximize the impact on the modernization of the social system.

Scholars identify the basic principles of e-democracy as follows:

− Accessibility – the solution to the problem of access to the activities of political institutions: for each person promptly disclosed

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[22] Грачов М.Н. «Электронная демократия» или «конец демократии»? *Власть и политика: институциональные вызовы XXI века. Политическая наука: Ежегодник 2012*. М.: Российская политическая энциклопедия (РОССПЭН), 2012. URL: http://grachev62.narod.ru/Grachev/grachev2012_4.html

[23] Коритнікова Н.В. Напрями впливу інтернет-технологій на політичне життя суспільства. *Український соціум.* 2007. 2 (19). С. 141.

draft laws, analytical materials, current information. In spite of the fairly high degree of openness of traditional media, computer communications technologies are even more able to make government more transparent and accountable. The simplicity and unobtrusiveness of the information process now enables the personalized delivery of messages, paying attention to the characteristics of each group and providing information depending on the level of interest. Expected transparency, openness and accountability of official sources will increase public confidence in political institutions.

– Interactivity – providing continuous interactive, that is, continuous feedback. Reducing communication costs by several thousand times, network communications provide simultaneous and practical contact between an unlimited number of citizens without space-time boundaries. Now no one depends on being close to the mass media to express their own point of view and defend their opinion. Through the Internet, everyone can address the messages that have been created to millions of people. Thanks to these characteristics, the Internet provides the potential for any participant in the political process to continuously communicate and gather like-minded people, as well as to be heard and involved in political issues at national and global levels.

– Partytsypator – the use of the latest information and communication technologies for the realization of civil rights, freedoms and interests, which is the basis of direct democracy. Partitioning allows for the inclusion in the process of political socialization of citizens who have different attitudes to politics, the activities of state power, because of personal reasons do not participate in solving political, economic and social problems. The main advantage will be that, most often, political partisanship will have a personal focus on achieving the goal in the interest of the social group represented by the individual.

– Consistency – a procedure for discussing topical issues, establishing a dialogue based on a high level of participants' awareness

and developing an optimal view on political issues. Thanks to new opportunities to unite for "interests", directly and directly to defend their interests, the Institute of Lobbying – activity of social groups pursuing certain political and other goals – is significantly changing. The use of electronic discussion in lawmaking activities, the publication of proposals by the state to initiate a broad discussion among the population and the subsequent study of its results will lead to the emergence of a virtual mediator[24].

Considering the principles of e-democracy, some scholars are inclined to believe that the essence of the decision-making process will be not only participatory, but also deliberative, which opens new horizons of policy implementation in any country in the system of international relations.[25] Such a "strong" democracy requires strong dialogues between the state and civil society, between government and government. It is the latest information technologies that open up the prospects of national and local public policy reaching the citizens through the Internet, e-mail and public information booths, confirmed by certain western experiments with electronic voting, electronic voter manuals, citizen jury, etc. Drawing on these positions, the scientist emphasizes that "information democracy is an ideal hypothetical model of the political component of the future digital age, which is based on the values of information in combination with" socialized technologies of automation and communication. These technologies and communications mean free access for every citizen to any socio-political information using a political-information service; a real right and a real opportunity to enjoy all the benefits of both global and local society and

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[24] Коритнікова Н.В. Напрями впливу інтернет-технологій на політичне життя суспільства. *Український соціум.* 2007. 2 (19). С. 142-143.
[25] Ржевська Н.В. Вплив інформаційного суспільства на формування категоріального апарату політичної науки: інформаційна демократія як політична категорія. *Вісник Львівського університету. Серія філос.-політолог. студії.* 2011. Випуск 1. С. 305.

participate in important political decisions; the structure in which, through these technologies, the realization of the equality of all before the law and the mutual responsibility of the socio-political elements of the system are ensured. Most modern countries in the world are already in the process of forming this very type of democracy.

Information democracy is a multidimensional, multidimensional theoretical construction that determines the mental and technological shifts of modernity, global processes of improving the processes of production, processing, systematization and use of information and its masses, the formation of a global information and communication system of the world, the state, human being. Generated by technological progress and filled with deep social content, the category "information democracy" is an effective and optimal implementation of the latest information and communication tools in the political sphere on the basis of democratic ideals, values and norms as the most progressive social achievements of humanity.

CONCLUSIONS

Modern society is experiencing another stage of its transformation, which is mainly driven by computer technology. Informatization of society, and the virtualization that followed it, contributed to the change of the value-laden hierarchy of man and society as a whole, opened a new world, a new reality, different from the real everyday life. Of course, in such conditions, the sphere of political life gets a new impetus in its development, passing on the conditions and criteria of an information, or rather a virtual society. When we talk about a virtual person, this already implies a certain level of introduction of virtuality into social reality.

In this case, it can be noted that such a virtual / real ratio just facilitates the degree of the relationship between the political and social spheres, since it promotes the unification of citizens within a network society. Therefore, the paper draws attention to concepts such as

electronic or digital democracy. Cyberspace is a medium for activating political activity, human awareness based on ongoing information in online environments.

Therefore, when talking about the modern political space, we should talk about virtual politics, the main components of which are e-government, e-voting, online media, virtual political abatements, online forums and more. The main venue is a virtual space that captures the growing spheres of modern man's life.

SUMMARY

Thus, the philosophical and legal analysis of the problem of the impact of virtualization on the political sphere of society shows the following. First, it should be noted that the virtualization of society contributes to the expansion of civic participation in political life. Online broadcasts, video ads, online advertising, etc. promote the interest of the population in what is happening, and most importantly motivate them to participate directly in the Internet space.

Second, since virtual space is opposed to social reality, cyber politics becomes anonymous, which leads to boundless communication and, in general, relationships between the actors of this process in any case; contributes to the imitation of political activity on the Internet in the form of virtual states, gaming virtual communities and other forms.

Third, the virtualization of society contributes to the modeling of social reality. In this case we are talking about the formation of a model of political way of life, with an emphasis on future socio-political relations in a virtual society.

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PHILOSOFY OF INCLUSIVE EDUCATION
IN THE CONTEMPORARY SOCIETY

Orlenko I. M.

INTRODUCTION

The society these days experiences social, legal and economic crisis, and goes through in-depth transformation that change the core principles according to which it functions. At the end of the last century the world community created conditions that weakened the borers between countries and populations, these changes resulted from ubiquitous digitalization and broadening of the international community. At the same time, despite the expectations, the world became more prone to conflicts. Ethnic, religious and economic challenges have become more acute. The main goal of development of the modern society is to reach the level when the diversity is respected, the principles of solidarity and safety are defined, which would ensure protection and full integration of all social strata into the wider society. Accessibility of quality education for children with special educational needs gains bigger importance. Like in most countries in the world, the concept of inclusive education in Ukraine is used mostly in relation to people with special educational needs.

At the present time inclusion is viewed as a principle of organizing the human society at all functional levels. Inclusion is seen not only as a desirable type of behavior, but in some cases as an imperative, based on the way it is related to certain values, meanings and motivations. At the same time inclusion comes as an issue of interaction between people, that is created by development of the society.

Studies on inclusion are becoming more important as the number of children in need of social adaptation and integration into active social

life increases. Limitations on vital activities stemming from the particularities of physical and physical development leads to social maladjustment and becomes an obstacle to mastering relevant professional skills in the future. Mastering social skills by children with special educational needs and their inclusion into the existing system of social relationships requires additional efforts. These days social initiatives in our country stipulate that transition towards inclusive education (that foresees creation of special educational environment that meets the needs and capabilities of every child regardless of his or her developmental particularities, bans any kind of discrimination and ensures even treatment of every person) must become priority in development of the national system of education[1]. Creating inclusive educational environment however needs to be based on values that promote inclusion. Development of inclusive education reflects the present-day social and cultural situation and contributes to higher efficiency of the educational system, improving the ways in which educational process is organized and also supports better functioning of the social system through overcoming marginalization of children with special needs and their families. "Social inclusion" was a concept born as a response to growing social inequality stemming from new labor market situation and inability of existing system of social security to meet the needs of different social groups"[2]. Co-education in the meaning of inclusion of the children with special needs into the groups with children with developmental particularities was introduced and promoted in the European educational practice by J. H. Pestalozzi (1746-1827).

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[1] Колупаєва А.А., Таранченко О.М., Білозерська І. О. та ін. Основи інклюзивної освіти. URL: http://education-inclusive.com/wp-content/docs/Navchalno-metodychnyj-posibnyk-Osnovy-Inklyuzyvnoyi-osvity.pdf

[2] Українсько-канадський проект «Інклюзивна освіта для дітей з особливими потребами в Україні»: тренінгові модулі. К., 2011. – 124 с., р. 7.

In the present-day world education becomes one of the leading factors of development of the society as a system and also of individual social mobility. As a mobility factor it significantly increases "…chances of climbing higher on the social ladder, and in some cases becomes a condition for this to happen"[3]. This creates particular role of inclusive education and contributes to possibility for it to respond to changes in peoples` professional needs, needs in specialists with different qualification degree, adjustment of educational capacities to needs of children with psychological and physical needs.

Everything mentioned above reflects the key role played by the educational system, one of the main public and social institutions in charge of organizing common spiritual space, preparing a person to life in multiethnic society and full self-realization of every person. Work of the educational institutions related to defining new strategies, development of the philosophy of inclusion and accepting diversity is in high social demand. There is a search of the philosophical underpinnings for education that is aimed at inclusion. Nowadays it becomes obvious that local inclusive models cannot be developed through extrapolation, or formal transfer of models of integration that proved to be successful abroad, into rigid local study conditions at the public educational institutions without studying philosophy and theory backing them. Comparison of context and domestic practices related to inclusion with the international theoretical and methodological approaches related to educational integration would contribute to adjusting domestic integrational processes, overcoming mistakes that have been made and prevent new issues in the future. Further work focused on philosophical aspect of inclusive education would contribute to this.

Philosophy embedded in inclusive education aims to support transformation of common human values into attainable goals related to

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[3] Печенкин В. Проблема образования в представлениях инвалидов / В. Печенкин, Д. Зайцев // СОЦИС., 2008. № 3. – С. 92-97., цит. по 2, с. 92.

education. Defining specific goals of the daily educational activities undertaken by teachers is almost impossible without examining common goals and strategic issues related to education, taking into consideration social and public and also personality-centered dimensions.

1. Research of the Philosophical Issues Involving Inclusion

The idea of inclusive education was born in the United States of America as a groundbreaking conception of civil rights and anti-discrimination conception of educational policy concerning people with disabilities. It gained wide recognition upon adoption of the Disabilities Act of 1990 and also a range of other pieces of legislation in the European countries. Inclusive education and upbringing, which is a logical stage of the development of education in the world, is a process involving all highly developed countries.

Inclusive education is a relatively new phenomenon in the rest of the world and particularly in Ukraine. Integration of children with special educational needs in our country started quite recently, in 1990s. In 2001 the Ministry of Education and Science of Ukraine, the Institute of Special Pedagogics of the Academy of Pedagogical Sciences of Ukraine and the All-Ukrainian Foundation "Krok za Krokom" (Step after Step) launched a scientific and pedagogical experiment entitled "Social Adjustment and Social Integration of Children with Developmental Particularities through Education Provided at the Public Institutions". Its main goal was development and implementation of the mechanism of inclusion of children with special needs at the public institutions and their early integration into social environment that takes into consideration general and individual characteristics. Inclusive education got legal backing in 2010 with changes made to the Law on General Secondary Education that stipulated that general educational institutions could organize both special and inclusive classes for children with special needs. In October 2010 the Ministry of Education and Science of Ukraine approved the Conception on Development of

Inclusive Education, and in August 2011 the Cabinet of Ministers of Ukraine approved the Procedures on Organization of Inclusive Education at General Public Institutions. Nowadays incisive education is being introduced in all regions of Ukraine. Undoubtedly, inclusive education as an innovative approach is faced with numerous problems, including namely professional training of teachers at public secondary schools who have to work with children with special needs, unsuitability of buildings to the needs and capabilities of such children, inadequate legal base, lack of additional funding given for inclusive institutions, academically overloaded study programs that are hard to adapt to the educational needs of children, low level of methodological support, negative attitudes towards inclusive education from parents of children without any developmental particularities. Another factor that can hold back development of this kind of education is insufficient consideration of domestic and foreign practice related to work with children with special needs in education. These days in our country we see a paradoxical situation that is however very common to transition period: whereas the acting legislation declares rights of the children with special needs to development, education and social integration, at the same time it provides no clarity and no mechanisms regarding attainment thereof[4].

In the first half of the XIX century, utilizing new approach in educating children in France, Austria and Germany revealed its advantages, namely, a) more children attend educational institutions, b) the family is actively involved in educating children with special needs, c) the method of educating children from the mentioned category is getting expanded and improved, d) saving money through decrease of the number of teachers and the educational institutions. When these advantages were realized, in Germany in 1832-1834 special courses on

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[4] Основи корекційної педагогіки : навчально-методичний посібник / С. П. Миронова, О. В. Гаврилов, М. П. Матвєєва ; [за заг. ред. С. П. Миронової]. – Кам'янець-Подільський : Кам'янець- Подільський національнийуніверситет імені Івана Огієнка, 2010. – 264 с.

work with children with special needs were open for the teachers from the public schools; these involved more than one hundred teachers. In France, the practices in educating such children at the public schools of A. Blanche, G. Valade-Gabel contributed to development of inclusive programs. In 1958 a monograph by A. Blanche was published, entitled A Teacher`s Guide: On the Educating Deaf-Mute Children at the Public Schools. A Short Summary of the Conference that Took Place in 1858 Upon a Request from the Ministry of Interior. The methodological value of this work was prompted by the samples of the lessons that it contained, the suggested methods that involved use of facial expressions, gestures, dactyl alphabet for deaf children in general public educational intuitions[5]. Later, in the end of the XIX century universal education and the educational levels are introduced in the majority of European countries. Both the number of schools and the number of children at schools increase (from 30-80 persons). Lack of individual approach that is needed by children with special needs makes it not possible to continue their education among other children. As a result special education becomes separated from general, which is the most explicitly seen in the Scandinavian countries. The processes of integration are revitalized as the social-democratic and liberal-democratic reforms that took place in many countries in the XXth century. Important international legal acts that protect rights of the persons with special needs are adopted. In the 60s and 70s in Sweden and later in the majority of developed countries the boarding schools and psychiatric clinics for people with developmental delays are closed. For the international community a World Conference on Special Needs Education held under the guidance of UNESCO at Salamanca, Spain. After this event the term *inclusion* was introduced into the educational practice and inclusive

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[5] Колупаєва А.А., Таранченко О.М., Білозерська І. О. та ін. Основи інклюзивної освіти. URL:http://education-inclusive.com/wp-content/docs/Navchalno-metodychnyj-posibnyk-Osnovy-Inklyuzyvnoyi-osvity.pdf

education was recognized as a principle. Nowadays it can be said with confidence that inclusive education foresees not only active inclusion of children with particularities of psychological and physical development to the public educational institutions, but also building the system and processes of general public education aiming to meet educational needs of all categories of children. Analysis of the international practice related to educating children with special needs in other countries reveals that in the majority of them, although with insignificant differences, the special education underwent the process of reform. In many countries, namely, in Finland, Belgium, France, Ireland, Spain and Sweden children who need special education can receive it both at the special educational institutions and also at public schools[6]. Keeping both general and special education is possible under conditions of creating inclusive schools in Ukraine. Namely, this is suggested in the National Strategy on Development of Education in Ukraine Until 2021, which namely sets the following tasks for educating children with special needs: improving the network of special educational institutions, creating new models and forms for organizing special education, opening of specialized pre-school groups working with children with similar developmental particularities that live in rural areas, expansion of inclusive and integrated education in preschool, general schools and extracurricular educational institutions for children and youth that require special approach based on particularities of their physical or mental development[7].

Expansion of the educational space is a logical stage of development of the society. Accessibility of education, both physical

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[6] Кугуєнко Н.Ф. Світовий досвід інтегрування дітей з особливими освітніми потребами в загальноосвітні навчальні заклади. Джерело педагогічних інновацій – управління освіти. URL: kominternovskiy-ruo.edu.kh.ua/Files/.../ Джерело_Силина_2013.doc..

[7] Ашиток Н. Проблеми інклюзивної освіти в Україні., с. 4-11. Людознавчі студії. Серія: «Педагогіка». Випуск 1/33, 2015. URL: http://dspu.edu.ua/pedagogics/? page_id=174

and institutional, has a key role in the process of inclusion of the population into the educational practice. In the present-day context enrolment of children with special needs into the general schools and colleges thanks to creation of special conditions therein is particularly important.

Different branches of philosophical study allow us to examine the ideas embedded in inclusive education. Acceptance of heterogeneity, tolerance, humanity were in the focus of scholars belonging to many schools of thought throughout the history of philosophy. The first traces of this kind of research can be found in the works by Aristotle[8], Heraclitus[9]; later these are elaborated in the works of modern researchers working in the domain of social philosophy, anthropology and journalism, both Western European and domestic.

Different authors present their definition of inclusion: it is viewed as the aspiration towards a golden mean (Aristotle); alleviation of suffering (Thomas Aquinsky), compassion (J. J. Russeau, A. Schopenhauer)[10] [11]; obligation of all human beings (E. Kant)[12]; ensuing the reasonable balance (J. W. Goethe)[13]; internal controller of my attitude towards the other (J. P. Sartre)[14].

For philosophy, as for one of the forms of the public consciousness, development of the philosophical background of inclusive education as a new social and cultural reality, and elaboration of methodological basis for studying the rules of introduction and

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[10] Руссо Ж.-Ж. Об общественном договоре или Принципы политического права. – М., 1938.

[11] Шопенгауэр А. Свобода воли и нравственность. – М., 1992

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development of the inclusive processes. This is possible in the following philosophical and methodological aspects as historical and philosophical, ontological, gnoseological, axiological, philosophical and anthropological, social and philosophical.

Foreign research and conceptions of inclusive education are based on the philosophical ideas of existentialism, pragmatism, postmodernism, phenomenology that gain recognition as part of an interactive approach in the theory and practice of specific fields of study, such as psychology, pedagogics and social studies. The philosophical schools mentioned above gave start to personalist, social and phenomenological and social ecological branches, which are theoretical and methodological bases of inclusive education in foreign pedagogics. Thus, existentialist philosophy suggested a new view on people with special needs, on their individual and social functioning, coming up with a central idea – existence, or the core part of the human self that allows every person to act as a unique and free person that chooses and builds his or her own life, bears responsibility for his or her actions directed towards self or the world around[15].

Pedagogical conception of the social and phenomenological approach (also in the structure of an interactive approach) is presented in the works by C. Mollenhauer, T. Thomas, E. Hofmann. Phenomenological approach in the pedagogical work means understanding personality of a child, his or her emotional experience that are shaped by specific social, spatial linguistic environment. For a child with special needs inclusive educational environment appears the best in terms of development opportunities[16].

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[15]Теоретические и методологические основы образовательной интеграции – Инклюзивное образование: методология, практика, технологии. URL: http://psyjournals.ru/inclusive_edu/issue/43976_full.shtml

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Inclusive education in pedagogics is viewed as a process of development of the general education, which means education that can be accessed by anyone because it is tailored in a way that meets the needs of every child, and therefore children with special needs also have the opportunity to benefit from it. It rests upon elimination of any form of discrimination and equal treatment of all people. Inclusive education as a pedagogical system that incorporates special and general education was introduced by L. S. Vyhotsky, who pioneered in explaining the need in this approach in the 1930s. His thoughts on the connection between being socially active, on the social environment and individual development of a person became a methodological foundation of social and educational integration of children who have developmental issues[17].

Thus, philosophical and pedagogical anthropology allows the reearchers to examine the anthropological aspects of the issue of education and development of a person with special needs in the system of inclusive education based on the idea that a person whose capabilities are limited, even more than other people who do not have any limitations, needs education that makes possible self-development and self-realization that ensure the unity of mental, physical and spiritual wellbeing. This can be ensured only through constant communication between a person and his or her social and cultural environment throughout life and activities in a specific historic period.

Axiological ideas of some of the modern philosophical schools help to analyze the issues related to perception of the value of inclusive education and a person with special needs that is involved in this education; the outcomes can be used for solving ontological issues such

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[17] Жукова Н.Е., Палхаева Е.Н. УНИВЕРСИТЕТСКАЯ МОДЕЛЬ ИНКЛЮЗИВНОГО ОБРАЗОВАНИЯ: ОТ ИДЕИ К ПРАКТИКЕ. Современные проблемы науки и образования., 2016. № 3. URL: http://www.science-education.ru/ru/article/view?id=24748

as the quality of life of a person with special needs who can and cannot access inclusive education. The way these issues are addressed defines the particularities of social and philosophical understanding of life and, first of all, of education, socialization and survival in the modern world of a person whose capabilities are limited.

Research into philosophical aspects of inclusion cannot be complete without considering the aspect of ethics as norms and rules of human behavior, responsibilities of people towards each other in common study environment, the issue of creating the concept of inclusive study environment under the influence of humanist ideas. In the recent years researchers turn their attention to pedagogical deontology – obligation, moral requirements and norms as the form of manifestation of social need in the professional activities of teachers, which are specific for morale, and also is relevant for teachers working in inclusive environment (M. N. Nazarova, I. A. Phylatova, I. M. Yakovleva).

Specific feature of philosophy as a field of study is its ability to add details to the worldview. Philosophy allows the person to realize the world around, his or her place in this world, the attitude to this world and the self, the intentions and the ways those can be brought to life. Worldview is both a knowledge (about the world, a person, etc), and the assessment of the world and the self by a person. Thanks to all these characteristics philosophy plays a key role in inclusive education.

2. Philosophy of Values Related to Inclusion in the Present-Day Ukrainian Educational Space

These days the law on inclusive education is being actively implemented in Ukraine. Inclusive education is being introduced at the universities, colleges, schools and kindergartens. Our country adopted the International Classification of Functioning, Disability and Health, or ICF, and in 2018 transition from the medical model of treatment of

people with disabilities was replaced by biopsychosocial. Undoubtedly the level of tolerance towards diversity at the educational institutions is increasing, however differences are still given a lot of attention. Evaluation of heterogeneity must be viewed as pointing at differences regarding one or several features. Didactic assessment views diversity as a didactic challenge. Critical view on diversity is focused on heterogeneity as a consequence of social inequality. Unfortunately the society does not always treat children with special needs with tolerance. Commonly the parents of children without physical or mental developmental issues oppose joint inclusive studies. The reason leading to this social situation is also insufficient academic level of teachers, lack of precise information about children with special needs and also the marginal status of this social group. Social environment influences the way a child with special educational needs sees the world, it changes his or her attitudes and allows the feeling of full membership at the society, successful integration therein and hence successful socialization. Inclusive environment provides many opportunities to create effective conditions for successful realization of rights of children with special educational needs only if these children are seen as equals in the society where inclusive values have due recognition. Philosophy of education views inclusion from another angle: children with special educational needs are treated as one of the many minorities, not as those who have physical imitations, and also captures all dimensions of heterogeneity (capabilities, gender, ethnic background, mother tongue, belonging to a particular social stratum, religion, physical condition etc.); it underscores the importance of observance of civil rights and combatting marginalization. It also presents the concept of the world as inclusive society. The main principle of inclusive education is in acceptance of children with special educational needs to general public schools that takes place regardless of social background, the levels of physical, emotional and intellectual development and creating special conditions that meets the

needs of these children. Inclusive education is a recognition of the value of differences that are common to people and their ability to learn in the environment that is organized in a way that best matches their needs. It is a flexible system that takes into consideration not only needs of people with developmental issues but also different ethnic and social groups. It is the educational system that changes for such people, not the people. Dealing with diversity means dealing with differences, avoiding to create the situation of injustice and discrimination. Special needs are related to life situations, not to specific children. Positive attitude, acceptance and cooperation with children with special educational needs are the conditions under which the dreams of such children come true, and hence also the conditions that allow them socialize and enter the educational space. Inclusive education unites theories of education, upbringing, education and development that keep away the labels and categories; it puts forward the rights of vulnerable and marginalized children, porting their participation in all areas of life and aiming at structural changes at the educational institutions in order to enable every child get quality education. Increase of participation means minimizing the impact of a developmental particularity through changes in the environment. Acceptance of children with special needs is a process that goes through different phases and has its own particularities. When the parents face issues accepting their child, it impacts his or her quality of life and further social integration. Erica Shuhardt, a social scientist and an author of a work entitled Social Integration of People with Disabilities describes a spiral-like model in the process of accepting a child with special needs. This model allows us to understand the ambivalent situation between uncertainty and certainty passed by the parents of the particular child after birth, and the difficulties faced by parents as they are trying to accept their child. Acceptance can give a new chance to a happy parenthood. The closest people, a family`s social contacts, interaction with the society give an opportunity not

only for a child`s integration into social environment, but also to social inclusion[18].

The best precondition to normal development of a child and his or her socialization is best possible when most of the attention is paid to strengths, not weaknesses. It is hard to dispute that children with special needs have atypical development that is different for different children. However this should not lead to social isolation of special children, which is exactly what is happening nowadays. Disruption of social networks, decreased social participation and solidarity were viewed by H. Silver as "manifestations of social rejection"[19]. Inadequate level of individual social integration does not allow a special child to build significant social connections with others and take part in the social activities, which limits future life opportunities. Unavailability of accessible inclusive educational space deprives children with special needs of the chances to be competitive at the job market, get additional education and profession that is in high demand, and also makes it impossible for them to live a normal active life.

The core ideas embedded in inclusive education are prohibition of any forms of discrimination and equal attitude to all people but also special conditions for children who have special educational needs. Approaches to teaching and learning that are developed within inclusive education ensure better match to different needs of people related to education. In case the system of education becomes more effective thanks to using new approaches, it will be beneficial not only for those who have special needs, but also for wider society. As part of development of inclusion in Ukraine the system focusing on providing

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[18] Хендріка Граф-де Реутер Прийняття дітей з особливостями розвитку та шкільна інклюзія: швейцарськи реалії. Доклад. – Друга всеукраїнська конференція по синдрому Дауна. 10-11 листопада 2017. Київ., С. 39, p. 11.
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psychological assistance to children with special educational needs has been created. It includes creation of inclusive and resource centers and regional centers on support of inclusive education. As to the phenomenon of incisive education, the methodology to be chosen depends on the goals, tasks and specific activities to be undertaken as part of it. Thus, based on system-structural and functional versions of the systemic approach in analysis of the process of implementation of an educational integration in our country it is possible to say that from the two models of organizing and managing that are usually used for this process (the Co-Existence and also the Merger models) Ukraine, as well as the USA chose the second option, merging in which a fundamental principle of educational integration, namely, freedom to choose the place of studying, is violated. Most of the European countries (and also Japan) chose a different model, Co-Existence, taking into consideration the key ideas of the educational integration[20]. This last model allows children with particularities of physical and psychological development to choose the institution that would best contribute to their development.

Unpreparedness of the educational institutions to training specialists that would be able to work in inclusive schools. Change of the structure of special education and increase of the number of special children of preschool and school age require upgrade and revisal of the quality of the training provided to future teachers, and better skills of professors is an essential element in the process.

While solving specific tasks at the educational facility it is necessary to take into consideration several factors that have a strong connection, which are revisal of the content and the methods of higher educational institutions that would allow to train the teachers for inclusive schools and consider specificity of the educational process

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[20] Обзор методов и методик системного анализа применительно к управлению качеством предприятия. URL: https://cyberleninka.ru/article/n/obzor-metodov-i-metodik-sistemnogo-analiza-primenitelno-k-upravleniyu-kachestvom-pre dpriyatiya

(aimed at understanding and considering individual needs of special students based on their age, character, degree of the issue they have, personal qualities; the need in keeping high quality of teaching which prompts search for an "individual" style of teaching that should involve high level of professionalism and individual approach to every student, use of individual forms of teaching that allow from the very start to involve students in practical activities under inclusive education; networking between the teachers at the higher educational institutions and the inclusive educational facilities aimed to clarify the content of academic and practical curriculums and also to support scientific research.

Inclusion envisions that, thanks to it, all members of the society will get more opportunities, not only children with special needs. It creates conditions under which every person can feel accepted and see his or her capabilities and needs taken into consideration and realized. Integrative and inclusive approach from the philosophical point of view suggests that social value of a specific person does not depend on his particularities and limitations; it is defined by whether he or she is included into the social practices. Success of social inclusion of children with special educational needs depends on whether social conditions for meeting basic universal human needs are created.

Philosophy of inclusive education, as well as the whole process of social inclusion supports diversity not only to promote interests of particular groups, as integration, but aiming at development of the democratic society where rights and freedoms are respected, which contributes to better quality of life of all citizens. Modern scientists describe the following basic social categories of inclusive processes:

1. Value of a person does not depend on his or her capabilities and achievements.

2. Every person is capable of feeling and thinking.

3. Every person has the right to communication and to being listened to.

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4. All people have need in each other.

5. Education can only be real if it involves real relationships.

6. All people need support and friendship with people of the same age.

7. For all those who are learning the progress lies in what they are able to do, not in the things they cannot.

8. Diversity strengthens all sides of the life of a person[21].

Social ideas embedded in the phenomenon of inclusion reflect basic universal human values based on humanity and equal rights. Inclusion suggests that all people are individuals with different needs, therefore priority is give to support of the children with special educational needs so that they can realize their rights and be members of respective groups and society as a whole.

Inclusion realizes the principle of ensuring equal access to certain social services or benefits, creating necessary conditions for achieving good social status for all people without any exclusions, regardless of their capabilities, achievements, cultural and linguistic background, psychological and physical capabilities. On the one had, discrimination is prevented, the idea of equal rights is realized. On the other hand, special conditions have to be created without any barriers so that all population has access to social resources for children with special needs in education.

Therefore, the idea of inclusion stems not from pity or charity, not also from mercy of the "healthy society", but from the idea of equal rights and freedoms for all citizens without exceptions.

Inclusion is aimed at increasing the degree of participation of all people in the social processes.

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[21] Матвеев М. В., Ковтун Т. Ю. Адаптация детей с ограниченными возможностями как социокультурная проблема // Научно-методический электронный журнал «Концепт», 2017. Т. 26. С. 223–227. URL: http://e-koncept.ru/2017/770757.htm.

The difference that exists between inclusion and integration is that in the former case all people have interest in its development, not only people with special needs. All of them actively participate in reaching an expected outcome of inclusion, because all people, regardless of their particularities not only aim at the same social goals in the inclusive society but also achieve them, although possibly using different ways (these goals are good social status, self-realization, affections).

Philosophy of inclusive education contains potential that has particular value for education: problematic nature, possibility of several types of response, reflexive and tolerant attitude towards the cognitive instruments, requirement of its being logical and coherent, involving cognitive, ethical and aesthetic capabilities of the consciousness. All this makes its instruments unique and irreplaceable in order to develop skills of non-rigid, flexible context-specific and at the same time evidence-supported thinking. Universality of philosophical categories allows to overcome fragmented character of the academic knowledge provided at schools, make it coherent and well-structured for the child of school age to be able to process it. For people who just start their independent and professional life disciplinary framework common to philosophy allows to have a discussion about very diverse topics and thus define their essential life positions through reflecting upon their preferences, as the systems of values are very diverse among different people. Development and formation of social capabilities of a child with special educational needs, also the way these support co-existence of the community support further shaping of the economy of the state and its proper functioning.

Philosophical knowledge gives chance to look for these guidance in the universalist framework, which is important for the society that is far from peaceful. It stipulates that all people are born free and equal in possession of their rights and dignity and suggests a value nature of the way an individual treats him- or herself and treatment of others as values. Among the basic philosophical categories related to inclusive education are acceptance of diversity, respect, self-realization, universal

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human values (communication, affections, friendship, experiences as values etc.).

For this reason philosophy today is viewed as a potential tool for educating, namely, of the tolerant attitude and behavior. Recognition of all people as having equal value for the society, regardless of their capabilities is a defining philosophical idea behind inclusion.

CONCLUSIONS

These days inclusion is a strategy of not only educational but also social policy that envisions creation of conditions for multidimensional inclusion of people whose human potential has not been fully utilized into economic, social, political and cultural processes.

Inclusion and inclusive education are the process of development of education that foresees access to education for everybody through adjusting to the needs of all students, which opens the possibilities for people with special needs. The strategy of creating human and social capital in this important social sector is deeply related to equal access to higher education for all social groups, which means respect to diversity and paying due attention to educational needs and capabilities of students.

All people on the planet are different: they have their own dreams, different feelings. Children with special educational needs also have dreams that bring a lot of emotions, with the most important ones – being the same with everyone else, live a happy, full life. Every human being is unique and valuable just because he or she was born, just because there is no second person on Earth that would be exactly the same. From the philosophical point of view social effect of inclusive education is viewed as a benefit for the society thanks to ability of children with special educational needs to feel themselves fully integrated (quality social adjustment).

The meaning given by philosophy to the education is the possibility to reflect on the special points in culture that are embedded in

the educational process. Philosophy of education here becomes a philosophy of life of a person who aims to participate in the culture and gets opportunity to fulfill his or her potential. Philosophy is a special field of knowledge that provides a person with a framework for axiological reflecting over a certain experience and defines the frame of reference with regard to tolerant and intolerant behavior.

Education plays a crucial role in development and maintaining the system of values upon which the society is based – a 'system that is open, comprises a lot of components, culturally rich and supporting establishment of true patriotism and civil awareness.' Educational space comprises 'horizontal and vertical levels of management of the multifunctional and complex educational system at the federal, regional and municipal levels.' Educational space can have integrity only when the institutions making it up come together to solve pressing or prospective issues and the unity is ensured by the state of economy and the moral texture within the state. Philosophical and educational analysis of the meaning of the scope and substance of the entities participating in the educational process, interrelation of their values allows to fill the formal educational models with specific content that reflects in-depth issues embedded in the educational process.

The aim of the philosophy of education is to support conceptual aspect of the process of transformation of inclusion as a universal human value into values and aims that are being incorporated into education. Education that is aiming at inclusion has a potential to form new meanings, including philosophical and didactic meaning. It brings up and reflects the particularities of one`s perception of the world and one`s place in it.

Philosophical approach towards individuals creates new meanings, sets new milestones in exploring people. Therefore it can be (and is growing as) a key approach towards personality in a pedagogical sense. Revival of inclusion in the educational process foresees that the accent is made on the principle of humanity between the parties that are involved in it.

SUMMARY

The article is dedicated to analysis of the philosophical conception of inclusive education as a principle that supports organizing human society at all levels. It points at the priority in development of the national system of education, inclusive system of education that meets the needs and capabilities of every child regardless of particularities of his or her physical and emotional development. Philosophy embedded in the inclusive education allows to supply conceptual tools to support the process of universal human values into values and goals that can be attained specifically in the educational domain. It has been established that broadening of the educational space is a logical stage of the development of the society.

Accessibility of education, both in physical and also in the institutional sense plays the key role in the processes of including population into educational practice. Philosophy of inclusive education, as well as the whole process of social inclusion supports diversity not only to promote interests of particular groups, as integration, but aiming at development of the democratic society where rights and freedoms are respected, which contributes to better quality of life of all citizens. Among the basic philosophical categories related to inclusive education are acceptance of diversity, respect, self-realization, universal human values (communication, affections, friendship, experiences as values etc.).

The meaning given by philosophy to the education is the possibility to reflect on the special points in culture that are embedded in the educational process. Philosophy of education here becomes a philosophy of life of a person who aims to participate in the culture and gets opportunity to fulfill his or her potential.

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TRENDS AND PROSPECTS FOR TRANSFORMING CIVIL SOCIETY IN UKRAINE: SOCIO-CULTURAL ASPECT

Romanenko S. S.

INTRODUCTION

Ukraine entered the new millennium as the bearer of a young independent statehood, and right now, in the situation of extremely difficult external political challenges, internal political struggle, economic instability and social unrest, the Ukrainian society is at the stage of forming and determining the path of its development. The Ukrainian people made their choice, focusing on the European way of development, on a civil society. The events of Maidan and the aggression of the eastern neighbor just strengthened (at the cost of numerous human lives) the standpoint of progressive forces, Europe-oriented citizens that the formation of a civil society is essential today.

Civil society is one of the phenomena of the modern world, an ideal to strive for. A true civil society cannot exist without the desire of the people themselves to make surrounding life better, to make a personal contribution to improve the social situation.

A developed civil society is an essential prerequisite for building a legal state and is its equal partner. Today, there are two opinions: "It us up to the residents of Ukraine to learn how they should solve their problems and change their lives for the better." And another opinion is "civil society should become an assistant of the state in solving our vital problems." So should the state be responsible for everything that is done in the society? And is there any civil society in Ukraine today?

The beginning of the 21st century was marked by a global universal human crisis, which has become far more acute now, manifesting itself in a growing wave of social disintegration at the global

level. For the modern Ukrainian society, this resulted in the aggravation of a number of problems, in particular, in the microsphere, such as loneliness, lack of a sense of life, conformism, amorality, social passivity, a sense of insecurity both at the individual and at the public and legal levels. All this is deeply rooted in the fundamental problem of the alienation of man from himself, the absence of man in man, the predominance of economic policy the purpose of which is to make an individual and his needs an object of manipulation by external economic and political forces. [1]

1. Civil society: conception, formation and prospects

The consequences of the totalitarian norms of social life, rooted during the Soviet period of history, the negation of amateur civil activity and other barriers are overcome by Ukraine in its own way, in its specific conditions. In addition to overcoming a number of mental factors that impede the formation of social relations, it is necessary to reproduce the main system-forming units of a civil society, the state of which depends to a large extent on the ability to reproduce or efficiently change its constitutive relations, their form and order. This ability of the system to be stable, sustainable, continuously carried out by the society's self-organization must be realized and applied in the active work of citizens. Thus, interest in mechanisms of social self-organization has the sense of a practical problem related to social management, social adaptation, and social forecasting.

In Ukraine, the topic of a civil society is popular and in demand for clarification. Does it already exist or does not, is it being formed at present, or is it advisable to build it, is a social project needed and what forces are responsible for its implementation, what is the state's place in this activity and how it, the state, interacts with a civil society in the

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[1]Одинцова О. Н. Проблема отчуждения и гражданское общество. *Философия и будущее цивилизации: тезисы докладов и выступлений IV Российского философского конгресса.* Т. 4. М.: Современные тетради, 2005. С. 453.

modern Ukraine? Discussions on these issues continue. However, the sociological, economic and, finally, legal approaches prevail there, they mainly deal with the universal theoretical features of a civil society. Researchers no longer claim that we are building a civil society, that we have clearly presented its future appearance. We have to agree with the conclusion of the Austrian theorist who argued that for in fact we are able to bring about an ordering of the unknown only by causing it to order itself[2].

To cause the self-ordering of a civil society in Ukraine is possible only by obtaining a scientifically proved idea of the mechanism of ordering and planning its activities to optimize this process.

Civil society is a phenomenon of the natural historical process. It consists in the fact that unification of citizens that actively influences various spheres of social life, in the course of history is formed, developed spontaneously, structured (in the form of institutions of society, associations, organizations or "corporations", as Hegel used to call them). This kind of formation has recently emerged and has come its way from the beginning of the 19th century to the present day.

The social and philosophical term *civil society* means neither all mankind, nor the population of a country and just the totality of its inhabitants, it expresses a special nature, a qualitative state of the social object in question.

As Karl Marx noted in "German Ideology", a civil society arose in the eighteenth century and denoted a certain state of the society, those changes in the material and spiritual aspects of people's lives, their communication which manifested themselves in the condition of capitalization of industrial manufacturing. Following that, another idea was formed – the idea of a reasonably organized society with a harmonious order based on a common sense, science and justice, with a

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[2] Фридмен, Милтон и Хайек, Фридрих. О свободе. *Философия свободы.* Вып. 2. М.: Социум, Три квадрата, 2003. 182 с.

democratic legal state which guarantees the unity of public life, ensures progress and the highest goal – citizens' personal freedom, their mass political activity and their protection[3]. The bourgeois and democratic system introduced a new type of society in relation to the individual – it declared freedom and self-identification of each person[4].

The democratization of European power-holding regimes, the strengthening of the legal foundations of the society led to changes in the way people live, their communication with each other and within social institutions, in the forms of unification and organization of the latter. In place of faceless individuals with a prepersonal mythological and feudal "we-consciousness", with the consolidation of class rights and duties "tightly" determining a person's membership in the nobility, clergy, his inclusion in the peasant community, in the craft workshop, in the trade guild, the right of person's self-consciousness, the right to choose independently and individually, person's self-identification and self-realization were proclaimed. All this was enshrined in legal documents – bills, declarations, constitutions. The main sign of a democratic way of organizing a joint life of people was the legal fixation of "personal rights", officially legalized value of a person, regardless of his social status, ethnicity, gender, age, religion. As well as a person, civil society was a new European entity, it gave rise to a democratic form of the society existence[5]. Civil society, in turn, was reproduced by democracy itself, and showed the power of activating the masses in itself.

The masses, in the name of strengthening democratic rights and freedoms and legal autonomy of the individual, self-organize and form

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[3] Зеленко. Б. И. Гражданское общество. *Глобалистика. Энциклопедия.* М.: Радуга, 2003. С. 276–279.

[4] Каган М. С. Формирование личности как синергетический процесс. *Синергетическая парадигма.* М.: Прогресс-Традиция, 2003. С. 213–216.

[5] Каган М. С. Формирование личности как синергетический процесс. *Синергетическая парадигма.* М.: Прогресс-Традиция, 2003. С. 213–216.

free, initiatively arising associations, communities, institutionalized organizations that are independent of political power and are able to influence it.

Without going into the problems of defining a civil society from the point of view of various social sciences, we shall try and define it in the broadest sense. Thus, civil society is a certain type of social organization. In political science, this definition is specified as a stable system of horizontal connections, socio-political orientations and norms of social behavior within the framework of a democratic political system. Civil society has a complex structure, including economic, household and family-related, ethnic, religious, legal relations, as well as the relations between individuals as primary subjects of political life with the mediation of the state and so on.

As already noted, civil society is an integral attribute of a developed democracy, but its individual manifestations in some areas of public life can be observed in undemocratic states. In modern political science, the level of civil society's development has become a measure of the level of democracy in the state.

Civil society is a set of public institutions that are not directly included in the structure of the state and that allow citizens, their associations to realize their interests and initiatives. A modern mature civil society is a society of free self-organization. Professional, cultural and other communities which it consists of, are open to those who consciously seek to unite themselves based on common interests[6]. It is also necessary to single out one of the main features of a civil society – the ability of the state's citizens to judge it and influence its actions, on the one hand, and the ability of the members of a community (society) to influence changes in social relations and social events[7].

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[6] Марков С. А., Ярмак Ю. В. *Вестник Российского философского общества.* М.: СиДиПресс. 2007. Вып. № 1 (41). С. 98–102.
[7] Конев В. А. Каков наш путь к гражданскому обществу? *Вестник Российского философского общества.* М.: СиДиПресс, 2006. Вып. № 2 (38). С. 32–35.

Since society is a complex system consisting of various communities, it can be divided in ideological, material, political, legal, cultural, ethnic, religious, social and other respects, and differ in mental and moral characteristics. Therefore, the question of the quality of the society itself which should precede the question of the quality of the state arises[8]. According to the Western European tradition of civil society, this is the tradition of civil unification based on rights and law [9]. And if Western experts measure progress in the development of civilian structures by the number of non-governmental organizations that are emerging, in our country it is measured by how fully the state is immersed in this process, how many events of a supposedly civil nature were carried out with the participation of government officials and with the help of the authorities[10].

How consistent is our citizens' understanding of life and relations in a mature civil society with the understanding of Europeans, where social relations within the framework of a civil society have considerable experience and are fixed as a tradition passed down from generation to generation. Any tradition is the transmission, translation of social experience, including social relations, and in this regard it is communication between generations as social groups. It is a constant renewal of the communication between generations that ensures the stability of the phenomena of social reality. Tradition is the main form in which the accumulation of social experience takes place, and provides objectivity as the external task of social realities.

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[8] Кравченко И. И. Государство и общество. *Вопросы философии*. 2007. Вып. № 7. С. 19–35.

[9] Конев В. А. Каков наш путь к гражданскому обществу? *Вестник Российского философского общества*. М.: СиДиПресс, 2006. Вып. № 2 (38). С. 32–35.

[10] Солонин Ю. Н. Практическая философия как предпосылка гражданского общества. *Человек постсоветского пространства:* сб. матер. конф. / под. ред. В. В. Парцвания. Вып. № 3. СПб.: Санкт-Петербургское философское общество, 2005. С. 419–435.

Social communication is an integral part not only of historical development, but also the actual functioning of social reality, since social relations are the forms of social communication. At the level of the social system's self-maintenance in actual communication, the entire system of institutionalization of patterns and standards of activity is formed[11].

As history testifies, the processes of forming new relationships in the society are by no means transient, and require interaction of typically opposing parties – the society (people) and the state (government). So, one of the first documents of the medieval Europe, where legal relationships in the society are recorded, is considered the Magna Carta of 1215, which became the basis for the emergence and formation of the legal state and civil society in England for many centuries[12]. Over the course of two centuries, the Charter was confirmed 37 times, expanding from 39 articles to 63, which indicates constant pressure on the part of the society towards the realization of their rights and freedoms. Thus, the Magna Carta of 1215 was of crucial importance in developing the ideas about human rights and proclaimed "free man" to be the subject of relations.

Compliance with the law gave impetus to the development of legal relations in England, as evidenced by later legal documents, such as the Petition for the Law of 1628, the Habéas Corpus Act of 1679, the Bill of Rights in 1689 and a number of others which also proves the development of a legal state[13].

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[11] Мартишина Н. И. Взаимоконструирование реальности и человека *Конструирование человека:* сборник трудов Всероссийской научной конференции с международным участием: в 2т. Т.1 Ч.1. Томск: ТГПУ, 2008. С. 210–215.

[12] Юдовская А. Я. Эволюция права в государствах Европы и Америки (XVII – XIX вв.). СПб.: Спец. лит., 1996. 164 с.

[13] Козинець О. Г. Історія становлення інституту прав людини в Англії. *Наукові дослідження – теорія та експеримент '2006*: матер. другої міжнар. наук.-практ. конф. Полтава: «ІнтерГрафіка», 2006. Т. 3. С. 26–29.

Civil society appeared where property, law and rights were respected, the application and enforcement of which were rigorous[14].

And although civil society as a phenomenon arose during the course of European bourgeois revolutions, that is, from "the bottom", today every state that has proclaimed itself as a democratic one, must a priori contribute to the development of civil society institutions from the top.

The idea of a civil society over the past decades expanded, deepened and was complemented by the idea of democracy based on political pluralism, a common competition and partnership of competing social groups; the idea of restricting state power by means of established legal norms, the idea of individual human freedom, and the expansion of democracy in social terms.

In virtually any type of society that we can distinguish based on its characteristics, such as the historical period, mentality, religion, economic development, political management system and others, processes of social organization take place, but in different time frames. A significant role is played by the historical period when the given civil formation manifests itself. It should be noted that at the present stage, all processes have accelerated, including the processes of reorganizing social relationships, due to the sharp acceleration, or even leap of industrial, computer, communication, information technologies, etc.

In the 21st century an attempt to introduce the concept of *global civil society* is being made. A number of Western theorists emphasize that in the context of globalization of all life spheres, there appeared a formation of a broad non-political community of people involved in solving generally significant problems of all mankind. Societal (following Parsons, the phenomena and processes related to the macro level, i.e. the level of society as a whole) communities with a close

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[14] Неретина С. С. Памятка о гражданском обществе. *Философские науки.* М.: Гуманитарий, 2008. № 7. С. 23–38.

socio-political structure and common values advocate for the environment, peace, human rights protection, while crossing national borders, embracing global space, affirming growing global thinking. Global civil society tends to manifest itself as an initiative of social movements and civil associations. Free from the interference of political forces, global civil society will gradually get the opportunity to gain a foothold in the status of the main subject of the society's self-organization[15].

2. The socio-cultural aspect of transforming Ukrainian civil society

With regard to Ukraine, the starting points of a civil society in the modern sense can be traced in the developed system of trade unions back in the Soviet Union times. However, the level of a civil society is assessed not only by the quantitative indicators (the number of public and trade union organizations, their members, etc.) or by the presence of relevant laws, but primarily by the qualitative ones – by the effectiveness of the respective institutions and their real impact on improving the social climate of the society.

Significant stages in the history of the development of Ukrainian civil society include the dissident movement of the Soviet era, the Granite Revolution, the All-Ukrainian referendum on the declaration of independence of Ukraine, miners' strikes in the early and mid 90s, the Orange Revolution, the Revolution of Dignity, and the mass volunteer movement in support of the Ukrainian army. In addition to these peaks of civil activism, it is worth noting also the emergence and development of independent journalism, the formation and activity of numerous public organizations of various directions in various fields of society,

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[15] Резник. Ю. М. Глобальное гражданское сообщество. *Глобалистика. Энциклопедия.* – М.: Радуга, 2003. С. 233.

local access of the public through deliberative bodies to political decisions, and the construction of a multi-party system.

On the other hand, the effectiveness of a civil society depends on the political education of its citizens, which in turn should be promoted by a truly democratic state. In a country with an insufficient level of political culture and public awareness, on the one hand, political populism is always thriving, and on the other, there is a risk of establishing an ochlocratic governing regime in case there are a lot of democratic freedoms for an "ignorant" and "unprepared" crowd.

As far as the Ukrainian society is concerned, James Mace characterizes it as a "post-genocidal society"[16], a society that has undergone so barbaric totalitarian repressive "treatment", moreover, over the course of life of more than one generation, that people who have gone through such merciless trials (definitely, it is not true about the whole society, but about its substantial, significant part, and it is really scary), consciously or unconsciously lose the basic values of human and national life: civil dignity, historical memory, love for freedom, economic and social initiative, the desire to be at least to some extent independent of the authorities, of the directives of the next leaders who "better than anyone" know what the country needs. Instead, both the Stalinist regime of bloody totalitarianism and the Brezhnev regime of "soft" totalitarianism systematically and thoughtfully cultivated, nurtured slavish proneness to compromise, conformism, unconsciousness, silent obedience, paternalism, hope in virtually everything for the good will and help of the state or authorities (though, publicly, from the tribune, for example, of the XXV Congress of the CPSU, another thing was stated: "Nothing elevates a person so much as an active life position does!" – which is a vivid illustration of the

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[16] Мейс Джеймс. Спадщина голодомору: Україна як постгеноцидне суспільство: газета. *«День»*. №26. 2003. URL: http://www.day.kiev.ua/ru/arhiv/no207-2015

hypocrisy of the Soviet regime). And it is not surprising that the psychology of "not showing off" covered all new areas of the society; although it should be immediately emphasized that at all times there were people who strove to live the truth, proceeding from eternal moral and ethical values. But they were not enough to qualitatively change the life of Ukrainians.

And such a society met the proclamation of an independent Ukrainian state on August 24, 1991. As James Mace emphasized, "independence gained the Ukrainian USR"[17]. And this is true, because there was simply no other institutionalized Ukraine at that time; and it could not be, given what we talked about above. It was in such realities that we had to create (not renew, because that was the choice of the "elite") our sovereign state. What do we see now? There are two Ukraines: the Ukraine of the fearless Maidan of dignity, which is ready to give its life for freedom (and gives power, to put it mildly, to the dubious "Maidan Stage" – this is a tragedy!), and the Ukraine which cannot (even if it sincerely longs for this) get rid of the post-genocidal heritage, thereby depriving itself of a worthy human future[18]. That is why to withdraw Ukraine, once and for all, forever, from the "post-genocide" era (in terms of James Mace) is the only urgently needed reform program for the people and the state[19].

This task is complicated by the fact that, firstly, history has given us an extremely rigid, extremely short period of time for its solution (otherwise we will be left back, hopelessly and forever). And, secondly, the Europe of democratic values, for the help of which we have all hoped so far, does not always understand the depth, drama and

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[17] Ibid.

[18] Мейс Джеймс. Спадщина голодомору: Україна як постгеноцидне суспільство: газета. *«День».* №26. 2003. URL: http://www.day.kiev.ua/ru/arhiv/no207-2015

[19] Сюндюков И. Джеймс Мейс – о скрытом «измерении» геноцида: газета. *«День».* №207. 2015. URL: http://www.day.kiev.ua/ru/arhiv/no207-2015

complexity of our problems (also burdened, among other things, by shameful corruption!), neither did it understand what was happening in Ukraine in 1932-1933 (with a few, unfortunately, exceptions: Gareth Jones, Lancelot Lawton, Malcolm Meggeridge). Did not it "just know" then? It is quite possible; however, later, when the world already learned about these horrors – what happened then? It didn't want to realize, didn't want to break "mental comfort" (although there were Robert Conquest, James Mays, Andre Glucksman)? But the fact is that both the genocide of 1932-1933 was a special, unique phenomenon in history (the extermination of the people not by force of arms, but by the terror of hunger), and a post-genocidal society is such a phenomenon that cannot be approved in light of any, even very "democratically" – oriented, standard approaches. A special "key" is needed here. And the adoption of a package of laws, even the best ones, cannot solve the problem.

The genocide of Ukrainians undermined the "health" of the nation. And its consequences have been "poisoning" the society up to nowadays[20].

In Ukraine, civil society is in its infancy since the majority of the population and people in power are not ready for changes. In connection with the young age of Ukraine as an independent state there are certain difficulties in perceiving the essence of a civil society. It turns out to be easier for a person to imagine himself in the context of state relations than in a system of civil interdependencies and social ties.

Relations in the modern Ukrainian society are formed by people brought up in completely different circumstances, in a different era. And although in comparison with the closed society of a totalitarian state we are now absolutely open, and instead of a rejected ideology, streams of various information, including possible social relations, have rushed into the formed vacuum; we are not able, for the most part, to reset the

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[20] Ibid.

stereotype of objectness, to remove the established tradition of being controlled and shown the way out from our consciousness.

In the 90s, when the Soviet system of governance collapsed, the legal system collapsed as well, Ukraine faced a situation when, with a legislative base, albeit inherited from a socialist past, those in power interpreted the law according to the principle of double standards. In such a situation, we can talk about the structural, social, political and other characteristics of the society, but not about a society of independent subjects.

In the absence of legal protection in the society, the mechanism of self-defense worked, it consisted in the accumulation of material resources, since the number of banknotes was the best defense. A society in which the rule of law is not based on law, but on the principle that he who pays the piper calls the tune, cannot produce the values of a civil society.

The paradigm shift process involves a rather long "frozen" period when the old is broken and the new is not there yet. The only common platform for human connectivity is money. This power system can be called coinocracy. During such a restructuring, thinking for one's constant renewal needs neither memory, nor personality, nor faith, providing themselves with those opportunities that are associated with monetarism. The way out through such a cataclysm is dangerous since it opens all the ways, including the old ones, where attempts are made to renew both memory, faith, and patriotism: these are authoritarian ways. With the loss of support in sociality along these paths one finds a desire and an opportunity (through financial capital, military force) to impose on society the decisions that it has already got rid of, but because of "tiredness", it is ready to accept them back[21]. But in a situation where the money

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[21] Неретина С. С. Памятка о гражданском обществе. *Философские науки.* М.: Гуманитарий, 2008. № 7. С. 23–38.

supply began to concentrate in the hands of a minority (a small handful of oligarchs), the conditions arose for the formation of a middle class – active people with money, but not sufficient enough to ensure full protection against lawlessness. We can say that the public vanguard began to form, which started to advance the idea of forming a civil society and constructing a legal state.

Apparently, it is worth noting that civil society is not the whole society, but it is its vanguard, perspective, developing part, capable of leading the rest of the society and replenishing itself from its composition. Civil society, according to Hobbes and his followers, is called upon to become the pillar of the state, in other words, that vanguard part of the society that can start partnership relationships with the country's leadership[22].

In Ukraine, the formation of relationships inherent in a civil society manifested itself in the emergence of a mass of public entities: human rights organizations, civil disobedience associations (politicized and absolutely not), volunteer organizations, charitable foundations, environmental activists, professional associations, creative unions, fan clubs, and interest communities. In such associations, a person learns to be the subject of his activity, such associations can be perceived as micromodels of a civil society, where relationships are built on the principle of absolutely voluntary choice and participation, the opportunity is given to formulate and defend one's opinion, participate in shaping the direction of the community's activity, and many other opportunities of implementing subjectness.

The movement towards a civil society itself is "a gradual awakening of healthy needs, dignity, honesty, civil activism and responsibility among people". In other words, their transformation from the "right population" (according to M. Hrushevsky) into free,

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[22] Кравченко И. И. Государство и общество. *Вопросы философии*. 2007. Вып. № 7. С. 19–35.

independent and socially active citizens who are able to control power and prevent it from turning to a hierarchical regime or autocracy[23].

In addition to the essential characteristic of the very ability of the society in the course of its self-organization to structure associations of individuals, it is legitimate to focus attention on social formations of a cultural and ethnic orientation. Such formations, caused by a community of interests or purposeful aspirations, were formed by the efforts of the participants themselves according to their voluntary choice. The time of their appearance coincided with the period of the revival of the "small peoples" of the Russian Empire and served as a manifestation of beliefs about the need to protect the traditions of the past, especially organizational traditions. The support of these traditions for the national revival of Ukrainians in the last decades of the nineteenth and early twentieth centuries in Russia, with its industrialization, modernization, politicization, expansion of education and the growth of social mobility, with the strengthening of Russification trends, has become cultural and ethnic communities – Hromadas. The Hromadas' traditions, with their pronounced elements of community, corporate collectivism, permeate the entire pre-revolutionary history of the Ukrainian national movement, which requires the presence of persistent, albeit inert, sometimes inactive structures based on personal connections, devotion to the idea, corporate ethics, which are a continuous thread connecting decades, generations, ideas, forms and methods of work. But at a certain moment they branch, evolve and, having fulfilled their mission, disappear.

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[23] Дулин П. Г. Гражданское общество и государственная власть в Украине. *Украина в системе современных цивилизаций и трансформации государства и гражданского общества*. Одесса: «ВМВ», 2006. С. 118–120.

Hromadas are clubs of the Ukrainian intelligent people that appeared in the middle of the 19th century and existed until the beginning of the 1900s. The term "hromada" was first used by the representatives of Polish democratic students in the title of the collection "Excerpts in Prose and Poetry by Joseph Prosper of Hromada" (Kyiv, 1858). The name "of Hromada" meant the collective pseudonym of the student group, united by common scientific and public interests and being part of the student commune (community) of Kyiv University, and which is more, its most advanced part.

Hromadas, in our opinion, are the most viable centers of the Ukrainian revival, which played a unique, perhaps not yet fully appreciated, role of the guardians of national traditions and, at the same time, generators of new ideas, the role of a "shelter" for those few Ukrainian intellectuals who did not want to finally dissolve in the "all-Russian" anti-imperial liberation sea, the role of "connectors" in the "intervals" of the national revival, the role of educators and guardians of the young generation. Hromadas were out of certain estate, strata of the society, multinational, apolitical organizations, inspired by the idea of Ukrainian national revival. The Hromadas acted as the leading organizational form of the Ukrainian movement at the "cultural" ("organizational") stage.

The main stages of the evolution of Hromadas coincide with the general periodization of the Ukrainian national movement and the leading lines of the development of Ukrainian socio-political thought. National revival is a long process that includes three stages: 1) "academic" – "nostalgic" time for collecting heritage; 2) "cultural", or "organizational" – the transformation of the national language from the subject of study into an instrument of literary creation and translation, the establishment of a network of cultural organizations through which the national consciousness is introduced by the intelligent people, "pioneers of the national idea", deep into the ethnic mass; 3) "political" – the stage of mass national movements. In fact, there is an

intersection and interweaving of all the three stages. The active force of this process is "wake-upers" and "activists" represented by hromadas, the object of influence is the people[24].

The situation in the Odesa community of the 90s of the 19th century is a good illustration. Thus, L. A. Smolensky believed that "the very existence of hromada, even without any work, is of great importance, since it organizes, encourages people, does not allow to leave the idea of national revival," and any other idea. The statement of E. Kh. Chikalenko is also quite interesting: "We had dinner together, and any dividing of bread and drinking of wine in the collective brings them together and unites them. And this is extremely important, because when the whole Ukraine is covered with such hromadas, even inactive ones, the hour of organized collective coming out will arrive, then it will be easier for people to unite, since they will be already united"[25].

In the presence of such intra-social relations, it can be said that the process of social communication will be filled with the corresponding tradition of social relations and social experience. The next generation, which is already taking effect, will not have to give birth to something new and unnatural, but to develop the already received tradition of social relations and go to a new level of relations between the society and the state. The world where social individuals live and work, and which they perceive as initially and objectively given, is actively constructed by people themselves in the course of their social activities, although this happens unconsciously for themselves[26]. A person creates social reality

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[24] Пасько Я. Феномен соціальної держави в історичній традиції *Філософська думка*. 2007. № 2. С. 40–48.

[25] Пасько Я. Феномен соціальної держави в історичній традиції *Філософська думка*. 2007. № 2. С. 40–48.

[26] Розин В. М. Особенности конструирования действительности и человека в философии и эзотерике. *Конструирование человека:* сб. трудов Всероссийской научной конференции с международным участием: в 2 т. Т. 1 Ч. 1. Томск: ТГПУ, 2008. С. 33–38.

by investing in created objects – material and non-material – certain human meanings, a certain combination of senses; social reality creates a person, since the development of these meanings and senses forms the basis of his socialization[27].

The problem is how to realize the society's aspiration towards civilized life in the necessary humanistic direction. In modern real life, one has to observe that it is difficult to reconstruct the course of the society's development by means of only centralized efforts, for the new appears spontaneously, in the form of separate fluctuations. If they are energetically nourished and not washed out in a constant interaction and mixing with the old, then the development of the entire system takes the right direction[28]. In relation to the modern society of Ukraine, this means the need for continuous monitoring of spontaneous social phenomena and targeted support for those processes that seem positive and rational in terms of the transformation of a civil society. The wisdom of politicians and the progressive nature of the society is to precisely determine the place and time of support for those new social phenomena that contribute to the realization of the ideas of humanism and the building of a civil society.

Initiative, non-formalized structures of the society do not yet form a dense social environment in Ukraine. The formation of a dense civil society environment can and should be promoted through the creation of favorable information, legal, economic and other prerequisites and conditions for the development of public structures, the protection and

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[27] Мартишина Н. И. Взаимоконструирование реальности и человека *Конструирование человека:* сборник трудов Всероссийской научной конференции с международным участием: в 2 т. Т. 1 Ч. 1. Томск: ТГПУ, 2008. С. 210–215.

[28] Романенко С. С. Гуманизм как воплощение ценности человека. *Наукові дослідження – теорія та експеримент '2006: матеріали другої міжнар. наук.-практ. конф.* Полтава: «ІнтерГрафіка», 2006. Т. 3. С. 159–162.

realization of their legitimate interests, mutual dialogue, as well as a dialogue between them and the state[29].

CONCLUSIONS

Can civil society be the goal that we strive for, in its autonomy from political life, from the state outer shell, as an independent and self-sufficient unit initial for all other functions and formations, a fundamentally primary structure in which the basic life process of a person and their interests are realized? It is quite necessary to orient the society, and first of all, its advanced part, the vanguard, which is formed by the middle class, towards the achievement of this goal, which is possible to achieve, although not in one's generation span.

The determining goal for our citizens should be the idea of a civil society, but not as an end in itself for everyone, but as an instrument, as a means to realize their rights, freedoms and interests, to realize as a subject of social and legal relations in the state.

It is ineffective to delegate solving of all problems only to the authorities – this is a political axiom. It is utopian to believe that power can rule everything at once and simultaneously. The thesis "a strong state is a weak people" is bad. It is bad, including the fact that people in this case lack motives for growth. For example, the entrepreneur in this case is not looking for reserves of internal development, but for the official whom to give a bribe to. He will rather be engaged in liquid business, trade, financial fraud. Thus, the absence of civil society institutions forms a mobilization type of economics that does not have incentives for self-development, but moves only with the strong-willed impulses from above.

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[29] Марков С. А., Ярмак Ю. В. *Вестник Российского философского общества.* М.: СиДиПресс. 2007. Вып. № 1(41). С. 98–102.

Civil society is a universal political stabilizer. When people can solve their problems through the structures of a civil society, and when there is no desire to act according to the methods of general destruction. Civil society is needed both as a civilian control of power, and as an institution for posing problems in front of the government. After all, a society is stable when the same person belongs to as many groups as possible – this is how he better understands the society as a whole.

At the same time, society should delegate to the government the right to set long-term goals, including the development of public relations through centralized efforts to improve the legal framework, organize the conditions and prerequisites for the emergence and functioning of various civil institutions, etc., herewith, monitoring strict compliance with the laws.

Therefore, the processes of democratization of the state power and the development of a civil society should take place as synchronously as possible. With such synchronism and unity, both vertical of the state power from above should contribute to this, and society itself from below. Under such conditions, Ukraine can reach the level of developed Western democracies due to the quality of a civil society functioning.

SUMMARY

The article presents an attempt to describe the socio-cultural aspect of the civil society transformation, to reveal the mechanisms of its emergence and formation through the activity component of human life, the legislative and legal framework functioning in the society. The analysis of self-organizing public formations as system-forming units of a civil society was carried out. The paper also offers a look at a civil society as a goal or a means of realizing the rights and freedoms of citizens of the modern Ukrainian society. The authors claim that civil society should become the decisive goal for citizens, but not as an end in itself for everyone, but as an instrument,

as a means for the realization of their rights, freedoms and interests, the realization as a subject of social and legal relations in the state. It is argued that the processes of democratization of the state power and the development of a civil society should take place as synchronously as possible. With such synchronism and unity, both vertical of the state power from above should contribute to this, and society itself from below. Under such conditions, Ukraine can reach the level of developed Western democracies due to the quality of a civil society functioning.

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ANTHROPOLOGICAL DIMENSION
OF THE FORMS OF FREEDOM

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INTRODUCTION

At its current stage of development, Ukrainian society is in the process of systematic changes, which in such situations are inevitably followed by the confrontation of social ideals and destruction of stereotypes of thinking that radically change the idea of a human, the life purpose, place and role in society.

The freedom as a phenomenon, an idea, a value and an ideal is one the most important aspects of human-being. The representatives of different historical periods have come to interpret this issue in their own peculiar way. The development of modern Western civilization is largely based on the understanding of freedom that has emerged in different currents of philosophical thinking over the last centuries.

Understanding of the phenomenon of freedom is one of those problems in philosophy that never loses its relevance, because it is closely linked to the problem of human; it defines itself differently throughout its history, motivating us to think about the essence of ourselves and to create the various interpretations of the phrase "homo libertus". The question of freedom also arises for philosophers in ever new aspects.

The conditions for actualization of the outlined issue are the following. From the second half of the XX century, philosophical thought has referred to the problems of new forms of non-freedom arising from scientific and technological progress and increasing levels of informatization of society. It is also about increasing the ideologization of consciousness and the imposition of standardized

ways of behaviours and thinking caused by the increasing role of mass culture.

The widespread dissemination of pseudo-liberal ideas provokes the all-permissiveness of forms of individual self-realization in social and cultural life. Such "liberalism" transforms into nihilism regarding the socio-cultural sphere of human being and the dominance of the "cynical mind".

The dependence of the theoretical level of modern researches on the understanding of the achievements and specifics of modern philosophy in general and its solution to particular philosophical problems forces to appeal to the historical heritage of European and national philosophy, their tendencies of development as a holistic, systematic display of the contradictory process of the formation of the idea of freedom and its historical forms. Thereby, a comprehensive analysis of the epistemological and social dimensions of freedom in modern philosophy requires thorough scientific research. This is also determined by the fact that ideas of freedom are significant components in the system of knowledge about society and its formation. They play a significant role in determining the goals of the historical activity of people in various spheres of society: politics, culture and science.

1. Political Anthropology as a Paradigm of Political and Philosophical Reflection

The analysis of freedom is deeply connected with the definition of personal boundaries and forms of this phenomenon. The freedom receives a special limitation in political forms of its definition, thus, acting as a criterion and the ascending principle of determining all forms of freedom in a particular society and in real historical circumstances.

Political anthropology as a concept and as phenomenon is rather polyphonic, but its establishment as a separate branch of political knowledge was preceded by significant shifts in the system of so-called "anthropological reflection". The subject of the latter has traditionally

been not only the issues of ideological and psychological states of mankind, but also the human-being as a basis for the universe in general. To paraphrase the outstanding thinker of the early Renaissance period M. Kuzanskyi, the essence of an anthropological ideology can be defined by the principle of causa sui, i.e., a human as a self-determining entity. Unlike the phenomena of nature, which are determined by the action of external factors, a human himself determines his goals in life and achieves goals through means, which, again, he chooses to his taste and discretion.

Therefore, one can speak of the existence of an anthropological paradigm as a principle of political existence, which determines the human-being as a creative unit in social time and space. According to that paradigm, a human assumes responsibility for its behaviours and actions not blaming external circumstances. Political anthropology deepens into the traditions of political practices of different nations, analyses the technologies of political interactions of different political subjects, and, most importantly, it creates a fundamentally new discourse in the study of political realities, a discourse focused on the human primacy in politics.

Initially, the object of the political and anthropological tendency was only the analysis of the political processes of archaic societies, especially colonised ones. However, the scope of research has substantially expanded since then, and today anthropology is actively covering the research of modern political institutions and processes. At the centre of political anthropology is a person – a carrier of political ideas, consciousness, ethical values and behaviour.

Before switching to purely scientific problems of the reflection of political anthropology, we should note that its appearance was preceded by a revolution of consciousness from a worldview standpoint, which delineated civilizational boundaries of entire states and nations, thereby having a substantial influence on their political history and political being itself. Without it, political anthropology as a scientific field – i.e.,

a product of a much later intellectual and spiritual production – would have been impossible. As an additional remark, this process known as "anthropologising" of knowledge and culture in general, is still ongoing.

The appeal to a person as the centre of the political world is caused by numerous factors. If we were to talk about the socio-cultural foundations of this process, we should firstly emphasize the liberal-individualistic traditions, which take the origins from primitive capitalism, the period of the early bourgeois revolutions, and Protestant ethics. At the centre of these processes was human freedom as the supreme value and norm of a new style of life, a new historical formation.

Summarizing the contribution made by Western European civilization to the world culture in terms of humanistic values, the discovery of human-being as a phenomenon is probably the most important achievement worthy not only of artistic idealization, but above all of the politics of creating certain and social principles for its self-realization. In this context, we mean not the individuality of a biological species, but a social individuality, which realises itself through economic, social, spiritual, and, finally, political freedom. This discovery could not have been spontaneous, and it may not be designated solely to the Renaissance, although it was in this period that the "anthropological turn" was founded by providing, probably, the largest intellectual input. However, the ancient ideal of aesthetic harmony of the spiritual and corporal, and Roman private law, which stood on the protection of personal interests of human, along with the medieval university education including the Christian scholastics, which trained the logical craft of thinking – all of the above are components of the grandeur event, which was finally the discovery of a human personality as a higher value and calculus of the human development and historical progress altogether.

The genesis of Eastern European civilization, with all the conditionality of such division, was somewhat different, although, objectively (and this should be admitted), it exists at least on the level of

confessional, mental and cultural factors. We should not once again blame the unfortunate historical destiny, at least in the instance of that destructive and tragic domination of Mongols and Tatars, which resulted in division of European civilisation to its Western and Eastern segments. We think that the issue here is that the Eastern European nations held the rather archaic elements of social relations, where the principal component was not the individual owner, free intellectual, hired worker or unemployed, but a collective subject – at first, it was family and community, later – social group, strata, class etc., lines between which had always been very clear and almost cast-like, was the in their geo-economics systems for far too long. Compared to the European socio-cultural traditions based on the values of individual freedom, Eastern European and in particular Ukrainian traditions are based mainly on social, i.e., group or collective values. If European philosophical and political thought, starting from the XVI – XVII centuries, is concerned with the problems of freedom of society, and in particular the freedom of a human, then Ukrainian studies, with rare exceptions, concern mainly social or national ideologies where personality has a secondary role.

Therefore, there are reasons to speak about two fundamental paradigms of ideological and political order. This, on the one hand, is a paradigm that we define as "anthropological" since human and human freedom is in the centre. And, on the other hand, it is about the "collectivist" paradigm, which is differentiated into "sociocentric" and "natiocentric" sublevels within this paradigm.

Of course, the abovementioned differences are not absolute, but rather relative. This is because the Western European civilisation was not missing out on societal utopias, doctrines and ideologues, similarly to the Eastern European and, particularly, Ukrainian was not lacking certain anthropological manifestations and inclinations of philosophical, historical and political thinking. But the difference lies in the fact that on the territory of the Western European civilisation the values if individual freedom, namely, liberal democracy in its different forms, had finally

won, whereas on the Eastern European territories, including Ukrainian, the situation came out to the contrary – the primary values were those of corporate collectivism, regardless of under which mottos and flags – be it socialist, communist, fascist and nationalist. Such differences in the structures of political mentality and paradigmal thinking led to different development trends in political and anthropological systems in the West and the East of European civilisation.

With regard to the different directions of anthropological knowledge, it is obvious that they differ significantly from one another. For example, political anthropology is based on the standpoint of human life and tries to explain the regularities of formation and functioning of power in society through political participation as a special form of human life and activity.

Theological anthropology is also based on the value of human-being, substantiating its eternity and immutability as bestowed by God. The philosophical aspirations of modern theology are based on the principles of pluralism rather than monism, as it was before. Modern theological anthropology explains the essence of a human as a partner of God and does not perceive her as a stand-alone unit.

With regard to political and philosophical anthropology, their correlation is based not on ideology, but on methodological grounds. According to B. Markov's definition, philosophical anthropology deals with the most important subject of being, where human plays a central role. It reveals the humanity in human and proves its significance in our cruel world of struggle for survival. For this purpose, it describes a human, not as an idealized concept but proceeds from a realistic recognition of human's desires, which some moralists consider something insignificant. It must show the real person, destroying all the myth[1]. Based on the human's place in the world, philosophical

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[1] Марков Б. Философская антропология. Очерки истории и теории. Санкт-Петербург, 1997. С. 12–13.

anthropology raises the question of the meaning of its existence, putting it in the projection of humanistic norms and values that adjust the cruelty of the struggle for existence through empathy, partnership and love to each other. In addressing this issue, she seeks to discover how human has produced and continue to produce humanity in oneself and how it became the creator and creation of its own culture[2].

Since in today's context the problem of the interrelation of a human and politics was placed on the background, it is worth paying attention to the problems of general political science, ethnopolitics and geopolitics regarding political anthropology. The philosophical reason for changing the direction of political discourse toward political anthropology can be considered a change from the rationalist paradigm to an existential one, i.e. the basis of the first was the epistemological situation in the framework of the relation "matter-consciousness", the second one was based on the relation "human-world".

The analysis of the national literature on political science regarding the correlation between human and politics shows that a human continues to be traditionally explored from two points of view: as a part of society and as an individual. From the first point of view, it is a tendency according to which human is obeyed to society, serves and exists for society. The second focuses its attention on the individual, on the process of his or her integration with politics within society.

Western individualism and the political anthropology formed on its basis are devoid of the features of abstract humanism, as well as of the non-alternative ideology to which totalitarian regimes and societies fall for.

The research of the issue "human – politics" in the national humanitarian studies was based and is still based on the establishment of state totalitarianism, both in theory and in practice. This is very well

[2] Марков Б. Философская антропология. Очерки истории и теории. Санкт-Петербург, 1997. С. 232.

proven and demonstrated by L. Klimanska in the analysis devoted to the phenomenon of the "new human" of the Soviet model[3]. Nowadays there is an urgent need to introduce a fundamentally new concept of civilization progress based on the principles of causal connection between human and society, where politics is a legal mean of transformation of the individual potentials of everyone into the sphere of public life, and, furthermore, person does not become a hostage of a decision made once and for all.

Considering politics only like the sphere of life and activity of collective individuals, we leave beyond the political reality the place and the role of a person in politics. Recently, however, some signs and manifestations of anthropologization can be found, at least in the interpretation of politics as a phenomenon which is a product of human consciousness, activity and creativity, caused by various motives and factors, which are first and foremost related to a human's personal qualities: "Politics is a product of the conscious and random, often arbitrary people's activity, their efforts of will, driven by their particular interests"[4].

Based on the above mentioned, we can outline the main issues of the political anthropology for the formation and development of modern national political and anthropological study, it is the question of conceptual correlation and ideology of citizens and the question of their position regarding life and politics; the issue of overcoming the traditional alienation of the individual and the power; the issue of representation by the authorities not only of the general, but also of social, corporate, and most importantly – personal interests of a human.

From our point of view, in order to make a kind of "anthropological revolution" in our political consciousness, we need to

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[3] Кліманська Л. Політична антропологія. Людина та її дійсність: філософсько-антропологічні дослідження. Львів-Одеса, 1997. С. 170–174.
[4] Рябов С., Томенко М. Основи теорії політики. Київ, 1996. С. 7.

go beyond understanding of the politics as a purely social phenomenon and take up politics as a creative characteristic of human being. This will give the opportunity to use the motives and interests of a human, who ultimately create political history. Then, the political goals, aims and instruments will be relevant to the individual capacities, not "political armies", which have to be mobilized for "historical achievements", headed by a "cult personality".

Thanks to the anthropologization of political reflection, new horizons of acceptance of human as individual are opened, and the human is regarded as generally recognized and acquired the norms and values of social legitimacy. Among such horizons is an analysis of the conditions and patterns of the transformation of the creative potentials of a politician into a political power.

The abovementioned transformation has always taken place in the past, but it was hardly controlled by society, since the customs and traditions that contributed to securing the institute of dynastic right to political power or the control of formal will by the totalitarian regime remained the determining factor. The authoritarian, and even more the totalitarian, regimes do not assume social control over power since the politics stands aside from a society and a human and it becomes owned by a dictator or a group. And only the democratic regime gives the right and the possibility of such control, which naturally raises the demands for political leadership as a social and at the same time personal phenomenon in politics.

To disclose its own content, political anthropology uses the following approaches to the object and subject of its research: civilizational, axiological, cultural, and sociological. The core factor here is the civilizational approach. The essence of this approach is to consider the process of transformation of power into politics as such that does not occur in the building-up of power, the transformation nature of which is determined through the opposition "lower-higher", "worse-better", but the process in which every person through self-

determination and self-affirmation recreated these oppositions of power for itself, "discovered them in a very new way, enriched them with something of its own, with national and its own existential experience"[5].

Political anthropology uses sociological, cultural, axiological, psychological and mathematical methods as a substantive basis. The theoretical system of political and anthropological knowledge is based on a system of principles, through which it acquires logical consistency and completeness. The system of principles should include the principle of complementarity of anthropological knowledge. Modern anthropological study in its nature, form and content is extremely diverse, which implies its consistency. This diversity is quite complicated and contradictory correlates with the specificity of different anthropological concepts. However, when formulating the principles of political anthropology, we must take into account the fact that any anthropological concepts are always have something in common and interconnected. The second principle is the principle of humanism (anthropocentrism). Its essence lies in the orientation of the research of political anthropology on a human, his relation to the world, to his own life and to himself as a human-being.

Therefore, political anthropology is not only a concept of substantiation of the primacy of individual in politics, which the systems of political overlook – liberalism, democracy and, to a certain extent, even anarchism etc. – base upon. In the genesis of political anthropology, we can define those directions, which: a) tried to make the essence of human to vital characteristics as basis for immoralism; b) tried to use the same theoretical foundations of evolutionary theory dedicated to the world of nature, but not to the world of human society to substantiate the anthropology itself in politics.

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[5] Бойченко І. Нелінійна соціальна філософія: цивілізація як монада історії. Філософські студії Київського університету. 1995. Вип. 1. С. 84.

One way or another, anthropological ideas were manifested by the national political thinkers and activists. To make sure of that, it is worth analysing the peculiarities of the national political and anthropological discourse on the examples of the famous political thinkers, who touched upon this problem.

2. The Issue of Human Freedom in Ukrainian Political
and Philosophical Sciences

Modern Ukrainian national movement founded in the mid-XIX century originally had a strong cultural and educational character. Nonetheless, certain moral and ethical principles, which came around political ideals were organic components of this movement. Thus, it was no surprise that the movement, originally founded by the Cyril and Methodius Society, had soon become a frankly political one, since its aim was restoration of Ukrainian statehood.

One of the first researchers of the Ukrainian national movement was M. Drahomanov. He noted a few characteristic features of this phenomenon emphasizing on the decisive role of T. Shevchenko in the origination of Ukrainian socio-political thought[6]. The appearance of the Shevchenko's discourse connected with the idea of collective freedom was a logical outcome, which is confirmed in the ideological foundations of the Cyril and Methodius Society. Despite the fact that it had connected people from different social states, the unifying link was a protest against national, social and economic situation of the Ukrainian people. This served as a ground for formation of the respective complex of moral and ethical values of the forefront Ukrainian intelligence, which was fuelled by the spirit of sacrifice and asceticism in the authoritarian Russian Empire. The core political idea of the Cyril and

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[6] Драгоманов М. Антракт з історії українофільства (1863-1872). *Вибране* / Драгоманов М. Київ, 1991. С. 256.

Methodius Society was independence and establishment of a sovereign Ukrainian state.

Institutes of the social solidarity and civilised collectivism, or, quoting M. Drahomanov, "human unions", were viewed by Drahomanov as essential part of the individual freedom as a principle of moral and ethical code. By Drahomanov, the ethics of freedom acquires a general notion of social doctrine, – a human voluntarily, at his own risk, chooses the form of cooperative association, which corresponds his interests and life needs.

Forecasting revolutionary movements in Russia made Drahomanov actively critiquing the cons of Russian revolutionary environment. In "Autobiography", M. Drahomanov concluded, which of the most characterising features of the Russian revolutionaries he radically condemned: "Aside from their great Russian centralism and anti-cultural trends, nationalist illusions, Machiavellian means… I was different from them in accepting political homicide or, as they said, "terror" as a principal of revolutionary struggle…"[7].

M. Drahomanov emphasised that the activists of Ukrainian movement had substantially better conditions for achieving the goals of their liberation movement, since they had something "to stand upon" in the traditions and historical memory of their own people. At the same time, M. Drahomanov had a clear understanding that despite positive historical, moral and cultural preconditions, Ukrainians had plenty of their own imperfections. Moreover, the impact of imperial culture had been far from bringing "civilisation" to Ukraine.

To summarise, M. Drahomanov's emphasis on the unacceptability of ignoring moral norms of a political activist, which fights for progress and truly desires to achieve high noble goals, has been an important part of his theoretical legacy.

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[7] Драгоманов М. Автобіографія. Київ, 1917. С. 42.

In the opinion of several experts of Ukrainian political history, in the 70s-80s of the XIX century "socialisation" of the new generation of intelligence, which undertook the highly moral mission of Ukrainian restoration, has been mostly completed. The leader of this generation was I. Franko. After M. Drahomanov, the Kamenyar (stone breaker) became the second figure, whose political ideology tried to connect to philosophical, political and worldview trends – personalist and collectivistic.

By his political outlook I. Franko, following the footsteps of T. Shevchenko, was largely an heir of a romantic direction of the philosophy of history, in particular, its messianic part. However, we can undoubtedly note that, being at the crossroad of different ideological influences and due to the fact of national being of Ukrainian people, I. Franko as a political thinker bears the most essential moral contradictions. Of course, we are talking about Marxism. Paying homage to its "philosophical conscience" of the early years, he followed the footsteps of those critics of Marxism, who mistakenly derived utopianism of its social ideal from the outlook principles of the materialistic theory. Paying tribute to the role of material and economic factors in human history, I. Franko did not share the approach of the representatives of "historic fatalism", as he used to characterise Marxism, but rather preferred human proactiveness, freedom, ideals per se: "When the ideal-life of the individual has to be recognised as a driving force in material production, the one forcing people to discoveries, research, extremely hard work, service, unions etc., then not less, but even more important is the ideal in social and political life" [8].

Nonetheless, it may not be omitted that I. Franko's drift from Marxism was a result of the new features in his outlook, which may be conditionally defined as a kind of ethical personalism. It is the lack of

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[8] Франко І. Поза межами можливого. Що таке поступ? Одвертий лист до гал[ицької] української молодежі. Київ, 2012. С. 32.

the factor of individual will that compromises the social perspective in Marxism, with the latter deriving from the dogmatised theory of "historical fatalism". Due to Kamenyar, in this theory "the almighty power of the state would be a horrible burden of every individual man"[9]. It is worth adding that ideological substantiation of the regime by the accentuated yet simplified world landscape was confusing I. Franko in the Marxism the most – Marxism, by Franko, "contains the ready forms for explaining the most complicated historical notions: religion is a creation of the bourgeoisie, nationalities are creations of the bourgeoisie, national states are creations of the bourgeoisie etc"[10].

Summarising the principal moral and political ideals and views of I. Franko, we may state that he was in constant dialogue with his own conscience dived into the excitement and "belief in Western European ideals". By I. Franko, the real progress is based upon "the first principle of any social life – respect to human, its blood interests, its neutral, inalienable rights"[11].

At the beginning of the XX century the political thought was enriched by the development and substantiation of a direction based upon a conservative paradigm. The most notable representative of this direction in Ukraine in the beginning of the XX century was V. Lypynskyi.

Being an uncompromised opponent of the socialistic ideas, he was successively guided by the thesis that a true statehood may be reached only on the principles of classic conservatism and traditionalism, which are allegedly inherent to Ukrainian national self-consciousness specifically. In this regard, V. Lypynskyi notes that true national ideals

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[9] Франко І. Поза межами можливого. Що таке поступ? Одвертий лист до гал[ицької] української молодежі. Київ, 2012. С. 67.

[10] Франко І. Ukraina irredenta. *Житє і слово*. 1895. Т. IV., Ч. 6. С. 479.

[11] Франко І. Передмова до збірки поезій "Мій Ізмарагд". *Давнє і нове.* / Франко І. Львів, 1911. С. 9.

are foremost based upon the general human values – work ethics, moral grounds etc[12].

The core problem for V. Lypynskyi was determining the reasons of failure of "liberation conquest" of 1917-1920 for the Ukrainian statehood and development the concept of its restoration in the future. As to such concept, this is reflected in Lypynskyi's political opus magnum – "Letters to brothers-farmers", published in Vienna in 1926.

Undoubtedly, the thinker's political idea was Ukrainian statehood, establishment of which he viewed from the standpoint of an originally interpreted elite theory. Particularly, touching upon such important aspect of the problem as stable and sustainable existence of Ukrainian national organism, V. Lypynskyi thought that the constitutional monarchy is the most acceptable model for Ukraine. However, such model itself does not solve all of the problems, thus, one of the most important conditions Lypynskyi mentioned a balance of interests between those who govern and those who are governed "to avoid:

a) anarchy and boorishness from advantage of the people over state;

b) stagnation and slavery from an unlimited power of state over the people" [13].

"Classocracy" holds a central place in Lypynskyi's concept, by which he means "the strongest, the most capable and influential people in their classes", noting that "Ukrainian State can only be achieved through classocracy: political cooperation of authoritative class leaders, limited in their desire to the most power for their class, obedience to out-of-class state-national law and preserving this law by one Hetman State

[12] Шморгун О. Україна: Шлях відродження (економіка, політика, культура). Київ,1994. С. 126–127.
[13] Липинський В. Листи до братів хліборобів. Про ідею і організацію українського монархізму. Київ, 1995. С. 36.

Power"[14]. The political discourse here is based solely around such concepts as: "class", "power", "state law" etc. These are the notions, which orient to collective yet rather abstract notions, where sole man may get lost.

Political anthropology of V. Lypynskyi is based upon the historical-civilisational and geocultural context. From these foundations, he builds his reflection on two types of cultures, which struggle has had a substantial impact on historical and political destiny of Ukraine. It is a struggle between the settled breadmaking and nomadic steppe cultures. Focusing on this alternative, he raises the problem to the level of cultural-anthropological and geopolitical scale, appealing not only to the consciousness, but to emotions too: "Is our long-suffering history, from the beginning of days until now, actually orbiting around the one and only fatal question: who – the nomads or – the breadmaker – win within us? Isn't it our biggest national tragedy that so far neither of them has actually won?"[15].

Substantial attention in his "Letters" is paid to the analysis of difficulties on the way to creation of the independent Ukrainian state: "If only all of the Ukrainian saw that mighty rock that they wanted to move, they would understand that their irritation comes from the unlimited complexity of this task. Once they understood that, they would have quarrelled less amongst themselves, would unite in a tighter community, and would like to understand the nature of this rock much better"[16]. This is a rather typical moment of an anthropological discourse of a conservative political thinker, since, touching upon human aspects only, he sees them only in conjunction with "serving", "duty", "sacrifice" of

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[14] Липинський В. Листи до братів хліборобів. Про ідею і організацію українського монархізму. Київ, 1995. С. 36.

[15] Липинський В. Листи до братів хліборобів. Про ідею і організацію українського монархізму. Київ, 1995. С. 172–175.

[16] Липинський В. Листи до братів хліборобів. Про ідею і організацію українського монархізму. Київ, 1995. С. 11.

its kind, which is a persuasive evidence that Ukrainian conservativism eliminated individuality as an autonomous and sovereign being of a political process.

Finally, V. Lypynskyi concluded: "We fought ourselves. National leaders did not create ideas, beliefs, legends of one and only Ukraine, which would unite free and independent Ukraine; they did not fight for such an idea, so it is understandable why such Ukraine was not able to be created, to obtain real, live shapes"[17]. However, the question is not in the idea, which is unlikely to appear at all, even less has the chance for success in class- and nationally-divided society. Imposing any idea from above, if such idea is not based on human needs and interest, is destined to lose. The only resource, which the social and national consensus can be based upon, is the resource oh human freedom, which, unfortunately, is unnecessary in the given circumstances.

The ideological follower of the historic concepts of M. Drahomanov was M. Hrushevskyi, who wrote: "I was raised in strict traditions of radical Ukrainian national tradition, which led its ideology from the Cyril and Methodius Society and was firm that the conflicts between the state and the people is a liability of the state, because the interest of the working people – is the highest law of any social organisation, and when the people does not feel themselves good in such state, it is the right of the people to deal with such state" [18].

The Historiosophy of M. Hrushevskyi's magnum opus – "The History of Ukraine-Rus" – is based on three key elements: population, territory and state. Social – and, thus, moral and ethical – grounds of Ukrainian people are, by M. Hrushevskyi, "country-centric". He wrote: "Throughout the whole century Ukrainian people and Ukrainian villagers have become synonyms. Since all other classes betrayed their

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[17] Липинський В. Листи до братів хліборобів. Про ідею і організацію українського монархізму. Київ, 1995. С. 14.

[18] Грушевський М. Борітеся – Поборете. Відень, 1920. 64 с. С. 12.

nationality, all the material for the national construction had been drawn from it"[19].

Similarly to M. Drahomanov, M. Hrushevskyi believed that political state is eviler than a positive factor in formation of social life, where the focus should be on the rights of a single person – a part of the mass. He defined the meaning of the state as a catalyst, which formed a principally passive mass, throwing here state, political, cultural, economic and legal structures. If those structures grew on the "national soil" and "responded to national needs", then "they were accepted as own, if not, then masses rebelled against such structures"[20].

As M. Drahomanov's student, M. Hrushevskyi was influenced by the idea of "societal socialism", which is confirmed by the political biography of the historian leading the Ukrainian Central Council. However, contrary to radical socialistic movements (particularly, bolshevism), he substantiated ways and methods of changes and transformations in the society under a reformist scenario, which was more likely to fit with the European traditions of socialism rather than those formed on a national soil. Therefore, M. Hrushevskyi had his own concept of uniting social and national questions, which was based on evolutionism of the social development and political reforms, on one hand, with the subsidiary role of the state factor, on the other hand.

Highlighting our problematic would have been incomplete without one of the most prominent ideologists of Ukrainian integral nationalism – D. Dontsov. In his primary work "Nationalism" (1926) he outlines his interpretation of the "national voluntarism" philosophy, with the theoretical foundations drawn out from ideas on the state of F. Nietzsche. Similarly to the letter, Dontsov's theory was based on the

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[19] Грушевський М. Підстави великої України. *Вибрані праці.* / Грушевський М. Нью-Йорк, 1960. С. 90.

[20] Грушевський М. Вступний виклад з давньої історії Русі, виголошений у Львівському університеті 30 вересня 1894 р. *Твори:* У 50 т. Т. 1. / Грушевський М. Львів: Світ, 2002. С. 149.

concept of will. Dontsov's interpretation of will is based on the notion of "unquenchable emotionality" – "desire to life without sanctions of being acquitted, without reeling"[21].

Fanatism and amorality were probably the most important requisites of the "true nationalism" for their followers. By D. Dontsov, the national idea must have been "amoral" and, respectively, not governed by the generally accepted human principles. This amoral policy must be realised by a fanatic human being, who "discovered his truth as declared, general, the one which must be accepted by others". This explains the aggressiveness and intolerance to other views: "Firm belief in declarations, […] unlimited hatred to everything, which stands in their way – this is the amount of feelings, which covers every true revolutionary, true fanatic – from the ends of his limbs and the nature of thoughts protected by him"[22].

From the anthropological standpoint, D. Dontsov's attempt to describe psychoanthropological types of the representatives of the elites basing respective reflections on the racial anthropology materials is rather interesting. Stemming from the division of nations on ruling and obedient, Dontsov defines six racial-psychological types. The highest in this hierarchy is Normandic type with the typical for him qualities of winner and power-loving representative of the highest cast among the races. The second type, accordingly, is Pontius, Mediterranean and to the lowest – Dinarian and Ostian human types[23]. Characterising Ostian as a representative of Ukrainian democratic class, Dontsov provides him only with negative (from moral, ethical and psychological points of view) features: "Such values as heroism, generosity, honour is unfamiliar to the Ostian", – says Dontsov[24]. Therefore, D. Dontsov lies his hopes of implementation of political ideal fully on a new racial type

[21] Донцов Д. Націоналізм. Лондон, 1966. С. 223.
[22] Донцов Д. Націоналізм. Лондон, 1966. С. 228.
[23] Донцов Д. Дух нашої давнини. Прага, 1943. С. 154.
[24] Донцов Д. Дух нашої давнини. Прага, 1943. С. 96.

of human, foreseeing its coming in the future: "New resurrected race of leaders, strong and firm, decisive and wilful, strong in spirit, hungry for power – will lead the nation out of poverty"[25]. However, in this opus D. Dontsov did not give an answer to the question – which way should Ukrainian nation take to reach its state independence.

Finally, we shall conclude that the ideology of "firm nationalism" of D. Dontsov had a political impact on formation of political outlook, moral and ethical foundation of Ukrainian nationalistic movement in 1920-1930s, especially in Halychyna. However, the inherent destructive tendency and lack of creative ideas, which wold procure establishment of sovereign Ukraine, made this period "unproductive" in this context. "Integral nationalism" did not become the ideology of the Ukrainian liberation movement for any lengthy period.

CONCLUSIONS

Therefore, from the standpoint of political anthropology, human essence lies within oneself, in one's individual corporal being, in one's ability and capacity to create both social and personal life, establish connections, change them according to own free will and desire, choose a better and more appropriate life. This explains the main purpose of the political anthropology, which is a development of foundations, grounds for delimiting exercise of power and politics in human personal life. Ignoring conclusions of political anthropology opens the way to unlimited experiments over human freedom, using it for whatever absurd goals and ideas, which view a person only as a mean, but not as a "goal as it is" (I. Kant). In this respect, XX century proved to be more than persuasive evidence of what can be done not only to a human, but to societies and states, which fail to find an adequate understanding and application of Kantian anthropological postulate. After all, from anthropological standpoint, civilizational progress of humankind – from

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[25] Донцов Д. Дух нашої давнини. Прага, 1943. С. 96.

the primal communal system, slave-owning and feudalism to various stages of capitalism can be characterised as a development in a way of increasing limits and opportunities of human freedom.

As to the problematic of human freedom in Ukrainian political and philosophical studies, it is worth mentioning that the social studies defines key topics in Ukrainian social and political thinking as those, which are first and foremost oriented on the collectivist ideas and values, namely, nationalism, socialism, communism and fascism. As to the other values, which are based on individualistic values, they, although they were not unfamiliar to standalone intellectuals, did not have a leading position. Generally, our past reference only to "three sources and three components of Marxism" with an addition of revolutionary-democratic ideology in a place, where we spoke about the history of national philosophy, was a purposeful narrowing of thinking, limitation of the scope of research on this area of studies.

Here, we talk primarily about the historical evolution of "self-acknowledgement of Ukrainian ethnos as a united community", i.e., an intellectual tradition founded back in the 40s of XIX century by the members of Cyril and Methodius Society and interrupted somewhere on the edge of 1930s. This is something that in the terminology of the classical philosophy is called "national idea". Restoration, but more importantly – critical and creative rethinking of interrupted historical tradition will be beneficial for overcoming of the protracted spiritual crisis of the Ukrainian society, as well for restoration of the long-disturbed integrity of the Ukrainian political culture.

SUMMARY

This article considers anthropological dimensions of the forms of freedom in European political, philosophical and social studies. Specifics of the political anthropology as a paradigm of political and philosophical reflection has been clarified. Input of the Western and

Eastern European civilisations into the development of anthropology has been substantiated. The author demonstrated that reference to human as center of political world is inherent tot Western tradition, whereas Eastern European tradition (including national) puts collective in the core of its studies. The author also defined key tendencies of the anthropological knowledge. Cooperation of human and politics, within which a person is seen in two dimensions – as a human and as a member of the society – had been analysed. The author also clarified the essence of the problem of human freedom in Ukrainian political and philosophical studies. Orientation of Ukrainian social and political thought of XIX – XX centuries mainly on collectivist ideas and values, where a standalone human usually has a secondary role, has also been defined.

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13.Франко І. Поза межами можливого. Що таке поступ? Одвертий лист до гал[ицької] української молодежі. Київ, 2012. 80 с.

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MODERNIZATION OF THE CONTEMPORARY
EDUCATIONAL SYSTEM: SOCIO-PHILOSOPHICAL ASPECT

Yushkevych Yu. S.

INTRODUCTION

Modern Ukrainian society is characterized by the presence of a transformational process. This is due to spatial and temporal changes – general integration on the path to the formation of a global civilization. The result of this process is the democratization and humanization of the entire social system, as well as the transience of life in general. In addition, society becomes informational. The main result of production in it is information, which is a priority value and fixed capital.

Changing social reality requires appropriate improvements at the individual level for adequate socialization of the individual in the XXI century society. The representative of the "new global civilization" cannot afford to be "static" – a passive consumer of ready-made knowledge, which is more declarative in nature. He should be "dynamic" and creative, able to operate with a large amount of information, systematize it, draw logical conclusions and make non-standard decisions in a fairly limited time period.

Social institutions are responsible for the formation of the competencies necessary in modern society. The institute of education plays a major role among them in this context. Education is directly related to the creation of an independent state, national security, economic and political transformations and the future of the whole nation. The sphere of education most fully satisfies the interests and needs of the individual, prepares them for life in the natural and social worlds, promotes the formation of a sense of civic duty, the ability to perceive and understand social ideals, and an active position in various

areas of public life. In addition, the development of education, in particular humanitarian, is the key to preserving the spiritual traditions of Ukrainian society. It is the most important social institution that preserves and transfers moral and ethical values, norms, ideals, and reproduces the national cultural world. Humanitarian education is responsible for the cultural inheritance and spiritual development of a person as an integral personality in its existential and ontological completeness. It should be noted that the education system, which reflects the social transformations that are taking place in our society, in turn, also undergoes fundamental changes.

Also, as noted, modern Ukraine is at the stage of implementing a democratic model of the functioning of society, which makes it a participant in the civilization process of democratization and liberalization of social space. In modern scientific literature, the term "democracy" is used in several meanings. In the first version, which is due to the etymology of this word, democracy is defined as a form of government, based on the method of collective decision-making. Its application gives the participants in this process the possibility of equal influence on the final result or on the essential stages of its development – "the power of the people". Another plane in which this form of organization is realized is interpersonal relations. In this sense, democracy is understood as a certain set of norms and principles that govern the relations between individual representatives of society at the micro and macro levels.

The democratic changes taking place in public, political and cultural life did not pass by the educational system. The study of these transformational processes makes it possible to understand that building education on a democratic basis not only provides an opportunity for the harmonious integration of Ukraine into the European educational space, but also becomes an urgent necessity on the path to the general democratization of society. After all, the education system is a sphere, which, on the one hand, reflects all the

processes that occur in modern Ukrainian society, and on the other hand, it exercises the opposite influence and determines the further development of the social system.

Therefore, the study of the process of modernization of Ukrainian education in the context of European integration, a comparative analysis of the European and national vectors for improving the educational system, and defining the optimal path for the further development of Ukrainian higher education is quite relevant.

1. The main ways of the modernization of higher education

The intensification of the globalization process determined transformational changes in all spheres of life of Ukrainian society and actualized the problem of increasing the competitiveness of higher educational institutions of Ukraine. As a result, the modernization of the higher education system of our country has become an urgent need. The main tasks facing the representatives of the educational sphere are "improving the quality of education, enhancing interaction with the real sector of the economy, improving the employment of graduates, moving from single acts of international cooperation, mobility of students and academic staff to the true internationalization of higher education"[1].

The concept of "modernization" is considered as a process of progressive changes that improve the state of the system – social, political, economic, cultural – and take it to a higher level, which causes its updating, as well as directed transformations that are active and predictive in nature, which suggests understanding of the goal and developing an appropriate strategy. Therefore, the goal of modernization of the Ukrainian educational system and the content of tasks correlated with it requires a clear definition.

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[1] Хоружий Г. Ф. Європейська політика вищої освіти: монографія. Полтава: Дивосвіт, 2016. С. 369.

When considering the modernization of the higher education system, the paramount issue is to improve its quality. Although we live in the XXI century, the main mission of education, in particular higher education – the provision of opportunities to learn – remains unchanged. But due to the intensification of globalization processes, the rapid development of information technology, the acceleration of the pace of human life as a whole, the content of the learning process itself is being transformed. The knowledge that they were relevant today is already becoming obsolete tomorrow; therefore their passive broadcasting and "informing" of students completely lose their meaning.

The modern format of "educated person" implies not only the totality of theoretical knowledge of a person who has received higher education, but the ability to put it into practice. Such a person is not only a carrier of information, he is able to creatively apply knowledge, the result of which is the production of fundamentally new ideas and the emergence of alternative ways for the further development of both an individual person and society as a whole.

Thus, the main indicator that is prevailing in identifying the individual as an "educated person" is "creativity". It is not regarded as an innate genius, but is defined as a tendency to creatively solve problem situations, to non-standard in interpersonal communication, to an innovative approach to the surrounding subject environment, which can be developed during life. In the psychophysiological sense, the necessary condition for the development of "creativity" is the harmony of the functional use of both hemispheres of the brain in the process of life, which provides not only a logical and analytical analysis of the problem, but also its creative and intuitive comprehension. A creative person is able to see a problem that requires a solution where others do not see it, define the goal, the corresponding tasks and the most optimal, innovative, risk-free direction of its solution among the maximum number of alternative options. Also, the implementation of the program

of the formation of creativity involves the simultaneous development of the ability to "independent, critical, reflective thinking"[2].

It should be noted that there are many methods for the formation of creativity – improving the physiological parameters of the left side of the body and the implementation of creative activities – which should contribute to the development of the right hemisphere of the brain, which is precisely responsible for this ability. In the context of our scientific research, the technologies that are used in higher education, in particular the interactive learning model, deserve special attention. The organization of classes in an interactive form includes not only the active involvement of the subject of training, but also the direct mutual communication of all participants of this process. Thus, dialogism and interoperability are the main principles on which this model is based. Interactive technologies include methods that are characterized by the presence of a specific problem, as an object of study. For example, a problem lecture, "brainstorming", design, small group work, role play or case study.

So, the issues and situations that are considered by philosophy contain the most problematic and pluralistic meaning – each philosophical statement requires a critical approach and independent reflection. Creativity development exercises, in particular the methods that are used at Harvard University, are constantly practiced while studying philosophy, because it encourages the analysis of the most abstract concepts, the definition of which requires the application of the maximum amount of creative energy. The process of forming critical thinking by means of philosophical knowledge is based on an understanding of the epistemological problems, application of the rules of formal logic, theory and practice of argumentation. At this level, the

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[2] Бульвінська О. І., Гриценко М. В., Рябченко В. І., Самчук З. Ф., Червона Л. М. Аналіз провідного вітчизняного та зарубіжного досвіду гуманізації вищої освіти як засобу забезпечення її якості. Частина І. К.: ІВО НАПН України, 2015. С. 87–88.

development of critical thinking involves students defining their own worldview position with the help of philosophical discourse. To do this, in the process of teaching philosophy, one should model such situations that lead students to understanding and identifying the contradictory nature of their worldview and the relativity of knowledge. However, the result of awareness of this inconsistency will be the motivation to overcome it and the formation of the integrity of their own worldview.

In addition, the problem of improving the quality of education is multidimensional in its solution. So, the previously listed changes of the content of training and expected result are determined by the modern dynamic, hypermobile, informatized world. This necessitates a corresponding transformation of the image of one who helps the student on the path to becoming him as an "educated person" – a teacher.

The Joint Report of the Council and the Commission on the implementation of the strategic framework for European cooperation in education and training focuses on the need for interaction between education, scientific research and the direct scope of the application of "knowledge", which should be innovative in nature. This causes the updating of the curriculum of the disciplines taught at universities in the light of the orientation of the modernization process to the approval of the "knowledge economy" and the needs of society, which is constantly changing[3]. The Report to the European Commission on Improving the quality of teaching and learning in Europe's higher education institutions also contains the statement that teaching and learning should take place in an environment rich in scientific research, where the content of the subject of teaching reflects the latest results of these studies. This will give students the opportunity to develop academic literacy and to acquire professional and general competencies that can be applied in the

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[3] 2015 Joint Report of the Council and the Commission on the implementation of the strategic framework for European cooperation in education and training (ET 2020). *Official Journal of the European Union.* 15.12.2015. P. 27.

modern world, in particular in the labor market[4]. These trends are reflected in the National Report "Sustainable Development Goals: Ukraine". Improving the quality of education is presented among the other 17 global goals in this report. Successful achievement of this goal, first of all, depends on "ensuring a close connection between education and science, promoting the formation of education and science cities in the country", an indicator of which is "Ukraine's place in the Global Competency Report in the direction of higher education and the number of university cities"[5]. It should be noted that the requirement to strengthen the scientific component of the educational sphere as a criterion for improving its quality is absent among the global Sustainable Development Goals. This, from our point of view, indicates a change in priorities in the European strategy for the development of the education system. The task, on the implementation of which the real improvement of the higher education system depends, is the professional retraining of teachers of higher educational institutions, continuous professional development and advanced training of them as teachers, and not just specialists in narrow scientific problems[6]. In addition, the presence of students' competencies relevant in our time, which will be discussed in more detail below, requires the availability of appropriate qualities among teachers. However, teachers should not only be the carriers of these qualities, but also understand how, with the help of which methods and technologies to develop creativity, adaptability, critical thinking in the student audience. It is clear that this problem, which requires considerable attention and financial investment, cannot be solved in an instant, but this is precisely the direction which should be followed on

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[4] High Level Group on the Modernization of Higher Education. Report to the European Commission on Improving the quality of teaching and learning in Europe's higher education institutions (June 2013). Luxembourg: Publications office of the Europian Union, 2013. P. 19.

[5] Національна доповідь «Цілі Сталого Розвитку: Україна». Київ: Міністерство економічного розвитку і торгівлі України, 2017. С. 34.

[6] High Level Group on the Modernization of Higher Education. P. 15.

the path to improving the quality of Ukrainian education in the context of its integration into the European educational space.

The need to enhance interaction with the real sector of the economy and improve the employment of graduates, which was singled out as one of the key tasks earlier, determines the strengthening of the socio-economic and professional orientation of teaching. But this question is rather controversial.

It should be noted that two opposing positions regarding the correlation of professional and humanistic components in the education system exist in modern European thought – pragmatic and liberal. The main task of education in the context of a pragmatic paradigm is the training of professionals whose activity is aimed at obtaining knowledge in the framework of a particular specialization. Liberation from unnecessary knowledge that diminishes the potential of benefit-oriented practice – "the least expenditure of energy", so to speak – is promoted here. Corporate forms of educational institutions can be considered an example of the implementation of such lines of educational activity. They are completely subordinate and limited by internal policies and the requirements of certain commercial organizations; they are only interested in the availability of a fairly narrow range of competencies for future employees. In contrast to utilitarianism, representatives of the liberal position, who are guided by the intrinsic value of knowledge as such, emphasize the priority of the humanistic approach. They see the main mission of education in the formation of a person as a unique microcosm, in the realization of spiritual potential and the development of creative abilities of a person.

In our opinion, in the XXI century the need for reconciliation of these two positions is being actualized. For example, the Report High Level Group on the Modernization of Higher Education to the European Commission on Improving the quality of teaching and learning in Europe's higher education institutions contains the statement that higher education institutions, as part of the educational system, should not teach

students specialties that are based only on professional knowledge, but should go further, striving for the integral formation of man. Higher education is obliged to help students create the fundamental basis on which they can build their future professional competencies[7].

In addition, in the definition of "higher education", which is formulated in the Law of Ukraine "On Higher Education", among other competencies, in particular practical and professional, which are acquired by students in higher education, developed thinking and worldview, the presence of moral and ethical values are listed[8]. "Educated person" is able to realize these values in their practical activities. Therefore, in our opinion, there is no doubt about the relevance of teaching humanitarian disciplines in higher school, the study of which leads to the formation of the above qualities.

2. The student-centered learning model as a key element of the modernization of the educational system

It should be noted that the optimal way to modernize the Ukrainian system of higher education is to implement the "student-centered learning model". The following four principles are the conceptual foundation of this learning model.

The fundamental principle of an integrated learning system that focuses on the student is personalization. It should be noted that the learning system, whose primary task is not to support the educational process as a whole, but to provide high-quality training for each individual person, requires the transfer of attention from the teacher and unified programs and standards to the personality of each student – an individual approach. The design of the educational process should be based on the fact that students have a different level of basic knowledge at the beginning of their studies, specific intellectual abilities and

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[7] High Level Group on the Modernization of Higher Education. P. 36.
[8] Закон України «Про вищу освіту». URL: http://zakon3.rada.gov.ua/laws/show/1556-18

psychological characteristics, unequal goals and interests. Therefore, it is necessary to have a certain set of alternative options for implementing the learning process in which everything will be taken into account.

A competency-based approach is equally important when implementing a student-centered learning model. In the context of Ukraine's integration into the European educational space, it is appropriate to turn to five blocks of key competencies that are adopted by the Council of Europe, which representatives of modern European society should have. Firstly, these are political and social competencies – the ability to bear responsibility, resolve conflicts non-violently and participate in group decisions, manage and improve democratic institutions. The second block includes intercultural competencies due to the need for coexistence in a multicultural society – the ability to tolerant and respectful attitude to representatives of other cultures, languages and faiths. The third block includes communicative competencies – the ability to masterfully spoken and written communication in both the native language and several foreign languages. The fourth block includes competencies associated with the emergence of the information society – on the one hand, it is the ability to skillfully apply these technologies, and on the other hand, there is a critical approach to information that is disseminated by the mass media and advertisers. The last but most important group of competencies is associated with the formation of the ability to learn throughout life, both professionally and socially[9].

The formation of the above key competencies is a priority for any educational process. However, the student acquires other abilities during education that are associated with further professional activity. A necessary condition for the implementation of effective education is

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[9] Key Competencies for Europe. Report of the Symposium (Berne, Switzerland, March 27-30, 1996). A Secondary Education for Europe Project. Strasbourg, 1997. P. 16.

the presence of internal motivation of the participants in the educational process. Understanding the effectiveness of the educational process by participants of this process is a condition for the active and responsible performance of their duties. Students should be fully acquainted with the information on the competencies that they will master during the education to achieve this goal. In addition, one of the progressive determinants can be a fundamental modernization of the student assessment system, which involves the free movement across educational levels. This system provides for the removal of student restrictions based on age or time criteria – the student should move forward and be allowed to the next level of education when he has mastered the content, and not when he has worked a predetermined number of hours.

The following principle of the student-centered learning model, implements the slogan "learning at any time, anywhere", necessitates the elimination of not only temporal but also spatial boundaries. A system that is focused on the comprehensive progressive development of each student, and in this context, should be as varied as possible. The intellectual and psychological characteristics of students – the speed of processing the material, the tendency to independent or group learning – determine the need for students and teachers to go beyond the traditional school day and educational institution in the learning process. This actualizes the use of information technology, which provides students with the opportunity to process material outside the institution and at the same time facilitate communication between the student and the teacher. In the case of performing tasks at a distance, the teacher who acts as a teacher-tutor directs and controls the learning process.

The key role in the process of successful implementation of the student-centered learning model is the student's willingness to take responsibility for their own learning and to be an active participant of the educational process. The algorithm for the implementation of this

principle involves the independent setting of the immediate tasks by the student to achieve the common goal of education and their adjustment after analyzing their own level of mastery of the educational material at each of the subsequent stages. Thus, the student assumes an increasing responsibility for his studies, using strategies of self-reflection and self-regulation that help him on the path to his own success[10].

Thus, the paradigm of the further development of education is completely changing – the dialogical form of education replaces the outdated monologic standard of the subject-object approach. It is clear that constructive communication regarding a certain problem causes the presence of the same level of information ownership among the interlocutors.

Due to the need to move to a new higher level of quality training of future representatives of the intellectual elite of our country and the need to meet the needs of the "new global civilization", it seems adequate to use the opportunities for obtaining knowledge that exist in the modern information society. The development strategy of the information society in Ukraine provides for the creation of a distance learning system and ensuring, on its basis, the effective implementation and use of information and communication technologies[11]. Thus, informatization of education is the optimal mechanism for the formation of such personal competencies as independence, initiative, creativity, discipline, etc.

But, in the conditions of an information explosion, the modern ideal of knowledge is accurate, justified, formalized knowledge. As a result, the educational process itself is increasingly detached from

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[10] Glowa L., Goodell J. Student-centered learning: functional requirements for integrated systems to optimize learning. Vienna: International association for K-12 online learning (iNACOL), 2016. P. 8–9.

[11] Розпорядження Кабінету Міністрів України від 15 травня 2013 р. № 386-р «Про схвалення Стратегії розвитку інформаційного суспільства в Україні». URL: http://zakon3.rada.gov.ua/laws/show/386-2013-%D1%80/page

reality, dogmatized under the pressure of the objective authority of the true, and also unified, programming a person based on the ideal of computer perfection. It is no accident that modern civilization is often called "verbal". A person receiving a better education becomes more and more pragmatic, functional, and at the same time, devoid of spirituality, true intelligence, a certain system of moral and ethical values.

So, it should be remembered that modern students who have new means of obtaining information at a sufficiently high technical level do not necessarily implement the opportunity into the corresponding expected reality. The information space is an inexhaustible source of knowledge that causes a feeling of limitless freedom and uncontrolledness. As a result of this, a person who is not the bearer of such moral virtue as responsibility, whose activities are not regulated by the moral imperative, in particular on the Internet, will use this powerful resource not for good but for evil.

Thus, we can conclude that the main goal of the modern education system is to create a sense of responsibility for the individual in front of himself and society, and the teacher's task is to motivate students to the appropriate moral application of innovative technologies.

3. The problem of democratization of the Ukrainian educational system

The integration of Ukraine into the European sociocultural space is characterized by the beginning of the process of democratization of the political system of our country. This, in turn, presupposes the realization of democratic values in all spheres of public life, in particular in the education system. The change in value dominants, which is due to the development of society, determines the corresponding value reorientation in the educational space. The democratization of education is a process of educational reform that is based on democratic principles. This process involves decentralization

and regionalization in the management of education – the provision of autonomy to educational institutions, the spread of alternative educational institutions, in general, the transition to a state-public education management system, as well as the cooperation of teachers and students in the educational process[12].

The problem of democratization of education is rather ambiguous in its solution. Consideration of this process only from the perspective of managing the educational industry as a whole, in our opinion, is incorrect. More problematic is the issue of democratizing the management of an individual educational institution, which involves several areas of research. The democratization of the educational space of a higher educational institution, first of all, requires the realization of the rights and freedoms of students, which is expressed in the possibility of independent choice of disciplines for studying and creating an individual schedule for attending classes; and also, provides for the implementation of a personality-oriented form of training, which should contribute to the realization of the creative potential of each participant in the educational process. The increase in the individual advisory form of the teacher's work with students as an alternative to the traditional collective forms of training – lectures and seminars, as well as the use of innovative teaching methods contributes to the fulfillment of the previously designated tasks.

The other side of this process is the democratization of the managerial activities of the heads of educational institutions – the formation of a democratic leadership style, which includes an analysis by the leaders of the educational institution of the level of teaching while observing the principle of humanity during communication with teachers; improving the forms, methods and working style of the head of the educational institution and his deputies on the basis of the principle of responsibility. Thus, the goal of democratization of school

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[12] Гончаренко С. Український педагогічний словник. К.: Либідь, 1997. С. 85.

management is to increase the responsibility of each member of the team for the assigned work[13].

The main value and purpose of the democratic form of organization of the educational process is freedom. Decentralization, which is part of the overall process of democratization of education, provides the opportunity for individual teachers to exercise professional freedom and eliminate external influences from government agencies that control educational activities and generally impose their own organization policies on scientific and educational institutions. But at the same time, the need for educational institutions to develop an internal unified monitoring system is becoming relevant. This will be the motivating mechanism for the continuous improvement of the quality of teaching[14].

It should be noted that adequate functioning in society of such moral and ethical value as freedom is impossible without the implementation of the principle of precedence of responsibility to freedom. Moreover, the determinism of modern morality by such developmental factors as globalization, individualization and technocratization led to a transformation of the content of this moral and ethical value. Modern discursive ethics insists on the need to move at the macro and micro levels of relationships from monological to discourse-ethical responsibility, which is realized in two opposite models of responsibility. The monological content of this value – which is clearly manifested in the paternalism of totalitarian regime, which divides people into responsible and those who are deprived of this quality – provides for the responsibility of the individual "for" their actions. This type of responsibility, which represents the hypertrophied care for others

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[13] Маргуліна Л. В. Демократизація освіти : український історичний досвід і сучасність. *Гілея: науковий вісник*: зб. наук. пр. 2011. Вип. 43. С. 400.

[14] Кримець Л. В. Децентралізація влади у контексті науково-освітнього простору. *Гуманітарний вісник*. Збірник наукових праць Запорізької державної інженерної академії. 2016. Випуск 64. С. 235.

and the corresponding virtues, is based on the conventional ethos. The dialogical form, which is realized through responsibility "to" other people, groups and the whole society, is provided by the democratic mechanism of discursive ethics. This is the collective responsibility of mature individuals who, based on the principle of justice, seek to harmonize interests and achieve consensus through dialogue[15].

One of the principles that is of great importance in a democratic society is trust. Thus, F. Fukuyama in his work "Trust: The Social Virtues and the Creation of Prosperity"[16], performing a comparative analysis of individual economic, political and social models of countries with different levels of trust, proves the fundamental need to increase this indicator for realize the ideals of liberal democracy and progressive development of the economy of post-industrial society.

It should be noted that the study of the implementation of the principle of trust and the identification of its level in the educational sphere provides for several areas. The first of these is the analysis of the problem of trust in the education system in general. One of the essential components of the implementation of the principle of trust is the realization by an object, in this case, an education system, of functions aimed at increasing or preserving the resources of the subject of the educational process – social capital – the knowledge, skills, and competencies that allow to obtain in the future certain profit. This can be considered as some kind of investment that an individual invests in himself, developing his subjectivity. But, unfortunately, according to the studies of Ukrainian scientists, during their stay directly in the modern education system, students do not increase the level of trust in the heads of educational institutions and the education system as a whole, as well

[15] Єрмоленко А. М. Монологічна та дискурс-етична моделі відповідальності у суспільстві за доби реконструкції. *Цінності громадянського суспільства і моральний вибір: український досвід.* К.: Етна-1. 2006. С. 21–24.
[16] Фукуяма Ф. Доверие: социальные добродетели и путь к процветанию. М.: ООО «Изд-во АСТ»; ЗАО НППП «Ермак», 2004. 730 с.

as in the vertical of power and the political system in general, which in turn can lead to worsening the situation in the economic sphere. The only way out of this situation, according to the researchers of this problem, is "a developed democratic society with a high initial level of institutional trust. Given this circumstance, changes in the educational level in Ukrainian society can be cost-effective with simultaneous positive changes in the social sphere and the accumulation of social capital"[17].

Another aspect of this problem is the trust of the leadership of the educational institution to all participants in the educational process – teachers and students. In this context, the content side of the concept of trust is not an attempt to get some kind of "profit", but rather the willingness to give away, that is, delegate the implementation of certain functions, which can help increase the capital of the entire organization. So, historians of economics D. North and R. Thomas note that effective organization of the economy is the key to economic growth; the West owes its economic boom to the efficient economic organization of Western Europe. Practical confirmation of this position can be considered modernization changes in the organization of production that occurred in the auto industry in the twentieth century. Toyota has given its workers greater responsibility for managing the assembly line, which has significantly increased labor productivity. Thanks to the new factory system, which was different from the system of H. Ford, Toyota entered the international market.

The transfer of such an organization model to the educational sphere, in particular in Ukraine, can certainly bring the same significant result. After all, human trust leads to human solidarity, which is the energy source of solidarity in social interaction. In this way, all the substantive components of the principle of trust are realized – an

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[17] Радіонова І. Ф., Ткаченко Н. О. Соціальний капітал у формуванні екстерналій освітньої сфери. *Економічний часопис-XXI.* 2011. № 11-12. С. 6.

increase in responsibility and the desire to fulfill one's own duty by all participants in the educational process, the formation of a sense of solidarity and a clear understanding of the goal, which, in turn, activates the motivational mechanism. This can be confirmed by the implementation of the principle of trust in the education sector of other countries, in particular in Finland. The education system of this country is considered one of the best in the world. So, teachers trust the system, the state trusts teachers – does not conduct any inspections and checks, reduces reporting as much as possible; students and teachers also trust each other – homework and control activities are minimized. That is, the educational process is as creative and free as possible, which precisely leads to a high level of effectiveness in the formation of an independent and responsible person.

Unfortunately, it should be noted that the totalitarian-democratic form of organization predominates in the modern education system; it is only an imitation of the democratic line of development which in reality has a fairly undemocratic content. So, Ukraine faces an extremely difficult task – to introduce democratic forms in all spheres of the life of society, first of all, in the education system, which is one of the most important tools of democratization.

CONCLUSIONS

One of the main priorities in the process of development of higher education in our country should be the modernization of the content and methods, approaches and structure of education as a whole in accordance with radical changes in the internal and external environment. Moreover, the problem of improving the quality of education is of the greatest importance, which includes several solutions. First of all, we are talking about targeted reorientation of the educational process. Thus, the modernization of the higher education system should be carried out through the introduction of a competency-based approach to learning, in which the educational process is aimed at the formation

and development of a number of competencies in the person, which ensure its self-determination, self-organization and self-realization. Thus, an educated person in modern society should be capable of creativity, originality in solving complex problems in a limited period of time, for adequate interaction with representatives of a community, should be a carrier of emotional intelligence and cognitive flexibility, etc. In addition, the teacher remains the central figure in the modern educational process, who acts as the guarantor of the formation of a harmonious and comprehensively developed personality with a high degree of social activity, the ability to self-control and responsibility for one's actions. Adequate modernization of the modern system of higher education is possible only with the reform of universities with a focus on democratization. The main value and purpose of the democratic form of organization of the educational process is freedom. However, adequate functioning in society of such moral and ethical value as freedom is impossible without the implementation of the principle of precedence of responsibility to freedom. In addition, one of the principles that is of great importance in a democratic society is trust. This makes it necessary to increase this indicator in order to realize the ideals of liberal democracy, in particular in the educational sphere. The study of the implementation of the principle of trust in the educational sector provides an analysis of the problem of trust in the education system as a whole, as well as trust in all participants in the educational process – teachers and students in particular.

SUMMARY

The article deals with the process of modernization of Ukrainian education in the context of European integration. The article argues the process of modernizing of the national education system in the conditions of European integration can be defined as progressive dynamic development in the direction of improving the quality of education and its economic efficiency, humanization and

humanitarization of the educational space. It has been defined that the optimal form of modernization of the higher education system is the introduction of a the student-centered learning model, the conceptual basis of which is personalization, competence-based approach, ensuring the implementation of the principle of freedom and the formation of a sense of responsibility for their own learning. The article also demonstrated that the European integration processes, that characterized the development of the modern Ukrainian society, necessitate the democratization of the social, political and cultural life of our state. There fore, the building of education on democratic principles that not only provides Ukraine with the opportunity of harmonious integration into the European educational space, but also becomes an urgent necessity for the general democratization of society. It was concluded, that the vocation of the modern education system is the formation of a sense of self-responsibility to oneself and society, and the constituent principle that all components of this system, in particular the participants in the educational process, should interact is trust.

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FROM PRACTICAL REASON TO PRACTICAL PHILOSOPHY: IMPLICATION OF THE PRESENCE OF CIVIL STATUS

Karas A. F.

INTRODUCTION

At the turn of the millennium, under the influence of the information revolution, there was a tendency towards integration based on scientific and technological innovations and the formation of a civic ground in the organization of socio-political life. When I refer to the "civil ground", I mean the legal and social of the citizenship status, generally accepted in the modern world, with few exceptions. However, differences in human development rates and forms of social organization across cultures and states remain striking. An even more contradictory picture can be seen in the aspect of historical retrospective.

The tragic experience of the formation of Soviet socialism, communist and national-socialist totalitarianisms, despotic-theocratic and terrorist regimes leaves no doubt that they arose under the influence of the ideological and mental-symbolic features of the socio-cultural environment. The claim of a theoretical and theological metaphysical construction is the project "Russian World", whose imperial doctrinal and military attacks have cruelly and tragically fallen on Ukrainian society, posing a threat to world peace. At the same time, there is experience of socio-civilizational development of the western type. This development is closely in line with the emergence of a civil society whose ideas relate to the theoretical and practical reason of European philosophy.

We are dealing with a civilizational reality, the social imagination of which and its police (city-state) prototype originated in ancient Antiquity; they were revived in modern-day philosophy and transformed into socio-political reality in the twentieth century, overcoming imperial, oppressive, and authoritarian regimes in the Western world. Considering the regulatory role of civil society, which it has already played in political history, one wonders about its function of evolutionary self-control in the unrestricted growth of power and aggression.

The relevance of issues of war and peace, hostility and understanding becomes even more pronounced in the light of the dynamic development of neuroscience, whose representatives reject the reality of "free will" and even undermine the phenomenon of freedom in general and tend to interpret almost all social events through biological and chemical factors. Even if "we are our brains"[1], not everything in our lives is conditioned by the action of genetics, chemistry and hormones. Biological reductionism, most prevalent in the US public environment due to its seeming simplicity of explaining complex things, is also lost firm way in interpreting the origins of the striking difference between cultures and the zigzags of historical development. However, we cannot ignore the latest research into the evolutionary and biological motives of human behavior offered from the height of modern "pure reason." Probably the most important of these are the overcoming of the Cartesian dualistic paradigm of contrasting of "mind and emotional body", on the one hand, and the convincing establishment of bridges between the mind of man and animal, on the other. In the deep and fascinating book by D. Swaab, it is grounded that "the moral consciousness of man developed from the social instincts necessary for the survival of the group" and the core of moral behavior "has a long evolutionary history"[2].

The problem, however, is that even if compassion, trust, and mutual assistance are evolutionary in nature and inherent in all people and cultures, they manifest themselves very differently within certain socio-cultural groups. In relation to others, strangers, our compassionate people can be absorbed by the emotions of hostility, enmity and cruelty that arise not only because of feelings of fear of the unknown. Emotional reactions can have a hormonal origin that is fixed by habits and even entrenched genetically as, for example, R. Sapolsky believes: there is a person's tendency to receive emotional satisfaction through the domination and humiliation of another, but within the group it can be under taboo.

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[1] Свааб Дік. Ми – це наш мозок. Харків, 2017. 496 с. (Swaab Dick. Wir sind unser Gehirn: Wie wir denken, leiden, und lieben / Dick Swaab. München: Droemer Verlag, 2011. 512 s.)

[2] Ibid., p. 300-301. The notion of moral consciousness here is adequate to the Kantian notion of 'practical reason.'

The purpose of this text is: (a) to trace the key points characterizing the conceptual peculiarities in the interpretation of the nature of reason in Modern European philosophy in relation to its practical impact on the unfolding of the civilization process; b) to highlight the peculiarities of the interaction of the citizenship idea and practical reason in the aspect of the formation of appropriate discursive-ethical and legal actuality, which becomes immanent for civil society and the civilization process that is congruent with it.

The guiding thesis I will follow is that the mind changes (evolves) with changes in culture and social reality; its practical impact on social arrangement occurs through communicative and discursive mediations of scientific and fictional narratives and semiotic contexts (matrices) that condition the construction of a certain emotional granularity. Unfortunately, it has not always been suitable for peaceful international cooperation. Semiotic mediation manifests itself on at least two levels: (a) verbal-theoretical and discursive-narrative, and (b) at a representative sign-symbolic (non-verbal) level through artistic creation. The first concerns the generation of ideas and meanings in the context of abstract thinking ("pure reason"), the second – the fertilization of their senses and emotional-sensory understanding and perception. This gives ground, to reconstruct I. Kant's ideas on the distinction between theoretical and practical reasons in terms of the possibilities of their convergence and interdependence in the coordinates of two interrelated processes: the formation of communicative reality of (international) civil status and the formation of practical philosophy like the ethical guidance.

1. Theoretical mind and contextuality of practical reason

Do we have enough reason to believe that the modern socio-political and civilizational systems, as a dynamic historical process, are marked by the influence of different minds and related cultures? The above considerations prompted I. Kant to distinguish the theoretical mind from the practical reason regarding their unequal impact on socio-cultural reality.

The transformation of socio-political reality in the New Age has manifested itself in an axiological sense: a) the formation of ideas of uniqueness of a person, vocation, recognition of dignity and right for individual freedom; b) defining the regulatory function of "pure reason" through the power of knowledge, which is multiplied thanks to the

development of natural science; c) substantiation of the essence of the practical reason, which is carried out in the commonality and ethics of the open public sphere and the egalitarian sociality of civil society. When feudal relations of subjection still prevailed, the civil condition emerges as an intention of practical reason and concerns such a desirable and proper future in which one will be comforted by individual freedom and creative expression. It is a vision of sociality, the leading values of which are the ethical guidelines for justice, equality, freedom, solidarity, trust, prosperity and a peaceful and happy life.

Ever since antiquity in the history of philosophy, we have observed a certain sequence of thoughts that among the many voices that is heard around, we discover the voice of the very mind that speaks to humanity by saying: "it is best to live in peace" (T. Hobbs). And with the passage of time, this voice will be increasingly convincing. The phenomenology of civil society formation refers to the reality that emerged, developed and reached maturity under the influence of a certain type of mental (conscious and emotional) human activity and the corresponding discursive and ethical practice of social cooperation and solidarity. Its key ideas, or generalized characters, are the recognition of individual freedom, the rule of law, and reverence for life (A. Schweitzer). In fact, all major philosophical theories of modern times justify the need for civil society as a condition of liberation from feudal subordination, political despotism and state paternalism for the exercise of individual (private) freedom through forms of self-government and representative democracy.

Although the idea of civil condition and status originated in the Ancient Greece and received rational-theoretical substantiation in the writings of Aristotle, its discursive-ethical and rational-practical embodiment relates to the modernization of traditional relations and the development of the European civilization process. Thus, we establish the inevitable link between the social and political arrangement of human life and the corresponding types of theoretical mind and practical reason and the formation of modern discursive and ethical practices in which social arrangement at least gains legitimacy or, conversely, loses it under the influence of other ideas and other types discursive-symbolic schemes of the mind.

If science, or knowledge of nature, plays an applied role in human life, equipping us with knowledge of the environment and the nature of

man, then the purpose of "transcendental" application of "pure reason", we can agree with I. Kant's thought, are the search for the meaning of human life (from "what can I know?" to "what can I hope for?"). According to Kant, this is the task of the so-called a "pure mind" which is engulfed by speculation around the ideas of freedom, immortality, and God. However, abstract ideas acquire their substantive content in the realm of practical reason. The mind of man, not the structure of the world or reality, becomes for I. Kant a fulcrum in the search for the answer to the question "what is man?". "32. The mind is created not to isolate oneself, but to place itself in the community. It also prevents all selfish principles of judgment…"[3], emphasized I. Kant. The justification of the world and social order should be sought in the person himself. The mistakes that accompany a person relate to their intellectual resources.

According to I. Kant, everything that is done under the influence of feelings, empiricism and causality cannot relate to freedom and free action, free will or free choice. Free practical action (free from external circumstances), is conditioned by reason and emerges as a phenomenon of "free will". Kantian "arbitrium liberum" is free from direct empirical determinism and direct gross sensibility or affection. However, it is not free from the mind, which, in its transcendental pursuit of freedom and immortality, ascribes to the will relevant rules and norms, under the influence of which the mind becomes practical, has a moral character, and is under the weight of a self-imposed categorical imperative, or obligation. The key feature of the practical mind, in contrast to the "pure", is its willpower to the future as it ought. The basic law of "pure practical reason" concerns the deliberate ability to do good. "Act so that the maxim of thy will can always at the same time hold good as a principal of universal legislation"[4].

I. Kant describes the spirit of the Enlightenment as "the ability of man to use his own mind" for the sake of personal and public good. To be free from the state of "self-imposed immaturity", "only freedom is

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[3] Кант І. Рефлексії до критики чистого розуму / Пер. з нім. І. Бурковського. К.: Юніверс, 2004. С. 11.

[4] Kant Immanuel. The Critique of Pure Reason. The Critique of Practical Reason. The Critique of Judgement. William Benton, publisher. Chicago, London, Toronto. Encyclopedia Britannica, Inc. USA. 1952. P. 302.

needed – freedom for the open use of one's mind and all its components ..."[5]. According to Kant, the Enlightenment mind relates to civil society and its free and public use must be realized in the creation of a "world civil society"[6].

Interestingly, G. W. Hegel believed that "will is a special way of thinking: thinking that transforms itself into being", thus linking the "spirit of freedom" in its historical progress with knowledge, will, reason and practical life.[7] Hegel sought to give the mind a supra-individual character, interpreting it as an impersonal absolute force, through which social life is filled with a steadily growing spirit, causing historical progress. A measure of progress is a measure of freeing a person and increasing his freedom by embodying an absolute mind. Mind and nature should unite in a single historical progression. According to Hegel, the main practical task of philosophy is to manage the mind that determines the direction of the historical process in harmony with freedom. A necessary stage in the realization of the Absolute Reason in the system of social organization is civil society as an intermediate stage to the rational completion of the state. Hegel emphasizes that the formation of civil society "belongs to the modern world ..." and, most importantly, its task is to eradicate poverty, and "this is mainly what drives and torments it"[8]. The highest stage of the realization of the Absolute Reason in a special folk form is the national state: "The state in itself and for itself acts as a moral whole, the exercise of freedom, and *the absolute purpose of the mind is that freedom really be* (this is my emphasis – A. K.)"[9]. "The rational purpose of human," he writes, "is to live in the state, and if the state does not yet exist, then the requirement of reason is to create it" [10].

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[5] Кант І. Відповідь на запитання: що таке Просвітництво? // Мислителі німецького романтизму / Упор. Л. Рудницький. Івано-Франківськ: Лілея-НВ, 2003. С. 159.)

[6] Ibid.

[7] Гегель Ґ. В. Ф. Основи філософії права або природне право і правознавство. К.: Юніверс, 2000. С. 25.

[8] Гегель Г.В.Ф. Основи філософії права. С. 169.

[9] Ibid., p. 216. In this Hegel's citation is also his answer to I. Kant's assertion that practical philosophy should aim at the "ultimate goal of the human mind."

[10] Ibid., p. 81.

In general, in the philosophy of Hegel, the mind is objectified in the natural and historical and social reality but retains the Cartesian "pure" essence in relation to the emotional life of the individual. For example, S. Kierkegaard did not share Hegel's interpretation of reason, considering it to be bizarre. He contrasts with him "the fact of his own existence and the inner essence of radical will to identity"[11]. It is a renunciation of the reduction of human nature to consciousness or an out-of-body mind, and a return to human body and sufferings.

We will better understand I. Kant's philosophy, and his thinking about pure and practical reasons, if we take into account that he substantiated his system in close coordination with the problems of social life in terms of its improvement. Kant consistently considered the possibilities of "eternal peace" that he envisioned in constructing a "world-civil status", and considered "the need to create war" as "the greatest obstacle to morality"[12]. He believed that the wars and cruelty they engendered were "incompatible with the human rights inherent in each of us." Kant expressed the hope that states in which the legal system and sovereignty are a matter of citizens, not subservient, would not be interested in waging war. The mind brings a *new meaning* (the idea of peace) to the real world of human enmity, convinced that war has no moral justification and fertilizes the will with the *senses* of humanism and understanding [13].

Kant's reasoning, though critical of the Cartesian depiction of reality, remained influenced by the dualistic narrative of the separation of body and soul. I. Kant tried to involve in the nature of practical reason (more precisely, understanding) the ability of empirical perception of object reality, but he removed subjective desires and inclinations for pleasure and emotional components, since they would interfere with the practical mind of the individual become a part of "human legislation." The moral will, conditioned by reason, can only be autonomous, individual. It is obvious that I. Kant proceeded from the analysis of the real social situation, which connected people with superstition,

[11] Габермас Ю. Постметафізичне мислення. Пер. з нім. К.: Дух і літера, 2011. С. 37.

[12] Хабермас Ю. Расколотый Запад. Москва: Весь мир. 2008. С. 106.

[13] Кант И. О мнимом праве на человеколюбие // Кант И. Сочинения в 8-ми томах. Москва, 1994. Т. 8, С. 260-262. Кант И. К вечному миру // Там же. Т. 7. С. 8.

prejudices and prepossessions, which had a cultural and emotional character.

Thus, the practical reason in I. Kant is of moral importance, determining will by the idea of freedom. The practical importance of freedom in the situation of decay feudal social relations concerned the formation of ideas of the Enlightenment, as the desire for liberation from vanity, prejudice and affective judgments. (This seems to be relevant to our time.) This practical social task, with its orientations for individual freedom and positive knowledge, implied a radical transformation of the social sensuality and emotional environment of the culture. The perspective was to transform the actual practical mind into an axiological mind, congruent with the ideas of freedom and a positive knowledge of the world.

Kantian philosophy was intellectually contributed to the social process of civil society formation, in which he envisioned the future of human history. The concept of practical reason, as an ethically defined discourse of freedom and autonomy, became a contextual response to the challenges of Modernity and clearly outlined its new worldviews, anthropologically oriented to the ideas of creative calling and authentic self-realization of man, recognition of his uniqueness and dignity. Kantian philosophy has led to the growth of the civic mind and the civic movement that crystallizes of such communicative-emotional relationships in society, which are intellectually fertilized and conditioned by the discursive-ethical practice of freedom-authenticity, as opposed to the traditional practice of paternalism as a kind of *privilege liberties*, obtain from the power-holders.

2. Practical reason, understanding and emotional life

Despite Kant's critical attitude to Cartesians, he was still in his intellectual context of removing emotional life and cultural influence on the mind, in order to free it from vanity and to purify it from irrational affects. Kant, having made the will of freedom the nucleus of practical reason, (for this Kant was appreciated by A. Schopenhauer), spontaneously attributed to him an emotional nature and went beyond Cartesians. It is, of course, about the feelings, emotions and experiences of an educated mind and intellectually developed thinking. For example, feelings of beauty and exaltation – which Kant acknowledged in the aesthetic realm – can only be conditionally differentiated from

theoretical thinking, because in fact, all of this can occur in the same head.

We come to an important turn made by Kant in the interpretation of freedom from empirical to axiological value. Further, we need to recall the role of "creative imagination," which has special significance in Kant. "Imagination is not a blind game of sensual images but has a productive dimension which allows it to integrate diversity and achieve a certain unity. This explains the ability of the imagination for the "unity of apperception" – one of the central concepts of Kant's philosophy"[14].

Experience in designing political despots of the past and totalitarian regimes in the twentieth century forces to explore more thoroughly the interaction between mind, culture and social reality. Ever since the first cognitive revolution (70,000-30,000 years ago) took place and man conditioned his natural existence by language, fiction, narratives, legends and myths, the evolutionary process was consistently supplemented by a variety of semiotic verbal systems and slowly "freed" from its biology. This also applies to the genetic predisposition of human aggression and hostility.

If in the first half of the twentieth century scientists have held that all cultures are complete, harmonious and have an unchanging essence, today we emphasize that culture, as a set of certain values, beliefs and typical emotional experiences, is essential for the perception of social life as well as for the dominant norms and modes of behavior its members. Culture is a network of artificial reflexes, the basis of which are emotional norms of response, which are conditioned (mediated) by certain semiotic matrices of perception of reality. A popular modern historian, Yuval Noah Harari, believes that "culture is a network of artificial instincts" based on the imaginary constructs underlying the social order. Changing perceptions, beliefs and myths causes social perturbations and changes [15].

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[14] More about this can be found in the text: Karas A**.** I. Kant on freedom and its contemporary revaluation. Diversity in Unity: Harmony in a Global Age / edited by Hu Xirong. Washington. 2016. P. 119. 978-1-56518-307-0(pbk.) http://www.crvp.org/publications/Series-III/III-30.pdf

[15] Харарі Ювал Ной. Людина розумна. Історія людства від минулого до майбутнього. Харків, Клуб сімейного дозвілля, 2018. С. 207. (Harari Y. Sapiens. A Brief History of Humankind / Yuval Harari. London: Harvill Secker, 2014. 444 p.)

Today, scientists believe that cultures are constantly changing towards more complex associations. However, this movement may not be conclusive in the positive sense of reducing aggression. The opposite examples are given above in this text. Does this mean that positive changes take place under the auspices of the mind and negative ones under the sign of stupidity? An affirmative answer will not be a big mistake. It is said that the "public mind" (consciousness) bears the stamp of a culture and its emotional features. The mind can be substantially different in theoretical forms and axiologically different in practical contexts. We observe a double interdependence: at the theoretical and rational levels of thinking the mind is conditioned by meaningful forms of discourses and narratives, which, by their ideas and meanings, influence the emotional and practical variant of understanding reality and individual group behavior. The connection between the theoretical and practical levels of mind relates to our human capacity for understanding as being related to the aesthetic perception of reality. Understanding takes longer than gaining knowledge, since it is based on cognitive processes, which over 90% relate to the unconscious state. The horizons of understanding are determined by the content of culture, in which the individual grows. The basis of culture consists of values, emotions, experiences, meanings, senses, features of verbal, non-verbal and symbolic communications, which form a single semiotic representative matrix [16].

In another aspect, it is about the relationship between mind and emotions that is mediated by sensory (feelings) semiotic matrices. This means that emotions are manifested as a certain type of culture, which arises under the influence of semantic variability and sensory selection, conditioned by theoretical reason, artistic conceptual thinking and public aesthetics of museums, theaters, monuments, toponymics of cities, streets and squares, etc. It seems that this may relate to the neural-synapsis plasticity of the brain, which is capable of constructively altering its structures (it seems to be only up to a

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[16] More about this: *Karas A*. Knowledge, discourse and understanding in their relation to feelings and emotional granularity in: Karas, A. F. Civil Feelings as the Civilizational Capital. Modern Philosophy in the Context of Intercultural Communication: collective monograph. Lviv-Toruń: Liha-Pres. 2019. P. 90-100. https://doi.org/10.36059/978-966-397-173-5/73-106.

certain age) and peculiarities regarding the needs of their application.

We cannot adequately understand the challenges of the twenty-first century globalization and feel reliably based on the Cartesian-enlightening notion of a "pure" or "immediate" mind. The mind needs emotions. Feelings and emotions that function through the symbolic structure of understanding are important in legitimizing public beliefs, and they are not a manifestation of "counter-revolutionary" irrationality, as commonly thought. For example, without a person's capacity for empathy (compassion), whose nature has a genetic origin, the mind would not be able to become the voice of peace. The phenomenon of empathy is known to be localized in the brain by "mirror neurons"; several other discoveries in the field of neuroscience indicate that the human mind exists both through the brain and through the body. Accordingly, our contemporary concept, which encompasses all three Kantian levels of mind: theoretical, practical and aesthetic, is the concept of *understanding*. Its nature is that it involves primarily unconscious cognitive factors, which include the individual bodily emotional-sensory realm and the cultural-communicative space. Finally, there is a long tradition of philosophical hermeneutics, where the cultural and symbolic preconditions for understanding are grounded.

The nature of understanding has a communicative intersubjective basis. And our problems are that our emotions belong not only to us and not only to our individual body – they belong to the body of the community culture. Obviously, even our innate capacity for empathy does not save us from hostility and misunderstanding. Innate empathy does not automatically extend to all life situations. It depends, in my opinion, on the sign-symbolic mediation (matrix) and the "emotional saturation" of synaptic connections, the energy of which we share with others. Renowned neuroscientist Frans de Waal, in *The Age of Empathy*, cites the example of a smart and compassionate father of a family who treated his duties as a caretaker in a concentration camp with great responsibility and with great pleasure gracefully mocked and tortured the prisoners. The greatest problem today …. is excessive loyalty to one's own nation, group, or religion. Humans are capable of deep disdain for anyone who looks different or thinks another way, even

between neighboring groups with almost identical DNA …"[17]. It is not easy for a person to understand other people and trust them beyond the cultural narratives that are determined by their emotional experience. We find understanding and trust, relying primarily on the characters, discourses, and narratives chosen by the cognitive structure of the brain rather than simply by our "pure consciousness."

Therefore, we come to the conclusion that the practical reason is inherently an emotional reason, fertilized by certain leading ideas-meanings. And among them are ideas that are contextual to the Western European civilization process: individual freedom, the rule of law, self-expression, authenticity, citizenship and national sovereignty, etc. However, they do not automatically become attributes of awareness and practical reason and the corresponding volition to freedom. Obviously, there are other contextual variants of freedom that do not have a theoretical, discursive and emotional attraction to the *meanings* of civil society. And this variant of volition is also ethical in nature, but it can be devoid of the *sense* of calling, self-expression and recognition inherent to Western philosophical discourse. In their place, other meanings can be "attributed" discursively and symbolically opposite in semantic. That is why the opinion, suggested by G. Hegel, is correct, that there is not only charitable commonality ethics (or *sittlichkeit*) fertilized by legal guidelines and values of civic purpose. It is necessary to reckon with the custom, which is inherently "anti-ethical", saturated with hostility: the value of peace here is not "an implication of the laws of individual freedom." On the contrary, the idea of peace can be an implication of fear, and the desire to overcome it emotionally pushes the mind to accept submission and domination, exclusivity and passion for power and privilege. This is how a discursive-ethical practice develops, ideologically and emotionally opposite to the social image of citizenship.

This means that we humans are sometimes able to rely on speculative theories and concepts just because they are ours and we like them. The ancient Greeks attributed this feature of the human mind – arrogance – to the state of *hubris*, which must be avoided. An interesting example can be found in France in the 16th century, when, under the

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[17] Waal de Frans. *The Age of Empathy*. Nature`s Lessons for a Kinder Society. Three Rivers Press, New York, 2009, p. 203-204.

influence of the plague pandemic, the concept appeared that the water was the cause of the disease. This caused a massive rejection of water and the aristocrats stopped bathing for centuries [18].

It is therefore important to take into account that: "Morality is a product of evolution but that does not mean that it is set in stone and totally unchangeable. The culture in which we live influences what we think is right and wrong. … In a nutshell, we create our own definition of morality through our interactions the people around us. Ideas about what is and what is not moral are guided by our unique human reasoning and intelligence, and not just by our feelings or gut reactions. It is reason, and not emotion, that provides the push to widen the circle of empathy and concern for others beyond those related to us and our community"[19].

Therefore, ethics of freedom does not come automatically, as H. Arendt said. Disaster comes automatically as soon as we are indifferent and retreat from the truth, neglecting authenticity, forgetting the Socratic "know yourself". Freedom requires effort, creativity, work and struggle: intellectual, artistic, practical, political. As Kant believed, who wants to be free must have the courage to live his own mind! This means that without the courage to be practically and publicly reasonable is hardly possible.

Expansion of the horizon of perception and understanding is associated with a change in *emotional granularity*. "Science has proven everything we see, hear, feel, touch, smell, is, for the most part, products of modeling the world, not reactions to it. Simulation is a common mechanism of perception and understanding of language, empathy, memories, imagination, dreams, etc."[20]. People with high emotional granularity are able to delineate their feelings deeper and they are more flexible in regulating their emotional reactions. New words and concepts, as well as a new discourse play the key role in emotional "transformation". Therefore, when we teach our children to differentiate

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[18] Vigarello Georges. Concepts of Cleanliness: Changing Attitudes in France since the Middle Ages, Cambridge University Press, 2008.

[19] Decety J and Cowell J (2016) Our Brains are Wired for Morality: Evolution, Development, and Neuroscience. Front. Young Minds. 4:3. doi: 10.3389/frym.2016.00003; URL: https://kids.frontiersin.org/article/10.3389/frym.2016.00003

[20] Фельдман Барретт Ліза. Як народжуються емоції. – Харків: Клуб сімейного дозвілля, 2018. – С. 59.

emotional experience through the appropriation of new concepts, we "create a new reality for them – social reality"[21].

Lisa Feldman Barrett convinced that "we need the concept of emotion to experience or perceive the feeling that is associated with it. This is a tough requirement."[22] And "the concepts are not just a social outer layer on top of biology. They are a biological reality that is embedded in your brain by culture. *People living in cultures with more diverse concepts may be more adapted to reproduction*."[23] This idea is completely in line with the semiotic approach to evolution and human development.

We attribute such signs-symbols to the nature of semiosis, considering it as immanent for civilization process. It is also worth agreeing with Feldman Barrett's position that "the question of responsibility now sounds like this: are you responsible for your concepts?"[24] Therefore, our "freedom of choice" is also a choice between the key concepts by which we describe what we call reality[25].

3. The challenges of existential life and cynical mind

In the preceding paragraphs, we have outlined the peculiarities of the interdependence of two levels of thinking: theoretical and practical regarding their relation to the idea of freedom and its implementation in the social reality that implicates the values of civil society. The practical mind is manifested in its ethical orientation, it is conditioned (mediated) by scientific and humanitarian knowledge, discourses, narratives, artistic texts, everyday problems and acquires appropriate communicative-emotional content and public dissemination. Thus, the development of the theory of practical reason, on the one hand, is a reflexive response to the social challenges of modern times, and, on the other, – the philosophy of practical reason becomes a factor of mental-emotional and socio-legal constitution of the civil condition, which is associated with

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[21] Ibid., p. 291.
[22] Фельдман Барретт Ліза. Як народжуються емоції. С. 227.
[23] Ibid., p. 233.
[24] Ibid., p. 246.
[25] The concept of semiosis can be found in the article: Deely John. Innenwelt and Umwelt. Visnyk of the Lviv University: Series philosophical science. Issue 21. Ivan Franko National University of Lviv, 2019. P. 3-17. URL: https://doi.org/10.30970/vps.21.2019.1

the idea of individual freedom. The interaction between theoretical, practical and aesthetic perception of reality is closely linked to the unfolding of the European civilization process and demonstrates a consistent tendency to shift philosophical reflection from its classical ontological issues to moral and ethical ones. This was convincingly argued by E. Levinas, whose thoughts, unfortunately, I will not be able to address in this short text. However, the general trend is obvious: without resorting to all the reasons, we have ground to believe that modern Western European philosophy has acquired, beyond all the variety of its directions and forms, a leading ethical or practical direction to the policy of recognition and care for others.

Let us trace just a few of the substantive features that mark the tendency of the practical reason to turn into a practical philosophy of the twentieth century.

In the twentieth century in the study of the nature of the mind there is a significant paradigmatic shift from the philosophy of consciousness to the philosophy of language and semiotics. The rehabilitation of cultural prerequisites for thinking takes place in philosophical anthropology, hermeneutics, personalism, structuralism, communicative philosophy.

Heuristic interpretation of the mind was proposed by M. Heidegger, who considers the phenomenology of E. Husserl but presents an existential approach: the mind of the classical (metaphysical) philosophical paradigm is not provided for the study of truth. Mind cannot be reduced to the function of the spirit, taken in isolation from human and his daily existence. Existential life must be represented in existential thinking or reason that involves the "whole man" in the unity of body-soul-spirit with regard to feelings, anxiety, fear, suffering, care, needs, etc. Reason emerges as a philosophical project, as philosophy itself, which opens access to the understanding of a human "here-being". A fundamental turn to the real life of a person in his bodily posture is made possible on the basis of an existential approach, an integral part of which is the recognition of the value of individual freedom unfolding in the face of death (Heidegger), nothing (Sartre) or absurdity (Camus). Such a turn rehabilitates not only a bodily life in front of reason and philosophy, but also a culture that must now be understood as inseparable from human nature and social organization. "From the time

of Kierkegaard, we know that individuality is revealed only by the traces of authentic life, which existentially constitute unity"[26].

M. Horkheimer's Criticism of the Instrumental Mind refers to the possibility of the complementarity of the objective and subjective minds and expresses concern for the "decline of the individual" through the "perversion of the mind" or its dimness. It has happened "since the mind became an instrument of subjugation of human and extra human nature, that is, from ancient times, since then it has been neglected by its own intention – to discover the truth." And further: "the mind can exercise its sanity only through reflection of the disease of the world ..."[27].

The existential-communicative turn in philosophy corresponds to significant changes in the sense and understanding of socio-civic status. This is a turn from the "impartial legitimacy" and the national will of the majority – to the interested approximation and oncoming to the affairs and experiences of people in their daily lives. It is about deepening the meaning of the concept of "recognition". It now concerns the emotional aversion of humiliation and neglect of any person and prompts a new sense of injustice and exploitation. Although the concept of "recognition" has been on the agenda since the late Renaissance, "it has become one of the main concepts of our era since the 1990s." Ch. Taylor puts this concept at the heart of a new "recognition policy"[28]. It is revealing that dignity, honor, respect, credit, recognition, trust – cause social outrage if people feel that they are being abused and deceived. It is in these emotions the reason for the Ukrainian Revolution of Dignity lies.

Such feelings and emotions are now a fact of experience and practical reason. We can believe that in modern civil society, the demand for "presence", care and concern are the leading values of life[29].

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[26] Габермас Ю. Єдність розуму в розмаїтті його голосів // Єрмоленко А. Комунікативна практична філософія. Підручник. Київ, Лібра, 1999. С. 281.

[27] Горкгаймер М. Критика інструментального розуму. Київ: ППС-2002, 2006. С. 150-151.

[28] Розанвалон П. Демократична легітимність: безсторонність, рефлексивність, наближеність. Пер. з французької. Київ: Києво-Могилянська академія, 2009. С. 211. (Rosanvallon P. La Légitimité démocratique : Impartialité, réflexivité, proximité, Le Seuil, 2008 ; Points Essais)

[29] Ibid., p. 223.

However, beyond the wealth of striking features of the development of European philosophy, the shadow remains on another distinctive tendency – nihilistic-cynical. This variant of the mind seems to be a phenomenon of the European civilization process: the peculiarities of the cynical mind with its nihilistic interpretation of reality have been thoroughly revealed by P. Sloterdijk (1983).

He states that nowadays, a mind that expresses dissatisfaction with culture has become fashionable, but that mind itself is beyond criticism. "The tension between what they want to criticize and what needs to be criticized has grown so much that our thinking becomes more dissatisfied than accurate. Because no mind has time to reach the level of problems."[30] According to Sloterdijk, this leads to mental and cultural indifference and turns into a "cynical mind" disease. "The modern cynic is an integrated asocial," rejoicing in his "hidden freedom from illusions," "he even seems like his outright malicious view is not his own personal defect or immoral whim, for which he must be personally responsible"[31]. The anatomy of this mental dysfunction shows that it is based on the "false consciousness", supported by the alternating connection of rationalism and cynicism and false sovereignty of the mind, which is constituted out of bodily terms and shuns the coordinates of pain and pleasure. The critique of the cynical mind is intended to reconnect the mind and courage, because this is the only way to grasp the "naked truth" of life and culture.

Nearly 40 years have passed since the release of Sloterdijk's work, and we fully share his anxiety, the grounds for which have only intensified. In recent years, the information space has been consciously replenished by the previously hidden phenomenon of "fake news" and people are simply losing feelings not only of the practical mind, but also of the common sense. Cynics presently appear in an public milieu and come to political power as the populists. The cynical mind "sums up the" terrible experience "of all time and recognizes the importance of only the unpromising monotony of harsh facts." It is a mind in which the

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[30] Слотердайк П. Критика цинічного розуму. Пер. з нім. А. Богачова. Київ: Тандем, 2002. – С. 11.

[31] Ibid., p. 21.

pursuit of freedom completely absorbs and destroys the projection of responsibility to the Other..[32].

The model of the cynical mind, pretty common in modern civilization, underlies *nihilistic discursive-ethical practice* and relevant social environments that are indifferent to anything but its own pleasure. This sort of mind is subversive in its essence as regards the values of civil society and of civil rights themselves. The cynical mind, though appreciating personal freedom, still more appreciates the arrogant, bragging, and pleasure derived from the domination and humiliation of another. M. Sloterdijk believes that one of the reasons for the cynical outburst is "the compromise of the objective mind, in which one see a trick that serves the ruling system."[33] However, we should not neglect that among the representatives of the "ruling system" cynic is no exception.

At the same time, the very concept of practice is not straightforward. "Practice, which has always been regarded as a legitimate child of the ratio, is indeed the central myth of the present. Therefore, the urgent need to demythologize the practice requires a radical correction of the self-understanding of Practical Philosophy. It must understand how much it has come under the power of the myth of activity ..."[34]. What matters is not so much the action itself as the motives that led to it, and not to the other.

That is why we observe different practices whose meaningful orientation is determined not only rationally but also emotionally. Therefore, we return to the problem of the semiotic mediation of reality and reason. We also add the problem of *emotional mediation* of mind and activity.

In the second half of the twentieth century, philosophical approaches were formed, in which the nature of culture, reason, ethics, social reality and human were significantly re-awareness. The unifying link between them is the recognition of the signs and symbolic *actuality* (or matrix) that exists virtually; it does not boil down to any of these "entities" but performs the function of mediating them. An understanding is illuminated in terms of its communicative and practical

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[32] Ibid., p. 529.
[33] Ibid., p. 524
[34] Ibid., p. 522.

nature, the key points of which are the capacity for rational reasoning based on ethical criteria.

The argumentative discussion involves interpersonal interaction and postulates the recognition of the dignity and freedom of the Other, which implies respect and shared responsibility. The communicative reconstruction of the practical reason becomes not only ethically oriented, but also internally linked to the generation of universal civic discourse and the constitution of the social civic process. (The problems of communicative reconstruction of the practical reason and the relationship between it, universal civic discourse and the institutions of democracy are discussed in detail in Anatoliy Yermolenko's scrupulous work.)[35] Accordingly, the communicative practical reason is responsible for social reality through its discursive influence on epistemic and ethical normativity. Thus, the discursive-ethical practice of freedom-authenticity becomes consistent with the reality of civil society and its democratic political organization.

4. Evolution as semiosis: empathic preconditions for morality

With new brain research, renewed views on ethics are emerging, in which they approach aesthetics. The basis of this rapprochement is the assertion that perception and appreciation are an integrated, simultaneous process in the brain, in which "moral emotion" is involved. So, the question now is, how are moral emotions formed? The traditional answer is to refer to evolution. However, today we can say that moral emotions are formed in the process of semiosis and depend on the sign-symbolic features of a culture. This shift of emphasis leads to a re-awareness of the concept of evolution, and most importantly, we are re-aware of its essence.

Evolution is not just a struggle for survival and competition. "It is also a collaboration within groups". Jonathan Haidt, American social psychologist, note: "Like bees, humans have long lived or died based on their ability to divide labor, help each other and stand together in the face of common threats. Many of our moral emotions and intuitions reflect that history. We don't just care about our individual rights, or even the rights of other individuals. We also care about loyalty, respect,

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[35] Єрмоленко А. Комунікативна практична філософія. Підручник. Київ, Лібра, 1999. С. 156-194.

traditions, religions. We are all the descendants of successful cooperators"[36].

The emergence of an emotional approach to morality is a landmark change. It challenges all traditions. Based on the complex research in neuroscience and cognitive sciences over the last 20 years, there are grounds for a fundamentally new interpretation of the civilization process through the prism of the empathic evolution of mankind and the way in which it influences our development and obviously has a decisive influence on the fate of man as a species. Realizing that we are a fundamentally compassionate species is extremely important for social development. A new understanding of the "idea of man" in the context of semiosis opens the door to a radical rethinking of fundamental models of humanitarian, economic and social thinking in the aspect of the renewal ideas of Practical Philosophy.

To be a human being means to be a semiotic-communicative being whose nature is not forever permanent. Hence the urgency of the problem of identity and authenticity. A person can acquire his identity and maturity only if he/she become open to positive change in the context of specific life situation. A person can come to his authenticity if he/she are consciously ready for good changes, will want them and know what they are. So, from the "nature of man" philosophy comes to the "idea of human". This means, first, that there is no "fundamental", unchanging nature of human, and secondly, there is no biological nature devoid of cultural, social and communicative influence. Because of this, we speak of evolution as a process of semiosis.

Obviously, the idea of freedom remains the leading one for practical reason today. However, its value is significantly shifted and updated. I would like to emphasize that this is not because I. Kant was inaccurate. On the contrary, his theoretical thinking about the essence of practical reason answered the challenges of the time and contributed to a significant renewal of the social process towards increasing the degree of individual freedom and constructing a legal civil public space. Today we live in a new reality and we face new challenges. We also know much more about society and people. Accordingly, we *are rethinking*

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[36] Brooks David. The End of Philosophy // The New York Times, Published: April 6, 2009. URL: http://www.nytimes.com/2009/04/07/opinion/07Brooks.html?_r=1&

not only the nature of human, but also the importance of the leading ideas, motives of behavior and the nature of practical reason to ensure the prosperity of human in the new environmental and international conditions.

We also have a new understanding of the idea and essence of freedom: "One can`t really be free in a world where everyone mistrusts each other. In such a world, freedom is immediately reduced to a negative, the ability to close oneself off from others…. The very basis of freedom, then, is trust and openness among people. Freedom is never solitary affair, as the rationalist contend…but a deeply communal experience. We are only really free when we come to trust one another and allow ourselves to be open …. Trust, in turn, opens up the possibility of extending *empathetic* consciousness into new more intimate domains"[37]. Thus, a person is free to the extent that he or she is educated and formed in a society with a defined context of empathic capacity.

New ecological and civilizational circumstances and new post-modern challenges that have arisen before the human mind prompt us to rethink the very nature of the reason and ideas related to its creativity. This concerns the rethinking of the value of individualism, the urgency of which was generated by the need to modernize feudal relations and to generate civil legal and ethical reality. According to the contemporary challenges before practical philosophy we could talking about a nascent post-individualist idea of human emerging in terms of evolutionary semiosis and has the justification in the neurosciences: humans are dispensed towards empathy, fairness, compassion, justice, solidarity, kindness and trust.

CONCLUSIONS

The civilization process and the development of civil society coincides with the re-awareness of the nature of reason and the nature of human. It refers to the philosophical and scientific shift of views from the "extraterrestrial mind" to the "embodied mind", formed around the idea of human uniqueness and the need for its existential self-realization

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[37] Rifkin Jeremy. The Empathic Civilization. The Race to Global Consciousness in a World in Crisis. Penguin Group. USA, 2009, p. 158.

through recognition of freedom and responsibility. An ethical idea is the heart of the unfolding of civil or civilization process, which are conditioned by practical reason. The space of the civil life is a complex communicative-ethical and legal set of ideas, views, emotions, norms, experiences and values that arise in the mind of a certain society under the sign of free expression of the individual in combination with self-governing of common life that take control over a political power. The simplest definition of civil society is a process of exercising freedom in a constantly changing social, intellectual and international context.

Human development is a continuous intellectual competition with the reality presented in the mind in terms of awareness and correction of all those mistakes and misconceptions that a person has encountered in his mind, but attributes them to the reality. This competition involves the generation of new concepts, signs, meanings, senses and ideas through which we transform the understanding of reality together with the communicative subjective-emotional transformation of ourselves. Just as two brain hemispheres are involved in the intellectual process of understanding, scientific knowledge of nature and human-artistic emotional thinking interact at the level of neural-synapses activity.

The fateful role ("providential") in the process of civil or civilizational semiosis is played by genetically conditioned mirror neurons, as an innate factor of empathy. As for civil society, it emerges as a brake factor for the uncontrolled growth of the power and authority of exceptional groups of people over the rest of individuals. The practical mind is conditioned by the evolutionary need to individualize life through its autonomous self-determination, which manifests a social measure of trust and responsible freedom for a person who thinks of himself as belonging to the "broadest ideal communicative society."

The ethical-legal essence of practical reason deprives our thinking from its speculative metaphysical yoke and leads to the formation of a communicative practical philosophy that, according to J. Habermas, intensifies "the unity of mind in the plurality of its voices." An important essential feature of modern practical philosophy is the recognition of the interaction of the mind with the physical, emotions and sign-symbolic representation of reality.

The social environment that determines the possibility of constructing civic emotions is the educational and academic communities that emerge under the influence of the development of

science (natural science). The root cause of the emergence of the academic environment and, more broadly, of modern information and civil society is the creative need for the continued growth of positive knowledge. Interest in knowledge is not reduced to purely utilitarian needs. It has an existential basis in life, which lies in the needs for creative individual and social development. Knowledge, as an anthropic evolutionary factor, is a prerequisite for individual and group development and support for life as such.

The leading intellectual and emotional orientations of the current civil society are the desire for mutual understanding among people regarding the elimination of violence and aspiration for solidarity in support of creative and just life and the legal organization of international cooperation. At the level of international relations, the civil status, as the desirable reality of every national society, is constituted in the consensus unity of the practical mind. Thus, modern practical philosophy necessitates the integrated deployment of a unified civilization process for all societies and cultures based on international law and the ethics of trust and solidarity concerning consensus on the intolerance of violence.

SUMMARY

Thus, Kantian practical reason in modern practical philosophy emerges as embodied, emotionally responsible, ethically equipped for social cooperation and empathy through scientific knowledge; it is congruent and contextual with the unfolding of the civilization process in a "world-civil plan" and with the generation of international law as a basis for cooperation in the global world. Practical philosophy operates by the such notion of reason, which identifies itself with the preconditions for mutual understanding in the process of joint activity.

We conclude that the practical reason is inherently an emotional reason, fertilized by certain leading ideas-meanings. Among them are ideas and values that are contextual to the Western European civilization process: individual freedom, trust, the rule of law, self-expression, authenticity, recognition, citizenship and national sovereignty, etc.

Contemporary practical philosophy is aimed at substantially changing the "semiotic matrix" in order to ensure empathic emotional granularity and free humanitarian-narrative public space from unrighteousness, intolerance, hostility and abuse of power or strength. This is achieved primarily through educational institutions, media and

cultural environments that are designed to foster creative development, self-expression, care, and recognition of the individual. Otherwise, there will continue to be people who will kill, maim, mock the others with a quiet conscience, and they will do so under the influence of words, texts, narratives and even music (not to mention sophisticated propaganda) of those who know how to have fun and pleasure from the humiliation of the Other.

Indeed, war will continue until we make peace in our own heads and in our hearts. But in political confrontation and military conflict, this is equally true for the two parties. If one side lifts its hands upwards, it will not be the freedom, but the captivity.

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THE INTERACTION OF CULTURE AND RELIGION
IN THE CONTEXT OF THE PRESENT:
THE PHILOSOPHICAL-CULTURAL CONTENT

Bodak V. A.

INTRODUCTION

The study of the interconnection of culture and religion has a special importance today when humanity is experiencing a deep spiritual crisis and, consequently, moral, ideological and ecological crisis. The relevance of philosophical and cultural understanding of the interrelationship of culture and religion is also linked to the process of post-secularization, which has become a feature of modern spiritual life globally determined not only by the religious sphere but manifested itself in different planes of culture: transfer of cultural values, the dynamics of their modernization in political dimensions. Post-secularism has become a universal concept for describing the state of culture in the early twentieth century. On this evidence, the interaction of culture and religion needs an in-depth and comprehensive analysis, capable of revealing their new touch points, the possibilities and limits of their constructive influence on traditions, innovations, world views and lifestyles of man and society.

These and other circumstances have prompted us to pay attention to the philosophical and cultural understanding of the interconnection of culture and religion, which, moving beyond any theory has become an integral part of modernity. In our view, this approach necessitates the synthesis of all existing humanitarian approaches, as well as the systematic analysis of religion as a component of the universe of culture in the diversity of internal connections that exist in culture.

1. Theoretical basis for understanding the problem

Throughout the history of public thought a number of different socio-philosophical approaches have been developed in attempt to understand the relationship between religion and culture. According to the historical-genetic approach, religion is a factor that changes the forms of human existence, leads society either to prosperity or to the

extinction of culture. A. Toynbee argued in his "A Study of History"[1] for the salvation of Western civilization by strengthening the role of religious and ecclesiastical principles. In D. Bell's concept, the meaning of religion is to reconcile the capitalist system with culture, with all hopes in the reviving religious feelings. And M. Weber sought to reveal the social functions of religion, its place in culture and social life, modern forms of religiosity.

T. Parsons believes that religion should be regarded as one of the sides of a system of human action that undergoes transformation along with the development of culture and personality, or as a system of functions aimed at culture. The latter is a consequence of the fact that religion, along with language, semiotic sign systems, etc., is a representative of culture. However, there is no doubt that the connection between religion and culture (as well as with the last of its other representatives) in the process of historical development appears as a complex system of interdependence[2]. Constant search for new content as a form of self-expression will form a kind of system of "dependencies" – religion adapts to the changes of culture causing new changes in it. Interrupting this process leads to a radical restructuring of the culture system or to its death. By developing this approach and considering religion as a representative of culture, it is possible to determine the level of cultural development through the semiotic cross-section of religion.

In the context of the outlined problem there are some interesting works of domestic and foreign philosophers in the field of culture and religion. The works of E. Bistritsky, S. Krymsky, B. Parakhonsky, V. Meizersky, P.A. Sorokin, O.F. Losev, Yu. M. Lotman, G.S. Batishchev, V.S. Bibler, S.A. Orlova, V. M. Mezhueva et al. are of great value.

Among the Ukrainian philosophers who have been studying the problem of the interaction of religion and culture, one should mention E. Duluman, V. Zotsa, M. Kiryushko, A. Kolodny, B. Lomovyk, O. Onyshchenko and others who tried to reveal the historical role of

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[1] Тойнбі А. Дослідження історії. В 2 т. Том 1 / Пер з англ. В. Шовкуна. – К.; Основи, 1995. – 614 с.

[2] Американская социология. Перспективы, проблемы, методы / Под ред. Т. Парсонса. – М. : Прогресс. 1972. – С. 234.

religion in the history of culture, show the correlation of religion with spiritual culture as well as the objective conditioning of the influence of religion on the development of culture.

The following Y. Kimelev's anthropological conclusions are of interest: the philological and religious conceptualization leads to the understanding of the human being as a definite ontological holistic essence intended to indicate the conditions of the possibility of his religious life [133; 314], because man is essentially a "religious being" [133; 316]. Such a holistic philosophical-religious "being-essential" image of a person is intended to integrate different levels of personal consciousness (religious, scientific), to comprehend their unity as forms of social consciousness. A common problem with the philosophy of religion and theology is the "obvious fact of their pluralism"[3].

V. Bibler[4] distinguishes "genesis of sense" as a feature of culture, which makes it a sphere of self-determination of a personality, because culture is the only meaningful beginning of human existence itself. Hence, it appears that the problem of the senses of culture is relevant not only to science, but also to individual consciousness. As far as religion is concerned, we can say that in certain epochs it was the only sense-making factor. And, despite the apparent weakened role of religion in the modern world, it has not lost its sense-making function in culture today.

The issue of the interaction of religion and culture was raised by Protestant theologians (P.J.Tillich, brothers Reinhold Niebuhr and Richard Niebuhr, etc.), Catholic (J.Maritain, É.Gilson, P.Poupard, etc.), Orthodox (P.Florensky, V.Rozanov, A.Men, V.Zenkovsky and others). In Orthodoxy, there are at least two directions in terms of understanding the possibilities of the interaction of religion and culture: ascetic approach that needs to isolate it from the influence of secular culture and liberal one. P. Florensky's antinomy should be attributed to the most valuable sources of Orthodox cultural studies. He does not only derive the name, but also the essence of culture from the liturgy, from the church cult. He wrote: "Most cultures, according to their etymology ...,

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[3] Кимелев Ю. А. Философия религии: Систематический очерк. М.: Издательский Дом "Nota Bene", 1998. – C. 323.

[4] Библер В. . Мышление как творчество / Введение в логику мыслительного диалога. – М.: Политиздат, 1975. – C. 197.

were precisely the sprouting of the grain of religion, a mustard tree grown from the seeds of faith"[5]. P. Florensky also proceeds from the fact that "art is, in essence, liturgical, just as liturgical thought is painted aesthetically"[6]. He attributes the talent and achievements of prominent representatives of the national culture exclusively to their religiosity. These principles of Christian cultural studies have been developed by the modern Orthodox theology. N. Berdyayev's idea that the essence of culture is the struggle of eternity with time remains relevant. Culture struggles with death, although it is not able to defeat it realistically. Only religion conquers death in the mind of the believer[7].

2. Culture and religion: limits and possibilities of their interconnection

The interconnections and structures of religion and culture do not coincide in absolute terms, but they are certainly correlated. Modern researchers are recording the trend of increasing influence of religion on all spheres of social life. It is in spirituality that the most effective tools for explaining social processes are sought and found. And religion, of course, belongs to this sphere of culture. It is possible to agree with. Religion, being an integral part of culture, performs a cultural and translational function. It promotes the development of certain of its components – writing, printing, art, provides protection and development of values of religious culture, transmits accumulated heritage from generation to generation. We mean culture as a means of human spiritual and moral growth. If the forms of culture and art do not promote spiritual growth, but on the contrary, promote the passion, instincts, decay of the human personality – this is pseudo-art, anti-culture. A true culture should lift a person, inspire him. It is in the rebellion of man against the world and the harmony of being that anti-culture is born.

A thorough and logically harmonious morphological model of culture was proposed by E. Orlova. It reveals the correlation of universal

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[5] Флоренский П.А. Христианство и культура // Журнал Московской патриархии, 1983. – № 4. – С. 53.

[6] Флоренский П.А. Христианство и культура // Журнал Московской патриархии, 1983. – № 4. – С. 18.

[7] Бердяев Н. Философия творчества, культуры и искусства. – Искусство, 1994. – С. 17.

and specific characteristics in the structure of a particular culture. There are two areas in the structure of culture: everyday and specialized culture. In the specialized activity one can single out three functional blocks: cultural aspects of social organization (economic, political, legal culture); socially significant knowledge (religious, artistic, philosophical, scientific culture); channels of broadcasting of socially significant experience (education, education, mass culture).

When it comes to the structure of religion, we mean that the stable elements of the religious system (norms, models, institutions, groups, cults, etc.) are in a certain relation and interaction, ensuring the stability of the religious system, its reproduction, the possibility of transferring the religious tradition as well as the cultural experience as a whole.

Based on the methodology of structural and functional analysis (T. Parsons), in religion as a system, there are four main functional blocks: adaptive, purposeful, integration, and functions of reproduction of culture and removal of latent stresses. Any religion has these functions, therefore they can be considered universal, but in a certain hierarchy they are constructed differently, depending on the unique features of a culture. The question of the functions of culture implies consideration of those roles that culture plays in relation to society. In functional terms, culture is seen as a dynamic, interdependent system in which the change of one element causes the change of the other.

The specificity of philosophical and cultural analysis is the orientation of its content to ensure not only the accumulation of rational knowledge of religion, but also the attainment of values of national importance, religious culture, the formation and development of social experience, worldview, cultural and social identity. Even the most general view of the history of cultures suggests that religion is involved in the creation of the most important ideals of people and contributes to the creation of a social system with favorable or unfavorable conditions for the progress of society.

A conscious orientation to the principle of historicism allows us to provide a particularly important aspect of the scientific setting – the transition from the phenomenal level to the essential level. It becomes necessary to become aware of the relationship of religion with other cultural phenomena as a unity, for which it will be necessary to delve into the essence of these relationships. It is necessary to uncover the internal logic in the genesis and in the subsequent relationship of

religion with other cultural phenomena. It is necessary to refer to a number of related disciplines – such as ethnology, ethnography, general history, art history, economics of early class society, etc.

If the concepts of "culture" and "religion" are logically linked by relations of part and whole, religion is part of culture, then, axiologically – in the sphere of relations of value and evaluation – they are equal: not only religion can be evaluated from the standpoint of culture, but also culture can be evaluated from the standpoint of religion. P. Sorokin defined culture as "... unity, or individuality, all components of which are imbued with one basic principle and express one and most important value. That value is the basis and foundation of any culture. For this reason, the most important components of such integrated culture are most often interdependent: if one of them changes, the other inevitably undergoes a similar transformation"[8].

If, in turn, to raise the question: what is it that determines the culture itself, then in cultural studies the thesis that culture defines itself, in the process of internal interaction of its elements, properties, patterns, norms, etc., is accepted. This interaction takes place simultaneously "horizontally" (in space) and "vertically" (in time). This does not mean that cultural studies ignore the so-called world of the order of nature – topographic, climatic, other natural factors of the landscape, for example, according to L. Gumilev, – in the processes of origin and formation of culture (the world of artificial order), as well as biological and psychological factors.

The peculiarities of man as a species, the specificity of his physical arrangement, biological processes of interaction with the environment – everything matters for culture genesis.

For a long time, philosophers and culturologists have had an issue with the question, in modern times most clearly formulated by K. Jaspers: "One of the main and mysterious puzzles of the cultural history of mankind is the sudden appearance of mankind at different ends of the globe, independent of each other civilizations, but at the same time powerful and broad teachings on the nature and content of being. Whence such simultaneity? Can it be a coincidence that at this

[8] Сорокин П. Человек, цивилизация, общество. – М.· Политиздат, 1992. – С. 429.

time in all directions there was a transition to universality?[9]. It is not historical science in itself but cultural studies, namely philosophy of culture that can answer this question.

In the history of mankind, we observe how local unique cultures were formed. Initially, all communities were ethnic, by virtue of which it is possible to speak about the special role of ethnicity in culture. Perhaps it is appropriate to mention ethnopsychology and geopsychology. However, one way or another, with the same processes of life support, under the same economic conditions, at the same stage of economic development, industrial relations different peoples had different religious views. They were different in shape, detail, but in essence very similar. Changes in culture change religious beliefs as well. And then the question arises: is the logic of a particular existence of religious views subject to the logic of culture? Everything which is the most valuable, which has a practical sense for survival, was selected by a specific social (ethnic) community, passed down from generation to generation. Thus, in particular, there was a cultural existence of religion. In his monograph "Art and Religion", D. Uhrynovych put forward an interesting hypothesis regarding the specific origin of these phenomena: the simultaneous formation of the rudiments of art and religion did not at all mean that those phenomena of the primitive culture arose on the basis of the same social need[10].

The initial stage of morphogenesis (origin and formation of religion) ends with the emergence of basic universal characteristics inherent in this type of culture expressed in the form of established customs or codified sets of norms, rules and laws. In the next stages of cultural dynamics, evolutionary changes (transformation, modernization of already existing religious forms and systems) and innovative ones occur, when new systems emerge from existing religious elements (just so numerous denominations appear within one religion). Religious systems are formed, of course, under the influence of natural factors, in close connection with them, but still they are not defined.

Scientific approaches require an objective, detached from the human personality dimension of religion. But culture and man is a single

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[9] Ясперс К. Смысл и назначение истории. – М.: Политиздат, 1991. – С. 38.
[10] Угринович Д.М. Искусство и религия: Теоретический очерк. – М.: Политиздат 1982. – С. 97.

unit: culture lives in people, in their activity, in their feelings, whereas people, in turn, live in culture. In culture and through culture, one is able to realize what is inherent in it.

Culture can be structured on different grounds. So, if the criterion takes the structure of public life, then we are talking about political, economic, legal, religious, scientific, technical, artistic culture. One can sometimes find in this list the moral culture and the culture of interethnic relations. We believe that moral culture imbues all elements of social life in its value, axiological section, and interethnic relations are, in fact, relations, and therefore should be considered in a different context.

In everyday culture, analogues of specialized activity stand out. Like, the organizational unit is responsible for the household, interpersonal relations, moral (morality); cognitive block – superstitions, everyday aesthetics, "folk wisdom", practical knowledge; transmission – transferring cultural experiences through play, rumors, conversations, tips, etc.

A man learns everyday culture in the environment of his daily communication – family, friends, neighbors, etc., through patterns of activity, behavior, evaluation, customs and good manners as well as through mass communication. At the same time, each adult is involved in professional activity and in daily life, which is the carrier of a particular culture, and it is possible to trace the relationship between these spheres at the level of the individual, to identify the factors that influence the change of certain knowledge, skills and norms.

In some cases, a person may experience tension associated with inconsistency, imbalance of different spheres of life. It is worth noting that in society as a whole there are such tensions and even conflicts, and then we note the situation of cultural conflict in the system of intercultural communication. Tensions and conflicts can arise both "horizontally", for example, between legal culture and the morality of everyday life, and "vertically", for example, between economic and legal culture. One of the functions of religion is to eliminate this inconsistency, to harmonize all levels of human existence. Therefore, psychoanalytic and cultural-anthropological approaches inherent in Freudianism, in various fields of neo-Freudianism and social anthropology, view religion as a cultural form of overcoming contradictions in the human subconscious or as a social tool to meet people's natural and cultural needs.

Regarding the causes of religion, in his work "The Future of an Illusion" Z. Freud states that the extrusion of suppressed impulses both within the individual personality and within the whole genus occurs in the form of religion, mythology, creativity. In external reality, a person projects his inner world finding for it external images. Thus, religion is considered by Z. Freud to be a form of collective neurosis built on the displacement of unwanted emotions. To prove this, Freud turns to the analysis of primitive religions.

From the natural ambivalence of the mental processes of man and society in his other work, "Totem and Taboo", Z. Freud deduces the existence of taboo, a form of belief that preceded, in his view, any religion. Freud believes that there is a higher degree of ambivalence in the spiritual movements of primitive peoples than in modern cultural man. As the ambivalence decreases, the taboo disappears as well. However, it seems that ambivalence does not disappear as a man develops, but manifests itself on another level[11].

S. Freud's attempt to equate religion with the neuroses of obsessive states can be considered adequate at best with respect to only one aspect of religion – the performance of rituals. He left out the importance of the independent visionary experience of alternative realities, crucial to the development of all major religions.

Mechanisms for the distribution of cultural products play an increasingly important role in the system of intercultural communication. Today, we live in an era of technical civilization, in which the means, methods, channels and technologies of transmitting cultural information, which affect the volume and speed of this transmission, have fundamentally changed. The globalization of information processes has taken place practically removing the issue of state, political and other borders. In the new information space, only things which have a mass demand survive and such property, as J. Ortega y Gasset noted, possess standardized, unified mass culture products, of which the human-mass is the consumer (J. Ortega y Gasset), which feels like everyone else not being burdened but satisfied with this indivisibility; to live for it is to swim downstream without trying to outgrow itself. In the writings of modern scholars one can find various

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[11] Фрейд З. Тотем и табу // ФрейдЗ. Я и Оно.– В 2–т. – Т. 1. Тбилиси, Мерани, 1991. – С. 71–138.

indications of the time of the emergence of mass culture: some believe that it existed even in ancient civilizations. In our opinion, however, mass culture is a product of modern civilization with its characteristic features of urbanization and general formation.

In further research it is necessary to pay attention to the fact that the world is a unity. There is no such thing as exclusively material and exclusively spiritual culture. For the sake of theoretical convenience, the culture is divided into material and spiritual, and it should be remembered that we obtain too strong abstractions that do not let us understand, for example, the integrity of any ideal as the identity of subject and object, material and spiritual, sensual and supersensible.

There exist three main models of the role of religion in culture. According to the first, religion is the genotype of culture; it determines the cultural phenotype, the whole spiritual and material diversity of national and transnational existence. Therefore, each individual culture is referred to by religion that gave birth and nourished it (Christian, Buddhist, Muslim and other cultures).

Diametrically opposite is the "secular model" according to which culture grows from the patterns of economic life of the people. In this case, the cultures are named either based on the characteristics of production, trade and consumption (harvesting, agriculture, nomadic or sedentary culture), or by their location, geography. A variation of this model is Marxist economic determinism that derives culture from an economic basis with religion being given an auxiliary, superstitious role.

Until recently, Marxism-Leninism generally treated religion as harmful prejudice, a vestige of an exploitative society that disappears as socialism intensifies. Meanwhile, as it actually turned out, the "socialist culture" was most closely linked to the Bolshevik religion and disintegrated as soon as that religion lost its consolidating power. The collapse of Soviet culture, as a consequence of the historic defeat of Bolshevism, showed with particular clarity that religion was not a separate but systemic factor of every culture.

The third model of culture is an attempt to synthesize the first and second models: the genotype of culture is the unity of religious spirituality and economic archetypes. The methodology of this model is based on the metaphysics of Aristotle (reality – the unity of matter and divine form), biblical ontology (the cosmos is formed by God from primordial chaos) and Hegel's dialectic (quality has both ideal and

material sides). The more strongly the adopted by people religion influences economic life, the more necessary is their coexistence. Thus, through active interchange and feedback, religion and the economy become two sides of a single substance of culture.

This can only be deduced from the understanding that they are not static but dynamic in nature. Religion as part of culture is a complex system of functions and matrices (way of thinking, logic, axiomatics, axiology, etc.) that change in the course of historical development. In different periods of history, religion performed different functions in relation to culture, made different parts of it, and represented it in different ways. According to M. Pismanik, "the religious beginning is the most stable nucleus of national culture in the tragic periods of the history of ethnicity ... But at the same time, it is wrong to reduce the national in culture only to religious, and, for instance, to equate the spiritual revival of the nation with universal churching"[12].

It is worth noting that in Europe, the center of social activity in the twentieth century shifted from the sphere of socio-political existence to the sphere of cultural and ecological, which required from humanity a new understanding of the values of culture. This process takes many forms, including those far removed from ideas of progress (for example, fascism in Germany). The information boom caused by the scientific and technological revolution actually created the field of global cultural integration on the basis of a dialogue of cultures.

In the social sphere, the tendency for social stratification on such socio-cultural bases as a way of life and lifestyle, social identity, position, status is becoming more prominent. One of the sources of socio-cultural and personal problems is the intensive migration processes that destroy the cultural integrity of settlements, which "exclude" large social groups from the process of cultural self-development, activating the lumpenization of workers and defarming of rural residents.

Topical issues that characterize people's socio-cultural environment but have not yet been solved in an effective way are: massive non-assimilation with existing innovations in the culture; discrepancies between the requests of different members of society and

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[12] Писманик М.Г. Индивидуальная религиозность и ее определение. – М.: Мысль, 1984. – С. 171.

the possibilities of their satisfaction; lack of technological means of generalization and integration of new socio-cultural experience.

The gap between the innovative potential of culture and the mass capacity of its development and use in everyday sociocultural practice is widening. The dynamism of social and cultural life has caused a significant complication of the structure and content of relations between people, with the natural and artificial environment, which is expressed as objective indicators (in the quantitative increase of qualitatively diverse subjects, scientific ideas, artistic images, patterns of behavior and interaction), as well as in the subjective plane, at the level of mental and social tension that accompanies this complication.

It should be noted that in recent times, philosophical-cultural thought has increasingly turned to the problem of the interconnection of religion and culture in its attempt to overcome the spiritual crisis. The church does the same. The social changes of the modern world, the change of direction under the influence of postmodernist changes in culture, "cast doubt on traditional values", including religious ones, as reflected in the Second Vatican Council. As a result, more and more people are actually distancing themselves from religion, "a new type of humanism is being affirmed". Criticizing the "new humanism", the church is primarily concerned with the Marxist concept of humanism and culture. In this sense, the church is attempting to preserve not only the religious cultural tradition but also spirituality as such.

Culture shapes man not only as a skillful and intelligent being, but also as a carrier of religious, ethnic and transnational content. The "solid core" of culture (using the terminology of the English philosopher I. Lakatos) gives the person a transcendent sense of life, while leaving some room for the choice of alternative ideals. The everyday, transient goals and aspirations of a person form the surface layer of culture, the sacred moment of which is almost invisible, and therefore their connection with transcendental constants is not always realized. Some people live on higher ideals of their culture and abjure prosaic values; others, on the contrary, focus on pragmatic models and are deaf to the marginal content of culture as a whole, while others seek the harmony of the sacred and the secular. One way or another, culture provides the individual with a full range of possible worldviews, and within this framework makes it free.

The role of the "solid core" of religious culture is played by the main sacred text (the source of a particular religion) with interpretations and traditions. The "protective belt" of culture is created by secular ideas, adapted to interpretations of accepted religious principles and materialized in everyday, industrial, socially transformative and scientific and technical practice. These ideas are formed in the spheres of morality, politics, law, myth, philosophy, science, economic consciousness and other areas of value to the world.

Religion assumes a certain system of values and moral prescriptions that make up the modal structures of culture. It is in the value aspect that the connection between culture and religion is expressed: the latter as a representative of culture primarily performs the function of conveying a meaning (society writes about the achievement of culture in the language of religion). In this way, in its relation to culture, religion can and most often has fulfilled the function of forming normative boundaries that allow for the existence, reproduction and development of culture and, therefore, of society.

Culture, proceeding in a sacred dimension (revealed in its world, based on its axioms), appeals to real religious experience, although the reality of our time is that it is difficult to imagine now that some spiritual sphere will independently take on an integrating cultural role. Religion, religious culture, as a rule, does not claim to be "Caesar's", however, despite the fact that its influence on all aspects of culture is not so noticeable at present, it has completely retained its functions and it is up to the culture to choose to what extent.

The problem of the senses of religion as an integral component of culture is brought about by the very concept of philosophy of culture. The cultural world, emerging on the material of the natural world, acquires a new quality that the natural world does not know – sense. The problem of sense or more precisely, the senses of culture is one of the key in contemporary cultural knowledge. This is due to the fact that any material in the world of culture does not reflect itself so much as another; meaningful space of culture exists and is described in the framework of a binary code, which is based on the anthropologically given opposition "I – other".

The senses are revealed in the cognitive process of the three interdependent processes: generation (production), functioning and interpretation. The whole culture can be seen as a space in which the

processes of creating the sense are made with religion playing a leading role in it. Any artifact (i.e., an artificially created object: a material property, a pattern of behavior, an artistic image, etc.) has the parameters of values that are expressed in particular semiotic codes of culture. That is, the primordial experience is codified in cultural content, finding a symbolic form, including religious. Therefore, religion enters the culture and, through its own artifacts, influences not only the individual and society but also itself.

CONCLUSIONS

Philosophical and cultural understanding of the interconnection of culture and religion showed that our time requires an idea that has a meaningful value for man and society, which is difficult to find in the culture of the XXI century outside the religion. Therefore, the axiological aspect in modern culture is of ontological importance. Paradoxically, choosing one way or another of their development, one purpose or another, man and culture cannot consciously do this without answering for themselves the question of attitudes to religious values and the question of the existence of the supernatural beginning of the world and man. The vitality of any culture will depend on how fully it embodies the universal content of spiritual traditions. Developing the fundamental ideals that make up the spiritual essence of culture, religion becomes the most important form of understanding the unity of the world and strengthening the solidarity of people and the deep absorption of national and world culture is impossible without immersion in their religious grounds.

The essence of the problem, in our view, is that there are two deep levels in religion: the spiritual and the cultural. Ignoring the differences between the two modes of religion gives rise to a confusion of its semantic accents, which may cause a superficial view of contemporary socio-political, cultural and religious processes.

SUMMARY

The proposed materials prove that the whole culture can be considered as a space in which the processes of creating the sense take place with religion playing a leading role in it. It is also emphasized that philosophical and cultural analysis of the content of the relationship between religion and culture is capable of contributing to the formation

of healthy conservatism of mass consciousness: rejection of nihilism in culture, strengthening of immunity to the destructive tendencies of modernity.

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SPIRITUAL SYMBOLISM OF KYIV RUS AS AN ELEMENT OF CHRISTIAN CULTURE OF THE MIDDLE AGES

Hudzenko O.

INTRODUCTION

We believe that the search for humanity, aimed at determining the ways and means of spiritual development of the individual, is associated with the attempt to answer the basic questions of philosophy about the purpose of human life. From ancient times for this purpose man used rational reasoning, the method of recollection (Platonic anamnesis), meditation, listening to being. Therefore, today, when the issues of revival of Ukrainian spirituality are important, research on the symbolic foundations of the culture of Kievan Rus is especially relevant, because it has left a bright imprint on the formation of national culture. We agree with modern scholars that tracing the essence and specifics of the mythological and pagan worldview of the ancient Rus is indisputable for studying the problems of origin and formation of culture and worldview of the era of Kievan Rus and later times of national history.

Both domestic and foreign modern researchers have turned to the research concerning the problems of the Ukrainian revival and spiritual culture of Kievan Rus: V. Gorsky, S. Bondar, N. Nikitenko, M. Nikitenko, T. Chaika, A. Tykholaz, Ya. Stratiy, M. Kashuba, I. Zakhara, N. Vereshchagina, I. Zherebylo, N. Naumova, I. Chernyakov, A. Golub, S. Cherepanova, V. Bolshakov, T. Volodina, N. Vyzhletsova, D. Michels etc. In particular, studies of the spiritual culture of Kievan Rus relate to the worldview-religious and moral-ethical aspects (Yu. Zavgorodniy, A. Golub, N. Zhirtueva, V. Kushakov, N. Naumova, V. Paterikina, T. Gorbachenko, N. Vereshchagin, I Zherebilo, O. Kirichok, T. Chaika); problems of formation of philosophical thought (G. Olefirenko, I. Tkachenko); philosophical and aesthetic issues (S. Bezkluba, R. Demchuk). Worldview and epistemological aspects of the philosophical culture of Kievan Rus in the context of the study of the manifestation of the phenomenon of symbolism in the culture of Ukraine are considered in the study of M. Shumka, symbols of Ukrainian culture are studied by V. Kotsura,

O. Potapenko, V. Kuybida *(Shumka, 2001), (Entsyklopedychnyi slovnyk symvoliv kultury Ukrainy, 2015)*. In our opinion, the key concept that connects these areas of research is the category of the symbol. It should be noted that the problem of the peculiarities of the representation of the spiritual symbolism of Kievan Rus as a component of the Christian culture of the Middle Ages is poorly studied.

The purpose of the study, from which its *tasks* follow, is to identify the peculiarities of the manifestation of spiritual symbolism in the culture of Kievan Rus in the context of the medieval Christian worldview. The *scientific novelty* lies in the analysis of the peculiarities of the representation of medieval Christian spiritual values in the symbolic culture of Ancient Russia. This study is based on a religious *approach* to the study of historical and philosophical problems. We also turned to textual, comparative-historical and systematization *methods* in connection with the analysis of texts and were guided by the *principles* of objectivity and historicism.

1. Christianity as a spiritual practice: worldview-symbolic aspect

When we talk about superpersonal feeling, superpersonal experiences, the inevitable need to turn to symbolic language. In this regard, researchers have repeatedly argued the indisputable link between mythology, symbolism and religion. In particular, N. Smirnov notes: "such properties of myth as imagery and emotionality make it ... convenient for the spread of doctrine, and symbolism gives the ideologues of religion the opportunity for a broad" maneuver "in interpretations" *(Smirnov, 1992:15)*.

According to E. Yakovlev, each of the steps of spiritual ascent has its own characteristics. In particular, in Revelation there is a gradual attraction of man to the Absolute through the Word, which is most clearly heard in silence and stillness. The eternal seems to meet man and gradually opens to him in spiritual contemplation. There comes a time when the truth must be revealed in its fullness and completeness. This happens in Enlightenment, when the "impregnable light" of this truth opens on the border of silence. Like a bolt of lightning, this light illuminates all being, destroys all boundaries between the Absolute and man. In the Transfiguration it merges with the Absolute and Eternity *(Yakovlev, 1994:50).*

It is clear that the path to Revelation, Enlightenment and Transformation is equally common to all human cultures and religions. The goal is one – merging with the Absolute, Eternity, which in Christianity is achieved through "reasonable prayer" *(Sinergiya, 1995).*

In order to study the problem in more depth, let us turn to Christianity, which is based on the traditions of spiritual formation that are closest to our culture. Mystics of all times have spoken of their union with God, using the symbolism of human love.

W. James draws attention to the fact that when the human soul is tuned accordingly, we are captured by mystical experiences, especially if they are accompanied by special combinations of words, musical sounds (*Dzhems*, *1993).*

A. Bely notes that "religion is a system of consistently unfolding symbols" *(Belyj, 1994:247).* He also notes that not all human beings are fascinated by events but symbols of another. The music perfectly expresses the symbol. Therefore, the symbol is always musical. In music, the greatest approximation of the depths of the spirit to the surfaces of consciousness. The symbol awakens the music of the soul: "When peace comes into the soul, it will always sound" *(Belyj, 1994:246).* We believe that this is the chain of associations that permeates the entire Christian tradition: the symbol is music; music – a symbol; symbol – the music of the soul; peace, tranquility – the music of the soul. We see here the manifestation of the essence of the relationship between the symbolic and the religious, the physical and the metaphysical. In connection with the above, we can equally emphasize the role of hymnography, church hymns, and the prayer of silence in Christianity.

Silense – basic principle of Christianity. In Byzantium and Mount Athos, this principle was cultivated by monks – hesychasts (from the Greek verb "hesyhazo" – to be silent), and in Western Europe – Trappists and Benedictines. The Benedictines (St. Benedict founded a monastery in Monte Cassino in southern Italy in 529 year) lived by the commandment "pray and work". The hesychasm of Kievan Rus appeared as a personified way of ascension to God, the basis of which was the moral perfection of man. It began to develop in the Kiev-Pechersk Lavra. Its founder can be considered Theodosius of Pechersk, who contributed to the spread of Kievan Rus' ideas of Byzantine ascetic proto-hesychasm and the formation of the ideal of active holiness, based

on the practice of good deeds and love for the created world. Note that thanks to Theodosius in the culture of Kievan Rus was founded the cult of the Holy Trinity as the ideal of catholicity and unity of man with the world *(Abramovych, 1991)*.

For a deeper understanding of the origins of Christian ethics, it will be important to get acquainted with the figure of Gregory of Nyssa, the great Father of the Eastern Church and one of the most prominent Christian mystical writers. The works of Gregory had an impact on Pseudo-Dionysius and St. Maximus the Confessor, that is – on all the spirituality of the Christian East *(Misticheskoe bogoslovie, 1991)*. The thinker also played a huge role in shaping the Western mysticism of the twelfth century. The doctrine of St. Bernard of Clervaux (XII century) is indicative of the fact that in his understanding the Christian mystical experience is not simply a deepening of oneself, one's essence, but it consists in a true and necessary deepening of faith. "During mystical states we form one with the Absolute and realize this unity" *(Dzhems, 1993:333)*. The mysticism of Gregory of Nyssa, based on the philosophical concept of religious experience, first of all considers the theme of the Logos, "the Incarnate Word who, through the sacraments performed in the Church, deifies the soul". *(Nyskyi, 2001:9)*. This understanding of the spiritual life, in our opinion, offers the modern man a truly Christian vision of his relationship to God, his Creator, and Savior.

So, let's turn to the main work of Gregory of Nyssa "Life of Moses". Conventionally, it can be divided into three parts – three successive stages of spiritual life, the prototype of which the mystic chose three stages of coming into contact with God in the life of Moses:

I. "Clarity, or About purification" – 3 periods:

II. "Cloud Pillar, or Contemplation".

III. "Dark Cloud, or About Love".

This is the stage of the mystical life. The symbol of the "dark cloud" in which God appeared to Moses on Mount Sinai shows a negative aspect of mystical life that goes beyond intellectual knowledge. In reality, it means a break with the "symbolic knowledge" of God and introduces the soul into a personal relationship with Him. The mystical life is a life of love that creates unity with God.

Thus, having read the basic tenets of the philosophical and theological teachings of Gregory of Nyssa, we can note that his

mysticism is the mysticism of the "image of God". It is remarkable that the mysticism of the bishop is a mysticism of unceasing development and improvement.

Thus, the philosophical achievements of Bishop Gregory of Nyssa, who sought to combine and reconcile gnosis and love *(Misticheskoe bogoslovie, 1991),* and stood at the origins of mystical Christian theology, is a clear example of the fact that Christian mysticism, and especially ecclesiastical mysticism, is the mysticism of the Logos, the mysticism of Christ, the Son of God. *(Misticheskoe bogoslovie,1991:343).* Note that the main stages of the soul's comprehension of God, which are clearly distinguished in the achievements of the mystic, are correlated with the Revelation, Enlightenment and Transformation discussed above as steps of spiritual formation. In the exposition of the theologian's own mystical possessions, we also observe the signs of the symbolic method of cognition and the characteristics used by W. James to distinguish mystical experiences (*Dzhems, 1993).*

The mystical theological teaching of Gregory of Nyssa adheres to the traditions of hesychasm. God can be known only through contemplation, which is conditioned by the austerities begun earlier. Thus, Gregory of Nyssa formulates the appropriate purpose of "symbolic knowledge" of God, which is based on the knowledge of God's signs through His revelations in the visible world (*Ocherk misticheskogo bogosloviya Vostochnoj Cerkvi, 1991).*

We are inclined to the opinion of D. Chizhevsky, who notes that the main feature of the worldview of the Middle Ages is consistently "symbolic" view of the world *(Chyzhevskyi 1994:133-134).*

2. Symbol in the spiritual culture of the Middle Ages

It is noteworthy that from the first years of its existence, Christianity used the concept (symbol) in its ontology, epistemology, ethics and aesthetics, organizing on its basis a whole system of worldview, and explained with it what can not be formally explained.

It should be noted that since the symbolism of Kievan Rus is an element of the spiritual and symbolic culture of the Middle Ages, the latter, therefore, had a great influence on the formation of the spiritual culture of Kievan Rus.

Medieval literature and medieval art were imbued with a desire for a symbolic interpretation of the phenomena of nature, history and writing. Already the late Greeks (Hellenistic period) interpreted their mythology. The apostles had a symbolic interpretation of the Old and New Testaments. Influenced by late Greek philosophy, it became important in Alexandria, where it became a system in the philosophy of Origen, who symbolically interpreted all biblical events. He symbolically interpreted the Pentateuch, the books of Joshua, the Judges, the first book of Kings, Job, the Psalms, the prophets, and the New Testament *(Origen, 1993:283)*. Following the symbolic interpretation of Scripture, the symbolizing thought of the Middle Ages (both in Eastern Europe and in the West) interpreted all the phenomena of nature. The facts of history and nature itself, according to medieval notions, are only writings that need to be read. Nature is the second revelation, the second Scripture. The purpose of human cognition is to reveal the secret, symbolic meaning of natural phenomena. Everything is filled with secret symbolic relations with the scriptures.

The whole world is full of symbols, and each phenomenon has a double meaning. Winter symbolizes the time before the baptism of Christ; spring is the time of baptism, which restores a person on the threshold of his life; in addition, spring symbolizes the resurrection of Christ. Summer is a symbol of eternal life. Autumn is a symbol of the last judgment; it is the time of the harvest that Christ will gather in the last days of the world, when each person will reap what he has sown. In all, the four seasons correspond to the four evangelists and the twelve months to the twelve apostles. The visible world and the invisible world are united by symbolic relationships that are revealed through the scriptures. The main purpose of medieval "science" and medieval art is to reveal these symbolic relations.

Physiologists, six-dayers, alphabets and other collections distributed in Europe were of exceptional interest in terms of revealing the symbols of the environment. According to medieval notions, nature is a set of expediently arranged objects. In particular, animal symbolism provided voluminous material for medieval moralists. For example, a deer goes to spring not only to drink water, but also to set an example of love for God. The lion sweeps its trail with its tail not only to escape from the hunter, but also to show the person the secrets of the incarnation. The physiological saga (epic, legend) considered all animals

and all their properties, real and fictional, in terms of the secret instructive content hidden in them. The "sacred history of animals" had few real observations, directed human thought into the world of abstractions, in search of "eternal" truths *(Fiziolog, 2000: 411), (Campbell, 1987: 498).*

The same symbols of "eternal" and "timeless" relations were plants, precious stones, numerical relations, and others. For example, a special article by Epiphanius of Cyprus on the symbolic meaning of precious stones was widespread in ancient Russian literature (in chronographs and chronographic parts of the chronicle, in alphabets, in iconographic originals, etc.). It was even included in the Collection of Svyatoslav in 1073 *(Iz izbornika 1073 goda, 1990:253)*. The Middle Ages permeated the world with complex symbols that connected everything into a single a priori system *(Campbell, 1987:551).*

In the West and in Rus the essence of medieval symbolism was basically the same; mostly identical were the symbols themselves, which have traditionally been preserved for centuries and saturated the artistic imagery of literature. That is why, referring to the voluminous Western encyclopedias, which were especially widespread in the thirteenth century, it is possible to find much incomprehensible about the traditional images of ancient Rus art and ancient Rus literature, and hence – ancient Rus philosophical thought. For example, Christ and the apostles in iconography (Kyiv and Western) have always been depicted barefoot. As you know, this is due to the fact that the prototype of Christ Moses, taking off his shoes, symbolically made up the vanity of wealth. However, it is noteworthy that in medieval symbolism there are differences between Western European and Byzantine-Orthodox ideas: for example, Maxim the Greek denied the use of the Catholic symbol of the Mother of God – the rose.

Especially significant are the local differences in medieval symbolism in those cases when it is indirectly "adjacent" to the symbols that reflect the people's views of the world, in which symbolic connections are taken as real, and based on signs, signs, prophecies, and sometimes medical methods are also built (for example, medicinal qualities of plants, precious stones, derived from their symbolic meanings) *(Potebnya, 2000:22).*

As for the works of medieval literature, which are the object of study for us (to establish the peculiarities of the manifestation of the

symbol in the philosophical thought of Kievan Rus), we note the presence of quite common so-called commonplaces of medieval literature. In many cases, they reflect the features of the medieval symbolizing worldview. For example, medieval symbolism explains many "literary stamps" of medieval hagiography. The drawing up of life schemes takes place under the influence of ideas about the symbolic significance of all events in human life: the life of a saint always has a double meaning (in itself and as a moral example for other people). Hagiographers avoid the individual, looking for the general, which appears to them in the symbolic. "Commonplaces" in the depiction of the saint's childhood, the struggle against demons in the desert, death and posthumous miracles are primarily imbued with symbolism. Hagiographers seek to embody in the lives of the saints "eternal truths", symbolic relations, which in our time in many cases are perceived only as "literary patterns". The life of a saint is sometimes depicted according to a religious canon, founded largely by symbolizing thinking *(Zhitie Feodosiya Pecherskogo, 2000:353)*.

It is also impossible to avoid the question of substituting the metaphor with a symbol because it is not uncommon in medieval literature. What we can take as a metaphor is in many cases a hidden symbol, which arose as a result of the search for the secret correspondences of the material and "spiritual" worlds. In contrast to metaphor, comparison, and metonymy, symbols are brought to life by mostly abstract idealistic theological thought. The real worldview is supplanted in them by theological abstraction, art by theological scholarship. In medieval works, the metaphor itself is often a symbol, meaning a theological teaching, theological interpretation or the relevant theological tradition, based on the dual perception of the world, which is characteristic of the symbolizing worldview of the Middle Ages.

3. Spiritual symbols of the Christian Middle Ages
and the philosophical culture of Kievan Rus

It should be noted that it was religion that gave medieval culture as a whole that universal language beyond which the real functioning of any of the spheres of culture was impossible – a symbolic language. The symbolism of Kievan Rus is an element of the spiritual and symbolic culture of the Middle Ages, which, therefore, had a great influence on the formation of the spiritual culture of Kievan Rus. According to

A. Golub, in the era of statehood the inhabitants of Kievan Rus knew not only the worship of a deity, but also created a system of mythological understanding of the world, which absorbed a complex set of understandings and specific interpretations of certain facts and phenomena of the world. We are thus talking about the mythological consciousness, or, more precisely, the mythological type of consciousness, which was the essence of the pagan worldview (Holub, 1994). The mythological worldview of Kievan Rus acts as a rather complex worldview system and one of the main factors that forms the worldview basis of Kievan Rus' spiritual culture.

Speaking of the symbolism of mythological antiquity and Christian times of Kievan Rus, it should be noted that it is transformed from cosmocentric to theocentric. If during the reign of mythological symbolism the universe was like a human being as a single, integral and living organism, then in the Middle Ages the symbolism of the microcosm was focused on the mystical world, its hierarchical spiritual structure, the top of which is God.

The main life vocation of man was to "read" the symbolic book of existence. The basis of ascension to God is the way of knowing the world through symbols. Thus, the essence of knowledge comes down to understanding the meaning of symbols that have a sacred magical property. Culture, which develops under the influence of the Christian religion, seeks to know the hidden truth, reflects on the symbolic, metaphysical meaning of the Word, which contained a powerful creative force. It was identified with wisdom and reason and carried truth. The Word (Logos) – Christ was considered a mediator between God and man, therefore, it was attributed the functions of its creator – God. The word as the highest Wisdom, Beauty and spirituality, embodied in ancient Rus culture in the image of St. Sophia, the Wisdom of God *(Bolshakov, 2002)*.

In Rus, the understanding of Sophia as the semantic content of the temple, the awareness of its involvement in beauty, joy, light, artistic creativity have determined the special significance of icon painting and fine arts in general. In the sophiological space, the Mother of God is a theocratic symbol in which everything is united in unity; through a higher plan and spirituality turns into a material force, and material force allows spirituality to be realized *(Bolshakov, 2002)*. It is known that the concept of "Sophia" has its roots in antiquity. It is a symbol of the clear

light of Christian teaching. God's Wisdom was above everything and everything was hierarchically subordinated to it. The philosophically abstracted image of Sophia-Wisdom became extremely popular with the establishment of Christianity in Rus (late X century). The image of the Council illustrates the embodiment of the highest spirituality – Sophia-Wisdom of God. The world is represented in the image of the temple, which serves as the ideal place where people were united with God's Wisdom.

The construction of the Church of St. Sophia of Kyiv symbolizes the transition from paganism to the new Christian religion. The first monumental temples conveyed concretely and visibly not an impersonal-cosmic worldview, but a "personally-organized" one, according to P. Florensky, ie anthropomorphized, which filled it with "collective spirituality", brought it closer to the unattainable beautiful world *(Bolshakov, 2002)*.

The semantics of the thirteen-domed composition of Sophia of Kyiv organically combines parts and integrity, universality. In the temple (as well as through prayer) man's communion with God takes place. The dome composition is directly visible from the ground, and spiritually – is perceived as the embodiment of the highest, divine. It reflects the divine order of the cosmos, based on the ontology of numbers – the embodiment of the universal, infinite through the separate, limited.

The large dome, surrounded by four middle ones (five heads), symbolizes Christ and the four evangelists, and therefore the Ecumenical Church. The western facade with the central portal meant the entrance to the temple, above it were 7 domes – a symbol of the Church as the house of Wisdom, the personification of the seven sacraments (baptism, anointing, communion, marriage, atonement, conciliation; of particular importance is the priesthood – the sacrament of ordination). The number seven is a symbol of the Virgin Mary, the earthly Church, which combines the spiritual and the corporeal. The Trinity in the perception of medieval man is first of all the Holy Trinity, a symbol of the spiritual. Mykola Kuzansky interpreted the essence of the number as the first prototype of the mind, because the trinity concretized in the plural was first embodied in the number. The number four symbolizes the four elements of the material world, ie earth, water, fire, air.

The union of the heavenly and earthly Churches is effected through the descent of Wisdom from heaven. This indicates a symbolic lowering of the domes: from the central large – to four medium and eight small. Thus, 1 – a symbol of the One, 4 – symbolizes the four ends of the Earth, illuminated by the teachings of God, 8 – a symbol of baptism, union with God. The number 8 consists of 1 and 7, contains the idea of God's entry into the Church. The Church is the Temple, Christian Rus, and every single baptized person. The symbolism of the number 8 is considered the most archaic since ancient times, when a man perceived the world through spatial-visual images. The octagon was considered the connecting link between the circle (celestial vault) and the square (earth plane). In the architectural semantics of Orthodox churches, the number 8 – a symbol with a special meaning – in the Christian East was quantitatively dominated by octagonal church buildings, most often this form had baptisteries (baptisteries) *(Cherepanova, 2002)*.

The composition of 13 domes is crowned by a cross – a symbol of the God-sanctified idea of the unity of the East Slavic lands (the baptism of Rus by Vladimir the Great). The symbolism of the painting of the temple was read in the "liturgical development" – from west to east: the western (narthex) symbolized the earth, the central (ship) – the visible sky, the eastern (altar) – the throne of God. The general architectural and artistic complex of the temple embodied the monumentalized world history *(Vagner, 1987:98-100)*. It is noteworthy that in the Middle Ages, the temple as a spiritual unity of all believers (catholicity) was a symbol of a centralized sacred state. It is noteworthy that in the Middle Ages, the temple as a spiritual unity of all believers (catholicity) was a symbol of a centralized sacred state.

The property of the image to express what exists outside it, is the basis of symbolization in art. In particular, in the monumental painting of Sophia of Kyiv, in the image of the Virgin Mary, a clew of red (purple) yarn is accentuated, from which the thread extends to the spindle. The purple yarn from which the fabric of the temple veil is woven is an image of "spinning" in the womb of the Mother of God of the flesh of Christ, who became the Body of the Church. The thread is a very ancient symbol of the essential connection, including the spiritual with the material, heaven and earth. The spindle is also a symbol of the connection between the two worlds, spirit and matter. Symbolically

identical to the spindle is the mandorla – an almond-shaped halo, because it is formed through the intersection and interpenetration of two circles (worlds). The mandorla usually depicted Christ, the Virgin or the Virgin with the baby. It is clear why in the Annunciation of Sofia the thread, connecting the heavenly with the earthly, stretches from top to bottom. It is noticeable that the thread diagonally draws the figure of Mary, intersecting with her belt. In Christianity, the belt is a symbol of service to God *(Nikitenko, 2007:149).*

The sacred worship of the Archangel Michael was also manifested in his numerous images, including mosaics and frescoes of the main church of Kievan Rus – Sophia of Kievan. In addition, as a patron saint of the security of the human soul and protector against evil forces, his image was widely used on amulets. As a defender of the Christian army and the military and political power of the Kyivan princes, the image of Michael the Archangel was depicted on tiaras, crowns, barms, helmets and seals-bulls *(Cherniakov, 1999).*

It should be noted that in the days of Slavic Christianization in the process of assimilation of mental features and Christian science there is a new quality of worldview of the Slavs, which, by analogy with the most important church of Kievan Rus, is called "Sophia" and interpreted as a qualitatively new sense of the world, the basis of which is the desire for poeticization.

For example, "Rejoice, inviolable wall of the kingdom" reminds us of the altar mosaics of the tenth and eleventh centuries, including the mosaic of the Sophia of Kyiv. The mosaic of the so-called Inviolable Wall in the Kiev-Sophia Cathedral is an image of colossal dimensions, executed between 1037 and 1050. It is firmly connected in the cathedral with the image of God placed in the dome. The Almighty is depicted in it on the chest, and therefore appears inside the round medallion, as the image of the Savior in glory; below it, on the sides of the drum, are depicted four angels, on the four corners of the world, as the four chiefs of the heavenly forces. The next belt of the drum presents the apostles, complementing the composition of the God's Demolition, divided architecturally.

Based on the fact that the philosophy of Kievan Rus was characterized by the ability to universal comprehension of reality, it is sophistic ("universal means of human self-determination and self-exaltation"*(Nesterenko, 1995:51))*, in contrast to the epistemic, which

focuses on knowledge of the scientific type. The type of philosophizing that is formed is distinguished by the subject of knowledge. Emphasis is placed on the individual ethical path. Accordingly, in Kievan Rus' philosophy was thought of as practical morality. As T. Chaika notes, "medieval culture, in general, has, as we know, a clear moral orientation; Kievan Rus is perhaps the most striking example of this in the medieval Christian world". *(Chaika, 1995:47).*

CONCLUSIONS

Thus, the culture of Kievan Rus was an element of the spiritual and symbolic culture of the Middle Ages, aimed at finding ways of spiritual formation and moral improvement.

The main features of the medieval worldview, which are reflected in the culture of this period, are symbolism and hierarchy in combination with universalism and mysticism. In the Christian worldview, the symbol becomes not only the most secret and deep form of knowledge of the world, but also its essential substantive expression – serves as an image of the universe.

Medieval symbolism as a system of medieval imagery acquired its clearest development in Rus in the XI–XIII centuries (just like in the West). The spiritual symbolism of Kievan Rus is connected with religiosity. The close connection between the image and medieval theological teachings led to the repetition of symbols because they were drawn from the same theological fund. Therefore, as a compensation, writers often resorted to creating whole pictures from symbols. Monuments of ancient writing and painting show that archetypal images have permeated human culture for a long time. An icon is a symbol that can be attached to higher religious values. Therefore, the main thing in it is the inner involvement in the symbolized.

It is established that the word and the image in Ancient Rus were strongly connected. For this reason, there is a "symbolization" of the material or "materialization" of the symbol, when its spiritual part predominates. Thus, works of art, the plots of which were drawn from written sources, also differed in symbolism. The specificity of the images, manifested in the rejection of the "vanity of the world", seeking simple means to express the majesty of the divine, the wisdom of the universe, the universal symbolic connection of phenomena, in turn, also led to spiritual growth.

In the context of the study of spiritual and symbolic aspects of cultural consciousness, it is proved that the symbol reflects the spiritual development of man and is a universal factor of human self-knowledge. This is manifested in such characteristic features of cultural consciousness as syncretism, the absence of subject-object oppositions, the tendency to intuitionism.

Thus, in the spiritual development of Kievan Rus, the archetype of the Sophia of the world acquires a worldview value and artistic meaning. The Christianization of Rus, the spiritual mission of the Word, the sophistication of existence led to new worldviews. It should be noted that the sophistry of Ukrainian philosophy is inseparable not only from its religiosity, but also from its symbolism. After all, the basis of the Sophian way of being of philosophy is the ability to universal comprehension of reality. Therefore, we give an important role to religious symbolism, seeing in it one of the main components of the philosophical thought of Kievan Rus. No wonder the religious symbolism of Kievan Rus widely represents itself in art, in particular, in the architecture of religious buildings. It is noteworthy that Kievan Rus, through Christian values, realized itself as a subject of world culture.

In order to establish the role of the culture of Kievan Rus in the further formation of the mentality of the Ukrainian people, in the future we see the need to explore its spiritual ideals, "symbolically" represented in the monuments of art. This can be done by analyzing the role played by the religious-symbolic aspect of the archetype of the Sophia of the world in the spiritual development of Kievan Rus.

SUMMARY
In the article the author considers the problem of the peculiarities of the representation of the symbol in the spiritual culture of Kievan Rus as a component of the Christian Middle Ages. It is noted that such a property of the formalist way of logical thinking characteristic of the Middle Ages, as a refusal of observation and experiment, leads to symbolism. It is emphasized that for the medieval Christian worldview, the symbol is an image of the universe. The sources of Ukrainian philosophical symbolism were Platonism and Neoplatonism, Byzantine mysticism, and Christian symbolism. The origins of Ukrainian philosophical symbolism go back to the ideas of ancient Platonism and Neoplatonism, Byzantine mysticism, Christian symbolism and national

tradition. The main symbols that vividly reflect the Ukrainian mentality are the symbols of light, sophianic essence, man, word, heart (soul). Great importance is attached to the human symbol. In our opinion, this statement is reinforced by the fact that the other symbols that we observe in the cultural situation of Kievan Rus, are strongly associated with this symbol, namely – with the spiritual development of man, his self-realization through active service to others, activity empathy as imitation of the individual of higher moral standards. Analyzing the spiritual symbolism of Kievan Rus as a component of Christian culture of the Middle Ages, the author concludes that the symbol is a reflection of the spiritual development of man.

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