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MAN AND TECHNOSCIENCE IN THE CONTEXT OF NOOSPHERE PARADIGM

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The prospects of formation of information civilization through the logical interrelationship of concepts “Biosphere – Technosphere – Noosphere” have been examined. It is shown that only humanmeasured directed technosphere, technoscience can ensure the process of entering the biosphere into the noosphere through the harmonious synthesis of natural and artificial aspects, human and technology. The thesis that the ecocentric nature of the biosphere to the noosphere through technosphere crucially determines the man himself is substantiated.

Keywords: biosphere, technosphere, noosphere, technoscience, globalization, coevolution, Information Society.

Today the mankind having integrated intelligence as a planetary phenomenon is experiencing the acceleration of its evolution. It must lead the mankind to the level of conscious and harmonious management of natural and anthropogenic processes. Speculating metaphysically, systemic global crisis from the standpoint of noospherogenesis appears to be not the sign of apocalyptic final, but the test being programmed by the nature to check the maturity of mankind civilization, verify compliance with its intellectual and technical potential of the moral and spiritual foundations of culture. In this context, at the turn of the centuries, we observe the unique picture of environmental and technological disasters increasing, accompanied by awakening of the feeling in the need of co-evolution of its own vitality with the demands of collective intelligence of the planet in some part of the mankind: the environmental movement, the search for ethical alternatives ecopedagogics, the motion for a new corporeity, naturopathic nutrition, various meditation techniques, noospheric settlement. The contradictory nature of global development shows that the noosphere, having reached its optimal complexity, reveals the capacity for self-organization. But one must remember that the self-organization of the noosphere occurs in multivariate bifurcation points, which does not guarantee the fact that the human civilization will be in the trend of sustainable development and therefore will survive.

The questions are where does the noosphere intelligence that unites all the mankind move, what is implemented in technical, informational and cultural phenomena? According to analysts, considering systematic planetary crisis, the mankind must prepare for the different scenarios of noospherogenesis. The first option is apocalyptic one and it has been described in the prophecies

existing in many cultures. In this scenario, the noosphere as the scope of reason does not justify its program mission, intelligence degrades and destroys itself. Regarding the second option, on the basis of spiritual revolution, the possibility of harmonious symbiosis of all types of material systems of the man and nature, the natural and the artificial, man and technology, their co-evolution as the expression ecocentric worldview raises. In the view of aforesaid this worldview man's responsibility, for understanding the limits of technocratic activities, the actions of people which pose a threat to the survival of the human species grows incredibly. In this case, ensuring controllability of noosphere processes is gaining a decisive role.

German engineering researcher G. Ropol figuring out the problem of anthropogenic impact limits on the nature offers a solution to the environmental crisis by using the same tools which caused such a crisis. In his view, the government should make ecotechnic coup as "the revolutionary rise of inventive art of a man ... the care for nature becomes a technical category" [32, p.220]. The similar idea is shared by A. Nazaretian, assuming that the ecosystem crisis can be solved by humanized technologies. According to the law of techno-human balance, only "those civilizations that manage to eliminate the misbalance between the growing instrumental potential and the quality of restrictive cultural mechanisms, can reach the progress space borders, the rest, which are unable to withstand dramatic test of maturity are screened from the universal progress of evolution - anyhow they destroy themselves" [24, p.118]. But, as already mentioned, no fatal force is hanging over the mankind. In terms of synergy its future is multivariate and which option will become the reality depends primarily on goodwill, the sense of responsibility of people themselves. Thus, the noosphere as the natural self-organizing reality in the case of necessity should be supplemented with noosphere as "consciously realized, global and universal project" [30, p. 10].

Vernadsky being one of nospheregenesis founders emphasized at its manageable character. "The transition of the biosphere into a new phase, a new state – "noosphere" is performed through scientific thought and "directed by it technique, by its life in the biosphere a person creates a new biogenic force" [7, p.260]. For a good reason technosphere was called by Vernadsky the precursor and the main engine of nospheregenesis. Our modern human world, our natural niche is being constantly improved; primarily it is the technological world, technosphere, and eventually the whole new virtual world. Namely at the highest level of technological sphere development, by the virtue of creation of information technologies, such technical and physical conditions are formed that made the overall collective communication possible, thus linking human individuals into a single planetary system. Information and intellectual technologies represent the new stage of evolution of technology, and they will predominantly determine the content and style of life of modern human society. Eric Davis vividly noticed that "...an explosion that shook the world in the 1940s was not a nuclear explosion, but informational" [10, p. 118].

The revolutionary impact of informational technologies give a reason for some researchers to name their world the "third nature" for their ability to create new ones, including the so-called virtual realities. Information and technology environment is qualified as ontotechnics which is able to create a new space-time continuum, a new sensory environment and ways of perception, technically advanced forms of artificial intelligence being able to interface not only with individual but also with the collective intelligence of the planet. However, the latest information technology, being "rational", is able to produce irrational consequences that are often unpredictable. In practice, having no noosphere guiding ideology, even the most advanced information technologies, can only be the new form of alienation of man. From the above mentioned it can be concluded that

the noosphere – is the transformed form of techno-sphere: “it is a collective human mind, which was materialized in the meaningful forms of culture, human and historical events in Technos as the “body” of “civilization” [30, p.54]. Today the theory of the noosphere tends to shift from a hypothetical virtual design to the theoretical and empirically grounded concept of noospherology. In particular, this point of view was established in the works of some authors-participants of the conference in nosphergenesis [30, p.2]. It should be noted that noosphere researchers are not limited by humanitarian approach to study it, trying to analyze nosphergenesis “in terms – of physics and information theory”. Based on the idea of rationality and spirituality of nature, it became possible to create a “nerve-cellular noosphere model, thus confirming the idea that the noosphere is actually “existing physical object”, which has its own physical characteristics and which directly affects human activity (I. Suleimenov, P. Grigoriev) [30, p. 180].

The doctrine of the noosphere is developed by a group of foreign scholars (A. Anderson, D. Bekler). In their view, the noosphere is not current state of the Earth, but the coming one, and the state is not stagnant but evolutionary. However, it would be more correct to speak about nosphergenesis in terms of the logics of continuous evolution from the biosphere into the noosphere, in which just now one can already see the contours of the formation of a single mental field of the Earth. Noosphere represents itself as the logical conclusion of geosphere development being interconnected system of five states of dense matter (lithosphere, atmosphere, hydrosphere, biosphere and technosphere) permeated by the uniform energy and information field of the Earth, which is saturated with socio-cultural meanings, thought forms of individuals and social communities. As N. Moiseyev aptly noted, noosphere “means such state of the biosphere in which its evolution is controlled by the mind of the planet” [23, p.173]. That is, the noosphere is a regulatory information system which provides a harmonious interaction between the nature and the society aiming at realization of the idea of sustainable development. According to the views of Vernadsky, the noosphere is a new branch of co-evolution of an animate and inanimate matter, the division of which can be made conditionally.

Free from the bondage of nature, a man has become a hostage of the second nature created by himself. According to M. Moiseyev such judgments are inappropriate because due to the emergence and development of the technosphere the human space mission is manifested, so it should be taken as a natural historical givenness. The formation of human measured “artificial world” requires the development of modern techniques and technologies that’s why constantly updated artificial world is a technosphere by which man will continue to develop. The dynamic development of technology is a natural process which is creative and active expression of a human being. This is the modern expression of continuous search, which is initially inherent to the human nature, it is the guaranty to the further development of a human as biological species.

Regarding the technosphere as forerunner of evolutionary link between the biosphere and the noosphere, according to D. Iosseliani it is denoted as “the area of real life, the synthesis of natural and artificial, special technical envelope of the planet in which the subject-practical and transforming human activity is performed” [13, p.240]. With the help of technosphere, the process of entering of the biosphere into the planetary intelligence is carried out. Therefore, at higher levels of development the technosphere is unthinkable without the highly intellectual, information and nanotechnologies. But the ambivalence of human nature cannot only be the engine of human noosphere progress but also its brakes. Genesis is a “cache” not only for human preserved meanings, but also for ambivalent temptations being worth attention of anyone who

is focused on finding and deciphering new meanings. That is the main danger of technocracy negative impact on the evolutionary progress of the humanity is not in the technical devices but in inadequate interpretation of their meaningful purpose. In particular, the false interpretation of the so-called "peaceful atom" has incarnated in the Chernobyl and Fokusima disasters.

By M. Heidegger, human threat is not even possible due to harmful effects of machines and technical devices but from the false attitude to the place and role of technology in human existence. According to M. Heidegger, the cause of such technocratic syndrome is that the conflict of man and technology is developed in a totally soulless world where a man, following the Prometheus logic, is trying to overcome the ontological abyss "posture" alone by returning the technique of primordial poetic essence. To make it is impossible, by M. Heidegger logics, without spiritual transformation. "Only God can still save us. We cannot call Him with our thought ... we can only wake up readiness to study. The world cannot be what it is, thanks to the human being, but it cannot exist without humans either" [19, p.23-58]. This idea of M. Heidegger about returning to the structure of spirituality, its vertical component should eliminate the problem of moral condemnation and the denial of technology. We must begin by saying that our high-tech environment is the immediate product of our needs and aspirations. And is not the machinery but our exorbitant needs can resist us as alien and hostile force. Here one can fully agree with G. Shvebs: "And if a man has a duty before nature, then towards the technics the duty is equally high: the family one until we, as relatives, will demonstrate extremely low willingness to be them before the Universe" [35, p.249].

So our duty is to learn the art of dialogue with technical devices as a part of our nature and our inner abilities which are taken out. In this case, H. Maklyuyen says about that fact that "any invention or any technology is the external projection or self-actualization of our physical bodies" [20, p.54]. One should reject not the technology itself as the essential power of the human being issued outside, but a false "technics ideology", the aim of which is to level the human personality, to distort the human space mission by replacing the technocratic imperative of life with ecotechnic instruction to limit the destructive technological activity. The noospheric approach to the technosphere assessing as a teleological – defined instrument of the disclosure of the human being essential power, his cosmic sense can serve as a heuristic key to determine the nature and the role of globalization in the noosphergenezis. From the noosphergenezis point of view the globalization is not the thing of someone's insidious plan. The only aim of this natural process is to finally form the single integrated global intelligence. In particular, the globalization of the information technologies creates the mental technical background of the noosphere galvanizes the technical process of formation of a single cosmopolitan consciousness. The fact is that humanity needs an optimal model of globalization which would satisfy everyone. This globalization is based on the synthesis of extravert (Western) and intravert (Eastern) civilizations. This is the synthesis, in which individualism and excessive demands of the West that have been materialization of the Western needs would be balanced out with inner spirituality and ecological compatibility of mentality of the East.

By Nancy J. [28, p.196-214] the filling of the technosphere by the spiritual metaphysical meanings transfers it into ecotechnics. Qualifying technosphere as the integral factor of the noosphere establishing, the term does not mean that it loses its ontological- fundamental essense, but it fixes the statement that the nature should be taken as an open inspired structure to human meanings. Being in constant formation, the latter changes into the noosphere via the

interaction with spiritual meanings. As the necessary tool of the noosphere, ecotechnics reflects not only harmonious, but the conflict stage of the interaction between nature and civilization. The Earth as a living organism at the noosphere formation stage actually performs a constructive autoantropogenezis in the self-organizational form of the influences at human being evolution. In particular, there are two empirically observed interconnected processes of the noosphere self-organization as a response to increased anthropogenic impact at the biosphere. On the one hand, such employment of mechanism of culling of the most immoral part of people (mechanisms of natural disasters, panepidemics and AIDS). On the other hand, in the human population the galvanizing emergence of the “safe person” that would gradually replace modern European human being with the technocratic thinking and excessive demands occurs [16, p.17]. F. Nietzsche had the prophetic anticipation of such self-organizational processes of the Earth noosphere when he wrote, “the most savage forces are leading the way, carrying the destruction at first, but their activity is needed so that later moderate customs could be established. Scary energy – a thing the evil is called – are cyclopean architects and leaders of human ways” [29, p.371].

Can we understand the symbolic meaning of the knowledge with which the planet comes into contact with humankind at current noosphergenezis stage. The authors of the concept of the noosphere E. Leroy, V. Vernadsky pointed out that the noosphere provides the access to their “archives” only for those persons who know how to behave with it adequately. The Earth language was understood and was used by the people and the communities which have maintained a harmonious relationship with nature (folk meteorology, seismology, etc.) and sensitive personalities. Summarizing these cautions, the Chinese seismologists were able to minimize the number of victims during the devastating earthquake of 1975 in Xinjiang. The use of modern computers as the prognostic-modeling systems can become the prospective mean of a dialogue with the informational field of the Earth. Of course, such an insight at the planetary level is important by themselves due to their resonant effect at mass consciousness. But can we talk about a counter process presence of mass reaction towards the noosphere system actions by reducing aggressive man-made human impact on the nature.

As to the mass consciousness, the observing over the reaction of population on natural disasters, pandemics, technological disasters testifies its intuitive spontaneous awareness of the fact that the evil, blind and incomprehensible for the human being, has deep and hidden metahistorical reasons that require a counter action and rationalization. When the disastrous tsunami devastated the shores of Thailand and neighboring countries, the majority of the population was firmly convinced that it was the nature vengeance for the human's sins and the higher powers' warning. The encouraging symptom formation of the planetary collective consciousness is the fact that the “metaphysical evil” – geocataclysms – in today's world of ecotechnics begins to be realized at the level of political, economic and ethical conclusions of the societies that have experienced natural or technical disasters. On the basis of significant changes in environmental consciousness Ulrich Beck makes far-reaching conclusion: “...due to the infinity of threats that arises the everyday cosmopolitan consciousness wakes up and perhaps even differentiates between a human being, an animal and a plant: the society arises during the fight with risks and a global society is developing in the fight with the global hazards” [2, p.75].

Avalanche-like nature of the adaptive responses of the biosphere towards a man-caused destructive effects give reasons for some noosphere researchers to consider the present Earth evolutionary stage as a regressive vector of human development or an impossible utopia. In

particular, V. Kutyryev defines it on the one hand, as an ideal system of political utopia of communism. On the other hand the “noosphere” as the reality, is an artificial thing, the environment that oppresses the range of biological life [17, p.170–171].

Negative and more utopian interpretation of the noosphere demonstrates its inability both at the theoretical and empirical levels. In particular, the broad interpretation of the anthropic principle by British scientists J. Baro and F. Typlerom affirms the idea of metaphysically optimistic anthropology. By their logics, if the evolution of the universe had been programmed for the emergence of a intelligent being, and then it were prepared for the fatal destruction without a trace, then it is not clear what is the sense of the occurrence of the thinking and creative human being. Did the evolution create a man in order to destroy him afterwards? Taking into consideration the above said, J. Baro and F. Stypler formulate the anthropic principle: “The intelligent processing of information must evolve in the Universe, but once established, it would not disappear” [37, p. 27]. This theoretical reasoning of the optimistic perspective for a person finds its empirical evidence. Firstly, the predictions of futurologists of the 80-90th of the XX century on the ecological and anthropological collapse at the turn of the XX-XXI centuries were not justified. The biosphere has still been finding compensatory mechanisms for homeostasis. Besides, the negative rating of noosphergenezis is refuted by the adaptive response to technogenical pressures. This is “unpacking” of evolutionary reserved mental abilities of a man, his mental and physical health reserves, a trend towards the stabilization of demographic processes. Moreover, the threat of informational collapse due to the ever increasing information overload of human intelligence turns the noosphergenezis concept into the concept with no alternative.

A man has created too complicated artificial world for his individual perceptions and possibilities of cognition. The information revolution actually puts the individuality into the information impasse, into the crisis of individual consciousness that is unable to cope adequately with the increasing flow of the information. The fundamental idea of forming a planetary mind implicated in the concept of noosphergenezis is, in fact, the only hope for the mankind to overcome informational and educational barriers that are provoked by the information revolution, while maintaining the natural humanity anthropological status. This is the way of the mental revolution that involves a radical change of a spiritual psychoculture of humanity on the basis of not only natural, but manageable-planned delegation of the cognitive- analytic functions to manage the planetary development of individual consciousness to a higher and more specific level. The number of psychological phenomena demonstrate the spontaneous process of the mental self-organization of the noosphergenezis towards forming the personal level of consciousness.

In particular, in the context of the collective consciousness formation such massive spontaneous phenomena are observed that took the social center stage as a virtual Internet communication, the ability of large groups of people to telepathy, clairvoyance, the significant increase of the number of people with right-hemispherical (figurative and holistic) thinking.

The phenomenon of indigo children capable to holistic mentality, and other manifestations of psychic abilities is required special reflection due to the transformation of the mental field of the planet. But their superhuman abilities in computer technologies, the sense of organic unity of a man and technical devices, an innate ability to establish interaction between computer and a human being are the most impressive [16, p.53].

The mentioned facts of manifestation of the over personal information exchange, the formation of the collective consciousness in the man-nature system, man-community, man-technical device

system are impossible to comprehend in terms of the classical methodology. Their assessment requires the synergistic outlook, which helps to overcome the primordial split: the nature – the spirit, the natural – the technical and to prove that the basis of the universe is mental protosstructure that removes the above mentioned dichotomies and acts as the informational –managerial matrix of the nature and the human being. In this context, in the preface to the famous book by Arhuelas H. Bran Swami it is pointed out: "The problems are in the thinking error which is inherent to our culture that considers hydrogen atoms, stellar systems and much more things as a purely "physical creation" and the man and his mental life as something higher and completely independent of the Universe" [1, p.12].

Until recently, such ideas were regarded as speculative and such that did not have concrete evidence. This has hampered the development of the humanities. However phenomenal discoveries in the field of transpersonal psychology (S. Grof, C. Vilber), quantum physics and neurophysics (D. Bohm, K. Prybrama), mathematics (V. Nalimova, G. Bateson, K. Gödel) the discovery of R. Sheldrake's morphogenetic field allowed close approach to the formation of holistic paradigm which recognizes the possibility of a separate and independent existence of the brain and consciousness, and different forms of the unconsciousness.

D. Bohm and K. Prybrama discovered the fact of identity of holographic principle of brain functioning and the information field of the Earth, led to the conclusion that the main functioning of the brain is to be the operator of meanings.

From the above-mentioned theoretical positions it follows logically that the genetic basis of planetary mentality is the mental field of consciousness, which includes the thinking schemes typical for this ethnic group and attitude, which are coded both in the objective world of culture, and in the single information field of the noosphere, the so-called psychosphere. If mental limits of the noosphere, primarily are defined by the integrated power of the human mind and the critical mass of constructive or destructive thoughts, then respectively, the conclusion may be made that they are not permanent, and finally they depend on the degree of reasonableness and quality of thoughts, delegated into the information field of the noosphere. With perfectly formed noosphere the humanity connect hopes to reconcile the dichotomy of life of modern humanity. It is impossible to create noosphere in artificial, voluntaristic way, it is the natural process of self-interaction of intelligent systems of the space, the Earth and the society of individuals. However, one should consciously and deliberately encourage all natural and artificial intelligent systems to the search the solution to preserve the nature and a human being to state ensure harmonious of the nature and the society interaction. Not only cosmic information field creates an intellectual and spiritual part of the noosphere, but the energy- information field of that part of humanity which stood on the positions of the environmentalism and is ready to preserve human being and the nature. The need of the noospherogenetis external stimulation is dictated by the fact that since the end of the twentieth century, the speed of technological sphere development began to significantly outpace the speed of awareness of humanity causes negative consequences of this development. There was the need of mental adaptation to this acceleration. The final goal of mental revolution of consciousness is to have time to create the intellectual technologies which are fundamentally different from the existing ones which make it possible to motivate, implement the new technologies of life when the conditions of socio-psychological time and informogenetis are accelerated. The information technologies, the development of local and global information networks become the key tool for the intellectual revolution.

Today there is no direct evidence of technical methods to feed the noosphere information field. However epy indirect evidences exist. In particular, sociologists noted that with the development of the Internet there is a tendency to cosmopolitize the consciousness itself. The collective local intelligence is transformed from the possibility into the reality as within the collective online communities a common worldview, and collective memory are formed, joint decisions are taken out that finally create the conditions for the total informgenezis to form the planetary mind. Extremely advanced artificial intelligence performs the means of activation and focuses formation. However, the role of artificial intelligence in humanity informgenezis to harmonize technosphere is ambiguous. The integration of artificial intelligence into the noosfergenezis system requires the confirmation or refutation of the fact that living thing and consciousness can exist not only in the protein-nucleic acid, but also in other forms of energy, requiring removal of the opposition between the inert and the life, between the natural and the artificial. The noospheric concept is necessary to be established, which is based on the notion that the survival of the planet “due to the understanding of the humanity and the biosphere of the planet as a part of the living space, living Gaia” [14, p.12-16]. In the 1960’s the English scientist J. Lovelock put forward the hypothesis based on the modeling of biospherical processes and proved that the planet Earth as a self-organized system resembles a living organism. By D. Lovelock the Gaia hypothesis became the basis for a new science about the Earth, geophysiology. Evaluating this concept as a modern holistic worldview the prominent physicist and science popularizer F. Karpa asserts that the idea of natural biological symbiosis “obviously will provide an ideal philosophical and spiritual foundation for ecological way of life” [15, p. 24].

The natural biological and psychological facts of symbiosis inspired the profound ideological conclusions that change our understanding of the very essence of the technosphere. In particular, they allow to speculate that the design and operation of artificial intelligence mechanism has apriori been presented by the procedure via the human being thought and activity. A new look at the technical environment and the technical and intellectual environment in particular, can be formed via removal of the natural and artificial opposition, based on unilateral active treatment of a human being sense. Despite the natural or artificial actions, they are the way of humanity’s self-realization. The famous mathematics philosopher B. Nalimov affirms that: “The essence is revealed through the personal time, which is generated by the actions ...”, because each interaction generates the connectivity. This clarifies the meaning of an action – due to it the implication to each other is revealed, and respectively, to everything existing, even in the world of elementary particles. And if in the quantum mechanics one had to reject the idea of quantum systems division, the more reasons we have to reject the idea of the human ego isolation [26, p.350]. The paradox of Einstein, Podolsky and Rosen is a challenge which was put forth by quantum physics to our culture and it can explain any symbiosis between the natural and the artificial, between the technical devices and the human being, based on the ideas about the unique world character to be indivisible integrity. For example, with the discovery of the computer and human interface phenomenon it became clear that the opposite sides have no absolutely independent value and due to the quantum integrity virtue division at the highest levels of the technosphere they provide and encourage each other. Technosphere, as A. Iosseliani defined it is the synthesis of natural and artificial and was created by the humanity to meet its needs [13, p. 111].

The technosphere is being filled with metaphysical meanings, thus it is able to facilitate the transition from the biosphere to the noosphere. In the opinion of many researchers the mechanism

of intellectualization of human civilization, is characterized by the gradual enhancement functions of the right hemisphere of the brain (imaginative, intuitive and creative thinking), gradually pushing the algorithmized, formal and logical functions of the left hemisphere to the background. If in general the right hemispherical type of the mentality is based on the unity of the man and the nature with other people, the left-hemispheric isolation is based on boundless self-assertion – until the nature and the man destruction. Exactly the gap between right hemispheric (Eastern irrational) and left-hemispheric (Western rational) mentality in the form of reason instrumental domination actually generated the modern humanity global problems. V. Nalimov anxiously stressed the possible negative effects of unbalanced the right hemispheric and the left-hemispheric component of the human intelligence. “Obviously, this imbalance will exponentially continue to grow – with already increasing speed. What will it lead to? Does the man lose himself in this imbalance? Does refundable technique turn against the person who created it? ... Now the same we can say now about computers that act as the artificial intelligence. As the technical devices emerged between the nature and the man and computers will arise between the man and the meanings. And if now we have to protect the nature, but with a little success, won’t we have to do the same to protect the meanings, though with a little success also” [27, p. 234].

Anyway, today we observe the effects of visualization of consciousness that can give impetus to the phasing out of the second system – word operating associated with the logical thinking, with perception and the transition to the holistic manner, directly linked to the attitude. In general, the transfer of algorythmized function to the informational technologies pursues good intentions; it must dismiss the subject of knowledge and creativity from informational overload and intelligent routine operations. The basic survival is primarily dependent on the left brain hemisphere. The ability to quickly and correctly estimate circumstances logically incredibly increases the chances to survive and dominate. Moreover, in practice, by the designing of new virtual worlds, sophisticated computer technology is capable to wedge into the mechanisms of the human being planning and predicting activities. Simulating the possible future visions information intellectual technologies somewhat transform their present from the future. They can become an effective tool of human being projective and practical activity to predict and mitigate the possible ecotechnogenical disasters. However, getting into the very basis of genesis, creating a new sensory environment and its perception ways the computer technologies can not only enhance the creativity of a man, but suppress the natural qualities of the person by cultivating the fragmented “clip consciousness”. And then one may agree with the M. Beskova’s opinion: “In the twenty-first century not only the art but the science in the technoscience realities constitute the virtual worlds, which is written much about, for example, in connection with the problem of the Internet. But in a man-made Paradise (or Hell) in designing of new worlds, new relationships and new life, the machines become the man partner. The machines are co-creators, but the machines are crutches” [3, p. 231]. The anticipatory evaluation of the impact of specific technologies on human being life is required so that the technical devices would not turn into dependent spike from the man co-creator.

From neosphergenezis point of view the Internet system also requires such assessment and this system is still the most powerful tool of noosphere unified forming consciousness, but the concrete results of its impact at the globalization are ambiguous. The above mentioned circumstances determine a specific role and limits of information technology in the formation and manifestation of the collective consciousness. Over the last 55 years a huge number of publications devoted to the problem of artificial intelligence appeared, many illusions about the very possibility of

artificial intelligence and its place and role in solving the problems of civilization were dispelled. On the one hand, the predictions of reputable scientists such as S. Hokhinha, K. Warwick who threatened the dominance of technical intelligence at the first decade of the XXI century have not come true. However, the idea of enslavement of mankind by the technical intelligence continues to be relevant in our time. In particular E. Golovakha involves inevitable transition of human civilization into a virtual cyberspace. V. Zubkov predicts the era of cyborgs attack. By his scenario the nature conquering civilization will inevitably come to a collapse in the next 30-40 years, and man's place on the earth will be taken by the artificial beings-cyborgs, which are able to act in the emergence of aggressive environmental conditions [18, p.339].

R. Penrose the respected researcher of the theory of consciousness and artificial intelligence theoretically and practically proved in his work such doubtful forecasts for the future. He drew attention to the significant difference between the most perfect artificial intelligence and the human brain. Such super-computer, in his opinion, will be able to surpass the human ability to algorithmic reasoning, but it will be absolutely powerless in cases where intuition, creative imagination and spontaneity are necessary. According to R. Penrose the problem is that the science actually has no real theoretical model of the brain and we have no answer to the question whether there are enough laws of physics discovered to understand the mechanism of functioning the consciousness [18, p.339]. Even stronger argument against the idea of the mind as a machine, offered physicist R. Feynman. The classical computer will never be able to imitate nonlocality which characterizes the consciousness as a total and space phenomenon the possibility of the individual minds access to the inter-subjective space is associated with nonlocality of the consciousness. Moreover, the nonlocality of consciousness proves its metaphysical and spiritual dimension which can't be logically and algorithmically formalized. Therefore, the classical computers would never be conscious like we because they do not have this transcendent spiritual connection. However, to put a taboo on the development of highly intellectual technologies would not only be hastily but also risky. The idea of artificial intelligence is a natural element in the logic, not only of technological advances, but also noosphergenezis in general.

Finally computer technologies are of anthropical nature, acting as evolutionarily programmed agents of sense-searching activity of a man. If the idea that the ability of the human mind to intuition spontaneity and nonlocality of transcending is associated with phenomena, the processes of the deep level of the reality, which is also the basis for the material and spiritual (the theory of cosmic hologram, physical and semantic vacuum) would be confirmed, then according to L. Leskov, a natural issue arises, if it is possible to create an artificial intelligence based on the use of the same physical phenomena [18, p.339]. The only thing can certainly be argued that the artificial intelligence will be developed as powerful and due to growing autonomy, even formidable technical assistant. More effective "brain – computer" interfaces are being created. Nanointerfaces are also being generated. The computer simulation of brain activity and artificial intelligence development are the processes that move towards each other. As was stated by the IBM at the conference Supercomputing 2009 (November 18, 2009 in Portland, USA), the computer commensurate with the capacity of the human brain will have been developed by 2019. By that time the INTEL Corporation promises to create so-called telepathic interface – a device to control computer technique using the mind [11, p.469]. From this point of view a question arises what position is occupied by the information technology at the stage of their development in formation of the superhuman consciousness. By the raising this question, B. Nalimov reasonably states: "A

person is able to create the hyperpersonality, semantic associations that go beyond personal physical capsulating: but can we imagine the hypercreation where human individuality is semantically associated with identities embodied in computers?" [27, p.233].

Some researchers consider that the Internet is the prototype of such intellectual information system. In particular, L. Mel'nyk states: "The Internet means that all existing information systems on the Earth (individual and associative) are combined into a single information net. The only planetary mind, being said by the scientists in their futuristic predictions became a reality" [22, p. 187].

However, in practice, to identify the internet with the global consciousness, with its modern spiritual content value is unacceptable. The Internet network as a communicative intriguing tool is completely neutral with respect to spiritual values, which it spreads. Internet can galvanize the revolutionary collective confidence in different countries, but would this be beneficial for a revolutionary change for the citizens of the countries, the elite of which uses it to approve its egocentric purposes. "Computer technology simply means that the techno-economic base can support perspektivizm cosmopolitan, global consciousness, but by no means does not guarantee its emergence... The web offers the possibility but does not guarantee the results" [33, p.438]. Indeed, as practice shows, the contact with the technized "blymculture" to know, to "find" that man-preserving information does not mean to "accept" it and turn it into an essential component of understanding of the world in all its ontological, valuable and metaphysical aspects.

Internet is instrumentally truly global, so the mind of truly cosmopolitan-minded people must also be global. All depends of the critical mass of spiritually-minded members of online communication. If the number of people for whom the collective and planet-preserving survival is an objective condition for the survival of an individual to be sufficient for the emergence of a single morphogenetic field of consciousness, the resonance effect can cover most of the world's population. Unfortunately, now the Internet is filled with not only all sorts of philosophical rubbish, but frankly hedonistic minded Internet users. If this kind of "Planetary Intelligence" continues to penetrate into the virtual world and reflects the evolution of the planet in a distorted way, it will eventually mentally resonate with anthropogenic and ecodisasters. Of course, the possibilities of modern computer technology in the transmission of information, integrating the general population in a particular ideological direction is difficult to overestimate. But as K. Vilber accents, the artificial intelligent systems only trigger approaching higher meanings. In their semantic aspect ecoproblems are not fundamentally solved by the technical facilities and computer technologies in particular, they require the conversion to another way of contact between the person and the world. To make the virtual dimension of planetary consciousness filled with environment-planetary content, the spiritual transformation access to the embedded in the collective consciousness main senses, personal matrices of human existence are required. This is emphasized by S. Grof, C. Laszlo, P. Russell, the authors of the book "The Revolution of Consciousness" [8, p.44].

The psychospiritual transformation assumes that the providing of the man-preserving will depend on how much a person is able to build, organize according to given apriori potential of his consciousness. As G. Hegel said: "What is the man, such is the world. The world will change, when the revolution is in the man consciousness". This penetration into higher internal semantic meanings of space is possible on the bases of the devices which are potentially incorporated into the human consciousness. In other words, inside of the mind as requested by the demands of an era the spontaneously specific organs that are not physical devices may appear, but they are capable of

a breakthrough in outlimited model: M. Mamardashvili writes – “We perceive by organs that are not given by the nature, but which appear in the thought area that puts a man into outer dimension, that permeates every culture development and links, except that horizontal vertical human being with the possibilities of the Universe” [21, p.308]. If the industrial civilization can’t imagine its development without the technology, the alternative way manifests the hidden power of natural human potential. From the philosophical and esoteric doctrine point of view all the cosmic forces were originally incorporated in the human being, but they are not all active – only a small part of them is awakened. This preset fact is consistent with the anthropic principle, according to which there is a programmed evolution, including coding and technology spiritual and practical relation of the man to the world. The phenomenon of the inherent manifestation in the semantic space is especially natural symbiosis of technology opens up the possibility of technical and natural, when the concepts of psycho-spiritual practices are not opposed to the very notion of technology, and represent the highest stage of humanization and inspiration.

Such approach allows to formulate an understanding of the concept of the technology expanding. In a narrow sense the technology is “associated with the purposeful action aimed at transformation of natural substances or energy and the production and use of items such as tools, devices, machines, etc.” [9, p.101]. In a broad sense technique can be defined as “methodical controlled entity activities aimed at achieving a particular goal” [9, p.105].

That is, if in the first sense we are talking about the artifacts which make up the large part of the human life-world, in the second and broad sense, any practice of transforming the world of man can be either technological one or creative interpretation of its underlying meanings. The apriori man preset psychotechnics are the most mild, human measuring and planet saving technologies on which the modeling of technical devices autotrophic technology and nanotechnology would be possible. But the most promising technologies are those of tomorrow. They are designed at the basic interdisciplinary studies of natural and exact human measuring sciences – microelectronics, molecular biology, quantum physics, neuroscience, psychophysics, neurophysiology, etc. The transition to autotrophic technology achieves a co-evolutionary effect human measured conversion mechanism in the body gently-natural use of artificial in a natural, but not artificial replacement of natural, the real by the virtual. S. Bulgakov in his “Philosophy of Economy” [6, p.88-89] wrote about this in terms of the prognostic, prophetic plan.

As already mentioned, the solution of the global crisis on the basis of the formation of collective planetary consciousness is associated with deep transformation of humanity. Maintaining the environmentalism that is aimed at the developing of the planetary ethics, which would ensure planet saving expectations is not superhard task. But until recently, the largest problem was how to lay down the indicated values which could contribute the survival of the human species as the biological kind into the collective humanity consciousness. The challenge seems to be not resolved. But with the natural man psychospiritual techniques up the possibility of transformation of consciousness in planet saving scale is open. This primarily applies to the Eastern spiritual practices, and psychotechnics developed on the basis of the achievements of transpersonal psychology aimed at transsedentsy personal principles consistent with all humanity “indeed, with all the semantic space” [25, p.135]. The effectiveness aforesaid psychotechnics is proved experimentally. Carrying the collective transcendental meditation sessions on the island in the Indian Ocean showed that the yield of the experiment participants during the meditation to higher human consciousness changed the meanings of the island inhabitants resonance towards the

xenophobia reducing, racial intolerance and even a crime. Summarizing the experience of altered states of consciousness held by the founder of transcendental psychologist S. Grof has been proved that it is through the experience of transpersonal experiences a person is able to experience the phenomenon of indivisibility, complementarity of all forms of life. In the consciousness altered states the traditional opposition of "I" to the outside world disappears, the feeling that our "I" becomes a field that is constantly expanding, merging with all existing on the planet. Taking care of the nature, and other people becomes a concern of oneself, the man feels a true citizen of the world, the master of the Earth.

According to the L. Sheldrake morphogenetic fields theory in the conditions where symbiotic relationships in the collective process of mutual knowledge reach a critical value, the so-called morphogenetic resonance appears, when the only thoughts and opinions cover the entire community [36, p.129]. As a result, the collective intelligence gets new potential for the biosphere with the technosphere and infosphere of the planet co-evolution. It is possible that at this stage of the noosphere the only planetary consciousness will begin to interact not only with the spheres of the Earth, but the Universe as a whole. With the increasing role of the noosphere paradigm as a tool for finding ways to ensure sustainable development, indeed the humanity survival itself, the education, the education of necessity must be noosphere oriented. Moreover we must bear in mind that the noosphere as an open evolutionary system is the only time continuum that contains the information about the past and future matrix of its structure development. The past – it's not just a residual effect. On the contrary, it is always present nowadays, as the determining present and future. But if the noosphere current state, causally determined by the past, the future of the non-coercive manner (informational), as if teleologically adjusts the present under itself, defining the logic of his equation for the future.

According to the temporal multidimensionality the noosphere educative process must be multilevel. On the one hand the task of the scientists and the teachers is to teach not only to coexist, but also to collaborate effectively with the noosphere "archives", braking the exit from the "foundations" of demonic, irrational, drawing the eternal, wise, fundamental from the phylogenetic mankind memory. On the other hand, taking into account the teleological – programming future impact on the present, the teachers should include the factor of the future existance of the generations in its outline. So, the education system needs to have the individual leading character, probabilistic predictive model of the future, which aims to apply the information to the current generation of preventive nature to adapt them to the possible dramatic changes in the development of the civilization. The strategy to move to a model of sustainable development requires the formation of a new type of a man who can exercise noosphere project of civilization development. This personality is characterized by "multidimensionality thinking" integrity, spontaneity, evrstystychnist and procedural analysis and synthesis" [4, p.11]. The man-preserving noosphere model of the education should be focused on the ultimate environmentalization, informatization, futurization, innovative study, which should prepare a person to preventive actions of survival in the aggressive environment.

Author's translation of the article

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REDISTRIBUTION OR RECOGNITION? DIFFERENTIATING SOCIAL AND CULTURAL FACTORS IN PUBLIC LIFE

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There are two criteria which interrelated and complement each other. The one of them concerns the rationality of behaviour – the actions done in the cultural dimension are based on contingent circumstances and cannot be completely rational, whilst everything which one does in the social dimension can be explained, at least in the ideal case, by reasonable considerations and because of that can be understood and possibly justified by everyone, independently of the context. The other criterion refers to human relations. The behaviour which is culturally relevant, presupposes identification of its subject with the people who share with her/him a way of life and consequently the morality of this behaviour is exclusivist, making difference between "us" and "them". The actions with social orientation can be moral too, but in a different way. They are rationally motivated and therefore their morality is universalist.

Keywords: public life, justice, social, culture, identity, contingent identity, moral discourse ethics discourse.

The attention of modern socio-philosophical theories has been preoccupied with the problems of economic and power relations in public life, with universal human rights, liberty and justice. The changes in the "Zeitgeist" in the second half of the XXth century shifted the focus to cultural differences – religious, ethnic, racial, gender ones. This change of paradigm brought about certain conceptual misunderstandings which in some cases have lead also to disorientation of the public policies. I shall outline briefly the difficulties in question and further I shall propose and substantiate criteria for the differentiation of these two types of relationships in public life. In my opinion, if we can make clearly a difference between social and cultural relations, there will be no such misunderstandings.

I shall start by presenting the popular notions of the social and the cultural using a description by N. Fraser from the first chapter of the book "Redistribution or Recognition"¹. The author enumerates three manifestations of injustice in social and three – in cultural aspect. The first ones are exploitation (when the fruits of one's labor are taken by others); economic marginalization (when the person has no access to a job, or only to such ones which are humiliating or with low pay) and impoverishment (when you are denied a normal living standard).

Among the manifestations of injustice in cultural aspect Fraser places cultural domination (when one finds him/herself in an environment where the models of interpretation and communication are of a different cultural "nature" and are alien and even unfriendly); denial of recognition (when

the practices of presentation, communication and interpretation which are characteristic for one's culture provoke an attitude of exclusion) and disrespect (when one is being confronted all the time by a hostile attitude or **shunned** – both in public and in everyday life [1, p. 23].

There are substantial differences also between the approaches to the solution of these two kinds of problems. The social ones can be dealt with by restructuring of economic relations, e. g. by redistribution of income, by reorganization of the division of labor, by democratization of the conditions for decision making concerning investment, etc. In the case of cultural problems of the kind just described, Fraser points out that they can be approached by action against the demeaning treatment identities and cultural achievements, by seeking ways to positive evaluation of cultural diversity, by reconceptualization of the patterns of presentation, interpretation and communication [1, p. 24].

In my opinion, the lack of clarity about the specificity of social and cultural relations brings about conceptual problems at two levels. Fundamentally, it can be claimed that the one of them is nothing but an epiphenomenon of the other, i. e. that its existence is illusionary. For example, identity, religion, communal solidarities can be regarded as constructions, which are created by dominating groups in society with the aim of promoting their advantages [2, p. 57; 3, p. 478]. And conversely, social relationships can be interpreted as a manifestation of cultural traits. For example, the capitalist organization of economy can be represented as realization of a protestant consciousness, and real socialism – as product of the collectivist mentality of certain traditional cultures [4].

If this is the case, i. e. if only one of these two types of problems exists actually, everything which is being done to solve the ones of the other type is merely wasting of society's resources. Precisely in this sense we have here not only a theoretical, but also a public-political dilemma. The issue which is being raised nowadays most actively is whether the exaggeration of the importance of cultural problems (ethnic, religious, racial, etc.) is not an attempt to divert the attention from the injustice in the redistribution of material goods. Are not the struggles for recognition used **to screen off** social inequality? **Are not they merely a perverted form of struggle for social justice?**

In a more moderate interpretation the existence of the two types of relationships is acknowledged, but the question is which of them dominate in a concrete problematic situation. Let us consider for example a case in which an ethnic minority struggles for independence, i. e. for **secession** from the country of residence. What is the reality "behind" the values and ideals which are proclaimed as justification of this cause? Is this actually a **strife** of these people to preservation and promotion of their cultural identity (as is usually claimed in such cases), or this is only a **disguise** of the material interests of the intellectual and political elite of the community in question? If in a given situation of this type identity and solidarity do have a leading role, this does not mean necessarily that in other places instrumental considerations (in the sense of Weber's Zweckrationalitaet, [5]) can not prevail and vice versa. However, it is important to know what precisely the case is, because this should determine our attitude toward the cause in question and also – what public policies toward it would be appropriate and morally legitimate. And if we do not have clear criteria for the differentiation between social and cultural relationships, we would not be able to put the "diagnosis" which is so necessary. Besides we should take into account that often the influences of social and cultural factors **intermingle** and even mask each other – sometimes as a result of well calculated manipulations, and sometimes because of well meant self/delusions.

Without any pretensions for comprehensiveness, I shall propose here two criteria for differentiating between the social and the cultural elements of public life. The first one is based upon the difference between rational and contingent grounds of our behaviour. In my opinion, social actions (i. e. the ones which are not relevant to identity) can be entirely rational, whilst the cultural ones (i. e. related to identity) have in the last account a contingent basis.

What do I mean by “rational” and “contingent” in this case? The second of these two concepts is defined in the dictionaries usually by relating it to some **uncertainty** of being. **Contingent** is what can be, but also can be not. **However, not in the sense of chance.** Contingent are, for example, the cosmological realities – e. g. The number of the planets in the solar system, the distance between the Earth and the Sun, the duration of the year on our planet, etc. These are quite stable features of our galaxy, but they could have been absolutely different, and in fact the Earth could have not come into being at all. All these are results of coincidences of circumstances which have happened millions of years ago. However, once they have happened, these realities have become basis of processes which develop further in a quite regular fashion.

A short definition of “contingent” presents it as something which does not bear its necessity itself. In this sense every identity can be regarded as contingent because it does not necessarily follow from certain grounds, it is not an element of some reasonable whole, but is a product of a historical coincidence. One can give no answer to the question why is it such as it is. In a constructionist perspective of course its origin can be traced to some purposive-rational consideration of some hypothetical creators, but from such a viewpoint identity does not actually exist. It is merely an epiphenomenon. If we recognize its being at all, we must take its traits in each concrete case as given. The behavior which is determined by it can be in itself perfectly rational, but its ultimate grounds are not. One can explain reasonably why s/he has made this and this move at any point of her/his undertaking with the exception of the most important attitude of hers/his – why does s/he value precisely this identity and why s/he conforms her/his behaviour to it.

A basic element of an ethnic identity, for example, is the awareness of a common historical origin of a certain group of people. The boundaries which separate “us” from “them” are therefore not drawn on rational grounds. They are predetermined by a historical coincidence, but still they are taken very seriously by people. As the ethnic conflicts have demonstrated, certain solidarities which are accepted uncritically, as given, can turn out to be of crucial importance for the life and death of many people.

In what sense can the social behaviour, unlike the one related to identity, be entirely rational? As it was already mentioned, this specificity exhibits itself when we ask ourselves about the ultimate reasons for our actions. What guides us when our actions bear no relevance to our identity? Actually, is it at all possible to build human behaviour entirely on a rational basis?

A positive answer to this question has been given in Kant’s ethical theory. Following his critical philosophical line of thinking, the German philosopher does not postulate any dogmatic grounds for morality, he does not ask us to take anything for granted. In his conception, to act rationally means to act according to principles, however, only according to such principles which do not lead our behaviour to a contradiction with itself in any conceivable case. What does this mean?

To act according to principles means to keep to a consistent line of behaviour. However, this is not enough for a behaviour to count as rational. Can we agree that a person acts rationally if s/he uses any opportunity to cheat people for her/his benefit? In a way this seems to be a

consistent behaviour, but sooner or later it will cease to achieve its aims, because it will bring that person in confrontation with everybody. Even less rational in this sense would be the global results of applying such a principle by everyone. In the “Critique of Practical Reason” **Kant substantiates the thesis that no principle which proceeds from empirical grounds (like for example the universal strife for happiness) can be an element of a universal legislation.** If we conduct a thought experiment, i. e. if we imagine that all people start acting according to such a principle, we’ll see that this will lead to chaos – to results of peoples’ actions which contradict their aims. Or, as Kant puts it, “...such a principle, viewed as a law, would annihilate itself” [6, c. 29].

Departing from the counterfactual hypothesis „what will happen if everybody acts like that“, Kant reaches the conclusion that the fundamental moral law can only be formal. In our case, however, what matters is the **conception** of rationality which is implied by his arguments. It seems that rationality is understood here as a self-consistency of activity – an order of one’s actions which does not allow for them to get into contradiction with each other in any conceivable situation¹.

Is however the very acknowledgment of rationality as an ultimate norm rationally justified? Why should we regard ourselves as obliged to behave rationally? Isn’t the very imperative “**be rational**” **dogmatically taken for granted**? In my opinion Kant is logically consistent also at this point. In his philosophical frame of reference the subject of activity is man as reason – and as such s/he cannot be other than rational. For a reasonable subject to be rational is to be her/himself. Therefore the ultimate, though not explicit, ground for Kant’s ethical theory is the self-evidence of our reasonableness from which necessarily follows the **obligation to be true to ourselves** by behaving rationally, i. e. to act in a self-consistent way.

So, in a nutshell, the first criterion for differentiating between cultural and social factors in public life, which I propose is the following. The actions which are identity-related cannot be ultimately rational. They are based in the last account upon **assumptions** which are taken for granted. On the contrary, the activity which is irrelevant to identity, can be entirely rational, which allows for a unhindered communication in this respect. The Other’s behaviour is more or less predictable, hers/his motivation is “transparent” for us as is ours for her/him.

Another parameter of the difference between the cultural and the social is, in my opinion, the character of interpersonal relations. The difference between the two types of relations can be formulated in traditional terms as the one between community (in cultural respect) and society² (in social respect), but as these concepts are quite controversial nowadays, I’ll try to use for my differentiation a more general and not so **demanding** criterion – the identification of people with one another. In other words, we can find out whether certain public activities are of cultural or social type by checking whether the participants identify with each other or not. I shall clarify the meaning of “identifying with the Other” in this context by referring to a famous formulation

¹ The further development of the conceptions of rationality produces also a differentiation proposed by M Weber in his publication, cited above, between the so called instrumental rationality (“Zweckrationalitaet” – consistency of aims and means of the activity) and the value rationality (“Wertrationalitaet” – consistency of norms and reality of activity).

² “Community” and “society” in the sense of F. Toennies (see Toennies 1957).

from Toennies' "Gemeinschaft und Gesellschaft": "...direct interest of one being in the life of the other, and readiness to take part in his joy and sorrow" [7, c. 47].

In order to draw this demarcation I shall use also the results of a relatively recent research by A. Gutmann of the so called "identity groups" (Gutmann 2003)¹. In my opinion she introduces this concept in order to "**blur**" somewhat the boundary between the two types of public relationships whose extreme, diametrically opposed forms are community and society (in the sense of Toennies). The "community – society" dychotomy has been criticized precisely because it leaves out many types of unquestionably existing relations which can be classified under neither of these two categories. Gutman proposes "identity group" in the place of "community" – such are the politically significant associations which attract people because within them mutual identification takes place. [8, c. 2]. She claims that individuals identify with each other on the basis of „ethnicity, race, nationality, culture, religion, gender, sexual orientation, class, disability, age, ideology and other social markers“ (*ibid.*).

I have some concerns about placing „culture“ as a marker in the same line with "ethnicity" and "religion", as the latter are generally regarded to be forms of culture. However, in principle Gutmann's typology seems promising as means of filling the gap between "community" and "society". The groups which are not related to identity are called by the author "interest groups". This concept overlaps considerably with "society". However, Gutmann seems to aim at taking into account the cases which can be qualified neither as community nor as society – for example "race", "class", "physical disability", "age". These are categories of people who are not united by community ties solely because of belonging to the respective type, but who can establish relations of mutual identification. Within the same category such relations can exist in some cases and be absent in others. They can be of different intensity – as a stronger, binding identification, or as a weaker one.

In short, by replacing the „community – society“ dichotomy with a less contrasting typology, i. e. on the one hand a wide spectrum of „identity groups“, internally united by different in kind and intensity bonds, and on the other – "interest groups", Gutmann leaves behind the "all or nothing" logic, characteristic for the paradigm of Toennies.

And another advantage, which brings in my opinion the replacement of the "community – society" typology with "identity groups – interest groups". Unlike the community which is described by Toennies as a sort of quasiorganized, tightly united formation of individuals, the identity group can be like this, but it can be also very different, very amorphous. Its members may not know each other (even the term "member" should be understood here in a very general sense). In order to identify with someone on the basis of common ethnicity, religion, race, etc. It is not necessary to have personal contact with her/him. It is enough to share an awareness of common cause, or historical fate. In this respect Gutmann's typology is less "dramatic", it is more realistic and **plausible**.

In summary – what criterion for the differentiation between social and cultural factors in public life can we formulate on the basis of the "identity groups – interest groups" typology? It would be simpler, but not precise enough to draw the demarcation line between behaviour which is guided by the identification of its subject with other people (it would be even clearer but also more misleading to call it "collectivist") and one which is determined exclusively by the personal instrumental interest of its subject, i. e. behaviour which can be characterized as individualistic.

¹ Gutmann, A. Identity in Democracy. Princeton: Princeton University Press, 2003.

Why would it be **imprecise** to ascribe cultural specificity to every action which is done from the position of identification of its subject with some other people? Generally culture is considered to be a more or less **comprehensive, encompassing** way of life, but identifications with the Others are possible, as Gutmann has convincingly shown, also merely in some aspects of human existence. That is why it seems that we have to limit the spectrum of the cultural behaviour to the actions which are exercised from the position of identification of their subject with people who share with her/him a comprehensive way of life.

A legitimate question in this context would be: what is the relevance of morality to a typology of action which differentiates between what we do on the basis of identification with other people and what we do in an entirely individualistic way? In other words, is it possible to find out whether an action is done in a cultural or in a social respect by **judging** from the extent to which it is guided by moral norms? If we keep to some traditional categories, we would be tempted to qualify the former kind of behaviour as value-rational, and the latter – as instrumentally (or purposefully) rational in Weber's sense. However, this would not be a **plausible** demarcation, because the actions which are done in an individualistic fashion, i. e. without being guided by the identification of their subject with other people, can be moral too – we have already commented Kant's answer to the questions how this is possible in principle. I think that a good demonstration of the possibility of two kinds of moral behaviour, one which is based upon identification of its subject with other people and one which is not, is the “ethical – moral” typology, used by J. Habermas in some of his publications which deal with discourse ethics.

This typology refers to two alternative ways of working out standards of behaviour. Generally they differ (according to the analysis of one of the best experts on Habermas in the English-speaking philosophical circles [9, p. 51]. In their relation to the cultural environment. The ethical-existential and the ethical-political (in Habermas's terminology) **discourses are contextually situated, whilst the moral one transcends the situatedness in the name of an universalist, rational consensus**. Habermas means by “morality” here not a system of “ought – rules” of behaviour, as it is generally accepted, but a system of **just norms**.

The ethical-existential, as well as the ethical-political questions refer to the “good life” of the individual or the group¹. Their discussion contributes to the articulation of the group's identity, answering questions of the type of “who are we” and “what do we want to be” [11, p. 151]. But of course, such matters can be discussed in public only in the context of shared cultural traditions and values. The latter are not regarded as constructed with some purpose, but are taken by the group's members as given, as part of the group's life world, as product of historical coincidences. It is in this sense that the ethical-political discourse is dependent on the cultural context of the group's existence in every concrete case.

However, a debate of this type cannot come to an answer of questions which refer to the just regulation of human relations. If we ask how norms can be worked out which would guide the behaviour of a circle of people in such a way that nobody's interest would be hurt, the answer, at least from the viewpoint of Habermas, would be that this can be done only through a moral discourse. The latter is a rational debate in which the “...competing private interests are regarded as equal” [9, p. 54]. It should be clear that a necessary condition for such a discussion is that every participant takes a position of “selfless empathy” with regard of the others [11, p. 154].

¹ The ethical-existential questions refer to the self-understanding of the individual, and the ethical-political ones – to the self-understanding of the group (see Habermas 1992 , p. 198).

As we see, an influence of the contingent circumstances in which a concrete discussion is taking place would prevent it from reaching the desired result, i. e. an agreement on the just regulation of the relations among the participants, and in general among all who would be affected by the application of the accepted norms. That is why moral discourse necessarily transcends its cultural context.

So, the main difference between “ethical” and “moral” discourses in Habermas’s sense is between situatedness in a contingent context, on the one hand, and independence of context, on the other. Actually I have already made such a distinction between the ways cultural and social factors “work” in public life. However, the new element which can be added on the basis of discourse ethics is that in the first case there is mutual identification of the participants in the ethical discourse (because of the importance of shared cultural traditions and values) and in the second one, i. e. in the case of moral discourse, there is no such identification. Justice does not allow you to give preference to the interests of certain people at the expense of the others.

Actually, what can motivate an universalistically moral behaviour if not the identification with other human beings? Where can the “selfless empathy” come from? In my opinion its ground can be only the rationality in Kant’s sense. I keep to justice in my relations with the others not because I love them – all of them and to an equal degree – but because this is dictated to me by my reason. If I do some injustice, I’ll go against my reason and *eo ipso* against myself, because I’ll adopt a behaviour which sooner or later will get in contradiction with its own aims, i. e. I’ll act irrationally.

So, in summary, here are two types of moral behaviour¹: one which is motivated by identification with other people and another, which is based only on rational considerations, but is not less moral because of that. The former is culturally contextual, and the latter is independent of cultural context and that is why we can use this difference as a criterion for differentiating between the cultural and the social factors in public life.

Finally, in the last account we come to two criteria which are interrelated, but still different enough in order not to be **redundant**, but to complement each other. The one of them concerns the rationality of behaviour – the actions done in the cultural dimension are based on contingent circumstances and cannot be completely rational (the answer to the question: „why do you act in this way and not otherwise“ can ultimately be only „because my identity is such as it is“), whilst everything which one does in the social dimension can be explained, at least in the ideal case, by reasonable considerations and because of that can be understood and possibly justified by everyone, independently of the context.

The other criterion refers to human relations. The behaviour which is culturally relevant, presupposes identification of its subject with the people who share with her/him a way of life and consequently the morality of this behaviour is exclusivist, making difference between „us“ and „them“. The actions with social orientation can be moral too, but in a different way. They are rationally motivated (although their subject may not be explicitly aware of that) and therefore their morality is universalist.

¹ From this point on I am using “moral” in the generally accepted sense, not as opposed to “ethical”.

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DIALECTICS AS DIALOGUE AND METHOD: CRITERIA OF THE ESSENTIAL UNITY

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An attempt to overcome the existing in the sphere of literature scientific as well as academic (research) and educational literature of the opposition of dialectics, as a dialogue and dialectics as a method (cognition, thinking) is made in the article. An analytically-synthetic criterion, according to which each of the indicated characters of dialectics is a unity of both, hence, is a form of the analytically-synthetic activity is proposed for that purpose.

Keywords: dialectics, dialogue, method, thinking, analysis, synthesis, general, singular.

In the history of dialectics as a part of European philosophy clearly traced its two versions: as a dialogue (dialogic) and as a method (thinking, cognition). The first one, as we know, has emerged in ancient Greek philosophy, which is rightly considered to be founded by Socrates and Plato. The second one is associated with the German philosophy of Modern times, mainly with the philosophy of G. Hegel. The difference, at least outer, between these kinds is obvious. It served and still serves as the basis for their qualitative distinction, and often – for their opposition. This is due to the fact that the dialectics as a dialogue seems to be focused on the pluralism of thoughts, which is a manifestation of its anthropological content, and dialectics as a logical method (thinking, cognition) is monologic and therefore it “replicates” in its steady form.

In the history of philosophy the opposition between both kinds of dialectics observes, particularly, in the views of G. Hegel, L. Feuerbach, A. Schopenhauer, H.-G. Gadamer (it will be discussed later). And nowadays we can find opinions that mentioned types of dialectics, to put it simply, are not inclined to each other. In the peculiar form this opinion is expressed by Ukrainian philosopher Y. Ishchenko, who wrote: “As the experience of the XX century testifies, historical perspective observes not in Heraclitus’ doctrine of “war” and transition of opposites into each other (which served as a prototype for Hegelian and then for dogmatic Marxist-Leninist dialectics), which eventually turns into the universal indifference to any differences and oppositions, but in Socrates’ understanding of dialectics as dialogical method to find the truth. We can say that this model of dialectical thinking in its effort to justify and defend the one that claims to be the true position, tries to give an objective interpretation of possible or existing conceptual conflict, therefore we try to explain in the different “paradigms” of thinking the processes of changes, movement, development, failure or degradation in nature, society, and spiritual life of the human mind, or, for instance, to understand the meaning of Truth, Goodness, Good, etc.” [8, p. 237]

However, it should be noticed that in the works of Ukrainian as well as foreign philosophers can be found quite constructive thoughts on the necessity to see in these kinds of dialectics something in common (for instance, works by E. Ilyenkov "Philosophy and Culture", L. Ozadovska "The paradigm of dialogue in the modern thinking"). To be sure, here is a problem, what is evidenced by the relevance of the humanities' methodology problems, understanding the dialogue between cultures, civilizations and even the prospects of development of the dialectics as logic. Reflecting on matters of creative thinking's logic as intellectual dialogue V. Bibler avers that "Special perspectives rooted in the problem of "the logic of dialogue" for the development of dialectics, for solution and reformulation of many long overdue problems in dialectical logic" [1, p. 8]. Thus V. Bibler "...seems trying again, with historical, philosophical positions consider the question of the crucial role of the logic of dialogue in the development of creative thinking, especially in the development of theoretical creativity" [1, p. 8–9]. It can be easily noticed that in this case there is a contrast between dialogue and dialectics.

The purpose of the article – to prove the essential relationship between the dialectics as a dialogue and dialectics as a method (thinking, cognition) what will prevent their fundamental distinction and opposition. The author assumes that search for the new form of dialectics (which would correspond to the modern challenges that accompany the development of philosophy, science, social practices and human) should be based on understanding of the dialectics as something whole, despite the presence of specific historical images (which should be thought as a necessary elements of the whole). Following the logic of G. Hegel's considerations concerning the history of philosophy, it is worth to notice that the history of dialectics (despite the apparent difference of its sequentially changing images) is the same dialectics but at different stages of its development, and that peculiar to each of these stages basic principle is only a branching of the whole, the foundation of which is the principle of "opposition".

So what content is originally (historically) fits into the concept of "dialectics"? It is believed that mentioned concept was proposed in the sphere of philosophy by Zeno of Elea. However, we cannot be sure about this statement certainty. According to this Diogenes Laertius writes: "They say that Zeno the Eleatic was the first to write dialogues. But, according to Favorinus in his "Memorabilia", Aristotle in the first book of his dialogue "On Poets" asserts that it was Alexamenus of Styra or Teos. In my opinion, Plato who brought this form of writing to perfection, ought to be adjudged the prize for its invention as well as for its embellishment" [6, p. 164]. The term dialectics was understood as a skill (art) to conduct a dialogue, discussion, debate to achieve the truth (it derives from its content – the Greek "dialektih"). Nevertheless, dialectics as a dialogue is not just talk or a quarrel in the everyday sense, but the art to dialogue through the questions and answers, despite the severity of relations between the interlocutors what happened quite often. In this regard, Plato, similarly to Socrates and Heraclitus, rightly stated: "And the one who knows how to ask questions and give answers, we call dialectic" [12, p. 425].

However, the ability to ask questions and give answers is not indicative of its designation as a dialectics. Namely, dialogue and dialectics are not the same. Note that Plato's dialogue has different types – tutorial and investigative, the first one has theoretical and practical orientation, the second one – is as for exercises as well as for competition. Still in all these cases, the art of evidence is made dialectically. "A dialogue – as Diogenes Laertius mentions – is a discourse consisting of question and answer on some philosophical or political subject, with due regard to the characters of the persons introduced and the choice of diction. Dialectic is the art of discourse by

which we either refute or establish some proposition by means of question and answer on the part of the interlocutors” [6, p. 164]. In this regard, the dialectics as a dialogue already appears in the definition of the art of maieutics (the Greek for “obstetrics art”). Socrates as one of the dialectics’ founders and the character of Plato’s dialogues followed the position that he helped to birth the truth in the minds of others through the clash of opposite views. According to L. Ozadovska “the dialogue that takes place between two consciousnesses in the form of questioning on conditions of equality that gives the mind an opportunity to discover the truth, which he had not even suspected before the dialogue. Maieutics helps the interlocutor to discover the way of finding the truth by revealing the contradictions in ones reasoning. There fore Socratic dialogue is a kind of intellectual struggle, which results in the elimination of inconsistent and conflicting opinions” [11, p. 12].

As we know, Socrates did not write papers, did not give his audience any truth in finished form. He was convinced that the mind of any person is able to generate the truth, thus he just helped his students to reach it independently. The main method for this purpose that Socrates chose was dialectical one, which he liked to compare to craft of his mother – midwife Fenareta. This method consisted of partial abstraction and focus on general, of the elevation of partial representations, cases and examples to the level of concepts, and this method led to the logical definitions of concepts, and, inversely, to the distribution of knowable things for kinship and species in accordance with these concepts.

According to the sources, among all of Socrates’ students only Plato learned his teachings authentically. The most important points of his doctrine Plato gave in those dialogues in which Socrates appears as a main character. However, Plato not only adequately learned and applied the philosophy of his teacher, but also extended and complemented it. So what complement and development did Plato make in Socrates’ philosophy (as dialectics)? A talk with someone (in a purpose to find the truth with the one who had this inclination) Socrates usually started with the pretending that he finds his interlocutor a knowing person, but then with the help of number of ingenious questions he made him to admit that his knowledge is or insufficient or absent at all. Such an exposing of ignorance is the so-called Socratic *irony*. It led to the realization of ignorance; but this awareness was not the final goal to Socrates, in fact, he understood it as the beginning of the true wisdom. Awareness of ignorance should awake the desire for the true knowledge and encourage the search. Socrates’ direct and positive mission, on his mind, was to help others to achieve this knowledge. What about Plato’s dialectics G. Hegel, for instance, insists that “its purpose is to study things in their own being and movement and thus to demonstrate the finitude of the partial categories of understanding” and that “among the ancients Plato is termed the inventor of Dialectic; and his right to the name rests on the fact that the Platonic philosophy first gave the free scientific, and thus at the same time the objective, form to Dialectic. Socrates, as we should expect from the general character of his philosophizing, has the dialectical element in a predominantly subjective shape, that of Irony. He used to turn Dialectic, first against ordinary consciousness, and then especially against the Sophists. In his conversations he used to simulate the wish for some clearer knowledge about the subject under discussion, and after putting all sorts of questions with that intent, he drew those with whom he conversed to the opposite of what their first impressions had pronounced correct. If, for instance, the Sophists claimed to be teachers, Socrates by a series of questions forced the Sophist Protagoras to confess that all learning is only recollection. In his more strictly scientific dialogues, Plato employs the dialectical method to show the finitude of all hard and fast terms of understanding. Thus in the “Parmenides” he deduces

the many from the one. In this grand style did Plato treat Dialectic” [5, p. 207]. G. Hegel sees in Plato’s Socratic dialogs that dialectics of thinking which he developed in his “The Science of Logic” (the transition and reflection of concepts).

Thus, with G. Hegel, in fact with his predecessors I. Kant, J. Fichte, F. Schelling the dialectics appears as a logical system and as a method of philosophical thinking. The feature of philosophical systems of mentioned German philosophers is that these ones are built on the basis of dialectical thinking (with the exception of I. Kant). Nevertheless, even here it is stored the analytically synthetic thinking activity that was present in Plato’s dialogue. For example, the movement of the definitions in J. Fichte’s system of “the science of knowledge” realizes as a logical form (triad): thesis – antithesis – synthesis. Of course, the dialectics in its logical form (the system of principles that is presented as the relation of logical categories) is a qualitatively new kind of its development. Dialogical thinking of Antiquity was assimilated in the systematically built theory. According to this, the participants of the dialogue (the conflicting ones) had to find objective foundations, namely the basis of the contradictions that were subjectively admitted by the participants of the dialogue. However, evolving in this manner dialectics begins to appear not as a living dialogue, but as a theory, a complex of principles (a method) of construction the system of philosophical (scientific) knowledge, what purpose is to explain the changing objective world, that develop from its inherent contradictions. Such difference between mentioned dialectics’ varieties led philosophers to their abstract opposition, moreover, to the attempt to identify humanistic content only in dialogical dialectics.

Indicative in this regard is position of L. Feuerbach, who attended G. Hegel’s lectures on logic and definitely knew his dialectics. However, he suggests the idea to restore the dialectics as a dialogue: “The true dialectic – philosopher proclaims – is not a monologue of the solitary thinker with himself. It is a dialogue between “I” and “You”” [14, p. 203]. Noteworthy that the idea of such dialectics was suggested by L. Feuerbach within the proclaimed by him “philosophy of the future” – the anthropological materialism. “The new philosophy – L. Feuerbach mentions – makes man, together with nature as the basis of man, the exclusive, universal, and highest object of philosophy; it makes anthropology, together with physiology, the universal science” [14, p. 202]. German philosopher repeatedly underlined that the truth is not in the thinking, not in the knowledge as such, but in the fullness of human life. Obviously, we must agree with Y. Kushakov that “dialectics of L. Feuerbach – historically determined form of dialectics, which should not be confused with either the next or previous its forms, and it has not only historical, but also actual sense. L. Feuerbach’s dialectics is not the Hegelian logical dialectics, not the antinomic dialectics of I. Kant and not F. Schelling’s aesthetic dialectics, but relatively independent form of dialectics – the dialogic dialectics” [10, p. 386]. However, and this should be admitted, dialectics as a dialogue in a systematic form was not created by L. Feuerbach, or rather, he did not develop the dialogic philosophizing in dialectical (contradictory) way for all the problems that he deliberately set. And this despite the fact that L. Feuerbach emphasized – human nature is available only in communication, in the unity of man and man, which is based on the reality of the differences between I and You.

Criticizing G. Hegel for his idealism, L. Feuerbach meanwhile did not accept his dialectical method. Nevertheless, to be fair, it must be admitted – in his philosophy was another (except dialogue) dialectics and he defined it as a method. Its main points are antithetic, that is contradiction of the opposites (God is the alienation of man), reduction (supernatural to man), genetically critical

analysis, that is traceability as one opposition grows out of another (man's idea of God). With this in mind, M. Bulatov concludes: "Thus, antithetic, reduction, genetic analysis – the parts or components of Feuerbach's method, which (method) can be called dialectical or antithetical, as it deals with the totality of all polar categories of philosophy and theology, with theirs opposition and with method of reduction, since the purpose of L. Feuerbach's life and work was contradiction of theology and anthropology, the reduction the first one to the second. An essential feature of the method is deliberated and systematic usage of certain techniques of thinking. For the German thinker those are antithetic, reduction, genetically critical analysis. Therefore, we are not dealing with the sporadic operations, but with actual philosophical method that differs him from his predecessors and from subsequent figures in the history of thought" [2, p. 523].

In the context of the theme, it is worth to represent in details the views of the German philosopher, representative of the philosophy of life and besides contemporary of J. Fichte, F. Schelling and G. Hegel, A. Schopenhauer. Particularly, well-known Polish historian of philosophy W. Tatarkiewicz said: "...such a short formulation, which A. Schopenhauer used to name his great work, the world is "will and representation". The inner essence of the world is will, which appears outside as a representation. This was a significant difference between A. Schopenhauer and idealists like G. Hegel: unlike them, the foundation of the world he considered as irrational. Accordingly, A. Schopenhauer had to use another method in philosophy: not dialectics and not the experience (because external expertise gives knowledge only about phenomena), but the direct introspection" [13, p. 275].

However, A. Schopenhauer expresses the ideas about the problem of the method in general. His position is to ensure that it is impossible in philosophy firstly to create a method of philosophizing, and then do this philosophizing, namely, to use the method. "If a philosopher – A. Schopenhauer emphasizes, – started to invent the method wherewith he is going to philosophize, he would resemblance to the poet, who at first invented the aesthetics, and then would create, being guided by it. Both of them would be like the person who at first sang a song and then dancing to the song. Thinking spirit has to find his way starting with the primary motivation: the rule and its application, method and execution, as the matter and form, must be inseparable. Only when the target has been achieved, we can look back on the traversed path. Aesthetics and methodology by theirs nature are younger than poetry and philosophy, as well as grammar is younger than language, general bass is younger than music, and logic is younger than thinking" [15, p. 180]. Such A. Schopenhauer's position regarding the method and its application is true. However, it also does not mean that the method in its purity abstracted from the content of philosophizing cannot be then consciously applied to the new objects of philosophizing. Finally, A. Schopenhauer did not avoid the issue of logic and dialectics. However, there is only one logic for him – formal one, and dialectics – exist just as an art to dispute and have a conversation. "The logic, dialectics and rhetoric – he says, – form a whole, because these collectively constitute the technique of the mind. Under this name, these should be taught together – the logic as a technique of its own thinking, the dialectics as a technique to keep the dispute with the others and rhetoric as a technique of language facing the many, accordingly to the single, dual and plural, and monologue, dialogue and eulogy. I understand dialectics, following the Aristotle (*Metaph.* III, 2, *It Analyt. post.* I, 11), as the art of conversation, the target of which is collective search for the truth, the philosophical truth. However, this discussion inevitably leads to some differences, that is why dialectics can be defined as the art of dispute. Examples and models of dialectics we can find in Plato's dialogues,

but in fact for the theory of it, namely for the technique of dispute – a heuristics is still done very little” [15, p. 151]. As we can see, A. Schopenhauer does not combine logic and dialectics, and does not consider the dialectics as a method of thinking in philosophy, albeit the experience of such combination was present in the philosophy of I. Kant, J. Fichte, F. Schelling and G. Hegel.

The second example in the context of the assessment of dialectics as a method and as a dialogue regards, in particular, the position of German philosopher, a leading representative of hermeneutics of the XX century – H.-G. Gadamer. It is known, that the concept of dialogue was quite frequently used in hermeneutics. According to H.-G. Gadamer the target of understanding is not in the original interpretation of the text and not in a simple reconstruction of the author’s views, but in the activation of thinking processes through the formation of the system due to the dialogue. This is a dialogical communication (dialogical cooperation) between the text and interpreter, author and interpreter in order to avoid one-sided influence and one-sided interpretation, whereas the true meaning is acquired through “the conflict of existing worldviews”. The general H.-G. Gadamer’s attitude to the notion of method is the following: “Initially hermeneutical phenomenon in general is not a problem of method. It refers not to the method of understanding, which would make the texts the object of scientific knowledge, like all other objects of experience. Primarily it refers not even to the construction of any system of firmly grounded knowledge, what corresponds to the methodological ideal of science – and yet it refers to the cognition and the truth” [3, p. 38]. H.-G. Gadamer unlike A. Schopenhauer in terms of dialectics «deals» not with I. Kant, J. Fichte and F. Schelling, but only with G. Hegel. At the same time, of course, the subject of his meditations is dialectics of Plato. Nevertheless, he prefers Plato’s dialogical dialectics to the logical dialectics of G. Hegel. He notes: “In any case, my intention was to combine the scale of philosophical hermeneutics with the Platonic dialectics, and not with Hegelian” [3, p. 623]. The reason for such approximation to the ancient dialectics H.-G. Gadamer saw in absence in it the features of the method, which G. Hegel described as a “dialectical construction of totality”, so that “the essence of hermeneutic experience was lost, as well as the radical finality, which is the basis of it”.

It must be emphasized that H.-G. Gadamer did not refuse the dialectics and in every way linked it with the hermeneutic phenomenon. In addition, here are a number of philosopher’s opinions about this. First of all: “Now the hermeneutical experience that we are endeavoring to think from the viewpoint of language as medium is certainly not an experience of thinking in the same sense as this dialectic of the concept, which seeks to free itself entirely from the power of language. Nevertheless, there is something resembling dialectic in hermeneutical experience: an activity of the thing itself, an action that, unlike the methodology of modern science, is a passion, an understanding, an event that happens to one” [3, p. 537]. Secondly: “The hermeneutical experience also has its own rigor: that of uninterrupted listening. A thing does not present itself to the hermeneutical experience without an effort special to it, namely that of “being negative toward itself”. A person who is trying to understand a text has to keep something at a distance – namely everything that suggests itself, on the basis of his own prejudices, as the meaning expected – as soon as it is rejected by the sense of the text itself. Even the experience of reversal (which happens unceasingly in talking, and which is the real experience of dialectic) has its equivalent here. Explicating the whole of meaning towards which understanding is directed forces us to make interpretive conjectures and to take them back again. The self-cancellation of the interpretation makes it possible for the thing itself – the meaning of the text – to assert itself. The movement of

the interpretation is dialectical not primarily because the one-sidedness of every statement can be balanced by another side – this is, as we shall see, a secondary phenomenon in interpretation – but because the word that interpretatively fits the meaning of the text expresses the whole of this meaning – i.e., allows an infinity of meaning to be represented within it in a finite way. That this is dialectic, conceived on the basis of the medium of language, needs more exact discussion, as does the way in which this dialectic differs from the metaphysical dialectic of Plato and Hegel” [3, p. 537–538]. Thirdly: “Since hermeneutic experience implies an event of language that corresponds to dialectical presentation in Hegel, it too partakes of dialectic – namely the dialectic, elaborated above [...], of question and answer” [3, p. 544].

Thus, according to A. Schopenhauer and H.-G. Gadamer obviously traced an attempt to oppose, using H.-G. Gadamer’s terminology, “metaphysical”, “methodical” dialectics to dialogical one. Of course, this opposition has the real reasons, but we should keep in mind, that in both cases we still talk about the same – the dialectics. Hence, in these images of dialectics there is something invariant, which combining them and is their nature. What is it?

In the context of Plato’s Socratic dialogues it is clearly seen analytically (separating) – synthetic (generalizing) essence of dialectics as maieutics. It is again about a dual path of dialectical process of concepts’ definitions: the separation of the whole to the parts and vice versa combination of the multiplicity into the whole. Moreover, the beginning (the whole) in the reverse movement from the multiplicity do not restored literally, but only by the form, and that is a spiral. Displayed analytically-synthetic nature is inherent to the logical method of thinking, which was defined by G. Hegel in following: «This no less synthetic than analytic moment of the judgment through which the initial universal determines itself from within itself as the other of itself is to be called the dialectical moment. Dialectic is one of those ancient sciences that have been the most misjudged in the metaphysics of the moderns and in general also by popular philosophy, both ancient and recent. Diogenes Laertius said of Plato that, just as Thales was the founder of natural philosophy and Socrates of moral philosophy, so Plato was the founder of the third of the sciences that belong to philosophy, of dialectic – a contribution for which he was highly esteemed by the ancients but that often goes quite unnoticed by those who have the most to say about him. Dialectic has often been regarded as an art, as if it rested on a subjective talent and did not belong to the objectivity of the concept” [4, p. 296]. In addition, that universal and comprehensive flexibility of concepts that comes to the identity of opposites in G. Hegel’s logic is nothing but a Socratic dialectics of a dispute, which is present in the dialogues of Plato and which produced in G. Hegel the illusion of purely spontaneous activity of the mind. Plato’s dialogic is reflected not just within the Hegelian dialectics, but conversely.

“Eventually – L. Ozadovska notes, – the term “dialectics” has two basic meanings: 1. dialectics as a logical method that leads to the knowledge of being by splitting into the opposites; 2. dialectics as dialogic, namely as some form, as the art of conversation, the purpose of which is the truth. The most complete and organic combination of these definitions of dialectics in Ancient Greek philosophy we find in Plato’s “Dialogues”. Philosopher says that dialectics is the science of all sciences, because it exists not in understanding of the principles of science, not “in the request and providing the meaning” of sensual things, but this is achieved by the structural representation of the whole as the whole-separating multiplicity. Dialectics, according to Plato, is discursive and intuitive, so that it can simultaneously separate the single into the parts and discover general in varieties of its manifestations” [11, p. 12]. Pretty convincing are L. Ozadovska’s thoughts of

the relationship between the dialogue and dialectics as a method in its Hegelian form, namely within the philosophy of G. Hegel. Firstly: "Creating philosophical systems aimed at the unity and uniqueness of concept, contrary to the dialectical thinking. However, to eliminate dialogism of such complex philosophical systems as Hegel's and Kant's was impossible. Idea of antinomies in "pure reason" in Kant's philosophy and Hegelian thought that truth is a process of mutual inhibition of the opposites includes dialogism in a latent form, but the interpretation of these ideas takes place according to monologic tradition. Perhaps this fact is the reason that the term "dialectics" since modern times assigned its basic definition as a method of cognition of reality, albeit different philosophers have different definitions of its nature and capabilities" [11, p. 14-15]. Secondly: "In Hegel's philosophy by dialectics understood the only true method of cognition of reality, which is opposite to metaphysics and established in the modern philosophy. Thus the Hegelian triad in form "thesis – antithesis – synthesis", which is the basis of the dialectical principle of development, is quite similar to the form of dialogue, in which in the relation "I – You" one of the characters advocates one thought and the second one – the opposite, and the result of dialogue is some consensus or synthesis. But this similarity is the similarity only by form, because the subject of Hegel's triad development is the absolute idea, or absolute spirit – monologic in its perfection, impersonal mind which gives a birth to the material world and a human mind, in which it is embodied. Therefore, Hegel's thesis and antithesis are not autonomous, independent positions of different actors who seek to understand the truth, but only the moments, components of the objective being and thinking of one man on his way to the absolute truth" [11, p. 15].

Hence, dialogical dialectics as well as dialectics as a method of logical thinking and cognition by its nature is the same dialectics. The only difference is that the first one (dialogical) expresses the position of independent but different subjects, aspiring to the truth through dialectic conversation, and the second one (monologic) is the thinking of one person (the thinker) who also seeks the truth. Dialogical dialectics – a search for the truth in conversations with anyone who had such inclination, while the dialectics, for example G. Hegel's, is the attribute of a single reason, therefore it is the attribute of more general form. In this context certainly should be emphasized quite original for expression of connectedness between dialogic and Hegelian "metaphysical" dialectics the idea of mentioned above H.-G. Gadamer: "The primacy of dialogue, the relation of question and answer, can be seen in even so extreme a case as that of Hegel's dialectic as a philosophical method. To elaborate the totality of the determinations of thought, which was the aim of Hegel's logic, is as it were the attempt to comprehend within the great monologue of modern «method» the continuum of meaning that is realized in every particular instance of dialogue. When Hegel sets himself the task of making the abstract determinations of thought fluid and subtle, this means dissolving and remolding logic into concrete language, and transforming the concept into the meaningful power of the word that questions and answers – a magnificent reminder, even if unsuccessful, of what dialectic really was and is. Hegel's dialectic is a monologue of thinking that tries to carry out in advance what matures little by little in every genuine dialogue" [3, p. 434]. Further, if we assume that feature of the dialogue is intellectual struggle of its members, than it naturally cannot be outside thinking. Therefore, logical operations of dismemberment and linking the concepts that occur based on questions and answers, is nothing else but the method (dialectical) of thinking. Accordingly, the "method" is the concept not only inherent to dialectics as a logic, but also unite the latest and dialogic. And when it comes to the dialectics of Socrates, it refers to this peculiar to the thinker method of presenting his thoughts in the dialogue (dispute). The dialectical method (taken

in the most general sense) is the way to solve the problems inherent in a number of categorical relationships, which philosophy studied throughout its history. In this case, it is the unifying basis of the occurrence and explanation the pre-Socratic natural philosophy, Heraclitus' idea of becoming, Zeno's paradoxes, Socratic' maieutics, Plato's doctrine of the world of ideas. And this unifying base may be specified, particularly, due to the invariant category of «opposition». But it is invariant also for all the next images of dialectics. Furthermore, within the dialogue L. Ozadovska discovers the implementation of some basic features of Hegel's logically-dialectical method and she notes: "Thus, the dialogue – a breakthrough in the world of other relationships where each of the participants in the dialogue changes himself and the Other. The relation of the dialogue is always a relation of qualitatively different personalities, which are able to perceive the "Other" as a self-sufficient person. Entering into a dialogue "I" must "remove" (according to G. Hegel) his own qualitative being as individual. But this "abolition" does not destroy the phenomenon, and (again, according to G. Hegel) subjected it to negation. Then, in the same process of dialogue the same process of "abolition" of ones own "I" provides another participant of the dialogue, so that each of them plays the "Other" [11, p. 26]. To this also could be added that each participant of the dialogue "abolishing" himself (his qualitative being) not only plays the "Other", but reproduces (restores) himself in the "Other" that is returns to himself.

But the combination of the two kinds of dialectics is possible and for the other reason, about which P. Kopnin says: "Dialectics from antiquity times acquired two different forms: the art of operating the concepts (Plato) and theoretical understanding of the reality, especially nature (Heraclitus). These two beginnings in the dialectics conceived quite heterogeneous: or the dialectics teaches to think (the art of operating the concepts), or provides the understanding, interpretation of the world, the essence of its things. These two systems of knowledge for a long time were opposed to one another as logical to ontological. However, eventually the development of philosophy led to the idea of their coincidence. Dialectics among other its tasks should also aim to create and improve the device for scientific and theoretical thinking, which leads to objective truth. But this device is a system of concepts, the meaning of which is taken from the objective world" [9, p. 71]. Accordingly, the achieving the truth (and its search) is based on the contradistinction of opinions, it should be noted that it is not only a philosophical dialogue specificity but also a method of solution the scientific problems. Assuming that in the process of dialogical organized thinking (based on the ability to detect inconsistencies in the thinking of interlocutor) division of concepts and their binding is the subjective dialectics (as sensual things appear already in the form of the concepts of Others), the same separation and binding takes place in the process of investigation of the real object (the objective dialectics). "Dialectics, therefore, is the ability to detect the contradiction in the definition of the object, and then find the solution of this contradiction by showing how detected conflict is "fading" in the highest kind, or, inversely, as the highest kind is split into the opposites which are contained in it" [7, p. 82].

It is appropriate to recall that the dialogue as the way to communicate finds it broad definition in various spheres of life of modern man. In particular, it is stable factor in philosophy, politics, and science. It is even a dialogue of civilizations, cultures and so on. Related to this aspect is the concept of discourse (from Lat. *discursus*) denoting a conversation, dialogue. Discourse with its different meanings (logical thinking, verbal communication or verbal practice) is also undergoing a wide productive distribution in various sectors of the spiritual life (in the arts, science, philosophy). Singled out as a specific politically-ideological discourse, the feature of which

causes the necessity of using the ideas of communicative philosophy and communicative ethics (K.-O. Apel, J. Habermas). In this case, there is a transition of the dialogue into the polilogue. As a way of philosophizing, the dialogue takes different thematic focuses and the roots of such expansion of dialogical communication should seek out in the democratic, pluralistic society principles (let us remember the ancient Athenian democracy). However, it does not indicate that the dialogue in its actual sense has always and everywhere the necessarily dialectical nature, and that in its context recognizes dialectics in general.

Overall, dialectics as a holistic phenomenon in essence appears identical in its form of dialogue and in the form of logical method (cognition, thinking). The difference depends only on the development needs of the philosophical, scientific, human and social factors, one of which at some point may actualize one of its (the dialectics) kind (image, form).

Author's translation of the article

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UKRAINIAN TRADITION OF PHILOSOPHICAL REFLECTION ABOUT GOD, HUMAN BEING AND RELIGION

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There are viewed Ukrainian philosophical reflections about God, human being and religion as authentically national phenomenon of philosophy of religion. Author analyzes its historical content as unity of universal forms of philosophy of religion and national specifics connected with Ukrainian mentality in the article. Author states about original “human-dimension” of philosophy of religion in Ukrainian philosophical tradition. In conclusion there is discovered that Ukrainian philosophy is actually tradition of reflection about main concepts: God, human being and religion.

Keywords: Ukrainian philosophical tradition, God, human being, religion.

Philosophizing about God, man and religion, by which we mean the philosophy of religion – an integral part of Ukrainian philosophy and the history of its characteristic traditions of philosophizing. So figuring out what is this Ukrainian tradition of philosophical thought, no doubt, contributes to addressing as many generalizing Ukrainian historical research philosophy, beginning with Dmitry Chizhevsky [37], or history of philosophical thought in Kiev as its center in Ukraine [14] as well as fundamental studies, which contain characteristics of different periods of history Ukrainian philosophizing [8; 9], the prevailing rates of methods, styles, types of philosophical thinking paradigms [4; 12; 13; 19; 25], the dominant issue in its trends [20; 34] or the work of his outstanding representatives [38].

It is also worthy of attention is the labor devoted to address the issue of “national” as a distinctive philosophy that manifests itself in the original method, style, type, whole paradigm of philosophical thinking [21].

Of course, the identity of a “national” of a particular philosophy is not limited to this. Suffice it to mention the effect on the way of thinking of society (ethnic group, nation) his speech that thoroughly explored in his “philosophy of language” Alexander Potebnja [33]. With the features of ethnic characteristics of different modern historians of philosophy as well as associate different meanings that can have the same philosophical text by dressing up in their verbal form preferences in choosing or, conversely, the absence of a specific issue in the national philosophical tradition [11].

However, as a particular emphasis on one or another issue, and specific to a certain tradition of philosophical thinking, method, style, type, paradigm, largely determined by such attributive deep, spiritual and ontological basis of “national” in philosophy as mentality. This noticeable effect on ethno-national mentality of the corresponding ethnic and national philosophical tradition

are analyzed in detail in modern Ukrainian mentality fundamental studies [19; 35], allowing researchers such as Igor Bychko, equate the concept of “national philosophical mentality” of national philosophical paradigm [4]. In our view, the latter deserves the definition of “ideological-mental philosophical paradigm” or “ideological-mental paradigm philosophizing”.

However, despite a full and thorough investigation of various aspects of the history and philosophy of Ukrainian content available properties inherent tradition of philosophical thinking in general, the problem of Ukrainian tradition of philosophizing about God, man and religion in particular need, we believe that additional, ad hoc analysis, if only because virtually complete lack thereof in the research literature. So the purpose of exploration – find out the nature of this phenomenon, examine its contents, to characterize features and determine their bottom.

First of all, the experience of Ukrainian history research philosophy, it is necessary to consider our tradition of philosophizing about God, man and religion as a distinctive national manifestation of the philosophy of religion in the history of Ukrainian philosophical, religious, philosophical and theological and philosophical thought that as a kind of historical-philosophical process, an essential ample of the whole history of Ukrainian philosophy, including its historical background. These researchers have traditionally referred three interacting in our past spiritual sources from which grows the spiritual culture of Kievan Rus – her own pagan mythology, antiquity and Christianity [4; 9; 12; 14; 30]. The last two are invariant (common, universal) for the whole range of European cultures [1; 2; 10; 17].

In particular, since the classical ancient philosophy begins the formation of a universal European philosophy for different branches of philosophy, including such “regional philosophy” as a philosophy of nature (natural philosophy) and the philosophy of religion in a broad sense [1; 2]. Another universal form of existence after the latter was the ancient Christian religious philosophy as a philosophical (theoretical) foundations of Christian theology. That's it, including “ohrystyyanizovanoyu” it ancient philosophy, maintaining the universal structure of various branches of philosophy, through the Christianization of European nations has become a universal source of their National (Ethnic) philosopher [2; 10; 17].

Those Ukrainian researchers who share this view, unlike D. Chizhevsky that denied the existence of his own philosophy in Ukraine to H. Skovoroda [37; 38] conclude that leakage (starts) the formation of Ukrainian philosophical thought of the day are reaching the Christianization of Kievan Rus venturing, in turn, their ideological and mental roots in the more distant past history protopraslavs and Slavs in the depths of their pagan mythological consciousness [4; 9; 14].

And this is the origin and development of philosophical thought occurred within the dominant religious forms of social consciousness era of Kievan Rus, which since it was the Christianization of Christianity [36]. So it is quite natural that the Ukrainian philosophy arises and there is a long tradition in Ukrainian philosophizing is in the form of religious, Christian in content philosophy (religious and philosophical thought.) Inherent in Christianity theocentrism become one of the core foundations of this philosophy Ukrainian [8; 9; 12; 14; 16]. Incorporated in the Ukrainian philosophical thought since the Christianization of Kievan Rus Christian values, the priority of religious and philosophical emphasis it prompted widespread dominance in our tradition of philosophizing religious value problems. Understanding Christian values, symbols of biblical imagery, including interpretation of the image of Christ the Messiah as “the effective way to God” was the main topic of [8; 9; 14; 18; 20; 22; 31; 38; 41].

It should also be noted that in Kievan Rus philosophy emerged simultaneously with the formation of Ukrainian Christian (from 1054 – orthodox) theology. This led, as emphasized Vilaine Gorski, not only to its functioning mainly in the form of religious and philosophical thought, but also to its “teolohizatsiyi” theoretical justification for the use of Ukrainian theology as its philosophical foundations – philosophical and theological thought [8; 9; 14].

In turn, this religious and theological orientation of Ukrainian tradition of philosophical thinking back to the days of the Christianization of Kievan Rus and its dominance in the sense of religious and theological perspective suggests that it is a religious philosophy (religious and philosophical thought) and its philosophical foundations of Ukrainian Theology (Philosophy and Theology opinion) was the first universal form of Ukrainian tradition of philosophy of religion.

It should be added that the existence of universal forms of philosophy of religion in the Ukrainian tradition of philosophical thought, the first of whom was long monopoly religious philosophy (religious and philosophical thought), including its philosophical foundations of Christian theology (philosophical and theological thought), complemented by such a unique form of philosophizing, defined Ukrainian mentality as Ukrainian philosophical lyrics, including religious poetry. Among its inherent features, researchers often refer to the “emotional” as a characteristic feature of Ukrainian, Shevchenko’s philosophical lyrics and numinozne (untold) as the archetype and artistic phenomenon of Ukrainian religious and philosophical poetry [3; 26; 38].

Then, starting with the Christianization of Kievan Rus history Ukrainian tradition of philosophical thought, including philosophizing about God, man and religion, combines “universal” (common to European historical and philosophical process) and “ethnical” (original, driven by ideological mentality Ukrainian). So, finding out the nature and features of the phenomenon of philosophy of religion in Ukrainian tradition of philosophical thinking and taking into account the experience of research into the history of Ukrainian philosophy because of its mental context, we should just leave the identity of conditionality Ukrainian tradition of philosophizing about God, man and religion particular ideological and philosophical mental paradigm. She is a synonym Ukrainian ideological and philosophical mentality evolved over a long historical time under the influence of the national character and mentality of Ukrainian various specific historical circumstances of life [19; 35; 41].

Its output, defining guidelines that, in the words of Academician Sergei Krimsky is “existential Ukrainian man”, the characteristics (features) of the national character and mentality of Ukrainian, rooted in their common historical existence, internally attributive inherent, such as generated even in the ethnic consciousness of Ukrainian archetype temple, symbolizing the sanctity of [19, p. 57–123, 291–300]. It corresponds to a deep religiousness (religious spirituality), by definition M. Kostomarov, Ya. Yarema, W. Yaniv O. Kulchytksy, or in accordance with concept M. Maksymovych “historical religion” Ukrainian [18; 20; 22; 40; 41].

Modern scholars also suggest that religion has always occupied a special place in the spiritual life of the Ukrainian people as his spiritual support, and played a crucial role in the ethnic development of Ukraine, being a spiritual substance Ukrainian identity. And therefore the resulting deep religiosity (religious spirituality) Ukrainian not only feature of their national character and mentality, but the essential form of self-definition and the Ukrainian nation as a whole [7; 27]. It is logical that as a result of the interaction of universal (Christianity) that after the Christianization of Kievan Rus as before paganism was the spiritual backbone of the Ukrainian nation, with its original (ideological mentality) it created the following new features like unity

“Ukrainians” and “Christianity” and the term “fear of God” in Ukrainian as ideological tradition of reverence before God of the Christian religion [28]. It is also quite natural looks this is due to the interaction of universal (Christianity)with the original (especially mental religiosity Ukrainian) origin and continued existence of Ukrainian philosophy, including the philosophy of religion, it is in the form of religious philosophy (religious and philosophical thought), Ukrainian philosophical foundations of theology (philosophical and theological thought)and the dominance of religious and theological value problems in the Ukrainian tradition of philosophizing [8; 9; 12; 14; 16; 31].

Along with the deeply religious scholars traditionally considered to be backbone rice Ukrainian mentality emanating from the Ukrainian national character, their introvertysm, increased emotional sensitivity and cordocentrism dominance emotional sense of will and intellect, and especially – radical individualism (which, according to Ya. Yarema, derives from introvertyzm, combined with the desire for independence and self-expression, the idea of equality, respect for the individual, his freedom [4; 15; 19; 20; 41].

Actually, the above and other archetypes, the characteristics of the Ukrainian mentality emanating from the Ukrainian national character, and to become ideological and mental level as stressed S. Krimsky, “archetypes Ukrainian culture” [19, p. 301–318]. In particular, they are those teachings – the leading dominants, trends Ukrainian ideological and philosophical mentality (outlook- mental paradigm philosophizing), which determined its specificity and uniqueness due to its native philosophical traditions, including the philosophy of religion. Thus, inherent in the national character and mentality of Ukrainian cordocentrism, individualism and moral superiority of being intelligent attitude to his own existence at the ideological and mental level manifest themselves in the guidelines accordingly cordocentrism (from Lat. *Cordis* – heart), being, personalism and ethics [4; 15; 19]. In turn, such cordocentrism that S. Krimsky describes as a guide for cordocentrism philosophizing, “taking the heart to understand the mind” [19, p. 291–346], has led not only compiling historical tradition “philosophy of the heart” in Ukrainian religious-philosophical and philosophical and theological thought, but its worldview rooted in Ukrainian mentality as a characteristic feature of the latter [29; 35].

Also in the Ukrainian philosophy can be seen existential ideas that implicitly incorporated in its deep layers due to inherent national character and mentality of Ukrainian introvertysm, individualism and personalism conditioned them guidance. On the ideological and mental level of these features are found in a particular existential orientation Ukrainian ideological and philosophical mentality, and therefore – in the superiority of existential and ethical motifs in Ukrainian philosophical thought. Hence, as for example, rightly says N. Mikhaylovska, existential character of Ukrainian philosophical thought (including philosophizing about God, man and religion – V.S.) – a reflection of the specific national mentality [25]. She and many other researchers agree that Ukrainian philosophy, particularly religious, is existential, that is, one to which, with characteristic S. Krimsky, attributive inherent “in the context of understanding existence” [19, p. 98–109].

Of course, the most vivid characteristic of this can be seen in the “philosophy of the heart” in general “philosophy of man” H. Skovoroda, whose encounter the most important existential human existence – love, freedom, loneliness, despair, and others [38]. Such intentions are characteristic of P. Yurkevych, anthropologism “philosophy of the heart” which stems from existential philosophizing personalism tradition of reorientation of the unique – unique aspects of human identity [14, p. 150–179]. You can also call galaxy Ukrainian thinkers of the nineteenth

– early twentieth century, the legacy of which one way or another trace line existential (existential philosophizing). For example, the beginning of the twentieth century, revealed to us existentially romantic wave philosophizing in Ukrainian literature: V. Vynnychenko his method of existential psychoanalysis, I. Franko, positivist philosophy which, however, is existential and artistic coloring the specified position is characterized as Lesya Ukrainian, M. Kotsyubinsky [26]. And I. Bychko indicates a Kyiv School of existential philosophy (N. Berdyayev, L. Shestov), which occurred within the “Russian Spiritual Renaissance” in the Orthodox philosophy influenced Ukrainian existential ideological and philosophical mentality [5, p. 29–52].

In addition, I. Bychko notes that Ukrainian national character inherent individualism on ideological and mental level found my-self not only existentiality Ukrainian philosophy, but also in its tolerance and pluralistic (“polyphonic”) character, dialogical style of philosophizing. So in view of this it defines existential guidance (existential orientation) Ukrainian ideological and mental philosophical paradigm as a whole “existential-oriented personality polyphony outlook” [5, p. 29–30].

Moreover, as researchers emphasizes starting with M. Shlemkevych, long stay “on the verge” hostile desert nomads produced in Ukrainian “the existential attitude boundary” [39]. It is, as remarked I. bulls, is such a heightened emotional now experience of life and this attitude caused ontological optimism special vitality, poetic, lyrical song perception of reality, the priority of “heart” over “head” (the predominance of emotions and feelings over intellect, mind), when the ideological orientation of the Ukrainian mentality is not just existential (rooted in human existence – existence), namely “the existential-cordocentrism” [6, p. 201–209].

Of course, in addition to the dominant ideological and philosophical Ukrainian mentality existential-cordocentrism trends, guidelines which determined its specificity in the history of Ukrainian philosophy of seeing other, different, even alternative points against them. But they, for example, rationalistic, naturalistic, realistic, monistic, monologue, etc. aspects of existential-formed cordocentrism context Ukrainian ideological and mental paradigm philosophizing distinctive harmony – dialogical integrity – Ukrainian philosophical thought and its historical tradition – Ukrainian philosophy [4; 14; 37]. Last but not least is due to this feature of Ukrainian ideological and philosophical mentality (outlook-mental paradigm philosophizing), tolerance and pluralism is due to its Ukrainian tradition of philosophical thought, only with the philosophy of religion. At last they found themselves not only combined “line of Plato” and “Aristotle’s line” – irrationalist and rationalist tradition of philosophizing [13] or its Eastern and Western common paradigms, including Eastern- and Western-Christian [12; 37], but in religious tolerance – confessional pluralism Ukrainian tradition of philosophizing about God, man and religion.

Also note that the Ukrainian philosophy, including her philosophy of religion, like any other ethnic philosophy is such a dynamic historical integrity that arises and develops in a constant creative dialogue with other philosophies of ethnic communities (and the dialogue is inherent not only the philosophical stage, and even under its mythological background) and from all (both Western and eastern) European and world historical and philosophical process.

So historical content Ukrainian tradition of philosophizing about God, man and religion, as an integral part of the history of Ukrainian philosophy should be seen as a combination of universal forms of existence philosophy of religion with the specific “national” (the original “Ukrainian”) in it, caused by the characteristic features of Ukrainian ideological and philosophical mentality (outlook-mental paradigm). The result of a long historical connection dialogue – the

exchange of Ukrainian philosophy of religion as a whole philosophy, with other national (ethno-national) philosophy and general (universal) historical and philosophical process became noticeable “parallelism” of Ukrainian tradition of philosophical thought, including philosophizing about God, man and religion, as in Eastern European, Byzantine, Eastern Christian (Orthodox) and Western Europe, Western-Christian (Catholic, Protestant) philosophical and religious and philosophical opinion.

Thus, the formation of interconnected XI. Kyiv Rus philosophical mentality and religious philosophy of Kievan Rus took place in the specific conditions of creative dialogue Byzantine (Orthodox) Christianity, richly saturated with elements of ancient (Greek) Platonism and Neo-Platonism, and mythological (pagan) Slavic mentality. According dominant in the further development of Kyiv Rus philosophical thought is Platonic philosophy motif as “wisdom”, i.e. “Sofine” (from the Greek. Σοφία – wisdom) understanding of philosophy as such, that is not aimed at the outside world, but through it – to grasp God’s truth in which lies the secret meaning of human existence. Wisdom in this sense acts a kind of “solving” the secrets of its own “self” [4; 8; 9; 14, p. 10–32, 53–67]. As stressed S. Krimsky, concept Sophian was involved Greco-Slavic (Slavonic Byzantine) Orthodox civilization as the principle of wisdom, life, sanctity of his native land, “joyful arts”, creativity, becoming influenced by Christianity with the archetype of the Word has one archetype (Sophian) Ukrainian ideological mentality, adding it prior (pagan) temple archetype [19, p. 21–30, 291–300].

Becoming a professional (“academic”) Ukrainian philosophy, and with it, and this universal form of philosophy of religion in a special sense, as a philosophical theology begins with the first half of the XVII century Kyiv Mohyla Academy – the first institution of higher education in Ukraine. Representative of this “academic” achievement of contemporary philosophy synthesized Western philosophy Ukrainian achievements of philosophical thought as a modification of the Byzantine-Slavic, Orthodox culture. Since then, the development of professional philosophy (especially in Kiev) is already in the context of a European philosophical tradition (paradigms), which relied primarily on understanding the ancient philosophical heritage (Platonism, Aristotelizm), mastering creative achievements of Western philosophy and scholasticism first neoscholastic (“second scholasticism”), as the Renaissance philosophical thought, then – the achievements of the New Age philosophy of the era of rationalism (Cartesianism, partly Volfianstvo), and in the early nineteenth century and achievements of German classical philosophy [12; 14, p. 74–179; 37]. From the late nineteenth century the “philosophy of language” O. Potebnya [33], and in the late nineteenth century under the influence of positivism known supporter who was in Ukraine I. Franko [23], and includes such universal form of Ukrainian philosophy of religion, as a philosophical religion.

At the same time extremely distinctive expression of national identity philosophizing about God, man and religion, due to its link with the universal form of philosophy of religion, became a special “lyudynomirnist” in Ukrainian philosophical tradition. She began to take shape since the time of formation of “Sophian” (Universal) Kyiv Rus Christianity, which united in itself as the Eastern Christian tradition teocentrism [16] and Western-Christian tradition of anthropocentrism [24; 30]. Their cooperation led to the early formation of Ukrainian religious traditions “philosophy of man” which put forward the fore the problem of man, his inner, spiritual life, relationship with God, including the search for God in yourself, in your mind (“heart”) [4; 8; 9; 12–14; 32; 34].

Thus, since the times of Kyiv Rus begin making special Ukrainian existential-humanistic culture philosophizing, bright displays which are “philosophy of the heart” and Ukrainian

personalism caused by Ukrainian mental individualism and Christian anthropocentrism [4; 8; 9; 13–15; 20; 25; 29; 30; 32; 34; 35; 38]. Significantly influenced the subsequent development of their traditions of Ukrainian Baroque specificity [19, p. 319–346]. Under the influence of Baroque paradigm formed a special, characteristic for M. Shlemkevych “boundary, existential spirituality Ukrainian Baroque type” [39], which, in turn, reflected in the conceptual philosophical doctrine (philosophy of man and the heart) H. Skovoroda [20; 29; 30; 34; 35; 37; 38]. This tradition is also specifically expressed in the following terms interrelated ideological mentality Ukrainian Greek Catholics, the philosophy of the heart and the heart of Christ cult. [29]

So, given the above considered, it is reasonable to conclude that the Ukrainian tradition of philosophy of religion – philosophizing about God, man and religion – serves as the historical evolution of the understanding of religious and theological issues in Ukrainian religious-philosophical and philosophical thought in which universal, general, for the world historical and philosophical process combined with the “national” and original, special. Therefore, this evolution must cover pluralism of methods, styles, types of philosophical thinking paradigm and conceptual approaches, and religious pluralism orientation that is typical for Ukrainian philosophy in understanding the religious and theological issues.

One of the most distinctive features of Ukrainian tradition of philosophizing about God, man and religion is a reflection of Ukrainian religious and philosophical thought and philosophical religious and theological issues especially in its anthropological and ethical context. This dominance in the history of philosophy, religion, anthropology, moral and ethical issues, strong interest in human personality, its deep religious spirituality and high morality, wherein there is a noticeable effect pronounced existential orientation Ukrainian ideological and philosophical mentality of its components as Ukrainians and Christianity, the combination of Christian teocentrism and anthropocentrism, etc. – general characteristic of Ukrainian tradition of philosophizing. She caused humanistic foundation of philosophical and religious and philosophical beliefs of many Ukrainian thinkers since the days of Kievan Rus.

This – a special “lyudynomirnist” philosophy of religion and philosophical traditions of Ukrainian. These most striking examples of paradigmatic dominance anthropological aspects in the Ukrainian tradition of philosophizing about God, man and religion were “philosophy of man” (“inner, true human”, “human heart”) H. Skovoroda in Ukrainian religious philosophy (philosophical and theological thought), cordocentrism “philosophy heart” by P. Yurkevych academic philosophical theology, “philosophy of language” O. Potebnya and positivism I. Franko in philosophical religious studies and more.

In fact, this special “lyudynomirnist” philosophy of religion in Ukrainian philosophical tradition, its existential orientation, cordocentrism character, especially in the religious and philosophical, philosophical and theological context, gives rise to rightly interpreting Ukrainian tradition of philosophy of religion just as the traditions of philosophizing about God, man and religion, not only about God and religion.

Author's translation of the article

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EXISTENTIAL FRUSTRATION AS CRISIS OF VALUABLE HUMAN'S ORIENTATIONS AND THE LOSS OF SENSE OF THE LIFE IN PHILOSOPHY OF XX CENTURY

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It is noted that in a modern world one feels existential frustration that is caused by absence sense of being. It is indicated that satisfaction of human needs does not save one from feeling absurd of being. It also proved that modern person needs positive example to follow because this person does not have an opportunity to overthink fast flow of social and individual time. It is worth emphasizing the task of promotion of humanistic innovation for sake of maintaining the integrity and of harmonious unity of human being, society and nature. In conclusion attention is focused on ideological and humanistic innovations in sense-birthing role in the socio-political, economical, scientific and technical spheres of the society.

Key words: human, existential frustration, sense of the life, the meaning of being, humanistic innovation.

V. Frankl stresses that, as the world became more dynamic, developed and richer, there is a sense of existential frustration by the person. At the same time, the improving the way of life does not guarantee solving the main questions of human existence, namely, the sense of life. Rightly is the thought of V. Frankl, who says that meeting the daily needs by person does not save from a sense of the absurdity of existence. At the same time, according to the philosopher, all people are trying to find the meaning of life and try to implement it in reality, which is the main driving force of all its projects and endeavors. According to this hinkler, human task is to make sense of life and the only condition of the meaning of life is a continual reflection of his life [9].

The meaning of life revealed through the meaning and significance of concepts and ideas like "freedom", "choice", "fear" and "despair" (S. Kierkegaard), "being- for- himself", "being- for-others"(J.-P. Sartre), "I-You" (M. Buber), "a person for himself" (E. Fromm), "the meaning of life as the main driver of projects and endeavors of person" (V. Frankl), "the needs of yourself", "build itself" (M. Mamardashvili), "the culture of life" (V. Bibler, E. Bystritskiy, V. Tabachkovskiy, V. Shynkaruk), "the will to the culture and the ethics of creativity and freedom" (N. Berdyaev, S. Frank, I. Bychko, P. Gaidenko), "responsible heart" (ukrainian thinkers of "executed Renaissance"), ethical and spiritual and social communication (K.-O. Apel, E. Levinas, J. Hesen, J. Habermas), ethical and noosphere cosmogenesis (T. de Chardin, A. Schweitzer, V. Vernadsky, G. Jonas). Directly to the question what is the meaning of life are turning N. Berdyaev, J. Hesen, L. Kogan, I. Troubetzkoy, S. Frank, V. Frankl and others.

Note that the Austrian philosopher V. Frankl, who made a significant contribution to the development of the concept of finding human meaning of his life, said that the lack of meaning in the human condition creates existential vacuum. The reasons for its occurrence is that “unlike animals, human instincts do not dictate what it needs, and unlike yesterday person, tradition does not indicate a person today that it has to do” [9, p. 25]. The remorses encourage the emergence of noogenetic neuroses, caused by the complexes and conflicts. But not in the traditional sense and the presence of existential frustration as the crisis of values of person. We agree with the idea of V. Frankl, that the person has an incentive to life when believes that all his actions have sense.

Like J.-P. Sartre and K. Jaspers, V. Frankl believes that the basis of self-transcendence of human existence is: “The human being has always focused on the outside for something that is not his own, something or someone: the meaning that should be taken, or to any other person to which we extend with love” [9, p. 29]. The idea, according to which human life is dominated by the desire to give, not to take. This takes him closer to the belief of Erik Fromm, who pointed out that loving people like to give and not just take. According to the position of both thinkers, the a person, who gives himself to another, is more human being and regains his human nature [10]. V. Frankl deny A. Maslow’s position that distinguishes five levels of human needs, among which the lowers are the most important, and only when they have been satisfied, the next level is actualized. However, we note that A. Maslow subsequently abandoned strict sequence of human needs, namely, from lower to higher [5]. Denying the opinion of A. Maslow, V. Frankl emphasizes that a person who believes that life is a sense of enjoyment and entertainment, at the end is frustrated semantic. The pleasure without sense brings person frustration and devastation and cynical attitude to life [9].

In our opinion, the existential vacuum brings people the feeling of senseless existence and encourages aggressive attitude to the world. Spiritual emptiness is filled with such simulacra of life as booze, drugs, sex, aggressive behaviors and other. A human being try to achieve simulacra happiness, which is the result of rejection of the search of the meaning of life. All these forms of illusory existence indicates the loss of meaning of human life, as evidenced by the proliferation of aggressive behaviors.

We agree with V. Frankl that “... in the existential vacuum a sexual libido comes into force” [9, p. 33]. Philosopher correctly observes that “human sexuality – is more than just sexuality, it is the extent to which on human level acts the carrier of out sex, personal relationships” [9, p. 34]. Thinker denies the positivism of “bare” sexual desire, because, in his opinion, the source of love desire has to be a love charm of another person. Sexual desire, without amorous mood, ravages soul and creates a cynical attitude toward the other person and the world in general [9, p. 204]. However, V. Frankl stresses that “a person, who seeks for pleasure, slips away from it” [9, p. 55]. The philosopher believes that pleasure can not be the goal of human life because it is the result of achieving life goals. A person must first find and make sense of their lives and after “... the need of social position or the desire for power, on the one hand, and the pleasure principle, or, in other words, striving for pleasure, on the other – are derived from the basic human interests – his desire for sense” [9, p. 57]. The result of this desire of sense is a self-actualization of person that is a consequence of intentionality of human life.

V. Frankl stresses that today we meet sexual inflation that, “... like any inflation, including money, is the other side of the devaluation. Sexuality becomes less valuable, like less human” [9,

p. 34]. The same time, D. de Rougemont says: "Glorification of sex is a constant and a rational moral profanity in XVII century". He emphasizes that "our passion degrades and forces us to degrade" [6, p. 222]. And the output is to "accept the terms arising from the conflict of mind and body. It means to try to overcome them, do not destroy, combining this two antagonistic forces. Let the spirit come to help its body and find its resistance and let the body obey the spirit find a peace" [6, p. 226]. So, the interest of postmodern philosophy into the problem of human body is not a fad but a desire to find existential resistance, to decipher new social and historical characters, to decode new ambiguity. Thus, a person deprived of love desire, trust that "happiness can be achieved mostly through money" [6, p. 264]. D. de Rougemont as M. Heidegger believes that happiness depends on the state of being, rather than ownership. Simulacra phenomenon of love now is the entertainment industry.

In particular, in his book "Society of shows" Hi Debord pointed on one of the characteristics of our society, which is the power of spectacles, plays, images. The basis of the governance technique is modernized show. One of the major problems of our time is a "policy – show", "justice – show", "medicine – show" etc. [2]. Today people are experiencing the defeat of freedom and generalizes conformism, money and power – idols for many in our day. We are witnessing the defeat of "wisdom". We can't directly watch our "being-for-death". We shall agree with the conclusion of C. Castoriadis, the author of "Bureaucratic society", that western culture is doomed to vacuum of the contents and to test freedom. Modern person does not know whether he wants to be free, or do not know what to do with this freedom [9, p. 224].

J. Russe says: "The entire loss of all sense, unlimited growth of consumerism, terrified flight from the bare vacuum marks – the crisis of culture, education crisis, the decline of society, transformation of freedom to a bare sign of emptiness – how to understand these diverse changes and these crises, these numerous faults and breaks?" [7, p. 226]. According to D. de Rougemont, the situation today draws its roots from pre-Decartesian times, "... from mental categories to rational hierarchy of main values". So "...myth unfolds its power where moral categories disappear – beyond good and evil, in the destruction of the sphere of morals" [6, p. 199]. Philosopher points out that Decartes "... the separation of mind and body led to the division of human beings into the mind and sex" [6, p. 200]. So, let's step away from the exaltation of unrequited love, which we encounter in oksytan, Petrarca's and Dante's lyrics. Recall that M. de Sade tells the world about the tyranny of the flesh, unknown by F. Petrarca. Universal irony replaces enthusiasm about another person.

The problem today, according to D. de Rougemont, that "... despite of all intellectual and sensual refinement, glut, one of the deepest human needs remain unsatisfied – the need to suffer. The social body don't knows it and believes that it can laugh about it, quickly exhausts itself and disappointed" [6, p. 202]. Philosopher states that "... the spirit through active cruelty keeps suffering that it prohibits to feel by heart" and someone who is not experienced by suffering with love suffering can not be kind [6, p. 202].

Passion, as observed D. de Rougemont, is seeking other avenues of expression as "... personal sex relations stopped to be an ideal place for the realization of passion" and found them in war and politics [6, p. 252]. Thinker quotes the book Adolf Hitler "Mein Kampf" ("My Struggle"): "Most people – he writes – reveals a large number of female figure in the spiritual life, theirs thoughts and actions are not determined by pure reflection and sense – impressions. Masses of people don't rejects abstract ideas. Easier is to get it's attention by feelings... At all times the force

of most violent revolution based not on the idea of declaring scientifically proven idea, but on the immoral and true fanaticism and true hysteria” [6, p. 254].

So, as you can see, the attraction of ideas of Adolf Hitler among young people shows that people feel the emotional hunger and for its satisfaction can come up with a form of activity or follow other people who will fill her soul. Sense – is nothing more than the possibility of filling their lives with meanings, the form of structuring their time. Today’s person refuses from the reflection about today’s life and thus, according to E. Levinas, enters the totality We.

Controversial is a thought of V. Frankl, who believes that “... society of wealth creates the excess of free time, that provides an opportunity for reflecting the organization of life but, in fact, more strongly promotes the existential vacuum” [9, p. 41]. This view of the philosopher we do not support, as the presence of free time promotes the transformation of mechanical workers in the free being who can distinguish time for family, love, creativity, empathy, etc. Thus, A. Toffler points out, human being today can transform social life in general. For example, he emphasizes that today in the West and the U.S. people spontaneously form a numerous groups. “In Detroit, there are about fifty “bereavement groups” aimed to help people suffering after the loss of a relative or friend. In Australia, an organization called GROU unite former mental patients and “nervous person”. Now it has branches in Hawaii, New Zealand and Ireland. In 22 states created the organization “parents of gays and lesbians” aimed to help those who have homosexual children. In the Great Britain “association of depression” has about 60 branches. Everywhere create new groups – the “narcotics anonymous”, “black lung association”, “fathers without fathers”, “widow to widow” [8, p. 239].

People share tips, reliance on own experience, provide support for people who suffered. Such groups form not only regional but also transnational association. A. Toffler says, that “this movement rebuilds the structure of socio-sphere. Smokers, people, who prone to suicide, scammers, victims of throat disease, parents of twins, lovers to eat well and other similar groups form a dense network of organizations that are consistent with the family, characteristic of the Third Wave and its corporate structures” [8, p. 239]. They are clearly show the emergence of global civil society. In addition, some of the world’s largest and wealthiest corporations – with their technological and economic reasons – accelerate the emergence of this type of free person. However, V. Frankl draws our attention to the fact that a person can have “... the overabundance of free time as a result of unemployment”. Thinker said that the unemployed can get a sense of inner emptiness and existence [9, p. 141]. Simone Weil in the work “Rooting” emphasizes the need for labor – is one of the key conditions for person’s existence. [1] The person who is unemployed, feels the absence of social significance and is facing the loss of sense of life.

According to V. Frankl, human being can not be imposed with meaning of life. “... It is impossible to give meaning, they must be find” [9]. Everyone, in particular, is in the realm of meaning of life – from love, child’s care, work, faith in God and others. V. Frankl suggested that “... we live in a century in which we feel the losses of senses”. However philosopher contradicts his previous thesis and says: “Every day and every time offer a new meaning, and everyone expects a different meaning. Meaning is for everyone, and for each there is a special meaning” [9, p. 39]. If you translate the term “meaning” into Ukrainian language as “sense”, V. Frankl misunderstand the nature of the sense of human life, as the sense of life – it’s a stable metaphysical and cultural formation, and only meanings have dynamic nature and can really be changed every day. I suddenly can want to visit my friend, help another person to go to the mountains, want to discover new art or artistic inclinations. That is the meaning of my life.

In particular, V. Frankl and E. Levinas believe that conscience is organ of meaning in life and that it keeps people in the field being in sense. However, conscience, according to V. Frankl, can disorient a person because people can not say whether it is able to make sense of life. Philosopher urges people to be submissive, and therefore more tolerant to the choice of another people [9, p. 39]. Conscience is more ethical than ontological concept, and it is doubtful that a only conscience is the key of sense of human existence. We with the considerations of this thinker that the person is responsible for the meaning of the life [9, p. 43]. However, V. Frankl emphasizes that there is no freedom without responsibility as "... freedom if its implementation is not tangent to justice threatens to escalate into tyranny" [9, p. 68]. We support this idea, because people really free to choose the meaning of their existence. However, they can be as constructive as destructive, devastating. We believe that life is filled with meanings that constitute different forms of the meaning of life. V. Frankl is a humanist, who believes that the tragic triad – the suffering, guilt and death, which is the negative side of human existence, can also be transformed into something positive. However, the philosopher observes that "... in life there is no situation that really would be devoid of meaning, and suffering also has its meaning, but it makes sense, when you become another" [9, p. 41].

V. Frankl emphasizes that person can find his reliance in life, not only in the present but also in the future. "Without a fixed reference point in the future people, in fact, simply can not exist" because it is structured today based on the future, focused on it [9, p. 141]. Thus, the meaning of life is also aspirations into future, faith in it. Analyzing the experience of being in concentration camps, the philosopher concludes that the loss of future extremely negative impact on the process of making sens. In our opinion, the reason is that people unable to product the meanings of existence, which is the foundation of meaning in life. According to V. Frankl, when the human being losses "the future", he losses the whole structure of his life, his inner timetable, the experience of time [9, p. 141]. Controversial is his opinion that a person who does not see the point of support in the future, can lose spiritual support, because at the beginning of the twenty-first century human being lives in a very dynamic time, which does not allow to think about future that requires balance, stability and order. We support the arguments of the philosopher that in any emergency situation, a person decides itself [9, p. 143]. V. Frankl concludes that person "... is a being who decides what it is. This creature, who invented the gas chambers, but a creature that was in those gas chambers with head held high, with a prayer on his lips" [9, p. 155]. Spiritual life, profound erudition can strengthen the faith in the absolute sense of being that inspires confidence in sense of human life. A person who is capable of understanding life events, realizes that it is free to choose meanings of life.

According to Jacques Lacan, a human being of the twentieth century is not defined and therefore, does not require a finding meaning of life only because it is satisfies by the field of meanings, which are the generator of life principles. According to the French thinker, the "I" can be represented only through others, and "I" is not stable [3, p. 84–85]. Therefore, Another contributes identity "I" and greatly effects on the formation of meaning of life of "I". Modern person needs a positive role model. It lives in a dynamic time and not able to think about rapid flow of social and individual time. In the other turn, the philosophical vision of Jacques Derrida admits that the wandering person in our world does not think about the sense of life. The person exists in the realm of meanings that can be changed, repeat, transformed. Life without meaning is a human being of our age, but it is able to fill the social being with meanings.

So, humanitarian sciences should extrapolate to the world the humanitarian innovation for integrity and harmonious unity of persons, society and nature. The life of person and society in XX –XXI centuries requires innovative solutions that can be produced by the humanities. A worldview role belongs to humanitarian innovations in socio-political, economic, scientific and technical spheres of society. The lack of humanistic meaning in modern life encourages to interdisciplinary and trans disciplinary humanitarian and scientific knowledge and the development of integrated projects of social life.

Author's translation of the article

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REFLECTION AS AN UNCODITIONED CONDITION OF PHILOSOPHIZING

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A reflection as a process which is apprehended by thinking together with philosophizing, as the act of life, is analysed in this article. The reflection is represented as a special subject, which is self-conditioned and which is apprehended in a non-linear kind of thinking. A condition is represented as an apriori principle of reflection, which is characterized not only being in modus without condition, but also reflection is no determined, it has discrete topology and chronology. While constituting the unconditioned, the reflection also constitutes the unthinking not only as the axiomatic principle but also as horizon of explication of the act of thinking, which coincides with existence.

Keywords: reflection, unconditioned condition, discrete, continuity, transcendentality, philosophizing, not linear thinking.

One of the possible issues that arise when reading the title of the article relate to the choice argument of “philosophizing” instead of “philosophy”. Does the author has in mind is selecting a period in the title? To come to that “something” that mean to move from several methodological preliminary provisions. Doing philosophizing subject of metaphysical inquiry coupled with the request falls under the field condition and subject. For “something” is given together with his condition. In turn, the metaphysics inherent to limit the request for “something” in this case, the conditions at the same time is a request for unconditional terms. The condition of “something” is taken as a priori imposes unconditional. Therefore unconditional takes endless fragmentation conditions. In the grip of mental relation between a subject and an absolute prerequisite in concreto assigned a discrete point in time, the distinction between same subject, his unconditional terms and conditions of this distinction is in abstractio, and therefore this distinction, to use Kant’s terms, is an analytical and unproductive. Request a condition already implies a given condition and it is given within the status request unconditional. We call such an interpretation of absolute transcendental in the Kantian sense of the term, because the transcendental interpretation given conditional can detect absolute a priori or, equivalently, granted with the condition. Status “givens with” does not equate to a logical identity. Transcendental interpretation unconditional only says that a given condition is absolute; there can be no “meta condition” for a number of conditions. Because of the transcendental position of “reflection” brought under the predicate ““absolute terms” and such supply is synthetic. Thus, the term “philosophizing” includes “reflection” as synthetically combined with the predicate “absolute terms”. However, “absolute condition” can

be interpreted metaphysically, and that these interpretations we'll keep continue. The essence of the metaphysical interpretation is to consider the same subject as maximum possible terms, which are an absolute match the subject with his condition. Metaphysical interpretation puts the emphasis not on the absolute *a priori* givens, and the moment matching items from their condition and the specifics of the subject, because not every subject in itself imposes a coincidence. Thus, our basic question can be formulated as follows: can and how can philosophizing synthetically impose their own reflection as an absolute condition? Note also that the interpretation of transcendental absolute pinned to the question: how to deduce of philosophizing analytically laid reflection given *a priori*? The answer to the last question would have to include the entry "reflection" in the logical volume "philosophizing". However, agree with I. Kant that the analytical response unproductive for learning. Therefore, avoiding abstract analytics focuses on the first question, which does not allow entry of "reflection" in the logical volume "philosophizing" or such entry is currently only problematic.

As already mentioned, the term "philosophizing" is not accidental is already included in the very title of the article. Its presence is a specific reason. The fact that the term "philosophizing" expresses procedural thinking, action, movement of thought that actually weaves it into the associative field of "life". Therefore philosophizing already imposes life, but life in the physiological sense of the word, and the metaphysical. Philosophizing, if it happens, it happens in the wake of marginal effort tensions of life. It is appropriate to mention here the metaphorical expression of Heraclitus the Dark: "The name of the bow – life, and his case – death" [6, p. 65]. (If the translation can not play the original game of words: βιος Greek means life, and onions, depending on which vowel stressed). This is a strength as an attribute of life, because without stretched like a bow string does not have a bow and a life without tension is not life. Such tensions of life called existentialists, phenomenologist – the discovery of the phenomenon, the Christian mystics were talking about the ineffable mystery of constant act of creation. Attribute this feature is its ease tensions. That is, one can not pledge me philosophies, or one day decide to think or reflect. Just can not compel myself to understand something, to love or fall out of love. No poet, no artist but unable to pledge ourselves to do, the more work according to the schedule, work plan or five years. Exactly the same is not possible to predict the time and place of philosophizing or creation. Thus, it is impossible to determine the conditions of creation, love of thinking. Nothing in this world is not conducive to thinking, endurance form of logos, rather the opposite: if you want you can find many reasons for not thinking, not understanding, not compliance. And, surprise, all such reasons can be brought under logical argument. But philosophizing does not provide a logical argument, a causal chain of strict sequences. Therefore philosophizing (and life) is shrouded in mystery, the mystery of its capabilities. And this mystery is of particular specific subject of philosophy, which Kant said as "unthinkiness of some kind". However, we should not fall to the other extreme, if we can not pinpoint philosophizing, it does not mean that there is philosophizing from scratch. Willy-nilly, you remember the good old Latin maxim: ex nigilo nigrum fit. However, again, following the philosophizing of something is not necessary and logical, and therefore – is unpredictable. Therefore, philosophizing, going forward of causal nets, not its subject, or equivalently, philosophizing holds many items. The point of repulsion philosophical thought can be anything: how high and miser as elitist and mediocre. Philosophical thought is not reduced to its subject or logical content. This philosophical thinking is not a reflection on empirical or psychological sense; it implies the existence of some of its *a priori*. Moreover, this

is not possible a priori to think linearly, that should make efforts to abstracted from the usual linear course of thinking. In our case, if given a priori to think linearly, it is inevitable illusion allegedly given a priori there is no thinking mind as a finished result, product or structure, as a gift given to us at birth. In a similar illusion often catch readers "Thoughts of a first philosophy" R. Descartes when making a conclusion about the existence of "innate ideas" as something finished, given to us at birth. Illusion is natural, because strain own thinking and work out for yourself experiment Descartes much harder than pathetically criticize this mysterious philosopher by the so-called "innate ideas". But the Descartes gives the reader a hint of what "innate ideas" not thinking ahead, "I" at the time. So the modus of non going forward in time reveals a fundamental feature of mental time – discrete. Consider these snippets of text "Thoughts of a first philosophy", "should acknowledge that if I minded thing and wear a certain idea of God, that would be the reason that pre-defines me, it must also be a thinking thing that has the idea of all the perfections that I attribute to God" [4, p. 41]. "I am speaking not only for the reason that once bore me, but mostly about the one that saves me now" [4, p. 42]. "All the power of my proof is in the fact that I acknowledge my existence as unthinkable as I am by nature, and it is laid out in me the idea of God, if God does not exist so truth – the same God, whose idea of me living, God – holds all those perfections which I did not able to understand, but which I can definitely touch the thought, God, that has no flaws" [4, p. 43]. Thus, the modus of non going forward in time means that, for example, the idea of God we can not think linearly. God creates me, but as a work that is ahead of me in no time. No wonder we tend to attribute due attention to accidental key words of Descartes, "is", "now that", "in the moment".

The same applies to "Critique of Pure Reason" Immanuel Kant – one of the most enigmatic works in the history of European philosophy. Such a mystery when it seemed like purity and transparency, actually caused the already mentioned verticality of thinking, or, as he called himself I. Kant, transcendentality. Given a priori conceived only as transcendental reflection, this unusual and alien to the average mind. Transtsendentality indicates the ability of the mind abstracted from the intentional object and go noematic-noesistic horizontal, change the angle of contemplation to include it yourself. This site is different philosophical thinking from psychological thought processes. Thus, reflection provides a distraction from the immediate subject change givens and look at the very thought. Yes, you can think of anything, but this thought is not philosophizing. Philosophical thought is born by the Logos, the apogee supernatural force maximize presence, that is not the thought which might accidentally fly into the head and even before in the final, finished form. Actually for the finished product, complete form requires efforts soul, which is under the law of the Logos. Indeed, the very existence of the law, does not mean its observance. Remember the famous saying of Heraclitus the Dark, "a lot of knowledge does not teach wisdom". Know that say steal – to steal and sin – different things that are not related to each other according to the law of causality. In turn, the enforcement of the law can not be done mechanically, automatically. Each with each action making every move we make efforts to sustain the form, the form of the Logos or the law. Even on an ordinary household level person understands that, for example, draw a straight line is much harder than to curve. Or order at home – not mechanical, automatic, by itself it is natural. On the contrary, there are many factors that contribute to the disorder. Order – is an effort, and effort to do something through. There is no "quasi harmony" because quasi harmony – further confusion. Half wash the floor – its dirtier floor. Thus, teleology efforts are not in the effort, and by the end of the Logos. Unfinished is devoid of form, so devoid of meaning, a

quasi-existence. A striking example of such quasi-existence can serve the famous “sturgeon second fresh” M. Bulgakov from the novel “Master and Margarita”. It turns out the second freshness, as there is no third. However, what is particularly interesting in the minds of millions of people’s “freshness” exists. And in order to get rid of the illusion of the existence of “second freshness” as the effort required to complete the operation’s thinking through. Illusion and (automatically or miraculously) itself does not disappear. Reprobate mind keeps it as a dream, and hold, creates mechanisms for maintaining himself in a dream or illusion. As the illusion of separation is always painful, the probability liberation from delusion is very small. The same is the small number of philosophers – people who is able to work out. Philosophy begins with going beyond the illusion, and such withdrawal involves courage and cruelty. It pardon illusion – it means more to be her slave. Reveal is an illusion – then start thinking differently, in their own way, not like others. Rene Descartes once aptly said that thinking can reach the truth, even based on false premises, if strictly and consistently adhere to the rules of the method. Lost in the woods – go one way and not depart from it once already decided to go. Sooner or later you get out of the forest. Then stroll around someone who does not adhere to any logos possible way. Yes, “Meditations of the method...” read: “My second rule was to remain so rigid and resolute in my actions as I was capable, and with less regularity follow even most doubtful idea if I took them for quite correct. In this I’m like that lost in the forest: they should not spin or wander from side to side not, moreover, remain in one place, and should go as flat as possible in one direction without changing direction through worthless excuse though is beginning to take their chance precisely this direction” [3, p. 264]. Thus, the philosopher – not the one who can not get lost, but he who can find their way and follow the logos of the way. And its philosophy is the same as the way in which the duration of the essence, not passingness.

Thus, philosophizing already provides philosopher, not some abstract and the concrete, here and now. Efforts reflection – a specific individual’s efforts, it may not be collective and formalized. Upon reflection, re-created world. Terms implement reflection does not exist if we admit the existence of the world freely individual. Thinking the same to the reality in which I is our freedom. Recall the words of F. Schelling in “The system of transcendental idealism”: “I am pure act, pure act, in which knowledge should not be entirely objective – namely that it is the principle of all knowledge... Of the knowledge must be absolutely freely, just because everything else is not free knowledge...” [10, p. 257].

For Rene Descartes as a priori point is God, transcendental entity that creating ego, not ahead of it at the time. In the “Critique of Pure Reason” Immanuel Kant find similar nodal point: “first pure reasons knowledge on which to base all further use of reason, and which, however, it does not depend on any conditions sensual perception – a basic principle of the initially synthetic unity of apperception” [5, p. 209].

Leaving the position of a priori since it is evident that the condition coincides with the act of reflection, the very act of reflection. Time of reflection – the eternal present, this follows the conclusion that reflection – non-linear process. And taking into account the nonlinearity of reflection and extrapolating this nonlinearity on the logic of cause-effect relationships, it becomes clear a priori certainty as point’s continual process of philosophizing. A priori, thus not something that exists philosophizing, and that is when philosophizing when thinking back to her. George Hegel in “Science of Logic” aptly notes: “It is very important to recognize the opinion... that moving forward is returning back to basics, to the original spirit and truth, which depends on how

where to start and what really generates the top. – Yes, consciousness is on its way to direct where it starts, driven back to absolute knowledge as to his inner truth” [1, p. 127–128]. So said motion back – a metaphor for the return of thought to himself. That time paradox philosopher may be someone who is a philosopher. Similarly – a moral man may be the man who has a moral, and not only that intends, desires, plans to be so tomorrow. Or like someone who already loves, not the one who loved today or tomorrow will love. Today may not be a factor today or tomorrow. Immoral yesterday’s achievements to explain the current state of affairs, which by the way can often be heard in the political propaganda when bad life today due to bad government yesterday. The common denominator of these “explanations” is itself an exception since “now”. And if something is not now, it is not at all. If you are immoral, then yesterday’s morality does not make you moral now and will do tomorrow. There is no automatism because morality is equally as there is no automatism of thought. The only way the existence of morality, thought, reflection – is “every again”. It is appropriate to recall the famous phrase of Blasé Pascal: “Jesus endure torment by the end of the world. All this time you should not sleep” [8, p. 331]. There can be no moral adequacy, sufficiency of thinking. Unable to think ahead, thinking always thinks every time anew. That’s how we come to some kind of paradoxes, which can be briefly expressed as follows: discrete is continual. Aporia not be solving if taken to its Organon formal logic, discrete because there contradictions towards continual. However, philosophical reflection goes beyond what is permitted and formal logic is a specific form of expression meaning – Aporia. Incidentally, the famous author of aporias Zeno of Elea resorted to aporia precisely in order to bring the reader to the fact that the movement does not exist, that being – immutable, indivisible. And if so, then you really being characterized in that it just is. And there is permanently. However, it is not obvious. Only the thought of being reveals itself and only thinking being can comprehend. But thinking is not something granted. Thinking coincides with the supernatural, metaphysical force, has in its moment of heroism, or in the words of Giordano Bruno – heroic enthusiasm. In thinking life is not a life to thinking and after thinking and thinking if there is, it is being which is conceived. Discretion is just starting point “is”, “is”, “here”. It is no accident “Being and Time” Martin Heidegger we find just existential being, already-being- in. Think of life we can not abstract categories that distract us from our own that’s already here. Therefore reflection related to their non avoiding “for” his “here”. Since the discrete time points beyond itself to a chronological, that can not pass, exactly the same can not be measured and elevated to a scientific study, but only intuitively accepted, it is in itself imposes duration. Within the discrete reflection is relevant, that lasts a duration matches the duration of the mindset that asking questions about his ability comes to unconditional or that may be caused. Constituent unconditional, reflecting both constitutes unthinkable that can not be explained. And if so, how aptly says Immanuel Kant, a non intelligibleness can only accept. What does take non intelligibleness? Do not try to reduce it to some clear circuit and thereby simplify the picture of the world, but rather to keep and maintain the horizon of reflection, which is not ahead at the time the act of reflection. Non intelligibleness is non intelligibleness. Reflection is given, together with their horizon of thinking has put himself in the impossible. But what if the same becomes void by: absolute reflection as a condition of their deployment, a concentrated stress duration, which is also called philosophizing. This existential tension philosophical thinking is different from other mental acts. So thinking philosopher has a unique specificity, which has, say math thinking. Recall interesting phrase George Hegel: “Who thinks abstractly? – Ignorant people not enlightened. In polite society does not think abstractly because it’s too simple, too ignoble (ignoble not in the

sense of belonging to the lower layer, and not through the vain desire to lift up the nose before then do not know how to do, but because of inner emptiness this session” [2, p. 41–42]. Abstract thinking, according to Hegel, is a sign of amateurish thinking if the abstraction does not reach the concrete. So and philosophizing – not flight in abstract worlds philosophy if there is not a thread becomes pathetic trivial expressions involved in specific things, because concrete – abstract truth. Existential experience the fullness of time – what could be more specific for careful and intense soul of the philosopher? That’s why Martin Heidegger parable about the nature of abstract non existential onto-theological categories which are unsuitable for real philosophizing at all. Be present – to take place “worlds inward present”, not only to pass his “here” is not retiring after “is”. Presence understands, and understanding is the presence in advance, because this is her modus be in the world. Thus, Heidegger in “Being and Time” writes: “In the presence of pre-why understanding – in the mode of sending himself – is in-kinds-what it is ahead of, their existing permits to meet. In-why self-understanding as sending in-kinds-which allowing meet their existing existential way be-cause there is a phenomenon of the world” [9, p. 86]. Existential intelligence “presence” – topos combination of ontology and phenomenology. Non determinativeness presence exactly the same as non determinativeness reflection – metaphysical horizon of every possible philosophizing. Therefore it is difficult to disagree with him genius georgian philosopher of the twentieth century. Merab Mamardashvili “every true philosophy is metaphysics and metaphysics only. The old, traditional sense of the word” [7; c. 815].

Author’s translation of the article

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AN IDEA OF FREEDOM IN SOCIAL AND SPIRITUAL LIFE OF UKRAINE IN THE XIV–XVIII-TH CENTURIES

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A process of development of national idea is considered in the period of cossacs' uprisings under the leadership of Khmelnytskyi against a social and national enslavement of the Ukrainian people, and also in the period of Hetmanshchyna (Hetman leadership). It is proved that the national idea of that time is expressed in the state-creative efforts of the cossacs' ruling clique, in aspiration of gaining national independence of Ukraine, in elaboration (formation) of the religious-legal ideas, in consolidation of heterogeneous groups of the Ukrainian ethnos in a strong nationally conscious force, in creation (formation) of state establishments on the cossacs' territory. A creative activity of the thinkers which at the theoretical and political levels determined the main features of the Ukrainian ethnos is investigated; they, due to their literary-scientific and practical activity, caused a getting up and defense of the national and religious consciousness of the Ukrainians, and consequently, were gave rise to the growth of national consciousness and national idea.

Keywords: freedom, national idea, independence, nation, people.

Relevance of the study due to the need to realize the value of Ukrainian society, the national idea, its practical implementation at all levels of social, political, cultural, spiritual, social and economic life of Ukraine. The national idea is related to politics, economy, education, religion, morality, human values , law and culture. However, it is generalized traits integrative character and requires special philosophical analysis. Especially important is the analysis of the formation, the formation and consolidation of the national idea in the works of prominent socio-political and philosophical thought XIV–XVIII centuries. That they can find answers to urgent questions of the modern state, the Ukrainian nation, genuine national political, social, economic, spiritual and cultural independence of Ukraine.

The problem of development and reflection of Ukrainian national idea in the work of leading thinkers XIV–XVIII centuries occupies an important place in studies of Ukrainian scientists in the period between the two wars: W. Hnatiuk, M. Zabarevskoho (D. Doroshenko), Yu. Ohrimovych, W. Starosolskyy, M. Stsiborskyy, as well as in the works of famous Ukrainian and foreign scientists in exile in period after the Second World War such as J. Armstrong, Yu. Boyko, S. Velychenko, S. Yekelchyk, I. Lysiak-Rudnytskyy, P. Mirchuk and O. Pritsak J. Reshetar, M. Sosnowskiy, P. Fedenko, M. Shkilnyak, V. Yaniv. Outlined issues occupies an important place in the works of modern Ukrainian scientists as A. Astaf'yev, A. Braginets, S. Wozniak, M. Gorelov, Ya. Grytsak, V. Hutz, M. Zhulynskyy, V. Zhmyr, O. Zabuzhko, M. Karmazin, G. Kasyanov, P. Kis, I. Kresina,

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The purpose of the article – to trace the stages of formation of the national idea and its various manifestations in social and spiritual life and philosophy of the Ukraine that period. mid – end of XIV century – a significant milestone in the genesis of ethnic statehood in Ukraine, when, in fact, was finally interrupted tradition of nation-building in the Ukrainian lands, started back in ancient times. In ethnic territory began to create public institutions in countries that included Ukrainian land – Grand Duchy of Lithuania, and later – the Commonwealth, Hungary and Moldova. For Ukraine it had serious consequences for laying the foundations for the denationalization of Ukrainian ethnos, the disappearance of the characteristics that define ethnic Ukrainian faces. These processes were most intensive among the ruling classes Ukraine, which gradually broke away from their ethnic roots, so to control the formation of the state based on fundamental national idea they could not. As noted M. Hrushevskyy, “Ukrainian nobility in the first half of the XV century. still represented a considerable mass, but unorganized, imprinted from any influences, while the other class interests very early knocked him from the position it should be employed with regard to the national interest” [5, p. 140].

Great importance in the process of awakening national consciousness becomes socio-political, social work representatives of numerous groups gentry and nobility, which, though subject to strong Polish influence, but not completely renounce their membership of a Russian nation and its faith. Recall at least Polish writers such as Stanislaw Orzechowski polemicist, who stressed that he is Ukrainian and gladly admits this, Krakow University professor Hrygoriy Tychynskiy, son who signed his poems as “Hrygoriy of Sambora” Polish humanists of the time S. Klenovich and Sh. Shymonovych, author of the poem “Roksolyaniya” on the lions and other Galician towns, description Volhynia, Galicia, skirts, as well as life and life of Ukrainian peasants. In fact, thus they (consciously or unconsciously) put forward the idea of the unity of Ukrainian lands.

End of XVI – beginning XVII. in the historical development of the Ukrainian nation characterized by increasing social and national-religious oppression. As noted I. Franko, “hard times experienced our Ukrainian people under Polish rule in the XVI century. Union of Lublin in 1596 weaned our land from Lithuania and pryluchyla them directly to Poland, especially went to in order to make our lands to the Polish order. The end for which they zmahaly was this so that our midday Rus, inherited in Polish hands, just mix with Poland, to do with those two countries a whole” [16, p. 260].

After the Union of Lublin in 1596 were also significant changes in the Ukrainian national identity. First of all, this applies Ukrainian elite Ukrainian gentry. First, the culture, she began to focus on their social Polish brothers, taking their language, customs, culture and more. According to Soloviev, “from western aristocracy began to weaken in the aspiration to maintain their faith and Ruthenian nationality, branch of activity was not in, and the Polish Crown..., n interests are provincial interests for her, so she soon cooled them, as below it...” [13, p. 78].

Second, we observe significant departure from orthodoxy Ukrainian aristocracy, lack of coherent national school. As stated in the pamphlet anti-Uniate “Caution”, “and so it is very

hurt Ukrainian intelligentsia who could sciences schools and expand and establish: for if his doctrine were then used for his ignorance would not have come to such a disaster... Poles instead without their sciences, science Roman Catholic began to give their children, and who taught them the Catholic faith, and so little science their entire Ukrainian intelligentsia led to the Roman faith, even their descendants of the Orthodox faith in Roman vyhrestylysy and surnames and names povidminyaly, as if never knew they were descendants of the progenitor of his pious" [11, p. 125–126].

During this process, a series of figures that the theoretical and political levels determined the main features of Ukrainian nation, its literary and scientific, practical activities contributed most resistances of Rome and the rise of national defense Ukrainian religious consciousness, and thus contributed to the growth of national consciousness, national idea. In particular, I. Franko calls K. Ostrogskyy, who understood and well aware of the fact that the Ukrainian people need to educate, to raise him from the darkness of ignorance and slavery, because only educated people can realize their national identity and protect their national and religious rights of the pressure romanization. To this end, he organized the academy in jail and invited to teach in one of these nationally-conscious Ukrainian teachers as M. Smotritskyy, G. Smotrytskyy, I. Knyahynyskyy, monk Iov et al., which I. Franko calls a "reasonable and scientists Ruthenians". This Academy created the strong educational and cultural, literary and national conscious center.

It is extremely important for the awakening of national consciousness of the Ukrainian people had literary and scientific, practical activities of the Ukrainian leaders, whose works were included in the history of philosophical thought called "polemical literature", which covers the vast scientific and theological treatises, historical and political pamphlets, open letters, etc., whose appearance was due indispensable necessity of Ukrainian people for national and religious freedom. One of the jewels of polemical literature find work "Caution" in which the author, as a humanist, educator, calls it a modern society to a stable anti- Catholicism through the development of national culture and schools in Ukraine. In his view, the decline of national culture, language, schools, writing leads to national degeneration, opens the way to captivity Ukrainian people. Author rebukes the church hierarchy because they "... from their patriarch denied, and the Pope swear, and so great unrest among the people committed" [11, p. 125].

Another piece in which the national idea elevated to a high level of the expression was "Apokrisis" Christopher Filaleta which condemns the policy of the Polish government against the Ukrainian people and the demands of democratic rights for the Ukrainian. The author sadly notes that, after the Union of Brest instead of the expected improvement occurred deterioration "great sadness" in Ukraine. Filaleta indicates that the body -conscious Ukrainian povidkryvalysya wounds that are very hurt: not as the "Roman persecutors recognition" as "apostates from the faith of the ancient Greek" [15, p. 98].

Ukrainian polemicists defending their native faith, frequently resorted to historical digression to remind contemporaries of their family and defend signs Ukrainian ethnicity, and hence the national idea in terms of historical rights. It is found in the preface of "Poems to bury Sagajdachnogo Kasiyana Sakovych" where the author proudly notes that "the Rus Oleg monarchs sailed in boats on the sea and stormed Constantinople, and their ancestors were baptized Vladimir, and in that faith lived sedately" [3, p. 156] as well as in Zechariah Kopystenskyy who writes that when Prince Daniel took the crown from the Pope, he, nevertheless, "... the Roman church is not united in faith and faith has not changed his" [7, with. 133].

Unique place in Ukrainian polemical literature takes Ivan Vishenskyy – a fighter against social and national-religious oppression of the Ukrainian people. His public position was determined that he was guided by the labor, oppressed and exploited social, religious and national farmers. As noted I. Franko, “the main force people see Ivan Vishenskyy not pastors, not Panahi, and the herd, in the common people” [16, p. 276].

Literary and religious and philosophical heritage I. Vyshenskyy a form of “messages” that have permeated deep patriotism, love of the Ukrainian people and it is an expression of the national idea. In his works, he stands a great patriot of his native land, calling Ruthenian (Ukrainian) people purify their faith from superstition and exalt Slavic (Ukrainian) language native faith: “First of all, clean the church from all sorts of temptations and heretical prejudices and singleness of heart... god praise god, singing simple songs Ruthenian our thanks. While pryhylitsya our Eastern Orthodox faith with all my heart, soul and thoughts without any doubt” [2, p. 34].

Of course, Ukrainian patriots and statesmen who prysluzhylyssa to the development and growth of national ideas were not only orthodox figures, but Uniates, who in his writings also addressed the historical past of Ukraine-Rus and sought to restore its state, because, as rightly noted by prominent church leader M. Smotrytskyy, “faith does not Rusyn as Rusyn... and birth and blood Rus...” [18, p. 83]. Union organizers, including the Metropolitan M. Rogoza, bishops I. Potiy, G. Balaban, K. Terletskyy and other Orthodox bishops were primarily Ukrainian hierarchs who are very well aware of the internal state and the social position of the Orthodox Church in the Polish state and its historic mission and role in advancing the rights and freedoms of Ukrainian people in the development and consolidation of its spiritual and national consciousness in protecting its national identity, to preserve it as ethnic group, nation. So by signing the Union, Ukrainian hierarchs of the Orthodox Church preserved the ritual, liturgy, language, everything that was associated with the Ukrainian tradition. As noted by the chief organizer of understanding with Rome Hypatia sweat, “... and we are now starting to agree with the Romans, the same profession Greek teachers are holding tight...” [10, p. 41]. Thus, under the care of Pope Greek Catholic Church Ukrainian left already, at least at this stage of social and spiritual life of Ukraine impossible violent polonization Ruthenian (Ukrainian) using romanization.

Thus, the polemical literature was evidence of a high level of national consciousness of the Ukrainian nation, its perpetual readiness to become the defense of their national, religious, social and cultural interests.

It can be noted that in the XIV–XVI centuries. Despite unfavorable to Ukrainian national-cultural, economic and political circumstances, national identity, national idea is still expressed in the forms of understanding the differences of its territory, language, religion, law, nationality and so on.

The idea of freedom continues in the years of the historical development of Ukraine, particularly in times of Cossacks opposition to the Polish social and national oppression. The idea of freedom then expressed primarily in the state building efforts of the Cossack elite and leadership in an effort to obtain national independence of Ukraine.

Thus, in the second half of XVI – early XVII century formation becomes prominent nationally-conscious Ukrainian middle class, which, according to I. Franko, “to fight for their state law... is gradually coming to the conclusion as to defend their religious and national interests...” [17, p. 109]. As far worse were Ukrainian peasants that for a successful defense of their interests needed an ally, as, after all other social groups of Ukrainian ethnos that suffered severe social and national

oppression. This acted as an ally of the Cossacks, which was formed by the average Ukrainian nobles, burghers and peasants. After making religious-legal ideas, gain experience of political struggle for their realization occurred combination of diverse ethnic groups into a strong Ukrainian national-conscious force that was able to stand and fight for gaining their national independence. According to Mr. Lipinskyy, thanks to the consolidation of Ukrainian ethnos in the ranks of the Cossack troops held Khmelnytskyy's victory in the national liberation war [8, p. 15–16].

The consolidation of the nation in the national liberation war was remarkable milestone in the history of the formation of Ukrainian national identity, the idea of freedom, because for the first time in the history of the struggle for liberation felt so much unity in almost all segments of the Ukrainian people. Leading role in the further consolidation and unity of the nation was to play a Cossack layer - as the strongest class of the nation. This, to some extent, she was able to do. According to Mr. Lipinskyy, "just as the Polish nobility sotvoryla concept of statehood and the Polish nation Polish, Ukrainian Cossacks sotvoryla concept of statehood and Ukrainian nation. Even geographically provincial name Cossack territory – the provinces of Kiev, Chernigov and Bratslav – is the name of the national territory and the name of the nation. Since then, the term "Ukraine" and "Ukrainian" ... begin to displace the old terms "Russia" and "Rus" ... And as a noble concept of the Commonwealth has become synonymous with the Polish state, the concept of the Cossack Army of Zaporizhia became a synonym B. Khmelnytskyy novopovstaloyi Ukrainian state" [8, p. 53–54].

The idea of freedom is still reflected in the establishment of state institutions in the Cossack territory, of the regular army, establish active relations with other states. Thus, and Bohdan Khmelnytskyy as seen from sources quite confidently and consciously felt himself ruler of the Ukrainian Cossack state. Specifically, he told the Rzeczpospolita: "It is true that I have a little evil man, but God has given me that is the only ruler and autocrat of Rus" [4, p. 118]. We see a clear awareness of B. Khmelnytskyy unity of all Ukrainian lands, which has historical roots and dates back to ancient times. Therefore, the hetman of some nostalgia for the past said: "... our authentically ancient times with lands and provinces Cossack Russians, Sarmatian of Podolia and Wallachia by the Vistula and up to the Vilna and Smolensk. Had our land long and space boundaries, including land Kyiv, Galician, Lviv, Kholmian, Belz, Podolsk, Volyn, Przemysl, Mtsislauye, Vitebsk and Polotsk" [14, p. 79].

Extremely positive impact on Ukrainian national revival, the idea of freedom of the Ukrainian people had Cossack chronicles, which led to the emergence of Cossacks, national liberation war and Pereiaslav'ska deal with her tragic for the Ukrainian national cause consequences. Especially important are three Cossack chronicles – Witness', G. and S. Hrabianka Wieliczka. These authors, covering a huge amount of documentary material in its annals are great patriots of their homeland. In particular, saw it, the chronicle which covers the events of 1648–1702 biennium, a language close to the people, indignant at the fact that the Cossacks, Muscovy prefer "for nothing", and G. Hrabianka with a sense of great pride for their homeland takes the words Khmelnytskoho facing the Ukrainian Cossacks, full courage, love for Ukraine and its glorious past: "Brethren, glorious fellows of Zaporizhia army! Shot time, grab a weapon and a shield of your faith, call on the help of the Lord, or be afraid pompous power poles ... remember the old Ukrainian soldiers, who, though he was wrong, and yet their courage all fear nahanyaly. Since the same test and you hired. Sons of brave warriors, show your courage. And you will forever honor (with command of the Lord) is written, let hope in God not despise you!" [9, p. 40–41].

The third chronicle was “Skazaniye at War kozatskoy Poles chrez B. Khmelnitsky”, sponsored by S. Velichko and is written by the then literary language (and, in addition to portrait, there is a living national language). Author chronicles delivers versatile Ostryanina whose content is filled with a clear understanding of the unity of the whole Ukrainian nation “Reset ... with God’s help of you, our Orthodox people, the yoke of tyranny and Polish captivity to avenge also perfect images and ruin you, brother, nobly congenital, and society as a whole Russian people, living in Little Russia on both sides of the Dnieper” [1, p. 294].

Thus, the liberation war of 1648-1654 is one of the manifestations in the history of the formation and implementation of the idea of freedom, which started a new era in the struggle of the people for national independence and the creation of an independent state.

Assessing the role of Bogdan Khmelnitsky in the formation of the idea of freedom, we should note that he stressed the greatness of the victory of the Ukrainian people on the Polish army and believed that “Russia will dominate very soon”. Getman instituted proceedings compound throughout the territory of the Ukrainian land, first introduced to official documents name “Ukraine”. “He restored the nation ... the roar of falling among the ruins of the old, they also ruined the Commonwealth. He brushed aside those ruins and simultaneously strengthened western culture in Ukraine in the face of constant Tatar and Muscovite danger from the East ... and, most importantly, he is a selfless, fanatical devotion to the idea of Ukrainian state can transfer its whole environment, the whole, it bred, aristocratic Ukrainian layer. For if all the long period of our history, it was the death of Bogdan, rightly nicknamed the “ruins”, remember that destroyed hundreds of years just what it within ten years built” [8 , p. 135–136, p. 139–140].

After completion of the national liberation struggle of the Ukrainian people under B. Khmelnitsky and union with Moscow before the Cossacks as a provider and integrator of Ukrainian nation with its own notion of language, religion, law, has a new enemy strength in the face of Muscovy, which was very unexpected, because so far all theoretical and practical zeal was directed against Poland and Catholicism. This new enemy force Ukrainian caught unprepared for defense. Not enough time to consolidate and Cossacks, which subjected countermeasures on the part of Moscow, was forced to maneuver in order to preserve the remnants of unity, uniting people of Ukrainian national liberation war.

Nevertheless, the idea of freedom as a factor state, in its historical development, not folded, appearing in various spheres of social and spiritual life of Ukraine.

Great influence on the formation of national consciousness of the Ukrainian people and the continuation of the continuous development and growth of the idea of freedom was “Constitution rights and freedoms of Zaporizhia army”, signed April 5, 1710 by Philip Orlik. This constitution is an outstanding Ukrainian national- political document, which clearly reflected the ideals of the then Ukrainian nation. The author sought to link together fragments of the past Ukraine and outline a model of society that embraces be the main achievements of the nation. The ideas expressed in this paper are the result of almost a thousand of Ukraine, as evidenced by the high level of consciousness of the nation and its political culture. This paper appeared as a materialized idea of Ukrainian statehood in the form of Hetman.

Thus, in the first paragraph set the exclusive rights of the Orthodox faith in Ukraine: “I do not give a residence permit in Ukraine followers of someone else’s faith ... that only a single Orthodox faith was ratified on ... forever ... so she abounded and blossomed as the rose among the thorns , between alien religions neighboring countries” [12 , p. 23–24].

In the following paragraphs the author justifies the urgent need to clean the Dnieper and the Zaporozhian Host the entire territory of the host of “fortifications and castles Muscovites” and return Cossacks rights “Dnipro above all, from Perevolochna, until the mouth” and area “Poltava regiment and Kodatska fortress with all the lands”.

Philip Orlik also outlines the contours of the political system of the Ukrainian state , “with those general officers, colonels and general counsel should present illustrious hetman and his successors counsel of Homeland Security, the common good and of all public affairs” and “rejecting evil jealousy and vindictive namysly, give good advice in a manner that does not cause those plagues nor honor the hetman, or damage to the cause of the Motherland – let it pass over evil and destruction” [12, p. 31–32].

Especially patriotic sounds oath Philip Orlik, in which he undertakes to earnestly care “for the public good and collegiality Little Mother”, “strengthen, as opportunity, talent and effort, rights and liberties of the Zaporozhian Host”, “do not enter into any conspiracy other people’s countries and peoples, as well as within the Fatherland, that would be thought to destroy it and any evil” [12 , p. 47].

The idea of freedom is deeply expressed in one of the most important works of this period – “The History of Rus”, which is a systematic justification historiosophical Ukraine’s right to their own state. The central figure of the work – Khmelnitsky, is unknown by honoring the return of Ukraine’s independence. Author of “History of Rus” also carries the idea of consciously historical rights of the Ukrainian gentry “after the manner of all peoples and nations”. Recounting Pereyaslavskaya agreement, it emphasizes the principal, in his opinion, paragraph: “To be Cossacks on all previous agreements and pacts signed with Poland and Lithuania … and for them to enjoy forever and freedoms without any distinction, to property … all the families, their estates and purchase them firmly by them and their descendants was always under the protection of the rights of ancient Rus … to work in their councils and no one else coming in and not vmishuvavsy, and they are judged and managed together by their need rights and their elected from among the judges and chiefs” [6 , p. 167]. The author tells about these rights as a privilege “national government”. He also recalls Cossack rights as a “noble, natural, from ancient antiquity they were constantly under the title of knighthood and all agreements and privileges they are confirmed ...” [6, p. 168].

It is characteristic of Hetman Mazepa content proclamation to his troops, which is imbued with the desire of Ukraine’s independence and unity of its people, the requirement to “... put our country in a state of the state in which it was before the Polish possession with their natural princes and to all the same rights and privileges that the mean free nations ... to free us from slavery and neglect and to restore to the highest degree of freedom and autocracy. We know so, that we were once those Muscovites now: the government, and the primacy of the name Rus’ that we passed to them “[6, p. 259].

Basically, the conceptual idea of statehood outlined in the book, read relevant today, two centuries after its creation. At the heart of the state should be the national government, elected in accordance with the law and traditions of the people: “Supreme Chief and owner of Russian land and the people that should be hetman, elected by the army ranks and among themselves free voice ... “[6 , p. 139].

So, the idea of freedom, expressed in social and spiritual life of the Ukrainian people period XIV–XVIII centuries showed itself multifaceted phenomenon and one that is constantly looking for new ways of expression in all areas of social, political, literary and spiritual life of Ukraine.

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THE PHILOSOPHY OF THE EAST AND THE PRESENT-DAY INTERPRETATION OF THE PROBLEM OF MEASUREMENT IN QUANTUM MECHANICS

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A comparative analysis of the process of measurement in classical and quantum physics is given. It necessitates the expedience of the reexamination of the role of the researcher and his consciousness in the process of the interaction of the subject with the material world around him. A survey of the philosophical aspects that pertain to the problem of measurement in quantum physics leads to the conclusion that the scholar is not an independent observer of the material world beyond him, he rather becomes a part of this world to an extent that he brings pressure to bear on the properties of the observed objects. In other words, man becomes an integral part of the universe hence the classical assumption about the existence of the objective reality that is beyond the consciousness of man ceases to be relevant. That is why the philosophical treatment of the problems of quantum theory appears to be much closer to the philosophical principles of the East than to the more common here Western philosophy.

Keywords: quantum world, measurement, subject, object, Hinduism, Buddhism, Daoism.

Quantum mechanics is a thing in itself (“res in se”), until the full interpretation of their findings derived language of mathematics. Without such an interpretation it does not exist, for the adequacy of its nature can only be confirmed by the interaction of the human mind with the appropriate material objects. This interaction requires the use of the device, which is conceived, designed and constructed by the researcher. This unit belongs to the macrocosm, its design is based on the concepts of macro that reflect the macrocosm of the mind. For the convenience of further human interaction with the aid of an object is called the dimension. Thus, quantum mechanics becomes part of knowledge in the conventional sense, when it established the link between the findings of logical constructs in the shape of mathematical symbols, including numbers and displays devices that are designed to confirm these findings. Measurement procedure includes the following three elements: the object, the human mind, where the corresponding fixed «picture» of the object, and a bridge – a device that consider both a conceptual information channel. It contains the essence of the material, which consists of media (leaders) of the information and signals (pulses – sound, electrical, optical, etc.) in which the encoded information received from the object. The output of this channel have already decoded to obtain information that our brain can perceive. Content-conceptual content of this information is an ideal component of conceptual information channel.

In classical physics, the measurement performed on the object macrocosm that is the source of concepts formed by the perception of our senses and the outside world that adequately describe this place. Then the problem of decoding is trivial. In other words, in this case we "speak" the same language with the object and therefore can easily to him, "explain". That is if we do not know the state of a physical system or know it completely, perform measurement and supplement the information which we lacked. There are no fundamental limitations to obtain information on the physical system, i.e., the numerical value of a complete set of variables that characterize the physical conditions within the framework of classical physics. In this case, there is no doubt about how this information is related to the state of the system to measure – it just expresses this condition.

For example, if we measured the speed of the plane that flies over us, and found that it is equal to 700 km/h, it would be strange question, as this speed was at the time of measurement. After all, to determine the speed of the aircraft when it flew over us, measurement was performed – in the end we found that it was 700 km/h. This situation is easy to triviality – the point in space above us (the position of the plane), he had a speed of 700 km/h!

Simple pattern measurement in classical physics due to the fact as in classical physics to understand reality. Namely reality – everything that exists objectively, regardless of measurements. Measuring merely gives particular information about reality. Our consciousness is simply records the relevant information and the fact of her awareness of the physical condition of the aircraft (its location and its speed) does not affect the trajectory of its movement.

In microcosm, which is subject to the laws of quantum mechanics, such a simple picture is not for classical notion of reality and the classic idea of it is incompatible with quantum theory. Consider measuring the speed of microparticles (eg, electrons). Suppose that it was 107 cm/s. Decoding this information should be in accordance with the quantum-mechanical understanding of the measurement process. In this case, the question, what was the speed of the particle at the time of measurement is meaningless! In quantum mechanics say that at the time of measuring the particle does not have any defined speed. Just because measurement and understanding of its results, we argue that speed 107 cm/s – that made her such a measure. What still maintain quantum mechanics of particle velocity to measure? The answer gives one of the fundamental principles of quantum mechanics – the superposition principle [1]. According to him, the measurement of particles concentrated state (superposition was, included) states compatible with all the conditions of the experiment the values of velocities. The process of measuring, oriented to the determination of the particle in this superpositional state allocated one – a state at a rate 107 sm/s. Repeating the experiment under the same initial conditions likely to give different meaning speed. Multiple (at least hundreds, is better – a thousand times) repeat the experiment detects the range of velocities that are superpositional original condition - we will receive their distribution by numerical values. This is the kind of distribution of the application of mathematical apparatus of quantum mechanics – it can be used merely to determine the probability. This means that the measurement we can merely hope for a particular outcome with some probability. Only repetition measurements give us values of velocity statistics framework compatible with the predictions obtained in quantum- mechanical calculations corresponding probabilities. Thus, the "decoding" the information obtained in the performance measurement of object microcosm, can only be the language of probability. This defines what is called the statistical nature of quantum theory.

What is the situation regarding the location particle (its coordinates)? As is the case with speed, quantum mechanics can give merely possible statistic values of coordinates, i.e. the

probability of any particle locations that are compatible with the conditions of the experiment, however, are fundamentally different. If your experiment focused (cooked) to measure the speed, it is fundamentally not applicable for measuring coordinates, and vice versa. If the particle is in a state of the exact value of momentum p (the product of mass and velocity), the quantum mechanics of Heisenberg uncertainty principle [2] argues that it is with equal probability can be anywhere in the universe. If this condition is superpositional with the spectrum of the pulse within certain limits Δp , then the probability of the provisions of x are nonzero within Δx , and product $\Delta p \Delta x \approx \hbar$, i.e. cannot be zero – if increasing Δp , a growing amount of possible positions Δx , and vice versa. This is the reason it is impossible to determine in a single experiment and velocity (momentum), and its coordinates (position), because these two features are incompatible with each other. This situation is the absolute opposite of the situation in classical physics, where the state of the system (i.e., reality) first identified a pair of values: the coordinate – momentum precise simultaneous measurements of limited accuracy unless the means, that is a purely technical problem. For increased precision instruments classical physics does not impose any restrictions, i.e. within it simultaneously $\Delta x \rightarrow 0$ and $\Delta p \rightarrow 0$ is in principle possible. In quantum mechanics, as already mentioned, the situation is quite different. Definition of Terms and pulses require the use of a fundamentally different devices. In one case, a measurement of superpositional prepare a state with a definite value coordinates – any one reality to another – a state with a definite value of momentum – a different reality!

Niels Bohr and Werner Heisenberg in the late 20-ies of XX century proposed the so-called Copenhagen interpretation of the process of measurement in quantum mechanics, which has gained general acceptance, although almost 20 years it is not perceived, including Einstein. The above analysis of measurement in quantum mechanics is based on its Copenhagen interpretation. In addition to the above principles, the interpretation covers the so-called principle supplementarity Bohr [2], which states that measures such as position and momentum require setting different experiments, of which we can say that they complement each other. Add that among physical characteristics, which make to describe the state of a physical system, there are other pairs of variables (energy, time, angle, angular momentum), subject to the Heisenberg uncertainty principle and, therefore, the principle supplementarity Bohr.

So do two things.

First, quantum theory to interpret the results of measurements have to use the language of probability. That is, we can never exactly say where the microparticles in my point that it has momentum and thus predict how will a particular atomic or subatomic process. All that can be foreseen is relevant probabilities. Summarizing the results of the measurements, we argue that not only is the particle at a particular time in a particular place, as can be without having momentum, and that it may have atomic phenomena not only occur in a certain way, but can occur in some way. It is a payment for the probability that the measurement procedure in the triad: object – information and conceptual channel – man, the last two elements belong to the classical world, and the first – object – to the microcosm where not applicable engraved in our minds communion with Nature classical concepts. And not exist and never will exist to avoid this paradoxical situation, because to describe the experimental results, we do not have anything else available. In particular, this paradox of Einstein put it: "I cannot believe that God plays dice!" The second conclusion concerns the fact that the measurement process creates a state of particles, which did not exist prior to its interaction with the device. However, it is with a person

who deliberately sets corresponding experiment! That is the process of measuring a person creates a particular reality – it works. Therefore, it becomes part of the reality from which it cannot be separated. This situation gives rise to the need to rethink the philosophical view of the nature of the universe, the place and role of man and his consciousness in the universe. The need to use to describe the micro concepts imposed by our macro has the consequence that the selection of individual parts of the triad object – conceptual information channel – the person is no longer in question. A person becomes an integral part of the outside world, and therefore the classical idea of objective existence independent of human consciousness becomes matter content.

Before turning to a brief overview of the concepts of Eastern philosophy (overview of concepts in different areas of Eastern philosophy are, in particular, in [3]), which is much closer to quantum concepts of the universe than is formed in the western world philosophical paradigm of separation of nature into two separate areas – realm of matter and the scope of consciousness. Recall that the language of quantum mechanics, like any other physical theory is mathematics. Mathematical toward quantum theory countless times experimentally tested and today it is an accepted description of the phenomena of the microcosm – a consistent and devoid of contradictions. However, as soon as it comes to attempts based on quantum ideas about the nature of the microworld a vision of the universe, there is solid ground on which there are “quantum” physics – pragmatists who do not care about philosophical construct, begins to escape from under his feet. Such attempts may be based on other philosophical paradigms, in particular, the inherent philosophy of the East.

First we recall the views of the ancient world and later period in Europe the universe.

Early Greeks (Miletus School) promoted monistic view of the world – there is no difference between living and nonliving matter (matter and spirit), all things are full of gods (Thales), the entire universe – the only body that has the “breathing space” (Anaksimandr). These views are very close to the views of the ancient Indian and Chinese philosophers. This similarity is most clearly manifested in the opinion of Heraclitus – all changes are the result of cyclic interactions of different pairs of opposites, each pair of opposites is a unit. What unites opposites, appears in Heraclitus as “logos”, which is above these opposites.

Separation of unity began in VI–V century BC. A school of philosophers Eleyi where by intelligent and personalized Godhead is above the world and governs it. Parmenides of this school believed that dealing with indivisible substance that has properties that can vary. This idea gave rise Levkip and Democritus conclude that this matter is indivisible totality very small further indivisible units of matter – atoms, connecting and dividing, give rise to any changes in the outside world. It was founded on the separation of spirit and matter. Matter is made up of entirely passive and lifeless atoms moving in a void. The reason their movement was associated with external forces that had perfect spiritual character and had nothing to do with the matter.

Once the idea of the separation of spirit and matter rooted, ancient philosophers became interested in spirituality, the human soul and problems of ethics. Their achievements systematized Aristotle, whose views are not questioned until the Renaissance. Once in the XV century an interest in nature, and began to expose experimental hypothesis testing. Finally, Galileo initiated modern science, when combined math and research. Later in Europe and took a look on the complete separation of nature into two independent components – field of consciousness and region matter what happened through the works of René Descartes. The result of this was the establishment section Cartesian mechanistic worldview, which allowed Newton to build his mechanics, which became the foundation of classical physics. The philosophy of Descartes was

not only important for the development of classical physics, but also created the entire Western way of thinking that prevails today. In this philosophy, man identifies himself with his mind, not with the whole body, sees himself as some "ego" that is "inside" the body "think, therefore I exist". Cartesian mechanistic philosophy and the division contributed to the development of classical mechanics, electromagnetism theory and technology. The new physics of XX century overcomes the limitations of Cartesian division and returns us to the idea of unity expressed by the ancient Greek philosophers and what is the main core of the philosophy of the East. Here are the main points of philosophy of the East, which are most in tune with the philosophical aspects of modern quantum physics.

Unlike Western Cartesian mechanistic views, oriental philosophers look at all the objects and phenomena that sensually perceived as linked to different patterns – a single aspect of ultimate reality to which it belongs and is an integral part of every individual. Although religious philosophical movements, such as Hinduism, Buddhism or Daoism, have their differences, each of which respectively consist of a large number of closely related spiritual teachings and directions of the main features are similar. Often these doctrines are called "Eastern mysticism". In the philosophy of the Western world can find many mystical, but this part has always been separated, while the mystical school of the East were the basis of most of his religious philosophical systems.

First, we note that the Eastern philosophy inherent in religion. They set a goal to directly perceive the mystical world that is part of religious practice. The strongest link between religion and philosophy inherent in Hinduism. Hinduism is neither philosophy nor religion in the ordinary sense of each. The source of the ideas of Hinduism are the Vedas – collections of works by anonymous authors. There are four collections of the Vedas, which are dated between 1500 and 500 B.C. For practical use Vedas embodied in various epics, popular remakes and legends that have absorbed a vast and colorful Indian mythology. The most common is epic Mahabharata, which in the form of conversations god Krishna and the warrior Arjuna second is guidance on the nature of the world. The main idea is such that a variety of things and phenomena that surround us, embody in themselves the same supreme reality called Brahman. This concept essentially monistic must be understood as "spirit", the divine principle that is the inner essence of all things. Brahman – infinite and surpasses all possible representations. It cannot be taken wisely and adequately describe with words. On it is written in the Upanishads: "Elusive, higher soul unlimited, unborn, non-negotiable, does not allow thoughts". Therefore, Hindus speak of this divine principle, using the language of mythology. Various aspects of the Divine are the names of various gods. However, there is no doubt that all of them – only one single realization of ultimate reality. Hinduism has its teachings form of myths, using metaphors, symbols, poetic images, comparison and allegory. Logic and common sense do not impose any special restrictions on the language of mythology. Himself Brahman – the great magician who transforms himself in all things, and vice versa, using the magical creative power. Therefore, all existing forms around us are relative, fluid, constantly changing. The driving force behind these changes is the karma that binds a principle of action, beginning and end. That karma does not allow us to act freely and independently entangles like chains, and gives us rid of a changing world that hides from us higher deity – Brahman. To understand it, to feel that everything around it is that it is only truth that exists, must be freed from all that flows and changes, and most importantly – to break the chains of karma. This condition is called «release» it is the main content of Hinduism. At the top of this content – the perception of Brahman as non-personified metaphysical concept, devoid of

any mythological content. "Liberation" reach mandatory daily practice aimed at merging with Brahman – the so-called meditation. One way this meditation known as yoga – conjugation, which means the connection of the individual soul with Brahman. There are several schools of yoga, which use a variety of exercise and, significantly, different psychopractice. For Hindus merging with the Divine is achieved, often through worship any of the gods, who is the embodiment and personification of certain properties of Brahman. Among them – the three most popular: Shiva – Cosmic Dancer, dance to the rhythm of breathing which pulsates infinite universe, Vishnu, whose function – to protect this universe, and pits – Divine Mother, which displays his versatility embodies the feminine and the feminine energy of the universe.

We greatly to realize that all the diversity of Indian mythology gods with all their incarnations and reincarnations are manifestations of the same divine reality, various aspects of infinite, omnipresent and highly unattainable by reason of the Godhead-Brahman.

If Hinduism priority given to mythology and rituals, in Buddhism – Psychology. The emergence of Buddhism owes to man – Siddhartu Gautama, who later received the name of Buddha. He lived in the middle of the VI century B.C. in India. Note that in this century also lived and worked Confucius and Lao Tzu in China, Zoroaster in Iran, Pythagoras and Heraclitus in Greece. Buddha was interested in, mainly, human life with its sufferings and disappointments. He described the causes of suffering and how to overcome them. Using the already traditional concepts of Hinduism, such as karma or nirvana, he gave them not only a new psychological interpretation. One of the main areas of highly intellectual and Mahayana Buddhism – "Great Vehicle" – rejects abstract reasoning and intellect considers only one of the ways to help clear the way for direct mystical insight, which was called "awakening". Main content of awakening is to leave the world of intellectual distinctions and dichotomies and be in the world after mental, indivisible and undifferentiated "this". Being in a state of deep meditation, he felt a perfect state of absolute awakening when all the previous considerations, the search and doubts have lost their meaning and value. That is why this man is given the name Buddha, meaning "awakened".

His enlightenment the Buddha described as four noble truths. The first argues that human existence is characterized by frustration and suffering. Frustration has roots our unwillingness to acknowledge the obvious fact that everything around us is transient. "All things appear and disappear", – said the Buddha. Suffering occurs when a person begins to lean flow of life and wants to keep something steady, unchanging – is this things, events, people, or thoughts when she does not want to realize that "it", "I", or anyone else, or something else – fixed and unchangeable – there is.

The second explains why the truth of suffering, which is our attachment to life and all its manifestations, which generated confusion. A misunderstanding is that we are trying to divide the world who perceive by the senses, the separate and independent parts, and in this way to implement mutable reality in the form of fixed categories of thought. When we think so, we are waiting for the disappointment created a vicious circle, which turns as births and deaths are the driving force – karma – a continuous chain of cause and effect.

According to the third truth can stop the flow of pain and frustration, to escape from the shackles of karma and achieve complete liberation, which is called nirvana, a state that cannot be described as something more, because this state is beyond intellectual concepts. Attain Nirvana – then wake up, enlightenment become Buddha.

The fourth noble truth identifies how to eliminate suffering. To do this, follow the path of Eight steps. The first two lead to a proper understanding of human life, the following four – these

are rules that define this way – it must be equidistant from opposite extremes – the middle way. The last two steps lead to a correct understanding, correct meditation and direct mystical perception of reality – the final and ultimate goal of the Path.

The followers of the Buddha advocated opinion, in which concepts are used by people to describe the perception and reality have limited capacity, so the real world cannot comprehend the concepts and reasoning. Therefore, we must recognize that conceptual thinking is useless, and the concepts of human thought empty and devoid of absolute meaning, then reality itself becomes void, which is not as non-full as the sole source of all life and the only meaning of all observable.

Condition that it reaches the displacement from the minds of conceptual thinking – this is the state of Buddha or the state of absolute truth – Nirvana – Knowledge of the true Void. Reach Nirvana meditation or contemplation. Condition nirvana occurs when movement through the mind's consciousness feels his own presence in the Void. Once this state is called Dharma – a true condition, the feeling of unlimited space enlightened consciousness. Dharma means the teachings of the Buddha. Dharma is guided to understand the four noble truths. Dharmakaya – one of the three bodies of the Buddha – his mind, two others – his language and his body. Dharma – the body without form. Sign in to Buddhahood means to master his mind – enlighten.

Buddhism penetrated into China in the first century B.C. and collided with a culture which numbered about two thousand years. Since the early Chinese philosophy developed in two directions. One of the areas of remarkable interest in social life, moral values and management. Other – born mystic side of the Chinese character, according to which the supreme goal of philosophy should be above the elevation of human society and everyday life and achieving a higher level of consciousness. This level of sage, so the Chinese call their ideal enlightened person who has attained mystical union with the universe. In the VI century B.C. these two directions of Chinese philosophy developed in two distinct schools of philosophy – Confucianism and Daoism. Confucianism – the philosophy of social organization and practical knowledge. In Daoism, above all, valued contemplation of nature and her ways of understanding or Dao. According to the Daoism, one becomes happy when observed natural order, acting spontaneously and trusting intuition. These two opposing schools have always treated the Chinese as components that complement each other. From these two lines is the philosophy of Daoism mystical orientation, and therefore interesting to compare with modern physics. Like Hinduism and Buddhism, Daoism prefers intuitive wisdom rather than rational knowledge. Recognizing the limitations of rational thinking and the relativity, Daoism offers to get rid of rationalism, and so it can be compared with Vedyzmom in Hinduism or with through eight steps in Buddhism. The Chinese, like the Indians thought that there is a higher reality, which is based on a variety of things and phenomena observed by us, and combines them into a single. This reality is called the Dao, which primarily means the Way. This is the way the whole world, the order of its structure. Dao also means the way that you can understand the knowledge about the world, about our spiritual journey and about ourselves. Sometimes the word is used in the sense of the source of all things, the source of life, or some fundamental force that permeates the entire matter of the universe. Dao is akin to the concepts of Brahman Hindu or Buddhist Dharma. However, Dao differs from them vibrant core, which, according to Chinese characteristic throughout the universe. Dao – the cosmic process which involves all things and because the world is constantly changing. Chinese believing that fluidity and variability inherent throughout the universe, nevertheless were convinced of the existence of some stable patterns or images, cohesiveness with which these changes occur. What are the

persistent and repetitive patterns of cosmic Way? First of all it is – infinite cyclic movement and change. “Movement Dao is returned. Go away – then back”, – said Lao Tzu, author of the famous Daoism treatise “*Dao de Ching*”. The concept of cyclical patterns that are in motion Dao found expression in the famous image of two polar opposites – Yin and Yang – Chinese Tai Chi symbol – a symbol of limits. Yang, reaching their peak of development, retreats to the yin, and vice versa. Symbolism couples Yin Yang is a fundamental concept of the whole Chinese philosophy. Ian – a strong man, creativity, associated with the sky, yin - the dark, feminine, receptive and maternal beginning – with the Earth. In Tai Chi Yang symbol – part of light, yin – symmetric it is dark. Two points in the symbol indicates that when one of the principles of peaks, it is ready to retreat and contains the germ of opposites.

Taoists consider all natural changes as the dynamic alternation of Yin and Yang and realize that any pair of opposites is a dynamic unity. For us, the people of Western philosophy may look paradoxical is the fact that feelings and qualities that we believe the opposite, and therefore incompatible, are actually aspects of the same phenomenon. In China, an idea of the unity of opposites and the relationship is based on Daoism philosophy. The fact that the movement of the Dao is the interaction of opposites which successive one another, served as the formation of two Taoist rules of conduct: if you want to achieve something, start with its opposite, for example, to reduce something, you must first enlarge, to take, one must first give; to weaken, you must first provide the power. The second rule states that to save something must make it its opposite, for example, be blank and stay full, any curved, elongated and stay. These rules guided by the sage who has attained a high level of insight. So he does not seek good and tries to maintain a balance between good and evil, otherwise it will go against the flow of Dao.

Recall that this doctrine of opposites, Heraclitus taught in Greece at the same time as the attitudes of Daoism in China. Greek “*Daoist*” – Heraclitus of Ephesus – not only maintained a continuity of change, but they outlook repeatability. According to him, the world order – is eternally living fire that inflames it, it goes out, which is close to the concept of Dao. Heraclitus recognized polarity of opposites, and thus their unity: “Way down the road and up – is the same”, – he argued. The similarity of views of Heraclitus and Lao Tzu and that those – mystic by nature.

When some in the first century B.C. Indian Buddhism penetrated into China, it has led to extremely effective ideological exchange that led to the emergence of a new trend of Buddhism, which reached the sophistication and completeness later on the field of Japanese traditions and worldview. This area is called Zen or Zen. Zen followers are aiming, similar to that which the Buddha sought – to achieve enlightenment, feeling that the philosophy of Zen is called “*satori*”. The experience of “liberation”, “clean”, “enlightenment” – highlights in all schools of Eastern philosophy, but to achieve the Zen *satori* is the essence of Zen and does not require any interpretation or explanation. Stronger than any school of Zen mysticism of the East proves that no words can express the highest truth. Every thought in the usual sense as a sustainable concept for Zen Buddhist wrong.

Thought is a sequence of words, but no words Zen: if you have reached *satori*, you just achieved. *Satori* may be defined as an intuitive penetration into the nature of things opposed to analytical or logical understanding of nature. *Satori* mean that the entire world is in a completely unexpected angle – all contradictions and opposites harmoniously combined into one single organic whole. Achieving *satori* – a restructuring of life itself, the whole spiritual revolution that creates a new person. In the Christian religion something similar called «conversion». But here we are dealing with emotions quickly, whereas in the case of *satori* – wisely.

Teachers zen found ways to help their students understand the truth of Zen. These methods are designed to have the students create a state of mind, which could lead to enlightenment, or, in other words, a kind of its collapse, when all the achievements gained mind instantly destroyed.

One way is called the method of "koan". During Koan understand the paradoxical question, statements or actions of the teacher. In a paradoxical whole point koan. They serve as a subject for meditation, they are so diverse, ambiguous, irrational, that no one can predict what will be its solution. Also rejected any rational connection Koan of experience, and that the «correct» answer in any case cannot be proved logically, the koan method does not impose even the slightest restriction on the freedom of spiritual discovery, is based solely on individual inner attitude of the student and does not contain any intelligent component.

The essence of satori that opposes the unconscious nature of the student or teacher koan answer found as a result of the destruction of the rational intellect. Unconscious – a combination of concealed psychophysical factors and of itself is not able to identify. It is something that carries a potential of consciousness which occasionally draws fragments. If consciousness as far as possible devoid of any meaning, then it goes into unconsciousness. In this case, the energy of consciousness is not directed at restoring its contents, and transferred to the concept of emptiness or koan. In this case, energy is released which becomes unconscious and enhances its capacity to a level where unconscious content ready to break into consciousness. The subconscious then brings to the surface all that is necessary to complete the structure of conscious. If in this case the unconscious harmoniously embedded in the structure of consciousness, the result is this transformation of mind in which disappears conflict between the conscious and the unconscious.

To deliberate is characterized by decoupling into separate parts, one-sidedness, fragments. The response from the unconscious has the character of completeness, the existing nature that has not work out consciousness. The effect of such a breakthrough in consciousness is sudden, total, universal perceived as liberation, as startling discovery after consciousness itself stuck in gridlock.

The result of satori is to achieve completeness, becoming whole, and that is what matters most to the East. Satori – a single learning object context and unity with the pervasive reality that lies behind it. One of the teachers in this context zen said: "When you reach satori, you will be able to see the palace of gems on one blade of grass, but if you have not experienced satori, the palace itself is hidden from you by a simple blade of grass". This is the most important thing in Zen Buddhism.

Despite the differences of various philosophical and religious areas of the East, it is advisable to pay attention to what they have in common that unites them.

The most prominent, the most important feature of the outlook in the philosophy of the East its essence – an awareness of unity and interconnectedness of all things and phenomena as manifestations of perception alone. All things, including man, viewed as interrelated and inextricably linked parts of this cosmic whole, as different manifestations of the same ultimate reality. In Hinduism it is called Brahman, in Buddhism – Dharma in Daoism – Dao. This ultimate reality is beyond any concepts and categories.

In ordinary life, we are not aware of this unity, dividing the world into separate objects and events. This separation helps us navigate in our daily environment, but it is not a fundamental property of reality itself. The separation generated by our intellect, which is inherent feature to divide and create categories, notions and concepts. As the reality of our concepts of individual things and events, the mysticism of the East evaluates them no more than an illusion.

Returning to the concepts of quantum microworld, we recall that there some material objects of classical physics are converted to probabilistic schemes that reflect all possible states and all possible channels of their interactions and interconversions. Quantum theory makes to look at the world not as a set of physical objects as well as the net of relationships of different parts of a whole – so experience the world oriental mysticism and individual expression are almost identical with the words of physicists in Europe.

In particular, to quote philosopher Aurobindo Injun:

“... Material object is transformed into something different from what we see before us at any given moment, as an independent object against a background or surrounded by the rest of nature as an integral part of a complex and revealing the unity of all that we see” [1].

But Heisenberg expression:

“... The world appears to us as a hard tissue in different events, in which connections of different types of alternating overlap one another or combined, defining in this way a structure...” [3].

Interlaced image space mesh is widely used in Eastern philosophy to describe the mystical perception of nature. Hindu Brahman – the main thread, space net of Indra, the foundation of all things. Tibetan Buddhism outlined in the so-called Tantra, which means “to weave” – the name suggests interconnection and interdependence of all phenomena and things. In eastern mysticism universal interconnection always covered man with his mind, as it is in quantum theory. In atomic physics we cannot talk about the properties of the object as such. They acquire meaning only in the context of object interaction with an observer. It is worth quoting Heisenberg: “... Natural science does not simply describe and explain natural phenomena, is part of our interaction with nature”. And: “... something with which we are dealing, it is not nature itself, it is nature that is available to our method of asking questions” [3]. In the process of quantum measurement scientist decides which way it will build an experiment, and depending on what he decides will be received not only one or the other characteristic properties of the observed object will also be formed such properties, which are caused by the specifics of a particular experiment, planned researcher. As in nuclear physics scientist is not a bystander, he observed it becomes part of the world so much that he affects the properties of the observed objects. The idea of “participation instead of observation” in quantum physics emerged relatively recently, but it has long been characteristic of the eastern mysticism. The term “member” is a key in the mysticism of the East. There observer and observed, subject and object are not only separated, but merge into a single, when they can no longer discern.

Of course, physicists working in other circumstances and avoid going deep into the experience of unity of all things and phenomena. However, the theory of the atom is already a big step toward mysticism. Quantum mechanics rejected the idea of objects as independent of one another, made an observer member of the microcosm of events, and at this stage already needs to include a description and the human mind. Buddhist Govinda as suggested, in tune with the philosophy of atomic physics: “... Buddhists do not believe in the existence of independent or self-world dynamic forces which act on humans. For him, the outer and the inner world of his soul – a whole two sides of the same matter in which the threads of all forces and all phenomena, all forms of consciousness and their objects caught in the net undivided endless, mutually conditioned restored” [5]. Another aspect of the unity of the world in the outlook of the East associated with the concept of the unity of opposites, most clearly expressed in the Daoist Tai Chi symbol – the alternation of yin and yang. One of the highest goals of human spiritual traditions of the East – to realize that all of polar

opposites, i.e., single and inseparable. No good without evil, no darkness – light, no life – death. Since all opposites are interconnected, their struggle cannot be completed victory of one of them is merely a manifestation of their interaction. This interaction means between opposites cannot fixed static balance, but a dynamic alternation of two extremes.

In atomic physics we find a similar situation when we talk about the so-called kurpuskulyarno-wave particle duality, which applies to all microscopic – and those of classical physics with the status of the field, and those that are designated as particles. Duality of particles and radiation, when the first cases in the relevant act like waves, and some – like particles, created a kind of “quantum koan”, because classical physics does not admit the existence of the same object in mutually exclusive ways. Quantum theory describes the natural association of waves and particles in an object, thanks to the description of its language of probability. With the emergence of probability solved the paradox of wave – particle, but moves the problem in a new context in which there is a new pair of opposite concepts – the existence and non-existence. Such opposition is far more global. We cannot say that atomic particle exists in a particular point in space, and we cannot say that there is none. That is, we cannot describe the particle in terms of one of opposites, because the particle is not in the specified point and are not available there. It does not move and is not at rest. Merely changing the scheme of probability! Thus, the world is beyond the narrow limits of opposites in perception as atomic physics and Eastern mysticism.

To describe the world microparticles is very important theory of relativity, which first united the separate space and time into a single four-dimensional space – time, in this case led opposition beyond concepts such as after – closer – on, above, below, right-left. Physicists accept four-dimensional space – time using the language of mathematics, but their ability to sense perception confined to the three-dimensional space and time separately. It is therefore quite easy to accept the reality of four- relativistic physics.

Create mechanics of particles moving at high speeds, has led to an important discovery – the equivalence of energy and mass. The formula combining their simple and concise:

$$E = mc^2.$$

In classical physics, each of these realities exist by itself and each is subject to its conservation law.

Energy has many different incarnations – the energy of motion, thermal, electromagnetic, chemical, gravity. Whatever form it means the ability to do work. Energy can change form, but cannot terminate its existence.

Weight in classical physics is a measure of its weight, i.e. gravitational interaction. There is a measure of resistance to acceleration that determination outside. It is associated with the notion of some material substance from which all bodies are composed. It cannot disappear and appear out of nothing.

The theory of relativity states that mass is nothing more than a formula of energy. That energy is not only can take different forms, but “preserve” in the body weight, the amount of which is determined by the Einstein formula. As a form of energy, it loses its property non-annihilate and can be converted into other forms of energy, including a lot that happens when subatomic particles. In these collisions, also called reactions, some particles may cease to exist, and the energy that was contained in their mass is converted into kinetic energy and redistributed between other particles that have emerged in response. That is, when a collision is very fast particles their kinetic energy can lead to the emergence of new particles and go to their mass. The appearance and

disappearance of material particles – one of the most striking manifestations of the equivalence of energy and mass. Weight losing the property to be “material”, it describes the presence of an object of a certain amount of energy. Energy is inextricably linked with the work processes, i.e. micro particles have a higher degree of dynamic nature. This nature makes sense when seen in the context of particle four-dimensional world of relativistic mechanics. Subatomic particles – a dynamic structure, each with characteristic spatial and temporal aspects. The spatial dimension gives them properties of objects that have mass, and time – the characteristics of the processes in which the available energy is equivalent to their weight. We cannot separate the particles from the process, this unity is generated, and hence related to the four-dimensional space-time continuum, which leads to a description in terms of particle energy, work and processes. We do not have anything that resembles a body of classical physics, and are dynamic patterns which are constantly transformed and modified – are performing a dance of energy that has no end. These findings are deeply in tune with the views of mystics of the East, who see the world is not the way objects and processes – an endless stream of changes and modifications.

Experience that physics was in the union of one-dimensional three-dimensional space and time into a single four-dimensional continuum indicates the way in which physics today is moving towards a unified field theory. First, we note that the construction of relativistic quantum mechanics, quantum mechanics is based on the theory of relativity led to the discovery of antimatter, which respectively led to the need for a new way to understand time itself. When particles of matter moving in time, the corresponding antimatter particle moves “against time”. The same mathematical expressions, such as describing the motion of the positron time forward motion of the electron in time back. Space and time are equivalent in the sense that the interaction of subatomic particles can be deployed in either direction of time. Processes in the subatomic world get rid of the feeling as if the direction of time, and therefore lose the contents of causation.

If you return to the mysticism of the East, we find there the statement that meditation allows you to overcome the web of time and find oneself in a world where there are no reasons or consequences. Because eastern mysticism called “liberation from time”. This definition is in some sense may apply and relativistic physics.

It is clear that in reality the observer cannot perceive events differently than in the form of a sequence of different episodes in time. That is, from the mathematical description of phenomena in an abstract four-dimensional space-time we have to go to their projections in the usual space and time of classical physics, and therefore analyze the world within a limited narrowed perception that losing the integrity of the phenomena that exist in spaces of higher dimension.

Today theoretical physics in trying to unite all the phenomena of nature as a whole, applying their mathematical description of the so-called hyperspace. Very encouraging attempts such a description using odynadtsyatyyvymirnyy space. However, we probably will never get rid of the shackles of the classical one-dimensional three-dimensional space and time, and therefore will have to build bridges to move from the mathematical description of odynadtsyatyyvymirnomu space to three-dimensional measurements in our macrocosm, which themselves belong. Understand the world at hyperspace we might be able to if the procedure to eliminate measurement device as conceptual information channel and surrender to the grace of meditation!

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A CONCEPT OF RESPONSIBILITY AS A PHENOMENON OF CIVIL SOCIETY

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A concept of responsibility as an inalienable feature of free self-execution of a person is discovered in the given article. The main attention is paid to the existential nature of responsibility which is a specific source of its social dimension. Creative potential of responsible human-creator is analysed in contrast to spiritual emptiness, losing of a reason for own existence. Demarcation between the concept of responsibility and notion of duty is proposed by the author. A specific nature of anthropocentric ethics of dominance is determined in contrast to ecological ethics of responsibility. Horizon of future development of the society is foreseen on the basis of its virtual image correlation with recognition of dignity of another person and responsibility of the person for his/her self-execution that is determined by civil cultural environment.

Keywords: person, responsibility, social responsibility, reason for existence, self-execution, duty, anthropocentrism, naturologism (ecologism), horizon of future.

Rhythms of modern paradoxical reality characterized by instability and social, cultural and political embarrassment. The level of spiritual and moral climate shows that life is a multidimensional, complex and ambiguous. Face and inner mood of the era is evident in the fact that “in difficult circumstances to find your way to the mature decision, which is able to take responsibility” [3, p. 18]. Article is an attempt to understand the challenges of our age. Purport interpret the concept of responsibility, based on the tradition of existential philosophizing.

Existential position in the interpretation of human life guides to turn to his individual measurement. According to this source of our behavior is not an abstract nature, and in every person: “existence overcomes external alienation between thought and life. It shapes them into the unity of life and thinking life filled with thoughts” [1, p. 37]. As a result of this approach, man confronts himself, as a problem of its own existence. She begins to mark the uncertainty in relation to their own objectives, interests and ways to achieve happiness. This difficulty can not be resolved objectively or theoretically. It encourages people accountable for their own decisions, even if it is controversial and imperfect. Existentialism is not distinguished themselves on anything human. It takes everyone in the fullness of its ambiguous immediate, dramatic life. Next we will focus on the personal dimension of responsibility. It can not be reduced to the limits of the general concept, and is one of the existential human free self-realization and self-determination. It is characterized through the interpretation of the content and purpose of human life. This is in a difficult situation specific choice of their daily goals and priorities. It is important to refer to the

personal dimension of responsibility in a situation where abuses era slogans about the need for global responsibility. As a result, we forget about the actual responsibility that each of us has – not according to the Globe, but for what only he was entrusted to care for. We have a responsibility for what did not you, not someone else. For example, the Hasid, Rabbi Meir used to say: "God does not judge you for what you have been as Abraham, Moses or Samson...God will judge you by how you were Mayer". Fundamental existential responsibility is to be yourself. This problem one can not delegate to anyone else.

Reflections on existential source of responsibility is an integral component of development of Ukrainian civil society. Together with this philosophy we are faced with a conscious and free individual. His creativity, he constructs a reality. Outside it is chaotic and alienated reality, devoid of meaning. Human existence is not a tool in the hands of ultimate reality – the mind, humanity, high spirit or absolute. It is not limited or conditioned out of their own will and ability to take risks and initiatives. Cast in a world that tends to destroy any of its initiatives, the man is not determined by anything other than itself. Therefore, there is no guarantee the feasibility of its choice, and only non-stop action at its own risk, under their own responsibility. Responsibility is always immanent to human creativity, so to avoid responsibility – a direct route to the acquisition of slave consciousness. In this sense the function responsible deployment of a new reality, which is a consequence of the disclosure of the unique potential of the individual. Obviously, that is not always deploy unique person through mode liability. But in this case, the neglect of responsibility revolves escape from freedom when the burden of action weigh on the shoulders of someone else. That world is so, what is the man who builds it as active, unique, irreplaceable and unique existence. For example, Sartre said that "all intellectuals dream act" [11, p. 281], but only units dare, because they remember the inevitable burden of responsibility for the consequences of their actions.

Appeal to the issue of responsibility is not limited to theoretical interest. Its relevance is in the modern Ukrainian attempt to answer the global question: why do I live in that social space? Here be erected to a common denominator numerous problems, ranging from social inequality and ending internal disunity people. Some clearance in addressing this question see in adopting the opinion according to which "the responsibility for their lives, and therefore its success, prosperity and happiness nobody can be transmitted, we are responsible for ourselves" [12]. With the awareness of self sole cause of its national and state failures and disasters, while not shifting responsibility beyond our circumstances, we can begin to build the desired social space. The circumstances of the formation of the Ukrainian nation is not favorable, but the danger is that we used sympathy to his thahichnoyi history. The result is an acute lack of principle in national issues. Her we call humane tolerance. In fact, Ukraine does not need sympathy, but respect. The latter grows out of the fact that we can take on their shoulders the burden of responsibility for their own history and stop blaming our troubles just beyond our circumstances. This position was advocated, for example, Larissa Crushelnytska. Recalling the history of repression and deprivation of his family in the crucible of the totalitarian system, it says that nevertheless, "the cause of all our national and state failures and disasters are ourselves" [7, p. 39].

Need philosophical understanding of the complex issues of social responsibility due to the current state of development of the Ukrainian state. In the early twenty-first century, it is characterized by large domestic disappointment in former ideals. It stands on the brink of spiritual emptiness. Often the leading spirits of the era found in the notes of meaninglessness and absurdity.

In the words of Ivan Karamazov: "how many people over the past two centuries tempted to turn to God card in the senseless and cruel world ... but the fact that a person such a world seems absurd, proving that man is a being who seeks meaning" [3, p. 58]. Meaning occurs when people can courageously decide and take responsibility for it. The question of the meaning of human existence sounded very serious situation in the twentieth century. The issue of meaning can be formulated as follows: What should be do something rather than nothing? Position, according to which some still takes precedence over nothing, can justify relying just on the principle of responsibility. It is a way of bringing lyudynovymirnoho meaning in an absurd world beyond human participation, as "the greatest masterpiece becomes a simple piece of matter in a world where there are no people" [6, p. 156]. Using the terminology of S. Kierkegaard, we live in a "spiritual confusion", when the most general and most important goal of human life is to achieve the idea of "man" [4, p. 20].

In contemporary philosophy of social responsibility issues has direct access to social practice, because the understanding of responsibility in its philosophical and theoretical aspect can more efficiently explore issues of legal liability and in particular criminal liability. At the level of social certainty the person responsible manifested as behavior regulation according to generally accepted social norms, as agreed to fulfill their social role, as a conscientious attitude to societal demands. Responsibility in a social context indicates moral, legal and social maturity of the person, its capability and capacity. This responsibility is a system of accountability, as a sanction for actions that are not consistent with the public interest. Limit of responsibility depends on the social significance of his behavior. That person is responsible for what in the circumstances or arrangements depends on it, in that it extends its competence. Thus, responsibility is a way of organizing diverse and multi-social relations. With its help, a person has to learn to behave, given the interests of others. That is, social responsibility is the guarantor of social security in general and personal security rights in particular.

Responsibility is an important element in the mechanism of social control. It provides a measure of the efficiency of the social organism and indicates the level of moral, legal, and social maturity of the individual. The subject of our interest are existential factors shaping responsibility. They are in the depths of the spiritual life of the individual. They are not imposed from the outside through the rules and regulations, and is a natural and desirable condition for authentic self-realization in line with the civil construction space. Therefore, it is important to emphasize that how a person can be responsible accomplice life events, so it is free. The reality is the guarantor liable true freedom, their mutually conditioned and mutually determined. And as expressed, for example, M. Riedel, "man is condemned, doomed to freedom, as it believed the postwar existentialism, rather – to have to take responsibility" [10, p. 82]. Thus, freedom without responsibility is impossible, then it is only fiction. Responsibility – a self-conscious volitional freedom as a condition of its possibility. Responsibility is an integral feature of human beings, it emphasizes and strengthens its freedom. It is not a mechanism of external control and regulation of social behavior. Returning to the reflection on existential nature of liability dwell on the fact that an auxiliary to understand its content, will last from the concept of separation of duty. Content duty clearly embodied in the categorical imperative of Kant, whose meaning boils down to "you must" act with dignity, because your actions rise to the level of universal norms. The concept of responsibility is not based on external demand and domestic demand on the other. The duty is mutual, it appears, when present two sides, that have reciprocal rights, prescribed by the contract, the violation of which impose a single claim. Responsibility, in contrast, is not mutual, because its object is the one who needs

help now. That is, to be responsible – this show's own “optional” initiative on the person with whom I do not associate any mutual obligations. Responsibility – an activity “number one” and not because someone respects my rights and I shall answer him in return. Consequently, authentic sole responsibility, that goes beyond the immediate responsibilities, is to maintain relationships of trust, on which the common people's lives. If the duty – self-evident logical consequence of mutual agreement, the responsibility is given axiomatically. It is accompanied by the deployment of such linguistic practice, which is the recognition of the dignity of the Other. Existentialism shows that accountability is a prerequisite for the emergence of a free and deliberate person, not perfectly rationally justified objective duty. Responsibility includes the moral basis duty that proves why you should do so, and not otherwise, but it is not enough to implement this provision in action. Therefore, another aspect of responsibility is the psychological ability to motivate will to work. That is, existentialism treats responsibility as inherent characteristics of the individual. According to this I answer, that I wish for this process is an integral part of my nature, and not because I am forced to. Responsibility is part of me, not just a natural consequence of my actions. Because of this, I do not have to learn responsibility, or take it as an external norm of social behavior. I want to open it through self-discovery. Manifestation of responsibility must be communication, which recognizes unique and creative nature of man as a social value. The basis so determined responsibility lies first with respect to dignity the person, not the institutions. Therefore, we can affirm that “liability due status, is recognized by man as a vocation, but due to an agreement – a duty” [5, p. 41].

One should pay attention to the fact that in the present situation the principle of responsibility leads us to rethink the value of anthropocentrism. It was founded in traditional ethics since the time of F. Bacon identity of knowledge and power. F. Bacon ideal gradually led to the failure of a person to protect themselves and their environment from the destructive power. Man is a slave to its power, and its wit and ingenuity began to border on arbitrariness and insolence. Inherent in modern technology risk, demonstrate that today selfish person should be removed from the pedestal of superiority over nature and the world. It should take what it needs is not the final authority morally good. Adjusting absolute anthropocentrism, we reject the hierarchical structure of the world and place human needs alongside the requirements of other living beings. Today, we are “scared of that huge power is combined with a huge void, a huge opportunity – with the least knowledge about why it all” [6, p. 45]. There are two interrelated dimensions of responsibility – to save the image degradation of human existence and availability of physical environment. Requirements for the twenty-first century demonstrates the need for pryrododentrychniy or environmental ethics with orientation to a future that is necessary for nature and for the individual. “Nature as a matter of human responsibility is nothing new for ethical theory” [6, p. 21]. This is due to the fact that modern technology intervention aggressive nature makes people vulnerable and unprotected. Therefore, cumulative and technological activities are not ethically neutral. Nature in her infinite capacity for self-renewal leveled first fluid and ephemeral human endeavor. But the XX and especially the XXI century shows an upward trend, according to which the human relationship to nature becomes ethical oznachenosti, as is a threat to the natural world. Indifferent attitude of man to human nature itself, must change to realize her self-worth and acceptance of what is without us, as space may exist, but we are without it – no. So authentically human attitude is to recognize the nature of its own dignity, opposed tyranny of our power. Nature is not just a physical condition of human existence in the future, and part of the human existential perfection. How paradoxical

it may sound, but the realities of life are proof that a person should learn humanity in the animal world that will never fall below its natural image, as opposed to the person who can do in certain situations as a "beast". In the situation of a common threat to nature and destiny of man, we have to realize the nature of dignity and self-sufficient, breaking utilitarian motives, to defend its integrity.

Form the basis of language and speech communication and philosophical discourse principle of accountability is a means of constructing discourse and ethical horizon of the human future. His axiological determination confirms the need not just to limit their actions according to deontological moral principles, but encourages them to correlate the effects of human activity in general. Only the position of responsibility to the individual and all the environment can enable our mutual survival. Updating virtual future, as part of self-awareness – is not so impaired. It is a condition of consideration of the consequences of current actions on their own sense of self-fulfillment and life. The future is quite important symbolic factor in the deployment of civil communication space and cultural spheres of life and regulatory principle of the constitution of modern social reality. Responsibility as a way of defining the horizons of the future, does not apply to the construction of its utopian benefit of projects. It is a constructive way to avoid the dangers caused, by the negative aspects of technology and globalization axiological rejected. The point is that the dangers and threats that a person has for nature and civilization, should be given more attention than anticipating good. Otherwise, we return to the communist practice of forced humanity to bring "a happy future". It is not that we have to sacrifice the present for the future, and that the desirability of the benefit can not be expected in the future, because today consist of preconditions for its implementation. The hypothesis concerning the desire to protect themselves from unwanted, they do not want to create a future based on certain goods. That is, you can live without the so-called imaginary or virtual "greatest good", but not allow to accept the obvious evil. Without the participation of future responsibility is unworthy human being. Our task is to not worry about a perfect future, but only to ensure its perspective and practical social virtual presence. Taking for granted the idea that humanity should continue to be, a priori, it faces the problem of responsibility for the idea man, the possibility of evolutionary implementation.

Thus, we can conclude that responsibility issues as philosophical reflection brings to life the realities of a globalized world and gives it a practical communication, civil, social and ethical dimension. In search multifaceted ways in the future, responsibility is an important ideological and moral guidance. He rejects the passive or nihilistic response to the effects of modernism or escape from the world. It offers an active civic engagement and democratic rights to the complex social, scientific, technological and civilizational processes. Escape from the world, whether in the form of intellectual nihilism, or middle-class comfort and indifference, is a manifestation of moral irresponsibility. It is rooted in moral narcissism traditional worldview. They can also manifest itself in such ideological forms of fatalism as the belief doom, or rejection of relativism basic moral principles of human society, or as a utopianism, that is devaluing modernity and appealing to the ethics of the perfect man, is a threat to fanaticism.

Existential basis as a way to self-realization of the person, lets not reduce the responsibility to report on their actions only to himself and to the assumption of guilt for their possible consequences. Indeed, in this case alive and suffering natural man is to frame the socio-political function, that performs certain tasks on certain social and expected results. The responsibility is not simply an external requirement to do properly. It appears domestic needs and condition of existence, without which the latter is unable to fully implement. Therefore, the responsibility – it is an internal

conscious choice in favor of freedom of self-determination. She is a schematic pressure reduction of individual freedom to set its external common to all men deontological norms. Responsibility – a recognition face itself sole cause of what it seeks freedom and freedom of choice. It's taking all the consequences of our “authorship” on life. Responsibility is not the only mechanism of external control and regulation of social behavior, which agrees personal and public interests. It is an essential feature of human existence, in which the axiology of ethical guidelines and defined a measure of freedom. The reality of responsibility is the guarantor the reality of freedom.

Author's translation of the article

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THE CONCEPT OF DELIBERATIVE DEMOCRACY OF J. HABERMAS IN THE CONTEXT OF LIBERALISM AND COMMUNITARIANISM DEBATE

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It is considered the debate between liberalism and communitarianism as two of the most influential trends in contemporary social philosophy. It is established theoretical and methodological limits of liberalism and communitarianism. It is found the specific of the concept of deliberative democracy compared with liberalism and republicanism on the following grounds: concept of a citizen, the concept of law, specific of the process of formation the political will of the citizens. It is stressed on epistemic status of political deliberation.

Keywords: deliberative democracy, communitarianism, liberalism, republicanism.

In the current socio-political crisis caused by rising dissatisfaction with the representative model of democracy, increased attention to deliberative democracy as an alternative to the existing political regime. An important contribution to the development of this model made J. Habermas, who formed his own understanding of the content deliberative policy based on comparative analysis of liberalism and republicanism. The contradiction between liberalism and republicanism, which a characteristic feature of the American political culture, sparked a lively debate between supporters of liberal (R. Nozick) and neoliberal (M. Friedman, J. Rawls, J. Berlin, R. Dworkin, F. Hayek) proponents of communitarianism (E. McIntyre, M. Sendel, C. Taylor, M. Volzen, B. Berber, M. Veltser).

The purpose of the article is to analyze Habermas's concept of deliberative model of democracy in the light of debate between liberalism and republicanism.

The beginning of the discussion is considered to be the publication in 1971, "Theory of Justice" J. Rawls, which caused a considerable resonance in international scientific community. In this work the author tries on a new theoretical level rethink the social contract theory, emphasizing that well-ordered social system should not only be able to provide benefits to everyone, and comply with the general principles of justice which:

- Shared by everyone, while being assured that their compliance is mandatory for all;
- Implemented by basic social institutions.

Taking ethical guidance John Rawls claims that his theory is an ideal-typical case and can't be viewed as the sum of specific views and ideas on issues of justice using separate entities. Thinker has attempted justification of principles of justice, equally suitable for all in the so-called initial

situation. This is the theoretically simulated situation within which autonomous actors, facing the choice of principles of equitable coexistence. The condition that selected principles in the initial situation of justice would not be the realization of the interests of certain groups or individuals is the veil of ignorance that hides participants to the concepts of good content to which they are oriented, their social status, preferences and so on. In terms of John Rawls, the absence of such knowledge would make it possible to achieve solutions that are equally reflect the interests of all, because not knowing their own concept of the good, the place in the social hierarchy, each will focus for the maximization of social benefits.

The requirement of a symmetrical distribution of roles between actors of the political process, meet the following two principles of justice, the priority of which reflects the sequence of their presentation:

1. Everyone should have equal rights in respect of the general scheme of basic liberties, which is adjacent to the freedoms of all similar scheme;
2. Social and economic inequalities must meet two basic requirements. Firstly, all the inequalities of social or economic nature are allowed only if they meet the interests of the poorest sections of the population. Secondly, any position or positions should be available to all.

Developed by J. Rawls principles are based on the principles of rational decision and egalitarianism, and therefore have a universal appeal. The thesis of the universal status of moral principles has caused a mixed review in the scientific community that can be defined through different degrees of graduation from approval (J. Habermas) to complete rejection (communitarists). The difference in opinion is due primarily belong to different philosophical traditions J. Rawls, as J. Habermas stands for moral universalism of I. Kant, while communitarists in their scientific quests are guided by Aristotle ethics of good life. Since the difference in approach is paradigmatic character communitarists critique of liberalism should be presented as an alternative view of the nature of morality.

In the book "Is patriotism a virtue?" [4] E. McIntyre cites five features of modern moral philosophy, the most outstanding representatives of which are utilitarians and Kantian:

1. Morality consists of rules that in an ideal situation, each agrees to a rational creature;
2. moral rules restrict competing interests and is the equilibrium towards them, because morality itself does not represent any particular interest;
3. These rules are also in the equilibrium relation to competing views on the subject matter which way of life is the most deserving;
4. Each person is an autonomous unit of moral beliefs and can express only one person;
5. All carriers of morality express the same commitment to its norms, regardless of membership in a particular social group.

This abstract universalism of modern moral theory E. McIntyre opposes their own understanding of morality, provided through communication with the community within which it acquires significance. A broader definition of moral theory offers and Ch. Taylor: "Насправді я хочу розглянути трохи ширший діапазон поглядів, ніж той, що, зазвичай, включають до сфери "моралі". Окрім наших понять і реакцій, пов'язаних з такими речами, як справедливість і повага до життя інших людей, добробут і гідність, я хочу також дослідити, як ми розуміємо підстави своєї власної гідності, і розглянути деякі питання про те, що надає нашому життю сенс і що уможливлює наше самодійснення... Краще сказати, що йдеться про з'ясування причин, завдяки яким життя є вартим того, щоб його прожити" [7, c. 15].

Morality in its broad sense makes it possible to identify some of the limitations of the theory of Rawls. In particular, the fact that J. Rawls offers a narrowed vision of society as the sum of interest autonomously acting individuals, each endowed with their own life plans and beliefs about the good life, ignoring the existence of a good concept inherent in the community as a whole. "Такий брак ідентифікації, – на думку Ч. Тейлора, – може відтворювати атомістичний світогляд, в якому люди починають розуміти суспільство суто інструментально" [9, c. 96]. In our opinion, the observations presented are appropriate because individualistic liberal perspective can at best offer general rules regulating interpersonal relationships, however, it is unable to provide a sense of community among people. And then there is the possibility, built on the principles of liberal social and political system, to counter real threats to democracy. Will serve as a protection of subjective rights powerful argument to support dictatorial regimes? The answer to this question may be the thought of Ch. Taylor, who believes that: "розумний егоїзм у чистому вигляді ніколи не спонукав достатньої кількості людей, здатних створити реальну загрозу деспотам і путчистам. І, на жаль, завжди бракуватиме людей, що керуються універсальними принципами, без домішок осібних ідентифікацій, моральних громадян всесвіту, стойків та кантіанців, які могли б зупинити цих злочинців" [8, c. 463].

However, the position of communitarists that links life with a certain conception of the good, that makes individual life stories to a certain telos is not always so convincing. Immediately there is a counter-question. Is a communitarianism that is the basis of analysis of different communities is the concept of Aristotle, the inner conflict caused by the fact that concept that occurs under specific historical conditions play the role of a universal model? In order to be consistent communitarists must at least show that makes this model acceptable under current conditions. At this point, in particular, focuses K.-O. Apel, emphasizing that communitarianism is insufficient to justify regulatives universal human behavior. "Наслідком цього є те, що вони вимушенні або відмовитися від будь-якого обґрунтування стандарту раціональності чи принципів, або редукувати обґрунтування цього стандарту – наприклад істинності та нормативної правильності – до партікулярного стандарту раціональності" [1, c. 382]. According K.-O. Apel communitarianism overcome difficulties discourse ethics, which refers not to the particularism of local communities and is based on the recognition of the absolute community of speakers interconnected network of symmetric relations. However, proponents of discourse ethics does not deny the importance of critical remarks addressed to J. Rawls komunitarystam theory which is a great interest for them.

Acting as a third party in the debate between liberals and communitarists, J. Habermas develops a model deliberative policy that opposed both liberal and republican positions. "Цей вид демократії має наслідки для тієї концепції центрованого у державі суспільства, від якого відштовхуються традиційні моделі демократії. Відмінності виявляються як у ліберальній концепції держави-охоронця економічного суспільства, так і у республіканській концепції державно-інституційованого традиційного суспільства" [13, S. 358].

The presented concept Habermas compares the following parameters: the concept of the citizen, the concept of law, specific interpretation of the process of formation of the political will of the citizens. First of all, the philosopher focuses on differences in the interpretation of the essence of the democratic process. Liberals adhere to strict delimitation of the state as a unit of public administration and the communities they serve in a system structured by market mechanisms, which unites individuals. Thus a policy that represents the political will of the citizens

its main objective is the realization of private interests. “З погляду ліберального індивідуалізму, спільнота – це просто аrena, на який кожен індивід реалізує свою власну самозамкнену концепцію доброго життя, а політичні інституції існують задля того, щоб забезпечити такий рівень порядку, який робить цю автономну активність індивідів можливою” [3, с. 288]. However, the state machine is specialized in achieving collective goals. In contrast, republicanism offers a view, according to which politics play a role determining factor socialization of citizens. Political participation forms to the community feeling of solidarity and mutual respect for each other. Indeed, solidarity appears in this case as another source of social integration, along with the state and the market. . “Сучасні суспільства мають у своєму розпорядженні три ресурси, завдяки яким вони можуть задоволити свою потребу в управлінні: грошима, владою, солідарністю” [12, с. 107].

Differences in approach led to a different interpretation of the role and status of citizen. From the standpoint of liberalism, the role of the citizen is determined largely subjective rights which are negative in nature, that ensures that no external coercion in relation to the individual. Republican determining the status of a citizen is not limited to guaranteeing rights negative individuals. It also provides national recognition for positive rights such as the right to political participation and communication.

Apart from differences in the interpretation of the status of citizen and specificity legal process liberalism and republicanism also offer different visions of political nature. J. Habermas compares the liberal understanding of the political process with the specific functioning of market mechanisms, focusing on the typical liberal definition of politics as a kind of competition between the actors, the aim of which is to concentrate power in his hands. In contrast republicanism distances itself from such analogies, considering the formation of political opinion and freedom as an independent process, built on the principles of political communication.

Obviously, the position of the Republicans are closer J. Habermas, however, it still takes a critical guidance on it, pointing out its strengths and weaknesses. German philosopher shares the radical democratic enthusiasm of republicanism, which in contrast to liberalism, sees in the community not only situationally created unity in order to achieve a compromise between private interests and self-organizing individuals connected network communication links. However, the philosopher considers republican model is too idealistic, because it makes the democratic process dependent on the virtues of citizens who seek some sort of collective goods, thus narrowing the political discourse to the ethical. J. Habermas, of course, does not deny the fact that the collective self is a part of politics, but he is inclined to think that in a philosophical and socio-cultural pluralism, heterogeneous interests of particular groups and communities can not be represented through correlation with a certain concept of welfare, because none of them is representative of the humanity as a whole. “Ці інтереси та ціннісні орієнтації, які перебувають у межах одного і того самого цілого у стані конфлікту між собою без будь-якої перспективи на досягнення консенсусу, потребують зrівноваження, чого не можна досягнути з допомогою етичного дискурсу...” [2, с. 345]. Resolve the conflict requires a unanimous decision taken in discursive way. Achieving such decisions should be based on a fair procedure to enabled the formation of an inclusive process of political thought and will.

In this regard, J. Habermas proposes a model deliberative policy which normative perspective is weaker than Republican, but stronger than liberal. Deliberative model, designed to be integrated

into a single conceptual structure of decision-making and political communication. Rejecting substance specific life forms, it comes with standard preconditions communication in general.

This makes it possible to rethink the relationship between society and the state. For Republicans exposed to view, according to which society is constituted within a particular state as a whole through the collective practice of self-identification, which allows to introduce democracy through a process of self-organization of society. Formation of society as a separate integrity creates the conditions for its separation from the state bureaucracy on the one hand, and individual privatization – on the other. Dissociation of society and the state can be reduced by increasing of the share of public political functioning which allows to put the work on autonomous society state apparatus in the service of the public. However, according to J. Habermas, normative regulatives that underlie self-organization of society must be supplemented by the rule of law.

The role of law is crucial within liberalism. The leitmotif of liberal theory is not a good implementation of certain concepts and provide efficient rules that allow the interests of (primarily economic) of certain groups or individuals. From this perspective, rule of law plays the role of an arbitrator, designed to enforce the rules. The proposed liberals look at specifics and main tasks of law contrary to the belief J. Habermas that links the development of mechanisms for regulation with the possibility of institutionalization of discursive procedures. This approach helps to overcome the weight of ignoring the rule of law, characteristic of republicanism and to avoid consideration of political associations as macroplayers.

This phrase is evident intention of the German thinker to part with any figures philosophy of mind: whether the Republican concept, centered relative to the state of self-governing social whole, or a liberal interpretation of the state represented in the form of association which operates on the model of the market. According to him, no community of citizens, acting as a collective actor, no functional system in which everyone is considered as the dependent variable, is not able to hold the person to a real choice. Only model deliberative policy establishes the right of every individual to make decisions that can and should be coordinated with the overall ruling.

The theory of discourse represents a springboard for intersubjective decision making that can occur in two ways: either through institutional procedures parliamentary corps, or by bringing the individual into horizontal relations public sphere. Despite the fact that the communicative power exists independently of administrative, if necessary, it can be converted into it. Communication network everyday speech function, according to J. Habermas, as a system of sensors that signal the relevant issues, and point to the ways of their rational solution that allows you to use administrative power in the most appropriate and acceptable to the public way. The difference deliberative democracy from liberal and republican in this case is even more clear. Thus, within liberalism, the political will of the citizens as its primary objective legitimization of domination. Republicanism emphasizes that political thought and its creation will have constitutive value relative to the formation of political society as a whole. Accordingly, the results of each election are not regarded as a kind of license for the use of power that is characteristic of liberal theory, but as an act of reaffirmation of society in the form of political unity. J. Habermas tries to present a more moderate position, arguing that rationalization in the theory of discourse is more than a legitimization of power, but at least its constitution. In his view, the formation of political opinion and freedom is neither something purely external relative power or decisive about it. It is rather the programming power through discursive procedures that serve as a sort of gateway rationalization. “Деліберативна модель розуміє політичну публічність як резонатор, який сприяє вияву проблем у масштабі

всього суспільства, і водночас як дискурсивне очисне устаткування, яке із невпорядкованих процесів формування суспільної думки відфільтровує те, що сприяє узагальненню інтересів, інформаційні роботи, повідомлення на релевантні теми і відображає ці “суспільні думки” на розплавлену публіку громадян, а також передає їх до формального розпорядку для компетентних органів” [10, с. 116].

From the arguments presented above we can conclude rational status of deliberative policy, that allows characterize its place and importance in the structure of political communication. “Від інституалізованого методу інклузивного формування суспільної думки та інституалізації демократичного волевиявлення всі повинні не без підстав очікувати, що ці процеси публічної комунікації приведуть до обґрунтованої презумпції розумності й ефективності” [11, с. 168].

Author's translation of the article

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SIGN AND SYMBOL IN S. LANGER'S SEMIOTICS

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The semiotic approach of S. Langer's philosophical concept through the prism of sign, signal and symbol notions is studied in this article. Demarcation principle of these concepts was established. The characteristics of mind's symbolic function and role of mentality in aspects of their capacity to influence on zoosemiosis and antroposemiosis have been analyzed. The semiotic factors of symbolic process differentiation into discursive and representational types, as well as their functioning principles have been analyzed. The comparison of the M. Polanyi's "personal knowledge" concept and the domain of representational symbolism are proposed and the semiotic ground of their partial authentication has been identified. The semiotic conditioning and mediating of human lifeworld gives it a symbolic integrity and fills with the existential senses.

Keywords: symbol, sign, symbolic transformation, discursive symbolism, representation, mentality, mind.

One of the special features of semiotics is often called its interdisciplinary. It has been elevated to the level of positive attitude of philosophizing. It happened not because semiotics tries to raise own prestige at the expense of already formed and advanced sciences, but because semiotics has the potential to integrate these achievements into something more comprehensive. J. Deely claims that semiotics can be "matrix of all sciences". But before making visionary predictions, we have to reflect on the existing achievements in the integrating sphere. Semiotics tries to get out of the scholastic scientific and comprehend the world and knowledge about it as entirety that requires "common denominator". Such "denominator" is proposed by S. Langer, who defines it as symbol.

R. Innis, R. Auxier, B. Lang, D. Dryden and others dedicated their works to disquisition about anthropological, mental and aesthetic issues in S. Langer's works. In particular, R. Innis proposed a broaden overview of S. Langer's semiotic works such as "The Practice of Philosophy" (1930), "An Introduction to Symbolic Logic" (1937), "Philosophy in a New Key: A Study in the Symbolism of Reason, Rite, and Art" (1942), "Feeling and Form: A Theory of Art" (1953) and "Mind: An Essay on Human Feeling" (1967–1982). B. Lang and R. Auxier critically examine philosophical principles S. Langer's works and reveal the problematic items in the conceptual scheme definition and functioning of symbol. Thus, the aim of this article is to explicate the problems of symbol, sign and meaning in S. Langer's semiotics in philosophical context. It also presupposes researching the factors of symbolic transformation process and analysis of dangers and aberrations in the process of symbolic interpretation of the world.

R. Auxier says, that in forties of the 20th century the concept of symbol was actively studied in different disciplines, that's why there are a lot of differences between understanding of symbol,

for example in logic and psychology. It was important for S. Langer to show an universal definition of symbol for its rational interpretation and understanding. Semiotics, considering the etymology (from Ancient Greek σημειωτικός – fitted for marking, portending; σημεῖον – a mark, sign, token), uses the concept of sing rather than concept of symbol. In Ch. Peirce's and Ch. Morris's works the sign is a mediator at all levels of human interaction with world and sign-symbol is a highest mental form of such mediation. S. Langer demarcates sign and symbol: sign is based on reference to a concrete designated object and the symbol is rather polireferencial, as it involves a series of analogies and associations of sensory-intellectual kind, therefore symbol has different structure and mode of existence. "The sign is something to act upon, or a means to command action; the symbol is an instrument of thought." [3, p. 60].

From the preface to the "Philosophy in a New Key" (1951) we found, that S. Langer having acquainted Ch. Morris's "Signs, Language and Behavior", would change the word "sign" on the "signal" because "sign" is used to denote any vehicle of meaning, signal or symbol [3, p. 6]. That is sign acts as a principle of mediation while signal and symbol indicates the degree of difficulty of this mediation. Therefore the chapter "The logic of signs and symbols" would be "The logic of *signals* and symbols". R. Auxier says, that in a book "Feeling and Form" (1953), sign was considered as integral term for the signals and symbols [6].

S. Langer tries to comprehend the phenomenon of human as logical development of mind from body, and thus to prevent the Cartesian dualism in all its transformations. The mind is a natural phenomenon, that's why the sign as a signal is typical for animals too, because it emerges with reflexes. Depending on the complexity of the nervous system and senses, the ability to perceive signals complicates as well. The sign is the first expression of mentality and the symbol is a top of its development on the level of human mind. Thus, the mentality is formed as adaptation to the environment [3, p. 30–31].

According to S. Langer human differs from animal with lack of need of the immediate presence of a signals' sources, and human can abstractly think and talk about the sign in any aspects. "Signs" used in this capacity are not symptoms of things, but symbols" [3, p. 32]. The use of signs is vital to all living beings, but human mind, which has evolved to the use of complicated symbols, has primary and permanent function – the symbolic transformation [3, p. 30]. The symbolic transformation is a basic human need and it consists in the in the creative transformation of experience. S. Langer says that mind always has surplus of the symbolic material which is being transformed even without conscious goal. The process of symbolization needs the end in outer action, what in fact leads to creation of such phenomena as ritual, myth, art, science, language, etc.

R. Innis regards that symbolic transformation, i.e., interpretation and construction of symbolic environment, is the antroposemiotic analogue of Peirce's semiosis [8, p. 4]. The common for Ch. Peirce and S. Langer is the aim for logical argumentation of semiosis and symbolic transformation, R. Innis emphasizes. Thus, S. Langer proposes the understanding of symbol through logical form as concept and conception as mental representation, and the abstraction and analogy as the way to single out the formal structures of feelings and the "recognition" of concepts in the flow of experience. The necessity of mental images is emphasized by R. Innis: "Consciousness of images not as things to be dealt with or undergone but as symbolic tools, as primary carriers of "significance," allows the human organism to abstract and to fix a world, to stabilize the flow of experience even prior to language" [8, p. 6]. The structure of sign process is expressed and presupposes three elements: object, subject and sign; and also the structure of

symbol is expressed, which has four elements: subject, object, mental representation (conception) and symbol [3, p. 60]. S. Langer asserts, that, speaking about things, we do not have the things as such, but the concepts (rus. "представления"), mental images of things, because symbols «has on mind» the concepts, not the things [3, p. 57]. She thinks that the concept is the formal abstracted structure embodied in "conception" as representation through the grasping in the context of personal experience. Consequently S. Langer asserts that what is common for all adequate conception (mental representation) should be the concept of object: "The same concept is embodied in a multitude of conceptions. It is a form that appears in all versions of thought or imagery that can connote the object in question, a form clothed in different integuments of sensation for every different mind" [3, p. 67].

The "Dictionary of European Philosophy" in the article Conceptus is pointed out, that "lat. "concipere", on one side, in literal sense denotes product or sometimes inner thinking process; from other side - his etymology (con-capere: "take together") per se indicates on connection of plural elements in single perception» [1, p. 280]. R. Innis points out the similarity with G. Frege's approach to interpretation of Vorstellung (psychical representation) and Begriff (concept) [8, p. 41].

The perception as representation of mental images in S. Langer's semiotics is the prelinguistic and prethinking and fall within symbolic transformation of actuality. Representational dimension is the realization of concepts in "not thinking" conceptions, but their common denominator is symbolism, conceptualized through abstraction and formal analogy.

R. Liddi describes the cognition process in S. Langer's philosophy as "bipolar activity in which the "concepts" of scientific or philosophical thinking are the subjective pole, "matter" is the objective pole, and some type of vision or "looking" is the mediating activity [9]. In fact, this "looking" (grasping) in objects their similarity (for instance seeing symbol of life in the candle flame) is nothing else then abstraction that is the object of symbol transformation. It's a "logical intuition" which provides the understanding for all human world of metaphors [9].

At the same time the logical intuition concerns not only the realm of rationality. S. Langer as E. Kassirer strives to show unity of sensual and rational, that's why logical intuition isn't restricted by thinking, but also includes sensations: "The eye and the ear make their own abstractions, and consequently dictate their own peculiar forms of conception" [3, p. 83]. S. Langer thinks that abstractions born by organs of sensation are the primal mental instruments of intellect. They are also true symbolic material, means of understanding, through the function of which we comprehend the world of things and the events as history of those things [3, p. 84–85]. Thus, if any experience become shaped, then "wherever there is form, there is meaning", so even any lowest forms of sensation are the objects of meaning and the constructive elements of understanding symbols [8, p. 20].

Specification of representational symbols as transformed feelings is their principle undiscursivity. These symbols are not being expressed in language, but remain as forms of mental representation, transformations and images expressed through products of art, mythology, rituals, emotions, etc. Human mentality, developed by the trial and error way, fundamentally changed and become not just a biological scheme. Speaking about depth of brain symbolic function, S. Langer asserts that only certain products of brain can be used according to laws of discursive reasoning [3, p. 41].

Symbolization according to S. Langer is "prethinking", but not "preintellectual". Intellect is broader notion then verbal reasoning, and presuppose existing of symbolical which can't be

reduced to discursive conceiving in thinking. Human has an experience outside discursive forms of cognition, because “intelligence is a slippery customer; if one door is closed to it, it finds, or even breaks, another entrance to the world. If one symbolism is inadequate, it seizes another; there is no eternal decree over its means and methods... there is an unexplored possibility of genuine semantic beyond the limits of discursive language” [3, p. 79]. If the representational symbols are the objects for transformation in mind, then everything sensational and verbal equally become the material for it. Representativity lies in the fact that all “sense-data are primarily symbols” [3, p. 24]. S. Langer regards that if the feature of intelligence was only discursive reasoning, then everything except products of latter, would be regarded as mistakes, and that is – realm of art, dreams, mythology, religion, etc. Therefore sensuality and thinking have common roots in symbol. Moreover, the notion of experience receives symbolic interpretation at all stages, and we can speak about symbol as common denominator for all human activity.

Sphere of representational symbols seems consonant with M. Polanyi’s concept of “personal knowledge”. Philosopher rejects positivistic absolutization of scientific methods objectivity on the ground that method can’t mechanically produce true knowledge since personal “judgments” is fundamental aspects of any objective knowledge [4, p. 56]. The latter, in fact, is based on meanings of representative character, characterized by him as peripheral, tacit, hidden, implicit knowledge, and attempts of discursive grip just outline the sphere of implicit and can’t completely exclude or avoid it. Thus, understanding of the object isn’t restricted by that, conceived at the abstract-conceptual level, but come out of sensual-emotional as element, fundamental and necessary for coherent comprehending and understanding of object. Therefore, M. Polanyi, like S. Langer, considers that sphere of understanding contains sensuality and isn’t limited by discursive thinking, and consequently, there is a need to study representative sphere though semiotic means.

M. Polanyi claims that scientific knowledge always is philosophically burdened and thus “metaphysical problems” are results of “implicit knowledge” (or “knowing” (ukr. “відання”) which more accurately reflects laid sense [2, p. 86–92]) or representative symbolism, which elimination deprives scientific knowledge of its natural ground in human epistemological capabilities, that aren’t reduced to ratiolinguistic grip. According to philosopher, we believe in more than we can justify and know more than we can express. S. Langer complements arguing that “on different stages of thinking humans need different types of confidence in their beliefs”, and this confidence is provided by the sphere of implicit sensual symbolism [3, p. 243].

Difference between M. Polanyi’s and S. Langer’s approaches lies in implicit competence interpreted as unformalized while S. Langer considers any sensuality framed, though unlike discursive symbols it doesn’t have sustainable meaning. Moreover, according to M. Polanyi, implicit competence precedes every logics ranked by philosopher to the sphere of thinking. For S. Langer sensuality has its own rationality (logic) and can be identified through expressive forms in art, ritual, myth and so on. Moreover, both sphere of explicit and implicit competence and discursive and representative symbolism are in state of complementarity. Personal knowledge abreast sensual-emotional symbols accompany process of any knowledge, and representative symbolism is basis of intuitive thinking.

“No symbol is exempt from the office of logical formulation, of conceptualizing what it conveys; however simple its import, or however great, this import is a meaning, and therefore an element for understanding” [3, p. 89]. Meaning is not only a product of logic and symbol structure but an experience construct as well. Meaning functioning requires prime sensual experience, which

fundamentally complicates in historic and socio-cultural process. S. Lander claims that “symbol and meaning make man’s world far more than sensation” [3, p. 29], since senses provide material for symbolic transformation and products of such process has no analogues in nature. If there are two types of symbolic – discursive and representative – still, meanings have much more types and its description often measures between two types of symbolism without obvious signs of preference. Thus, according to S. Langer, meaning raises because of complex relationship between symbol, object and human, simultaneously involving denotative and connotative potentials as precondition for adequate implementation of symbol.

Symbolic reality of human life world expresses in any activity, though there is a possibility of domination of one expression modes over others. For example, philosopher calls verbal language the most developed discursive scheme, which virtually equates human essence as such, involved discursive thinking to its factors. If for animals language performs implicit, exclusively signal utilitarian function, for humans due to symbolic transformation it deepens and strengthens social connections. The reality has changed dramatically since the time of language intensive use and thus status and meaning of representative symbols have changed as well.

Discursive symbolism differs from representative by virtue of dictionary, grammar and syntax. There are no fixed dictionary and syntax in images, pictures, colors, sounds etc. They can’t be translated and defined in terms of other symbols. Discursive symbols concern with language, and presentative – with sensation, audial and visual forms. Thus if such parts of sentence as interjections, prepositions, etc., are considered by positivists as insensible, then S. Langer asserts that they belong to a different type of symbolism.

S. Langer criticizes positivistic attitude “to demand more and more signs” that refer to facts, for elimination the symbols in certain spheres of human spirit. Symbols that are set to serve science make our life more based of facts, thus causality and determinism begin to predominate over spontaneity of natural process of symbolic transformation. Construction the world picture solely on facts constrains the natural creativity of human brain. It leads to intellectual overload, furious technocratic progress and in the same time it leads to gap between man and nature [3, p. 247]. So far as nature was a fountainhead of symbols and signs, this gap leads to loss ground in lifeworld. Symbol losses its import under pressure of utilitarian apprehension of the world, which is totally saturated by instrumental sign-symbols, through which “we see only so much as is useful for our purposes”. For discovering of humanitarian potential of symbolical world, producing refreshed senses and meanings person needs the permanent mental attraction such cultural artifacts, texts and contexts, which are formed under the influence of benevolent communicative environment and rational educational knowledge and practices.

S. Langer in this context exemplifies symbols historically and personally “charged with meaning”. It could be cross, which is entwined in human life, i.e. charged with different meaning, but it often losses its sacral meaning. “This loss of old universal symbols endangers our safe unconscious orientation,” and therefore the authenticity of humanity as such, which is cultivated for hundreds of years on symbolic ground of nature, is under the threat [3, p. 256]. Symbols of our orientation in the world compose outlook and life understanding, therefore absence of profound comprehension causes the mistakes, biggest of which is ruining of outlook orientation and destruction of vital symbols. S. Langer asserts, that intellect losses reliable ground and begins searching for new meanings to fill up symbols, and therefore sense of existence. Thus philosophy is a permanent search of meaning and senses.

Barriers to the freedom of symbolic transformation of reality will be represented by symbolical errors. Because “the freedom of conscience is the basis of all personal freedom” [3, p. 258]. The type of barriers is pressure, imposed by another discursive language which can lead to loss of vital, humanistically made signs, images and abstract notion. This can lead to pathogenic discursive repression that will be represented in distortion of personally acquired, conceived symbolic meanings and appropriate forms of emotional and axiological response to environment and social reality.

Therefore there is a need for “intellectual hygiene”, i.e. direct personal critical intellectual resistance that a person should do in his thinking to repressive, authoritarian or purely domineering symbolic environment that is constituted through hegemonic discursive and representational sign systems. Because the loss of symbolic identity caused by the highest aspiration of freedom of thinking and action is identical to the loss of the freedom, without which the human mind becomes a carrier of perverse meanings and symbols concerning its artistic vocation and authenticity [3, p. 259]. Neglecting the authentic symbolic human lifeworld is a violation of natural law on the free, creative interpretation of the world.

Thus, S. Langer's philosophy, based on the achievements of the theory of sign systems, renewing understanding of reality, revealing the natural origins of the creative man's relation to reality.

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THE J. HABERMAS'S PHILOSOPHY CONCEPT "LIFEWORLD" AS A NOTION OF PHILOSOPHY OF HISTORY

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A certain parallel between the ancient philosophers' ethical points and possible explanation of the history in the present was revealed. The thinkers developing the interpretations of the communicative philosophy in particular in the philosophy of history were noticed. A preliminary analysis of the K.-O. Apel's theory of communicative society through the view of the philosophy of history was revised. A formally pragmatic analysis of a life-world as a part of J. Habermas's theory of communicative action was investigated. It has been worked up from proposed analysis the background knowledge and it was also revised through the view of philosophy of history. A possibility of using life-world background knowledge in investigations of science historical dimensions was pointed out. It was demonstrated on the examples the validity of such interpretation of the life-world. The opportunity to relieve the tension between actually given and what should be was presented.

Keywords: communicative philosophy, philosophy of history, life-world, mutual understanding, intersubjective recognition.

History quite often undergoes various distortions. Subject of history is connected with history of authority therefore it become an object of manipulation and readjustment which are profitable for authorities. As a study about human relationships it undergoes certain interpretations from researchers. As a social science it describes attitudes of society in a certain period of time, but also influences on it in present. Philosophy as the art of living developed yet in the period of antiquity. History is an art of describing lived. So there is some valid parallels between views on perception of historical events and ancient philosopher's views on how to live. There are three certain points of view. Cynicism – indifference to history. Skepticism – rejection all historical assessments, because they cannot be correct. Eudaimonia – taking for granted historical statements. Actuality of research caused by some geopolitical reasons, in particular the desire to impose a colonial model of history on the territory of post-colonial space that already in their premise is controversial endeavor.

Today communicative philosophy is one of the most powerful trends in contemporary philosophy. Therefore development and the level of problems elaboration that it contains are high abroad, and in Ukrainian philosophical tradition. In English tradition the main researchers are T. McCarthy, N. Fraser, A. Edgar and others. In German philosophical tradition there are A. Honneth, V. Hösle and other. The representatives of this philosophical tradition researchers in Ukraine are A. Ermolenko, L. Sytnichenko, V. Kuplin. In Russia, the tasks which tries to solve

communicative philosophy, explores A. Nazarchuk. Communicative philosophy of history was explored by V. Kuplin.

Presented above parallel from antiquity shows how one can take these or those historical interpretations, how to operate the *content*. But it says nothing about how to make the research itself, which should be a *form*.

The aim of our research is to show how one can apply the philosophical concept of “lifeworld”, submitted through the prism of formal-pragmatic analysis that Habermas made, in the methodology of historical research.

K.-O. Apel usually represents communicative philosophy of history. This is due to the specific of thinker’s creative heritage: an attempt to deduce the opportunity of ethics ultimate justification based on the theory of communicative society.

One of the ultimate justification conditions in “community of argumentation” is “recognition of all its members as equal discussion partners” [1, p. 393].

Later, in the context due to the H. Jonas’s book “The imperative of Responsibility” philosopher notes: “thanks to the recognition of the fundamental equality of all potential participants of discourse it is necessary to be responsible for predictable problems that will result from present situation and needs of future people [2, p. 176–177]. The potential participants of discourse are not so much imaginary or yet unborn persons as the youngest generation, which only later be able to become an actual member of the discourse and reproduce relative to itself youngest generation, which is now actually does not exist. The assertion that the existing “today community of human communication must make possible its own continuous extension in future only if the equality” [2, p. 177], shows historical continuity of the theory of communicative society. As V. Kuplin noticed: “Apel understand the historical process as progress in the convergence of real and ideal community of communication, that is progress in interpersonal understanding and self-understanding” [5, p. 11]. Even in “transformation of philosophy” K.-O. Apel considers the tension between the community of real communication and the community of ideal communication “in the dialectic spirit between the positions of Hegel and Marx” [1, p. 417].

Above noticed certain interest in the works of founder of theory of communicative society through the view of philosophy of history. It is believed that in stream of philosophy of history because of clear expression of the historical moment in the tension between real and ideal communities of communication, relationships between philosophy of history and social philosophy, paid insufficient attention to the J. Habermas’s theory of communicative action. This condition makes actual task of inquiry J. Habermas’s theory through the point of philosophy of history. The inquiry is focused on the formal-pragmatic analysis of the concept “lifeworld”. Appropriate concept E. Husserl introduced to design ontological opposition to philosophy of positivism. The founder of phenomenology briefly described the life-world as “the only actual, actually given in senses, perceived and something that is learned in the experience of the world. Later, his follower, founder of phenomenological sociology, A. Schutz transferred this concept to the level of social research [6, p. 89]. J. Habermas begins his analysis of the life-world, based exactly on the E. Husserl’s and A. Schutz’s legacy, and defines this concept as “changeable context of natural vital practice and experience as established basis of meaning”; “as unmediated, connected with time area of primary givens” [3, p. 310].

According to formal-pragmatic comments concerning lifeworld as the basis of mutual understanding, J. Habermas divides it on two levels: relating to the situation knowledge and

defined by horizon vision, and knowledge dependent of the topic context, which are involved in foreground knowledge (Vordergrundwissen), and background knowledge (Hintergrundwissen).

Describing knowledge defined by vision horizon one must begin from the person, which is involved into communicative process and understood as an organic substrate and an external body. “The central point of the speech situation is presented by circumstances in perception” [3, p. 311]. Center for speech situation serves process of interaction between two or more persons. Against the background of common space-time horizon individuals interpret trivial things more or less agreed: previous disagreements surrounding speech situation in the communication process becomes more diffuse and “erased”, creates favorable field of unproblematic knowledge, common for participants of communication, for the assimilation of situation, which, however, each interprets in his own way, despite the gradual convergence “here and now perspectives”.

Thematic knowledge of the context, the speaker’s assumptions, are within a common environment and horizon of experience: through a common cultural tradition, nationality, education, etc. “Offering certain topic speaker inner accompanies it’s by substantive context” [3, p. 312]. For this reason is possible assessment of pronounced, removal from heard some certain piece of information, its verification for correctness. If in the first case knowledge, which is defined by horizon of vision is not problematic, the thematic context knowledge is often problematic and requires extra effort for its clarification and agreement between the speakers. This is because of the specified preconditions, which determined explicit by knowledge defined by vision horizon.

Life-world background knowledge – a deep layer of non-content knowledge that is the basis for thematic knowledge of the context and knowledge defined by vision horizon. Experiments defined by the space-time dimension and social environment and cultural traditions are unable to affect on background knowledge. Because of this it avoids problematisation. “It emerges that the layer of elliptic and forever preceding knowledge only through methodical effort, and only gradually can go beyond the undoubted grounds and become thematic” [3, p. 312]. The value of expression will always be not completely understood until its significance semantic conditions will not be intuitively “caught” by the assumption of background knowledge. Such knowledge is not problematic because it is implicit and not tematised. We always imagine anything in conditions of the force of gravity, though, as the law, it was discovered only during the period of science of Modern Time. (The reason for this discovery was doubt in an appropriate pre-theoretical practice. This doubt caused its reconsideration by methodical effort within the knowledge of background).

According to J. Habermas the main features of the background knowledge are mode of direct probability, the force that unites all, holistic nature. The first feature gives this layer of knowledge paradoxical character: “constant and at the same time invisible presence of background emerges as intensifying and to the same extent reducing knowledge” [3, p. 314]. Background knowledge appears only in time of it’s pronunciation, as only then it undergoes problematisation. In moments of intuitive grip it has probabilistic character and we use it regardless of whether it true or not. Regarding to the second feature life-world “constitutes the totality centered in the middle and with uncertain, porous, ...squeezing limits” [3, p. 314]. This feature is the basis of “world-making function” of foreground knowledge. A common language situation arises as center. Otherwise we risk to be incomprehensible because the probabilistic nature of the grip of knowledge can not guarantee statements correctness when the latter is based solely on our personal beliefs. Our understanding of the life-world and the way it is intersubjective shared by all its participants must be in the same relation as text and context. The third feature is directly connected to the previous

two. Background knowledge integrity makes life world impenetrable. All the components presented in life-world background as entire. They can decay into different categories of knowledge. They can be structured and make it possible all variety of world-view only because of the ability to problematisation, and awareness of the view that is able to distinguish. “Coupled with one another basic assumption ... are pre-reflexical pre-forms and pre-figures that divides only after thematising of speech acts and takes the value of propositional knowledge, illocutionary formed interpersonal relationships of speech intentions” [3, p. 315].

Formal-pragmatic analysis of the lifeworld structure makes it possible to define his “worldly” functions and a priori features. *If background knowledge as knowledge of an intuitive level that “jumps” at the time of problematisation is recognized by communicative community, it becomes valid to constitute our understanding of the world.* Knowledge which after the impact of methodological efforts turned wrong is very useful also. On the one hand, such knowledge as the accumulation of experience, enhances the already powerful “wall” of previous contingent layers. (Such “wall” protects us from different kind of accidents. Knowledge, which necessity from time to time is questioned emerges on the surface from the layers of experience and also justify paradoxical situation): “when knowledge about the world is defined in such a way that it is a posteriori knowledge, whereas speech knowledge, is knowledge is defined as a priori, then one can see the paradox that the basis of life-world knowledge about the world and language knowledge are integrated into each other” [3, p. 315]. From the other hand understanding incorrectness and thus redefining of such knowledge serves as a motive for the periodization of history by preventing its homogeneous development. In the case of retraction of such knowledge the previous ground which was the basis of the traditional understanding at all or from the view point single discipline of the world is lost. Under these conditions it is redefining intuitively grabbed prior knowledge and approval of new knowledge. It becomes possible to justify the transition from one historical period to another: fixation intervals (and it’s consideration as a particular historical period) is possible thanks to the common theme that during the whole period is intersubjectively recognized by all participants of real communication as valid. So it will be until the subject again be disproved or re-interpreted through it’s consider as not new, but in new ways.

It is interesting to trace the rethinking of intuitive grip of life-world background knowledge fragments. The easiest way to do it on the well-known examples – I. Newton’s classical mechanics, which is considered time as sustainable parameter, and the theory of A. Einstein, which is analyzed time as relative coordinate. In the context of formal-pragmatic analysis of the life-world should be noted that Einstein was not satisfied by contemporary interpretation of the concept of “simultaneity”. He doubted that time understanding of time. This prompted him to develop and justify the theory of relativity. The latter had a revolutionary consequences not only for physics but also for a much broader outlook and understanding of the world, thereby contributing to rethinking life-world’s knowledge background. Another similar example – the progress from the Ptolemaic geocentric to the heliocentric system of N. Copernicus.

Should be noticed that “spaces and times that are experienced (such as: village community, region, state, nation, world society, etc. or as a chain of generations, eras, universes, are individualized through God’s biography are always concretely interpreted or objectified coordinates of our world” [3, p. 315]. This pragmatic circumstance of analysis, carried by J. Habermas, can be universal only within the formal terms. It is what for a thinker has repeatedly been criticized by contemporaries. The difference between opinions of K.-O. Apel and J. Habermas through the prism of studies of

philosophy of history is striking. In K.-O. Apel's conception historical vector is directed to the future – on realization of ideal communication community. Opinion of J. Habermas's theory can be directed on division of past periods. Necessary to remember that this concept of "life-world" proposed by J. Habermas makes it possible to effortlessly remove the contradiction between the actual data what usually engaged in analytic philosophy, and what should be – the subject of ethics. Since the person intertwined in life-world, lives now, its behavior is drawn from life-world's knowledge today. Consideration of the theory of communicative action through the prism of ethics does not require moral philosophy history draftas opposed to the theory of communicative society. Life-world "fluid" [6, p. 90]. It does not require infinite discussion of what should be, instead, leads to the analysis of reality here and now between us. And just this analysis, rather than hypothetical countless assumptions of future causes in some way behavior of individuals and achieving consensus.

Worth noted that for J. Habermas such an interpretation of life-world and its application to the philosophy of history, probably will not be effective, because in his book "Between facts and norms: contributions to a discourse the theory, law and democracy," he contrasts the structure of the social system to fluid and changing life-world. So it is worth mentioning that in this interpretation life-world enables inter-subjective and non-binding grasp of some experience with background knowledge. Obviously, the notion of culture and tradition, as it relates to content-symbolic part of life-world, is knowledge defined by the context, but we must remember that it depends on the background knowledge. Post-colonial societies are interesting from this perspective because, in fact, "social system" dictated history, tradition and cultural values. Specificity of background knowledge and such a feature as a direct probability made invisible undue influence of this system. Certainly, social system does not need to be excluded at all. Worth balance out one and other effects. But first, we believe, should be reach a mutual understanding in key issues of today, and then to investigate the history. Because it is our intersubjective recognition constitutes our understanding of the world.

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PHENOMENON PERSONALISM: AMERICAN AND FRENCH VERSION

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We consider certain aspects of the American and French philosophy, namely the approaches of American and French scientists in the definition of a person as a primary element of life, her/his freedom and moral education. It has been found out that the American personalists are the basis of the philosophy of human existence and its meaning; French personalism traces Host stage in a spiritual formation and combination of the individual and joint space spiritual life of people in which a person may find oneself becoming and being, trying to balance an anthropologism and scientism. Emphases on the spiritual and artistic values of human emotions as conductors of the highest level of human unity obtain extraordinary values. The study identified the main characteristics of the personalistic philosophy, an attempt of a comparative analysis of the American and French personalistic schools, show differences in their understanding of the concept of the person and the improvement of the society.

Keywords: person, personalism, persons, substantiality, philosophical anthropology, philosophy of the XX-th century.

As one of the leading philosophical concepts, personalism is trying to respond to the changes that have occurred over the last century and continues to meet the challenges of today. It reveals the world of a person as full of humanistic interaction. For this reason, the study of the phenomenon of personalism in philosophical and anthropological thought is extremely important, because his ideas are important for mental and philosophical principles. Personalism is a call to transform lives, updating its contents and returns true greatness of man.

Personalism has always been important for Ukrainian philosophy that is deeply personal, including the problem of man's inner world of spirituality Ukrainian people. Its representatives were H. Skovoroda, P. Jurkiewicz, O. Kulchytskyy. Today the problems of American and French personalism explore O. Bilyanska, I. Vdovina, I. Sumchenko, U. Melih, W. Duykina, V. Tabachkovskyy, I. Bychko. After separation of the original aspects of his philosophical studies, scientists have found out the problem of determining personalism in European and American philosophy. However, in their writings was not sufficiently made a comparative analysis of American and French personalism, which attempt made in this article.

The purpose of the article – explication of philosophical and anthropological content of personalism in the American and French versions.

Personalism as the concept of “person” is not an invention of the twentieth century. However, to paraphrase an expression of M. Scheler, we have reason to say, has never in the history of the person was not so problematic for themselves, as in the modern era. Individualistic society that developed in Western Europe and America in the 20's and 30's of last century, on the one hand, and the existence of totalitarian regimes, on the other can endanger the very life of the person. The presence of this threat and the resistance to it is reflected not only in the works of social science and the arts, but also in philosophy. In thinking person personalists philosophers directly resort to grasp not only the phenomenon of man, but also around the world. First of all, talking about the threats that accompany the development of techniques and technologies, as well as the rapid changes in social and political life.

Theoretical sources of contemporary personalism is the work of G. Leibniz, F. Schelling, V. Goethe, F. Shlyayermahera. It is believed that the term “personalism” first used by F. Shlyayermaher in his book “Speeches on Religion to the educated people of hate” (1799). Initially “personalism” he identifies as the idea of a personal deity, which he opposes pantheism. According to F. Shlyayermahera if religion is generally a set of all human relationships directed to the Divine in all possible forms zhyttyerozuminya that everyone is aware of how their immediate life, personalism and pantheism are different ways of thinking universe, contemplating its over: the first gives the universe distinct consciousness, and the other no. Personalism implies the existence of a center around which vyformovuyetsya person. Philosopher begins with the fact that a definition of a religious person in the form of concepts is difficult because it intersect included a variety of individuals, thereby making it difficult if perception. Get rid of this can only be based on one central idea or main words around which focuses the entire universe, that of the individual himself. F. Shlyayermaher argues that the only way possible to obtain positive knowledge. Epistemological analysis of it has a side because it is more interested in the methodological dimension of hermeneutics. It observes and H.-G. Gadamer, giving philosophical justification hermeneutic method [2, p. 41–60].

In general, postavannya personalism is at the end of the nineteenth century: United States Borden Bowne, Edgar Brightman, Ralph Flyuelinh, in the first quarter of the twentieth century. in Lev Shestov, Nikolai Berdyaev, France Emanuel Mounier, Jean Lacroix. At the apparition of personalism differently influenced Marxism, existentialism, neo-Thomism, religious and mystical philosophy. In Western philosophical thought is assumed that even the whole philosophy of Friedrich Nietzsche is not without personalistic orientation, and it is believed that personalism is a form of manifestation of philosophical anthropology.

In general, the European philosophy of personalism represented three types: relational, substantitive, absolutist. In my view, it seems important substantive, which aims at the spiritual giftedness of the individual. Determination of C. Boethius and later T. Aquinas provides a basis for the development of substantitive direction of personalism. It is defined in the person of its essential points as “substantsiynist, identity and causality”. This understanding develops most productive in America E. Royce, B. Bowne and others.

Personalism most interesting questions of freedom and moral education of the person when the person is understood as the highest value and the primary element of life. It appears the human person primary creative reality and the world that surrounds man – a manifestation of God's creative activity. Hence, when a person seeks God (goodness, love, perfection), it is on the right track.

You acknowledge that personalism exists in two versions: the American and French. American personalism (late XIX century). Appears as a kind of reaction to depersonalization and dehumanization of persons in technological progress and bureaucratized society. Its founder was Borden Bowne. Continued his teaching George Hauson, Mary Kalkins, William Hocking, Ralph Flyuelinh, Edgar Brightman.

American personalist philosophy researchers described as the most abstract knowledge of the university. It "person" is treated as unique, unique subjectivity, aimed at creating social world. American personalist claim that there are only individuals, but also that they create because any reality is, after all, personal. A specific feature of this trend is the desire to combine opposing types of philosophical thinking – scientific interpretation and existential and anthropological.

Overall, considering the American personalism, it should identify the following features: 1) at the center of philosophical interest is religious and ethical issues, and 2) a focus on freedom and moral education. Moral self citizen leads to social harmony. This is the main idea of American personalism.

Most American representatives of this school in his philosophical quest guided by Protestant theology, which for them is the key to understanding the essence of the person. However, they focus on neotomistske doctrine of man, his religious and ethical issues. According to this doctrine, the world appears orderly pyramidopodibnoyu system on top of which God, the foundation also is the first matter (pure potentiality). Connecting pure potentiality and pure form of homogeneity Certain life, which differ in the degree of perfection. To the lowest level being owned inorganic nature as its objects do not contain a spiritual substance, that is the soul. Flora and fauna comprise the spiritual substance, and their representatives have the plant and animal soul.

In the center of religious and ethical component of American personalism considerable attention is, as already mentioned, the question of freedom and moral education. Moral self-citizens would lead to social harmony [1, p. 223]. B. Bowne in his book "Personalism" states that a person is the primary basis of all reality. On the one hand, the validity of the whole person and is designed for people on the other – each person and then there is the appearance itself, in itself and for itself. It is more about reality than about being as such. The nature of life, according to B. Bowne is ideal, creative, eternal, free, moral and collective. Each person should be the main source of their operations and create itself. And it is in accordance with God – the ultimate goal of all actions [3, p. 24].

B. Bowne person defines four properties: self-awareness, understanding, freedom and creativity. The concept of person he brings to the idealistic understanding of the human I, which include adult, samosvidome and spiritual. It is only a small monad of the human spirit. Person (persons) significant presence of mind, ability for reflection and spiritual samookreslennya. The main feature of a person in personalism B. Bowne is the mind, by which it can learn and create. Intelligent life, according to an American scientist, is complemented by the dynamics of liberty and freedom within real situations and opportunities. Reason and freedom together form the ability to implement creativity and morality. Deepest sense of privacy is morality and moral goodness. Also B. Bowne with processing properties of the person talking about the existence of created and uncreated persons. Given the observed context of the human person is able to understand itself as a whole. And explains itself through such values as divine, absolute, uncreated. Divine here means that the concept of God is derived from human experience and existence, and transferred to the transcendent. He argues that the only uncreated person may interpret the created entity [3,

p. 30]. Established person is treated through experience that it is given by God. This experience is eternal, unchanging, fixed in the concept of the universe that American philosophy is ontology personalism.

The basic categorical framework and even the principle of ontology personalism "Universe a single overwhelming "I". All objects, phenomena and facts of the objective world, according personalist represent the objectification forms of personal spirit: "All that exists is a manifestation of energy and experience of the person who is more than nature". The object is real and tangible personal only as a fact of consciousness. "We can not know the validity of anything except what is given to personal experience" [2, p. 24].

Person as it writes Ralph Flyuelinh in his book "Personalism and the problem of philosophy" is the highest value of democracy. Society should have the following field activities (institutions, law, education) that a person could exist and develop in all areas (physical, mental and spiritual). This person is given only in freedom that are the foundations of democracy. Freedom, in terms of R. Flyuelinha is the largest internal. But it helps you fulfill individual, while acting as a basis for law, politics, art, religion and life.

Freedom, by R. Flyuelinha philosophy, the purpose of the person, the purpose is, in turn, has the character of a dynamic value, which is given human pre-cosmic intelligence. It is a category of perfect consciousness and samoovolodinnya. Liberty is to depend on the good and the speakers. Person, in turn, is controlled by the duty and responsibility of [4, p. 50].

At the heart of French personalism, characterized by social and active philosophical doctrine, used as much existential phenomenological tradition in the study of the specificity of human existence. Proponents of this school attempted to rethink the problem of man in the light of the latest achievements of modern science and social practice. Focusing on the educational function "philosophy person" the great importance attached to the issue of personal communication. Society as a combination of forms of joint activities Historically, personalist philosophers oppose Facial society in which there is an association of people "beyond words and Systems".

Moral self, proper ethical, religious, education and create conditions for the harmonious society people. But this alleged advantage of individual values compared to any other. A person becomes a persona in the process of communication, active dialogue with others. Create a personalist civilization on the basis of the first stages of the formation of Christianity associated with individual self-improvement, active participation of Christians in this life to its restructuring on humanistic principles.

The initial and most important provisions of French personalism is the concept of man as the subject of history as a subject of activity and labor. Labor recognizes the supreme value, actually – means human self-realization, the real creative work. While working person establishes its laws and impose their own goals. By creating a product, it expresses and completes itself as a person, and thus constitutes your Self ("turning itself to itself"). In this paper, a man carries himself not only as a thinking and acting being, but as a person who is sensual, emotional and volitional life (E. Mounier) [8]. Work a perennial condition of human communication: spirit "Society and love" that prevails in the workplace is the basis of true human, personal community. Work is personal in nature and requires "creative dedication": Man "rejects" for himself and the product of labor, and for "other" [8].

E. Mounier says three main "dimensions osobovosti" calling, implementation and integration [8]. "Vocation" expresses the relation of man to the highest values of its unique, universal existence,

“embodied in the work” opens up possibilities for existential samobuttya (and co-existence) and “association” with the “other” world and outlines the existential horizon of co-being. In our opinion, these three concepts are deeply related to the possibility of dialogue and the horizon of being.

Revealing antylyudyanist civilization, based on the primacy of production, money, profit, selfishness, spirituality, E. Mounier shows that bourgeois society does not care or improvement of the soul, or the approval of spirituality and creativity of the person and the commodity-money relations alienate people from other people and most itself, making the individual being untrue [6; 7].

In most noticeable works personalist understanding of the spiritual and transcendent sphere pronyzuvalysya idea of the presence and influence of God, which is interpreted as the horizon of the totality of human existence “as” a symbol and witness of reality and therefore universal overtones of human life and activity was the prospect of personal relationship between God and man [6; 7; 8]. Personalist believe that the “spirit rules the world”, “spiritual controls the economy and politics” and believe that the socio-historical development only marginally determined by objective laws, but much more defined spiritual phenomena [7; 8].

E. Mounier even sees an opportunity and need to develop a “personalist psychoanalysis”, setting the three objectives: to introduce psychoanalysis in existential-phenomenological philosophy, psychoanalysis clear disadvantages scientific interpretation of naturalism, to identify weaknesses from the standpoint of psychoanalysis, existentialism and phenomenology, identify ways of psychoanalysis in religious and spiritual perspectives [8].

This person acts in personalistic interpretation of the unity of the three main characteristics: eksterioryzatsiyi, internalization and transcendence. Transcendence – a focus on higher self-realization, possibly in the act of spiritual communion with God. Transtsenduvannya man towards God in the act of faith is to personalize their deep existential justification belief in God implikovane in elementary and in-depth view of human behavior – the fact of confidence (Jean Lacroix) dopovnyuyuchys in some cases arguments hermeneutic character: “Man – this requirement meaning God – is the sense of the world Language of God” [5, p. 740–741]. Thus, the “person” is seen as a complex personalist spiritual integrity of the person, the internal dynamic world of personal consciousness, which is a priori in relation to the objective world. In their view, there are only individual and what they produce, so any reality is the personal.

Personalism is a kind of synthesis of existential and religious philosophy that defines its identity and spiritual values higher sense of human civilization. This paper attempts personalism understanding by comparing American and French schools. Between the American and French versions of personalism are some differences in the understanding of social problems. However, it should be noted that the American and French versions of personalism have both common and different features in the anthropological sense. American has ontological personalism slope emphasizes the crisis of Western society and the person puts at the forefront of human existence (secure life, etc.). French version – focuses on the context of improving a person exposed problems of human life and humanity in general.

Author's translation of the article

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PIERRE ROSANVALLON'S DEMOCRATIC LEGITIMACY CONCEPT

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P. Rosanvallon's philosophic concept's democracy legitimacy has been studied in light of interpretation by the philosopher of the legitimacy, social generality and democratic regime. *The legitimacy* term's interpretation has been considered, and perception of democratic legitimacy, which provided a background for XX century democratic regimes, has been analyzed. The notion and variations of social generality, which is considered to be part of the so called *shifted democracy center*, has been analyzed. It is suggested to consider three types of democracy: proximity, participation and cooperation.

Keywords: legitimacy, social generality, civic society, democratic regime, democracy of proximity, democracy of participation and democracy of cooperation.

The problem of legitimacy is relevant because it is a solid support, which can effectively develop power relations and micro-political and macro-political levels. This, in turn, determines the level of democratic society and the authorities' readiness to engage in dialogue with citizens. Because power can be acknowledged as legitimate only if it adheres to fundamental "rules of the game", i.e. be accountable to the people and acknowledge the rule of law. The crisis of legitimacy is often seen in societies with a transitional type of government. Ukraine lacks legitimacy in almost every political institution, and that is the reason for their establishment as instructed "from above", which means the use of administrative resources and pressure rather than by developments and efforts of citizens.

Legitimacy studies and its problems have a long history. It was studied by Aristotle, Plato, N. Machiavelli, T. Hobbes, J. Locke, J.-J. Rousseau, Sh. Montesquieu, etc. The creation of the classical theory of legitimacy, of course, is associated with M. Weber. However, later theory received transformation, change and completeness. The problem was investigated by D. Easton, K. Popper, S. Lipset, M. Duverger, Yu. Habermas K.-O. Apel, S. Huntington, P. Rozanvallon. Among Ukrainian authors can be called A. Kolodiy A. Karas, I. Stulova, O. Daschakivska as researches.

The purpose of the article is to explore the issue of legitimacy in terms of new types of democracy in work of the French philosopher "Democratic legitimacy: impartiality, reflexivity, proximity" by P. Rozanvallon.

The problem of democracy so long and so often has been taken up in the history of philosophical thought that it would seem difficult to surprise the world with new research and interpretations. Nevertheless, you should pay attention to the work of the French philosopher,

an economist by profession, a man who became a follower of the ideas and eventually led the Center for Political Studies of Raymond Aron – Pierre Rosanvallon. One of his books has been published in Ukrainian – “Democratic legitimacy: impartiality, reflexivity, proximity” is, in his words, the second of the so-called trilogy from motion to a “universalism” in the modern world. The purpose of this study was to investigate the mutation of democracy in the twenty-first century. Philosopher wrote: “Democracy, understood as an experience, opens the door to true experimental universalism. The recognition that all of us – students of democracy – allows launching a broad political dialogue between peoples” [4, p. 6]. In 2007 during presidential elections in France, one of the candidates had based its program on the idea of “participatory democracy” in which analysts noticed P. Rosanvallon’s philosophical writing. However, doing social work and leading the “Republic of Ideas”, forum for workshop production of Ideas in Europe and worldwide (established in 2002), philosopher sharply reacted to such statements, noting that he won’t make any promotion to political party [4, p. 6].

P. Rosanvallon much attention in the work pays to the definition of legitimacy, so it would be appropriate to consider the meaning of the term in different planes, in particular, to stop at the intersection of legitimacy and democracy. By the way, fellow philosopher, scholar of constitutional democracy, Professor of Political Science of Law Faculty in Sorbonne Philippe Renault also believes that the basic constant today is: only democracy that is a legitimate order, inseparable from the concept of “legal state”. This is what the Western world called the “Queen of law” [1].

At the time, Max Weber observed that social actors depend on how they and their actions are legitimate. Obviously, in the world of politics is its own resources rule, without which it is virtually impossible to imagine the existence of political subjects. One of them is the legitimacy, which is closely related to the success of performance management, job evaluation and the resulting recognition.

Although the root of the word legitimacy has to be found in Latin, but its consumption in European languages was found only in the thirteenth century. First it was in France, and two centuries later in England (D. Defoe, T. Hobbes, J. Locke used it). The term got its political meaning when it again appeared in France at the beginning of 19th century. It symbolized the legitimacy of power, as opposed to usurped power as illegal. However, the idea has changed over time, and now it’s at the crossroads of four discourses: political, philosophical, legal and social.

The meaning of “legitimacy” and adjacent expanded with the development of language. For example “The Oxford Large Print English Dictionary” interprets legitimacy as “he proclaimed legal”, “according to the law or regulations”, “right”, “required”, “adequate”, “permissible” [8, p. 458]. In the “Dictionary of Political Science: categories, concepts and terminology” – legitimacy is a sign of political power, power relations, voluntary recognition of the right actors servants authority to use force and limit freedoms [3, p. 220]. M. Duverger very rightly gave synonym to recognition of legitimacy of political rule – “national consensus”. Moreover, the legitimacy of the government is not always equated with legitimacy and cannot meet its legal legalization [3, p. 220].

Here we should refer to Max Weber, who made one of the first classifications of legitimate domination, including distinguished: legal, traditional and charismatic. The legal rule is a basis for the rules and laws within which as a forum for workshop production of Ideas in Europe and worldwide officials are elected and can act. An example of this type is bureaucratic dominance [2, p. 158]. Traditional rule is based on the belief in the sanctity of orders and powers. This type represents patriarchal domination. A basis of charismatic domination is the holder and his devotion

grace (charisma), resulting in the manifestation of magical abilities, heroism, strength of mind and speech. The example of this rule is the domination of the Prophet, military hero, the great demagogue [2, p. 166].

The Soviet philosophical dictionaries and textbooks primarily focused on the legal aspect of legitimacy. However, the semantic field of “legitimacy” is not limited to it. Again, it is appropriate to refer to Max Weber, who extends the use of the term legitimacy of the whole sphere of social relations. He believes that this phenomenon is an important condition for the existence of a certain social order, because it has the ability to dictate to state requirements and patterns of behavior for the individuals in society. Thus, it can be argued that this term refers not only apparently the worlds of politics, and is a full category in the social sphere.

P. Rosanvallon believes that the evolution of democratic consensus has meant that “part is everything and the time of election is urgent mandate: these were the two parcels on which legitimacy of the democratic system was based” [4, p. 12]. Thus, the democratic political regimes began to be used as a basis for two important concepts: universal suffrage and the state apparatus. However, although the latter gained autonomy, the principle of equal access to public office was still applied. In this case, we got the elections and contests: one for MPs is “subjective” choice that aiming system of interests, values and opinions, and only competition is “objective” selection of quality training. Thus, in addition to legitimate purposes, confirmed by vote, another perception of democratic legitimacy is created, i.e. the identification of social universality. P. Rosanvallon explains that these two forms of legitimacy cross – procedural and substantial – provide a basis for democratic regimes of the twentieth century. The reformation has been started at the beginning of 80’s.

With the changing political eras and regimes, especially in Europe, at the 80’s, a period of explicit search for new terms in the light of which can be perceived democratic social dimension of universality, which by definition is the idea of a certain mass of voters, expressing the general will. Thus, there are three types of social universality that will complement further definition of legitimacy.

Negative universality: universality status of certain institutions created that no one can appropriate institution. It distinguishes authority or regulation of the elected government.

Universality multiplication, which aims to realize a task that expressed electorate identified with social integrity.

The universality of attention to the individual is the realization of universality based on individual approaches to the world of a single cavity. This is a result of the power that is interested in issues of all citizens not only focuses on the laws.

Pierre Rosanvallon defines three new types of legitimacy, each of which is an implementation of an approach to public universality. The legitimacy of impartiality (associated with the implementation of negative generality), the legitimacy of reflectivity (related to universality multiplying), the legitimacy of proximity (according to the generality of attention to individual) [4, p. 19]. This evolution legitimacy thinks part of what is called the displacement of the center of democracies.

Interestingly, this typology extends another classic classification of legitimacy in which legitimacy through the basics (input legitimacy) opposed legitimacy through the results (output legitimacy). Both forms of legitimacy expressing evaluation better quality public institutions, but through legitimate basis for an assessment methodology of work and determine the legitimacy of the results through consistency and quality of the most immediate result of developments [7].

In general there is an interesting interpretation of the democratic legitimacy of the version designed to create meaningful relationships between government and civil society. It really creates a sense of the importance for citizens, who, through this indicator, are able to feel the level of democracy in their country.

When community comes to the front end, rather than elected bodies, the phenomenon of proximity democracy should also be touched upon. In the 60 years of the 20th century American students started the street protests demanding democracy with the active participation of citizens. Powerful flash protests brewing long after quiet 50's, but the next decade in the United States ushered in nearly future protests and uprisings. Young people and students are now referred to "rebellious" and a major proportion of students at the universities are not only representatives of the elite classes, but are the middle class and ordinary workers. Against the backdrop of political and racial and social polarization, the student movement became the focus of the "new left" and call society to transform with the real participation of citizens in community life and freedom of expression. Participatory democracy as the term was first used in 1962 in the Constituent Assembly Manifesto Movement "Students for a Democratic Society". In addition, you will hear an appeal to restore the tradition of local self-government and voluntary organizations. Since then, the idea of participatory democracy extends to the territory of the United States as a new public demand that distributed movements, organizations and initiatives. In particular, believed and that greater involvement by citizens put an end to the false and the false debate and endless war parties in the public sphere. The concept of participatory democracy spread around the world to enrich and criticize the functioning of representative bodies. It revived memories of European tradition of civic associations and councils going into resonance with the doctrines or expectations, which were marked by the 19th and early 20th century [4, p. 243].

The booming research of participatory democracy in Anglo-Saxon countries accounted for 70-90 years. Researchers wrote numerous monographs, where offer their own concept of political participation. In 1972 a collection of papers of British scientists participation in politics was published, edited by Professor of University of Manchester Geraint Perry, who said: "politics without participation includes internal conflict, and democracy without participation is meaningless" [5, p.1]. According to G. Perry most theories of participatory democracy can be classified into two types: 1. "Instrumental theory", the idea of which is based on the involvement of as many politically active citizens as possible to resist tyranny or bureaucracy and centralization, or 2. "Development Theory" – the main provisions of which are involved as part of the political and moral education. The researcher also suggests the possible emergence and third type called "altruistic part" that could be caused by the development and recovery of communities. However, today we can confidently confirm latest concept, as in developed democracies, the politics of local government primarily relies on the opinion of local communities.

As for P. Rosanvallon, it is not bypassing also the so-called atomic citizen participation in political life. It's numerous taking part in the public debates, information meetings, participation in public life, reading newspapers, listening to the radio, participating in community organizations. At one time the British Election Commission did research on this subject, which has shown that there daily going about 15 million conversations on political subjects. It actually shows the magnitude of such participation. Thus, it starts to happen as if democracy is still spreading and moves into the sphere of civil society and public opinion expression diversifies and ceases to be concentrated at one point. And so ends a long period of formation of the political sphere

only within the walls of dogmas and institutions. After all, people have always been able to use the term representative democracy. Mandate, turning a citizen into a participant of the electoral process, was the means of regulation and control. But today, people are not satisfied with only ballot and seek to supervise, control and express their positions, they require information, forcing authorities to provide explanations and justify their actions to test the authorities, playing the role of a careful and rigorous witness, arguing or disputing approved decision. This democracy is an element of interaction and beyond the elective – field representation [4, p. 248]. Once the mayor of the quarterly county, where a pilot project has been applied, said: democracy – is information primarily. Obviously, this is an axiom, because the key to the success of democracy in the country is above all openness of public authorities, elected representatives at all levels of government and the media, which are operated from above. By the way, in Ukraine this came only 2 years ago by passing a law on access to public information. This is one of the most effective features of democracy interaction – exchange of information. It shortens the distance between the government and the public, resulting in mutual benefits they receive, citizens heard and informed, in return for the government, citizens are relatively predictable in their maneuvers and actions. Thus, a link of a new type, as a result we obtain a new quality of interaction operation that allows to operate the new social system and an integral approximation of its system of social control [4, p. 250]. In addition, an important role is played by the media, which should also be considered as a way for the government as one of the main priorities of the new model of political communication.

Interestingly, the first democratic interaction features can be found at the end of the 18th century in France. This is explained by the fact that while the British develop a theory of representative government, the French just limited to monitoring the conditions in which a young public opinion begins to affect reformatting relations of power and society. Philosophers have concluded that in many slums absolutism, but nothing changes in the configuration of institutions “gripe reduces”, and civil society is a force to be reckoned with. Thus, civil opinion perceived level of informal general will.

One of the ministers of finance in revolutionary France – Necker, said that public opinion is the invisible force that is without treasury, with no guard and army, giving city laws, courts, and even the royal palace [4, p. 251]. Thus, philosophical and political thought confidence of a few years before the French Revolution developed so that people with more advanced positions concerned to strengthen the influence of public opinion than the election of representatives.

Note, that P. Rosanvallon’s works have a clear understanding of relevance in the context of democratic processes in Ukrainian politics. The situation with the use or show on the agenda of “legitimacy” is in a confrontational model of legitimacy of political power. It is characteristic of the transition period, where struggle is possible between the elements of autocracy and democracy, after which the first dictates the speed and other conditions of transformation. This factor increases the chances for the slow evolution of democracy, although F. Schmitter in his book “Dilemmas and threats to democracy” stresses that it is still going to happen “without addressing the aspirations of its citizens without establishing an acceptable and predictable code of rules for political competition and cooperation” [6, c. 187].

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TRADITIONAL AND CONTEMPORARY ANALYTIC PHILOSOPHY FROM THE COMPARATIVE POINT OF VIEW

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A specificity of the analytic philosophy in its traditional and contemporary interpretation by means of the method of comparativistics is considered. It is found out how the geographic and chronological limits of analytic philosophy, its subject and research methodology had changed. It is ascertained that the evolution of analytic philosophy from its traditional to contemporary variant has been caused by the aspiration to use the latest achievements of science (e.g. linguistics, symbolic logic, natural science, artificial intelligence theory) in the process of philosophical reflection, which, for its part, provided up-to-date importance of this trend in world philosophy.

Keywords: traditional analytic philosophy, contemporary analytic philosophy, the subject of research, methodology, language.

Delineate the boundaries of analytic philosophy as the trend of philosophical thought in the late XIX – early XXI centuries are difficult. It has the term «analytic philosophy» appeared when the trend actively functioning. According to P. Feyerabend, the term «analytic philosophy» was introduced by H. Feigle (1902–1988), one of the representative of the Vienna Circle, after the last moved to Minnesota in 1940, where was appointed the professor of philosophy [see: 8, p. 116]. The term became popular in 1948 year. H. Feigle as a logical empiricist, suggesting the term «analytic philosophy», thus sought to distinguish its own scientific and philosophical position from popular at that time in the USA scientific philosophy project – the new realism, critical realism, experimental philosophy of science by E. Singer. Popularity of the term has provided a number of publications by young philosopher A. Pap (1921–1959), including “Elements of analytic philosophy” (New York, 1949). The key figures of this trend was attributed J. Moore, B. Russell, L. Wittgenstein and others. Creativity analytic philosophers, who worked mainly in English-speaking countries, were contrasted to works of continental philosophers (French and German).

However, since the appearance of the term «analytic philosophy» the trend evolved and has undergone a fundamental change. Contemporary analytic philosophy develops since 1960. It differs from the traditional analytic philosophy (the first half of twentieth century) number of features that.

The research framework and specific analytic philosophy involved A. Pap (“Semantics and necessary truth: research foundations of analytic philosophy”, 1958), M. Dummett (“Origins of Analytical Philosophy”; 1993), J. Peijnenburg (“Identity and Difference: A Hundred Years of Analytic Philosophy”; 2000), S. Nikonenko (“Analytic philosophy: main concepts”, 2007), Y. Shramko (“What is analytic philosophy?”, 2011) and others. However, these sources insufficient

attention is focused on the question of what constitutes a modern analytic philosophy, and what, in fact, it is different from conventional analytic philosophy. The purpose of this paper is to compare traditional and contemporary analytic philosophy, adhering to the principle of historicism. To achieve this goal we trace how to change the geographical boundaries of analytic philosophy, its chronology, the subject of research evolved and expanded methodology of philosophical trend.

I. GEOGRAPHY

Initially analytic philosophy associated with the activities of professors at Cambridge (J. Moore, A. Whitehead, B. Russell, L. Wittgenstein) and Oxford (G. Ryle, J. Austin, P. Strawson) universities. However, before and during World War II in the United States from Europe migrated many of the analytic philosophy. Thanks to them, the Americans tradition of analytic philosophy firmly intertwined with the American tradition of pragmatism, which resulted in the appearance in 1960 as a neopragmatism. This occurred due to numerous discussions, meetings, public speaking. The most striking representative of the American neopragmatism was W. Quine, whose ideas influenced the philosophical views of D. Davidson, D. Dennett, D. Lewis, G. Putnam, R. Rorty, D. Kaplan.

In general analytic philosophy today is the dominant trend in USA research. According to V. Vasiliev [2, p. 46], currently within the continental tradition in the United States are 3–4 universities within the tradition of pragmatism – 2, the rest of philosophy departments (according to the American Philosophical Association in 2002 they numbered more than 1730, including about 200 from Ph.D program) – conducting research within analytic philosophy.

Since 1960 another important centre of the analytical philosophy is the Australian School of materialism, most of whom studied the problem of balance of mind and body. First case of J. Smart, J. Anderson, D. Armstrong, J. Mackey et al.

In Europe, other than Oxford and Cambridge, is one of the leading school of analytic philosophy is Scandinavian School, which is the most famous representatives of G. H. von Wright and J. Hintikka.

It is worth noting the rapid development in recent years interest in analytic philosophy in Russia, which was inspired by the work of O. Gryaznov. To date, research in the field of analytic philosophy devoted to scientific work by M. Lebedev, S. Nikonenko, V. Ladov, V. Gorbatov, V. Surovtsev et al.

As for the perspectives of analytic philosophy in Ukraine, its study involved I. Alekseyuk, V. Bugrov, A. Vasilchenko, Y. Dzhulay, A. Synytsya, O. Zubchyk, V. Petrushenko, Y. Shramko. However, given the small number of publications devoted to this area of philosophical thought, we must note the lack of analytical research in Ukraine.

Note that the geography of analytic philosophy not only expanded over the years, but a change of representations of these limits in the past.

II. CHRONOLOGY

Different authors have different definitions, whence originates analytic philosophy.

In particular, A. Pap in [5, p. 21–90] among the key figures formulates the analytic philosophy called G. Leibniz, I. Kant, J. Locke and D. Hume.

S. Nikonenko in [4, p. 19–71] to the prerequisites of analytic philosophy carries classic British empiricism (J. Locke, T. Reid, D. Hume), British positivism of the nineteenth century (J. S. Mill,

H. Spencer), German philosophy of the nineteenth century (I. Kant, G. Hegel), the theory of logical coherence in absolute idealism (D. Sterling, B. Bosanquet, F. Bradley, J. McTaggart).

A. Blinov, M. Lebedev and V. Ladov in [1] the origins of the formation of analytic philosophy sees in the work of F. Brentano, G. Frege and J. Moore and proper analytic philosophy begin with the concept of logical atomism of B. Russell.

Nor is there certainty on the issue as to who should be considered the first representative of analytic philosophy. At first it was thought that it was through the work of such thinkers as J. Moore, B. Russell and L. Wittgenstein was founded in the beginning of this philosophy. However, in 1981 M. Dummett published work "The interpretation of Frege's Philosophy", which convincingly argued that Frege should be considered first analytical philosopher because he was the first to substantiate the need for logical and semantic analysis of linguistic expressions, examined in detail the nature of concepts of meaning, sense, language, thought, number. Besides his lectures once visited L. Wittgenstein and R. Carnap, G. Frege discussion on the issue of justification of the foundations of arithmetic was becoming B. Russell as an analytical thinker and logic.

In spite of Frege, contemporary analytics philosophers turn to Kant's transcendental problematics. American neopragmatist R. Rorty called analytic philosophy as one of the variant of Kantian philosophy that instead of mental representation analyses the linguistic studies [6, p. 6]. This interpretation of Kant's philosophy, in our opinion, is somewhat amplified, because aside are so many other influential thinkers, including the British empiricists.

Note that recently changed ideas about the role and importance of members Lvov-Warsaw school of logic and philosophical in analytic philosophy. Thus, a Polish historian of philosophy Y. Volenskyy said: "Lvov-Warsaw School worked almost all the problems important for... analytic philosophy... Among the developments Lvov-Warsaw School had many original and innovative, and generally the level at which solved the problem, responsible global standards analyticity" [3, p. 392]. Indeed, it should be noted that the members of this school (Y. Lukasevych, St. Lesniewski, A. Tarski) greatly influenced the development of ideas of logical semantics, theories of truth, logical syntax of the language and so on.

III. SUBJECT

Subject studies of analytic philosophy evolved over time. One of the first important themes that dominated in analytic philosophy from the late nineteenth century to 1930 was the theme of reality. Representatives of analytic philosophy sought to explore the linguistic means by which the actually observed relationship between man and the universe. In their view, the study of reality is impossible without justification methodology realism. An important direction of research is epistemology.

Through the activities of L. Wittgenstein and the logical positivists second important theme of traditional analytic philosophy is language. Primarily, philosophers seek to develop an ideal language that would explain everything that happens in the world clearly and consistently (1920–1930's). Then – in 1940 – 1960's – focus on the study of natural language that is recognized primary and greater than the ideal (artificial) language, which greatly impoverishes understanding of the phenomena and processes that occur in the world. Study of natural language led to the formation of linguistic philosophy as the directions of research. After its rapid development in the 1950s–1970s formed such an understanding of analytic philosophy (its "basic tenets"), which M. Dummett expressed with three positions: 1) the language is not preceded by consideration

of ideas, 2) review exhaustive review of the language of thought and 3) no other adequate ways through which can be achieved by adequate consideration of thought [7, p. 39]. It was understood as the only reality, the study of which can explain the full range of social, mental and behavioral phenomena.

However, already in 1970 the theme of language in analytic philosophy ceases to occupy the role previously occupied. This is especially noticeable when dealing with analytical philosophy of mind, which the researcher V. Vasilyev said that "... there is no reason to say, as M. Dummett did, that philosophy is "analytic" if and only if it is analyzing the language" [2, p. 252]. Indeed, if the search key labor representatives of analytical philosophy, dedicated to the theme of consciousness (the works by J. Searle, T. Nagel, D. Chalmers, P. Jackson, D. Dennett and others), we can see that the issue of linguistic analysis takes a background, and sometimes is not mentioned. Since the 1980s, the problems of philosophy of language begin to be treated as such, which is only derived from the philosophical problems of consciousness. Consciousness is a leading topic of research. Clarifying consciousness, one could better understand how it functions. Without an understanding of mental processes can not be understood as emerging semantics of language, how to create correct theory of reference as possible pragmatic dimension of knowledge, the relationship of man with the world. It is no coincidence R. Rorty was convinced that consciousness is not the only topic that is worth the attention of philosophers and analysts today.

In addition, significantly increased the number of applied parts of analytic philosophy. If the first of its important structural parts were only epistemology, logic and moral philosophy (ethics), today there are sections of both analytical phenomenology, analytic philosophy of religion (eg, analytical neo-Thomism), history of analytic philosophy, analytical philosophy of politics. Topics that used analytical thinkers never develop, now at the center of their attention.

In our opinion, it partly in the fact that today quite often analytic philosophy is used as a synonym for modern philosophy. Although philosophers and call themselves supporters of this tradition, if we analyze their works, we can see that they do not achieve that clarity in the definitions, which the trend declares itself *a priori*. In contemporary analytic philosophy works do not always have a clear structure, definite conclusions, it is very much artificial concepts that can not be subjected to verification. Not the least role in this process is the influence of postmodernism on analytic philosophy.

The leading themes of contemporary analytic philosophy, but the study of consciousness, became pragmatics of language, metaphysics. Slow synthesis of socio-humanitarian ideas, cognitive science, experimental science and the theory of artificial intelligence.

Instead themes of reality, language, consciousness, in our opinion, can come the theme of information. After all, today has made attempts to consider the notion of thinking through mentalize (language of thought), when the thought process is seen as a serial machine code (J. Fodor), and the brain – as a system with its architecture, which is able to change the words (D. Dennett). Developed new variants of semantics, including procedural semantics (P. Johnson-Laird), describing the thought processes in static and dynamic terms. The theme of information required in connection with the total computerization of our lives with new and new developments of the theory of artificial intelligence that give grounds for optimism about the possibility of artificial consciousness similar to ours.

IV. METHOD

In addition to changing the subject of analytic philosophy, analytical method was changed too. At the beginning, influenced by advances in analytical philosophy of logic formed the method of logical analysis (1920–1930). With it not studied the empirical properties of objects and their logical equivalents formed by creating formal languages. To conduct a logical analysis, it was necessary to first develop a language as a clear system (calculus), which based on certain statements that capture a state of affairs (facts of reality) according to certain rules of logic get new knowledge.

Before you get a formalized language, it was necessary to apply the method of reduction – means to bring ordinary language to their formal equivalents. This method is most commonly used logical positivists who sought knowledge from any field (including subjective experience) translate into the language of physics, to reduce it to neutral terms.

B. Russell in the logical analysis of language used the method of derivation – developed a hierarchy of units at all levels of language system (the theory of types). With this method could avoid the paradoxes of formal systems that inevitably arise when mixing different types of linguistic units – those denoting objects, those that represent their properties, characteristics of properties, etc.

L. Wittgenstein in the study of language features proposed to apply the method of demarcation – separating those statements that say something about reality (natural speech) from those that do not say anything about it (mathematical, logical statements), distinguish between logical and ethical knowledge.

Another important method of traditional analytic philosophy was the method of linguistic analysis (1940–1960), which is developed by J. Austin, G. Ryle, P. Strawson, J. Searle. Note that if the traditional analytic philosophy analysis method is mainly used in the study of formal language expressions, their detailed division, matching ties, mutual arrangements, building schemes and generalizations, then eventually (with the help of linguistic analysis) to parse and scope the use of natural language. The method of linguistic analysis should clarify what is meant by the words of ordinary language, in any way by their correct use, as their meaning depends on extralinguistic factors (context).

Within linguistic analysis thinkers frequently used methods of language games (L. Wittgenstein), speech acts (J. Austin, J. Searle) and contextual analysis method (J. Searle, D. Vanderveken).

The method of language games was to review procedures for the formation of meaning as a process that occurs through training by following the rules of a game. Any system can represent knowledge as a system of specific language games.

Method of speech acts are used when analysed the formal expression of sentences (locution), its aims (illocution) and outcome (perlocution), rather than in traditional logic in terms of subject-predicate structure.

The method of contextual analysis in the study of statements meaning into account the context in which the utterance performed by a speech act. The context components are: speaker, listener, time, place and peace pronunciation (direct characteristics associated with the implementation of the speech act).

In contemporary analytic philosophy are actively used such methods as mental experiment, extrapolation, conceptual analysis, convergence. Expanding expressive possibilities of the analytical method was intended to improve the results of philosophical studies, including in the area of the problem of consciousness.

The method of mental experiment consists in constructing logically possible, but quite often actually impossible situations is to confirm or refute certain logical statements that can not be verified in practice. Famous mental experiments, in particular, "Brain in a Vat" by H. Putnam, "Mary and qualia" by F. Jackson, "Philosophical zombie" by D. Chalmers, "Art" and "Swampmen" by D. Davidson et al. Of course this kind of reasoning and experimentation reminiscent the philosophical fiction, which has little to do with reality, but now, in the absence of scientific developments that could clear up the mystery of consciousness, it is the only way to learn something more about it.

The method of extrapolation is to transfer the results of analytical philosophy with already well-known, well-developed areas of (logic, epistemology, moral philosophy) to now there has existed a little research – for example, economics, religion, law, politics, history and more. Clearly, in this case, the method of analysis is undergoing some changes – not always possible to use a particular logical symbols, identify patterns of these systems, their precise structure. Nevertheless, this approach enriches the same analytical methodology contributes to its development.

The method of conceptual analysis has been extended in analytic metaphysics, as promoted consideration of the concepts that system (schematically) describe our experience, although it is not directly in the data. Our language is a holistic, holistic system, the task of philosophy – identify schema (structure) that underlying it.

Convergence is the gradual approximation of research of various sciences (natural and human). Currently in analytic philosophy, this method is slowly taking root, but already there are some results of the interaction of analytic philosophy and phenomenology (analytical phenomenology) to study the issue of consciousness.

So we can draw the following conclusions:

1) geography of analytic philosophy today continues to expand. If traditional analytic philosophy generally associated with the activities of Cambridge and Oxford Universities, modern analytic philosophy, developed in the USA, Australia, Scandinavia, Russia and others non-English speaking countries. There is a growing interest to analytic philosophy in Ukraine;

2) present rewrites the history of the philosophical trend. As an integral part of the analytic tradition today considered the Lvov-Warsaw school of philosophy, logic, positivism of the Vienna Circle, the work by G. Frege, etc.;

3) the subject of analytic philosophy varies from traditional themes of reality and the language to modern themes of consciousness and information;

4) extends the methodology of analytic philosophy – traditional methods of logical and linguistic analysis with modern methods supplemented mental experiment, extrapolation, conceptual analysis, convergence.

In our opinion, the evolution of analytic philosophy is caused by the fact that this philosophical trend always tends to walk in step with the times and apply the process of philosophical studies, so to speak, finding adequate, relevant for the expression of truth, the latest results of modern science (humanities and natural). Due to these changes, analytic philosophy remains a leading global trend of philosophical thought.

Author's translation of the article

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A CORRELATION BETWEEN “LOGICAL” AND “ONTOLOGICAL” IN MODERN SCIENCE

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A logical and philosophical analysis of the concepts of “logical” and “ontological” in modern scientific cognition is realized and the scope of their application for the characterization of logical and ontological ways of constructing the two types of models of the world is outlined. It was found out that due to difference “logical” and “ontological” there arose a problem of determining their correlation in modern science, which in each sphere of science is a particularly obvious form. The functional features of a variety of logical and ontological models and establish correlation between them in modern logic, psychology, physics, and cosmology are considered. The correlation between «logical» and «ontological» as the problem of invariance of two types of models of the world based on the reference methods, interpretation of physical experiments is actualized.

Keywords: logical, ontological, modality, invariance, reference, interpretation, physical experiment.

The concepts of “logical” and “ontological” that constitute the construction of two types of “worlds”, building models of the object; define “dualism” structuring the various systems and their states are clearly separated in modern science. “Logical” and “ontological” in the context of scientific research of natural and social systems, with varying degrees of complexity of structured worlds as megaworld, macrocosm, microcosm, gained universal appeal. Different conceptual approaches megaworld, macro, micro, modern science increasingly operates with such terms as “a logical theory of space-time” and “ontological theory of space-time”, “logical and ontological (physical) geometry of the universe” [3, p. 67], “the logical and ontological model of the world”, “an event that takes place in the logically possible world (a fictional event) and the event is happening in the physical world (real event)”, “logical and ontological fatalism”, “logical and ontological future’s design”, resulting in the need for updated logical and philosophical understanding of these concepts and identify their relationships.

Generalization of conceptual approaches allows trace that the “logical” (conceivable, that the knowledge of the mind, imaginary, hypothetical) understand as:

- logical-mathematical construction “possible worlds” and «idealized objects» (logical constructs);
- abstract models’ construction of the world by means of formal languages of logic and mathematics;
- rational understanding of the universe based on the principles of determinism and causality;

- search for order in the universe (“from chaos to order”).

“Logical” as a concept of scientific knowledge means that the subject of science in the design of “possible worlds” or “idealized objects” in the construction of highly abstract models of the universe makes extensive use of “logical figures” – the forms and laws of abstract logical thinking and logical methods that have historically faced “deductively generated power” and perform a heuristic function. Accordingly, the “logic” there is a means of creating “conceptual reality” in the form of hypotheses, formal theories (formalism), i.e., logical-mathematical knowledge systems using special artificial language. Thus, the “logic” of science takes the form of an abstract hypothesis constructed hypothetical-deductive method, the formal system (formalism), built by formalization, forecasting future scenarios (“possible worlds”) constructed by extrapolation and modeling. Such hypotheses logically designed, logically constructed formal systems or “possible worlds” can be set, and they faced each other alternatives, and thus competing concepts of science. Each abstract hypotheses created or constructed formal system formulate logical principles (requirements) that determine whether they meet certain rules for constructing such logical constructs. Thus, the hypotheses constructed hypothetical-deductive method, formulate the following requirements: 1) they must not conflict with the fundamental principles of scientific rationality are grounded and developing scientific knowledge and expertise. These include the principles of objectivity, validity of the laws of science, the consistency of the actual data, historicity, and 2) they should be, if possible, according to the simple principle of simplicity formulated G. Leibniz, the best hypothesis is the simplest. The hypothesis is considered simple if it has no additional assumptions, clarifications, corrections, etc., and 3) they must be such that they can be in principle verified for validity. Evidence (facts of science) is an objective criterion for hypotheses testing.

The formal system must comply with the following requirements as consistency (within a formal system S can not be removed at the same time kind of formula A and its negation – A), completeness (need to identify the necessary connection between identically-true and proven formulas within the system S); independence (within a single axiom system S can be derived from other sets of axioms) solvency (within a given system S must be a general method or algorithm, which allows relatively formula A to establish whether it outs or not).

The “ontological” (physical, actual, real) in scientific knowledge is:

- the real existence of the objective world independent of thought and consciousness;
- the real existence of a certain object (things) in its singularity, which belongs to a class of similar items;
- the physical existence of objects, phenomena and processes in the space-time dimension.

“Ontological” as a concept of scientific knowledge means that the subject knows the science of actually existing objects, phenomena, processes in their space-time dimension, the events taking place in the world, exploring the empirical methods of observation in natural and laboratory conditions and under specifically the experiments. Empirical observations and the experiments is knowledge which takes the logical form of protocol statements, which express the facts.

Through the division «logical-ontological» in logical-mathematical sciences and sciences, which use logical-mathematical methods began to clearly distinguish between “physical space-time” and “mathematical space-time”, “peeled” from the empirical givens investigated against “objects”, the physical (real) life and “being a conceptual”, “physical and conceivable (imaginary) the existence of objects”, two types of reality – “physical (material)” and “conceivable” (logically constructed).

For each of the types of structured space-time existence and the existence of objects of modern science develops specific language to describe their properties, classes, relationships and more.

Distinction between “logical” and “ontological” posed the problem of determining their value, which in each science becomes the following: the problem of determining the objective existence of objects whose properties are set purely logical, the problem of determining the objective content of hypotheses and theories created hypothetical-deductive method, the problem of the definition of “physical agent” that would become a real “starting point” that connects the logical structure of empirical scientific observations and experiments upon which determine the physical nature of the object.

Let's define the specific issues contained in those specific sciences, in which the distinction of concepts “logical” and “ontological” became especially apparent form.

In logic the distinction between “logical” and “ontological”: and establish relationships between them “matured” gradually, according to how it has historically separated the proper object and methods. Traditional logic as a part of philosophical knowledge of the world during the period of its origin in ancient Greece was the unity of ontology and epistemology, under “logic” and “ontology” not yet a relatively independent status in relation to each other, but gradually philosophers and logic (F. Bacon, G. Leibniz, B. Russell, C. Lewis, R. Carnap, G. Frege) separated the “logical” and “ontological”. In particular, it was in the impersonation of logical and ontological (physical) content and scope concepts, in distinction by G. Leibniz existence of things, which is known by the mind (logic and mathematics) and empirical (physical) existence, “truths of reason” and “truth of fact” possible and impossible in logic [6, p. 369], the dismemberment of the universal class of objects into subclasses of objects that exist in reality, and items that are not really there, and on the possible existence of subclasses of logical objects logically impossible the existence of objects (B. Russell, K. Lewis).

Let's consider in more detail how there are “reasonable” and “ontological” in modern logic.

First, the theory of concepts distinguish logical and factual content and scope of concepts and introduce the term “empty concept” to distinguish between logical and factual content and extent of terms. Some concepts can be logically empty and virtually empty if it does not cover in terms of real-world objects, events and processes. Logically empty content is the concept in which the subject is conceived, imagined, logically assumed, but really (actually, ontologically) does not exist (like “round square” or “perpetuum mobile”). Self-controversial notion is logically and practically empty (such as “intelligent man who has no mind”).

Secondly, the logical-mathematical theory of classes (sets) introduced the term “empty class” (“empty set”) or “zero class” that is the class that actually does not contain any element.

Thirdly, the theory of logical truth introduces the term “logical truth” (L-true) and “actual truth” (F-true). These terms explicates the terms “truths of reason” and “true facts” that are introduced into the logic of G. Leibniz. In symbolic logic logically true find statements that take the value “true” for all possible interpretations for its variables , and thus of the truth value is determined by their most logical form of their construction. These regular expressions are called logical tautology or logical laws, demonstration and use of which has important methodological significance to solve the problem of solvability. In fact, there are true statements for which there is at least one interpretation under which they take the meaning of “true” and, therefore, of the truth of their value depends on the specific content of the constituent elements of speech and their consistency with reality.

Fourth, the term “logical truth” (L-true) and “actual truth” (F-true) explicates in modal logic by R. Carnap, in particular alethic logic that operates such modalities as “should”, “could”, “really”,

“accidentally” [5]. In modern alethic logic is clear distinction between the logical and actual (ontological) modality: logical modality is associated with logical determinism of expression, where the degree of connections and relations characterizing the statements themselves, the rules and principles of their construction, while the actual (ontological) modality air’ connected with the objective determination of expression, and the degree of connections and relationships characterizes itself an object of knowledge and its properties. At the same time alethic logic formulated definition of logical truth and the actual truth of the statements and alethic modalities based on logical analysis of statements within the meaning set that is logically necessary (that is an expression of logical laws) logically possible (that does not contradict the laws of logic) logically impossible (that is contrary to the laws of logic), which is actually necessary (that is fixed in the laws of different sciences, including the laws of physics, biology, history) is actually possible (that is consistent with current trends in the development of objects and phenomena) impossible (that contradicts the laws of science). Each of these types of modal expressions has its specific cognitive meaning. For example, the statement is logically possible means of constructing scientific hypotheses, mathematical objects of science fiction, “imaginary worlds”, etc., which under certain conditions can be “materialized”; logically necessary statements “work” in all deductively constructed of thinking designs even if they are imaginary and at some stage of their existence have no interpretation (for example, N. Lobachevsky called imaginary created his non-Euclidean geometry, which found their interpretation only after 60–70 years) [7, p. 21].

However, discrimination, analysis and determination of the nature of logical and ontological modalities raises the need to establish relationships between them, which is reflected in the philosophical ideas of G. Leibniz, D. Hume, I. Kant, G. Hegel, R. Carnap, H. Reichenbach et al. These concepts are different, presenting the philosophical and ideological differences conceptions of their authors. For example, an idealist D. Hume, I. Kant and the positivists believed that there is only logical necessity, G. Leibniz, recognizing the existence of both the logical and ontological truth, clothed only essential nature of logical truth, while the truth of science considered random not necessary. And today deserves special attention analysis relation between modalities, it is made within the contemporary alethic logic. Although recognizing the specific logical and ontological modalities as certain types of research, in addition they also ascribe a unity that allows you to set the logical relationship between them, the transition from one modality to another. Each logically necessary statements can be correlated with a specific ontological necessity, but not all that ontologically necessary, is logically necessary. All that is ontologically possible is logically possible, but not vice versa – is not all that is logically possible, is ontologically possible. This approach has significant methodological value in scientific knowledge and makes it possible to carry out the interpretation of logical calculi of modal logic in various areas of cognitive activity.

Fifth, the logic being clearly distinguish logical (conceivable, imaginary, hypothetical) and ontological (actual) existence of objects by separating different types of objects exist. In particular, if B. Russell, who’s had “a strong sense of reality” is not allowed in terms of the logic of the existence of imaginary objects like “unicorns” or “Gold Mountain” [8], modern modal logic allows for the existence of hypothetical objects. Under this assumption, there are following types of objects exist: object “x” actually exists (ontological, physical) object “x” exists logically (hypothetically possible) because of the assumption, the object “x” does not exist neither actually nor logical.

In modern logic clear distinction between empirical science and abstract objects. Empirical object – an object (object, phenomenon, process), which exists objectively outside of human

thought in a space-time dimension and an abstract object – an object that exists imagined, as a product abstrahuvalnoyi of thinking, a product of imagination.

In modern philosophy and psychology, which formed a special study areas of consciousness – the “philosophy of mind” and “psychology of mind” in the knowledge of the phenomenon of consciousness there are “reasonable” and “ontological” by such way as:

- a) provide theoretical and empirical meaning of “:consciousness”;
- b) explication of the concept of “consciousness” in terms of “mental state” and “physical-chemical state” [1, p. 121–122]. Nonidentical “mental state” and “physical and chemical conditions”, the study of the phenomenon of consciousness posed the problem of finding “physical agent” that would become the starting point, linking the logical design (abstract philosophical and psychological theory of consciousness) of the ontology of consciousness that seeks physical and chemical processes in the brains of human consciousness as physical media.

In modern physics, distinguishing between “logical” and “ontological” clearly evident in the field of mathematical physics and experimental physics. Mathematical physics constructs using logical-mathematical methods and hypothetical idealized objects (such implied logical) objects, which are given purely abstract certain properties and possible functions, and experimental physicists in the experimental situation, seeking physical (objective) the existence of such objects. Following this logic to quantum physics introduced hypothetical objects – quark, takhion et al.

In modern cosmology, which studies the origin of the universe and the “first moments of the universe since the beginning” of the origin of distinction “logical” and “ontological” was to build a hypothetical-deductive method cosmological hypotheses (models) of the origin of the universe and the search for material (physical) constants be ontologically confirmed the proposed hypothesis. Thus, in modern cosmology began to distinguish logically constructed a model of the universe and the physical, an actual universe, the universe as a physical phenomenon and the universe as something conceivable, thus determined that “there is infinite number of logically consistent universe, science and wondered where the universe we live in” [9, p. 181]. The most famous hypothesis in cosmology is the “Big Bang”, which can be interpreted as a logical structure that theoretically describes and explains the origin of the universe [4, c. 11].

Modern scientific distinction between “logical” and “ontological” raises the problem of verification of logical constructs (hypotheses, idealized models), that is to find methods for determining whether “corresponds to a logical construct real (physical) world, or not” [3, p. 210]. Correlation between “logical” and “ontological” means the determination of the objective content of a logical construct. In modern science, a definition of the objective content of the logical construct carrying out of logical and semantic method for establishing reference theoretical term, by interpretation, by physical experiment.

Method of reference in logical semantics means searching objectively existing object, which are inherent properties that set a theoretical term that have entered into a specific science. If such an object is found in the process of concrete empirical research, the term for it is no longer “empty” and ontologically constituted. In the logical semantics of a specified period not only has a certain meaning, and shall designate an actual object, that have references. For example, in terms of the logical semantics, the terms “electron”, “quark”, “takhion”, “mion” – a term of quantum physics – are hypothetical objects. Physicists have provided these objects certain abstract properties. An example of the ontological constitution of quantum physics is referencing term “quark” – a fundamental particle that has an electric charge aliquot 3, and is not observed in the free state.

The reality of the existence of quarks confirmed by physical experiments. Thus, the term “quark”, which represents one of the fundamental elementary particles became not only an abstract sense, but his references (objective meaning).

The method of interpretation in modern symbolic logic (classical and nonclassical) is defined as the construction of semantic model for a particular type of formal logical system (formalism). In the context of correlation between “logical” and “ontological” the interpretation method in modern science is used to fill definite objective meaning formal system created in logic and mathematics. In fact, the interpretation or construction of semantic model is needed in order to determine the truth meaning of expressions formalized language specific formal system. To do this, create a special language and specific terms, by means of which describe the meanings in a particular field of scientific knowledge. An example of interpreted semantic model for three-valued logical system (three-valued logic) is a quantum logic [2].

The method of physical experiment for verification of logical constructs an artificially created situation *in vivo* or *in vitro* to determine the invariance logically constructed ontological models (physical) existence of objects and the development of specific language to describe this invariance.

Modern science for the sake of predict the future of the natural and social world by specific logical-mathematical methods develops predictive scenarios (predictive hypotheses, prognostic model). Definition of invariance of the logically constructed predictive models (“possible worlds”) and a real future is a promising area of modern research.

Author's translation of the article

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THEORY AND HISTORY OF CULTURE

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“PHILOSOPHY OF SPORT” IN THE THEORETICAL RETROSPECTIVE AND PRACTICAL PERSPECTIVE

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Based on a retrospective analysis of theoretical guidance, the aim of the article is an attempt to describe the subject matter of life and justify the need for the development of “Philosophy of Sports” as a theoretical and ideological foundations of sports science. To solve the problem, the author proposed outline of the concept “Philosophy of Sports” in cultural-anthropological discourse and argues that its subject is the doctrine of the nature of sport as a social and cultural phenomenon that in images of physical culture imitates the processes of bodily self-contradictory man. The study indicated that the prospects for a selected object are determined by a number of reasons: 1) the crisis in public health, which requires the formation of a new ideological paradigm of physical culture and sports, and 2) the need explication specially applied research of sports industry knowledge to the overall humanitarian science.

Keywords: philosophy, sports, physical culture, retrospective perspective.

According to the program of XXIII World Philosophy Congress (Greece, August 2013). The “Philosophy of Sports” problematic was actively considered in a special section where sports were represented as an important construct of a modern cultural and civilization process. As the humanitarian community recognized the sport life to be one of the areas of public life as “the world of sport”, which actively influences all aspects of human existence, the Congress delivered a strategic objective – to single out “Philosophy of Sports” from the totality of numerous scientific, cultural and anthropological discourses in the subject of special integrative thinking about sports. Thus, the problem of making a specific philosophical tools arose, which differ from other system of knowledge about physical culture and sports like “Sociology of Sports”, “Sports Pedagogy”, “History of Sports”, “Sports Psychology”, “Philosophy of Olympics”, etc.

For half a century in the United States and Western European scientific journalism “Sports Philosophy” exist as a separate area, but in the national philosophical thought it is not widely accepted, although the necessary prerequisites were established. In today’s science the sports research activities in related humanitarian areas actively developed: recently two doctoral thesis have been defended: The Transformation of the Institute of Sport in the Contemporary Ukrainian Society (O. Kyrylenko, 2013) and the Formation and Development of the Sports Industry: A Sociological Dimension (V. Lukaschuk, 2012). In addition, the sports discipline which in the

middle of the twentieth century was singled out from pedagogical continuum in the independent applied and theoretical sphere. It became a powerful scientific basis of human study that surfaced a number of topical issues. Does Ukraine have a theoretical basis for the development of "Philosophy of Sports" and what is the practical feasibility for sports science of philosophical discussion? Answers to these questions can be promising for philosophical studies. Currently, we are making their theoretical and ideological contours, based on the reconstruction of theoretical achievements.

In Ukraine, as elsewhere in the former Soviet Union, there was a somewhat paradoxical situation. In recent years, the philosophical thought has actively incorporated the problem of human corporeality, its moral and aesthetic culture, somatic existential in the subject of its research, but it rarely turns to the experimental data and theoretical generalizations in the field of sports science, the direct studying object of which is the body. In its turn, experts studying existing and potential bio-psychological qualities of athletes' body during their training for the competitions, also the researchers in physical education, who deal with the harmonization of spiritual and physical health of young people, almost do not turn to the existing philosophical reflections about the sense, relevance, social significance of sport, its place and role in the system of ideological preferences of the people, while struggling to elicit the cultural potential of physical culture and sports.

Based on a retrospective analysis of theoretical guidelines that exist in the post-soviet and, in particular, the Ukrainian philosophical continuum and in the theory of physical culture and sports, the purpose of the paper is an attempt to outline the vital need for the development of «Sports Philosophy», so in a way to attract the attention of national philosophical and sports community to the cooperation in solving theoretical and practical problems. Reservation: from a multifaceted substantial amount of the term "theoretical retrospective", which historiosophical analysis provides we use it in terms only in the text to emphasize the genesis of sports philosophy in various discourses.

The relevance of the chosen discourse suggests that in philosophical and scientific community the descriptivity between philosophy and sport is still ambiguously interpreted, that is the very possibility of this type of research project as the "philosophy of sport". Some experts talk about the need for the development of "Sports Philosophy" as an integrative knowledge in the system of sports science, and others have expressed doubts about the feasibility of its existence. For example, Russian philosophers M. Shimin and A. Shimina state: "The study of sport has become differentiated: there is Psychology of Sport, policy in the field of sport, the legal basis of physical activity, Sports Sociology and so on. For all multiplicity of sports activities and different ways to its studying there is a need for the integrative knowledge, which gives the overall picture of the sporting world" [15, p. 70]. In contrast to their thoughts professor in Sociology of Sports Yu. Fomin expresses doubts about the possibility of such discipline as "Philosophy of Sports" because he thinks it is an "indifferent mind trick" that does not correspond to the nature of traditional philosophy as "general science" (Aristotle) and curses the modern philosophy of arhaeovangarde (F. Hirenok), calls postmodernism "an empty talk" and therefore, in his view, the phrase "Philosophy of Sports", "Philosophy of Biology" and, etc. "can not be considered as parts of Philosophy of Science, or if, for example, there will be the philosophy of fire or sewerage" [14, p. 97].

At the same time, researchers in the field of sports science try to penetrate into the essence of physical training in the theory of which "the connection between the integrated individuality (in its somatopsychic and socio-cultural unity) and the essential meaning of physical activity is clearly

shown, which has an internal (ideal) and external (receptive – motor) sides” [9, p. 14]. Professor of Sports Pedagogy Yu. Nikolayev emphasizes that the key to determine the merits of physical culture is spiritual and personal development of an individual which “eliminates a contradiction between the motor component as the principal element of physical activity and socio-cultural component that lasted for decades” [9, p. 4].

Modern sports discipline urgently needs a philosophical re-evaluation of the past stage of its development as a science. Many scientists complain that the problem is still a conceptual vision of the theory of physical culture. Being separated out of educational scope and based on the biomedical and other natural sciences, it has long accumulated experience of its theoretical basis in structuralism methodology. Historically, it has paid off, because there was a practical need for metaphysical description of individual properties of the human body that could be used in empirical measurements of athlete behaviour and develop sport and training process aimed at achieving good results and victories in the competitions and apply the results in the development of methods that improve the efficiency of health bodily motor activity in physical education. But in today’s environment of rapid development of sports science structuralism methodology can not capture the richness of the experimental experience and theoretical part of it gradually loses its methodological function for applied research. On this occasion M. Visitey notes that “it would be more useful to try, based on the initial concept, to deepen the essence opinions expressed in them, not just try to expand them and actually complicate the conceptual blur of methodologically defocused judgments, as it was tautologically forming the relevant definitions” [2, p. 27].

Modern theorists of physical culture express opposing views on the construction of its methodological axis. Some complain that they are still “classical theory of sport which originated in the 1950–1960’s, as the theory of sports training, so far have not been able to go beyond the teaching theory of training process formation” [11, p.16]. Other theorists, expressing dissatisfaction with the fact that physical culture “still does not have “integrative” theory, because it was designed not as a science but as an academic discipline” [8, p.15–20]. They believe that in physical education “the system of knowledge right-on is overloaded with the martial arts techniques health preservation, “Successful Career” and survival” [8, p.15–20].

Professor V. Sutula concludes: “Recent development of a generalized theory of physical culture is clearly seen in the works of N. Ponomarev (1974, 1996), G. Natalov (1998, 2005), V. Vydrin (1974, 1996, 2003, 2008, etc.), L. Matveev (2003, 2009), Y. Nikolaev (2001–2012). According to these experts, the current approaches to the study of physical culture should be based on a rethinking of integration processes unfolding in this area of social life, thus it is reasonable to use social and culturological approach, and the law interconnection of needs and activities” [12, p. 82]. That is, if to talk about a crisis in the theory of physical education, it is a “growth crisis”. Similar crises arise in each science at a certain period, and its overcoming is always in philosophical methodology or rather, in the need to change its paradigm.

So humanists insist on the necessity of philosophical reflection of sports science achievements, and experts in the field are concerned about the specifics of philosophical thought and the very possibility of its penetration into previously unknown layers of life. Characteristically, the experts did not consider sports motor activity in itself, and see it in the realm of cultural and civilization of human development, preservation of their psychosomatic integrity. The philosophical and anthropological component of physical education and sport is found in their social and cultural values, as they demonstrate the contradictions, complexities, adaptive challenges that exist in

contemporary computerized and informative society. Human dimension, in all its versions – the “rights (distribution) dimension”, “man (no) dimension”, “man (above) dimension” – in sports activities is presented as sense-expedient and most important of its constructs [5, p. 229–234].

The philosophical and literary data analysis suggests that since the late 80's of the XX century the Ukrainian philosophical thought has occasionally applied to problems of sports science. Thus, I. Tyshkovska's philosophical research paper “Dialectic of social and biological in building of a general theory of physical culture” promoted the formation of sports science in Ukraine [13, p. 6]. Currently, sports phenomenon is considered mainly under social philosophy, philosophy of culture, although it briefly highlights the spiritual and personal, personalistic, epistemological and axiological components.

As already noted, in recent years the number of scientific studies on the diverse dimensions of sport has increased (A. Zinyuk, V. Lukaschuk, Y. Semenov, O. Kyrylenko). In the current dissertation papers there is a tendency of authors to give a conceptual presentation of sport as a social phenomenon that is “in the process of constant legitimization, solves important social and institutional objectives”, but they point to the impossibility of its unambiguous definition in social versatility that is constantly expanding. Researcher S. Batsunov in the Ph.D. thesis on Social Philosophy of Sports as a Social and Cultural Phenomenon considers the integrity of sport “in unity and interplay of all its structural elements, and unifying role, in his view, is done by a human-oriented sport, which is realized through socio-cultural, symbolic, integrating, such generating, cognitive, communicative, hedonic, compensatory, social and emotional, aesthetic and emotional, political functions, as well as through the tool of socialization, social mobility, value orientation” [1, p.18–19]. The author's views on the social life of sport as a specific entertainment production and demonstrative superpotential of a man can be considered sufficiently promising as a sport, “being an integral part of the permitted forms of a society, is a cultural activism of human game competitiveness” [1, p. 15].

The disclosure of existential and phenomenological essence promotes the intensification of public attention to the practical problems of sports movement. French philosopher B. Zhou believes that sport – an association of socio-cultural elements of higher order and develops the idea of sport as “”. At the World Scientific Congress “Sport in Contemporary counter society with many contradictions Society” (Tbilisi, 10–15 June 1980) G. Lyushen (Germany) said: “Now I think it is very beneficial to the fact that we first have done a descriptive and phenomenological analysis, when talking about the dialectical structure of the sporting event and its world effects” [6, p. 561].

In terms of the existentialistic and phenomenological approach in the concept of “Philosophy of Sports” as a socio-cultural phenomenon we should pay attention to the research by S. Mogileva on Modern Sport in the Existential, Social and Communicative Dimensions. She said that in the company of a crowd, or the “public performance”, the ability of sport to influence the relations in society is very powerful and at the same time is not always predictable and responsive in its aftermath. A tension between the existential dimension of sport that is inherently impossible outside the atmosphere of freedom, and its social and communicative dimension, which it creates and thus limits [7, p. 3].

The latest researches of the specialists in this field are denoted with a variety of approaches to philosophical problems in physical education and sport. M. Sayinchuk successfully completed a thesis on physical education, written in the philosophical and axiological aspect, Formation of Value Orientations in the Field of Physical Culture and Sports of High School Students in Physical Education, which contains guidelines on the saturation of physical education classes with

culturological material that is diverse and attractive for students (M. Sayinchuk, 2012). Professor A. Tsios developed a system to attract students to studying of national cultural wealth of Ukraine in physical education classes, which contributes to the development of various interests and correction in the behaviour of some careless students. At the same time, scientists in the field of physical education uniquely interpret the philosophical problems of inter-subjective relationship of the subject of education, appealing the teacher to know not only the individual student but also an atmosphere of collective class, where he is formed: "the core of the impact of each individual student separately is in relation to the impact of the entire public educational system" [3, p. 34].

From these examples it is interesting that the bilateral movement of thought to the formation of a new special field of knowledge – "Philosophy of Sports" due to the introduction of philosophical instruments in the sports science and conversely the enrichment of philosophical problems with the sports practice. As public opinion tends not to include physical education lessons in the social settings that make up the cultural value in the educational process, the philosophy of sport has to step around the positive impact of physical education on the health of the younger generation.

In sports science of the former Soviet Union countries, this approach has not sufficiently developed yet, and its conceptual integrity is mainly on the scientific methodology basis. Philosopher V. Stolyarov, who devoted most of his life to formation of Sports Philosophy, calls it comprehensive, integrative and interdisciplinary. Denoting "subsidiary" characteristic for the science way of referring to the problems of sports, and "special" inherent in the Philosophy of Sports as a review of his basic and major subject of analysis. He says: "It would seem that the inconsistent problems of this discipline are united not only by their close relationship, but the fact that they all involve the re-thinking of the limiting grounds, fundamental prerequisites for the forms of social life and activity that are related to sports and corporeality of man" [10, p. 30].

For example, the implementation of the tasks involves the development of a new concept of scientific and theoretical positions that reveal the nature and content of recreational activities with the various segment of the population, identifying its components, connections and relations. The building of sports recreation concept as a public sphere of life is possible only under the terms of epistemological methodology, where a person is regarded as a subject and object of his own creative life. Sports recreation with all complex of recreational technologies is organic and direct, productive and progressive form of reproduction of life.

Therefore, conventionally we can talk about several methodological dimensions in the research on sports recreation. First off, the usage of structural and functional methodology that includes a set of methods and procedures which made up a specific research potential of the very science as a study about them.

To the next dimension we can attribute cultural and anthropological methodology, including the historical and sociological aspects of physical recreation development, highlights important pedagogical issues related to the formation of public interest in physical recreation, its educational role and its impact on the individual and society. Fruitful in identifying historical stages of recreation, physical education and sports science development in general would be to use paradigmatic approach (T. Kuhn). It incorporates a wide range of conditions and characteristics in organizing and conducting experiments and the whole study, retains chronologically problematic principle of its structure and follows the procedures selection requirements established in the scientific society to ensure the receipt of the actual material, its primary processing and correlation with empirical evidence (K. Popper).

To the analysis of problems named the author proposed position relative to the object, the structure and methodology of Sports Philosophy that was outlined in specialized physical training and sports and philosophical journals (2007–2013), where sports activities are considered in the existentialist – phenomenological dimension. Theoretical framework for the study of the subject field “Philosophy of Sports” as a new trend in the national science studies would help to enrich the philosophical anthropology with the sports science achievements in the study of the changing nature of a man. In such a context the philosophical community was proposed a definition of the “Sports Philosophy” object as an interdisciplinary field of knowledge about the nature of sport as a social and cultural phenomenon that in the images of Physical Education fakes the contradictory processes of corporal, psychosomatic self-perfecting of a man [4, p. 168].

Thus, we can say that our experience of bodily practices and its experimental use in the sports and competitive activities developed in this area of knowledge the effective method of physical education currently require a philosophical reflection. Philosophy of Sports in the suggested anthropological discourse has to show the value of philosophical tools in the further development of the physical culture and sport theory, updating its terminological arsenal and use of the philosophical foundations of modern culture to enhance the credibility of athletes and other professionals in physical education as creative individuals that deal with the population health. Urgent and priority tasks in the development of the “Philosophy of Sports” as a new trend of cultural – anthropological research can be:

- analysis of the investigated problem, summarizing domestic and international experience and definition of the problem field in the area of “Philosophy of Sports” as an interdisciplinary field of knowledge;
- determining the content of concepts and categorical apparatus of “Philosophy of Sports”, which on the one hand, comports with the traditional forms of thinking in the field of physical education and sport, and the other - complements the current trends in the development of national philosophical thought with a new concept of “bodily experience” gained in the sports activities;
- determining the structure of the “Philosophy of Sports” as an educational discipline and urgency of the further theoretical development of its problematics for use in the teaching practice of educational process;
- study for the theoretical and philosophical foundations of sports activities, such as that manifested in a common culture “body image” of the world and promotes the man’s internalization of his self-sufficiency, and it helps to intensify its own motor activity;
- summarize the experience of the social sciences and humanities research in the field of physical education and sport and show their practical orientation in the fields of public opinion on cultural potential of physical culture and value orientations of different population groups to physical education classes ;
- disclosure the integrative role of philosophy in the further development of theoretical and methodological foundations of sports discipline as a specific sphere of science aimed at deep study of the adaptive capacity of a human psychosomatic being to new historical conditions ;
- explore the moral and professional qualities of an individual athlete, his creative potential, showing the need for consideration of individual qualities of a single athlete, his holistic worldview perception of professional activities in the cultural and civilization process;
- actualization of the sports worldview development as a special area of the general ideological paradigm that preserves the integrity of the person with the intellectual diversity of

postmodern culture varieties and meets new “turn” (B. Vandelfels), applying it to the study of natural and cultural attitudes as “diversity of the human body”.

Of course, the following list does not cover all the richness of perspective “Philosophy of Sports” as an interdisciplinary, integrative discipline, which manifests the culture of human physicality. But in passing we note that the national theoretical ecumene forms a new direction in the human cognition, which is what could be called a humanitarian sports science. Its core philosophy may be, once again justifying his appointment be initiated by the mastermind in the high and bloody ascent of mankind to the knowledge of its essence, meaning of life and purpose in this world.

Author's translation of the article

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DEATH AS THE OTHER IN THE EARLY RESEARCH OF E. LEVINAS

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We consider the difference between the current and the act of its existence, defined the meaning of impersonal presence, studied the specific application of E. Levinas notion of loneliness. Investigated specific forms of embodiment of the gap between existence and existing (laziness, fatigue). Analyzed events hipostazysu identity, its relationship to the present, freedom, materiality, subjectivity and responsibility. E. Levinas concretized understanding of the concept of intentionality. It was shown the value of death to overcome loneliness, the problem of preservation I'm transcendence. Outlined the situation face to face with others.

Key words: death, other, other, hipostazys, loneliness, responsibility, an act of existence, impersonal presence.

Other Category increasingly becoming the subject of study by researchers of different fields of knowledge, including philosophy. This interest is usually due to the practical demands of modern reality to which has characterized the problems of coexistence with others: representatives of other religions, nations, races, cultures etc. Very often, the concept of the Other E. Levinas also considered in the context of these issues. That is, if the reception of E. Levinas has developed certain trends, critical pat itself on this reception is practically absent. Thus, the urgency is redefining E. Levinas philosophy in the context of the modern era to answer the question on how legitimate is referring to his views of philosophy of dialogue, that is to critically analyze the reception of his views, including among Ukrainian scholars.

The concept of the Other in the philosophy explained in different contexts and meanings, depending on the methodological setup. As the subject of our study is the particular aspect of the philosophy of E. Levinas and its value is within this concept, we do not zupyntymemos detailed consideration of the many theories, each of which the concept is conceptualized differently. Understand the breadth of its use with the following terms can range consideration as structural psychoanalysis (Jacques Lacan), cultural anthropology, hermeneutics (P. Ricoeur), existentialism (J.-P. Sartre) and others. For us it is important to provide researchers directly involved in the study of philosophy E. Levinas.

It is a thorough study of I. Vdovin and A. Yampolsky, who also made translations of many works into Russian philosopher, causing made a contribution to the adaptation of the original terminology E. Levinas to the specifics of a particular language. Notable is also the work of different genres M. Buber, M. Blanchot, J. Derrida, J. Russe and others.

In Ukraine, one of the first major scientific analysis of the concept of E. Levinas did V. Malakhov. Among Ukrainian researchers should include names such as M. Hirshman, O. Nazarenko, O. Radchenko, L. Sytnychenko, K. Sihov, I. Stepanenko.

So, proceed directly to the analysis of the object of our study – death as in other early writings E. Levinas, particularly in the works of “Time and Other” (“Le temps et l’autre”) and “the existence of an existing” (“De l’existence à l’existant”), written in the second half of the 40-ies of XX century.

Analysis of E. Levinas philosophy is quite challenging, as it involves overcoming certain difficulties. First of all, the style of writing of French philosopher who is full of metaphors, self-formed philosopher neologisms which, moreover, can not be so literal translation. Added to this, in our view, the lack of a clear logic to the problems, instead of which the reader meets multiple repetitions, the absence of logical transitions, ready to conclusions without poperdnoyi argument. In general, the philosopher speculates always seemed about as if around any problems. These difficulties apply to other threads, which appears already in the earliest writings of the philosopher. It should be noted that a broad response among various circles of readers E. Levinas became his conception of the Other as a person. While, for example, death as nothing remained at the periphery of the study of the philosopher. Theme of death as the other, which we will discuss on the basis of works “Time and Other” and “the existence of an existing” is pretty much the introduction to the analysis of his later works. Perhaps we should agree that E. Levinas is above ethics, and its main contribution to the history of philosophical thought associated still with his concept of the Other as the other person (l’Autrui). However, E. Levinas ethics is rather peculiar, is not widespread understanding of ethics in a number of rules and norms of behavior and thinking about the very essence of ethics. These considerations, in the opinion of the philosopher, is closely related to issues of ontology and metaphysics. Therefore, analysis of death as the other (l’Autre), is a coherent link between the themes of early works of E. Levinas, ie between ontological problems and his concept of the Other as the other person (l’Autrui), i e ethics.

In his work “On the existence of an existing” E. Levinas notes that philosophical reflection is usually easy to miss the distinction between what exists and very existence, between individual, species, community, God – beings that are marked nouns and event or act their existence. There is a kind of dizziness of thought that looks at the emptiness of the verb be, as that seems to say anything: it can only be understood from the fact that there is. Opinion quietly rolled out the concept of being as being, in order, which is why there is existing, the idea of the existence of reason. Thus, for the philosopher raises the question of what is being in general, if we take him apart from things [3]. This issue fits into the philosophy book “Time and Other” through description alone. While in his plans include ontological analysis of loneliness rather than anthropological, that loneliness in E. Levinas appears not as psychological concepts such as the need for others.

The severity of loneliness is that I do not have another. I – myself. My life, the fact that I exist – my intercourse existence – is something absolutely timeless. Creatures can share with each other about anything other than the act-existence. Therefore, no extension of my knowledge and means of expression does not affect my connection with the act of existence. Loneliness – is inextricable link existing and his act-existence (l’exister). Conceive of a situation to overcome loneliness means to challenge existing connectivity principle and its fact-existence and go to a certain ontological events where existing combined with the act of existence. This event E. Levinas calls hipostazysom (hypostase) [2].

Of course, the duality of existence and the existing paradox - in fact that there may be something to gain only if it already exists. However, the truth of this dualism indicate certain moments of human existence when existing podnannya of existence appears as a bundle. Indeed, people can take a position in relation to its existence. Even that struggle is called for. existence provides an opportunity for the existence become the mark. However, the struggle for existence can not understand the relationship between existence and existing at the deepest level, we are interested. It appears as a struggle for the future as concerns their human longevity and survival. It is a struggle for existence already existing extension of this existence, not permanent birth as a special operation by which existing seizes its existence [3].

Specific forms through which one can understand the existing communication gap is the existence of fatigue and laziness. Tiredness and laziness – it's position in relation to the existence of a force already incurred. They, of course, is the content of consciousness as thoughts, feelings, bazhannya. A reflection calls purest form of all the events of our history, giving them both TOC and hiding them butiyyny dramatic character. However, as the content of tiredness and laziness does not reveal its nature, particularly as a result of impotent opposition. Their essence is completely contained in this refusal. Seen in these TOC means completely put them primarily as a psychic reality into the fabric of consciousness. This means interpreted as a theoretical denial that event of failure, which they are by nature, that escape from the existence of which is their existence. [3] There fatigue all and everything, but nasamperd of himself. Tiring not the specific form of our lives - banal and uninteresting environment vulgar and brutal environment – it ceases to exist. Instead relax in ease pomishky when being created innocent, the existence of fatigue seems to be a reminder of duty absolutely seroyzno. Looking for something to do, resort to something, something to aspire. These contractual obligations press as inevitable "need". By means of the fatigue we want to escape from the existence, rather than one of its scenery, feeling nostalgic for a more beautiful skies. Escape with direction and purpose. This is a flight for escape.

Fatigue is not confirmed as a judgments about zlobuttya, affectively colored judgments about "sense of fatigue". Tired of all and all means to refuse the existence of any judgment. Disclaimer contained within the fatigue, tiredness all inherently implements this waiver exist. Lin – no fatigue and rest. As fatigue, it is the position in relation to the action. It is not a physical inability to take action that surpasses our strength and realize this is impossible, since it can be overcome and confidence in the possibility of generating such a guilty conscience laziness. Lin is mainly related to the onset of action: poturubuvatys, stand up. Lin – is the inability to start or implement the outset.

The game also started, but it started lacking seriousness. It embodies lightness. You can at any time withdraw from the game. The game does not leave traces of reality. Its events are beyond real time. In the game there is no history. Getting a mortgage is not the same for all these actions ease associated with the game. In a moment you can already start to lose something, because now you have something. Even this very moment. Go to truly means to start having an inalienable. This means being unable to go back. The severity of the action, from which is held laziness is not in a psychological sense of pain, and failure to have an. Lin – a powerless, bleak aversion with respect to the existence of both cargo. It is the fear of living [3].

Thus, we describe the specific form in which it becomes noticeable gap, the difference between the existing and the very act of its existence. Let's try now to consider what, according to E. Levinas existence, devoid of existence.

If you think that all things being turned into nothing, does nothing with net we have an affair? After the apparent destruction of all things will remain nothing but the mere fact that “there is” (il y a). After the destruction of all things and beings is an impersonal “force field” act of existence, the fact that the act of existence. It is an anonymous, impersonal. This verb. The act of existence without existing is the place where the hipostazys (hypostase) [2].

If the term “experience” would not be inapplicable to the situation that excludes light, one could say that the night – this experience il y a. When soluble forms of things at night, the darkness of night, which is neither objects, nor the quality of facility covers like presence. Night, which we transfix, we with nothing deal. However, it’s nothing – not pure nothingness. No more of this or that there is “something”. But this is kind of a universal lack of presence. Impersonal presence at all :: no matter what is, it can not provide a noun. “E” – an impersonal form as “evening” or “hot” essential anonymity. The disappearance of all things and fall I refer to the fact that he could not escape, the very fact of being, which involves involuntary, inert, anonymous. Failure to stop absorbing, inevitably rustle of existence is manifested, in particular, in those moments when sleep does not respond to our calls. Insomnia anonymous. I’m rather an object rather than the subject of anonymous opinions [3]. What is a dream? Sleep – suspend means mental and physical activity.

However, an abstract creature lacks basic conditions such perryvannya – space. Call sleep realize when go to bed. Lay down – it just means the limit of existence place position. Location – do not care “about”, and base standing. Sleep restores connectivity with the place as a base. Going to bed, we trust the place – it becomes our refuge, a stronghold. Syetsya as the subject of due to its reliance on the base. Antithesis position – not freedom of subject that hangs in the air, and the subject of the destruction, decay incarnation. Place – is the foundation. Because the body is coming consciousness. It does not thing. Not only because it has a soul, but that his life belongs to events rather than to nouns It is not located, it is – position. Thus, consciousness - the gap in the anonymous il y a. It refers to a situation in which the current enters his connection with the act of existence. Event hipostazysu – is present. The current comes from yourself. This break in continuous filament intercourse existence. The current interrupts the thread and tying it again, it starts, it is samopochatkom. It is important to present shoplyvalos on the verge of an act-existence and present, where the effect of the act of being-existence, it rotates existing. The current can not last, can not stand, otherwise it received its existence from something that precedes it, echoed to it. And you can start with yourself only if you get nothing from the past. I am just act this way-being. Hipostazys that is present, I – am freedom. Existing conquer the act of existence, dominates its existence as a subject [2]. Since the present spivvidnosytsya only a, it avoids future. If it continued, it would zapoviduvalo itself. Its existence would come out of the inheritance, rather than from himself. Thus, the present deprived of any inheritance. Present - implementation subject. You can ask ourselves whether or not the relationship between being and existing through the stanzas of the moment, not a moment is the one event, whereby in the act, pure verb “to be” – in existence as such there exists? Are not a moment “polarization” of life in general. Communication with being in the present is not in terms of duration, which leads from one moment to the next. At present nothing but due to being - nothing that would remain for later. This limit and in this sense – stop in the moment – is its stanzas.

Incessant gain life like there is in Cartesian times of discrete moments, each of which comes from nothingness. This constant narozhennya is a special operation by which existing seizes its existence. For pidtvredzhennya validity of the transaction should abandon reflective attitude to

existence, the existence of which poserednytstov existence that have already occurred, sees itself. Ratio, which includes reflections on the meaning of life, suicide or love life – on the other side of the birth. It is necessary to understand the birth event through phenomena that precede reflection [3]. Solitude is necessary for early freedom for power over existing act of existence, ie to the existing general was.

However, existing independence, the government entity of the existence of an act is not only a way out yourself, but return to him. The present is indispensable samopovernenni. Payment for the existing rank is what he himself does not get rid of. Existing busy himself. This time there is a materiality of the subject. Self-identity – not naive in touch with each other and prykovanist to him. Freedom of early limited liability company. This is carried paradox – being free is not free simply because responsible for themselves. The current is freedom from the past and the future, but prykovanist to him. Present vv'yazuyetsya just in itself, but because it is familiar responsibilities. The existence entails a burden that weighs his existential journey. In the verb to be are transient features of the verb: not isnuyuye and samoishnuyesh: on n'est pas, on s'est. Back to present themselves – ustverdzheniya I am transfixed by itself, duplicate itself. Camotnist cursed not by itself and turns its ontological significance finality.

Linking loneliness with the materiality of the subject which is understood as prykovanits to itself, we attain something in what sense the world and our existence in it constitute a fundamental subject of an attempt to overcome the burden of what it is to himself, overcome their materiality, that is to unravel the relationship between I and himself. Freedom takes its present boundaries of responsibility, by which he is. The deepest paradox of freedom polhyaaye in connection with its own negation. The responsible person is free only creature that is no longer free. Just being able to start in the current bother yourself.

Returning now to the self – assertion I have already transfixed by itself, duplicate itself. Source tragic – not to fight a lot of freedom and liberty uperetvorenni to share in the responsibility.

This return to his perceived through the concept of intentionality. World – is dannist. Contemplation is aimed at the target as dannist. Dannist – not us. I have it, but it is not suppressed by this possession, it maintains with respect to the subject that distance and restraint that set an intention with pleasure. It is a possession, fluency is intentionality intentions. It pidkryslyty that through intention, our presence in the world is at a distance, we are separated from the object of intention distance. To say that intentionality is the source of meaning means to determine it. Meaning – it is so cut to external and internal spivvidnosytsya it. Meaning – a permeability to mind. Light makes it possible to wrap the external internal, which forms the very structure of sense. Light, knowledge, consciousness creates the event itself hipostazuvannya. I must grab his objectivity, and transformation events exists. "Present" and "I" – reference to the movement itself which is the identity. Peace and light - is loneliness. These data objects being dressed – not what I do, but they are my osayani light, they are endowed with meaning, and thus seems out of me. I am alone in the world understandable, that is closed in the final lonely existence [3].

In everyday existence in the world physicality subject partly overcome, there is a hiatus between I and himself – not an identical back directly to itself. The ultimate goal of the act of eating is eating itself. We breathe the fresh air is not treason health and for the sake

of fresh air. All this – the kinds of power that hrakteryzuyetsya our existence in the world. This connection with objects can be described as using. Our povyasyakdennist is a kind of liberation from pramaterialnosti, which finally completes the subject. However, use is not I break connectivity with yourself. In the knowledge and use again I face with with yourself.

Thus, E. Levinas introduces the concept of il y a as anonymous, impersonal existence, which is hipostazys – an event which appears as a result of existing. This event – the present, continuous birth, and return to him. This return is both intentional and only in the daily existence of the materiality of the subject partly overcome, however, not completely. Next we consider death as such an event in which the subject loses its power over existence, in which he was not able to go with him.

Death is never present. Death – the eternal future. Death eludes any date that death can not grasp, it means the end of the courage and heroism of the subject. My ruling – my courage, heroism me as the subject may not be in relation to the death of either courage or heroism. Cmert had not taken over, it comes by itself. Death puts an end to the subject of courage, courage, made possible in the depths of being anonymous by hipostazysu and manifested in the phenomenon of the present in the light.

Approaching death means that we come in contact with that is something completely different, something that has a property of being different. My loneliness is broken by death. In act-existence of existing (which still took up the subject themselves) creeps plurality. In death certificate-existence of alienated existence. Other that appears does not have, of course, the existence of this act, the act of capturing him my existence is mysterious.

In the event of death the subject is no longer conquer over this event, we oppose this event possible object over which the subject always conquer and what it in fact is always alone.

However, if death is the alienation of my existence, is it still my death? Do not crush death and the very subjectivity? As an event could happen to me if it is not possible to grasp? Can sheer engage in relationships with others so that otherwise crushed it? In this matter, the problem lies in the transcendence of safety I. When should it be that way out of loneliness – it's not because I'm absorption member relation to which it is directed and if, on the other hand, the subject can not take death just as it is the object – the form in which it may be true reconciliation between I and death?

This situation, namely with the subject event occurs, and he takes it on himself, nothing can he able, but somehow it returned – is relatedness to others, directly to another (le face-a-face avec autrui), met with a face that simultaneously reveals and conceals more. Other (l'autre), is to take over another (autrui).

The future of death, her foreignness do not leave any subject initisityvy. Between the present and death, between Me and Otherness secrets - abyss. I am the face of death, absolutely nothing can help it. Victory over death – it's not a problem of eternal life. Overcome death means to save with Otherness related events that should remain personal. What is a personal relationship, not a government entity over the world and yet retains a person. If we will find such a relationship, it is and it is the very foundation of time.

Ontologically event is an event to achieve a radical discontinuity same categories I – it I do not mean to be yourself, to be forgiven, not be the ultimate existence.

Thus, we see that the problem of the presence of an impersonal, anonymous act of existence, along with the problem hipostazysu, the emergence of the current problem and

death as the end of the courage of the subject, is applied to the problem of meeting such a way, that being different, yet kept to a subject of a personal relationships. This is possible when meeting face-to-face with the Other, which is the central problems later works of E. Levinas.

Author's translation of the article

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MASS CULTURE IN THE CONTEXT OF GLOBALIZATION TENDENCIES OF MODERN EPOCH

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The paper analyzes the process of cultural globalization with the aim of diagnosing an impact of American mass culture model on nation-states culture. We investigate why the American model of mass culture is seen as the primary and most powerful in their potential to spread globally in comparison with the derivative, secondary, national versions of popular culture. We consider the specific functioning of newly emerging cultural and historical entity in the context of unified and yet diverse cultural meanings and practices.

Key words: mass culture, the reference group, cultural policy, the agent of globalization, prosumerism.

The socio-cultural situation of recent decades is characterized by the intensification of globalization and the emergence of a kind of entity that serves as both recipients and the creator of certain cultural meanings and practices in their contents resulting from globalization trends. In this paper, we analyze in what context this entity expands its activities (in the context of the modernization narrative of “catch-up present”), and what motives determine his desire to move to a given “outside” vector (these motifs associated with the concept of reference group and “post-colonial syndrome”).

Today, globalization is one of the most disputed and controversial scientific subjects, including humanitarian discourse. However, the concept of globalization has overcome the limits of scientific discourse, constantly getting into printed periodicals and media. In the analysis of globalization must be borne in mind that words H. Ortega y Gasset such knowledge is “perspective” – in case they have cultural and historical load and will tematized existing socio-economic situation (country specific): in this case the only universal “optics” is nonsense.

The fundamental issue in the analysis of cultural globalization is its definition as agentless or subjective phenomenon. “Discourse winners” (a concept S. Donskyh) often focuses on how to bring agentlessness of globalization, it is multidirectional and unpredictable. Ascertained transition from neoliberal type of globalization (linear) to a new, higher in its capacity type (nonlinear or synergistic). However, the American academic environment according to the researchers on this subject is ambiguous. Dzh. Nay open about soft power – the policy of soft power, the components of which are cultural politics, ideology and diplomacy; N. Hleyzer and Z. Bzhezinskyy also agree with these findings.

As stress researchers on agentlessness of globalization processes, we can not share this position, as there is evidence that the subject in this case arise so-called “modern country”: the U.S.,

Europe, Japan (triadization) that under the dominance of neo-liberal discourse of socio-cultural space and modernization narrative of “overtaking modernity” with its policy of “soft power” largely determine the vector of the periphery and semi (I. Vallerstain). One effective “agents of globalization” (P. Berger) is the mass culture and its own American model, whose reception within a specific locality causes the effect of convergence of cultural meanings. We will try to answer the question – why own American model of mass culture can be seen as the primary and most powerful in their potential to spread globally in comparison with the derivative, secondary, national versions of popular culture.

The desire to understand the negative impact of mass culture to culture folk (traditional) clearly manifested itself since 60–70 years of XX century. Researchers agree that the traditional culture in the post-industrial society gradually loses its ability to exist as a viable phenomenon and maintains its position as “cultural heritage” (as evidenced by the UNESCO in the field of culture [4, p. 168].

Protection of authentic, traditional forms of culture at the level of cultural policy Ya. Flyer defines as “a set of ideological principles and practical measures undertaken through education, awareness, licensing, scientific, religious, creative, publishing, communication, social, organizational and other statist and social institutions for the full depth of socialization and inculcation” [6]. Actually at this stage of cultural policy, particularly in Ukraine, focusing on the dissemination and promotion of national culture models, in particular – artifacts “folk art”, in which the loss of his subject, does exponential function and can be interpreted in a situation “outside”. Perceiving this work, the recipient is in relation to her critical stance, due to its ontogenetic formation in the globalized and therefore – mosaic and yet unified culture. The subject is being constantly in a situation of choice of those artifacts of culture, which for various reasons may be valuing for him. On a similar uniqueness and criticality we could not speak in terms of conversations about mass culture and its collective subject as the origin and development of folk culture associated with radically different social and historical background. According to the researchers, the revival of folk culture in its entirety, and the set of all functions is only possible while the reconstruction of traditional communities, which is immanent.

Formation of a new cultural and historical entity was the logical result of the project of Enlightenment. As the Russian cultural researcher A. Pelypenko, unlike “sprayed” collective subject, which had immediate and unconditional (through oral tradition) knowledge is an autonomous entity in the “scattered senses” and realize relational convention any values. Actually use category of the subject in a conversation about mass culture is illegal, because the content of this category of modern meanings for us there is only the history of modernity. Autonomous entity perceives cultural phenomena attributive information is automatically decomposes their empirical quality field of semiotic coordinates you specify system experience. Not going participation (activity-involvement) to the object that is “fundamental intention of the cultural consciousness” (A. Pelypenko), which served as a “perpetual motion” establish semantic relations between subject and object. This socio-cultural situation according to A. Pelypenko is defined as “the kingdom of universal mechanisms of erection unknown to the known, the realm of knowledge without understanding, learning without experience, apperception without participation” [8].

In this situation, there is the problem of finding its own identity – personal, social, cultural. After the subject has to be in a permanent state of stress of choice – not only objects of consumption, but also life strategies of attitudes, priorities (“status of the” in which liquid modernity reveals their commodification character). It would seem that this choice is quite freely, though in a deeper

analysis, we find strategies that influence and determine the choice. First of all, this is due to the weakness and little effective cultural policy in most countries, including Ukraine. Fundamental reason for the weakness of cultural policy within the nation-state is the fact that sociology has been called “reference group” and reference group behavior.

Reference Group – a social group that serves the individual's original standard reference system for himself and others, as well as the source of social norms and values. The case of membership in the group allocated the reference group presence and ideal reference groups. Group of presence – a reference group, whose member is an individual. An ideal reference group – a group of views, according to which the individual is guided in their behavior, to assess for themselves the important events in the subjective attitude towards other people – but of which he is some reason not included. This reference group is to the individual especially attractive. An ideal reference group can be as actually existing in the socio-cultural environment and fictional (in this case the standard judgmental, ideals of life are the individual literary characters, historical figures, etc.) [10].

We talked about the problem of the emergence of new cultural and historical entity whose value settings semantic complexes are scattered and mosaic, that fall into illogical not connected to the structure fragments and are influenced by various factors that are unique in the ontogenetic development of the individual. Under such conditions are possible rhetoric, which proclaims the autonomy of the individual and the right choice of cultural coordinates that are most appropriate for him and meet his needs and preferences. That is the problem of convergence of cultural meanings globally even would have to occur. However it occurs, and this is due to the fact that despite the “right choice” in the media space operates a limited number of reference groups, prestige and high status are continuously maintained. This causes a reaction – to varying degrees informed – “move” in the direction of the reference groups, the desire to take over the extent possible values, lifestyles, consumption habits of their members. In the context of globalization, within virtualized society we can talk about the existence of reference groups that lie beyond nation-states and that we can define as transnational, but the pro-Western vector. The efficiency and stability of this vector because O. Manoni identifies as “post colonial complex” (O. Manoni “Prospero and Kaliban”). O. Manoni and F. Fanon wondered how liberating national group of psychological effects caused by a former subordinate position. Manoni argued that the fundamental question provoked colonialism – not just economic inequality and how “economic inequality” manifested in the struggle for prestige, the alienation, the positions in the negotiations and debt of gratitude, as well as the invention of new myths and creating new personality types [1, p. 353].

The emergence of new status groups (which often is the reference) was first recorded as an accomplished fact in the 2000s. American researchers who gave them names creative class (R. Florida) and “bobos” (from the English Bourgeois bohemians – the bourgeois bohemians, D. Bruks) [2, p. 91]. The concept of “creative class” focuses on the creation of new forms, independent thinking and creative problem solving as the features of this particular social class. Formally it includes artists, writers, musicians, scientists, actors, engineers, designers, financiers, managers, lawyers, doctors (30% of the U.S. workforce). However, the author of the concept in his typology makes separation creative class 1) supercreative core and 2) creative professionals. The first of these figures include the media, the arts, show business, entertainment and sports [12, p. 354]. By the concept of “bobos” D. Bruks noticed that if the traditional bourgeoisie in its status was situated above the bohemians, the future of high status get those in his persona combines aesthetics and artistry – from attraction to business and property [2].

It can be distinguished the following types of social activity with corresponding types of cognitive activity: 1) productive activity of the creative elite 2) reproductive activity programs prepared 3) individual life 4) on and re-productive activity generations for a considerable time 5) life (co-vitality) process of ethnic group, nation, regional, community, etc. [9, p. 9]. According to the classical paradigm of the first type is considered as a foundation of rationality Center, meanings, narratives and fantasies which the philosophical reflection. Enlightenment epoch also has a massive industrialization reproductive activity programs at any level of complexity and scope. Activities of the algorithm found more rational than the spontaneous creativity of the former elite [9]. If we consider this concept within the concept of “bobos”, it is obvious that the high status stratum in their work focuses on the first two types of social activity, which in practice is likely to simulation work, supported by financial success. That concept art, in a narrower sense – art – and its inherent connotative meaning esoteric, mystical, “divine gift” begins to function efficiently the logic laws of the market, since it’s those connotations have attraction for the consumer, which is difficult to objectively assess the real value of art proposed product, as well as the logic of his thinking is based on the laws of efficiency and profits.

If you ask the question: what are the cultural standards that social group is referent for example Ukrainian youth? Most of them answered, taking as a basis the criterion of “success” – which consist of social recognition, popularity, public lifestyle, exhibiting their own material wealth. Historical continuity identification Europe and eventually the United States with countries that are at the forefront of historical development, and certain social strata in these countries – with reference groups – can not be interrupted at the level of theoretical understanding of these phenomena and speculative proclamation of the advent of nonlinear globalization. Educational conceptual complex “Eurocentrism – modernization – elitist culture” at a theoretical and a practical level was replaced doubtful complex “nonlinear globalization” (globalization plural) and mass culture. Popular culture is actually more effective means of implementing policy soft power, because it is the only form that have broadcast a source that fills this form of content – are the reconstructed and reduced to a set of clichés artifacts elite and popular forms of culture.

Symptomatic for this situation is the existence of the Internet -space sites such as “Rahu.li: Blog of aggressive bad taste Ukrainian elite” and “School of monsters” (Russian site based on Live Journal). The similarity of sites is extremely cynical mockery creators and / or supporters of the national popular culture. If the website “Rahu.li” is ridiculing exactly those social groups who R. Florida attributed to the creative class. Analyzing the comments under publications on the website mentioned type of P. Sloterdijk’s cynic – which has become a mass phenomenon. In a cynical criticism Ukrainian elite read the implicational settings that outside this state there is a “real world glamour”, “real”, full mass culture, and the Ukrainian version looks like a bad reception, grotesque embodiment of installations by the Ukrainian elite.

The reason for the popularity of the site may be considered as ressentiment – in general philosophical sense of the term: a difficult socio-economic conditions of the individual perceives people who have achieved “success” in show business as a “repulsive” reference group. He is forced to construct their own identity from a position of opposition to the group, its total denial and ridicule (Z. Bauman would call it “2-minutes of hatred”). By focusing on the fight against “the enemy” (the owner of the site, being a journalist, indeed chooses a suggestive reverse as “aggressive bad taste” – indicating the danger of attack and the need to defend themselves) forget about the need to create a positive identity, finding positive meaning. We should not forget that the

denial of certain cultural standards demonstrates the priority for establishing more sense. Given the diversification of cultural transformation elitist culture in the formation of subcultural (or multiple subcultural formation) – the individual gets into a situation of choosing between seemingly equal de-hierarhied cultural meanings and practices. But his ambitions in any case remain unsatisfied because there are no generally accepted hierarchy is accepted “cultural experts” (which would be a necessary component structure polystylistic culture).

Site Materials of “School of monsters” is a vivid illustration of the reception of American (and derivative n) model of mass culture by the average representative of the former USSR. If the material is “Ragu.li” focuses on the creators and supporters ridicule mass culture with a high level of material wealth, in the “School of monsters” is the main object of ridicule average person with moderate income. Own empirical material that we find on the site, serves as an illustration of appropriation attempts to set standards for mass culture in situations where the material prosperity of the recipient is not sufficient to make these standards (consumer lifestyle) match. Some researchers enthusiastically watching the phenomenon of so-called prosumerism (from engl.produce and consume, E. Toffler). Researchers with enthusiasm and optimism describe how a new production, which manifests itself through modes of consumption products (M. De Serto). This appropriation and manipulation of consumer products affect the outcome of “social games”, quietly change it. For such optimists may also include P. Virno and T. O'Reilly. Yeah, right believes that political economy of modern capitalism stands “antropocentrical”: people involved in this process all its potentialities – speech, imagination, ingenuity, artistry. Post-Fordist mode of production requires the development and release of all human abilities. Tourist Office Reilly great hope in the phenomenon of Web 2.0, which shows the trajectory of the development of new media. The most significant feature of the Internet “second generation » (Web 2.0) is the ability to “Feedback: the user is able to manipulate the relationships between materials on the web, create social networks, blogs, places where their own content. These can portunities give impetus to the development of new forms of interaction, and – new forms of expression and creativity [11, p. 30].

Nevertheless, the creation of “collective intelligence” (P. Levi) is not always transgressive profanity and kitsch. Site Materials “Schools monsters” by its very empirical prove utopian ideas of prosumerism. A peculiar metaphor for the failure of this concept can become a textbook for website files, images perfectly groomed body attributes of material wealth – which with the help of Photoshop User “drawing” (also without any sign of professionalism) own face. These photos are so frequent in social networks, we should put a question: is not this a manifestation of specific trends: in the domination of the culture market logic, where the target audience for popular culture is heterogeneous in economic terms the social environment – the individual, in the absence of relevant means, however had to “follow” the set standards of consumption, in order to maintain psychological comfort.

As mass culture has the ability to mirror surface layer of social reality, it appears an effective means of spreading ideology (in particular – neoliberal), a reception which takes place in a “post-colonial syndrome” that applies to countries that were never colonized in the classical sense. However, as in de-colonized nation- states and in several other countries (Ukraine v.t.ch.) present a set of “catch-up today”. As the V. Myezhuyev, as opposed to “problems of our time”, “the problem of modernization” (transition to modernity) occurs in a situation of deep chronopolitical trauma caused non-modern knowledge, “backwardness” of their country compared to others. The existence of such a person in the context of the situation itself causes “shock” and the idea of the necessity of “shock therapy” to return himself lost the status of “modernity” [5]. Hence – the craving for

reference groups that often are not even own national “elite” (a status highly economic, political and cultural elite), and trans-national reference groups that operate in a “modern country” and not in countries “catching Present”. The existence of universal standards for all consumer goods – and different for each state living standards – leading to new conflicts and tension explication which can be observed in the Internet space as one of the main means of exhibiting both personal and social identity. Particularly acute form of this problem is in the context of newly emerging phenomenon of “precariat” (H. Standing) as a threat and at the same time natural reaction of the individual to the crisis of the modern era.

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A PHENOMENON OF THE SIXTIES AS AN EXPRESSION OF UKRAINIAN IDENTITY

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The causes of the sixties as a phenomenon of Ukrainian culture, cultural and historical specificity of this phenomenon, its impact on the national and spiritual life of Ukraine are analyzed. Cultural activities of L. Kostenko, V. Symonenko, V. Stus, who attracted the attention not only by talent, but also by their courageous civil position are singed out. All of them were united by non-indifference to painful problems facing society at a crucial time, trying to change for the better future of Ukraine. The ideas of the sixties, the national idea, dignity, identity, aesthetics, historical past of Ukraine are outlined.

Key words: sixties, culture, identity, Ukrainian language, literature, traditions.

Paradoxically, the Soviet repressions generated a sincere desire to create an independent high culture, eager quest for spiritual and aesthetic values, unknown to most of the free world. Immorality official policy developed its own “moral antibodies” – that’s whole era Ukrainian culture as writes British historian Norman Davies [11, p. 1134]. Sixties – the name of the new generation of Soviet and Ukrainian intellectuals who entered the culture in the second half of the 50-s, during the “Khrushchev thaw” that fully manifested itself in the first half of 1960-s. Khrushchev’s liberalization freed up creative energy intelligentsia surviving older generation. However, it also spawned a new generation that, in the words of the poet Nikolai Vingranovskiy “accrued from small, thin mothers garden hacked”. After decades of terrible destruction, the Sixties – a fresh wind in outlook Ukrainian man. With its eye drops veil of official propaganda, she feels hurt national image.

The relevance of the phenomenon of the sixties caused the revival of national and spiritual life of Ukraine. Literature of this period is called the second national revival after the modernist era of 20-s and 30-s. Common signs of a “new wave” – the artist’s ideological emancipation from the rule of a totalitarian ideology, strengthening humanistic worldview awakening national pride, national identity, a sense of the uniqueness of modern existence, urgency unbiased art, freedom of creativity, aesthetics cult.

The purpose of the article – to analyze the era of the sixties, when there was a lot of underground bands that stimulate implementation of the national idea peacefully. Sixties active social work trying to revive national identity, contributed to the democratization of political life in Ukraine.

The study of the period covered Ukrainian culture in the works of L. Kostenko, A. Zaretsky, V. Briukhovetsky, O. Pachlowska, E. Sverstyuk, I. Dziuba, B. Ovseyenko, I. Kalynets, M. Kotsyubynska L. Tarnashynska et al.

Khrushchev's "thaw" was officially declared closed doors of the Twentieth Party Congress (1956), does not mean the destruction of the totalitarian system. At the collection "True Calling!" (1958) Dmitry Pavlichko describing the political situation in the Soviet Union, wrote: "... crooked tyrant, but there is a prison". These words caused the awakening of national pride and a positive attitude Ukrainian participants liberation struggle. Power disturbed young generation that had complex bondage, free thinking within it not only the present but also the past and future of Ukraine. Young declared itself primarily revival of language and traditions of Ukrainian culture. The consciousness of the young generation that has witnessed the fall of the cult of Stalin suffered a smaller influence of Soviet ideology. In the value system of this generation were unexpected for the Soviet moral code of individualism, the cult of freedom of expression, skepticism, humanism without surrogate contaminants class approach.

The cultural movement that emerged in the late 50-s – early 60-s soon turned into the authorities and the opposition has gained national importance. Most fully proved his claim in the literature, which was updated art forms neonarodnytskyh trends and enhance awareness of the continuity of national values, pathos romanticized humanism.

In the work of the sixties was the subject of the history of man, and lived a seemingly unshakable tenets: aware, ironic, criticized, cursed and loved, she could believe it, but refused to accept on faith eventually lived and was not afraid. In a society that zadyhalosa in hypocrisy, the naturalness of the irony of this criticism, love was undeniable courage. And if the system is required unconscious obedience, the artists of this period she opposed the idea of conscious rebellion. Individual voice of the new man, the personification of youth and extremism, there was a conviction and sentence to life wake creators era of freedom. In the literature, there is a new understanding of time. In contrast, official time as a steady, solemn, walked to the vague "bright future", indifferent to the needs and concerns of the individual, alienated from a particular flow of life, there is an existential time Sixties – personal. He reveals the uniqueness of each moment of human existence, its individual cost.

Movement of the Sixties initiated writers: I. Drach, M. Vingranovsky, V. Symonenko, L. Kostenko, V. Shevchuk, E. Gutsalo, I. Kalynets; artists: A. Horska, V. Zaretsky, G. Sevruk, L. Semykina, V. Kushnir, G. Yakutovich, I. Ostafiychuk, I. Marchuk; literary criticism: I. Dziuba, E. Sverstyuk, M. Kotsyubynska; filmmakers and theater actors: L. Tanyuk, S. Parajanov, J. Illienko, L. Osyka, I. Mikolajczyk; interpreters: G. Kochur, M. Lucas, a young – A. Perepadya and A. Sodomora; journalists and human rights activists: V. Chornovil, L. Lukyanenko, V. Marchenko, V. Moroz, O. Tyhyy, Yu. Litvin, M. Osadchiy, Michael and Bohdan Horyn, M. Zvarychevska and many others. Eugene Sverstyuk in his memoirs says that his friends were typical "young idealism, the pursuit of truth and fair position, opposition, resistance, opposition official literature and apparatus builders around the barracks. However, philosophical and ideological program of the sixties mostly included all masks and aliases humanistic socialism and passed around the edge of philosophical idealism and religion, that is not really extend beyond legality" [7, p.25–27].

Initiated primarily by poets of the sixties soon became universal scale socio-cultural phenomenon: literary and artistic, philosophical and ideological, scientific, social and political. Sixties opposed themselves to the official dogmatic, professing freedom of creative expression

and cultural pluralism, the priority of human values over class. The most important factor in the formation of the sixties was a Ukrainian folklore, including artists actively borrowed and rethink folklore motifs and images. Equally important was the influence of Western humanistic culture that different paths, mostly through translations of works by E. Hemingway, A. Camus, A. Saint-Exupery, F. Kafka and others, fell into the Ukraine. Do not remain unnoticed achievements of Ukrainian culture, including "executed Renaissance". Sixties resumed the tradition of the classic pre-national intelligentsia, which has been characterized by the pursuit of spiritual independence, political alienation, the ideals of civil society and serving the people, and developed active, which extend beyond the officialdom: provided informal readings and art exhibitions, parties memory repressed artists, put hushed theater plays, made a petition in defense of Ukrainian culture. Creative youth club "Contemporary" in Kyiv and "Snowdrop" in Lviv became real alternative centers of national culture.

In "Contemporary" acted experimental drama school where the principal was set designer Alla Horska – one of the leading diyachok resistance movement, the chief director – Les Tanyuk, artist and moral leader – Marian Krushelnitskyi who wanted to put poetry readings Maksym Rylsky, early Paul Ticino dreamed of staging Ukrainian folklore, folk songs [12, p. 235].

From the 1964 launch of the sixties tradition honoring Taras Shevchenko on his reburial in Kano. "This day was going to force people to park – recalls Oksana Mieszko. – On a bouquet of flowers zhromadzhuvalysya mountains. May 22, 1966 in the company of active fans at the monument to Taras Shevchenko was my son" [4, p.17–18]. "Then several people, including Olesya arrested for 5 days, and then expelled from medical school. He got a job as a teacher of drawing in school, but for the funeral speech on December 8, 1970 slaughtered artist Alla Horska him fired" [4, p. 43].

Cultural activities that do not fit into the framework of what is permitted, caused dissatisfaction power. "So do not throw grenades sixties and defendant flowers or chocolate (as Lina Kostenko in Lviv courts). But the system of fury he trampled chocolate, perhaps sensing that his explosive power is not terrible. Those flowers and chocolates while not undermining the walls. They were forced to break the soul" [6, p. 71]. Sixties failed to maintain the official ideological and aesthetic boundaries. Therefore, since the end of 1962 there was a massive pressure on the non-conformist intellectuals. Sixties were unable to publish their work in journals, because they were accused of "formalism", "unprincipled", "bourgeois nationalism". In response to the oppression they spread their ideas in samizdat.

Nashtovhnuyshys by fierce resistance of the party apparatus, part of the Sixties in Ukraine had to compromise with the government, while others have evolved in a political dissident, human rights activists and open opposition to the regime. Not scared Sixties arrests, which began August 25, 1965 (in jail was 21 people). In contrast, there were letters in defense of the accused. Gained much publicity fundamental polemical treatise Dziuba "Internationalism or Russification?".

The first spokesmen of the sixties were Lina Kostenko and Vasil Simonenko – acute nonfiction authors of poetry against national oppression and Russification of Ukraine. They spoke out against hypocrisy, yeleynosti in revealing reality, defended national and cultural revival of Ukraine, Ukrainian ideas of national identity. Reader's interest aroused collection of poetry by Lina Kostenko "Earth rays" (1957), "Sails" (1958), "Journey of Heart" (1961), where the author is startling in its intimacy, warmth, sincerity amazing. Любовна лірика поетеси наділена чистотою і ніжністю. Проте найвагоміше у творчості поетеси це – приклад шляхетного служіння нації,

що стало нормою її життя. All the thoughts and intentions of Lina Kostenko – the fate of the people, who dropped out to go heavy liberation Hong historical and stay at the same spiritually indestructible. However, it is extremely demanding of his people , he sees his faults and infirmities, and in spite of everything – restless and faithfully loves it. In an interview with Lina Kostenko said, “Ukrainian soul was not comfortable ever! This I tell you ... a great meal Ukrainian born ... It's just a great meal ...” [10, p. 141].

She was destined to be the forerunner of a whole cohort of the sixties, which led to the first fresh wind of change caused by the de-Stalinization of society, its aspirations for self, finding new forms of artistic expression have tried to break the ideological chains escape from the socialist-realist custody and return of Ukrainian literature, art and aesthetic dimension [13, p. 288].

Focusing on determining the value of human life, the sixties, young and daring, sought to modernize constrained dogma of socialist realism Ukrainian society. Voice of Lina Kostenko was distinguished among all: do not change it or the years of repression that occurred shortly after Khrushchev thaw or censored or bitter disappointment. She remained by itself – uncompromising, consistent, courageous and sharp word. “I chose the fate Alone” – said the poet, conscious of their choices. “Ukrainian writer, coming in literature, at first did not know in which area of the troubles he went. Then comes a guess and protests: this can not be! But I have to work. This is the fate of my people, so – and my destiny” [3].

Contemporary meeting secretariat Writers' Union councils were young Sixties (so often created conditions for arrest by excluding from the Union). On the one of these massacres Lina Kostenko explained his choice and his friends Camus said: “The world is divided into plague and its victims. And people should do only honest choice: not to side with the plague. And the color of the plague , brown or red, this is a minor issue” [6, p. 71].

Uneasy developed the creative life of the poet. After the brilliant success of the first three books – heavy sixteen period of silence. Her name disappeared from the literary process from 1961 to 1977 not published one of her books. Party ideologues blocked all channels of communication poet of the people. But the brave woman, original poet and withstood persecution of power and unfair accusations criticism and passive silence “crowd”. Today L. Kostenko – one of the most beloved poets whose verses leave no one indifferent, because full of real, genuine love – to a man, the nature of his native land. Sharp pain echoed in the heart of Lina Kostenko Chernobyl tragedy. From under her pen came full of bitterness, misery and frustration poetic verses.

Creativity Kostenko truly unique phenomenon of the spiritual life of the Ukrainian nation. “Without her poetry books – from the first “Earth rays” (1957) and then “Sails” (1958), “Journey of Heart” (1961), “On the Banks of the Eternal River” (1977), “Maria Churai” (1979), “Uniqueness” (1980), “The Garden netanuchyh sculpture” (1987), “Вибране” (1989) and up to “Berestechko” (1999) – humanitarian aura Ukrainian nation no longer possible, because it nourishes the spiritual energy universe Ukraine, is our understanding esteem – that which is indispensable to understanding ourselves a nation without which there can arise a state such as we dreamed” [13, p. 292].

The real soul of the sixties, his conscience was the poet Vasyl Symonenko (1935–1964). His work influenced public opinion and awakened national consciousness. His creative manner and position in life has been characterized by moral maximalism, intolerance of all totalitarian deception, which was closely shrouded life and culture. According to the poet's life came only two collections: “Silence and Thunder” (1962) and “King Plaksiy and Loskoton” (1963). Collection “Silence and Thunder” theme permeated the national consciousness, so that it has become an event

not only in literature but also in the social life of Ukraine. In it the author reveals the tragedy of the situation:

“Уже народ одна суцільна рана,
Уже від крові хижіє земля” [8, c. 23].

In the poem “Swan mother” poet in a symbolic way of representing the Ukrainian mother who dreams about the fate of his son:

“Можна все на світі вибирати сину,
Вибрати не можна тільки Батьківщину” [8, c. 64].

In this poem, the poet’s mother symbol extended to Ukraine, giving it a patriotic sound, emphasizing filial love, not only for the mother but also to the motherland. Referring to his homeland, he proclaims the word of Ukraine:

“Ради тебе перли в душі сію,
Ради тебе мислю і творю.
Хай мовчать Америки й Росії,
Коли я з тобою говорю” [8, c. 184].

Growing Vasil Symonenko among Ukrainian and Ukrainian songs of nature, which reflects the ritual calendar, employment, agricultural cult, wedding and funeral customs. All this led to the poet’s love to man, the worker and the Ukraine, with whom he shares the “joy, sorrows and worries”.

A thorough understanding of their genetic roots, constant feeling of power that comes from his native land, a sense of joy and duty to their own people – it was all he is an elementary strong as the words:

“Щось у мене було
І від діда Тараса
І від прадіда –
Сковороди” [8, c. 141].

The glorious historical past of the Ukrainian people from the time of the Prince, Cossack and a new era, according to V. Symonenko shall serve the younger generation not only pride but also stimulus to the creation of new ideas in the present day .

Ukrainian land, with all its history, the poet gives not only an inspiration to work and struggle for national rights, but also keeps it at the Ukrainian nation, despite all the misery and suffering. In the poem “Ukraine” V. Symonenko defends the homeland, accuses all who serve the regime and recklessly takes his orders he calls them “spiritual garbage”, “Boots”, “worthless” because they destroy Ukrainian historical achievements. In a number of poems by V. Symonenko in symbolic form states that the Ukrainian traditionalism inherent in freedom of spirit and true words. I failed once, and can not now either drown or be replaced by the Communist spirit, because in Ukrainian is an eternal truth that express and express poets, writers and cultural figures, scientists, politicians all forms of art. Because V. Symonenko anyone who tries to kill the spirit of freedom in Ukraine, all those who are trying to replace the word truth lies throwing terrible words:

“Тремтіть убивці, думайте лакузи,
 Життя не наліза на ваш копил,
 Ви чуєте? На цвінтари ілюзій
 Уже немає місця для могил” [8, с. 104].

“Apostles of iniquity”, the poet contrasts the apostles of truth and the spirit of freedom of speech, Ukrainian prominent figures from ancient times up to the present time. Belief in the moral and ethical strength Ukrainian man traditionalism of its national and social liberation of ideas – a philosophy V. Symonenko and contemporary young people in Ukraine, where for years held denationalization and Russification of the Ukrainian people by the communist regime. This new generation has grown up that is looking for a way to continue their family, tradition, preservation of language, culture and distributes Ukrainian national liberation ideas. The ideal young man in Ukraine, according to V. Symonenko is an independent country and freedom. Immortality of the Ukrainian people to his world of ideas V. Symonenko expressed in the poem “Where are you katy my people”:

“ Народ мій є! Народ мій завжди буде!
 Ніхто не перекреслить мій народ!
 Пощезнути всі перевертні й приблуди
 І орди завойовників-заброд!” [8, с. 147].

Realizing all his poetic talent to the love of Ukraine, the poet has not changed either truth or beauty, and that is what raised the level of civic lyrics clean as a tear, poetry. In his work a strong and unique talent joined with exceptional civic courage, which he exalted above all his contemporaries:

“Ти знаєш, що ти – людина.
 Ти знаєш про це чи ні?” [8, с. 97].

Premature Death V. Symonenka at age 28 was regarded as the sixties tragic event in Ukrainian culture. Back in Kyiv after the funeral of the poet in Cherkassy, friends held a memorial evening in which literary critic Ivan Dziuba stressed that V. Symonenko acutely aware of the relationship of the national idea of all human values , with the concept of human dignity, honor and conscience, personal and social ethics and justice. Ivan Dziuba’s speech at the Republican House of Writers January 16, 1965 to mark the 30th anniversary of his birth (deceased) Vasil Symonenko – an open call to all of us to understand ourselves as a people, disrupt shower and hand chain.

Among the sixties stood and Vasyl Stus – poet, teacher, literary critic, a graduate student of the Academy of Sciences, Fellow of the State Historical Archive, and then – unemployed, was dismissed from all his posts in 1968. He martyr of twenty camp experience (Mordovia, Magadan, Perm), he died in the torture chambers in Perm, showed a model of invincibility Sixties. In the West, the name of Vasyl Stus was known in 1968 as the author of “Open Letter to the Presidium of the Union of Writers of Ukraine” sharply criticizing hooligan adversity O. Poltoratsky on detainee V. Chornovil. Publish his poems and works of Ukrainian Vasyl Stus magazines began another 23 year old. However, the first collection of poems, “Winter Trees” was published in the West in 1970, the poet turned to the cosmos, to nature, which has its own moral laws and power. He reflected on the essence of human existence, on ways of life and fight for the truth. Much love for Ukraine, its past and future, memories of the family – leading to the lyrics V. Stus:

“Сто років, як сконала Січ...
Сто років мучених надій,
І сподівань, і вір, і крові
синів, що за любов тавровані” [9, c. 95].

His life and struggle, thoughts, feelings and thoughts, every image and every poem is not only linked with Ukraine, its destiny, past, present and future, but also full of it. The poet seeks to bring people to goodness, justice, humanity, the true ideals for which it has not lost to Ukrainian identity. Vasyl Stus in all circumstances was a man who has consistently adhered to the principles of goodness, justice, loyalty to friends and a circle of interests. He was a poet, an optimist. And in his life optimistic, cheerful perception of its existence, is not departed from the traditions of Ukrainian people and Ukrainian art in all its forms:

“Даруйте радоші мої
І клопоти мої –
нешастя й радоші мої –
весняні ручай...
Блажен, хто не навчився жити,
блажен, хто зна – любить. ...” [9, c. 53].

V. Stus as a poet and citizen was never indifferent to the historical fate of Ukraine, its tragic past. In the poem “In Witness Chronicles” shows the time of ruin. Poet, referring to the distant historical past of Ukraine, one of the darkest and most tragic pages, years later turns to contemporary, calls for appropriate conclusions, not to repeat the terrible pictures that survived the Ukraine in the seventeenth and twentieth centuries. Eternal values for the poet was Ukraine and its people. Therefore, the spiritual form of life, his work and heroic feat he devotes to them:

“Народе мій, до тебе я ще верну
Як в смерті обернуся до життя
Своїм стражденим і незлим обличчям.
Як син, тобі доземно уклонюсь
І чесно гляну в чесні твої вічі
І в смерті з рідним краєм поріднююсь” [9, c. 169].

The movement of the sixties definitely lasted nearly a decade. Rocking machine gathered momentum and August 26, 1965 was a black day for the city. On this day, was arrested Bohdan Horyn, Michael Kosiv, Michael Osadchy, Ivan Gel, Miroslava Zvarychevska, Michael Mysyutka, Teodoziy Staraka. Subsequently, these arrests have been called “the first swath”. The arrest has caused wide public resonance. The trial of human rights has become a charge mode, as there was at the courthouse demonstration: to support the prisoners came not only their relatives and acquaintances, but also a group of writers (Lina Kostenko, Ivan Drach, Vyacheslav Chornovil, Nicholay Moroz, Lviv writers), they throwing flowers, cried “Glory”! Sixties was driven into the inner “spiritual underground” arrests 1965–72-s, and some representatives of the sixties without much resistance switched to official positions.

Author's translation of the article

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TRANSFORMATION OF THE CONCEPT OF LIBERTY: LIBERALISM AND NEOLIBERALISM

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This article examined content, features, mechanisms of political dimensions of freedom in conditions of the establishment of democratic principles of government. A special place is given to the analysis of the dynamics of social factors in the context of the definitions of value of human life, the primary feature of which is freedom. The analysis is placed within the context of development of political thought, and regards various approaches toward the correlation of freedom and justice, freedom and law, freedom and equality that have been elaborated in the works of, most notably, Thomas Hobbes, John Locke, J.-S. Mill, Jean-Jacques Rousseau, Immanuel Kant, John Rawls, Paul Ricoeur, Alasdair Macintyre and others. On the foundation of these theories the author posits main principles of the interaction of these notions in classic liberalism and neoliberalism.

Keywords: freedom, political freedom, liberalism, early bourgeois liberalism, neoliberalism.

Understanding of the ways of transformation of scientific concepts of classical liberal and neo-liberal shapes can take place in light of different systematic grounds. Not denying the value of other categories, such as justice, equality, will etc., the category of “freedom”, from our point of view, is the most important, since it combines in itself anthropological, social, institutional and abstract-universal grounds of human existence, including its political part. Therefore, scientifically substantiating the interior linkage and transformation of classic liberal and neo-liberal theories of polities, the ascending category of their synthesis should be the concept of freedom.

Liberal understanding of freedom, which actualizes as one of possible attempts to solve the Popper’s “paradox of freedom” (“unlimited freedom causes its contradistinction, since without protection and limitation by law freedom will cause the tyranny of the stronger over the weaker”), concentrates on the overcoming the dichotomy of law and liberty [7]. Here the distinction from absolutist understanding of law centers around such definition of it, which emphasizes its role as a factor supporting social order, wherein is primarily defined the importance of independence from somebody's subjective will. It motivates us to understand the law not as something contrary to freedom, but as necessary condition of it, and, moreover, it doesn't limit or destroy freedom, but helps to preserve and broaden it. In this case the dependence on law is contrasted to the dependence on somebody's subjective will, and therefore we speak about the essential differentiation of coercion, which facilitates, and coercion, which destroys the individual capabilities of freedom.

On making a person dependent on its will, the law simultaneously exempts the person from the wills of all other social beings. In this case it is worth to mention that between liberal and absolutist notions there are the relationships of dialectical withdrawal. Therefore, when the disputed part in the disputable part is not destroyed, but – on the contrary – placed as a collateral point. Here it means that freedom in the liberal understanding has two moments: principal – the level of dependence on other wills, and secondary – the volume of what is not prohibited by law, and toward which one is not forced by law. Any law, which introduces new limitations, reduced the secondary volume of freedom. However, if this limitation causes reinforcement of the principal dimension of freedom, its sheer volume grows bigger. Otherwise, the measure of freedom reduces, and law is transformed into the will.

The liberal idea comes not from the actual championship law and the primacy of freedom, so we do not limit the freedom for the rule of law, but rather introduce this law only for the expansion of freedom. Or in the words of Locke, “the aim of the law is no destruction and restrictions and preservation and expansion of freedom” [3, p. 54]. It logically follows the need to control the authorities, for the prevention and arbitrary use of power. Original concept Locke that statements like “freedom of people who have over a government, is to live the permanent rules common to all in this community and established by the legislature created it, it is – the freedom to do its own will in all operations where it is not prohibited by the rules and disobey inconstant, uncertain, unknown despotic will of another person ...” [3, p.142] – remove it on the idea that any law in a society that recognizes the highest value of freedom , the right to deprive subjects share some of their freedom (which is primarily concerned with adverse extent) only on condition that such deprivation promotes fundamental freedoms. So Locke objective existence of the law is not so much saving as an extension of freedom, because every time introducing new restrictions to preserve the freedom we so nothing else except saving not get, while our freedoms field continues to decline. However, there is one natural question arises. If the primary purpose of the law to increase the degree of freedom by reducing the side, while it is determined? In other words, can we say with precision what freedom is one side and can be neglected and the remaining principal and subject to preservation?

However, with all the disadvantages of this approach, the “principle of freedom” Locke seems to us more progressive than say what position did J.-S. Mill. If the first concept is based terms of independence and freedom, while the second term harm and damage. That is, in another sense principle follows from Mill’s utility, even if it is understood in the broadest sense. The existence of government in general, Mill justified by the fact that it is the same to authority, which serves as a warning to harm one person to another. Only when a person’s behavior threatens to harm other people, the state or society have the right to interfere in the freedom of human action and forced to keep her from these actions. In all other respects - namely in regard to the man himself, his physical or moral good – the absolute independence of man. Moreover, Mill considers his principles not only to the state but also to society. “Restricting the authority of government does not lose its value and when the power holders are subject to the public (i.e., stronger part) ... But thinking people realize that society itself tyranny, the tyranny of the collective over the individual personalities, and the ability to inhibit the actions of officials are not limited to laws ... against the tyranny of officials is not enough , need protection from the tyranny of the prevailing thoughts and feelings and aspirations of society to impose their ideas as rules of behavior” [5].

At this point clearly visible “protective” nature of Mill’s principle – he is trying to draw a boundary that power (and not only it) under no circumstances shall not be entitled to cross, while the principle of Locke not only “security” but also “offensive” – not only limits, but also requires the rule of law, to freedom became more and more: the government should restrict the freedom of his subjects, if this restriction increases the independence of others wills.

“Liberal ideology – as in the past and today – not only in their understanding of freedom. In general, this understanding is negative (even when including these positive aspects as self-realization and self-identification), but in either Hobbes or Locke, or Hobbes and Locke at the same time (in the latter case, the lack of law and independence are taken as one freedom). However, if not for Locke, the liberal understanding is forced to overcome the main drawback of the absolutist – compatibility with absolutism – and does it with freedom Mill or similar to it. And understandably so: that same absolutist no understanding of freedom does not. However, the introduction of not coming out of the principle of freedom means that the same liberal ideology leaves its limits and ask for help to an ideology, which seeks and which adopts the idea that it can protect the brain and enduring value – freedom” [1].

Genealogy liberalism knows many attempts to overcome his uncertain moments. One of the most advanced here is Kantian principle, which is to combine the freedom of everyone to freedom of all others. This principle is also not afraid of the law and requires in the name of freedom, also retains similar principles of Locke’s liberal ideology autonomous, but has overcome the main drawback we mentioned principle Locke. In other words, Kant does not speak about the main and side degree of freedom, does not require a reduction in order to increase the other, but only emphasizes the limitation of freedom in general, as long as this freedom is the freedom to exclude others. This requirement determines the compatibility objectively grading freedom for compatible and incompatible with the freedom of others, and require that law made all refuse from incompatible proportion of their freedom.

However conceivable category “addiction” Freedom in Kant, a fundamental difference from Locke’s freedom, which consists in the fact that this independence is not over, and flush with the absence of the law, that is not the main and freedom. In consequence of the principle of Kant refers to independence other than Locke’s principle. It requires “external” approach to independence, as seen in the law no less a threat to freedom than the addiction.

So, what makes a liberal understanding of our definition of freedom as a phenomenon? And this should apply to ideas about the relationship of these two categories of freedom and justice. It seemed like a long time, these two concepts are fundamentally incompatible in the theory of liberalism that is so afraid of that replacement, we see in communism as formal equality translates into substantive equality. This shift seems real when we do not associate a substitution of the principle “from each according to abilities, to each according to needs”, and when we bring into our discourse of freedom of the category of “real equality of opportunity” that becomes real in terms of a synthetic approach. After all, is it possible to speak about the freedom of a wealthy man who is able to fully realize their potential by comparing it with the freedom of the poor when he was a life- do not contribute to all the conventional formalities freedom? Where is justice if one can use his right and the other is not? This is the incompatibility of the concept of freedom and justice, which we hope to overcome in the framework of the phenomenological approach.

In the sense of Plato was just what we still signify something as self-fulfillment a person - ability to occupy the niche in society that is most appropriate skills and thus perform those functions

are fully contribute to the self [6]. However, using this principle as it used Plato, namely, combined with the ability to “determine for me” by philosophers, rulers, is not very appropriate. However, if you pay attention to the possibility of extrapolating it to the field of synthetic understanding drawback of this solution is removed. That is where we leave only the design conditions that serve the realization of the self, but are, in fact, the meaning of which is still in the field of individual choice of each individual.

Thus, the actual compatibility of freedom and justice should speak when under fairness understand a condition in which a person can fully realize himself. That is a social state in which economic, cultural, ethical, and others components contribute to the possibility of full inclusion in the life of the individual characteristics of formal freedom. After all, if we already have defined freedom as an opportunity-being-by-itself, which includes volition-being-by-itself and being-desire- by-itself, it seems natural to call this state of being as fair. Of course, this time dropping negative sense, that makes him one concept to include a field where there is nothing but this exclusion is not appropriate, at least at this stage, the discourse of freedom.

Another prominent theorist of liberal justice, which we can not speak to bypass J. Rawls focuses, as he said, to study the structure of society, deriving from the principle of justice principle of distribution of wealth. Any equitable social order is founded on two principles, the first of what are said that “every person has an equal right to a fully adequate plan for fundamental freedoms, which are compatible with a similar scheme of liberties for all” (Kant clearly seen here with his “compatibility”), while the second states that “social and economic inequalities are to satisfy two conditions [9, p. 280]. Condition one: they must be attached to posts and positions open to all conditions of fair equality of opportunity. Condition two: they bring maximum benefit less privileged members of society. “This design, which is the basis of the distribution of finds in improving most unsecured seems at first glance quite fair. However, if you do not take into account the time that Rawls puts justice above freedom, reducing the latter to a certain criteria that exists for the sake of that same justice which in itself raises the question of liberal concept, it should be noted that this is not about true justice. Rawls rejects any interpretation of justice, which corresponds to the distribution of benefits will or needs of people (let's call this interpretation of “quality”). He also argues that qualitative interpretation leads ultimately to the classic utilitarian understanding of justice. But when we say that as a result of the proposed Rawls social distribution poorer in position improved, though he still has real grounds for complaint on the fact that it's just improved its position is still not identical prosperous position. Then, indeed, where there justice? Is it better to then not talk about justice and about the least injustice?

In fact, within that same negative approach to the freedom that is inherent in Rawls different visions of justice and could not be, but the fact of such comparison suggests a continuation of the process of integration of alternative social liberal concepts.

Overall Rawls treats freedom in the spirit of Locke and Kant. He notes that “since fundamental freedoms are inevitably one another in the conflict, the institutional rules governing these freedoms must be adjusted so that fit into a coherent plan freedoms. The priority of liberty implies in practice that such or such fundamental freedoms may be limited or denied only for another or several other basic freedoms, but never, as I said, betrayal good reasons civil or perfectionist values” [9, p. 284]. It replaced the main and side degrees of freedom in Locke comes “central range of application of “fundamental freedoms, which, following the first principle of justice should be carried out as the main criterion of justice. Yet, paradoxically, in

particular with the above views on justice that only a “central range of application” [9, p. 285] is sufficient for the existence of the same justice.

Introducing the category of “central range of fundamental freedoms” Rawls thus denies any restriction of these freedoms in certain specific conditions for certain specified purposes, even if this target is recognized fair. At the same time, it also recognizes the need to increase their (fundamental freedoms) than oppose his position position Locke. “At least when we increased the list of fundamental freedoms while we risk weakening the protection of the most significant of them again and create a framework of freedom uncertain and uncontrollable balancing needs, which we were hoping to get rid of the notion of priority described its place. “So here is this minimalism Rawls in defining fundamental freedoms is a classic within the negative understanding leads to a finding of only those freedoms which are objectively related to the second principle of justice, which makes it possible to talk about a position that involves the principle of equality with respect to the needs that he takes.

Another great thing that is seen in this concept, and which we think contributes to its definition by the socio-cultural and institutional factors alone social – is the concept of “enabling environment” [9, p. 285]. Rawls notes that the possibility of priority basic freedoms only in some of these conditions, and therefore not every society can these terms. “But for our present purposes, I assume he is required [to freedom] for what I would call “intelligence favorable conditions, ie, under such social circumstances, the conditions of existence of the political will to allow effective implementation and full realization of these freedoms” [9, p. 285]. Also, for the separation of specific forms of freedom in different societies Rawls introduces the concept of “alternative list of fundamental freedoms” which still is not devoid of “central range” of course if a society claim to the status of just.

But let us return to the specific justice and its footprint in the sense of freedom. The modern researcher Alasdair Makintair in his book “After Charity” compares the concept of justice Rawls and Robert Nozick, in fact, in the context of our qualitative understanding of freedom.

Speaking in the spirit of the liberal definition of freedom championship Makintair notes that “agreement as to what should be the appropriate rule must always be preceded by approval as to the nature and composition of concrete charity” [4, p. 330]. But the problem is, as the researcher, such agreement on the rules is something what our individualistic culture can not be guaranteed. Therefore, there is a problem that sense of injustice is a necessary feature of certain social groups in a free society where there are formal opportunities, but there is no unified system of beliefs that is justice. From being the least protected object feel injustice even under roulzivskoho equitable distribution, because as has been said, it is still his position worse than the other positions.

Makintair invites us to consider the situation in which two entities A and B, as participants in the social discourse of justice, in the absence of ethical on qualitative conditions objectively defend their position and elect their respective social status of the projects of justice. And so as a representative of the third class, which worked all my life and hard earned property that he has objectively protest against raising taxes, because such a measure, which manages the government in the name of equitable distribution not be motivated in the sense of A, provided that it impairs his final conditions. Instead, B, which can be freely representative of one of the professions, or social worker, or the person who received the inheritance is extremely embarrassed by the level of inequality in the distribution of wealth and income opportunities. He sees this disparity as unfair and said that she always creates injustice. “Moreover, – says Makintair – he believes that

any inequality requires justification, and that the only possible justification for inequality is that inequality improves the poor, for example through economic growth. He concludes that in the present conditions of redistributive taxation which allows you to finance social projects and social services, are just those which justice requires” [4, p. 331].

The researcher notes that it is possible the existence of conditions under which the positions A and B would not have disagreements at the level of political conflict. However, when there is an economic situation and individual needs are recognized first by reference to the principles of public morality, contrasting positions of such individuals is undeniable. Makintair argues that, in fact, Rawls would then reflect the views of the concept Nozick – position A. “The Concept of Justice Robert Nozick is a considerable degree of rational articulation of the key elements of position A, and the concept of justice, John Rawls is in the same degree as rational articulation of key elements position B” [4, p. 333].

Go to characterize theory states that the principles of justice that Rawls develops - these are the principles that would be chosen rational subject who is a “veil of ignorance” (or “shadow of ignorance”) when the subject does not know which place in society, he takes that to which class he belongs and what status it has, which is his conception of justice and a kind of economic, cultural and others conditions it exists. Therefore, a rational entity being in such circumstances must the value of two basic principles that Rawls offers. Instead, Nozick says that “if the world would be completely fair, “the only people entitled to have any of the software, or use it as they wish once they would be the people who possess the true with the result of a just the act of transferring someone else, or by some act of the original purchase , and so on. As noted by Nozick himself, “full principle of distributive justice would mean simply that the distribution is fair, if anyone has a right to possession, which occurs in the distribution” [4, p. 336].

Therefore, it can be argued that Rawls takes a position that represents the principle of equality in relation to need. His concept of the least well-off segment of society is the concept of those whose needs are most meaningful in relation to income, wealth and other benefits. Nozick takes a position that represents the principle of equality in relation to copyright infringement. “In fact, Rawls as most in need become so unimportant, justice is in the distribution of structures for which the past is not essential. For Nozick only evidence legality of possession there in the past, today’s distribution patterns themselves are not directly related to justice (though related, true to the kindness and generosity)” [4, p. 338].

Next Makintair blames both authors concepts of justice that they they did not contain any reference to the merits of which we mentioned in reference to the theory of communism. In fact, every time we look at the concept of social justice as A and B are correlated or that the distribution social norms if they directly affect their position on the concept of merit, arguing the injustice of the distribution of the quality or quantity of their work, contribution to the general social development and so on. Neither Rawls nor Nozick concept does not allow merit to occupy a central place in the discourse of justice. Rawls assumes that justice objectively linked to the merits, but argues first that we do not know what a person deserves for as long as we have not formed the rules of justice, and secondly, that if we formulated the rules of justice, it appears that it is not about the merits of a valid expectation. Nozick gives less attention to this phenomenon, as his scheme is based more on the rights that leave no room for merit.

However, it should be noted that, in fact, the concept of merit, appropriate only in social groups, all of whose members share a common understanding of the less good. Therefore, the

fragmentation of society, leading to the interests of the struggle in terms of uncontrolled value system where justice is possible says Ricoeur only within the “procedural approach” [8, p. 74] suggests that Rawls. However, again, going back to the above, the fact that from the standpoint of the phenomenological approach is “procedural” justice is the least injustice rather than justice as such. Therefore, as we see it, the solution of such problems must be sought from the standpoint of qualitative teleological approach, under conditions where this approach goes beyond utilitarianism, communism and so on such social doctrines, and recognized as the primary goal of human fulfillment. As noted Alaxander Makintair “need to defend as much as possible in the modern state, the rule of law, to destroy injustice and undue suffering, you need to show kindness and defend freedom and all that is possible to do sometimes in ways that are only possible through the use of government institutions. However, each specific task, each specific responsibility should be evaluated based on its own preferences. Modern systematic policy, whether liberal, conservative, radical or socialist, should simply be denied in terms of that obligation of belonging to the true tradition of charity, so that the current policy that expresses in its institutional forms of systematic denial of tradition” [4, p. 345]. So here we are talking about the fact that P. Ricoeur calls “the fundamental concept of justice” [8, p. 76].

This overview of approaches to the concept of justice and its correlation with the freedom we needed was to better understand the nature of freedom as a phenomenon that can not occur naturally in a liberal nor a negative approach and, best of joint “theory of procedural justice” as just as a phenomenon not seen in the framework of classical positive approach and initial concepts of social justice.

Complete overview of the liberal doctrine would be analyzing some of the problems of the concept of Friedrich von Hayek, as it can be called or not an apologist for the latest principles of classical liberal doctrine.

Creating a concept Hayek as no one else understood the complexity of the problem, which he had to decide whether to defend the principle of liberty and classical liberalism, however, possible to combine the principle of such an important phenomenon of our time as “state of improvement”, which came to replace “minimal state”. However, Hayek was not going to accept this state of improvement as it has developed in the 50's, trying using the principles of classical liberalism rid of all those negatives, which he believed were a serious threat to freedom.

In interpreting Hayek principle of freedom of classical liberalism – “the rule of law”. This principle implies the complete subordination of executive laws, and most laws - principles and equality. The rule of law ultimately provides full legitimacy, but it is not enough if the law gave the government unlimited power to act as he wishes all his actions would have been legal, but it is obvious that it would not be the rule of law. The rule of law because there is more than constitutionalism: it needs to meet certain definite laws principles” [2, p. 98]. The rule of law is therefore the norm of law, and the rules concerning what should be the law. “The general, abstract rules that are actually laws – a long-term measures that relate to cases not yet known, and which contain no point to specific faces, specific places or objects” [2, p.46]. However, it is not clear the fact that we own or any other formal criteria of justice than and equality. In this case it is not difficult to see that this interpretation of the classic principle of freedom makes government only formal restriction, with the same themselves as the “principle of freedom” J.-J. Rousseau. Hayek recognizes this similarity, but still does not neglect her directly quote the words of Rousseau on what should be the law. However, the principles of equality and nothing

wrong, even if they recognize that they shared not only a liberal, but a totalitarian interpretation of freedom.

However, Hayek is not only confined to the formal requirements of the law and the principle of freedom involves substantial claims: "There is only one principle that can save freely society - namely stern warning of any coercion, duress , except for the implementation of the general abstract rules that apply equally to all" [2, p. 67]. In other words, the principle of freedom from the law requires not only vse Zahalnosti and equality, but also protection from coercion, that is ultimately the protection of the liberty and freedom as the absence of coercion – is in Hayek same thing .

It is obvious that Hayek is not invented anything new, but using the old principles of classical liberalism and trying to adapt them to the new circumstances in which this very liberalism may not be viable except with the integrated values of other doctrines, he falls into a trap from which there is no exit. For example, consider the situation of taxation, which scientists consider a "constitutional liberty". Since unequal tax rate violates the principle of equal application to all such taxes Hayek strongly denies. "The fact that most, simply because it is the majority has the right to apply in relation to the minority rule that does not apply to itself, is a violation of the principle of substantial where more than the democracy - the principle that is the basis of democracy" [2, p. 159]. So, really, it violates the principle of equality which is the initial condition of freedom, but gives almost the same proportional tax advocate who has positioned himself Hayek?

Hayek says that progressive taxation "in any sense ... can not figure out the general rule that applies equally to all". This implies that a proportional tax can figure out the rule – in the sense that it sets for all flat rate. However, progressive taxation may arrange so that it will be set for all, say equal growth rates. It is interesting that Hayek understood that the requirement of equal application in respect of all can not be interpreted in the sense: "The requirement that the rules were a true common law, does not mean that in relation to different classes of people can never apply special rules ... This kind of differences are not arbitrary, not subordinate one group will others if they can be recognized as valid as those within the group and those outside it. This does not mean that on the desirability of a difference to be generally accepted, but merely means that the individual point of view should not depend on the part of this individual in the group or not... When differences contribute to only those who are inside the group, then it discrimination. However, towards certain individuals are of course always discrimination against all others" [2, s. 256].

Obviously, the principle of freedom still allow unfairness of the law to his subjects, but only if the inequality bidet equally supported by all - both those who are within the group, and those who are not expected. And then decide whether it will take place this general agreement, as Hayek himself acknowledges that the agreement does not bind the decision about the level of volition. However, if not necessary, unless we are obliged to universal vote, who will then decide on this important issue? It is becoming clear is the fact that even Hayek there is a danger "for – me solution". If "for – me – decision" is not acceptable, then why progressive taxation. Discrimination and proportional – only distinction? Who else but himself Hayek decided that proportional taxation will maintain all progressive and only a small portion of the profits?

So we see that the liberal doctrine has almost exhausted itself at the origin, because in practice the principles of formal help realization of freedom as such, but their availability is not a strict manner it determines, after any social organism can not be determined teleological, the subjects of his never staying "veil of ignorance" and justice should not be in a relationship with freedom or manifest as procedural reduction. In addition, the characteristics of freedom, speaking of it as a

way of life must be determined in relation to features of social traditions, morality, identity, which is not a negative approach that is dominant in sociology, but that says nothing about the presence, but suggests absence. The absence of obstacles to the existence of which member of the cultural tradition may not be the case, if the request does not contribute to this lack.

Author's translation of the article

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MODEL OF THE WELFARE STATE IN THE FORMATION NEW SOCIOCULTURAL REALITY

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The processes of formation and development of the welfare state institute and its models are being researched. The principal scientific approaches to the understanding of the welfare state phenomenon have been analyzed. The role of the welfare state as a legal constitutional institute has been grounded. The peculiarities of foreign models of the welfare state caused by modernization processes have been elucidated. The typology of modern social models has been suggested, the modern political concept of welfare state models has been created. The main tendencies in the development of the welfare state under the circumstances of modern globalization challenges have been defined. The parameters of the long-range national welfare state model have been traced on the basis of the analysis of the Ukrainian welfare state formation processes.

Keywords: welfare state, welfare state model, social law, globalization.

The relevance of the study of the welfare state models for national science from the constitutional provision on Ukraine as a welfare state. It requires understanding and testing the use of our state models that were theoretically and tested practices of the welfare state in foreign countries, to determine the feasibility of borrowing as well as the construction of national model of the welfare state.

Despite the large number of research works on this subject, nature and essence of the phenomenon of the welfare state in the world of science is interpreted ambiguously and even the definition used insufficiently differentiated series – “welfare state”, “social constitutional state”, “welfare state”, “state social services” and so on. So far, there are no generally accepted understanding of the functions of the welfare state, the mechanisms of implementation, its institutions, conditions of formation and dynamics, and some theories deny the phenomenon of the welfare state. The researchers, highlighting the problems of the welfare state, in many ways seen as the very theory and implementation mechanisms, which necessitates a certain unification of views on the welfare state.

In the world of science and practice, on the one hand, the crisis has seen a concept of the welfare state, and the other – the reluctance to give up its implementation, but modernizing, adapting to globalization and the socio-economic, demographic and political challenges. This implies the importance of the study of foreign models of the welfare state from the perspective of modernization for the construction of national model of the welfare state, taking into account global trends that will help prevent mistakes that led to the present state of crisis of the welfare state.

Over the past decade, experts (A. Gauthier, J. Delors, G. Esping-Andersen, A. Sapir) identified a number of models that vary the amount of benefits and the justification of their right to obtain financing and organization, they are based on different methodological ideologies and approaches to solving social problems. In the domestic political thought emerged several approaches to the classification of welfare state models presented in the research O. Davydyuk, L. Il'chuk, I. Kozachenko, R. Kuzmenko, V. Namchuk, V. Nikolaevsky, O. Novikova, A. Silenko, L. Chetverikova.

The modern concept of the welfare state is moving towards or criticism or calls for modernization, opposed tolerant and critical approaches to the welfare state. Current models of the welfare state reflect new trends in society related to globalization, new market conditions, technology. The only coherent theory of the welfare state is now absent, differences in approaches have been largely in the extent and limits of state intervention, the extent of security and social activities of the state.

The causes of the crisis of modern models of the welfare state, which determine the need of upgrading are: social (weakening of the influence of trade unions, religious groups, individualization of lifestyles, loss of collective identity) resource (redistribution of energy resources and energy issues), economic (globalization, internationalization, free movement of goods and services, the rapid development of the service sector while reducing the traditional segments of the industrial economy), financial (free movement of capital, inflation, recession), problems in the labor market (labor mobility, international competition, labor force, the development of new forms of work and informal employment, migration flows, the level of education of women and their activation career) sociocultural (high value individual freedom, change of family morality), technical (scientific, technical and medical progress), demographic (changes in the age structure of the population), political (neo-liberal ideology, recommendations influential international expert organizations) gender (further emancipation, change partnerships and family life forms).

Constitutionally secured new approaches on which the welfare state provides only basic human needs (infrastructure, a living wage, education, health), and the man himself has to take care of yourself and your family that is embodied in the concept of "labor state" "States that promotes labor", "social investment state", "model preventive state" and so on.

With the economic crisis, the global challenges of XXI century. State is unable to assume full responsibility for the welfare of the person and within the subsidiarity principle translates of functions in business, civil society institutions. As the global trend is the rejection of the idea of the welfare state as a European trend was confirmed in the formation of the state of the service, which guarantees the most basic social rights, then there is a need to fill the current understanding and definition of the welfare state with new constructs ("ensuring environmental security", "promotion of competition and personal initiative of citizens to ensure their welfare", "development of social partnership", "active engagement with civil society"), and the main task of the modern welfare state is to ensure the best possible conditions for personal fulfillment. This approach was the result of rethinking the role of the state in social protection, increased globalization trends that led to promising model of the welfare state that activates, which replaces the classical model.

Trend XXI century is, on the one hand, the expansion of the catalog of social rights and civil and on the other – reformatting functions of the state to enforce them. After all, the state is increasingly oriented toward social support only the poor man to stimulate initiatives to ensure their well-being, social development and human capital. It may get constitutional recognition,

for example, able-bodied person on duty work in exchange for social assistance. Social reforms in many welfare states indicate a clear focus on narrowing the spectrum of the welfare state, to stimulate activity and responsibility for the welfare of citizens, pause expansion of social functions (and therefore government spending), as they become prohibitive for state budgets and inefficient in terms of the needs of society. The main content of the welfare state becomes gradually create the conditions for self- working person, primarily because labor activity. The center of gravity of the welfare state is transferred to facilitate the emergence of the highest number of effective jobs, promote entrepreneurship and self-employment to other forms of public support.

For example, traditional features scandinavian model is affected by factors internal and international development, convergence ideologies. Analysis of the social reforms of the Swedish Government *F. Reinfeldt* proves that the transformation of the classical social- democratic model of the welfare state going towards the liberal model, which activates the able-bodied person. The basis of the reform *Merkel* model social state of Germany – reducing income taxes, creating conditions for self-realization of their individual abilities, encouraging citizens to own initiative raising welfare, the state is obliged to correct the failures of the market mechanism.

Upholding the focus on personal responsibility for self-sufficiency, improve the competitiveness of the working population, the shift from social assistance in enabling the fullest possible use of the potential of people of working age have a strategic line of reforming the American model of the welfare state. So now there has been a common trend in the development of models of the welfare state on the one hand, the reduction of social programs, the desire to improve their cost-effectiveness and impact, and on the other – the expansion of social partnership, decentralization of power, strengthening regional (domestic) and local authorities. Thus there is a change in the role of both the state of the citizen: the latter appears not only as an object of social policy, but also as an active subject of user and manufacturer of social services.

In our opinion, in the typology of welfare state models must take into account the convergence of ideologies under the influence of globalization and individualization. The classical paradigm of political liberalism, conservatism and socialism are modified, the current political process captures their convergence, which modifies the classical model of the welfare state. Tendency to mutual liberal, socialist and conservative ideologies, resulting in the classic model of the welfare state (liberal, corporate, social-democratic) are transformed into neoliberal, corporate-liberal (conservative and liberal), social democratic, liberal, liberal component of the activation of the influence globalization. By the time of the appearance distinguish classical (established traditional) models that are modified, new model welfare state (including those that are formed in the post-totalitarian countries of Central and Eastern Europe, projects a single EU social model, etc.) that have not yet confirmed their willingness to effective implementation under globalization challenges are at the organizational stage show contradictory, inconsistent steps.

The ratio of the activity of the state and the citizens' initiative in solving social problems, distinguish paternalistic, and classic type of welfare state that activates.

Increased individualism, economic competitiveness, withdrawal from social solidarity, social cohesion agenda the issue of the impact of globalization on the social stability of States. As the process of globalization is associated with the “blurring” of economic borders, free movement of capital, goods, labor, there is a problem in the implementation of labor and social rights, compounded by the activities of the representative bodies of workers. Required ensure that human and social values determine the nature and pace of economic globalization, but so far there is no

clear concept of the welfare state in the context of globalization. At the time of the creation of a "new architecture" of welfare, in which particular attention to the solution of social problems is not so much due to certain social benefits such as their prevention.

One of the projects that are being debated – reforming the welfare state to state solidarity, which would be a balance between the rights and responsibilities of citizens, their freedom and responsibility, state aid is given only to those who personally provides social assistance (for example, an initiative of the British Prime Minister David William Donald *Cameron* sanctions to large families in which neither parent is not working, activation of the unemployed in public works, etc.) [1, p. 407].

All current models of the welfare state provide waiver of welfare policy for activating employment necessities of life satisfaction, promotion of social capital through the investment of science and education, generating social capital, training of the working population as a factor in reducing social inequality. The global trend is the rejection of the idea of the welfare state and the establishment of a service guarantee of essential social rights [3, p. 9]. With the economic crisis, the global challenges of XXI century. State is unable to assume full responsibility for the welfare of the people, and within the subsidiarity principle translates of functions in business, civil society institutions.

In the era of globalization, the role of the state in the country as a guarantor of social, political and macroeconomic stability, assistance to the most affected populations, protection from violence, crime, acquiring global, environmental protection law. So abandon further implementation of the model of the welfare state is unacceptable. This model must meet the following requirements: support, encouragement own initiative, entrepreneurship, productive labor rights, increased work motivation , improved social responsibility of people for their own welfare and the social responsibility of enterprises, economic efficiency should not be an end in itself, and "humanize" social justice and ecological balance, investing in maternity, childhood and knowledge, welfare reform, promotion of employment of older workers, disabled people (benefits employers), the active involvement of the state to fulfill social functions of civil society and business, protection of non-market social sectors (environment, education, spiritual life, etc.). Improving the quality of life, elimination of social differentiation cannot be achieved solely by economic means, since they contain a significant component of the socio-cultural [1]. Human resources in the model of the welfare state should be regarded as basic resources and responsibility for the performance of modern model of the welfare state lies in equal shares to government, business, civil society in general and individuals.

Formation model of the welfare state in Ukraine is at the start, the regulatory framework on these issues has significant gaps in general there are no conceptual and normative elements of the concept of the welfare state. Constitutional rule of the welfare state is more a guideline than a reality. Not formed institutional environment of social partnership that is not quantitatively significant middle class and initiative from below, Ukrainian society is far from European ethical principles that are the foundation and the rights and welfare of human dignity, not a developed civil society, a low level of political and legal culture, there is some unsystematic legislation. Formation of a national model of the welfare state is complicated by demographic problems, loss of knowledge and work, deep social stratification, high polarization of income and so on. The state focuses not on active social policy, setting the stage for productive work, and the passive, financially supporting the poor.

Despite the similarities in the civilization of other countries, Ukraine has its history of formation of the welfare state. Unlike the West the task of forming a welfare state emerged not on a solid foundation of law, and the instability and unsettled legal. It is necessary to construct a national model of the welfare state on the basis of a clear model to described the degree of state intervention in social and economic processes, the mechanism of allocation and redistribution, the extent of responsibility and the state.

Copy Ukraine particular foreign models are not promising, since there are no preconditions for their effective implementation and modernized all classic models, adapting to the challenges and rapid innovation development. Today, this model is a promising welfare state, which activates and stimulates and encourages the institutions that are outside the state, establishes subsidiary, thus narrowing their functions. Citizens in this model is no longer solely consumers of social benefits, but also their manufacturers, providers.

In the national model of the welfare state is in a new shared responsibility between the state, society and citizens, as the role of personal responsibility of individuals for their welfare. The objective of this model is actively investing in people, its potential, creating conditions for self-development person, primarily because labor activity, prevention of social ills rather than mitigate them. However, it is necessary to take into account the specific social structure of Ukrainian society (a significant percentage of the elderly, a large number of single-parent families, etc.). Global trend is that the welfare state is obliged to provide only basic human needs and avoid welfare mentality and expand in the minds of their personal responsibility for improving their living conditions.

The task of the national model of the welfare state should be no poverty reduction and promotion mechanisms upward social mobility, the formation of social lift to all groups. The current model of the welfare state has come up socio- political arbiter between social stratum, it is based - codified social legislation developed civil society, socially responsible business. However, now in Ukraine is not yet possible to pass on Civil Society and Socially Responsible Business of the social burden, to create a system of social partnership.

In determining the model of the welfare state in Ukraine should abandon the comprehensive concept of paternalism and the welfare state and, accordingly, affirm in theory and in practice a new principle of social policy: the state provides and guarantees the most basic social benefits to the neediest. In this modern social state must be the main subject of the implementation of social investment in the development of education, health and culture.

National model of the welfare state, in our opinion, is reasonable as a social -safety, activating social capital, a new divide responsibilities between state, society and citizens, engages and stimulates the latter, increases the importance of personal responsibility of citizens for their well-being, investing in human capital creates the conditions for self-identity through labor activity, provides social investment and arbitrage. This model provides for state only basic human needs while increasing individual responsibility for their own welfare, and the introduction of a special index for the assessment of corporate social responsibility, an annual social report companies. Hallmarks of the model are: the rise of the importance of knowledge, consolidation of government, business and civil society in addressing important social issues, improving the quality of human potential, stimulating the development of corporate responsibility, enhance social responsibility, social dialogue employers and workers, the development of social partnership , the positioning of the citizen as a consumer, manufacturer, provider of social benefits, the introduction into the

social sphere of European principles of good governance, environmental stimulation (business and citizens).

Author's translation of the article

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FEATURES OF POLITICAL DISCOURSE, ITS RESTRICTIVE MECHANISMS WITH REGARD TO REPRODUCE THE PHENOMENON OF ALIEN BY MICHEL FOUCAULT

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The specific of understanding by Michel Foucault directly derived from his research discursive practices were proven. It is shown that in addition to all Foucault holds the position according to which the production of discourse in society is controlled by nature. In the political dimension of being human and the appropriate level of discourse also manifest themselves exclusion procedure. The specific operation of these procedures, ways and means of creating them alien. Characterize the process of forming a an alien at present, in terms of definition of discursive socio-political practices.

Keywords: alien, political discourse, power, discipline.

Specificity understanding a alien M. Foucault directly derived from his studies of discursive practices. Discourse itself, unlike J. Derrida, M. Foucault understands wider than the textual formation, including in its analysis and extratextual factors as the writing of the status of the vacant expression of meaning, which means that "writing is a game characters, not so much for its orderly signified meaning, as the very nature marked with" [4, p. 17]. This momentous game takes place outside of the rules that define the internal logic of writing. Thus, specific tracking a alien in political discourse consist primarily in the discovery space of its existence, not in the reconstruction of the experience of its existence, as the latter generally problematic in terms of a discrete approach to reality in discursive practices in general – "at that status, which has the concept of writing today without question, really, about the gesture of writing, nor indicate that someone seems to want to say" [4, p. 17].

In this context, it is advisable to recall the concept of death by Michel Foucault. It consists in a statement: author – is not just an element of discourse, and the way his organization, function classification, separation and opposition. It organizes a set of texts. Finally, the "author function to describe a certain way of life discourse" [4, p. 21]. In political discourse is presented as thematic structuring verbal practices designed to provide a hierarchical stratification of expression, to develop a series of indicators that determine their feasibility and cost appropriately identifying those provisions that go beyond logic operation such discourse. This extra-limitariness and is a medium formation the alien.

Appropriate organization of discursive practices, including in their political interpretation preserves their content (usually even ideological) unity reductioningdifference based on the

principles of evolution to the “permissible error”. This approach helps to overcome contradictions also because of the presence of ideological discourse center enables the organization around it even mutually exclusive things.

Foucault, among adheres to the position according to which the production of discourse in society is controlled by nature – “in every society the production of discourse simultaneously monitored undergoes selection, organized and redistributed through a certain number of procedures whose function – to neutralize his power credentials and related hazards curb its unpredictable events, avoid it this full, this dangerous materiality” [3, p. 51]. Heuristic discourse dangerous potential for political institutions in power just because of the power of the features in discourse, and this much-needed control.

In the political dimension of human existence, it is political, not political, and the appropriate level of discourse also manifest themselves exclusion procedure. It is the operation of these procedures creates the alien. The most obvious of these is – a ban. The very specificity of functioning political discourse implies that you can not say all - there is always the whole scheme of the rules and procedures that determine the order of expression, its content and theme, the circumstances preceding and the subject factor as competence and status factor is also important. “The taboo on the object, ritual circumstances, privileged or exclusive right subject that says – we are dealing with the effect of three types of prohibitions that overlap, reinforce or offset each other, forming a complex network which continuously changes” [3, p. 51–52].

Another procedure is the distinction exclusion and rejection. Their action is based on the binary opposition of constructs. Foucault is illustrated by the ratio of the mind and madness. In political discourse examples are numerous. For example, the deduction of the alien political discourse takes place as the articulation of the impossibility of representing him the position that is most useful, because the latter, in accordance with democratic principles, has the right to determine the direction of movement of the discourse.

The third procedure Foucault considers the opposition of true and false – “of course, if you sit at the level of expression inside of a discourse, the division between true and false does not prove nor arbitrary, nor prone to changes associated with some institutions or violent. But if we take a different starting point, raise the question if what was and what it always is, going through all our discourses – this will to truth, which has gone through so many centuries of our history ... we'll see then, perhaps, as emerges something like it on a system exception (system of historical, subject to change, institutionally enforced)” [3, p. 55]. About a third system of exclusion Foucault said most – in his opinion, during the first two centuries it was erected in the third. They are full of what he calls the “will to truth”, which defines the third procedure. In fact, this – here “will to truth” and blocks the deployment of real discourse in terms of intertwining expression by building them according to a certain logic, centering around a principle – “true discourse that its mandatory form devoid of desire and released from authorities may not recognize the will to truth which pervades it, and the will to truth, in turn – one that has long been imposed on us yourself – this is the truth that it volyt can not this will not obstruct” [3, p. 58–59]. So we are faced with only the truth actually is universal in its essence, and the discourse is reduced to harping different ways, according to the discrete distinction of in which it occurs, only its sides, without the ability to change its semantic component. In political discourse in different stages such truths were the state, citizenship, nationality, indirect influence and create the alien.

In addition to external and internal discourse involves exclusion procedure – “it – procedures that act more as principles of classification, ordering, distribution, though this time the point was

to rein in another dimension of discourse: its event and chance" [3, p. 59]. They form a discipline. The latter is not simply the sum of all that can be truly contained in the discourse, but rather the internal order of its deployment that provides ordering feed senseon the one hand and block chance, the impact of the event, as appropriate, and display of the alien.

Moreover, Foucault identifies and third group exclusion procedures which he classifies under the heading determination discourse in terms of bringing the action, as well as individuals by imposing certain rules to which access is not open all comers. This is another dimension to the formation of a alien – a kind of a status definition and structuring of expression of individuals, as well as the existence of common rules, albeit in a biased, does not guarantee equal opportunities in their application – "this time it comes to thinning of subjects, say, in order of discourse never come one who does not meet certain requirements, or from the beginning has no right to it" [3, p. 69]. The last sentence is particularly remarkable in that there are mentions of right to expression, which is the evidence of biased discourse status, especially political, despite the fundamental foundation of its operation. It presents evidence that not all areas are open political discourse – differentiation manifests itself particularly clearly in these matters one way or another affect government institutions, or they may carry a threat to change the power dispositif. More open discourse are those areas that are civil in nature, because their subject matter is practically not carry the impact of the fixed effects on the functioning of the mechanisms ruling.

The most superficial, therefore, traceable form of restriction of Michel Foucault believes ritual. Last provides qualifications which must have subjects for expression, as dialogism, founded in discourse, they require a clear position formed certain type of the expression. Any form of contradictions such training is already doing with the alien entity. Also, "defines ritual gestures, behavior, circumstances and the totality of signs, which must accompany the discourse, he finally captures the anticipated efficacy or sane words – their effect on those to whom they are directed and limits their coercive power" [3, p. 71]. Political discourse is difficult to separate from the ritual. Last distinguished actors, the special features that characterize them, and at the same time determining the alien that does not fit into this logic. It is also important to emphasize nonidentical alien and marginal in this respect, because the latter implies the existence of functioning political discourse, given the need for excess indicative of a position that does not fit in the "will to truth" he articulate. The alien is a position that can not be reduced because of the binary construct of this minimum allowable error.

An example of political discourse in this context can be a political doctrine, as it is able to link the subjects expression of their specific types, measurements of expression of a particular vision of political phenomena, with this imposing a ban on all other features of his interpretation. To this must be added the horizontal level of communication that reveals the connectivity between a business and requires the use of very specific statements. The political doctrine is able to keep itself around opposition supporters and a alien to itself, which goes beyond the referred discourse, not sharing those statements that its form – "the doctrine of a double subordination: subjects, say - a certain discourse and discourses - a particular group, at least virtually, individuals who speak" [3, p. 74].

When individual features are reduced to concepts that "cements" the basic foundations of discourse with a view to rationalization, the discourse itself from the ideological center of a world shifting to the periphery, getting rid of their heuristic inclination. Instead, the center position becomes built, worked and suggested, only able to stratify, hierarchicall around. This is just becoming evident in the political doctrine. "And if it finally can take the form of discourse, if anything can be said and discourse can speak about everything – it's the fact that all things

find their meaning and exchanged it can return to its silent interior, the consciousness of most itself” [3, p. 78]. Foucault rightly notes, “the discourse – it is never more than a game. Game of writing in the first case, reading – in the second, sharing – in the third, and this exchange is reading, writing is always dealing only with signs. Entering thus into the category signified, discourse is canceled in its reality” [3, p. 77–78]. Almost impossible to talk about free discursivity when it comes to the principles of structuring and grouping. In this context, it can be concluded that it is the presence of a alien and allows discourse, including political, but then when it endures beyond the various mechanisms of avoidance, it is advisable to talk about the handling and operation of the compliance authoritative discourse, or it depends on some idea that his and structures.

All this puts certain requirements before the study of discourse. Foucault solves them through a series of principles. First is the principle of reversal, which is to avoid the discipline of figures, the author of the “will to truth”. Second, is the principle of finitude – can not speak of the continuity of discourse, it remains unchanged and the evolutionary growth of heuristic strength because “discourses should be seen as a finite practices that overlap and sometimes are neighbors to each other, but also to ignore or exclude each other” [3, p. 79]. Thirdly, the principle of specificity – not idealized world measurements of its manifestation, which are the subject of discourse activity, do not try to find the hidden meaning of his intense definitions. Fourth, the external rule – “do not go from discourse to its inner and hidden kernel ... but taking the top point of the discourse itself, go to the external conditions of its possibility, before giving place to a random series of events and fixing their boundaries” [3 , p. 80].

The regulative principle analysis, according to Foucault’s position, must be based on the following four concepts: the concept of events, the concept of the series, the concept of regularity – concept conditions of possibility, “they are opposed to, respectively, the event – creative series – unity, regularity – originality and condition possible – meaning” [3, p. 80]. The fundamental concept which should be considered in the analysis of political discourse, it is a alien because it is a concept quite fit in the above study rules, while the concept of continuity of consciousness and lost its relevance. It should merely look at the doctrinal variations discursivity XX century political thought in their totalitarian dimension to see this.

One of the options for the consideration of the discursive approach to research works of Michel Foucault’s analysis of power is. Immediately it should be emphasized that Foucault explores the notion of power, regardless of its conceptual separation of political, economic and social. With this in mind, the focus of our study had been made on the interpretation of power at this stage – because all its historical aspect too extensive to review the format of one study. Understanding government at this stage clearly just extrapolated on the specific political discourse.

Panoptikon subtle power describes the specifics of modern society, with its fears and concerns - terrorism, asociality, marginality – all this and only overcome through a nonviolent visibility since the days of total violence, threats and visible bloody protests has expired. Now the threat of watches in most grey strata of society – and there is no obvious characteristics of illegality. Only “seeing eye” can capture and eliminate the threat. In fact, panoptikon – a democratic analog “Big Brother”. Visible control – the most perfect. The feeling of total traceability works harder for supervision organized because no guarantee is no peace, all semblance soothes and brings with him. The difference is only in the location of the procedure of “correctness”.

Overall difference panoptikon all previous versions disciplinary authority is the following characteristics:

1. Functional inversion disciplines. If they ever had a negative status – their role was to neutralize the dangers of direct intervention and limited life, now they value highly positive and implies an increase in the utility of individuals.

2. Reproduction of disciplinary mechanisms. Controls continuously distributed, divided, specializing penetrate all spheres of human existence. There is growing institutional supervision and control of branching.

3. State control over disciplinary mechanisms. It is clear – to be the central institution panoptikon tower that would monitor the disciplinary mechanisms. Also, the state is central to the supervision and control by the government.

For the most part, the discipline can not be identified with any institute or the status of the person or of the machine is a type of power, it is essentially a new filling mechanism that relies, is based on a combination of tactics and strategic orientation, which in turn are based on the idea of control. As Foucault notes, “our society – a society oversight, not of sight” [2]. In place of the exponential power of greatness comes its apparent absence invisible ubiquity. The government now total due to the fact that it is impossible to trace. And this silent power of surveillance is much more effective – in fact, merged with a positive necessity of its own existence in the mind, it actually saves the last self-release ways of controllability.

And finally, it is advisable to give the specifics of the formation of the disciplinary society in the historical procedural (the unity of the legal, political, scientific factors), derived by Foucault:

1) It is necessary to state that the discipline faces techniques that are designed to organize people's lives and their multiplicity. But discipline is a feature that “it tries to tactics of government that meets three criteria: the use of power should be as cheap (lean) of this social power should be as strong and extended as far as possible without failures and gaps, and finally “economic” growth of power must be linked to the production units (educational, military, industrial, medical) within which power is, in short, you need to simultaneously increase both obedience and usefulness of all elements of the social system” [2].

2) Panoptikon modality of power in conjunction with all its mechanisms are not directly dependent is not a consequence of the institutional system of political and legal relations, but it is not completely independent – “social contract can be regarded as an ideal foundation of law and political power; panoptizm serves as a common technique over coercion” [2].

3) Separately, these techniques have their own history, but at the current stage of power they intersect, complementary and mutually reinforcing.

Thus, the current government strategy is presented in the mechanisms disciplinarity. This discipline helps to turn people into objects from different spheres of life – from medicine to politics. Disciplinarity provides normalization of the functioning of social and state system – through discourse, based on the ratio of power – knowledge.

It should be noted that Foucault identifies and slight shift in modern strategy authorities at one time and noticed G. Deleuze. He said, “disciplinary society, in turn entered into a stage of crisis, gradually freeing space for new energy ... now we no longer live in a disciplinary society, we no longer such” [1, p. 26].

Instead disciplinarity comes control. This is completely absolutisation essence panoptizm – disciplinary institutions such as family, education, prisons constantly reforming blurs the boundaries between them in terms of disciplinary isolation. No more disciplined citizen – it is under constant review, in accordance with discipline – only his personal priority. Human nature is now very self discipline, while possessing a fiction of freedom – the freedom of personal choice.

Control – this module is the new reality of power, which characterizes an unprecedented non-static, constant turnover of the structural component, as well as modifications due to exposure to changes in transcendental knowledge. That power is like the control – this is the result of balance of power and knowledge in modern society and the state.

Power should be understood as a strategy for the operation of specific control mechanisms and the organization of social and political dimension of human existence. It is this interpretation of power reveals its specificity in political terms.

In fact, likened the political power in terms of its dissemination – power is also difficult to trace out its specific mechanism of manifestation , beyond isolation archive its consideration. Power – as a strategy – fuzzy, scattered , dispersed in all social and political relations. It fills the operation of an extensive system of social and political relations. Power is not a closed concept in this sense, as a set of mechanisms that are correlated according to their own operation strategies, the specifics are mobile, constantly changing according to the specifics of knowledge.

Power is difficult to interpret as an act that is able to hold the position of the individual against someone else. Lost their relevance is binary scheme, in which the alien made a part of oppression is always on the side that was defeated. We should not exaggerate the importance of local networks of influence, such as state-owned media - “cold war”, mostly made in the past. The era of the Internet removes these haloes local authorities. Instead, it becomes a priority this elusive control, the right to knowledge , not as universal, and as a strategy of penetration into the awareness of the existence of the individual. Last turns into a alien in circumstances where such rules directly restrict his or contributed to increasing individualization, in particular due to the loss of political identification in any way possible forms.

In summary it should be noted that we have studied especially the formation of the stranger within political discourse, according to Foucault's position. This space deployment not prove its reconstruction within these practices, but the antecedence development exactly discursive practices, specific operation which creates conditions for the formation of the phenomenon of alien power through exclusion procedures present in any discursive formation, particularly political. Feature tracking alien in political discourse, in such circumstances, be to open a space of its existence, not in the reconstruction of the experience of its existence, as the latter generally problematic in terms of a discrete approach to reality in discursive practices.

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CORRELATION INDIVIDUAL AND COLLECTIVE HUMAN RIGHTS IN THE CONTEXT OF PROMOTION AND PROTECTION OF FREEDOM OF EXPRESSION

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Outlined the recent growth trend as a collective human rights and in particular in the field of freedom of expression. The analysis of the international legal understanding of individual and collective human rights and the implementation of these rights in the context of freedom of expressionin this article. New subjects of collective rights in the contemporary globalized society are determined.It has been analyzed the nature of the contradictions that arise between individual and collective rights in the process of ensuring and protecting freedom of expression and the possible ways of expression.

Keywords: individual rights, collective rights, human rights, freedom of expression.

The right to freedom of expression enshrined in the main international declarations, conventions of the UN, the European Union and is based on modern individualistic conceptions of man and society. However, a trend of transition to a collective existence, which is dictated by the strategy of human survival itself, influenced by the emergence of globalization and the information revolution communicative new collective subjects of international law (ethno-national, corporate, networked community, humanity as an integral integrity) leads to increased content rights to freedom of expression through the inclusion of the so-called communicative collective goods [4, p. 352], users who have a collective actors. These rights of certain ethno-national and cultural communities affirm freedom of thought and belief through their culture, language and religious identity. So, Y. Tishchenko noted that the reference to the issue of collective rights of national minorities and ethnic groups in the constitutions of European states began after the Second World War [14].

The relationship between individual and collective rights of a number of studies devoted to Ukrainian and foreign scientists: P. Rabinovich, Y. Tishchenko, T. Kovalevska, S. Rymarenko, N. Kovalko, A. Hofe, A. Carty, T. Modud et al.

First of all you must submit definitions of individual and collective rights. Thus, T. Kovalevska said that “those rights which a person can use independently of other persons belonging to the individual, and those whose implementation is possible only group of people, not individuals, are in accordance with the collective” [9, p. 83]. Instead, N. Kovalko says: “Individual rights are natural, inalienable and inviolable, inherent in the individual from birth and can be implemented,

individually and collectively. However, collective rights are not natural in origin, since acquired as community awareness of their specific interests and sold exclusively by a group" [8, p. 211].

Differentiating the collective and individual rights, O. Hofe observes: "Cpravdi individual rights regarding their benefits, such as life or property. Everyone can enjoy these benefits on their own, so it their can take away and that is to kill or rob her. In contrast, collective rights, for example, the right to their own language can be realized only in the community: learn and use the language within the linguistic community, based on their wealth, created a common practice" [4, p. 352].

Several authors refer to the collective subjects of international law above all humanity in its integral integrity [13, c. 572], the consolidated group diasporas and minorities within the European Union, formed under the influence of strong migration, ie the so-called network community. Also, some studies violated international legal problem multinationals and administrative units.

Addition of subject of the international law legal personality separate communities is quite natural. Human rights as tribal creatures without considering its integral connection with the collective entity can not themselves embody the idea of absolute justice. As the evidence developments in the Middle East, absolutisation to protecting human rights in their isolation from the sovereign rights of ethnic communities actually halvanizuvaly dramatic events in Iraq, Libya and Syria. So we can agree with A. Carty, who "put human rights at the center of international law means completely away from the very essence of the problem, which has come into international law – namely, how and why people relate to the collective international community. All the modern building of international law, the trend toward so-called global konstytutsializmu verhovenstva and individual human rights are based on the demonization of collective life and society in favor of the absolute autonomy of the individual whose sacred character lies in the fact that it is fully protected from scrutiny. In this way, international law does not correctly understand yourself, so now alienated from itself" [15, p. 552].

Clash of individual rights and freedoms of the collective rights that are cultivated in non-European societies were perhaps the biggest challenge for the European system of human rights protection and pravozabezpechennya. We know that the last time the European system of relations between the individual and the community with the moral and legal point of view was based basically on the concept of individual freedom and responsibility, which eliminates the concept of collective conscience, collective responsibility.

But as already mentioned, the growth in today's globalized world primacy "of a general" collective over the individual is an obvious fact which must be considered. Generalizing facts, information communications researcher M. Delyagin states that human development came to an abandonment of personal autonomy has been achieved Enlightenment, through repetition stereotype disaster, mankind returns to a collective existence [5, p. 22].

Therefore, before human rights institutions face very serious legal and regulatory problem - how harmoniously skorelyuvaty individual rights with the rights of groups such as minority in terms of immigration? As practice shows, often the projects on implementation of group rights and interests lead to the infringement of the rights of persons in this group do not apply excessive ethnicizing social consciousness and social segregation. What's more the case that under the protection of collective human rights violations are justified by the individual, including his right to be otherwise, the right to open other communities and values. Specifically recorded numerous cases of murder of German Turkish minority parents for their daughters attempt self-expression, self-identification as a member of the European community.

Particularly strong group solidarity and the associated reluctance to correction collective intentions towards intercultural tolerance observed in marginalized Muslim communities of the European Union. Clash of the Muslim customary law with norms of individual and public rights continental EU has repeatedly led to dramatic conflicts of law, especially in collision freedom of speech, freedom of expression, which is the norm for long Alaskan European countries with collective rights of the Muslim community “crazy” to “freedom of worship”. This was said with concern in his report of the collective group of leading experts from the Council of Europe.

“After all, freedom - including the freedom of expression of views – threatens another group of people, or rather, the sensitivity of people who need to curb this freedom with respect to their own religious beliefs, or cherished symbols. For the first time this important issue emerged in Europe during the «case Rudy» 1989 ... Much rezonansnishoyu event in 2005-2006 was the publication in a Danish newspaper of cartoons and irreverent comic book depicting the Prophet of Allah. Thus, there is a danger that the basic freedom – that freedom of expression - can become blurred concepts through fervent desire of certain elite forces Europe to prevent further alienation of a large minority or because of their fear to provoke violence. The apparent conflict between freedom of expression and freedom of religion, and lack of agreement on the limits of freedom of expression does threaten some of the most cherished European values” [7, p. 34–36].

In the world there are different approaches to security and protection of the collective rights of national minorities. If they generalize, one of them – a detailed regulation of their rights, including freedom of expression, freedom of religion, with painted implementation mechanisms. It's such countries as Austria, Italy, Hungary. The second – the other extreme, when the collective rights are not defined at all, and are provided as part of universal human rights. The reasons for the reluctance of many countries to provide collective rights to minorities came from fear to block the growth of their national, legal consciousness towards the requirements of their sovereignty, the reluctance to encourage minorities as active subjects of international law.

However, past experience shows that giving minorities the right to strengthening their cultural and linguistic expression, their identity obtained under the domestic laws generally do not threaten national sovereignty.

Therefore, in Art. 1 of the UN Declaration on the rights of persons belonging to national minorities or ethnic, religious and linguistic minorities says: «The State protects in their respective territories the existence and identity of national or ethnic, cultural, religious and linguistic minorities, encourage conditions for the promotion of that identity» [3]. The article points to the right by the recognition of collective rights of minorities to the existence and identity.

The right to self-expression, cultural identity, given the new declaration on the rights of persons belonging to national minorities in full proimplementovano current legislation of Ukraine. According to art. 6 Law “On national minorities in Ukraine” (2003), the state guarantees to all national minorities the rights to national cultural autonomy [2]. These rights include use in teaching their native language or learn their mother tongue in public schools through national cultural societies develop national cultural traditions, the use of national symbols, celebration of national holidays; profess their religion; meet the needs of literature, art, media creation of national cultural and educational institutions, and any other activity that complies with the legislation.

In addition, the Constitution of Ukraine guarantees the protection of the rights and freedoms of expression, language and national cultural aspects of collective rights. In particular, art. 10 provides the right of the Ukrainian nation, indigenous peoples and ethnic minorities; art. 12

protected national cultural aspects diaspora; art. 53 guarantees the right to learn their mother tongue minority.

In other words, the concept of collective rights declared at the highest level. But then there is the problem of how to find a fair measure of empowerment groups special rights. The principle of solving this problem, a collective minority rights can not subdue individual rights, whatever the traditions of particular communities.

Another problem lies in the fact that he understands the entity under the concept of collective rights. Demanding recognition of collective rights it must proceed from the fact that such rights are not the sum of individual rights, and make high-quality level of protection. In terms of contemporary social epistemology characteristic of communities is their collective intentionality compatible, which is embodied in the «collective» community “interpersonalnosti” group character of mental states [11, p. 4].

The intension of the right to collective subjects of joint activities, common values are of emergent nature, that is not a derivative of the personal property of individuals, acting, express, manifest their views. To explain this aspect of joint action and expression epistemology and attract the notion of common belief and collective intention, common goals, obligations, rights and collective advantages.

The corporate nature of the global and regional communities, based on the adoption of a common commitment involves mutual responsibility of the participants interaction and intentions of each other, that focus on certain socio-cultural values is a collective, and therefore responsible for implementing the actions and commitments their implementation coincide [11, p. 7].

Some researchers differentiate corporate rights and collective rights. If corporate law – a law group that protect all persons within its structure, the collective rights – the right people who can spread and defend the whole group that they are, the first example might be the right of peoples to identity, ethnic national demonstration , linguistic and cultural identity.

For example, verbal declarations, statements, statements by the Arab minority in the EU are characterized vzayemozobovyazan applicant's religious community minds. Dogmatic directive religious community provides a social obligation to who listens, makes way requires someone who speaks. This type of solidarism its excessive suggestibility determines the extreme fanaticism and courage antisocial behavior of Islamic extremism in Europe.

From the above vysnovuyetsya that overcoming conflicts between human rights, individual and collective (solidaristic) rights of various ranks communities is only possible on the basis of such an international legal system that would combine social and legal mechanism for protection of human rights (“protection mechanism”, “recovery mechanism affected rights”, “training gear”) with a system of legal requirements in socio-designed solution oriented programs, and most importantly prevent social conflicts in that particular, in terms of legal protection of freedom of expression.

Resolution of the conflict between human rights and the collective rights of minorities on the territory of the European Union, the United States obviously lies primarily in line with the socio-economic, socio-cultural policy, particularly in relation to immigration.

It turned out false globalization expansion or construction of general civilization European Union, through uncontrolled and mechanical mixing of different cultures, attitudes, principles of life and death in the same space without proper evidence-based expertise, including legal and training. This is to a certain extent and concerns of authorities in Ukraine that preventive until they started to build a pre-social, legal, cultural strategy naturalization flows of migrants who are not necessarily MKO and Ukraine.

To be a legitimate nation must be constituted so that both minorities, individuals who make it and other groups could hear each other. This requires a relationship, vzayemosynerhiyi. Therefore, any legislative and legal acts with respect to collective and individual rights must be avoided preferences one way or the other identity: ethnic, regional, religious, providing sufficient space for spiritual and creative expression of the individual, guaranteeing the right of its identity and transkulturnist.

According to the European liberal-democratic tradition collective rights of different communities, ethnic minorities can not subdue individual rights, whatever the tradition of this or that community. "If you prefer to give individual rights, we are soluble in law of nations: the right to self-determination, state ... If we decide that the right of peoples above, you will certainly come to discrimination" [16, p. 85]. However, this can only be in cases where the collective (group) goals and means can easily be transformed into individual. However, in reality there are areas in society actions to the goals and interests of social institutions, the community as a whole that are not according to individual goals members of society.

Let's explore this phenomenon by identifying correlative correlation between the right of the individual to freedom of expression and their representation in major collective rights of ethnic communities such as the right to use their own language, the right to establish and develop their national mass culture, the right to its own national history, historical memory, national identity.

Regarding the choice of language and communication behavior in Ukraine, after the adoption of the Law "On the regional languages" (Law of Ukraine "On the Principles of State Language Policy" № 5029 – VI) increased the risk of discrimination on the basis of linguistic competence. Language competence and behavior in terms of the law became more acutely perceived as a manifestation of loyalty to the members of national minorities. And of ignorance, such as Russian or Hungarian evaluated locally "mankurtyzm" and "rahulizm". As a result, in the light of collective rejection increases the risk vidtisnennya privileged positions and incompleteness in social growth of the people in the titular nation of discrimination in national education, speech, conduct proceedings.

The need for the discovery of Ukrainian school or high school in the eastern regions under these conditions often becomes an insurmountable legal and administrative legal problem created a paradoxical situation that the most discriminated against in their rights to education are just representatives of the titular nation. It is opportune to the imperfection-politicized nature of the Law "On the regional language", the necessity of its substantial correction noted in the analytical conclusion of the Venice Commission.

With regard to the freedom to choose the language of communication and behavior in the creation and protection of new Ukrainian identity, this is a strategic issue in the construction of Ukraine as a democratic and legal state, and here it is possible to agree with E. Ostrovsky: "What in the world today the resources of language and culture is more important than the resources of the territory" [12]. Not surprisingly, as powerful countries like the UK, France, Germany, not only to protect their own language, in particular through the legal and law in their territory, they are promoting it in other countries. This makes it more necessary in itself. The official language – is a model of its own sovereign of the world that is invisible until it was trying to stop. When collapsing the language component of national identity are destroyed and other components. Due to changing linguistic picture mentality in favor of the language of a neighboring state, we gradually immerse ourselves in other people's system of meanings, alien identity.

Moreover, it is under pressure after the adoption of a neighboring country and deal opportune narrow regional interests extremely stupid law on regional languages has increased not only discrimination on the basis of linguistic competence, but creates potential conditions for separatist sentiments, threats of regionalization and federalization. Further involvement with the improvement of said Act will only deepen the theoretical and practical legal and regulatory conflict with art. 14 of the Law on Prohibition of Discrimination ECHR. According to this article: "The enjoyment of the rights and freedoms set forth in this Convention shall be secured without discrimination on any grounds which - sex, race, color, language, religion, political or other opinion national or social origin, association with a national minority, property, birth or other status" [1].

It should be noted that positive discrimination is justified not only for actual equality in the language of community, but under certain historical circumstances is necessary and in the implementation of cultural rights. Providing a unified cultural space in Ukraine by creating and maintaining a national version of mass culture requires not just discrimination, formal equality, but special measures to support positive cultural communities in this regard. And when we speak of a dominant popular culture, we mean that the set of cultural values and orientations, which country counts its dominant majority.

When we understand the dominant majority is not statistically most people, and that part of the population that actually has a serious advantage in the cultural life of the country. Such an advantage compared to other minorities, the titular nation for historical reasons has a Russian-speaking part of the population, it is no secret that most of the media, broadcasters, publishing, both in number and as ideological orientation focused on the service in the first place, the interests and tastes of this of the population.

But the biggest problem is that the ideological orientation imposed by the Russian-speaking and Ukrainian-speaking population of the state culture is totally alien to him by its meaning. As rightly observes Y. Ostrovsky: "Our ideology is all imported, no creativity, liberal ideology is taken from the Western Political pamphlets and newspapers, textbooks of the Communist historical materialism, modern patriots platform is descended from ancient history, and very roughly interpreted" [12]. Since then, the post-Soviet cultural environment in Ukraine, especially in the eastern regions had changed: it is no longer immersed in someone else, we live in a system alien meanings imposed externally sanctioned Humanities.

Tool that is able to bring us back to their national meanings can not be based on the expansion of the legal force of one cultural tradition by another. To do this, create a new modern political nation, national mass culture that would built on literature, art, film, television, that would be no apology for the defeat and national success in achieving global standards in the European space, nanotechnology, medicine, education, sport tourism.

That having different cultural orientation identity should not impose their identity to each other and create a new one that will stand the two identities are always interfering. Community is the only nation where it can produce approximated matrix of thought and behavior. This, according to O. Donchenko, should be the only ideological matrix of meanings of solidarity as a factor in the formation of a unified space of mass culture and identity tolerance [6, p. 298].

The only structure that can be raised and addressed in the legal field of this magnitude is the state's strategic objectives, goals other subjects spatio-temporal constraints and often confrontational. In international legal terms the government has sufficient legal regulatives programming, stimulation, formation of a new pluralist national mass culture through a

mechanism of social and legal support. In the system of this mechanism are important «protection mechanisms», «mechanisms of redress», «training mechanisms». Particularly important legal regulatives regulation and incentives for national teleprostranstve in part 1 of art. 10 of the Convention is the provision that the right to receive and impart information and ideas “shall not prevent States from requiring the licensing of broadcasting, television or cinema enterprises” [1].

According to the explanations of the EU on human rights, even the right to regulate national licensing system is connected at its base mainly on technical issues, but, however, it does not mean that the measures are not licensed should not be subject to the requirements of part 2 of art. 10 on limitations of sanctions in the case of television and radio communications to the detriment of health or morals, territorial integrity and public safety.

Providing conditions for realization of the right to freedom of speech, expression of ethnic communities in the former Soviet Union, which became independent states is of particular importance to defend their sovereignty, their identity. The fact that the processes of globalization, ethno-national, national renaissance wear non-linear, ie there is a different pace and depth in different regions, bumping into purposeful opposition from former parent who use the information to expand, freedom of expression of speech as the primary means of struggle against the new national identities. Special efforts fracture Ukrainian identity through media war and the construction of the basis of the new Eurasian identity shows Russia. Ukraine is trying to break away from dystresovoyi identity, which had been “coded” historical losses and failures.

But monopolized mainstream media, television, press n or pro owners indifferent national business organizations was actually programming the factor of change of national identity. It is evident from the nature of the menu, which offered major broadcasters. The main focus is directed towards the catastrophism, negative, hopelessness, inferiority, low-grade rozvazhalnist, focus on eastern variant mass ersatz culture, humiliation of national dignity. Take the book descriptions O. Buzyna with 100 thousand copies, which is an extreme degree of national contempt, blasphemy of national shrines, and may qualify as undermining national security, but not yet the official authorities are silent, as opposed to the leadership of the European Union, which announced its protest against the blatant propaganda and ideological war with respect to post-Soviet countries and Ukraine in particular.

The foregoing leads to the conclusion: because of the contradictory character of globalization, accompanied at the same time the process of growth of national renaissance, the growing role of ethnic minority communities in the network of social and cultural processes of entire regions and leads to a more balanced approach concerning the relation between individual and collective rights to freedom of expression in modern information and communication society that will avoid conflict between the individual and the collective consciousness of humanity and law-making.

Author's translation of the article

LIST OF USED LITERATURE

1. Європейська Конвенція з прав людини з Протоколами №1, 4, 6, 7, 12 та 13, з поправками, внесеними відповідно до положень Протоколів №11 та 14 // ?

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PSYHOLOGY

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DIFFERENTIAL DIAGNOSTIC OF CHILDREN WITH AUTISTIC: PSYCHOLOGICAL ASPECT

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Children of school age with autistic spectrum disorder (ASD) and mental retardation were investigated by use of standard Childhood Autism Rating Scale (CARS) as well as neuropsychological research by A. Luria. The unexpected result was a presence of a certain level of autism in children who are officially diagnosed as mental retardation, which allows to support that autistic symptoms can occur in children with various mental disorders. Using discriminant analysis of the experimental results obtained by A. Luria and CARS methods, we identified the most important indeces for diagnosing ASD in children. For adequate differentiation of ASD it is necessary high values of such indexes as criticality, overall impression, emotional reaction, adaptation to changes in activity level, relationships with people, nonverbal communication, verbal communication and low values of such indexes as test for objective gnosis, proof test, adequacy, using objects, imitation, intellectual development and timidity.

Keywords: autistic spectrum disorder, mental retardation, children, diagnostics.

Introduction

The autistic spectrum disorder is not rare disorder in pediatric practice [3]. The earliest epidemiology studies noted a prevalence of Infantile Autism of 4-5 per 10 000, which is approximately 1 in every 2000 people [7]. With the broader clinical phenotyp and improved clinical recognition, the prevalence estimates have increased to 10-20 per 10 000, or one for every 500 to 1000 people [2]. So, in general a tendency to broadening of ASD is observed in clinical practice. This is connected with improvement of diagnostic criteria of autism as well as correct distinguishing of autism from others diseases.

Diagnosis of autism is based on the diagnostic criteria of ICD-10 and DSM-IV, which are similar in many respects. As in the DSM-IV, and in ICD-10 autism is not seen as a disease with a defined etiology and pathogenesis, but as a syndrome with atypical behavioral disorders and symptoms deformed overall development, leading to profound disability and inability to function independently.

To the 80-ies of last century diagnos ASD was absent in Ukrainian clinic practice. All people with ASD features were reffered to parergasia or others clinical diagnosises. So question of distinguishing of ASD from others deseases is very important for Ukraine. This topic call great interest at other ASD researches [9; 11–13]. The papers deal with differential diagnostic of ASD

from mental retardation. These questions were under attention of many investigations. Ingram with co-workers assessed people with ASD and mental retardation using the Playground Observation Checklist [4; 9]. The main distinguishing feature of these diagnoses in Ingram opinion is social competences [4]. The children with ASD have substantial impairment in this area, while children with mental retardation are similar to healthy children [9]. However, it is not so clear, when we work with children with deep mental retardation and high level of ASD. They have not social competence too and there is a problem in correct differentiation.

Mental retardation is general intellectual functioning below average, which is accompanied by significant limitations in adapting to certain areas, such as self-service, job, maintaining health and safety. Thus, mental retardation defined through the notion of behavior and intelligence (as defined in DSM-IV) [5].

In ICD-10 for mental retardation referred to in section F7, where mental retardation is defined as a state of arrested or incomplete development of mind, which is primarily characterized by impaired abilities that occur during maturation and provide a general level of intelligence, ie cognitive, language, motor and social abilities. Backwardness can develop with any other mental or somatic disorder or occur without it.

The aim of our study is to determine the differences in the levels of the tasks fulfillment according to the methods of neuropsychological research by A. Luria and A. Bine – T. Simon scale test of mental development for children with autism and children with mental retardation. We believe that the results will give us the opportunity to further diagnostic differentiation of children with autism from those with mental retardation by proper consideration of the scale, we see significant differences. Also, this study will enable us to define the features of cognitive development of children with autism, which in turn will improve compilation correctional and rehabilitation programs for children with autism.

Experimental methods

The investigations were carried out on school children of first Ukrainian experimental school for learning of children with ASD. Besides at the school children with mental retardation as well as language problems learn. So, for investigation 50 persons with ASD as well as 56 persons with mental retardation were chosen. The age of children ranges from 8 to 16 years.

The following methods were used in the investigations:

- 1) A. Bine – T. Simon scale test for mental development level determination;
- 2) methods of neuropsychological research by A. Luria for psychical development level determination;
- 3) method CARS (Childhood Autism Rating Scale (Scale of assessment of children's autism by E.Shopler) for level of ASD determination

Among the applied methods require a separate explaining neuropsychological study by A. Luria[1; 8]. In our work, we conducted a study using techniques such parts: orientation, adequacy, criticality, proof test, test for reciprocal coordination, test for conditional response selection test for dynamic praxis, a test for copying simple figures, standard on finger posture and oral praxis , test for objective and acoustic gnosis, a test for identification of spatially simple shapes and fineness on the recognition of emotions. It was expected that this study will enable us to define the features of cognitive development of children with autism, which in turn will improve compilation correctional and rehabilitation programs.

The obtained results were treated by statistical techniques. So, comparative, factor and discriminant analyses were conducted to correct distinguishing of diagnostic criteria of ASD and to make certain conclusions.

Results and their discussion

Comparative analysis

The use of A.Bine – T. Simon method gave us the following results. For most children with autism average mental development indices were lower than those corresponding to biological age and were ranging from 4 months to 12 years and 10 months. It should be taken into account that main feature of impairment at autism is distorted mental development (accorsing to classification of Lebedinskaya [6]. This means that in some areas the development of children with autism has as accelerated development zones and zones of retardation.

For children with mental retardation averages incices of mental development were lower than those of biological age within 2 years 9 months to 6 years 9 months. According to classification of Lebedynskaya for this category of disabled children prevail retardation processes in all parameters of mental development [6].

An interesting fact was on indicators of autism. We investigated the level of autism by a technique CARS as in children with autism and children with mental retardation. As a result of the study, we received the following results: 53% of studied children showed low levels of autism, 42% – average and 5% – high (see Figure 1).

Among children with mental retardation were found 91% of those with low levels of autism, 9% of children with average level of autism (see Figure 2).

These results give reason to assume two key moments in the practical application of our work:

1. The diagnosis of autism spectrum is not a straightforward task to end developed.

2. The level of autism (autistic set of symptoms) can occur in children with various mental disorders. The letter conclusion is confirmed by V. Nordin results [10], who also observed ASD symptoms for children with mental retardation and motor disabilities.

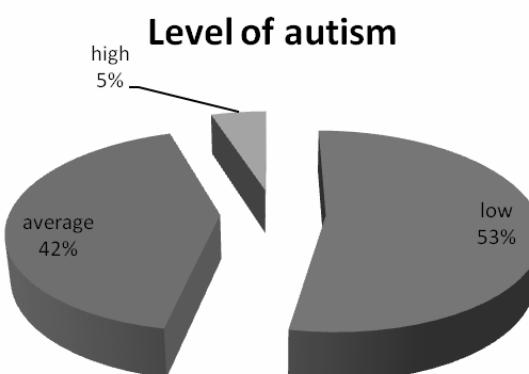


Fig. 1. Level of autism for children with ASD diagnosis

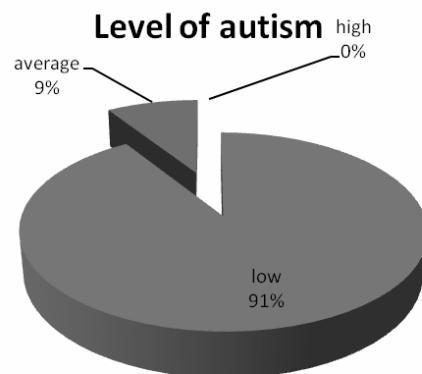


Fig. 2. Level of autism in children with mental retardation

We also conducted a neuropsychological study method by A.R. Luria and got the following results:

1. 80% of children diagnosed with autism showed a high level of overall development, and 20% – average.
2. 60% of children with autism showed a high level on a scale studies of movements and actions, and 40% – average.
3. 50% of children with autism showed a high level in the study of Gnosis, 10% – average, 40% – low.
4. 64% of children with mental retardation showed a high level of overall development, 9% – average and 27% – the low level of development.
5. 27% of children with mental retardation showed a high level on a scale studies of movements and actions, 37% – average and 36% – low.
6. 27% of children with mental retardation showed a high level of development in the study of Gnosis, 18% – average and 55% – low.

These findings give us reason to believe that the cognitive development of children with autism is higher than that in children with mental retardation.

Comparative analysis of the study (by CARS method) shows that compared with mentally retarded children in children with autism the following areas were worse developed: relationships with people, emotional reaction, use of objects, adaptation to change, visual and auditory reaction, shyness, verbal communication, the level of activity. These criteria indicate the presence in children with autism so-called autism triad. They touched an emotional reaction, establishing social contacts and available stereotyped action. We also observe a bad adaptation of children with autism to changes and increased levels of shyness and nervousness compared with children with mental retardation (see Table 1).

According to the comparative analysis for two investigated groups the total score for the CARS technique in children with autism is higher than that in children with mental retardation. However, it is unexpected result that the children with mental retardation have a certain score level of autism. This suggests that although children with mental retardation do not have a diagnosis of autism, yet they can determine a certain level displays deviations autism spectrum. These data make it possible to differentiate the diagnosis of autism and autism level as the level of autism can be present in children who are not diagnosed with autism spectrum disorders.

Factor analysis

Factor analysis shows that the study highlighted three significant latent factors. The first factor combines the criteria of neuropsychological research by A.Luria and test intellectual development by Bine-Simon, respectively. We can conclude that this latent factor indicates a dependence of neuropsychological indicators on intellectual development of the child (see Table 2). Thus, you can see that such indicateors of neuropsychological research as proof test, reciprocal test, conditional response selection, dynamic praxis, copy simple shapes, praxis, poses fingers, oral praxis, subject and acoustic gnosis, recognition of spatially oriented shapes, recognition of emotions and final points areas (general characteristics, the study of movement and action and research gnosis) is directly dependent on the intellectual development of the child. And accordingly, trace feedback, where all these indicators form their own intellectual development of the child. Therefore, the

higher the rate of this factor in the child, the greater the likelihood that the child belongs to a group of autistic.

The second latent factor is based on the method of CARS and points us to belonging to a group. Consequently, we see that the higher rate by indicators such as emotional reaction, use objects, adaptation to change, visual and auditory reaction, perception of taste and smell, shyness, verbal communication and activity level, the greater the likelihood that a child has autism spectrum disorder.

Table 1
A comparison of indeces for two groups (ASD – autistic spectrum disorder,
MR – mental retardation. Std. Dev.– standard deviation.

	ASD group		MR group	
	Mean	Std.Dev.	Mean	Std.Dev.
orientation	1.10	0.10	0.63	0.09
adequacy	1.30	0.17	0.86	0.1
criticality	1.45	0.17	0.81	0.08
proof test	1.90	0.20	2.45	0.26
reciprocal coordination	1.50	0.18	2.13	0.29
ability to make choice	2.10	0.27	2.18	0.29
dynamic praxis	1.35	0.12	1.90	0.20
coping .simple figures	1.35	0.14	1.63	0.12
off fingers	1.45	0.18	1.59	0.19
oral gnosis	1.00	0.10	1.00	0.14
objective gnosis	1.00	0.11	1.63	0.12
acoustic gnosis.	1.45	0.15	1.13	0.16
spatial figures	1.55	0.15	2.09	0.25
recognition of emotions	1.50	0.11	2.22	0.22
overall impression	1.42	0.17	1.15	0.13
movements and actions	1.48	0.18	1.67	0.19
gnosis	1.27	0.12	1.81	0.22
relationships with people	2.30	0.27	1.40	0.13
imitation	1.70	0.15	1.63	0.16
emotional response	2.35	0.26	1.59	0.15
characteristics body	2.10	0.24	1.86	0.23
using objects	1.90	0.20	1.36	0.19
adapting to change	2.00	0.26	1.04	0.15
visual reaction	2.20	0.24	1.72	0.16
auditory reaction	2.00	0.27	1.36	0.19
sensitivity	1.55	0.17	1.09	0.20
timidity	2.20	0.25	1.63	0.15
verbal communication	2.70	0.27	2.04	0.22
nonverbal communication	2.30	0.25	1.81	0.26
activity level	2.55	0.29	1.50	0.15
intellectual development	2.55	0.24	2.72	0.260
overview	2.30	0.24	1.27	0.16
age	7.90	2.63	10.3	2.24
psychological age	4.17	1.33	5.68	2.26

Table 2

Factor analysis of results of ASD children investigation

	Factor loading (Varimax normalized)		
	Factor 1	Factor 2	Factor 3
Group	-0.25	0,76	0,46
orientation	0.43	0.12	0,61
adequacy	0.49	0.04	0,52
criticality	0.51	0.15	0,61
corrective test	0,66	-0.27	-0.01
reciprocal coordination	0,78	-0.22	0.17
ability to make choice	0,67	-0.01	0.31
dynamic praxis	0,86	0.06	-0.07
coping simple figures	0,93	0.13	-0.11
off fingers	0,67	0.05	0.22
oral gnosis	0,79	0.26	0.06
objective gnosis	0,62	-0.31	0.39
acoustic gnosis	0,71	0.31	0.19
spatial figures	0,86	-0.02	-0.07
recognition of emotions	0,91	-0.11	-0.01
overall impression	0,62	-0.01	0.53
movements and actions	0,94	0.08	0.17
gnosis	0,92	-0.06	0.08
relationships with people	-0.48	0.33	0,61
imitation	0.29	0.05	0,56
emotional response	-0.17	0,47	0.45
characteristics body	0,54	0.36	0.22
using objects	0.09	0,81	0.07
adapting to change	-0.33	0,82	0.07
visual reaction	0.43	0,72	0.10
auditory reaction	-0.01	0,67	0.10
sensitivity	0.12	0,79	-0.34
timidity	-0.29	0,65	-0.18
verbal communication	0.43	0.68	0.12
nonverbal communication	0,62	0.51	0.42
activity level	0.10	0,68	0.25
intellectual development	0,67	-0.02	0.19
overview	0.04	0,87	0.25
age	0.01	0.24	0,61
psychological age	0,60	0.33	0.44

The third latent factor indicates age differences. According to these figures, we can say that, depending on the age and overall development of children in both groups improved children's ability to imitate and establish relationships with people. Also with age and intellectual development of children in both groups improved orientation in space, time, individual characteristics and criticality of their own actions. Accordingly, this confirms our hypothesis that if active work with children with autism they can develop skills to establish contacts with the social environment and personal skills, because children who participated in the study, is actually so, which is held constant habilitation, correctional and educational work.

Discriminant analysis

By discriminant analysis we can determine the most important criteria for differentiating autism from other disorders. Thus, by neuropsychological study it was established the following criteria (with the accuracy of 85%) (Table 3):

- criticality - the higher the score, the greater the likelihood that the child belongs to a autistic group;
- test for objective gnosis, proof test, adequacy – the lower the score (better developed area), the greater the likelihood that the child belongs to the autistic group.

From this we can conclude that children with autism are much more affected by the criticality of their actions because they have impaired social interaction. In turn, the proof test, test for objective gnosis and adequacy shows better performance in autistic group, indicating a higher level of intellectual development in certain areas.

By discriminant analysis criteria according to CARS technique we can determine the most important criteria for differentiating autism from other disorders. With the accuracy of 100% there are the following criteria (see Table 3):

- Overall impression, emotional reaction, adaptation to changes, activity level, relationships with people, nonverbal communication, verbal communication – the higher rate (less developed area), the greater the likelihood that a child has autism spectrum disorders.
- Using objects, imitation, intellectual development and timidity – the lower rate (better developed area), the greater the probability of a child has autism spectrum disorders.

From these results we conclude that intellectual development in children with autism is better than that of children with mental retardation. Also, they have lower levels of timidity, indicating their better understanding of what is happening around. Despite this, they are much worse developed area of verbal and nonverbal communication, they do not adapt to changes in their poorly developed emotional sphere.

Table 3
Discriminant analysis of results of ASD children investigation

	Classification functions	
	ASD group P=.47	MR group P=.52
Test A.Luria		
adequacy	0.14	2.30
criticality	0.69	-4.5
proof test	2.21	4.49
objective gnosis	0.62	-0.31
Test CARS		
overall expression	11.4	-8.1
relationships with people	34.8	5.2
imitation	-24.2	3.2
emotional response	5.1	4.4
using objects	-36.4	4.1
adapting to change	47.0	11.1
timidity	-14.8	5.4
verbal communication	14.8	0.9
nonverbal communication	22.8	-10.9
activity level	25.7	6.9
intellectual development	-6.3	21.2

After a qualitative analysis of the performance of children from the two groups of tasks scale of Bine-Simon intellectual development, we can conclude that children with mental retardation solve the problem with a tendency to increase the number of tasks performed with the reduction of their complexity. The children with ASD show a tendency to perform a variety of tasks of varying complexity, indicating their better development in certain cognitive areas but poor development in others.

Conclusions

The study gave us the following results:

1. It was revealed the presence of a certain level of autism in children who are officially diagnosed as mental retardation.
2. Using factor analysis, we identified significant latent factors and describe their possible significance. These are three factors, which account intellectual development, belonging to the group and age peculiarities of children with autism.
3. It was shown that the intellectual level of children with autism is in general higher than in children with mental retardation. However, indicators of intellectual development in children with autism and children with mental retardation substantially differ: in children with mental retardation is present even decrease intelligence, while for children with autism some areas were accelerated developed and some areas developed normally or bad.
4. Using discriminant analysis of the experimental results obtained by A. Luria and CARS methods, we identified the most important indeces for diagnosing autism in children. For adequate differentiation of autism it is necessary high values of such indexes as criticality, overall impression, emotional reaction, adaptation to changes in activity level, relationships with people, nonverbal communication, verbal communication and low values of such indexes as test for objective gnosis, proof test, adequacy, using objects, imitation, intellectual development and timidity.
5. We have shown the dependence of criteria of neuropsychological study on child intellectual age. It was established that the higher the cognitive development of the child, the lower the level of autism, but for the complete reduction of autism it is necessary to develop other two areas of the autism triad, namely communication and socialization skills.

Author's translation of the article

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TRENDS IN PERSONAL SELF-DEVELOPMENT OF FUTURE PSYCHOLOGISTS: RESOURCE ASPECT

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Psychological resourceful as the main factor of personal development of students are analyzed. Results of empirical research of conditionality trends personal development of students-psychologists their main personal-existential resources. It is established that the psychological resourceful provides the possibility to exercise “self-development with the tendency of increasing the positive qualities”. It was revealed that the main trends in the personal development of students-psychologists are such as “to become more pliant” and “to become more caring”, and students-psychologists – “to become more confident” and “to be more friendly”.

Keywords: personal self-development, psychological resourceful, personal-existential resources, future psychologists.

1. INTRODUCTION

Speciality psychologist special fact that it is the level of professionalism connected with the personal eccentricity specialist. Therefore, special training of psychologists pay more attention to their personal readiness for professional activity. One of the main indicators of personal readiness of psychologists in the future professional activity of Russian scientists define the formation of professional and personal identity [17, p. 48] or self-concept of a future professional.

At the same time, in his student years I have one of normative identity crisis, which Is, Ericsson, accompanied by conflict «a sense of intimacy-isolation» (with E. Erickson, Century crane [4, p. 375–376]). The personality is formed constant core of self-concept, which includes openness to experience, rationality, personal responsibility, self-esteem [12, p. 95]. According to B. Livekhud (from O. Khukhlaeva [16, p. 99]), it is in 20-40 years a person gets access to your own spiritual power, contributing to its ability to develop. In turn, the ability to self-development becomes a main factor in forming moral and spiritual type of the life orientation of the individual, that is evidence of harmony and maturity of personality [8, p. 381–385].

So, changes in self-concept, which occur in the student's age, explain the features of development of a personality of a future specialist and the efficiency of its further professional activities. At the same time uncertain factors, which characterize the positive самозмін. In our opinion, the factor constructive personal development of students-psychologists are their psychological resourceful.

2. PECULIARITIES OF PSYCHOLOGICAL CONNECTION RESOURCEFUL AND PERSONAL SELF-DEVELOPMENT TRENDS

Researchers problems the formation of the profession at student's age are convinced that an indicator of personality level of readiness of students for professional work is their own reflection preparedness, which occurs in the course of their professional and personal development [11]. The result of this reflection for the students-psychologists, according to N. Mikhachuk and N. Khupavceva, should be to develop in them a certain individual experience, which designate as "individual experience psychologist" [11]. Researchers interpret the personal experience of psychologist in accordance with the idea K. Rogers on "learning experience person to be free", namely, the experience of becoming an independent, more self-confident. "This is an experience of being you. ...A person realizes that increasingly is becoming the architect of itself, becomes freer in decision-making and choice. Feels capable through the adoption of its own identity, the adoption of himself as he is, to realize their own uniqueness, their potential" (from R. Trach, G. Ball) [3, p. 38–39].

Possibility of the acquisition of a psychologist specific experience in a largely associated with actualization psychological self-development resources [6]. In the opinion of S. Kuzikova, self-development should be understood as the effective perceived and managed process of personal change [7]. The author is convinced that personality changes occur only under condition of constructive dynamics of image-I [6]. At the same time, the concept of individual goals of human self-development A. Lengle, in which the problems of personal self-development are analyzed through the concept of "basic aspiration" (psychodynamic manifestation of vital personal-existential motivation), lost psychological disturbances person who ceases to implement their basic desire, that is not engaged in, or ceases to self-development, namely: unfulfilled aspiration security transformed into hatred, unfulfilled desire for a relationship with rage, to respect stubbornness, to sense the cynicism [9, p. 262]. Probably, that the direction of change will depend upon factors.

The concept of psychological maturity of man J. Stevens changes self-attitude personality explained match between the level of its maturity and age [15]. N. Panina, E. Golovakha allow that type of individual development due, as the meaning and goal of self-improvement and expectations of persons in respect of the influence of the other [2]. S. Kuzikova proved that the personal changes lead to psychological resources of self-development, namely: 1) the need for (potential) self-development, which is due to a basic level of personal self-development and saturation of a life, and there is a transformation of semantic entities, mainly because of changes in the personal meaning of the future [5]; 2) psychological conditions that ensure the success of self-development, in particular the existence of a conscious goal of self-actualization; 3) mechanisms of self-development, in particular by reflection, self-regulation, feedback [7].

It should be noted that the concepts of self-development, self-transformation factor is the internal factor, not external. This prompted us to thinking about the immanence of a person ability of self-development. The position of the determining an individual's ability to self-movement is one of the principles of modern integrative psychology, which asserts that for overcoming crisis situations with the aim of preserving its integrity, identity can actuality psychological resources [20]. Specified, gives grounds to consider the factor of self-development features of psychological and personal resources of a person.

Resources interpret and initiative, responsibility, aspiration to the sense, that is, internal forces are necessary for a constructive overcome the crisis of life [13]. S. Hobfoll calls resources

that is valuable for a person and helps them adapt to stressful situations (for N. Vodopianova [1]). F. Maylenova defines a resource person as a state in which it has more freedom and the maximum number of choices. These can be internal state of happiness, confidence, values)and environmental conditions (books, socializing with friends, travel). According to researcher, a resource is anything that can bring a person to the perception of happiness, strength, confidence required to solve problems, and the resource is a strategy experience that you can move from the current state to the desired result [10, p. 16; 246]. In the opinion of N. Rubshteyn, the resource is that by which a man draws the energy and the thing with which it reaches the goal, and that is always handy when a person starts a new business, and therefore becomes confident. The author described the sorts of resources personality – life experience, obstacles and difficulties, which are actually non-realize unfulfilled needs, support of loved ones, inner wisdom as knowledge about yourself decision to move forward and not look backward [14, p. 198–205].

The analysis of literary sources let us suppose that the peculiarities of self-development of a psychologist are in the transformation of own life experience in a professional. And constructiveness of personal self-development of a psychologist is caused by its own reserves, that is, the ability to rely on itself. This ability A. Antonovski called coherence [19]. In our opinion, the possibility of a person to trust myself even in a time of self-transformation determines its psychological resouceful.

The aim of the article is to present the results of empirical study of peculiarities of psychological connection pecurpcnosti and trends in personal self-development.

3. RESULTS OF AN EXPERIMENTAL STUDY OF TRENDS PERSONALITY SELF-DEVELOPMENT OF STUDENTS, FUTURE PSYCHOLOGISTS

In our opinion, self-development is the aspiration of a man form a certain qualities and skills, which, in its opinion, it can realize their personal potential more fully. We believe that self-development vectors can be three: behavioral, cognitive and emotional sphere of the individual. In each of these directions self appropriate to characterize the relevant categories, namely: cognitive vector define self-development of self-understanding, self-esteem, self-actuality, self-effectiveness; behavioral – self-motivating, self-development, self-realization, self-improvement; emotional direction open self-interest and self-acceptance.

Mean self-worth is in the “positive”, approvers categories, because they more accurately reflect the nature of self-development of personality. However, the person may seek to limit himself in the manifestation of certain qualities. But, we assume that the non-acceptance of a person loses the sense of internal unity, whereas the desire to discover in themselves the positive properties, man transforms, it has become integrity.

Assume that the formation of a person in a certain qualities that she defines as negative, is not linked to the development of the self, and with pseudo self-development.

In our opinion, axiology feature of self-development is the domination of the moral and ethical values (compassion, altruism, helping others). Axiological orientation of the subject of self-development predetermines its attitude to himself as a promising project that appears tolerance in relationships with others. The Central aspiration of a man, who improves his skills is to cooperate with others.

For pseudo self-development in persons dominate the values of the environment. It refers to itself as to the absolute, which is selfishness and intolerance in our relationships with others. Its Central aspiration becomes dominance over the other.

We believe that the desire for cooperation or the provision of benefits domination, a sense of personal integrity or rejection accurately see the personal and professional readiness of future psychologists to professional activity.

To clarify the nature and peculiarities of self-development trends of students-psychologists we have conducted an empirical study, which was attended by 86 students-psychologists aged 17-25 years, 56 of them girls and 30 children.

Examine trends of personal development was applied questionnaire multidimensional quantification of interpersonal relationships T. Liri, adapted A. Rean [12, p. 65]. An idea of determining trends in personal self-development as the ratio of the I-perfect until I am real And belongs to A. Rean. We have clarified the statement to the job, namely the studied were among the characteristics of the person noted as those that are inherent in them now, and those that they seek to establish themselves within the next three years. In our opinion, such a formulation of the tasks emphasized purposeful formation reviewed some features.

The study of psychological resourceful was carried out with the help of the author of the questionnaire (the questionnaire was appropriate verification of the reliability) [18]. Psychological resourceful we consider the ability of man to actualize and operate its own resources with the aim of self-development, self-opening in relations and support other. Components of psychological resourceful are personal and existential resources, as well as the ability to operate them. We believe that personality-existential resources is a disposition trend that are updated in situations of moral self-determination as an opportunity and a way of providing life a sense of meaning, and determine the transposition of the stay person with complex situations in her unique life experience. Personal-existential resources we note such as self-confidence, kindness to people, helping others, success, love, creativity, and faith in the goodness, the pursuit of wisdom, working self-realization in the profession, and responsibility.

We formulated a number of assumptions concerning peculiarities of psychological connection resourceful personality and personal self-development trends that were tested with the help of methods of mathematical-statistical analysis.

The hypothesis that the psychological resourceful is a factor of changes in personal self-development was tested using a multivariate analysis. Determined that the model of personal self-development of students-psychologists consists of eight factors and collectively explains 76% of the variance of the data in the group. Before the first factor that explains the 30% of the variance of the data in the group, included such scale psychological resources, as "love", "work on oneself", "responsibility"; before the second factor that explains the 10% of the variance of the data in the group entered scale psychological resources "kindness to the people" and "helping others"; to the third factor that explains the 9% of the variance of the data in the group, entered the scale of such developments, self-development, as "to become more compliant" and "to become more tactical"; to the fourth factor that explains the 8% of the variance of the data in the group entered scale psychological resourceful "knowledge of own resources", "the ability to update their own resources", "the ability to use own resources". Together characterized by four factors explain more than 57% of the variance of the data in the group. The main factor in personal self-development trends detected personal-existential resources, which is the basis for the confirmation of the hypothesis.

Method of hierarchical factor analysis determined that the main trends in the personal development of students-psychologists highlighted the following: "to become more compliant" and "to become more caring" (Fig.1).

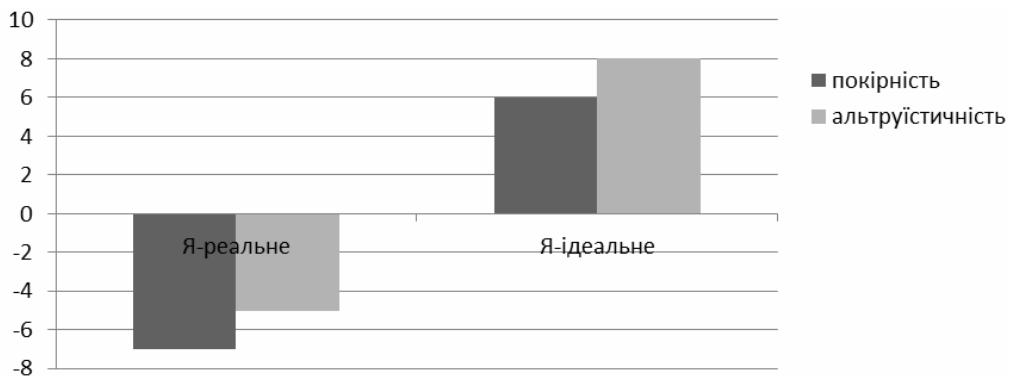


Fig. 1. The main trends of the personal self-development of girls for the students-psychologists

With the trend of personal self-development “to become more compliant” directly correlate such personal-existential resources, as “a success” (0,43) and “confidence” (0,39). With the trend of personal self-development “to become more caring” directly correlate these psychological resources, as “love” (0,32), “creativity” (0,35), “the belief in goodness” (0,29).

Method of hierarchical factor analysis clarified that the main trends in the personal development of students-psychologists is “confidence” and “to become more friendly” (Fig.2).

With the trend of personal self-development “confidence” is inversely correlated such personal-existential resource as “work on oneself” (0,46). With the trend of personal self-development “to become to be more friendly” directly correlate such personal-existential resources as “self-confidence” (0,52), “creativity” (0,41), as well as the ability to use their own resources (0,46).

The assumption that the level of psychological resourceful predetermines the different trends in personal self-development, was tested by the method of comparative analysis. Found that students with high levels of psychological resourceful are characterized by the following

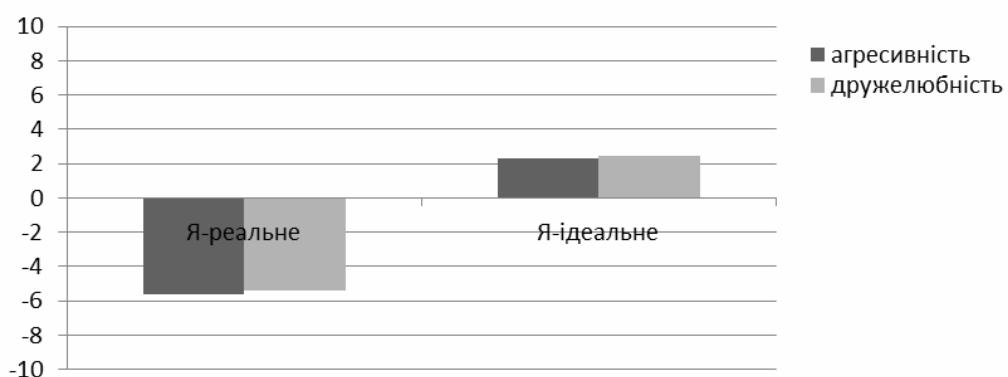


Fig. 2. The main trends of the personal self-development of men students-psychologists

trends personal self-development, as "confidence" and "to become more critical". At the same time, students with low level of psychological resourceful characterized by the trend of personal self-development, as "less intrusive". The hypothesis is confirmed.

Assumptions about the relationship of psychological resourceful with I-ideal verified by methods of cluster and correlation analysis. According to the results of cluster analysis determined that the psychological resources and trends in personal self-development belong to different psychological phenomena. At the same time, the cluster scales I-real students-psychologists contains I-ideal "self-confidence". It is established that the psychological resourceful directly correlated with trends in personal self-development "to become more friendly" and "to become more caring", and is inversely related to such tendencies personal self-development, as "to become less suspicious", "to become less agreeable". Relations between psychological resource intensity and I-ideal for statically meaningful level is not installed. The hypothesis is not confirmed. The method of "causes and effects" additionally found that the effect of psychological resourceful there is a tendency in personal self-development "to become more critical" (more realistic assessment of yourself, people, situations).

Empirical results from studies provide the opportunity to argue that a personal self-development of students-psychologists due to both the General level of their psychological resourceful and certain formation psychological resources "love", "confidence" and "creativity".

4. THE PSYCHOLOGICAL INTERPRETATION OF THE RESULTS OF A STUDY ON GENDER PECULIARITIES OF SELF-DEVELOPMENT OF FUTURE PSYCHOLOGISTS

It can be argued that constructive personal self-development of students associated with the ability to adequately perceive the causes of their own failures and to correct their own behavior, the ability to trust yourself in situations of choice, and their ability to self-disclose in a relationship and lack of envy, the ability to predict the consequences of their actions and to act in accordance with their own beliefs, the presence of the subjective feeling of successful self-realization. Therefore, there are grounds to conclude that positive personal change yourself was held for three aspects of self-development of cognitive, emotional and behavioral.

The main trends in the personal development of girls of students-psychologists are the following: 1) "to become more compliant". In this direction, self-understanding and self-acceptance students prefer to get rid of the feeling of self-effacement and the tendency is always to yield to all and in all. Future girls of students-psychologists sought to develop such qualities as to compromise on the need for and be compliant in unimportant matters. Make change yourself in the direction of self-abasement to moderate concessions it allows the formation of psychological resources "success" and "confidence"; 2) "to become more caring". In this direction self-esteem and self-transformation students get rid of hyper responsibility and donations from self and aim to acquire the skills to soothe and inspire others and be kind and to be able to share responsibilities with others.

The main trends in the personal development of students-psychologists are the following: 1) "to become more confident". In this direction self-transformation and self-acceptance, students tend to be less strict and exacting in assessing other, at the same time prefer to see themselves more demanding to myself, persistent and more energetic. Implementation of self-transformation on the aggressiveness of confidence by the students prevents immaturity they personally-existential

resource “work on oneself”, that is, the inability to perform reflection and introspection their own personality and behaviour; 2) “to become more friendly”. In this direction, self-affirmation and self-understanding students aim to learn to cooperate with others, to master a wide range of strategies of behavior in conflict situations, in particular, not only to be able to insist on his own sight, but to compromise. Make change yourself from a desire to dominate the ability to cooperate it allows the formation of such personal-existential resources as “confidence” and “creativity”. It is noteworthy that the students-psychologists faster than students examine ways of using their own resources, namely: recognise their own ability to overcome difficult life situations, and help others in this; ability to implement their own life and creative and professional plans relying on themselves, that is, by their own human capital.

The direction of self-improvement male and female students, future psychologists can be described as a personal self-development with the increasing tendency of positive qualities. In accordance link psychological resouuctful with the I-real personality can be interpreted as disclosure of personal potential, not personality changes. Now, psychological resourceful possible to allow factor objecting identity.

5. CONCLUSIONS

The main trends in personal self-development of girls for the students-psychologists is to “to become more accommodating” and “to become more caring”, and students-psychologists – “to become more confident” and “to become more friendly”. These directions self-initiated update psychological resources such as “self-confidence”, “love”, “the belief in goodness”, “creativity”.

It is important to find out the students’ ideas about their personal and professional self-development in order to pursue a conscious statement of purpose and self-development, but also teach future psychologists techniques introspection acquire professional competence and maturity.

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STUDENTS' ATTITUDE TOWARD DISPLAYS OF ACADEMIC DISHONESTY: CROSS-CULTURAL ANALYSIS

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The article discusses the problem of academic dishonesty, which has been growing in Western Europe, North America, in transitional economies of Eastern Europe and Central Asia. However, cross-cultural comparisons remain scarce, particularly with regard to the former communist countries. This paper presents an exploratory study on academic misconduct in Switzerland, Ukraine and Poland. The Academic Dishonesty Scale was used. A sample of 870 university students participated. The results reveal no difference between Ukrainian and Polish students in terms of attitudes toward cheating. Swiss students expressed a significantly more negative attitudes. The results offer implications for the practice of moral awareness.

Key-words: cross-cultural comparison, academic misconduct, attitude toward cheating, subjective social norms.

INTRODUCTION.Indeed, academic misconduct by young adults during their studies risks seeping through to the workplace, threatening individual careers and organizational performance [10, p. 221]. Academic unethical behaviour has often been studied in Western Europe and in the United States. These findings cannot necessarily be generalized to other cultural contexts (K. Parboteeah, J. Bronson, J. Cullen). Students from the former communist countries might differ in their attitudes regarding academic cheating, because different cultural and institutional heritage. Research on that problem in Central and Eastern Europe still remains scarce and is limited to few

publications in local languages. Honesty - it's not so much a moral value as a necessary condition for the existence of a democratic state, a legal society, competitive economy. Freedom and fairness – two necessary components of a democratic society. Unfortunately, Ukrainian scientists consider only issues of social and academic freedom. In Ukraine there is no dissertations on the problems of fairness in higher education. Academic dishonesty enhances the appearance of shots that can later pose a threat to national security (Kalinowski, 2012), in particular the threat to the security of the university [1]. The fight against dishonesty in Ukrainian universities is almost absent. No system for preventing various types of academic dishonesty (cheating, lying, giving or receiving help, prohibited, or falsification of laboratory research results, assessments fake, buying or stealing of work, etc.) It is therefore necessary to create a system to prevent academic dishonesty democratize Ukrainian legal and social and economic system (Romakin, 2010) [2]. First, we plan to analyze the national system of ethical attitudes and traditions. The totalitarian state was based on censorship and persecution of dissent. For decades, the post-Soviet generation of people brought up with the dual morality. More than half of this generation of people working in modern Ukraine teachers and teachers of educational institutions (Tsokur, 2009) [3].

Research suggests that academic misconduct among students is a growing problem as demonstrated in the context of Western Europe, North America [11], in transitional economies of Eastern Europe and Central Asia [10]. To address the gap, we will compare academic misconduct in Switzerland, Ukraine and Poland to gain insights beyond situational and individual determinants. Indeed, past research points to an important role of culture in predicting deviant behaviours. For example, a comparison of the United States with Central Eastern European students reveals that college members in the transitional economies attach lower levels of importance to individual actions of dishonesty than American respondents (Grimes, 2004) [7, p. 274]. That is why the sharing of information and other activities that are viewed as “cheating” on an exam or classroom assignment might not necessarily carry the same stigma in the transitional economies [8].

Research aim: to compare attitude toward academic deception, and also subjective social norms for the Ukrainian, Polish and Swiss students.

Method. To examine students' *attitudes towards cheating* and their *subjective social norms* we used the subscales of the Academic Dishonesty Scale – the French, Ukrainian and Polish version of them. The method was based on Philmore Alleyne and Kimone Phillips' measure (Alleyne & Phillips, 2011), adapted for the research by the authors [5, p. 325]. The study presented in this paper is based on Ajzen's theory of planned behaviour (1985) and on Fishbein's and Ajzen's theory of reasoned action [4, p. 12]. The different language versions of the scale were developed using a back-translation process (Brislin, 1986) in accordance with a standard procedure involving translators of the English language and academic lecturers from Switzerland, Ukraine and Poland, proficient in English. Both constructs were measured using a 7-point Likert-type scales. We believe our investigations can help understand how cultural and institutional context in academia may influence an acceptance of cheating in three countries which differ in terms of political system and culture: Ukraine, Poland and Switzerland. Ukraine is not a European Union member state and is a country on the verge of transformation, still economically and socially unstable. Poland is a relatively new European Union member state and a post-socialist country undergoing changes resulting from political, economic and social transformation for more than twenty years now. Switzerland is a country on equal terms with EU member states, with a consolidated capitalist system. It has a well-established, highly competitive economy, with a leadership in innovation. It

could be assumed that students' attitude towards cheating and the norms that apply in that culture should differ from the Ukrainian and Polish ones. We argue that while attitude of Swiss students may differ significantly from the attitude of students in Ukraine and in Poland, differences may exist between Ukrainians and Poles resulting from the relatively long time of Poland's adjustment to European standards, as well as similarities related to the many years of socialism in both countries. In the last internet-questioning on a web-site web-site of social network in 2012 among the Polish teenagers such results were got. It turned out that more one third of students "often" and "very often" are the witnesses of school misconducts, the more than half of students told, that the theme of writing did not have come into question in their educational establishments, and also consider that writing is a good method to manage with heavy to the situations of uncertainty in own knowledge on examinations. Writing is examined by students rather as a display of shrewdness, than in the categories of dishonest actions and unethical acts [6, p. 68].

Positive attitudes towards misconduct are probably widespread among Ukrainian students. Ukrainian academics in particular blame the widespread acceptance of academic misconduct on the post-totalitarian context, wherein, despite officially proclaimed democracy, human rights remain threatened [9, p. 77]. Social injustice in Ukraine is evident – broken promises regarding much needed reforms, a weak legal system, scandals of fake degrees possessed by civil servants and government officials. Indeed, control measures such as anti-plagiarism computer software, video monitoring, or metal detectors cannot solve the problem but rather fundamental changes in individuals appear to be needed through lectures on ethical behaviour, and developing research on cheating and its sources.

RESEARCH RESULTS. Our empiric study was undertaken a to Ukraine, Poland, Switzerland in 2012. Polled 870 the students chosen by chance 3-5 courses of university, stationary form of studies. Age 20-26 investigated the. The groups of investigated were homogeneous after the parameter of semester studies in an university. Students preparation of that comes true at higher school after such areas of knowledge were investigated:, socio-political humanity/pls natural sciences, economy and enterprise, management and administration, right, medicine. Students from Ukraine are, on average, almost five years younger than their cohorts from Poland and Switzerland. This results from the differences between educational systems. Because ethical standards may be influenced by religious beliefs, respondents were asked to judge their religiosity on a Likert-type scale (1 – "I'm not religious at all" to 5 – "I'm very religious"). The Swiss students were less religious on average than the Poles and Ukrainians.

The study presented in this paper is based on Ajzen's theory of planned behaviour (1985) and on Fishbein's and Ajzen's theory of reasoned action [5, p. 330]. According to Ajzen, behaviour is determined mainly by one's attitude towards the specific phenomenon and by individual norms related to the attitude which prevails in one's surroundings. *Attitude towards behaviour* is the result of one's earlier experience and of the assessment of the potential positive and negative effects of such behaviour, while *subjective social norms* relate to other people's expected reaction to our behaviour, to social pressure to behave in a specific manner. According to Ajzen (op. cit.), attitude and subjective norms determine the individual's intentions and further action.

Research confirms the significance of the attitude towards cheating and proves its influence on the individual's involvement in action – approval of unethical behaviour is a predictor of such behaviour (Beck and Ajzen, 1991; Harding, Mayhew, Finelli, & Carpenter, 2007). Similarly large is the role of subjective beliefs of whether cheating is appropriate and ethical, i.e. the social

norms one has. Research (Beck and Ajzen, 1991; Stone, Jawahar, & Kisamore, 2009) shows that beliefs on the opinions relatives, friends and classmates have about cheating are connected with the individual's inclination to break norms.

Purpose and hypotheses. The aim of the exploratory study, which is preliminary and starts a bigger international project between Swiss, Ukrainian and Polish scholars, was to compare students' attitude towards academic cheating and their subjective social norms. The research whose results are described in this paper, is built on findings of Alleyne and Phillips (2011), who reveal that attitudes towards cheating and subjective social norms related to that phenomenon and taken into account by the individual are important factors influencing intentions to unethical behaviour. That is why we focused on the attitudes and on social norms. This research, however, involves students from three different countries, and its significant goal, apart from evaluating selected elements of Ajzen's model, is to identify cross-cultural differences.

We propose that: Hypothesis 1: Swiss and Ukrainian students differ in their attitudes towards cheating. Hypothesis 2: Swiss and Polish students differ in their attitudes towards cheating. Hypothesis 3: Ukrainian and Polish students differ in their attitudes towards cheating. Hypothesis 4: Swiss and Ukrainian students have different subjective social norms connected with cheating. Hypothesis 5: Swiss and Polish students have different subjective social norms connected with heating. Hypothesis 6: Ukrainian and Polish students have different subjective social norms connected with cheating.

Attitudes towards cheating were measured by using the following five evaluative semantic differential scales: good-bad, pleasant-unpleasant, wise-foolish, useful-useless, and profitable-unprofitable. High scores indicate favourable or accepting attitudes of academic misconduct behaviours, while low scores indicate un accepting and unfavourable attitudes.

To check *subjective social norms* three-item subscale was used: 1) "If I cheated on a test or exam, most people who are important to me would: (disapprove- not care)", 2)"People who are important to me think that cheating on a test or exam (is not OK-is OK)", and 3) "If I cheat on a test or exam, most people who are important to me (will look down on me-will not think anything wrong about me)." High scores indicate perceptions that significant others do endorse academic dishonesty, while low scores indicate perceptions that significant others do not endorse the practice.

Reliability of the *attitudes towards cheating* subscale (Cronbach's α) for the French version was 0.79, for the Ukrainian version – 0.80, and for the Polish version – 0.79, reliability of the *subjective social norms* subscale for the French version – 0.81, the Ukrainian version – 0.70, and the Polish version – 0.80.

Examination of the estimates indicated that reliabilities were acceptable. More specifically, Cronbach's α values obtained in this manner were higher than 0.70, often cited as indicative of a reasonable level of reliability.

The research was conducted in Switzerland, Ukraine and in Poland, in 2012. Results of a survey were collected from 870 randomly selected university students. Table I provides a brief demographic profile of the students included in the investigative sample.

The data in Table I reveal the samples are similar in terms of the university years involved a great deal. All the courses studied were represented in every national sample: humanities/social sciences, economics/business and science/medical. Students from Ukraine are, on average, almost five years younger than their cohorts from Poland and Switzerland. This results from the differences between educational systems.

*Table I***Profile of student sample by nation**

Nation	Mean Age	Gender %	Course type %	Year %	Faculties %	Religiosity
Ukraine (N=200)	19,3	(F)80	(FtC)90	I - 19	(H+S)65	3.6
				II - 46	(E)10	
		(M)20	(PtC)10	III - 25	(S+M)25	
				IV - 10		
Poland (N=317)	24	(F)68	(FtC)48	I - 35	(H+S)61	3.5
				II - 31	(E)10	
		(M)32	(PtC)52	III - 16	(S+M)29	
				IV - 18		
Switzerland (N=353)	24,2	(F)35	(FtC)58	I - 47	(H+S)13	2.6
				II - 22	(E)41	
		(M)65	(PtC)42	III - 18	(S+M)46	
				IV - 13		

Legend: (F) – Female, (M) – Male; (FtC) – Full-time course, (PtC) – Part-time course; (H+S) – Humanities+Social sciences, (E) – Economics/Business, (S+M) – Science+Medical

Because ethical standards may be influenced by religious beliefs, respondents were asked to judge their religiosity on a Likert-type scale (1 – “I’m not religious at all” to 5 – “I’m very religious”). The Swiss students were less religious on average than the Poles and Ukrainians. Student’s t-test for independent samples was used to verify all the hypotheses. The results are shown in Table II.

Table II.

Tests for differences in mean scores between nations

Variable	Nation	Mean	Std. dev.	t-value		
				U-P	U-S	P-S
Attitude towards cheating	Ukraine	17.14	6.10			
	Poland	17.77	6.07	-1.16	8.40*	10.94*
	Switzerland	12.92	5.42			
Subjective social norms	Ukraine	14.40	4.14			
	Poland	14.00	4.07	1.06	16.42*	17.38*
	Switzerland	8.70	3.82			

Legend: U-Ukraine, P-Poland, S-Switzerland; * Statistically significant at p<0.01;

Average results were compared related to the studied individuals' attitude towards cheating and significant differences were found between the Swiss and Ukrainian sample and between the Swiss and Polish sample, making it possible to accept hypotheses 1 and 2. The average results for the Polish and Ukrainian sample, on the other hand, did not differ from each other in a statistically significant manner, and consequently hypothesis 3 needs to be rejected. The results prove that students have the most positive attitude towards cheating in Poland, insignificantly less positive in Ukraine, and the least positive attitude in Switzerland.

An analysis of the results also makes it possible to accept hypotheses 4 and 5 – the average results concerning *subjective social norms* in the Swiss sample differ significantly from the average results of the Ukrainian and Polish samples. Hypothesis 6 is therefore rejected – students from the Polish and Ukrainian samples do not differ significantly in terms of their judgment of subjective social norms about cheating. The average results show that students in Switzerland have more restrictive subjective social norms about cheating than Polish and Ukrainian students.

Discussion. The purpose of this joint study was to compare students' attitude and their social norms connected with academic misconduct across cultures. The obtained results show that Poles and Ukrainians evaluate cheating more positively than the Swiss, more often agreeing with the opinion that it is *good, wise, useful, pleasant* and *profitable*. The results concerning subjective social norms reveal that the highest consent to cheating exists in Ukraine and in Poland, while Swiss express more negative attitudes. Indeed, Poles and Ukrainians claim that their cheating at the university would not be negatively perceived by significant others – friends and relatives.

And more surprising, despite growing institutional differences between Poland and Ukraine, cultural similarities persist in terms of cheating and existing social norms. Our study suggest that Poles still might not have sufficient of ethical awareness, and consent to such behaviour still exists and is perceived as high. On the other hand, in Western countries, the attitude towards dishonesty is different and different norms prevail there: the social consent to such behaviour is significantly lower despite Swiss being the least religious among the nations studied.

Academic lecturers, who wish the students to behave in ethical ways need to understand extent to which students' care about justice judgments. Results of our study help develop specific measures allowing decrease of academic misconduct taking into consideration cross-cultural differences. Better understanding of an impact of national culture on academic misconduct may help prevent unethical behaviors of generally honest students through culturally sensitive code of ethics, training and other awareness increasing initiatives. Our findings are particularly valuable in light of growing academic mobility programs and they may contribute to promoting academic integrity and address an interesting question for international academic ethics.

CONCLUSIONS. The results of our research have practical meaningfulness, they will assist development certain events on different institutional levels, in particular in higher educational establishments. Attitudes of the Polish and Ukrainian students toward the displays of academic dishonesty(writing) and their subjective sociocultural norms related to the investigated phenomenon, does not differ substantially. There are differences between the attitudes of students from the former post-socialist countries of Eastern Europe, where the ongoing development of democracy and socio-economic transformation and students from Switzerland. It will last, while people will live in the conditions of загроженої democracy, when unethical behavior is often examined as a sign of ingenuity, and swindle – only by the possible method of achievement of meaningful aims.

Consoles that among students there are persons that look at writing other gates, id est consider such behavior dishonest and estimate her negatively.

We believe that education systems in countries such as Ukraine and Poland should strengthen the provision of learner-centered teaching approach in the classroom. It should bother improving organizational, psychological and educational circumstances harmonic relationships of teachers and students. The teachers, in addition to efforts aimed at forming an independent thought, an opinion of the students should also include specific measures for easing students of academic dishonesty – cheating, prompting, plagiarism. Managers at different levels of education in Ukraine may require significant changes to existing social norms, introducing new ones.

University student government organizations to conduct significant work among young weakening loyalty to cheating among students. We believe that promoting high ethical standards in universities and schools not only illustrates the concern for the students, but also demonstrates the commitment of teachers to the formation of future professionals with ethical behavior. Intercultural comparison Ukraine, Poland and Switzerland are only exploratory. The next step of our cross-cultural study of the problem of academic cheating, to compare the responses of teachers in cheating and reactions of students in response to teachers. It features comments will influence and impact of teaching ethics courses in relation to students' cheating. We suggest that future research should continue to examine some individual variables that influence ethical behavior, including personal moral philosophy and sensitivity to justice. Need findings may be useful in view of the results of research can pay more attention to the formation of values the attitude of students towards obtaining knowledge obumovyt qualitative changes in the education of Ukraine, focused on the Bologna Process. Results with the prospect's potential to enhance academic unity and contribute to solving urgent problems of international academic ethics.

Author's translation of the article

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FEATURES OF PSYCHOLOGICAL DEFENCE WITHIN IPD STRUCTURE IN DIFFERENT SOMATIC DISEASES

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The research was conducted on the basis of several Lviv city clinical hospitals, it studied 52 patients of all ages with a variety of somatic pathologies. The objective of the study was to examine the role of psychological defence in the development and distortion of IPD patients. Analysis of the results showed the impact of psychological defence on the development of IPD each of the patients studied. This enabled us to take clinically informed decision on the choice of psychotherapeutic targets and methods for psychotherapeutic correction in each individual case, which should be primarily aimed at stimulating the body's own resources and adaptive styles of responding to disease.

Keywords: psychological defence mechanisms, the concept of disease, internal picture of disease, maladaptive behaviour and constructive psychological defence.

Nowadays, worldwide we can observe an increase of interest in the psychological problems of patients with various somatic diseases, especially in terms of prevention of mental health disorders and development of effective psychological compensatory adaptation mechanisms [1-16]. Specialized journals are full of studies on this issue. There is scientific evidence that supports the effectiveness of psychocorrective interventions in patients with psycho somatic profile [14]. The distress was proved to be able to be mitigated and the risk of anxiety or affective disorder can be minimized if during a conversation with the patient the doctor can analyze what kind of information he/she needs, inform about the dangers of the disease more subtly and selectively and provide adequate psychological support to patients and their families [11].

Among the above-mentioned studies a prominent place is taken by works devoted to the study of internal picture of disease (as well as internal health picture) of men, women and children with different somatic pathology [1; 2; 8; 9; 13; 16], but the focus on psychological defence was still insufficient [4; 6; 7; 15; 12; 10].

Attitude to disease is always significant, as it influences other systems of attitude to personality. Psychotherapeutic methods of influence can be of great help to the patient in the somatic hospital, when a specialist, referring mainly to secondary violations of significant relationship between the individual, may contribute to the correction of inappropriate reactions of the individual to the disease, create more realistic mindset connected with treatment, recovery of family and other social relationships. Psychological methods for correcting the wrong attitude of patients contribute not only to improving their condition, but also to the prevention of recurrence of the disease, preventing

distress that lead to decompensation in patients. However, it is important to know which form of psychological defence the patient applies to make clinically informed decision on the choice of psychotherapeutic targets and methods of psychotherapeutic correction (psychotherapeutic methods) in each individual case.

The concept of psychological defence has gained significant importance in all fields of psychology and psychotherapy. In diseases with the biological mechanisms, the disease has always been seen as a result of harmful factors and "physiological defence mechanisms" aimed at the restoration of the homeostasis of the body. Similarly, we consider psychological defence mechanisms. Inflammation and pain on the one hand, are adaptive physiological responses, on the other - being included in the pathogenesis of the disease, they play a harmful role. Psychological defence mechanisms are also adaptive and aim to protect the patient's consciousness from painful feelings and memories, however in the course of therapeutic work they create some obstacles, resistance to processing traumatic content of the experiences.

Psychological defence is an unconscious process that regulates the level of emotional stress. Psychological defence eliminates the associated feelings that prevent other mechanisms of adaptation that may help the individual cope with the situation rather than resolves the controversy [4].

Features of psychological defence mechanisms functioning in patients influence the development of types of responses to the disease [12]. Thus, at present it is difficult to improve treatment and recovery measures excluding the role of the individual response to the disease, the effectiveness and adaptability of its own compensatory mechanisms, including psychological defence, which largely shape the cognitive, emotional and volitional side internal picture of disease in terms of desire and focus on patient's recovery.

Internal picture of the disease is a special form of mental adaptation which, according to V. Myasishchev, is an important subsystem of psychological regulation of human behaviour and is considered as part of the secondary psychological defence that is unconscious use of methods that ensure the safety of the operation of the destructive primary psychological defence by patients. Internal picture of the disease (IPD) contains the following components: perception of the disease (sensitive and emotional component); attitude to the disease (predictive component); mindset on the disease (behavioural component); attitude to treatment (compliance) [2]. IPD is involved in the mechanisms of developing psychological maladjustment, is based on the basic adaptation mechanisms, in the development of the disease and is one of the meaningful targets of correction.

Based on the foregoing, the **aim of the study** is to investigate the role of psychological defence in the process of developing IPD and responding features in patients with somatic illness, depending on the nosological identity.

The study involved 52 patients aged 17 to 81 years old, most of them were men (44 persons).

The survey was conducted in 8th Lviv city hospital (16 people), dermatovenerologic hospital (14 people) and a military hospital (22 people) following the principles of bioethics and ethics. We have examined patients with various somatic diseases (skin and kidney) of varying intensity and severity. Some of the patients required surgery (14 people), so the patients were staying in the surgical ward.

Based on demographic data, the sample of patients can be considered representative, the only irregularity in the distribution of the respondents in the sample is based on sex (85% male and 15% female), hence the results obtained in the study and the findings based on these results should be considered more characteristic of men.

Information on diseases and health conditions of the subjects is presented as follows. At the time of examination, the patients were in hospital from 3 to 60 days. During the period of treatment, improve in condition was experienced by 38 people (73%), 14 persons (27%) experienced no change; deterioration of health was not recorded in subjects. By the nature of the disease, we identified several groups: acute diseases (sudden deterioration of health and injury, i.e. sudden illness which the patients were not expecting), exacerbation of chronic disease (chronic disease in the acute stage, accompanied by a sharp deterioration in health), chronic diseases (long-term disease that is not accompanied by significant changes in health for the worse during hospitalization). 24 people (47%) were hospitalized due to acute diseases, 16 people (31%) had exacerbations of chronic diseases, 12 people (23%) – chronic diseases.

Thus, by the duration of hospital stay, health condition, severity and degree of improvement following treatment, the sample can be considered normally distributed. In terms of localization of somatic illness, the sample consisted of three nosological groups SKN – a group of patients with skin diseases (16 people), RNL – a group of patients with renal pathology (20 people) and SRG – a group of patients with diseases that require surgery (16 people).

The study used:

Kellerman-Plutchik Questionnaire. The questionnaire is intended to diagnose psychological defence mechanisms such as reaction formation, negation, substitution, regression, compensation, projection, rationalization and displacement as well as degree of detection with respect to each other.

Personality questionnaire of Bekhterev Institute (PQBI). The questionnaire aims to determine the type of personal reactions to illness and other related personal attitudes of patients with somatic diseases.

This set of psychodiagnostic methods allows us to study internal picture of somatic disease and psychological defence mechanisms used by patients to protect the positive image of "Me" from the destructive impact of the disease.

All psychodiagnostic examination data were calculated using algorithms. Since there were no standardized data for Kellerman-Plutchik method and raw data are not easy to compare with one another in terms of a quantitative representation, standardizing procedures were applied based on the sample by the formula:

$$ST = 5,5 + 2 \frac{X_i - \bar{X}}{\sigma},$$

where:

ST – standardized scores (standards, standard ten, scores from 0 to 10), X_i – evaluation of the i -th respondent, \bar{X} – the arithmetic mean of the sample.

Therefore, the data were transferred to the 10-point scale where scores lower than 4 points can be considered as low, while higher than 7 points – as high.

In this research, we used the procedure of comparative analysis based on Student's t-test, the significance of which at $p \leq 0.0500$ indicates non-randomness of the revealed differences between the average scores in the compared groups. The index of probability (or accuracy) p indicates the percentage of sample for which this pattern may be random (level $p \leq 0.0500$ generally used for psychological research corresponds to 5% reliability threshold).

The results of the comparative analysis based on the parameters of the method "Type of attitude to the disease" (PQBI) found significant differences in the concepts of disease given different nosologies (table 1 and figure 1).

Table 1.

The results of the comparative analysis of different nosological groups of patients based on performance the parameters of the method PQBI

Parameters	Arithmetic mean of nosological groups			Results of comparative analysis among the groups					
				SKN-RNL		SKN-SRG		SKN-SRG	
	SKN	RNL	SRG	t-test	p	t-test	p	t-test	p
H	9.38	13.56	5.50	-0.551	0.590	0.452	0.659	1.113	0.286
R	11.50	15.67	8.00	-0.773	0.452	0.593	0.564	1.182	0.258
S	6.75	21.44	3.17	-2.813	0.013	0.696	0.500	3.544	0.004
A	11.50	2.67	18.50	2.156	0.048	-1.047	0.316	-3.321	0.006
Hy	11.25	4.78	16.50	2.108	0.052	-1.214	0.248	-3.338	0.005
N	8.13	4.22	12.50	1.437	0.171	-1.006	0.334	-2.672	0.019
M	8.13	3.11	13.50	2.842	0.012	-1.554	0.146	-3.466	0.004
Ap	3.75	3.00	8.50	0.385	0.706	-1.665	0.122	-1.673	0.118
St	19.13	10.67	20.67	2.591	0.020	-0.338	0.741	-3.151	0.008
I	7.50	9.67	12.00	-0.833	0.418	-1.477	0.165	-0.717	0.486
P	4.38	4.22	11.00	0.068	0.947	-1.924	0.078	-1.875	0.083
D	4.88	5.78	10.33	-0.374	0.714	-1.688	0.117	-1.295	0.218

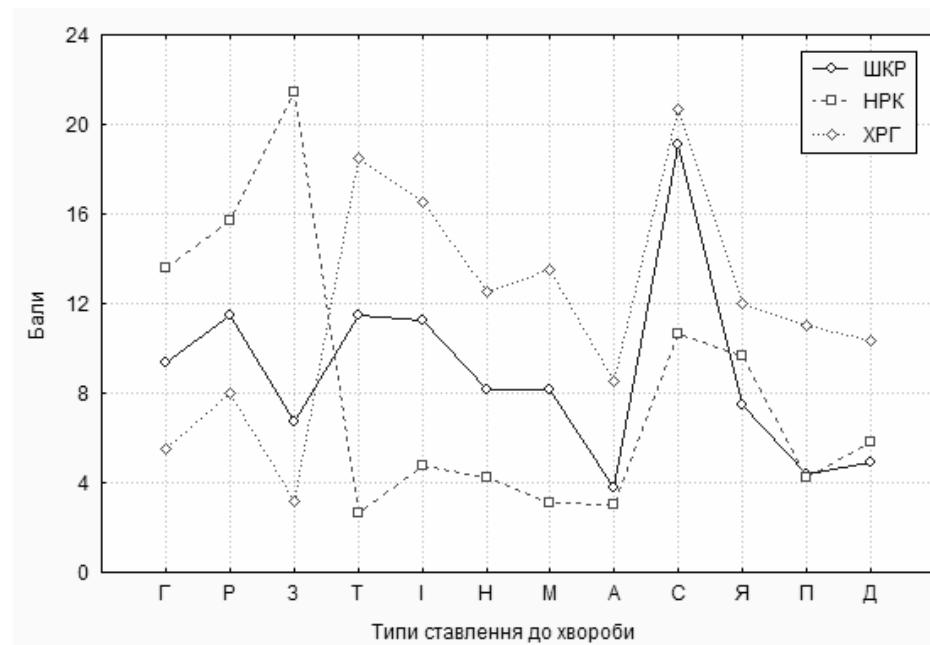


Fig. 1. Profiles of attitude to the disease in skin, renal and surgical pathology

H – Harmonic type, R – Ergopathic type, S – Anosognostic type, A – Anxious type, Hy –Hypochondriac type, N – Neurotic type, M – Melancholic type, Ap –Apathetic type, St – Sensitive type, I – self-centred type, P – Paranoiac type, D – Dysphoric type.

Table 1 and fig. 1 show that differences in IPD patients with skin and surgical diseases do not reach the level of statistical significance, profile of skin patients is placed between the groups of skin and renal patients by almost all parameters; while differences between renal and surgical pathology are large and numerous.

Algorithm of PQBI method in the diagnosis of the type finds a scale with a maximum value. It determines whether the profile has scale that is within the diagnostic area, i.e. whose scores differ from the maximum one by no more than 7 points. If the scale with the maximum score is only one and there are no other scales that fall behind by no more than 7 points, the only type that corresponds to this scale is diagnosed. If the diagnostic area (interval 7 points) in addition to the scale with the maximum score also includes one or two scales, a mixed type is diagnosed, it is entitled according to the names of the scales that form it. If the diagnostic area includes more than three scales, diffuse type is diagnosed. Harmonious type is diagnosed only as clean, i.e. only when the scale of this type has the maximum score and has no other scales that fall to the diagnostic area. In the mixed type, if the diagnostic area along with other scales includes the scale of harmonic type, it is excluded from consideration as a component.

According to the above algorithm for the diagnosis of the type of attitude to the disease, the renal group is diagnosed with mixed anosognostic-ergopathic(S-R) type of attitude to the disease, a group of surgical pathology – sensitive-anxious-hypochondriac type of attitude to the disease and group of skin nosology - sensitive type.

Thus, patients with skin and surgical pathology are overly concerned about possible adverse impression the information about their disease may produce on the surrounding people. They are afraid that others will avoid them, consider them inferior, or that they will be neglected, or that others will gossip or spread negative information about the cause and nature of the disease. Fear of becoming a burden to family due to illness and hostile attitude on their part in this regard (sensitive type of attitude to the disease, parameter S).

In addition to the features of sensitively type, patients with surgical pathology are also characterised by high expression of anxiety symptoms and hypochondriac types. Continuous care, concern and mistrust regarding adverse clinical course, possible complications, inefficiency and even danger of treatment. Search for new treatments, need for more information about the disease and treatments, continuous search for authorities. Anxiety, depression as a result of anxiety. The obsessive-phobic version of this type is characterised by disturbing mistrust which primarily concerns unlikely complications of the disease, treatment failures, and possible (but not grounded) failures in life, work, and family due to illness rather than fear of real complications. Imaginary hazards worry these patients more than real ones. Rituals and signs (signs of anxious type, parameter A) become a way to protect against anxiety. In addition, the focus on subjective painful and other unpleasant feelings. The desire to constantly speak about them with others. On this basis of exaggerating real ones and finding non-existent diseases and suffering. Exaggeration of side effects of drugs. The combination of the desire to be healed and disbelief in success demands a thorough examination of fear of harm and painful treatment (hypochondriac type, parameter Hy).

The type of response to the disease in patients with renal disease is significantly different. They are characterised by anosognostic-ergopathic type of attitude to disease. Active rejection of

thoughts about the disease, its possible consequences. The denial of the obvious. The attribution of the disease symptoms to fortuitous circumstances or other not serious conditions. Refusal to have examination and treatment. The desire to "draw upon own resources". The euphoric version of this type is characterised by unreasonably elevated mood. Neglectful, carefree attitude to the disease and treatment. Hope that "all things must pass". The desire to continue living life to the fullest, despite the disease. Noncompliance with the treatment that adversely affects the course of illness (anosognostic type, parameter S). In addition, patients with renal nosology are characterised by "escape from the disease by going to work". Desire to continue working despite the severity of illness and suffering. Super-responsible, obsessive, stheniac attitude to work, in some cases – expressed to an even greater extent than before the illness. Selective attitude to screening and treatment due to the desire by all means keep working and the possibility of continuing active employment (ergopatic type, parameter R).

The comparative analysis shows that the signs of anosognostic attitude to the disease are more typical for patients in the RNL group compared with SKN and SRG groups, while the signs of sensitive type are rather typical for the respondents from SKN and SRG groups compared with patients with renal disease. In addition, patients in the skin and surgical nosology groups are characterized by higher scores of anxiety and melancholic type, which is also confirmed by the presence of statistical significance, when comparing their scores with the scores of RNL group. Signs of anxiety are provided above; melancholic type differs by depression from illness, lack of faith in curability, possible improvement, the effect of treatment. Active depressing ideas up to suicidal thoughts. Pessimistic outlook on everything around. Disbelief in the success of treatment, even under favourable objective data.

In addition to the abovementioned, the group of patients with surgical pathology differs significantly from the renal group by signs of hypochondriac (Hy) and neurotic (N) types. Response in the hypochondriac type is described above. In neurasthenic response type, behaviour of patients can be described as irritable weakness. Outbreaks of irritation, especially due to pain, discomfort, unfavourable examination data, treatment failure. Irritation is often released at those people who are nearby, and it often ends with remorse and tears. Intolerance of pain. Impatience. Failure to wait for relief. Later – remorse for worries and expansiveness.

Growth in scores of the first block of scales (H, R and S) is characterized by a lower expression of social exclusion of patients due to disease that occurs in patients with renal disease. The second and third blocks include scales which are characterized by the presence of personal maladjustment caused by the disease.

The second block includes the types of response with in trapsychological direction: anxious (A), hypochondria (Hy) and apathy (Ap) typical of the group of SRG patients. Emotional-affective aspect of attitude in patients with these types of response is clinically expressed in reactions of irritable weakness, depression, flight into illness, refusal to fight – surrender to the disease, etc.

The third block of scales contains the individual types of responses to the disease with intrepsychological direction. These types reflect a sensitized attitude to the disease, which is probably most associated with premorbid personality characteristics of patients: sensitive (S), self-centred (I) paranoid (P), dysphoric (D). The above analysis of personality characteristics of patients in different nosological groups suggests that one of these premorbid features is symptoms of cyclothymic type of accentuation, which were found in the groups where sensitive type of attitude to the disease was diagnosed - a group of skin and surgical nosology. Given different

emotional and affective reactions these patients are also characterized by maladaptive behaviour that leads to disruption of their social function: they are either ashamed of their illness, or use it for their own purposes, build paranoid concepts regarding their health, show heterogeneous aggressive reactions blaming surrounding people for their disease, etc.

Thus, the differences underlying the classification of types of attitudes to the disease to the second and third blocks lie in the fact that at close range of emotional and affective reaction of types that make up these blocks reflect the different orientation of maladaptive behaviour. Based on the above analysis we can conclude that the most adaptive response to somatic illness is observed among patients with renal disorders; respondents with skin diseases are non-adapted by interpsychological direction, and patients requiring surgical intervention (group SRH) also by intrapsychological orientation.

We can also consider the role and place of psychological defence mechanisms in IPD patients with renal, skin and surgical pathology. The results of the comparative analysis are presented in Table 2; based on mean group scores of compared groups, we developed profiles of psychological defence mechanisms (Fig. 2).

Table 2.
Results of comparing psychological defence mechanisms in SKN, RNL and SRG groups

Para-meters	Arithmetic mean of nosological groups			Results of comparative analysis among the groups					
	SKN	RNL	SRG	SKN-RNL		SKN-SRG		SKN-SRG	
				t-test	p	t-test	p	t-test	p
1	2	3	4	5	6	7	8	9	10
RF	5.52	5.38	6.48	0.189	0.852	-0.857	0.408	-0.992	0.338
DEN	5.18	5.55	5.21	-0.376	0.712	-0.027	0.979	0.336	0.742
SUB	5.27	6.57	4.83	-1.562	0.138	0.436	0.670	1.775	0.098
REG	6.98	5.11	4.80	1.998	0.063	2.423	0.032	0.386	0.705
COM	5.37	6.12	4.79	-0.841	0.413	0.492	0.631	1.121	0.281
PRO	5.10	5.59	5.06	-0.621	0.543	0.034	0.973	0.529	0.605
DPL	5.09	5.68	6.31	-0.624	0.542	-1.175	0.263	-0.557	0.587
RAT	5.30	5.47	5.87	-0.157	0.877	-0.474	0.644	-0.407	0.690
SKN	5.50	5.76	5.36	-0.260	0.798	0.141	0.890	0.320	0.753

Fig. 2 shows that the shape of psychological defence mechanisms profiles differs significantly, however, the values from the Table 2 show that statistical significance is only observed at difference in terms of REG (regression) in SKN and SRG groups. This suggests that patients with skin disorders tend to use this mechanism of PD unlike respondents with surgical pathology, who mostly do not use this mechanism to protect the self-concept. In defence mechanism of *regression*, we observe return to earlier, infantile personality reactions that occur in the demonstration of helplessness, dependency, childlike behaviour to reduce anxiety and escape from the demands of reality. Being a psychological defence mechanism, regression refers to a group of manipulative mechanisms. Of the total sample of subjects, it is most peculiar to patients with skin diseases. We can assume that its effect was observed during the comparative analysis by the level of awareness of internal conflicts. A higher level of awareness of the conflict between the level of

achievement and opportunity by SKN respondents may have actually been caused by the effect of regression mechanism rather than by real awareness; when answering the questionnaire abdication of responsibility "triggered", typical for the mechanism of regression.

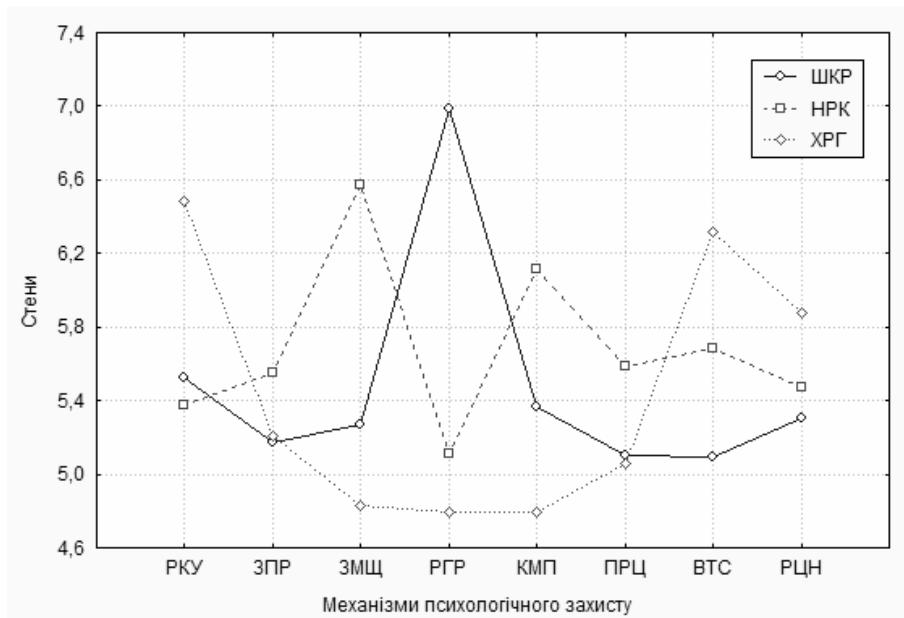


Fig. 2. Psychological defence mechanisms in concepts of illness of patients with skin, renal and surgical diseases:

RF – reaction formations, DEN – denial, SUB – substitution, REG – regression, COM – compensation, PRO – projection, DPL – displacement, RAT – rationalization.

Analyzing the profiles of psychological defence of patients with skin, renal and surgical pathology, we can say that surgical patients are more prone to reactive formations (RF) and displacement (DPL), whilerenal patients – to substitution (SUB) and compensation (COM).

Thus, the psychological defence of surgical patients is based on the formation of reaction, which is characterized by the control over negative impulses, emotions, personal qualities by replacing them with the opposites (for example, a patient focused on sexual relationships tends to show anger or disgust reactions to various expressions of sexuality, such as pornography, nudity appearance, kissing of young couple at the park, etc.). At the same time they tend to overlook, ignore the evidence of own misconduct or symptoms, up to complete rejection. Perhaps it is unhelpful prolonged use of displacement mechanism has led to the need for surgical intervention: because most diseases are treated with medication at an earlier stage, and require surgery only in advanced stages.

Psychological defence mechanisms of renal patients (substitution and compensation) are very similar. Substitution is that the real object, which negative feelings can be directed to, is replaced by less dangerous one (e.g., aggression towards authoritative person shifts to dependent people: the person was angry with the bossand scolded at his/her son). Compensation is based on the desire

to achieve success in any field and thus to compensate for failure in the other field due to, for example, lack of physical ability, lack of talent, speech defects. Compensation is often observed where the lack or absence of internal satisfaction with one self, achievements, and spiritual world is replaced by external attributes. For example, a woman can compensate for internal inferiority complex due to a lack of education with the abundance of precious jewellery. A feature common for substitution and compensation is that the efforts of the individual, mental and physical activity are channelled in the wrong direction, replaced or compensated.

Thus, based the above analysis of psychological defence mechanisms in different nosological groups we can make the following conclusions.

1. Patients with skin diseases are mostly characterised by mechanism of regression, surgery patients – reaction formation and displacement, and renal patients – substitution and compensation. Of the three studied nosological groups, patients with renal disease are the most adapted ones, symptoms of anxiety and melancholy are the least pronounced. Behaviour and worries of skin patients are characterised by maladjustment and interpsychological direction (intra personal), and surgical patients by for inter – and intrapsychological orientation, which is characterized by depression, flight into illness and abandonment of the struggle, and maladaptive behaviour, which leads to the violation of social functioning. Thus, the most effective and constructive psychological defence mechanisms in various types of nosological diseases were substitution and compensation (when defence was not carried out in own body or individual, it moved to other object), the ineffective ones are regression, reaction formation and displacement;

2. Long-lasting defence through the mechanism of displacement in surgical patients may explain the psychosomatic disease. Figuratively speaking, repressed psychic energy was ‘embodied’ in a variety of lesions, which must be removed (all patients, constituting a SRG group require removal of tumour, stones, or purulent accumulations in the maxillary sinuses);

The data obtained force us to use a holistic approach aimed at enhancing adaptive rather than the reduction of maladaptive forces. Under the terms of this approach, efforts in the work with this group of studied patients should be directed primarily at stimulating the body’s own resources and adaptive styles of responding to disease.

Author's translation of the article

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