MORAL VALUES IN THE UKRAINIAN CULTURE IN V. SHYNKARUK’S CONCEPTION

Purpose of Research. The purpose of the research is to study the role of moral values in the Ukrainian culture in V. Shynkaruk’s conception. Methodology. The methodology of the article consists of many different methods such as analysis, synthesis, comparative and culturological methods. They allow the author to research the Shynkaruk’s understanding of the moral Christian values as the important components of the Ukrainian culture. Scientific Novelty. The author tries to distinguish the philosopher’s approach to interpret the moral values that are the main principles of the spiritual development of Ukrainian culture. Conclusions. Thus, the author underlines that according V. Shynkaruk the main source of human kindness was a spiritual self-improvement. A man must work and bring up moral values, reflecting the triad “Faith-Hope-Love”, which are the fundamentals of Ukrainian ethical traditions of G. Skovoroda’s Christian philosophy and the synthesis of various concepts of the leading European philosophers. So, all these values are the basis of the national cultural development and the main factor of the Ukrainian identity.

Key words: Volodymyr Shynkaruk, Ukrainian culture, Kyiv School of Philosophy, worldview, faith, hope, love.

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S. Grabovsky, M. Kozlovets, V. Tabachkovsky and others. Despite the number of researches, devoted to the ideas of the philosopher, his conception of values have not received sufficient coverage in the scientific space, which determines the necessity to study his views.

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The Main Part. After The Second World War, Western Europe experienced the Renaissance of Left doctrines that was the reaction on the "Catastrophe of Humanity", made by such far-right movements as National Socialism and Fascism. Those trends got popularity in the European society (student manifestations in France, Germany, the United Kingdom of Great Britain and Northern Ireland) and European philosophy. It turned to Sartre's "Marxism with a human face" – Neomarxism or Interpretive Marxism. N. Polischuk defines Interpretive Marxism as a variety of philosophical theories, which use one or more of Marx's ideas and developed an independent philosophical content [5, 363]. Many prominent philosophers of the twentieth century belong to Neomarxism – T. Adorno, G. Marcuse, M. Horkheimer, J. Habermas, J.-P. Sartre, J. Elster and L.-P. Althusser etc.

In the 1960s there was the Khrushchev's period in Ukraine, which called "Thaw". Its main feature was the national-cultural revival. Various young artists appeared in the Ukrainian artist space. They are called "shistydesyatnyks" – L. Kostenko, V. Simonenko, A. Horska, G. Tuituinynk etc. There are two branches of the Ukrainian philosophical thought – the official philosophy, focused on state and party ideology and philosophy of, which attempted to "humanize Marxism" [2, 20]. The representatives of the last one created the Kyiv scientific school – Kyiv School of Philosophy (B. Yaroshovets) or Kyiv Philosophical School (I. Bychko). It was headed by P. Kopnin, the Ukrainian outstanding philosopher [13, 105]. In I. Bychko’s opinion, this school is the third philosophical one, which extended the tradition of the previous two schools – the existential school of M. Berdyaev and the school of philosophers of "Shot Renaissance" [3, 139]. The representatives of the Kyiv Philosophical School were O. Yatsenko, V. Ivanov, B. Rutkovskii, S. Krymsky, V. Malakhov, V. Shynkaruk, and others.

S. Grabovsky distinguishes two "informal" trends of Ukrainian Neomarxism – "Red Positivism" and "Red Existentialism". The founder of the latter was Volodymyr Ilarionovych Shynkaruk, an outstanding Ukrainian scientist [1].

Volodymyr Ilarionovich Shynkaruk is a public figure, a Ukrainian philosopher of the second half of the twentieth century, a Neomarxist. He graduated the Faculty of Philosophy of Kyiv State University named after T.G. Shevchenko. There is the room, named after him. Every year, the Faculty of Philosophy in cooperation with the Scientist Association "Znania" hold the international conference "Philosophical Readings in Memory of V.I. Shynkaruk". A wide range of issues from the traditional Marxism-Leninism and the dialectic of Hegel to the Ukrainian philosophical Anthropology characterize his scientific works.

V. Shynkaruk's ethical conception is a synthesis of European and Ukrainian approaches to the interpretation of fundamental human values – faith, hope, love, goodness, evil, etc.

V. Shynkaruk proclaims that the man's worldview has two forms – as a way of mastering the world and the world, transformed by human spiritual activity. According to the philosopher, a man researches the world in three ways – material practice, cognition and spiritual transformation. Material practice is the development of natural reality through its practical transformation and adaptation to social needs. Cognition is the construction of its own theoretical "model of the world". Spiritual transformation is "the creation of images where the external alienation and hostility of the unknown world are spiritually overcome by creating the "model" of a truly human world, which is adequate to human desires and needs" [12].

V. Shynkaruk distinguishes two types of world: existing being and essential being. The first manifests itself in human livelihoods. The second one has a transcendental character. It implies the existence of a higher order that forms human ideals, the understanding of goodness, truth, and beauty.

Following Thomas Aquinas's teachings, V. Shynkaruk notes that "the world of this life is given to us in our faith, hope and love" [9, 147]. He combines these three values with philosophical interpretations of Past, Present and Future. The philosopher states that values are related to different times. Love is connected with the present, whereas hope and faith deal with the future.

According to the philosopher, the basis of the man’s spiritual existence is a special kind of sensuality – love. It helps a person to improve him/herself. This statement is a harmonious continuation of Ivan Franko’s idea of the progress, who has proclaimed love as a guarantee of the spiritual development of the personality [7, 465]. In Shynkaruk’s opinion, love is a special, heartfelt feeling. Our possession of it often acquires passion, and the satisfaction of it brings us a great pleasure [11, 324]. The philosopher emphasizes the multifaceted nature of love – love, love for the Fatherland, maternal love and love as an obsession with work by the true vocation. He focuses on its importance in looking for happiness and shows parallels with G. Skovoroda’s concept of "srodna work", who explained it through the dichotomy of a "reasonable" and "blind" nature. "Srodna work" is the work that matches for Higher, Reasonable Beginning. Such work allows people to achieve happiness because it develops man's talents [6, 163]. However, the domination of the blind nature leads only to the destruction of the human spirit by suffering.

V. Shynkaruk distinguishes three properties of love that separate it from other values. They are ideally-real character of the objects, the sense of life and the process of transformation. First of all, love
involves the presence of objects of love, which are ideal as well as real. This means that the object of love is the object and image at the same time. Thus, people love both the physical incarnation and its idea. The examples of the ideally real objects are a mother, a beloved, Fatherland etc. So, a mother is an embodiment of a real woman and the embodiment of such values as kindness, loyalty, honesty.

Secondly, the sense of life determinates the nature of our world perception and what we should live for. A man enjoys loving and suffers from its loss.

Thirdly, love always transforms images, objects, knowledge into ideals. According to V. Shynkaruk, love is often personified and creates an ideal reality.

The researcher concludes that love "elevates a man over all the vanities of the present to the higher spiritual impulses that unite the mind with the heart" [11, 325].

Love makes the world move, but "to enlighten the infinity, love must be based on faith. It gives man the power to live. The philosopher offers three interpretations of faith:

- a form and a way to get the social information, norms, values and ideals of public life. A man accepts all these principles as obvious facts or characteristics of objective reality without own practical experience.
- as a means of getting acquainted with the experience of previous generations, perceiving expectations and hopes about the future. V. Shynkaruk modifies the concept of faith and possibilities of S. Kierkegaard [4, 244];
- an ability to perceive Possible as Real and Probable [8, 389].

V. Shynkaruk states that people often have to choose and make decisions. Their choice are always based on the experience of the predecessors and their own beliefs. Faith determines these two factors: faith in experience and faith in their own right. The philosopher emphasizes the importance of faith in human life and reveals its nature. First of all he stresses the authoritarian nature of faith, which manifests itself in the inflexibility of thinking and uniqueness. Secondly, V. Shynkaruk gives the new interpretation of Socrates’s and G. Skovoroda’s idea of the connection between logos and faith. It means that faith is not opposite to knowledge whereas it is antonym of doubt. Thirdly, faith should be based on love, otherwise it becomes extremism. "Extremism is a faith that has replaced love and kindness by hate" [9, 150].

According to V. Shynkaruk, the last fundamental value of human existence is Hope. Hope is one of the forms of perception of the future in the spiritual life. So, a person sees the Desired, Necessary or Expected as the reality that should be realized [10, 394]. V. Shynkaruk compares the concepts of dream and hope. Both of them are related to the future. He points out the differences among these concepts.

First of all, this is the essence. A dream is always a fiction, while hope includes the possibility to be realized. Secondly, hope sees the future as the proper and necessary one. Thirdly, hope reflects the vital interests, needs and aspirations of the individual and society. So, it always has a specific historical content. Although, the philosopher, points out that in the religious worldview hope is interpreted as an illusory dream of salvation from social misery and suffering, whereas in a scientific outlook, hope and faith are based on knowledge, practical beliefs. [9, 150].

Thus, V. Shynkaruk defines hope as a dream that has become the object of our faith and we has believed in its realization. [10, c. 394].

Finally, the philosopher says that man has the ambivalent nature. There are two powers in man’s life – selfish and altruistic ones. The victory of one of the principles depends on the human self-improvement and values, prevailed in the society. V. Shynkaruk cites the old proverb: “Let overcome you who you are” [11, 325]. According to the philosopher, a democratic and social state can ensure the development of man’s good beginning.

Conclusions. Thus, analyzing a man as an ambivalent one, who has "good" and "evil" principles, V. Shynkaruk argued that the main source of human kindness was a spiritual self-improvement. It is the basis of the national cultural development and the main factor of the Ukrainian identity. A man must work and bring up moral values, reflecting the triad "Faith-Hope-Love". The philosopher defines them as the mutually deterministic ones: "To enlighten infinity, love must be inspired by faith. To believe in something we need to transform it into the object of love. There are no objects for hope without love". So, his concept is the continuation of Ukrainian ethical traditions of G. Skovoroda’s Christian philosophy and the synthesis of various concepts of the leading European philosophers –Socrates, Epicurus, F. Aquinas, F. Bacon, K. Marx, S. Kierkegaard, J.-P. : Sartre, A. Camus et al.

Література

РЕЛІГІЙНЕ ПАЛОМНИЦТВО ДО КИЄВО-ПЕЧЕРСЬКОЇ ЛАВРИ: МЕМУАРНІ ДЖЕРЕЛА І ПЕРІОДИКА ХІХ СТ.

Мета дослідження — вивчення феномена релігійного паломництва в Києво-Печерську лавру в XIX — на початку ХХ століття, а також витоків екскурсійної діяльності цього періоду в монастирі. Методологія дослідження полягає у застосуванні методів аналізу, синтезу, порівняння, узагальнення, а також використання історичного та культурологічного підходів. Це дало змогу на основі мемуарної літератури розкрити особливості формування феномена релігійного туризму на прикладі діяльності Києво-Печерської лаври та інших монастирів і храмів. Дослідження архівних пам'яток становлять основу для формування сучасних підходів до релігійно-еккурсійного туризму.

Ключові слова: релігійне паломництво, релігійно-еккурсійний туризм, мемуари, Києво-Печерська лавра.

References


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