

ABSTRACTS

Mykhailo ALMES

SPIRITUAL MEANING OF THE HOLY SCRIPTURE WITHIN TO ST. JEROME'S COMMENTARIES

Contemporary biblical studies concern with, par excellence, textual critic of the Bible and they are intended to determine the earliest text, to specify the order of sacral history, to find out authorship, dating and history forming of any biblical book, to reveal philological and linguistic features of the Holy Scripture. In general, they are useful to complement our knowledge about one of the oldest monuments in the world literature. However, we think, that scientific methodology are not able to make precise explanation of diversified Biblical texts, because they were formed step by step within specific conditions. That's why the paper studies Bible according to early Christianity exegesis, namely according to Commentaries of the well-known exegete and translator St. Jerome. Text hides itself much more than can show up any letter. It was the specific understanding and over-persuasion of the early Christian exegetes. Thereby, the main task of this paper is to reveal the spiritual meaning of the Holy Scripture within St. Jerome exegesis.

Among early Christian exegetes St. Jerome had the most critical understanding of the Biblical texts. He knew Hebrew perfect, that's why he noted linguistic inaccuracies and contradictions in historical events in almost all Biblical books. However, simultaneously, he strongly believed in sacral status of Bible. Moreover, he was convinced that such rectifications should help to make veracity more clear and to get rid off any mistakes, which consciously or unconsciously were gotten into texts by ancient copyists. Despite this, during the early period of his work St. Jerome emphasized on the hidden meaning of the Holy Scripture. Additionally he admired Origen's literature heritage, which had enough influenced his exegesis. St. Jerome hold with Alexandria teacher about threefold senses of the Holy Scripture: «historical» (or «literal»), «tropological» (sometimes it identifies as «allegorical») and «mystical» (or «transcedentaly-eschatological»). The first one describes

the order of the historical events. The second one is more complicated according to St. Jerome. The most extensive meaning defines it as one, which is able to explain «otherguess» sense of the Scripture. It is appointed to moral upbringing, and sometimes it can be understand as prototype. The third one, according to St. Jerome, points the mysteries of upcoming good and reality of the celestial world. It opens out to the person during his «spiritual contemplation».

Spiritual meaning of the Bible according to St. Jerome interpretation reveals in the next forms: typology, allegory, enigma, parable and theory. The first one implies the prototype meaning and it is closely connected with Old Testament events. Allegory should not be to consider as special sense. It considers most likely with spiritual sense, and which is opposed to literal meaning and it accented on the moral meaning of the Bible. Something mystical and obscure is indicated by St. Jerome by Greek word *enigma*, which means *riddle*. Sometimes he equalled enigma and parable, but the last one is more capable to understand. «Theory» usually was used by St. Jerome to interpret Prophets. It helps to reveal spiritually-hidden sense simultaneously displaying mysteries of the coming age.

Summarize, spiritual meaning of the Holy Scripture according to St. Jerome interpretations, despite its importance, is enough ambiguous. It concludes a few dimensions and each of them reveal some hidden meaning of the Bible. During his latest years St. Jerome more and more emphasized on importance of the historical sense, which he considered as the substructure, which can reveal spiritually-hidden sense of the Bible.

Key words: St. Jerome, Bible, exegesis, prototype, allegory, theory, parable, mystery.

Valentina BODAK

SACRALIZATION OF PERSONAL AND PUBLIC LIFE IN TIME AND SPACE: CAUSES, CONSEQUENCES, PROSPECTS

The article reveals the causes, consequences and prospects of the phenomenon of sacralization of culture of personal and social life in time and space; clarifies the nature and relationship of the concepts

of «religious culture», «sacred», «secular», ascertains the way the process of sacralization in culture is objectified and identifies the prospects of this process.

A subject's religiosity envisages sacralization of space in his culture. The current trend in today's Ukraine is the process of desacralization of various spheres of life of society, the narrowing of the functional space of the effects of religion and its organization and, at the same time, the reverse process – resacralization, especially in the former total atheist space. The phenomenon of sacred encompasses everything, which, according to the teachings of the Church, is endowed with the Grace of God. The sacred is always sanctified.

The sacred and the secular are the two ways of being in the world, two existential situations, which people develop throughout their history. These issues catch the interest of philosophers, and any other researcher who seeks to know all dimensions of human existence. The sacred, even in the artifacts of the non-religious origin, is full of being. A person wants to live for as long as possible in the sacred environment or among the sacred objects, however, at the same time, the experience of a modern unbeliever is desacralization and, therefore, it is harder to find the existential dimension of the phenomena of one's own existence. The directing power of religion is particularly important in crisis and extreme situations, which are natural in the life of the individuals and people, the culture, the inseparable part of their existence, and therefore – existential problems and challenges. Secular culture does not possess the same functional range that has religion. It has no element that is essential in religion – communication with God, and everything related with it. Therefore, only by means of secular culture a person is not able to meet the needs of his own nature and to realize his full anthropological potential. In the XXI century culture it is difficult to find the idea beyond religion, which has a sense-making value. The axiological aspect in the modern culture acquires ontological value.

Key words: personal being, social being, consciousness, religion, culture, sacred, secular, sacralization.

Vitalij DUDURICH

**PROBLEMATIC MOMENTS
OF PRODUCTIVE IMAGINATION ABILITY APPROACH
IN THE PHILOSOPHY OF IMMANUEL KANT**

The article provides a sketch of Kant's cognition theory focusing on the analysis of imagination ability as its fundamental and inseparable component. That was Kant who firstly designed this ability in a separate category, and who examined it in different spheres of life (ontological, gnoseological, aesthetic, etc.). Providing thus, this philosopher gave the impetus to further study of imagination ability in various testing in subsequent scientific views. Attention is paid to the problematic aspects of Kant's imagination theory in his various works.

In our opinion, a major, but hidden, intonation of all Kant's imagination studies the search of basic root, from which sensuality and reason grow. The imagination itself could be this root. The first person, who came to this conclusion, was Heidegger. In the first edition of «Critique of Pure Reason» imagination has a clear role and performs a separate, valuable function. However, in the second edition of «Critique of Pure Reason» imagination already loses its ground, becomes a secondary ability, all its functions and features Kant somehow passes to the reason. The results of the transcendental imagination ability are an image and a scheme. An image is the empirical productive ability of imagination. A scheme is the pure ability of imagination. And we think not according to our images and schemes. Transcendental product of imagination is a pure reason concept scheme, the nature of which Kant calls the great mystery.

Imagination is present both insensuality and reason. In the former it appears as an act of gripping images, in the latter – as an act of understanding concepts. Imagination is standing between them, it is a synthesizing ability that not just reconciles the data, but also exposes it to other forms of thinking. It combines the universal and the individual, the being and the thinking, the chaos and the order. Reason is possible to effect on sensibility only through the intermediation of imagination. Imagination, though belonging to sensuality, is by nature free and spontaneous action that means it is «subordinate» to reason. Imagination is a transcendental ability, and somehow a transcendence of

apperception. Productive imagination is considered to be both ontological and gnoseological component, it is an expression of cognition dialectical nature. Imagination can be elevated to the level of the mind, as it is the driving force of the idea, and it can use the simplest form of knowledge to create the image, to give the impetus to the whole knowledge. Thus, this phenomenon has not been studied in its entirety yet, as well as all the interlacing, connections with the cognition and human natures, laid down by Kant have not been revealed yet.

Key words: sensuality, reason, mind, imagination, synthesis, schematism, figured synthesis, transcendental unity of apperceptions, creativity.

Oleksandra KACHMAR

THE PHILOSOPHICAL ORIGINS OF THE CONCEPT OF NON-VIOLENT COMMUNICATION

Communication plays a key role in human life. It is hard to imagine the process of education, formation, personal development, interpersonal contacts, as well as management, service and other activities in different areas of our lives without communication. Owing to the technological and informational possibilities the global crisis in the economy and politics has become almost typical for many countries and it forces governments, the states, the ruling classes seek new ways of communication with the people of various classes and strata. The more people communicate with each other, the more understanding, tolerance and patience they get. This article considers the philosophical origins of the concept of nonviolent communication on the basis of analysis of foreign and Ukrainian publications devoted to the study of communication.

The methodology of the article consists of general scientific and special methods of studying the essence of effective nonviolent communication. The study is based on the principles of the system approach, according to which communication is viewed as a necessary condition for human development, socialization and self-presentation in the social space.

The article reveals the philosophical origins of nonviolent communication. It argues the necessity of applying in practice the concept of

nonviolent communication by M. Rosenberg and carries out a thorough study of the basic provisions of this approach. The concept and tools of nonviolent communication are designed to help us think, listen and speak in a way to awaken compassion and generosity within ourselves and between each other. Nonviolent communication helps us to interact in such ways that allow each of us to feel uniqueness; it helps to appreciate the feelings and needs (ours and others) and creates relationships where people find joy in helping each other. The philosophy of nonviolent communication has a long history and its founding fathers (Tolstoy – Gandhi – Rosenberg).

Nonviolent communication is the ability to understand what you feel, what emotions you experience and to assume what the other person feels and what emotions experiences. This is an understanding of one's own needs in a certain situation and assumptions about the needs the other person has. Nonviolent communication is a technology that allows sharing all this and developing some reciprocal actions that help to arrive at an acceptable for both parties decision. It is important, though, to keep your own position and understand your own needs.

Key words: communication, ahimsa, violent communication, the concept of non-violent communication, principles of nonviolent communication.

Anastasiia KOVACH-PETRUSHENKO

AMERICAN AND EUROPEAN POSTMODERNISM: ORIGINALITY AND CHARACTERISTIC FEATURES

Postmodernism is an urgent problem for the study in the XX and in the XXI century that began in the second half of the 20th century. Postmodernism is gone but for the scientist studying this question is actually now. Therefore the object of the article: to identify the differences between American and European postmodernism in order to further explore the possible features of European postmodernism and its ramifications, depending on the country in which the development and formation, and explore the possible features of American postmodernism. In the research it was found that the characteristics of postmodernism may vary, depending on the location of his «existence», of culture in this place. Methodology: the main attention was paid to the

identification of theoretical positions, confirming the existence of differences in the American and European postmodernism. It was used analytical method for the analysis of the philosophy of literature, with which the author has come to final conclusions. These conclusions reveal the influence of society and culture to any particular philosophical trend. The article disclosed the details of the difference between post-modernism European and post-modernism American originality. The research revealed that, in addition to standard features, attributed to postmodernism, he has the special features that are unique to the European postmodernism or American postmodernism. They are different from each other.

Conclusions. Postmodernism is a special part of the history of philosophy and culture, because it will erase all boundaries between very different science, culture and life spheres. Despite the fact that post-modernism has its origins in Europe, in the United States, he received a few special, distinctive from European, features (characteristics). This is due to a direct difference in cultures of two different continents and, accordingly, the continents.

Key words: postmodernism, postmodern, culture, the United States of America, Europe, modern, modernism.

Andrii KRYSH TAL

BETWEEN SOCIOLOGY AND PHILOSOPHY

The article considers points of convergence and divergence between sociology and social philosophy as specific branches of knowledge. Considering the relatively short period of scientific independence of sociological science, special attention is paid to the formation and development of knowledge about society. The origins of the disciplinary identity of both disciplines, the path of problem field interpretation in frames of philosophical thought development was reviewed. The article paid attention to the difficulty of the problem field of both disciplines discernment, considering the fact that sociological forms of thinking come from philosophical reflection of society and its future take place in social philosophy and in theoretical level of sociology. Some of the key moments of the next stage of sociology development history and advancement of social science orientation

understanding were highlighted. In particular, doctrine of social fact by Emile Durkheim, Max Weber's «disenchantment of the world» concept, introduction of the approach of the sociological imagination by Charles Mills and its further interpretation by Anthony Giddens. The author noticed specific features of the sociological science such as the presence of multiple paradigms and the peculiarity of the researcher position relative to his/her own research object. The closest field of knowledge to the problems of social philosophy is the theoretical sociology what was particularly accentuated. Differences and features of scientific and philosophical methods of cognition which are fundamental to sociology and social philosophy were reviewed. The problem field of social philosophy in the structure of the philosophical method of cognition was compared with sociological. Social philosophy is presented as a reflexive discipline that acts on the principles of philosophy and which is characterized by a broader and more detailed approach to certain issues that take place in social reality and in phenomenon of the society in whole. The critical function is introduced as a key distinguishing feature of the cognitive project of social philosophy. Understanding of the critical function of social philosophy, its orientation and focus on the theoretical interpretation of society in the framework of general concepts and categories are presented more detailed. The article describes relations between two disciplines. Social philosophy is aimed at expanding the horizons during the study of social reality and creates the conditions for further researches of particular problems in the frames of sociological science. The differences in the functions and specialties of society understanding by both disciplines, the common and distinctive features of both cognitive projects in their methods were highlighted.

Key words: social philosophy, sociology, disciplinary identity, educational project, sociological theory, critical theory.

Vira LIMONCHENKO

«LE BAL» MOVIE AS AN ALTERNATIVE SCHOOLBOOK OF THE XX CENTURY HISTORY

The current educational system is in a state of constant transformation and the search for alternative ways of constructing the curri-

culum is quite timely. The discussed alternative is not supplied to other than the usual sense, but in a manner of speaking and the new content that grows out of the way: the history of man in his daily course of life with happy and sad emotions, gestures, movements, involvement in social events and detachment from them. Thereby overcome as excessive rationalism and excessive verbalism, and put extra dimensions of the entering the subject.

The approach to understanding the problem is the implementation of systems providing treatment to everyday and existential dimensions of human existence and that with respect to the proposed history «Annals School» (M. Block, J. Le Goff). In philosophical-anthropological and cultural aspects the work of C. Horuzhy who outlines privatization of history as opposed to the politicization of privacy and philosophical and historical works of N.A. Berdyaev and M. Heidegger, for whom events in the life of a «little» man is the primary source of historical events, are important.

The purpose of the article: by means of cultural and philosophical-anthropological reflection to consider an existential dimension of the history of the twentieth century, based on the E. Scola's film «Le Bal». Personality depth occurs when accessing musical structure of the film. A special dimension of the film is music and sound history of the twentieth century: the popular musical rhythms involved since the 30s. But intonation history of the twentieth century revealed quite clearly and provides historical and cultural perception of a dimension that is not transferred in colloquial speech, but introduces specific condition volitional and rhythmic tension. The time is displayed by changing musical styles. The movie sound tracks are those that have become passing through the twentieth century connecting individual events in the interconnected stream. Another feature of the use of music are lyrically intimate motives full of additional content of time return, the memory of life that constantly parts away, but returns.

So in the film implements a specific historic and philosophic setting: let us open the outdated joys, remind the history in the rhythm of music, dance again the events of our lives, back to life from the wandering around the general history.

Key words: privatization of history, everyday life, philosophy, cinema, philosophy of music.

*Mykola NIKULCHEV,
Leonid MAKAROV*

THE IDEOLOGICAL ORIGINS OF BYZANTINE ICONOCLASM

The article presents a study of the ideological origins of the movement of iconoclasm in the century in Byzantium. It was disclosed the impact of different factors involved in the formation of iconoclastic ideology in that period. It was also showed the relevance of the study nowadays. It was described the role of Islam, Judaism, ancient Greek thought and the early Christian doctrine of the person of Jesus Christ, as the main sources of iconoclasm. It is proved that these philosophical and theological origins influenced the formation of the doctrine of the iconoclasts. The above article provides a consistent presentation of the development of Greek thought about the inadmissibility of the image of God. Many quotations have been given to show the arguments used in a dispute between iconoclasts and icon's worshipers. The method of the study was to examine and summarize the historical material on the subject. The author pays attention to the ideological components of the phenomenon of iconoclasm. At the same time deliberately ignored the economic, political and other components. The article consist a timeline of major historical facts of iconoclastic period for better understanding of the whole picture of what was happened. The conclusion is that the appearance of iconoclasm influenced by the ideological struggle with Islam, and Judaic roots of Christianity. As well as ancient Greek thought, especially ontology and epistemology of Plato and Christology – early Christian doctrine of the person of Jesus Christ.

Key words: iconoclasm, the veneration of icons, the Byzantine Empire, icon, image.

Andrei RUZHYLO

**PROBLEMS OF LEGAL
AWARANESS FORMATION IN THE CONTEXT
OF THE NEW PEDAGOGICAL THINKING**

In the article the problem of formation of legal awareness is immersed in arguments about the need to move to a new pedagogical thinking. It is alleged that the legal form of consciousness should be deployed in the context of an integrated form of student subjectivity and developed as a measure of freedom and self-positing of their subjectivity. The formal introduction of the rule of law into the consciousness turns the opposite of what had to be achieved. We must soberly recognize that traditional pedagogical thinking (traditional educational mentality) is incapable to cope with this problem, especially in the information society.

The important point to understand the appropriate ways of formation of legal awareness raises the awareness of metaphysical foundations of consciousness. I. Ilyin said in this respect the will of the spirit, the desire to lead a very spiritual life and provide it to others. Thus, legal awareness arises one of the spiritual dimensions of the individual.

The special features of the new pedagogical thinking are its basing in reasonable shape (as opposed to the expansion of formal reasoning), rule of subject-subject relations in the construction of all forms of educational interaction. The development of freedom as the ability to self-determination is a prerequisite for the formation of legal awareness. But the very way of the traditional educational process hardly involves mastering complex dialectic of freedom of students, developing the ability to define themselves by the essential dimensions of human existence. Average education should be focused not on «knowledge and skills», its subject appears to be a creativity of all participants of educational process. If individuals not occur to generate their own forms of self reliance in culture, and thus laying forms of the culture itself (highly desirable, high culture) in the composition of their subjectivity, the formation of legal awareness everything will go wrong, despite all the efforts and good intentions teachers.

Without the recognition of the sovereignty of personal life there is no legal awareness. If the relationship of teachers and students are purely

functional and serve to external expediency, the essential involvement of one another and the human race is absent. This sovereignty of personal life can only provide new pedagogical thinking.

Key words: law, legal awareness, education, new pedagogical thinking, freedom.

Oleh SHEPETYAK

NEW RISE OF ST. AUGUSTINE DURING THE RENAISSANCE

The research is devoted to finding the answer to the question: what exactly and in what forms was revived at this time? Thanks to the research of Alexander Coare in the philosophy of science rooted quite correct belief that at that time was born a new methodology of science, which was based on the philosophy of Plato. We will try to pay attention to whether it is possible to apply the principles of Coare to the sphere of religious thought. During this research we will refer to the works of the founders of Protestantism, Luther and Calvin and some analysts. Revival of Plato, which became the main characteristic feature of the Renaissance was expressed not only in the development of science. His greatest influence is noticeable in the religious transformation which had led to a fundamental change in the history of mankind. When Coare and his associates proclaimed the revival of Plato like the key feature of the Renaissance, were well aware that the Plato of the Renaissance is not identical to Plato of Antiquity, like Aristotle of the Middle Ages is not the same as the Aristotle of Antiquity. As in the Middle Ages we can distinguish the «few Aristotle», it is also possible to allocate «few Plato»: St. Augustine, Galileo and others. The dependence of St. Augustine of Hippo from Platonism today is perceived as an indisputable fact. We have no reason to doubt this belief. St. Augustine was a Christian, as St. Thomas. However, they both used their elected philosophical systems for the inculturation of the Gospel. According to Augustine, the best way to preach about Christianity is Platonism. St. Augustine lived at the turn of IV – V centuries, and formed a theoretical theological expression of Western Christianity. His influence was enormous on theology and philosophy of the early Middle Ages. However, the gradual spread of Aristotelian

deprived Augustinianism dominant position, though not eradicated it completely: St. Augustine always remained the undisputed authority in Western Christianity. The new upsurge of Augustinianism took place during the reformation and Counter-reformation.

Key words: Renaissance, Augustine, Luther, Calvin, Protestantism.

*Oleksandr TKACHENKO,
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THE ESSENCE OF HUMAN LIFE IN THE CONTEXT OF THE PROBLEM OF THE IDEAL

The problem of the ideal occupies a special place in the socio-humanitarian knowledge and philosophy in particular. This, according to E. Ilyenkov, was conditioned by the need to understand the dialectical relationship between the individual knowledge and universal, essential and because of this – objective forms of knowledge and cognition by a man of the existing reality independently (no matter in what way the latter were interpreted later – either like nature or the Absolute Idea, as the matter, or as the Divine thinking).

Following the teachings of Plato and avoiding dualism, which was critically evaluated not only by his student – Aristotle, but some Christians thinkers as well, we tend to name this particular reality the ideal being and, remaining within the religious and philosophical traditions, the divine. In our view, this allows to get closer to understanding of the category of «ideal» in its universal essence, but not through the actualization of its particular varieties.

This refers to ideal forms as eternal and necessary foundations of being, because here the significant moments of the activity itself find expression through the subject and the conditions of this activity. By mastering these conditions a man nears the ideal. But nears only because in his essence he is ideal commensurate with the ideal. Therefore, the problem of the ideal is inseparably linked with the problem of human individuality, the problem of the individual, the uniqueness of which lies in the fact that it acts as the individually-expressed universal.

The suggested reflections about the ideal take us to the two fundamental dimensions of the essence of life: man's relation to everything perishable, mortal, temporary and his ability to be creative. The human desire to transcend through art above the material, corruptible, mortal to the eternal; to find happiness and peace in God among the earthly passions; be spiritually united with Him – this is true essence of mortal life. The ideal informs the man of a higher dignity, higher quality of his existence, inner independence and unity.

Key words: universal, spirit, soul, ideal, man, meaning of life, personality, creativity.

Mariya YARKO

**ANALYSIS ALGORITHMS OF ETHNIC
AND NATIONAL IDENTITY OF UKRAINIAN
MUSICAL WORKS AS A PHILOSOPHICAL
AND METHODOLOGICAL PROBLEM**

The article discusses the peculiarities of modern aspects of hermeneutic reception of the Ukrainian musical work – on a proper philosophical and cultural basis. The problem is that under the guise of cultural legacy, they were overburdened not only with «losses» of the cultural memory, but also became victims of imperfections of the so-called «style analysis» algorithms. Though resembling formal instructions to «style features» and «stylistic parallels», this method has created the ground for the spread of popular opinions about the category of «national» as «national coloring» of universal style processes. Instead, it has been admitted now: the category of «style» is a formation of human dimensions, therefore, it is subject to the processes of micro- and macro-individuation when the following must be taken into consideration: the predominant vector of individual mental self-organization of the national culture; the socio-cultural context or the «spiritual situation» of a specific historical period; personal contribution of a composer to the formation history of the national school of composition, which is measured as the process of ethno-national identification of academic experience; personal priorities of a composer regarding selectivity of deliberate targeting the modality of ethnic (essentially «locked in itself» state) and national (in principle an open state for correspon-

ding) forms of identities. Accordingly, the proposed algorithms for comprehending the mental peculiarity of Ukrainian musical works will ensure their hermeneutical reception as a most likely specification of modeling principles of a nationally stipulated style system and their generalization in terms of the method of shaping this system. For example, according to the concept of «mixed» style, where the presence of «a style attraction pole» makes the principle of allusion the leading one (kind of indirect quotation of perceived borrowings). The latter, in particular, will reduce the addictive habit of appealing to any «influences» (the algorithm of influentology) and provide a root meaning to national phenomena – according to their mental structure.

Key words: modality of ethnic and national identity forms, ethno-national identification.