

А. Павко, д-р ист. наук, проф.  
Национальная академия управления, Киев, Украина

### ИНТЕЛЛЕКТУАЛЬНАЯ ЛИЧНОСТЬ И. ФРАНКО В КОНТЕКСТЕ СОВРЕМЕННОГО ДИСКУРСА

*В статье на основе использования литературного наследия И. Франко, документальных изданий и социогуманитарных исследований осуществлена попытка определить общественный и интеллектуальный феномен Великого Каменщика, показать величественность его образа в контексте истории и современности.*

*Ключевые слова: литературное наследие, феномен, современность, талант, универсализм.*

A. Pavko, Doctor of Science (History), Professor  
National Academy of Management, Kyiv, Ukraine

### INTELLECTUAL FIGURE I. FRANKO IN THE MODERN DISCOURSE

*In the article on the basis of usage of I. Franko's literary heritage, documentary editions, social and humanitarian research, the attempt is made to define social and intellectual phenomenon of "stonemason", to demonstrate the greatness of his figure in the context of history and contemporaneity.*

*Keywords: literary heritage, phenomenon, contemporaneity, talent, universalism.*

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Ya. Sobolevsky, Candidate of Philosophical Sciences, Associate Professor  
Taras Shevchenko National University of Kyiv, Ukraine

## HISTORICAL AND PHILOSOPHICAL ANALYSIS OF THE NEW ENGLAND (AMERICA) SETTLEMENT'S WORLDVIEW

*The formation and development of the basic philosophical ideas of the first colonists on the basis of historical, literary texts have been studied. The historical conditions of formation of religious movement in Christianity – Protestantism, his basic ideas that influenced the origin of Puritan's providential motives are studied. Political, social and cultural conditions and religious beliefs did not leave to intellectuals a lot of ideas for speculative research. This was the era of the Puritan ideals, pious patriarchal customs, so early American philosophy manifested itself mainly in theological works and church hymns and, later, in the works of historical and political subjects. Historical and philosophical studies of American philosophy should be started with searching for the first philosophical thoughts, such as nature of the self, God, what is community and what relationships should be between two and more persons, and of course – their origins, legacy and destiny, especially from the time of the Puritans in New England. According to this theses religious, political, economic and socio-cultural background of these ideas are discovered. Also, Puritan axiology denies luxury, however does not deny success. The belief in feature and calling the whole nation make first colonists feel like the biblical peoples. However, these ideas and the providential motives were forming the outlook of the Puritans, religion and economy identified the first American in the New World.*

*Keywords: American philosophy, History of philosophy, God, Personality, Providentialism, Puritanism.*

**Problem definition.** For better understanding the origin of American philosophy we should mention that fact, that history of American Culture, Literature, and Philosophy begun with founding first colonies in the New World. Interest in the earliest period of the history of American philosophy grows together with interest in early American culture especially in the second half of the 20<sup>th</sup> century. It is connected with the anniversary of the US education system and the widespread interest of historical, political, cultural and philosophical sciences. In the context of westernization of science, culture and philosophy of interest in the origins of American thought is especially relevant.

**Literature review.** In the United States philosophical ideas of the colonial period of American philosophy is discovered by *Barbara MacKinnon, Harvey G. Townsend, David J. Hoeveler, Perry G. E. Miller, Vernon L. Parrington, Woodbridge I. Riley, Herbert W. Schneider* and other native historians and philosophers *Alex Bogomolov, Nikita Pokrovsky, Elena Starovyerova*. Nevertheless, the total number of studies of early American philosophy is still sparse.

**This article contains the following aims:** At first, carry out reconstruction of historical and philosophical worldview of the first Pilgrims in the New World; secondly, analyze religious and socio-political conditions in Europe and America in the 17<sup>th</sup> century; in Third, explore sources texts and commentary literature on electronic archives. Also, identify major historical events and circumstances that shaped the outlook of American Puritans, reveal the origins and meaning of providential motives in the philosophical views of American thinkers of the colonial period. Study on the history of American philosophy was seen the need to study the history of philosophy Early American period.

A characteristic feature of early American philosophy is the fact that the actual term "philosophy" was almost not used by the thinkers. Also, at different times that term was understood in different ways. For example, term "philosophy" the first colonists of the New World understood as a group of "liberal arts" (*artēs liberālēs*) (theology, rhetoric, mathematics, physics, etc.). Later, during the American Revolutionary War, American War of Independence, philosophy began partially identified with moral philosophy, common sense philosophy, economics and politics. From the 19<sup>th</sup> century idealism and pragmatism began to dominate in American philosophy, and in the 20<sup>th</sup> century, philosophy approaches to psychology, because philosophers began to be interested mainly consciousness, mind, logic, language and its use.

Professor *Francis Bowen* (1811–1890), Boston, Massachusetts, in "Modern philosophy from Descartes to Schopenhauer and Hartmann", 1877, after the *Auguste Comte* (1798–1857) classifies periods of the history of philosophy in three stages "First is the theological stage, in which all events, all causation, are referred to the action of super-human being. Second is the Metaphysical period, in which causative power is ascribed to metaphysical entities or abstractions, regarded as the occult sources or principles of phenomena, such as Substantial forms and Quiddities. Nature's horror of a vacuum, and even the modern doctrines of the attraction of gravitation, chemical affinity, and the like, when delusively considered as denoting real forces or powers, and not as a mere classification of results produced by these fictitious causes. The third stage is that of Positive Science, so called, in which these names are recognized as mere abstractions or

fictions, and both science and philosophy are restricted to the observation, classification, and prevision of phenomena" [2, p. 264]. Puritanism explained all phenomena as the manifestation of supernatural forces; the American idealism and deism matched metaphysical stage; materialism and realism correspond to the positive stage, which reduces all to the concepts of metaphysics.

On July 24, 1883 American transcendentalist *Franklin Benjamin Sanborn* (1831–1917) gave a lecture at The Concord School of Philosophy in which he expressed his views on the history of American philosophy: "In speaking of philosophy in America, I should hardly be called on to present any "History of Philosophy" at all, since there is nothing that can be distinctively recognized from the intellectual side as American philosophy – using the term as we do when we speak of the Indian, the Greek, the German, or the English philosophy. Our countrymen have been the followers of many systems, the inventors of none; for not even the transcendentalism of New England can be considered as a distinct American philosophy, though it comes nearer to that designation than any other. Nevertheless, I find it convenient, and even, in a high sense, very appropriate, to speak of philosophy in America as passing through certain unique and varied historical phases; only I use the broad and noble term Philosophy as indicating the guide of life, the exponent and directress of national existence, rather than a certain metaphysical insight, fruitful of speculation even when barren of results; such as was censured of old in the Athenians, later in the Schoolmen, and, less than a hundred years ago, in the Germans" [7, p. 401–402]. As the result of this speculation he made the conclusion that America, without such schools, as Europe did, has gone forward, ever since the landing of first Pilgrim Fathers, to make by practical illustration significant certain phases of speculative thought, ethical purpose, political views. He described three phases, roughly stated, are: the first one is the Puritanic Philosophy in 17<sup>th</sup>–18<sup>th</sup> century, culminating in *Jonathan Edwards* (1703–1758); the second one is the Philanthropic Philosophy in 18<sup>th</sup>–19<sup>th</sup> century, with *Benjamin Franklin* (1706–1790) as its type; the third one is the Negation of Philosophy in 19<sup>th</sup> century; the fourth one is the Ideal or Vital Philosophy, from second half of 19<sup>th</sup> century, with *Ralph Emerson* (1803–1882) as its best representative.

As mentioned above, this lecture was read at The Concord School of Philosophy which was looked like a wooden building in the forest. Similar classifications only emphasize the importance of early American philosophy in the history of American philosophical thought as the basis for its further development.

Going back to the colonial period, it should be noted, that political, social and cultural conditions and religious beliefs did not leave to intellectuals a lot of ideas for speculative research. This was the era of the Puritan ideals, pious patriarchal customs, so early American philosophy manifested itself mainly in theological works and church hymns and, later, in the works of historical and political subjects. Puritanism emerged as a trend in Calvinism, largely defined the outlook of the first settlers. Worldview first colonists of New England determined mainly Protestant ideas of deep inner faith, the ratio of man and society, and the problems of understanding the relation of man and God. These were the Congregationalists, who were forced to leave England because of religious persecution. The first passengers who arrived to the new colonies were Congregationalists; many of them were theologians, preachers, lawyers and political activists, also writers and others.

The sources for the historical and philosophical analysis of the early period of American philosophy are mostly legends, letters, and personal stories. There are various

community organizations in the United States today, such as, "Winthrop Society", "National Society Sons and Daughters of the Pilgrims", "Partnership of the Historic Bostons (USA)", which preserve the memory of the life and fate the first settlers who develop the first colony in the new continent. One of the goals of such partnerships is to work to create opportunities to freely distribute the text of original documents of the period by which researchers can learn about the religious, ethical, political views of first settlers, analyze their content and explore philosophy of colonial of thinkers. Not only similar companies stores such works, but also universities, libraries, collectors help to contribute to the history of the colonial era America, meet the ideals, dreams, motives, fears of people who decide to travel in one direction, and containing priceless historical and genealogical information. But above all, we have to analyze what made religious refugees seek refuge in other parts of the world, knowing all the risks of such travel. Despite the fact that North America was discovered by *Christopher Columbus* (1451– 506) in 1492, it took more than a century before hundreds of passengers sailing "Meyflower" were the first inhabitants of New England. Over a century in the Old World, significant religious, political, cultural and scientific changes pilgrims approached their "holy mission".

In the 16<sup>th</sup> century Reformation gave rise to the religious and political movement in Western and Central Europe. This movement criticized the Catholic Church and papal authority, and sought a return to biblical sources of Christianity. This religious struggle touched the ideas of church, faith, free will and determinism. The controversy between *Desiderius Erasmus* (1469–1536) and *Martin Luther* (1483–1546) demonstrates the rivalry views of Catholics and Protestants, since it is known that Erasmus did not accept the Reformation and the end of his life keenly argued with Luther regarding the doctrine of free will, which many Protestants questioned. Martin Luther called freedom using Latin word *figmentum*, which translates as *fudge*, thus stressing its character and nature [8, p. 59]. According to Martin Luther person dose exactly what directs God or devil. All regulations and laws are given to us for absolute performance. Such determinist is *John Calvin* (1509–1564), who argues that God's will is necessity of things. In the "Institutio Christianae religionis", 1536), he wonders what was "the freedom... of man..." [3]. Only those who have true faith in the heart, according to John Calvin are God's chosen for special sacramental mission. Discovering this ideas, we can look for sources of providential views of Protestants. This problem is evident that if God knows what Christian will make tomorrow, it is not a justification of sin, because sin will be committed in the future relative to humans. Freedom for Protestant becomes problematic illusory, because if "all of God", the Protestant has completely surrender to the will of God and immerse themselves in mystical contact with him. This internalization generates faith in personal vocation.

Thus formed on the ideas of Calvinism and Lutheranism first colonists outlook incorporates the following reasons: firstly, this earthly existence due to the constant hard work, there is no place for mortal sin – laziness, because it leads lose God's blessing. For the German Protestant Reformation occupation is not only job, but the way of life called in German – *beruf* (profession). It's interesting, that in German language this noun formed the verb – *berufen* what means "to call" and the adjective *berufen* – "called." Thus the term "work" demonstrates its ambiguity for Protestant. Secondly, on the one hand work is life, hard work, vocation, profession useful. On the other hand work is determinism, he has created a kind of fatalism – and if there is no free will, it is all in God's hands, but the idea remains

the unknowable. Thirdly, Puritan special aesthetics was cleared of unnecessary, because of hard work, humility and deep inner experience has left no place for luxury, but also art and science. The Bible was an example of the life and virtues; she determined all spheres of life. Fourthly, each member of the community had the right to participate in the management of the community, and as each community, like everyone in it are independent, it leads to the definition of personal historical significance of each. Every action, every deed, Puritan regarded as a historical fact, and so he completely responsible for everything. Fifthly, in matters of faith there is no authority, like the guidelines of *Francis Bacon*, the Puritans got rid of the last idol (*idolum*) who distortive their minds. The only semblance of authority remaining for Puritan is a view of the community. This means that the community is endowed with the authority and it needs more autonomy, what leads to manifestation of congregations. Congregations wanted absolute autonomy, it manifested in the form of separatism – independence from the state, including even the physical separation. This radical movement named after its ideological mastermind *Robert Brown* (1550–1633), whose followers were called Brownists. This characteristic was given by the British historian *Daniel Neal* (1678–1743) in his work the "History of the Puritans or Protestant non-conformists from the Reformation to the death of Queen Elizabeth", 1732, noting that the name of Robert Brown gave the name of a particular denomination disagree "Browne being domestic chaplain to the duke of Norfolk, his patron undertook to screen him; but the archbishop sent him word, that no place within her majesty's dominions was exempt from the jurisdiction of the commissioners, and therefore if his grace did not forthwith send up his chaplain, they should be forced to use other methods. This was that *Robert Browne* who afterwards gave name to that denomination of dissenters called Brownists; but his family and relations covered him for the present. Johnson was domestic chaplain to the lord keeper Bacon, at Goramhury, where he used to preach and administer the sacrament in his family: he had also some place at St. Albans and was fellow of King's college Cambridge" [5, p. 296]. In 1720, *Daniel Neal* published a paper entitled "History of New England", 1720, for which received an honorary M.A. from Harvard College. Although it is believed that the first concept "denomination" introduced American theologian *Helmut Richard Niebuhr* (1894–1962) in his book "The social sources of denominationalism", 1929, but the term was used by the Anglo-American historians long before. Indeed, the specific characteristic of the denomination (Brownists) is special intermediate state between sect and church. Puritans Denominations were in good relationships with other religions and beliefs.

However, any non-conformism eventually generates new conformism, and in this case undeniable belief in God forms the congregation as some kind of conformism. Congregationalism came about in 1580 as a result of division of the Presbyterian Church, and being a radical branch of English Calvinism, proclaimed the independence of each local community, that is – congregation. The main idea pursued by Congregationalists, was a radical rejection of the universal church as the fight against church bureaucracy.

Heavenly ideal does not deny personal well-being. In 1662, colonist *Phineas Pratt* described in his memoirs a story like he applied to the General Court to facilitate its difficult financial situation. Phineas Pratt clearly describes the religious situation at that time like "times of spiritual darkness". Holland, in his opinion, was the state that pro-

vided the greatest freedom of religion than any other. The biographies of European philosophers (*Descartes*, *Spinoza*, etc.) confirm that fact, just because they moved to Holland searching of freedom of deprivation and oppression. Searching of wealth Protestants moved from the Netherlands to Great Britain, and later went to the New World.

The intellectual level of the first settlers was high, due to the fact that almost all people read and commented Bible. That is why, in spite of optional education, every town in New England was obliged to hold church school. The population of New England in 1640 was about 20,000 people, four years before it was opened Harvard College, and in 1701 – a collegiate school, now a Yale University. Puritans organized a religious college (College of Rhode Island, now Brown University) in 1764, and Congregationalists – Dartmouth College in 1769. College of William and Mary in Virginia was founded in 1693, it was considered Anglican. In the 18<sup>th</sup> century lots of magazines, pamphlets, books and collections of religious hymns were published in the New England. In 1702 famous American thinker, preacher *Cotton Moser* (1669–1728) wrote the book "Magnalia Christi Americana", 1702, this multi-volume work is the history of settlement in the New England, included biographies of "American Saints" – civic and church leaders of the New England in 17<sup>th</sup> century. This work reveals the holy mission of the Puritans, who went into the desert to establish the kingdom of God. He writes in the preface to his book that God was so kind and pleased that has inspired thousands of people to achieve "...seeking first the Kingdom of God" [4, p. 9].

**Conclusions.** Firstly, congregation sought to the full independence in matters of faith and in the political, social and cultural issues. To ensure these needs there had to be not just to negotiate with European monarchs, but to seek an entirely new land for a new state. Secondly, Puritan axiology denies luxury, however does not deny success. Communities can have and use their funds to meet the needs of the community, for example to pay expensive transatlantic travel for hundreds of religious refugees. Thirdly, the belief in feature and calling the whole nation make first colonists feel like the biblical peoples. However, these ideas and the providential motives were forming the outlook of the Puritans. Religion and economy identified the first American in the New World.

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Я. Соболевський, канд. філос. наук  
Київський національний університет імені Тараса Шевченка, Київ, Україна

### ИСТОРИКО-ФИЛОСОФСКИЙ АНАЛИЗ СВИТОГЛЯДУ ПОСЕЛЕНЦІВ НОВОЇ АНГЛІЇ

*В статті здійснено аналіз процесу становлення провіденціальних мотивів у світоглядних орієнтирах перших колоністів Нової Англії. Розкриваються основні риси пуританського світогляду, а також релігійні, політичні, економічні та соціокультурні передумови виникнення ідеї релігійно-месіанської богообраності протестантських конгрегацій. Визначено основні характеристики філософської думки Отців-засновників Нової Англії. Продемонстровано основні риси філософських поглядів пуритан, які полягають у провіденціальних поглядах, тверезому економічному розрахунку, апеляції до небесного ідеалу, особистісному внутрішньому релігійному переживанні та соціальному благополуччю.*

Ключові слова: американська філософія, історія філософії, Бог, особистість, провіденціалізм, пуританізм.

Я. Соболевский, канд. филос. наук  
Киевский национальный университет имени Тараса Шевченко, Киев, Украина

### ИСТОРИКО-ФИЛОСОФСКИЙ АНАЛИЗ МИРОВОЗЗРЕНИЯ ПОСЕЛЕНЦЕВ НОВОЙ АНГЛИИ

*В статье осуществлен анализ процесса становления провиденциальных мотивов в мировоззренческих ориентирах первых колонистов Новой Англии. Раскрываются основные черты пуританского мировоззрения, а также религиозные, политические, экономические и социокультурные предпосылки возникновения идеи религиозно-мессианской богоизбранности протестантских конгрегаций. Определены основные характеристики философской мысли Отцов-основателей Новой Англии. Продемонстрированы основные черты философских взглядов пуритан, которые заключаются в провиденциальных взглядах, трезвом экономическом расчете, апелляции к небесному идеалу, личностном внутреннем религиозном переживании и социальному благополучию.*

Ключевые слова: американская философия, история философии, Бог, личность, провиденциализм, пуританизм.

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T. Sobol, Candidate of Philosophical Sciences, Research Assistant  
Taras Shevchenko National University of Kyiv, Kyiv, Ukraine

### PHILOSOPHY AS A METHODOLOGICAL BASIS OF COMPETENCE APPROACH IN SYSTEM OF HIGHER EDUCATION OF UKRAINE

*In this article was analyzed the philosophical basis of competence approach in higher education in Ukraine (according to the functions of philosophical education), was substantiated the significance of philosophical approach in the formation of student competencies (because of critical thinking, which is formed by philosophical education), was proved that philosophical education gives for the graduates necessary qualities and some skills that are required for anyone who wants to be successful in the modern life of the Ukrainian society. They are: art of thinking (which helps you quickly to solve most of problems), creative approach to reality (that helps to integrate into the modern information society), critical perception of the world (which will facilitate to make a right decision), moral ethical and aesthetic attitudes, ideas, values (that are the foundation for the formation of your own life outlook), and ability to solve problems by different methods. Philosophical education can help people to adapt to innovations that characterize the modern world and form a person, who can improve himself / herself and has his or her own research position. Also, this article shows the general and professional competence of graduates of the faculty of philosophy with "bachelor" and "master" degree that will help professionals to work not only as scientists or lecturers, but also to hold executive positions in our country and abroad.*

Keywords: competence, philosophy, competence approach, philosophical education, a graduate of the Faculty of Philosophy, Ukrainian education system.

Society can survive and develop only under conditions of adequate responses to the challenges of the social environment. The main characteristic of modern society is the rapid changes of ideas, information dissemination and accumulation of new knowledge. These processes have spread around the world primarily due to intensive development of information technologies and the integration processes in the society. Thus, intellectual work replaces physical labor and new requirements and principles appear in our life.

These challenges caused the changing of priority of higher education institutions from the accumulation of knowledge (qualification approach in education) to the forming of practical skills (competence approach). Others reasons of education changes are the globalization and integration processes in the Ukrainian society, the signing the Bologna Declaration, the rapid development of information technology and general access to large amounts of information. New global and market requirements facing modern Ukrainian society, demand the professionals with a certain culture of thinking, which are able to take responsibility for their actions and decisions and are able to adapt to different situations in life. At the moment, the main ability of the individual becomes to build his or her own life path and career development than to have academic knowledge in a particular area.

Satisfaction of these requirements means to own the following different competencies which are researched by

many scholars: T. M. Baybara, N. M. Bibik, V. O. Bolotov, S. P. Bondar, I. H. Yermakov, I. A. Zymnya, V. O. Kal'ney, V. V. Krayevs'kyi, A. K. Markova, O. I. Pometun, V. V. Syerikov, O. Ya. Savchenko, A. V. Khutors'koy, S. Ye. Shyshov tried to improve pedagogical basis of competence approach; S. P. Bondar, I. V. Hushlevs'ka, O. M. Dakhin, I. H. Yermakov, I. A. Zymnya, O. K. Korsakova, A. K. Markova, O. I. Pometun, O. Ya. Savchenko, A. V. Khutors'koy, S. Ye. Shyshov researched the structure of competences; L. I. Parashchenko, O. I. Pometun, O. Ya. Savchenko, O. A. Yarulov studied the main groups of competences (occupational and general); O. I. Lokshyna, O. V. Ovcharuk, E. Abel, K. Abroms, A. Zoln, Dzh. Dumas, P. LaFrynyer, Zh. Mayz, Dzh. Raven explored the development tendency of competence approach in the modern education system of west Europe; I. H. Yermakov, D. O. Puzikov tried to create the model of competent graduate [5, c. 78–79].

However, despite the many achievements in the direction of development and the importance of competences in today's society, there are still many unsolved problems. For example "what theory and strategy can be the foundation stone of educational competence approach?" Different researches have different views. So, the purpose of this article is to study the role of philosophy and the importance of philosophical education in the forming of competent specialist. For implementation of this goal we need to show the