

дині свою духовну перевагу над нею, та ще й при свідках – це привід спричинити в неї почуття ненависті й жагу помсти, яка буде знаходити своє здійснення “шляхом образи особистості, шляхом виходу зі сфери розумності у сферу волі” [5, с. 1074]. Кожен докір може зачепити лише в міру того, що найменший натяк, потрапляючи в ціль, влучає набагато глибше, ніж найтяжче обвинувачення, що не має ніяких підстав. Гідна людина, зустрічаючись із таким ставленням до себе, повинна пам’ятати, хто дійсно усвідомлює, що не заслуговує докору, повинен спокійно зневажати його: “правильна самооцінка одна надає при образах дійсну байдужість, а де її не стає, там рятує розуміння і освіченість, що допомагають приховати гнів” [5, с. 980].

Отже, гідність мислиться у філософській творчості А. Шопенгауера в зіставленні з такими поняттями, як вроджена духовність, інтелект, честь. Справжня гідність людини – те, що вивисує її над іншими і робить її шанованою, – полягає в переважанні інтелекту – цієї світлої, чистої сторони людської істоти [5, с. 1334]. Тільки вроджені духовні задатки, визначені попереднім життям людини складають основу її майбутніх досягнень, насамперед у духовному плані, і визначають розуміння нею власної гідності. Гідність, як виняткова властивість, дана людині апіорі, як і духовність, і вирізняє вільну та самодостатню особистість.

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The article deals with the philosophical interpretation of spirituality as the basis for human dignity in the works of the outstanding German philosopher of the XIXth c. A. Schopenhauer. A. Schopenhauer defines dignity as the unique property of a free, self-powered, self-sufficient personality. The basis for human dignity is claimed to be one's spirituality having an inborn, apriori nature and predetermined by the previous life and by the correlation of inborn cognitive needs with the needs of one's will.

Keywords: *dignity, spirituality, will, intelligence, life, human being.*

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Igor Goian, Nataliya Galan

HISTORIC-PHILOSOPHIC RESEARCHES IN UKRAINE AT 20–30-th OF XX CENTURY: FROM MARXISM IDEOLOGY TO PHILOSOPHICAL-CRITICAL DISCUSSION

У статті висвітлено особливості історико-філософських досліджень в Україні 1920-х – початку 1930-х років на основі аналізу філософської спадщини вітчизняних мислителів. Розкрито перехід від марксистсько-ленінського ідеологізму до філософсько-критичного дискурсу.

Ключові слова: *історія української філософії, історико-філософські дослідження, філософсько-критичний дискурс, політизація філософської науки.*

Set of the problem. History of ukrainian philosophy of 1920 – beginning of 1930-th is one of pages of philosophic thought in Ukraine that is not much investigated. Designated to be “a screw” of general-soviet political and philosophic discussion for a long time without

legitimacy and detailed studying or just a white spot, only after gaining Ukraine's independence received the opportunity of more detailed and comprehensive analysis.

History of development of Ukrainian soviet philosophy during period of 1920-th – beginning of 1930-th is one of the most unexplored periods in domestic philosophic thought.

Doomed for a long time to be a “screw” of general soviet political and philosophic discourse without legitimacy for study or just a white spot, only after Ukraine gained its independence obtained the opportunity of objective consideration.

Historical-philosophic studies at theoretical heritage of Ukrainian soviet philosophers of 1920-th – beginning of 1930-th repeatedly became subject of consideration of soviet as well as modern domestic researches. Main attention of soviet researches of 1960–1980-th (critical works of P. Zagorodnyuk, B. Tytarenks, M. Logvina, M. Luka, T. Manzenka, Y. Hravkovskogo, Y. Bludova) was concentrated on lightning and characteristics of priority spheres of philosophic search of domestic philosophers of soviet Ukraine of 1920-th – beginning of 1930-th. Many researchers of Ukrainian philosophy of above mentioned period claim traditional and explained by “spirit of the age” advantage of those or other fields of philosophic knowledge in terms of general massif of special philosophic texts.

Modern Ukrainian researches such as G. Vdovychenko, O. Zabujko, Y. Kovaliv, M. Rozhenko, Y. Yurunets more and more focus their attention on unexplored aspects of historic-philosophic searches of soviet philosophers and on their national component. Meanwhile it is worth mentioning that problem of historic-philosophic researches in terms of formation of philosophic-critical discourse of theoretical heritage of Ukrainian soviet philosophers of 1920-th – beginning of 1930-th still remains actual.

Objective of the article is analysis of specifics of formation and main peculiarities of historic-philosophic researches in soviet Ukraine of 1920-th – beginning of 1930-th.

Characteristics of situation in which Ukrainian soviet philosophic discourse was formed in the 1920-th – beginning of 1930-th requires definition and consideration of the whole complex of social-political and ideological determinants.

First of all it should be noticed that ruling soviet authority in Ukraine in the beginning of XX century actually immediately conditioned full politicization of the philosophic science. Philosophy as separate branch of knowledge was recognized as only “class” science which had to become theoretical and methodological basis of marxism. Historic-philosophic heritage of end of XIX – beginning XX century took the direction for “rethinking” was directed at needs of new ideology, consequence of which problems of development of Ukrainian national idea, national interests and national conscious were recognized as “hostile”. Through prism of Marxism it was analyzed all the history of Ukrainian before-soviet philosophy, special attention was paid to works of such prominent personalities for national picture of the world as T. Shevchenko, I. Franko, L. Ukrainka. With insignificant remark they were referred to “camp of materialists”.

Philosophy was divided to “scientific” (marxism) and “non-scientific” (bourgeois). Exactly during development of “scientific” philosophy attention of party's management was focused on sector of humanitarian education that was reflected on active creation of special establishments, departments; fast preparation of scientific stuff, necessary for development of science that was necessary for the state: “In 20-th – 30-th was very urgent issue of preparation of philosophic stuff, who being persuaded in correctness of Marxism-lenin studies, deeply understood its views and principles, were perfect at its methodology. The need in creation of philosophic establishments, in organization of editions, which would conduct policy of the party in the sphere of cultural construction protection and further development of Marxism-lenin philosophy on their pages aroused” [9, p. 14].

On the basis of former universities in Ukraine institutes of national education are created which in some time again will turn into universities but ideologically-structured, with

Marxism-lenin system of education. Thus, in 1924 in Kharkiv was founded communist university named Artema, where Chair of Marxism and Marxism studies is created. In 1924 this Chair was turned into Ukrainian institute of Marxism-leninism (UIML). In 1927 at UIML it was opened the Chair of national issues which was headed by Mykola Skrypnyk. Since 1927 newsletter “Flag of marxism”. According to statement of ZK KP(b)U, in 1931 UIML it was organized whole-ukrainian association of Marxism-lenin scientific-research institutes. In its composition the same year on the basis of philosophic-sociological department it was founded institute of philosophy and nature studies renamed to Institute of philosophy in 1933.

Within Ukrainian institute of Marxism-leninism it was created philosophic-sociological department that was headed by Semen Semkovskiy – famous personality in the history of Ukrainian soviet philosophy. Among subjects of his studies there is actual problems of history of philosophy, philosophic problems of nature studies. The most famous works of him are: “Out of history of university philosophy”, “Dialectic materialism and principle of relativity” and others.

During first years of existing of Ukrainian academy of sciences in Kiev (1918–1921) that was reorganized since June 1921 to whole-ukrainian academy of sciences (VAUN), in its composition there were no structural units of philosophic profile. But already in autumn 1921 at the VAUN on the basis of inter-university Marxism-lenin seminar it was founded Scientific-research Chair of Marxism-leninism in the composition of philosophic-sociological, economic and historic sections. In 1934 this Chair was reorganized to Commission of philosophy under management of already mentioned academic scientist S. Semkovskogo. It was oriented on ideological highlighting of lenin stage in development of philosophic science; reveal of bourgeois ideology, therefore so called Ukrainian bourgeois nationalism.

During 20-th of XX century problem of philosophic disciplines started to have been investigated in Kiev by such related with VAUN institutions as seminar of studying social life under management of O. Gilyarov and Scientific-research chair of marxim-leninism.

To activity of numerous newly-created philosophic subdivisions of scientific establishments were involved philosophers who were on positions of Marxism, where they gained profound professional education in before-revolution period and aimed to remain on the level of demands of professional philosophic analysis within Marxism. Petro Demchuk belonged to such who in 1924 has graduated from Viden university of Law, in 1927 graduated from Institute of Marxism-leninism in Kharkiv, in 1927 worked at Chair of sociology of philosophic-sociological department of this institute and later he headed Chair of philosophy of whole-ukrainian association of Marxism-lenin institutes (VUAMLIN), was head of the chair of dialectic and historic materialism of Kharkiv institute of soviet construction and law, was member of philosophic magazine commission at VAUN.

Volodymyr Yurunets had also profound education and in 1925 headed chair of philosophy in Ukrainian institute of Marxism-leninism, was member of editorial committee of major party’s magazine ZK KP(b)U “Bilshovyk of Ukraine”, “Flag of marxism”, writer’s magazine “Red way” and also as scientist-philosopher was elected academic scientist of VAUN in 1929. Sphere of scientific interests of V. Yurunets was dialectic and historic materialism, history of philosophy, therefore research of classics of materialism of the past and the most outstanding representatives of modern to him idealistic philosophy, philosophic sense of new achievements in physics.

Besides he has fruitfully worked in learning genesis of Marxism, trying to synthesis dialectic materialism with new achievements of scientific founding, to raise dialectics to level of modern logics. Range of articles about own understanding of writings of G. Skovoroda, M. Yatskov, Lesya Ukrainka, V. Sosyira, M. Hvylovyj, P. Tychyna, M. Bajan belong to him with trait to realization of necessary connection of art, culture and philosophy [11, p. 345].

In 20-th – beginning of 30-th of XX century philosophic disciplines were tutored by employees of philosophic chairs of national education institutes such as Kharkiv, at which in 1925 it was founded faculty of polit-educational employees that was turned to Institute of Communist education with philosophic-atheistic faculty. Problems of social philosophy in this period are studied by such philosophers as Yakiv Bilyk, Vasyl Boiko, Evgen Girchak and others; in their works Naum Biljarchyk, Semen Semkovskiy, Volodymyr Berkovych, Andrii Bervytskiy appeal to history of domestic philosophy in their works. All this gives opportunity to talk about creative exaltation of Ukrainian soviet philosophic thought in 1920-th.

In basis of philosophic searches of Ukrainian thinkers there are problems of studying and further work-out of Marxism-lenin stage in philosophy, formation of basics of historic and dialectic materialism. These researches had form of typical from point of view of ideology and methodology samples of propaganda of idea principles of the dominant political force. Modern Ukrainian publicist M. Rjabchuk noticed that in interest area of any Ukrainian humanitarian, despite of his geographic and time frames has always been politics. So that is not strange that in tough period of “ukrainization” and appropriate later reaction to this process of party management actual was exactly the such format of philosophy development. It is noticeable that soviet researchers of the mentioned in Ukraine also realized specific performance by philosophic stuff “political order”. Expression of M. Logvinova: “In few words, the first priority were tasks of political sense. This task also was implementation of Marxism as subject of tutorial at high school” [8, p. 147].

In the first half of the 20-th of XX century philosophy was represented with name “historical materialism”. Subsequently, mostly due to the findings of the first whole-ukrainian conference of social science tutors (1926) and the second whole-ukrainian conference of teachers of social and economic sciences (1928), it was decided to develop Marxism philosophy course which would be called “dialectical materialism”. Most contemporary textbooks on philosophy of that time were published under that title.

Establishment in the Soviet Union in the early 30s of the XX century Stalinist totalitarianism caused sharp negative changes in the development of Ukrainian Soviet philosophy, considerable quantity of philosophical stuff were repressed, Institutes of Philosophy in all universities were closed down, except of universities, chair of philosophy were eliminated, the teaching of dialectical and historical materialism was stopped.

In universities course of Marxist-leninist philosophy was read only at historical, philological and economic faculties. Instead of dialectical and historical materialism it was introduced the course “Fundamentals of Marxism- Leninism” in which philosophy was limited to teaching included in the “Short Course History of the CPSU (b)” Stalin’s work “On Dialectical and historical materialism”.

Over the past few relatively favorable for philosophic activity years of rapid transition of the USSR from the short-term period of NEP to year designated as “year of great change” beginning of the era of the Great Terror in 30s of XX century (folding of Ukrainization policy, worsening of the so-called class struggle, staging large demonstrations of political trials and transition to mass repression) representatives of philosophical thought in Soviet Ukraine were forced to focus on the promotion and propagation of Leninist-Stalinist interpretation of Marxism, use only its methodological framework and categorical frame in research and teaching work in order to prevent too fast and dangerous accusations of sabotage and “slopes”.

To popularization of Marxist-Leninist doctrine in the 1920s – early 1930s were devoted almost all domestic textbooks, anthologies and other publications on educational philosophy. Their typical samples are: “Studies on Marxist philosophy”, “Lectures on historical materialism” by S. Semkovskoho and ordered by him “Marxist reader”, “Dialectical Materialism” by G. Efimenko, “Dialectical materialism” by Vladimir Boiko, “Dialectical

materialism to universities” edited by O. Bervytskoho, R. Levick, T. Steppe, V. Yurynts and others.

Philosophical knowledge in the 20–30es of XX century in Ukraine promoted specialized publications of higher education institutions, research institutions and organizations, print media CP (B)U writers’ organizations, unions, national publications. The most remarkable among them is repeatedly reformed organ of Ukrainian Institute of Marxism, and later – Ukrainian Institute of Marxism-Leninism “Flag of Marxism”, which was published during 1927–1930 in Kharkiv and considered the issue of philosophy and sociology, economics and law, history. After the reorganization in UIMLu in VUAMLIN (1931), this magazine, as a two-month body of the Institute of philosophy and science was published with name “Flag of Marxism-Leninism” (1931–1933). In 1932 was published the first number of the magazine “For Marx-Leninist nature science” – the printed body of the Association of Ukrainian Institute of Natural Philosophy and Natural and Natural Marx-Leninist societies of VUAMLINu. In addition, there were published research notes, collections and periodicals VUAN, universities, authorities referred to atheist organizations “Bezvirnyk”, “Military materialist” and so on.

The most popular republican magazines were “Bolshevik of Ukraine”, “Red way”, “Life and Revolution”, “Criticism”.

Although philosophical thought in Soviet Ukraine in 1920–1930 was focused on the propaganda of historical and dialectical materialism, Ukrainian scientists conducted active work in the study and critical analysis of foreign scientific knowledge [3, p. 48].

Domestic scholars have studied and popularized history of foreign philosophy from antiquity to Western European and American philosophy of the twentieth century. Taking into consideration the fact that the necessary basis of methodological principles of research was taken Marxist-Leninist teachings, the main aim posed to the researchers, was reconstructing the main stages of materialistic thought, dispelling idealism in all forms of its manifestation, the study of its foreign ideological and theoretical predecessors followers and opponents, as well as criticism of the views of “reformists” and “revisionist” Marxism in Europe and in the world.

Considerable contribution to the study of ancient philosophical thought was made by M. Dynnyk (“Dialectics of Heraclitus of Ephesus”, “Essay on the History of Philosophy of Classical Greece”, “Philosophy of slave society” “Atomistic materialism of Democritus”), B. Rudayev (“On the Way to the materialism of the twentieth century”) B. Yurynets (“Democritus in the light of the latest scientific studies”), Vladimir Bozhko (“Ancient doctrine of state and law”).

In terms of scientific interest of Ukrainian Soviet philosophers of 20s – early 30s of the twentieth century concepts there were concepts of representatives of the British and French philosophy of the seventeenth century, Francis Bacon, Descartes, P. Gassendi, Hobbes, John Locke, G.-IN. Leibniz, Spinoza and others.

Ukrainian Soviet philosophers focused their attention on study of classical German philosophy, including the ideas of Kant, H.-V.-F. Hegel and Feuerbach. Works of V. Asmus “Dialectical materialism and logic”, “Dialectics of Kant” and “Essays on the history of dialectics in the new philosophy”, “Aesthetics of Kant in light Marxist” V. Yurynts “To critics of basic problems of philosophy of Kant” by O. Miloslavina were devoted to German classic philosophy. Ideas of H.-V.-F. Hegel were investigated by I. Ochynskyj (“Hegel’s Philosophy”), M. Dynnyk (“Hegel’s doctrine of chance”), T. Stepovyj (“Hegel and Lenin”), St. Semkovskyj (“Hegel’s critique of rationalism, empiricism and criticism”) and others.

The history of Ukrainian philosophy was also under the focus of research of domestic Soviet philosophers of 20s – early 30s of the twentieth century, therefore under analysis there were ideological points of G. Skovorody (“Ukrainian vagabond philosopher Gr. Sav. Sko-

voroda” by D. Bahalii) participants of Cyril Methodius organization (“T. G. Shevchenko and Cyril Mefodiyivtisi” by D. Bahalii, “Shevchenko in the light of the era” by A. Ritsytskoho, “Shevchenko and his teachers of philosophy” by P. Demchuk) and ALSO M. Dragomanov (“M. P. Drahomanov, D. Zaslavsky), Lesya Ukrainka (“Lesya Ukrainka, her life, social activities and poetry” by A. Muzychka) I. Franko (“Esthetic views of Ivan Franko” by I. Ochynskoho).

Along with the observance of the ideological principles of Marxism in his philosophical writings, and together with the study of foreign experience and its interpretation in accordance with this principle, the Ukrainian Soviet philosophers also joined in the creative-search interaction between themselves. This was manifested in numerous discussions often-public, where the intellectual elite had opportunity to reveal their scientific potential, present original and distinctive philosophical ideas.

An example of this interaction is known discussion between “mehanits” and “dialectics”, introduced from the beginning to scientific environment due to political opposition.

Group of “mechanists”, to which belonged naturalists and philosophers who pondered the methodological problems of science (L. Akselrod, A. Var’yash V. Sarab’yanov, I. Skvortsov-Stepanov) in Ukraine was headed by C. Semkovskym, and the group of Ukrainian “dialectical” considered their leader V. Yurynts (in the context of the All-Union leaders were Deborin A., N. Karev, I. Luppel). According to a mechanistic approach, philosophy cannot exist apart from science because it is designed to summarize its findings. Contrary to the “mechanist”, “dialectics” insisted that philosophy is a separate branch of theoretical knowledge, the basis for the development of which is the analysis of categories. The dispute arose on the basis of need philosophical synthesis of certain phenomena associated with the use of physical and chemical and mathematical techniques to analyze of live nature.

The discussion put forward important issues in understanding the subject of philosophy, the method of philosophical thinking, the relationship between philosophy and science. However, having started as a true philosophical opposition, the discussion quickly turned into a political order, especially when within it appeared the so-called third force – the representatives of the “new generation” who were pupils of robfakiv and Institute of Red Professors (M. Mitin, B. Raltsevych, P. Yudin). Scientist Y. Yurynets researcher wrote that “the debate between the “mechanists” and “dialectics” on Ukrainian background has not become a tough confrontation, and remained the dialogue of the parties” [14, p. 78].

Another demonstrating point of interaction of intellectual elite of Soviet Ukraine of 20s – early 30s of the twentieth century was the so-called literary discussion. Originating through deep differences in understanding the nature and purpose of art among Ukrainian intellectuals, ideological and political competition of literary organizations, it would turn into a public debate on ways of development, ideological and aesthetic orientation and tasks of the new Ukrainian Soviet literature, the place and nrole of the writer in society. Active participants of the discussion were Skrypnyk M. Zerov, Khvylovy, A. Doroshkevych and others. Often such cooperation took on a political character, as literary criticism was used to blame opponents in ideological discrepancies.

In general, many Ukrainian scientists of philosophy oh the mentioned period claim rather traditional and explicable with “spirit of day” advantage of certain areas of philosophical knowledge in general array of special philosophical texts. But the undoubted merit and, in fact, the main field for the analysis of modern researchers philosophical search and characteristics of Ukrainian philosophical discourse of the 1920s – early 1930s generally are works of Soviet scientists dedicated to the study, research and critics of contemporary schools of modern Western philosophy and understanding the philosophical works of the iconic figures of the Ukrainian diaspora. This is also explained with the fact that period of 20–30 years of the twentieth century in Ukraine is characterized by an extremely powerful critical

discourse that acquired forms not only of the various discussions, but also rigid, ideological and political confrontation.

Thus, the formation of historical and philosophical studies in Soviet Ukraine took place in close connection of generally-accepted marxism paradigm and free philosophical and critical discourse. The latter was caused not only by external conditions of free debate, but also by deep national trends. On the one hand, the general theme of historical and philosophical studies in Soviet Ukraine has been defined above, in particular the promotion of ideas of historical and dialectical materialism in the history of philosophy. However, having found a successful form by the epithet “History and Philosophy” research, domestic philosophers of the studied period actively and creatively worked out the theoretical heritage of the Western philosophy representatives, especially modern and personalities of Ukrainian philosophical thought in the diaspora. This gave a unique opportunity not only to acquaint Ukrainian Socio space with ideas of above-mentioned representatives, but also to create their own national philosophical and critical discourse.

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The article highlights peculiarities of historic-philosophic researches in Ukraine of 1920-th – beginning of 1930-th on the basis of philosophic heritage analysis of national thinkers. It is disclosed transferring from marxism-leninism ideology to philosophic-critical discussion.

Keywords: *history of ukrainian philosophy, historic-philosophical researches, philosophic-critical discussion, politicization of philosophic science.*