



ФІЛОСОФСЬКІ ПРОБЛЕМИ НАУКИ І ТЕХНІКИ

УДК 281

O. S. ALEKSANDROVA

SUFISM INFLUENCE ON WESTERN CULTURE AND PHILOSOPHY

У результаті контактів між європейцями та арабсько-перською культурою вплив суфізму поширювався поза ісламським світом. Сліди більшого або меншого впливу суфійської світоглядної традиції зустрічаються впродовж історії від творчості середньовічних трубадурів, крізь діяльність середньовічного філософа св. Франциска Асизького та ідеолога німецької реформації Мартіна Лютера до софіології – російська релігійна філософія та поезія російського символізму. Суфійська традиція в сучасній російській філософії представлена концепцією «Екософії живого знання» Кіма Шіліна. Що стосується України, то зазначається, що термін «український суфізм» більше використовується в сенсі його територіального поширення, а не філософського змісту.

Ключові слова: суфізм, духовне перетворення, трубадури, гуманізм, реформація, російська релігійна філософія, «український суфізм».

В результате контактов между европейцами и арабо-персидской культурой влияние суфизма распространилось за пределы исламского мира. Следы большего или меньшего влияния суфийской мировоззренческой традиции обнаруживаются в исторической преемственности от творчества средневековых трубадуров, благодаря деятельности средневекового философа святого Франциска Ассизского и идеолога немецкой Реформации Мартина Лютера, до софиологии – русская религиозная философия и поэзия русского символизма. Суфийская традиция в современной русской философии представлена концепцией «Экософии живого знания» Кима Шилина. Что касается Украины, то автор отмечает, что термин «украинский суфизм» больше используется в смысле его территориального распространения, а не философского содержания.

Ключевые слова: суфизм, духовная трансформация, трубадуры, гуманизм, реформация, русская религиозная философия, «украинский суфизм».

As a result of contacts between Europeans and Arab-Persian culture the influence of Sufism spread beyond the Islamic world. Traces of the greater or lesser influence of the Sufi world outlook tradition are found in the historical continuity from the creativity of medieval troubadours, through the activity of the medieval philosopher St. Francis of Assisi and the ideologist of German Reformation Martin Luther, to the sophiology – Russian religious philosophy and poetry of Russian Symbolism. Sufi tradition in contemporary Russian philosophy is presented by the concept of "Ecosophy of the Living knowledge" of Kim Shilin. Regarding Ukraine it was noted that the term "Ukrainian Sufism" is more used in the sense of its territorial dissemination and not of the philosophical content.

Keywords: Sufism, spiritual transformation, troubadours, humanism, reformation, Russian religious philosophy, "Ukrainian Sufism".

In Western literature Sufism is traditionally understood as a mystical, religious and philosophical doctrine whose followers are striving to achieve the personal contact with God through special exercises and spiritual experience. Sufism is disseminated throughout the whole Muslim world, from the Balkans, Spain and North Africa to India and Afghanistan. Branches of Sufi brotherhoods or orders exist in most countries of the West.

Sufism began to come into being to the 8th century A.D. among pious and often ascetically inclined Muslims who considered the mere observance of Islamic (Sharia) laws insufficient. Among these people the idea of the spiritual school or the Path (tariqa) arose leading to the Truth. Sufism reaches its peak to the 15th century when all the major Sufi orders were formed.

The basic world outlook principle of Sufism has been formulated by the "great sheikh" from Spain Ibn al-Arabi (1165–1240). This principle leads to the concept of Mono-existence or existential monism (teomonism). According to the teachings of Ibn al-Arabi the universe represents a manifestation of God's attributes and it cannot be separated from Him. The whole world is an illusion and only God has a real existence. Elements of the existence can symbolize and point out the true Reality, express it

metaphorically. The path to spiritual perfection – this is the path of purification from illusion veils, gaining the ability to see the reality behind the symbols. At the end of this path the human "I" is transformed into the divine "I". The perfect man is like a mirror (something like mirror) reflecting the perfection of the Absolute. God in this concept by the unbroken thread is associated with a man and lives in the spiritual depths of the believer, in his heart.

Sufism had developed sophisticated methods to achieve spiritual transformation [11].

The first stage of the Path can be described as psychotherapy. This is an attempt to correct the most serious violations in the psychic work and make the disciple more aware of himself. Thus, the concept of the unconscious in the reality is much older than the teachings of the founder of Western psychoanalysis Z. Freud. Unconscious movements of the soul were the object of the attention of mentors of the Path. Among the methods used by Sufis the analysis of dreams also was which Freud used.

The second stage of the Path is more profound. Sufis believe that the average person lives a life like a dream. An ordinary person cannot concentrate on God, his thoughts become scattered and he is subject to primitive desires of his "I". Once a person ceases to be aware of the

true Reality, he immediately is immersed in the everyday existence with all its meaningless anxieties, hopes and expectations. Based on this Sufism developed a method for maintaining the "awakening". One aspect of the method is the technique of permanent mention of the name of God called *dhikr*. This technique is similar to the prayer of Jesus Christ practiced in Christianity. Other components of the Sufi method of the Reality understanding – meditation, breathe control, special technique of contemplation and reflection, special movements (like the famous "whirling dervishes"), pose fixing, etc.

An important role in the Sufi tradition the poetry and music play allowing symbolically and metaphorically express that which is inexpressible in the ordinary language. The Sufis developed a special symbolic language which includes hundreds of terms by which they were able to express subtle emotions and concepts that do not have the usual verbal equivalents.

Sufism had the huge impact on the culture especially on literature and music of those countries where Islam is dominant. This effect as a result of contacts between Europeans and Arab-Persian culture has spread beyond the Islamic world. The region in which there were the most intensive contacts of the West and the East – Spain, parts of Italy and the south of France (Provence) – has spawned a number of important religious and cultural phenomena. It was a melting pot where the new age was formed: state and church which were the focus of the European world outlook for centuries began to lose an aura of sanctity and the bearer of the highest values became the man. Humanism which gave way to the Renaissance and in Germany led to the reformation of the church in many ways defined the nature of culture and political structure of Western civilization. Its basis humanism got in the mystical concept of the unity of God and human that is consonant with the central ideas of Sufism [11].

In Provence in the 12th century the troubadours appeared singing in their verses a perfect Sweetheart. The word "troubadour" according to one theory is derived from the Arabic *tarraba*, "to sing". Troubadours composed verses and sang about the "Sweetheart". The sweetheart of the poet becomes the embodiment of Theophany (God-manifestation) without losing its specificity and humanity. Divine and human in verses of the troubadours is connected "without confusion and indivisible" if we use the church definition of the nature of Christ. The most famous example of this archetype is a relationship of Dante Alighieri (1265–1321) with Beatrice Portinari (1266/1267–1290).

In due time Ibn al-Arabi has dedicated many poems to a girl named Nizam which was for him the embodiment of divine wisdom, Sophia.

Creativity of troubadours had a formative influence on European poetry. Dante Alighieri knew and loved the poetry of the troubadours and introduced several of them as characters in his "Divine Comedy".

Troubadours often had a knighthood and followed the code of chivalric behavior which was inseparable from the cult of the Beautiful Lady.

The influence of troubadours work on European po-

etry is enormous. It is troubadours who began to write their works not in Latin which was used by scholars and clerks but in understandable for their audience vernacular language opened the way for the new lyrics.

Especially strongly influence the troubadours had on the formation of poetry of north-French *trouveres*. The influence of the troubadours felt in the early English poetry but more – in the poetry of German *minnesingers* with whom they met at the courts of Sicily, Italy and Bohemia. The world influence of the troubadours' poetry was performed, however, primarily through its direct successor – poetry of the Italian Renaissance. Connoisseur and admirer of the troubadours as already mentioned Dante Alighieri was Francesco Petrarca highly rated them.

Speaking about the "global" influence of Provençal poetry it must be emphasized that the troubadours not only outlined the main directions of European poetry, not only marked its forms still exhibiting its viability – they to the large extent determined the best models of loving feelings the transformation of which in the strong tradition was caused by the medieval culture. Perceived by later European literature these models degenerating penetrated into the very thick of life and customs. Even the simple rules of good manners, not speaking about the complicated forms of etiquette, all the more the so-called romantic relationship to the perfect fair sex, are pierced by reflexes of courtly attitude rising eventually to the troubadours.

From the troubadours a champion of "spiritual poverty" St. Francis of Assisi (1182–1226) came who was popularly nicknamed as *poverello*, "poor man". The fundamental inspiration of teachings of Francis of Assisi which determined his whole way of life – call to consciously practiced poverty as Christian moral ideal as the possession of man-made things and desire to expand it lead a man away from God. In contrast to the ascetic ideology of the Cathars and Waldenses leaning towards the Manichean rejection of the corporeal world at all the austerity of Francis of Assisi had the optimistic and emotionally joyful character associated with the perception of the world as a beautiful creation – evidence of the goodness of God.

Poverty for Francis is a humility and manifestation of the love of God, abandoning the property, he did not call for it laymen. Deliberate material poverty – only a "reified metaphor" of spiritual poverty. After thousands of years of anticipation of the Last Judgment and fear substituting for most Christians the teachings of Jesus Christ St. Francis of Assisi spoke about the love to the man and "spiritual joy". Everywhere and in all things he saw God-manifestation. In the teachings of Francis and in founded by him monastic order the influence of the Sufi tradition can be seen. Francis of Assisi wrote one of the brightest pages in the history of Western Christianity.

And although Francis did not create a developed philosophical system his personality and activities had the huge impact on the medieval world outlook and particularly on philosophy; a large number of prominent philosophers of the late Middle Ages were monks of the Franciscan order – Alexander Gaelic, Bonaventure (about which Etienne Gilson said that he like Francis who became a philosopher), Raymond Lull, Duns Scotus, Robert Grosse-

teste, Roger Bacon, William of Ockham, etc.

Martin Luther (1483–1546), the ideological leader of German Reformation, was under the special influence of the mystical philosophy of Henry Suso and especially of Johann Tauler. Both were disciples of the great German mystic Meister Eckhart whose daring and sometimes paradoxical doctrine coincides sometimes word for word with the statements of the Sufi mentors. Johannes Tauler belonged to the mystical brotherhood of "friends of God." True religion for him is "to dissolve in God", "to be drunk with God", "to be melted in the fire of His love".

Martin Luther believed that God manifests himself primarily in the human soul and the voice of God – this is the human conscience. There must be a freedom of conscience, a person can ask "his conscience what he believe and what to do". The man is the bearer of the divine basis and not public institutions such as the state and church.

Thus, some researchers believe that the concept of chivalrous behavior (manifested also in everyday etiquette), courtly and romantic love to the Beautiful Lady and incarnation of God in the feminine was originated in the European cultural tradition influenced by Sufism [11]. Traces of this concept can be found in Russian religious philosophy (sophiology of Vladimir Solovyov, Pavel Florensky and Sergei Bulgakov) and in the poetry of Russian Symbolism.

The teaching of one of the most influential mystics of the twentieth century Georgiy Gurdyev (1872–1949) was also largely based on the Sufi tradition [11].

Sufi tradition in contemporary Russian philosophy is presented by Kim Shilin. He founded the original direction of Russian philosophical thought – "Ecosophy of the Living knowledge". The essence of this trend is the disclosure of the creative role of Sufism of a new level and in its depth relationship with the Russian spiritual culture. The concept "Sufi" considered by Kim Shilin in a broad sense as a synonym for "daring enlightened sage" allows see the features of this enlightened wisdom in the heritage of many Russian geniuses-creators of culture. His work "Russian Sufis. New humanity and image of the future" [18] which is a logical continuation of the work which was published in India in English: "Indo-Russia: Spiritual Decolonization of India (+ Russia)" [20] includes rethinking of histories of Sufism and creative legacies of the whole "constellation" of the Sufis. This reflection focuses on a particular interpretation of the past: for the mutual creation of the future of the Islamic and Russian cultures, Russia-Islam-world in whole.

"Russian Sufis" of Kim Shilin – bold attempt to bring together two great cultures: East and Russia (but without their unification) – for the purpose of the come out of creative elites and individuals to the level of a multi-dimensional creative personality or man-creator of Life ==> God-man ==> God-manhood. This is a breakthrough for the future due to a sharp increase of inside, spiritual and creative reserves.

Regarding the Ukrainian Sufism we should note the extreme poverty of studies of this phenomenon both in Ukrainian and international Orientalism. The term "Ukrainian Sufism" is used in the sense of its territorial

dissemination. In contemporary Ukrainian science the history of the formation and dissemination of Sufism mainly in the Crimea is increasingly studied. There are practically no researches about the impact of Sufism on the Ukrainian public and philosophical thought. For example, in the works of N. Abdulvapov [1], D. Brilev [2] and other scientists it was presented a research of the history of the activity of tarikats (associations of Sufis) in the Crimean Khanate. Analysis of the Crimean Tatar medieval poetry is presented in the works of T. Useinov [12; 13; 14; 15; 16; 17].

The initial stage of the dissemination of Sufism in the Crimea is associated with the emergence and dissemination of Islam in the Crimea as a whole, that is, came to the second half of the 13th century. Even by the most superficial acquaintance the role of Sufism in the relevant processes emerges quite significant and even symbolic. The fact is that the process of Islamization in the Crimea was carried out mainly with the active participation of Sufis. Moreover, the representatives of various Sufi groups had to become the main characters of the process of the active dissemination of Islam in the Crimea in the second half of the 13th century [2].

The most valuable historical source for the history of Sufism in the Crimea is book of the Turkish traveler Evliya Çelebi who was on the peninsula in the years 1666-1667. Visiting the Crimean cities he meticulously described the Sufi abodes-tekies and pointed to different brotherhoods to which they belonged.

According to Çelebi one of the most influential orders in the Crimea in this period was **Mavlaviya Order**, also known as the brotherhood of "whirling dervishes" [4]. The founder of the Order was Jalaladdin al-Rumi, poet and mystic of Persian origin, who fled from the Mongols in Asia Minor.

The center of this Order in the Crimea the abode on the territory of the settlement Eski Yurt (Bakhchisarai) was where the mausoleums of the Crimean khans were. Patron of the brotherhood Khan Mehmed Giray IV was. He built for the order Tekkie (preaching-house). Later in the 19th century here dervishes from the close to Mavlaviya Order Saadi settled. In 1914 for the order a new tekia was built performing the functions of the mosque which was destroyed in 1950 and on its place a town market of Bakhchisaray was built.

Prayer meetings of dervishes at the turn of 19-20th centuries were described in the literature in particular in article of Mykhailo Kotsyubynsky "Under the minarets". In the summer of 1904 he stayed in Bakhchisarai, visited the chapel of dervishes. Soon after the fall of the same year he wrote the largest of the "Crimean" stories - "Under the minarets". According to these descriptions in the early 20th century there were about 200 members of the brotherhood in the Crimea.

Besides the Sufi Order Mavlaviya in the Crimea there were also Sufi orders Nakshbandiya and Yasaviya.

Order Nakshbandiyya. This amazing order arose in the mid-12th century in Central Asia. Its founder was Muhammad Bahouddin Nakshbandi. It is believed that the branch of this order was the Crimean brotherhood of Ah-

med Efendi from Kolecha – the largest medieval Sufi brotherhood of the Medieval Crimea. The members of this brotherhood not only had a lot of followers but entire villages entered in it. In the 19th century the center of this order was tekke near Eni Cami mosque in Simferopol. In the 60 years of the 19th century "silentiaries" for unknown reasons moved from Simferopol to Bakhchisarai where there also was the abode of this brotherhood. Their further fate is unknown.

Order Yasaviyya. Another order existed in the Crimea, owes its origins to Ahmad Ibrahim Ali from Yasi (Lord of Turkestan – Hazart – Al-Turkestan). This order was preaching Islam among the Turkic peoples. In the 17th century traveler Evliya Celebi was very surprised to see in the Crimea at the Cafe-Feodosia members of this Order which at that time was preserved in the regions preserving nomadic heritage [3].

In the Crimea there were many other Sufi brotherhoods such as Sukhrawardiya and Khalvatiya which center was located at the tomb of the dervish Ghazi Mansur near Chufut-Kale the ruins of which we can see today.

In the Crimea Sufism as in some other parts of the Muslim world was truly a people's movement. But not only poor Tatars were supporters of ideas of Sufism. Among them were the Crimean khans – Khans-Sufi. Perhaps the most famous of them Mehmed Giray Khan IV was, nicknamed "Sufi". This one of the most famous Khans of the 17th century was known as a very religious man. He was a member of the brotherhood mavlaviya – order of whirling dervishes and participated in prayer meetings in Bakhchisarai. From the sources it is known that Khan was a "connoisseur of secret sciences", "ascetic" constantly created dhikr and wore a Sufi headdress. In 1666 the Turkish Sultan deposed Mehmed Giray from the throne and he went to Dagestan where he ended his life as an ordinary dervish. Mehmed Giray was famous not only as an ascetic but as the author of imbued with a sincere religious feeling, full of sorrow and melancholy poems.

Another Khan-Sufi Islyam II Giray (1584-1588) became famous first as a mystic and ascetic and only then became Khan. In due time his father sent Islyam Giray in Istanbul where he lived for many years at the sultan's court. In 1574 he left the Turkish capital, moved to Bursa where he settled in the Sufi tekke. Being a dervish he engaged exclusively in the spiritual perfection and was far from politics but in 1584 he was appointed to the Crimean khan by the decree of the Turkish sultan.

To the Sufi brotherhoods other Crimean Khans belonged such as Selim Giray (the second half of the 17th century) and Mengli II Giray (1724-1730) [5].

From the 19th century Sufi orders from all sides are attacked and persecuted. Mainly this was connected with the penetration to the east of forms of the western rationalist and secular thinking. In this case attacks on Sufis came not only from Muslim "Westerners" but also from those who declared the need to return to the origins of the law (Wahhabis).

A wave of persecutions starts in many countries and continues to now, belief of the Sufis are under the ban, orders' practice is condemned, dervishes become the sub-

ject of ridicule and sometimes they pay with their lives for their beliefs. Crimean orders were closely associated with Turkey where progressivism flows gradually take up the mid-19th century. In 1925 the Sufi orders in Turkey were officially banned [6].

Currently the "Islamic" factor has a prominent place in the spiritual, cultural, social and political life of the Ukrainian people.

86 % of the Muslim religious network in Ukraine makes up the community of the Crimea. For the period of 1988 – 1998 years in the Crimea 183 Muslim communities were registered; in the beginning of 2003 their number exceeded 300. In 2004 in Ukraine there are 445 Muslim communities which had their own registered statutes and 22 communities functioned without statute registration (which is permitted under the laws of Ukraine) among them on the territory of the Autonomous Republic of Crimea 349 communities functioned registered the statute and 20 – without statute registration.

Today Muslims in the Crimea are not only the Crimean Tatars but also, for example, Volga Tatars, Russian, Ukrainian, Azerbaijani and individual members of some other ethnic groups.

Currently in Ukraine there are seven Muslim religious schools with 276 students, 90 Sunday schools and five periodicals. At the disposal of the Muslims there are 160 mosques and prayer houses, 10 of which are architectural monuments.

Architectural monument is also one of the unique historical and architectural monuments of the city of Evatoria (Crimea) – Ensemble Tekie-dervish: on the territory of the former USSR the only abode of dervishes of the Sufi Order Mevlevi (The Mawlawiyya / / Mavlaviya / Mevlevi Order) preserved in its original state.

"Tekie dervish" means "dervishes' shelter" [19]. This is the former monastery of wandering Muslim monks – dervishes. There is no precise data on the time of the construction of the ensemble Tekie-dervish as well as about the author of the project. It is believed that it was built in the 15th – 16th century and is a complex of monastery and mosque.

The director of the cultural and ethnographic museum "Tekie Dervish" is a historian and social scientist Alife Yashlavskaya, a follower of the ancient Order of the Muslim Sufis. 71-year-old woman is known for the fact that she is the only known woman dervish in the post-Soviet space [9; 7; 10].

Conclusion. Thus, as a result of contacts between Europeans and Arab-Persian culture the influence of Sufism was spread beyond the Islamic world. Traces of the greater or lesser influence of the Sufi tradition of the world outlook is found in the historical continuity of the creativity of medieval troubadours, through the activity of the medieval philosopher St. Francis of Assisi and the ideologist of German Reformation Martin Luther, to sophiology – Russian religious philosophy.

Sufi tradition in the contemporary Russian philosophy is presented by such concept as "Ecosophy of the Living knowledge" of Kim Shilin. Regarding the Ukrainian Sufism it should be noted that in the modern Ukrainian science the historical aspect of this problem is increasingly examined (history of the formation and dissemination

of Sufism, mainly in the Crimea) and to a lesser extent the cultural and philosophical aspects (i.e. there almost are no researches about the degree of the Sufism influence on the Ukrainian culture and philosophical thought).

Список літератури: 1. Абдульвапов Н. Актуальные проблемы изучения истории суфизма в Крыму / Н. Абдульвапов // Ученые записки Таврического национального университета им. В.И. Вернадского. Серия Филология. Социальные коммуникации. – 2005. – Том 18 (57). – №03-А. 2. Брилев Д. Суфизм в Украине: преданья старины глубокой... / Д. Брилев. – Режим доступа: <http://www.religion.in.ua/main/history/2572-sufizm-v-ukraine-predanya-stariny-glubokoj.html>. – Дата звертання: 15 травня 2017. 3. Васильев А. В. Священные тайны Крыма / Андрей Васильев. – Севастополь: Издательство Библикс, 2009. – 256 с. 4. Васильев Андрей. Суфизм в Крыму. Часть 1 / Андрей Васильев. – Режим доступа: <http://www.graal.org.ua/2009-06-04-15-08-45/2012-03-18-09-22-14/51-sufizm-1>. – Дата звертання: 15 травня 2017. 5. Васильев Андрей. Суфизм в Крыму. Часть 2 / Андрей Васильев. – Режим доступа: <http://www.graal.org.ua/2009-06-04-15-08-45/2012-03-18-09-22-14/51-sufizm-2>. – Дата звертання: 15 травня 2017. 6. Васильев Андрей. Суфизм в Крыму. Часть 3 / Андрей Васильев. – Режим доступа: <http://www.graal.org.ua/2009-06-04-15-08-45/2012-03-18-09-22-14/51-sufizm-3>. – Дата звертання: 15 травня 2017. 7. Османов С. 70-летняя Алифе Яшлавская прошла 215 км по Шелковому пути Крыма (10/07/2012) / Сервин Османов. – Режим доступа: <http://anart.com/qrt/content/70-letnyaya-alife-yashlavskaya-proshla-215-km-po-shepkovomu-puti-kryma?language=ru>. – Дата звертання: 15 травня 2017. 8. Раджабов Хаджи-Мурат. Ислам и мусульмане в Украине (июнь 2010) / Хаджи-Мурат Раджабов. – Режим доступа: <http://www.islamdag.ru/vse-ob-islame/4095>. – Дата звертання: 15 травня 2017. 9. Семиволос П. Зеркало недели о Евпатории и Алифе Яшлавской (05/20/2007) / Павлина Семиволос. – Режим доступа: <http://maidanua.org/arch/oldkrym/1179664399.html>. – Дата звертання: 15 травня 2017. 10. Серебрянская В. Двери храма всегда открыты... / Виктория Серебрянская // Газета «Крымские известия». – № 32 (3262), суббота, 19 февраля 2005 года. – Режим доступа: <http://www.ki-old.rada.crimea.ua/nomera/032/dveri.html>. – Дата звертання: 15 травня 2017. 11. Тираспольский Л. М. Суфизм и западная культура. Режим доступа: http://samlib.ru/t/tiraspolxskij_1_m/sufiwest.shtml. – Дата звертання: 15 травня 2017. 12. Усеинов Т. Б. Народный стих Мемедмина Яшара. Монография. – Книга 2 – Симферополь: КРП “Издательство “Крымучпедгиз”, 2009. – 160 с. 13. Усеинов Т. Б. Образная система крымскотатарской письменной syllabической поэзии (XVI–XVIII вв.). Монография / Т. Б. Усеинов. – Книга 5 – Симферополь: КРП “Издательство “Крымучпедгиз”, 2011. – 156 с. 14. Усеинов Т. Б. Ритм и образ в крымскотатарской письменной поэзии классического периода (конец XVI–начало XVIII вв.): монография / Т. Б. Усеинов. – Симферополь: КРП “Издательство “Крымучпедгиз”, 2012. – 424 с. 15. Усеинов Т. Б. Семантический аспект поэзии Газай (газельное наследие крымского хана). Монография / Т. Б. Усеинов. – Книга 1 – Симферополь: КРП “Издательство “Крымучпедгиз”, 2008. – 140 с. 16. Усеинов Т. Б. Сущность и особенности средневекового крымскотатарского аруза. Монография / Т. Б. Усеинов. – Книга 3 – Симферополь: КРП “Издательство “Крымучпедгиз”, 2009. – 130 с. 17. Усеинов Тимур Бекирович. – Режим доступа: http://ru.wikipedia.org/wiki/Усеинов,_Тимур_Бекирович. – Дата звертання: 15 травня 2017. 18. Шилин К. И. Русские суфии. Новое человечество и образ будущего / К. И. Шилин. – М.: Беловодье, 2007. – 96 с. 19. Этнографический центр Текие дервиш в Евпатории. – Режим доступа: <http://www.uadream.com/tourism/europe/Ukraine/element.php?ID=55846>. – Дата звертання: 15 травня 2017. 20. Shilin Kim. Indo-Russia: Spiritual Decolonization of India (+ Russia) / Kim Shilin. – Gobind Sadan institute for advanced studies in comparative religion. New Delhi, 2005. – 40 p.

References (transliterated): 1. Abdulvapov N. Aktual'nye problemy izuchenija istorii sufizma v Krymu [Actual problems of studying the history of Sufism in the Crimea]. *Uchenye zapiski Tavricheskogo nacional'nogo universiteta im. V.I. Vernadskogo. Serija Filologija. Social'nye kommunikacii* [Scientific notes of V. I. Vernadsky Tavrichesky National University. Series Philology. Social communications], 2005, vol. 18 (57), no. 03-A. 2. Brilev Denis. *Sufizm v Ukraine: predan'ja stariny glubokoj...* [Sufism in Ukraine: the traditions of deep antiquity ...]. Available at: <http://www.religion.in.ua/main/history/2572-sufizm-v-ukraine-predanya-stariny-glubokoj.html>. (accessed 30.05.2017). 3. Vasil'ev A.V. *Svjashhennye tajny Kryma* [Sacred mysteries of the Crimea.]. Sebastopol, Izdatel'stvo Bibleks, 2009. 256 p. 4. Vasil'ev Andrej. *Sufizm v Krymu. Chast' 1* [Sufism in the Crimea. Part 1]. Available at: <http://www.graal.org.ua/2009-06-04-15-08-45/2012-03-18-09-22-14/51-sufizm-1ju>. (accessed 30.05.2017). 5. Vasil'ev Andrej. *Sufizm v Krymu. Chast' 2* [Sufism in the Crimea. Part 2]. Available at: <http://www.graal.org.ua/2009-06-04-15-08-45/2012-03-18-09-22-14/51-sufizm-2>. (accessed 30.05.2017). 6. Vasil'ev Andrej. *Sufizm v Krymu. Chast' 3* [Sufism in the Crimea. Part 3]. Available at: <http://www.graal.org.ua/2009-06-04-15-08-45/2012-03-18-09-22-14/51-sufizm-3>. (accessed 30.05.2017). 7. Osmanov Servin. *70-letnjaja Alife Jashlavskaja proshla 215 km po Shelkovomu puti Kryma (10/07/2012)* [70-year-old Alifa Yashlavsky walked 215 km along the Silk Road of Crimea (10/07/2012)]. Available at: <http://anart.com/qrt/content/70-letnyaya-alife-yashlavskaya-proshla-215-km-po-shepkovomu-puti-kryma?language=ru>. (accessed 30.05.2017). 8. Radzhabov Hadzhi-Murat. *Islam i musul'mane v Ukraine (ijun' 2010)* [Islam and Muslims in Ukraine (June 2010)]. Available at: <http://www.islamdag.ru/vse-ob-islame/4095>. (accessed 30.05.2017). 9. Semivolos Pavlina. *Zerkalo nedeli o Evpatorii i Alife Jashlavskoj (05/20/2007)* [Mirror of the week about Evpatoria and Alif Yashlavsky (05/20/2007)]. Available at: <http://maidanua.org/arch/oldkrym/1179664399.html>. (accessed 30.05.2017). 10. Serebrjanskaja Viktorija. *Dveri hrama vseгда открыты...* [The doors of the church are always open ...]. *Gazeta «Krymskie izvestija»* [Newspaper "Crimean News"], no. 32 (3262). Available at: <http://www.ki-old.rada.crimea.ua/nomera/032/dveri.html>. (accessed 30.05.2017). 11. Tiraspol'skij L.M. *Sufizm i zapadnaja kul'tura* [Sufism and Western culture]. Available at: http://samlib.ru/t/tiraspolxskij_1_m/sufiwest.shtml. 12. Useinov T. B. *Narodnyj stih Memedmina Jashara. Monografija*. [The popular verse of Memeemin Yashar. Monograph]. Book 2. Simferopol, KRP “Izdatel'stvo “Krymучpedgiz”, 2009. 160 p. 13. Useinov T. B. *Obraznaja sistema krymskotatarskoj pis'mennoj sillabicheskoj poezii (XVI-XVIII vv.)*. *Monografija* [An imaginative system of the Crimean Tatar written syllabic poetry (XVI-XVIII centuries). Monograph]. Book 5. Simferopol, KRP “Izdatel'stvo “Krymучpedgiz”, 2011. 156 p. 14. Useinov T. B. *Ritm i obraz v krymskotatarskoj pis'mennoj poezii klassicheskogo perioda (koniec XVI—nachalo XVIII vv.): monografija* [Rhythm and image in the Crimean Tatar written poetry of the classical period (late XVI-early XVIII centuries.): Monograph]. Simferopol, KRP “Izdatel'stvo “Krymучpedgiz”, 2012. 424 p. 15. Useinov T. B. *Semanticheskij aspekt poezii Gazai (gazel'noe nasledie krymskogo hana)*. *Monografija* [The semantic aspect of the poetry of Ghazai (a gazelle heritage of the Crimean Khan). Monograph]. Book 1. Simferopol, KRP “Izdatel'stvo “Krymучpedgiz”, 2008. 140 p. 16. Useinov T. B. *Sushhnost' i osobennosti srednevekovogo krymskotatarskogo aruz. Monografija* [Essence and features of the medieval Crimean Tatar aruz. Monograph]. Book 3. Simferopol, KRP “Izdatel'stvo “Krymучpedgiz”, 2009. 130 p. 17. *Useinov Timur Bekirovich*. Available at: http://ru.wikipedia.org/wiki/Усеинов,_Тимур_Бекирович. (accessed 30.05.2017). 18. Shilin K. I. *Russkie sufii. Novoe chelovechestvo i obraz budushhego* [Russian Sufis. New humanity and the image of the future]. Moscow, Belovod'e, 2007. 96 p. 19. *Etnograficheskij centr Tekie dervish v Evpatorii* [Ethnographic Center Tekih dervish in Evpatoria]. Available at: <http://www.uadream.com/tourism/europe/Ukraine/element.php?ID=55846>. (accessed 30.05.2017). 20. Shilin Kim. *Indo-Russia: Spiritual Decolonization of India (+ Russia)*. Gobind Sadan institute for advanced studies in comparative religion. New Delhi, 2005. 40 p.

Надійшла (received) 30.05.2017

Бібліографічні описи / Библиографические описания / Bibliographic descriptions

Вплив суфізму на західну культуру і філософію / О. С. Александрова // Вісник НТУ «ХП». Серія: Актуальні проблеми розвитку українського суспільства. – Харків: НТУ «ХП», 2017. – № 29 (1251). – С. 60–65. – Бібліогр.: 20 назв. – ISSN 2227-6890.

Влияние суфизма на западную культуру и философию / Е. С. Александрова // Вісник НТУ «ХП». Серія: Актуальні проблеми розвитку українського суспільства. – Харків: НТУ «ХП», 2017. – № 29 (1251). – С. 60–65. – Бібліогр.: 20 назв. – ISSN 2227-6890.

Synthetic Judgment in the Positivist Tradition / O. S. Aleksandrova // Bulletin of NTU "KhPI". Series: Actual problems of Ukrainian society development. – Kharkiv: NTU "KhPI", 2017. – № 29 (1251). – P. 60–65. – Bibliogr.: 20. – ISSN 2227-6890.

Відомості про автора / Сведения об авторе / About the Author

Александрова Елена Станіславівна – доктор філософських наук, професор, Київський університет імені Бориса Грінченка, декан історико-філософського факультету; тел.: (067) 777–87–36; e-mail: o.aleksandrova@kubg.edu.ua.

Александрова Елена Станіславівна – доктор философских наук, профессор, Киевский университет имени Бориса Гринченко, декан историко-философского факультета; тел.: (067) 777–87–36; e-mail: o.aleksandrova@kubg.edu.ua.

Aleksandrova Olena Stanislavivna – Doctor of Philosophical Sciences, Professor, Dean of the Faculty of History and Philosophy, Borys Grinchenko Kyiv University; tel.: (067) 777–87–36; e-mail: o.aleksandrova@kubg.edu.ua.

УДК 1:14:52

I. В. ВЛАДЛЕНОВА

ДОСВІД ПОЛЬЩІ З ПОПУЛЯРИЗАЦІЇ НАУКИ: НАУКОВИЙ ЦЕНТР КОПЕРНИКА У ВАРШАВІ

Наука призначена для кожного громадянина суспільства, вона повинна бути демістифікованою. У зв'язі наукове-соціальне народжується розуміння, що кожен може опанувати науковим знанням як культурним надбанням і краще зрозуміти їх взаємозв'язок. У будь-якому суспільстві необхідно формування наукової культури і доступне поширення наукової інформації. Це формує «наукову грамотність». Необхідно, щоб вчені виходили за межі свого наукового товариства і взаємодіяли з громадськістю. Це може бути як телепрограми, так і гуртки любителів науки. Необхідно шукати нові шляхи, нові способи залучення людей до науки.

Ключові слова: наука, досвід Польщі, Науковий центр Коперника, соціальна епістемологія, популяризація науки, соціальні відносини.

Наука предназначена для каждого гражданина общества, она должна быть демистифицирована. В связке научное-социальное рождается понимание, что каждый может овладеть научным знанием как культурным достоянием и лучше понять их взаимосвязь. В любом обществе необходимо формирование научной культуры и доступное распространение научной информации. Это формирует «научную грамотность». Необходимо, чтобы ученые выходили за пределы своего научного общества и взаимодействовали с общественностью. Это может быть как телепрограммы, так и кружки любителей науки. Необходимо искать новые пути, новые способы привлечения людей к науке.

Ключевые слова: наука, опыт Польши, Научный центр Коперника, социальная эпистемология, популяризация науки, социальные отношения.

Science is for every citizen to society, it should be demystification. In conjunction scientific-born social understanding that anyone can master the scientific knowledge as cultural heritage and better understand their relationship. In any society must formation of scientific culture and dissemination of scientific information available. This forms the "scientific literacy." It is necessary that scientists went beyond their scientific community and interact with the public. This can be a TV, and groups of fans of science. It is necessary to look for new ways, new ways of engaging people in science.

Keywords: science, in Poland, Copernicus Science Center, social epistemology, the popularization of science, social relations.

Вступ. Наука – соціальний інститут і його успішне існування немислимо без суспільства. Спостерігається двостороння взаємодія: наукових досліджень на суспільство, і зворотна тенденція – соціальні відносини і цінності впливають на наукові дослідження. Ця взаємодія провокує або на створення антинаукових рухів, критично налаштованих по відношенню до науки: різні технофобії, неолудизм; або технофілію, сцієнтизм – проголошення науки могутньою силою і вищою цінністю [9; 10].

Аналіз останніх досліджень та публікацій. Філософи, які вивчають соціальний характер наукового знання, свої витоки можуть простежити від праць Джона Стюарта Мілля, Чарльза Сандерса Пірса і Карла Поппера – їх об'єднує те, що всі вони сприймали критичну взаємодію між людьми як центральну в перевірці тверджень про соціальну значущість знання [1]. З точки

зору Ч.Пірса абсолютна реальність виступає «регулятивною ідеєю», істинність ж будь-якого даного результату наукового дослідження встановлюється колективом вчених, які являють собою ідеал соціальної комунікації. Внесок Пірса в соціальну епістемологію науки в його консенсусній теорії істини, яка визначає центральне місце діалогу і соціальній взаємодії [2].

Поппера часто вважають попередником соціальної епістемології через те, що він підкреслював важливість критики в розвитку наукового знання. Ці ідеї, «одягнені» в соціокультурний контекст наочно пояснив і доповнив в «Структурі наукових революцій» Томас Кун [3]. Свою філософську концепцію він оформив, читаючи популярні лекції з фізики для непрофесіоналів. Нове покоління соціологів науки Баррі Барнс, Стівен Шапін і Гаррі Коллінз вважали, що існує ще більш неочевидні фактори в наукових судженнях, які визначаються соці-