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## UKRAINIAN TRADITION OF PHILOSOPHICAL REFLECTION ABOUT GOD, HUMAN BEING AND RELIGION

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There are viewed Ukrainian philosophical reflections about God, human being and religion as authentically national phenomenon of philosophy of religion. Author analyzes its historical content as unity of universal forms of philosophy of religion and national specifics connected with Ukrainian mentality in the article. Author states about original “human-dimension” of philosophy of religion in Ukrainian philosophical tradition. In conclusion there is discovered that Ukrainian philosophy is actually tradition of reflection about main concepts: God, human being and religion.

*Keywords:* Ukrainian philosophical tradition, God, human being, religion.

Philosophizing about God, man and religion, by which we mean the philosophy of religion – an integral part of Ukrainian philosophy and the history of its characteristic traditions of philosophizing. So figuring out what is this Ukrainian tradition of philosophical thought, no doubt, contributes to addressing as many generalizing Ukrainian historical research philosophy, beginning with Dmitry Chizhevsky [37], or history of philosophical thought in Kiev as its center in Ukraine [14] as well as fundamental studies, which contain characteristics of different periods of history Ukrainian philosophizing [8; 9], the prevailing rates of methods, styles, types of philosophical thinking paradigms [4; 12; 13; 19; 25], the dominant issue in its trends [20; 34] or the work of his outstanding representatives [38].

It is also worthy of attention is the labor devoted to address the issue of “national” as a distinctive philosophy that manifests itself in the original method, style, type, whole paradigm of philosophical thinking [21].

Of course, the identity of a “national” of a particular philosophy is not limited to this. Suffice it to mention the effect on the way of thinking of society (ethnic group, nation) his speech that thoroughly explored in his “philosophy of language” Alexander Potebnya [33]. With the features of ethnic characteristics of different modern historians of philosophy as well as associate different meanings that can have the same philosophical text by dressing up in their verbal form preferences in choosing or, conversely, the absence of a specific issue in the national philosophical tradition [11].

However, as a particular emphasis on one or another issue, and specific to a certain tradition of philosophical thinking, method, style, type, paradigm, largely determined by such attributive deep, spiritual and ontological basis of “national” in philosophy as mentality. This noticeable effect on ethno-national mentality of the corresponding ethnic and national philosophical tradition

are analyzed in detail in modern Ukrainian mentality fundamental studies [19; 35], allowing researchers such as Igor Bychko, equate the concept of “national philosophical mentality” of national philosophical paradigm [4]. In our view, the latter deserves the definition of “ideological-mental philosophical paradigm” or “ideological-mental paradigm philosophizing”.

However, despite a full and thorough investigation of various aspects of the history and philosophy of Ukrainian content available properties inherent tradition of philosophical thinking in general, the problem of Ukrainian tradition of philosophizing about God, man and religion in particular need, we believe that additional, ad hoc analysis, if only because virtually complete lack thereof in the research literature. So the purpose of exploration – find out the nature of this phenomenon, examine its contents, to characterize features and determine their bottom.

First of all, the experience of Ukrainian history research philosophy, it is necessary to consider our tradition of philosophizing about God, man and religion as a distinctive national manifestation of the philosophy of religion in the history of Ukrainian philosophical, religious, philosophical and theological and philosophical thought that as a kind of historical-philosophical process, an essential ample of the whole history of Ukrainian philosophy, including its historical background. These researchers have traditionally referred three interacting in our past spiritual sources from which grows the spiritual culture of Kievan Rus – her own pagan mythology, antiquity and Christianity [4; 9; 12; 14; 30]. The last two are invariant (common, universal) for the whole range of European cultures [1; 2; 10; 17].

In particular, since the classical ancient philosophy begins the formation of a universal European philosophy for different branches of philosophy, including such “regional philosophy” as a philosophy of nature (natural philosophy) and the philosophy of religion in a broad sense [1; 2]. Another universal form of existence after the latter was the ancient Christian religious philosophy as a philosophical (theoretical) foundations of Christian theology. That’s it, including “ohrystyyanizovanoyu” it ancient philosophy, maintaining the universal structure of various branches of philosophy, through the Christianization of European nations has become a universal source of their National (Ethnic) philosopher [2; 10; 17].

Those Ukrainian researchers who share this view, unlike D. Chizhevsky that denied the existence of his own philosophy in Ukraine to H. Skovoroda [37; 38] conclude that leakage (starts) the formation of Ukrainian philosophical thought of the day are reaching the Christianization of Kievan Rus venturing, in turn, their ideological and mental roots in the more distant past history protopraslavs and Slavs in the depths of their pagan mythological consciousness [4; 9; 14].

And this is the origin and development of philosophical thought occurred within the dominant religious forms of social consciousness era of Kievan Rus, which since it was the Christianization of Christianity [36]. So it is quite natural that the Ukrainian philosophy arises and there is a long tradition in Ukrainian philosophizing is in the form of religious, Christian in content philosophy (religious and philosophical thought.) Inherent in Christianity theocentrism become one of the core foundations of this philosophy Ukrainian [8; 9; 12; 14; 16]. Incorporated in the Ukrainian philosophical thought since the Christianization of Kievan Rus Christian values, the priority of religious and philosophical emphasis it prompted widespread dominance in our tradition of philosophizing religious value problems. Understanding Christian values, symbols of biblical imagery, including interpretation of the image of Christ the Messiah as “the effective way to God” was the main topic of [8; 9; 14; 18; 20; 22; 31; 38; 41].

It should also be noted that in Kievan Rus philosophy emerged simultaneously with the formation of Ukrainian Christian (from 1054 – orthodox) theology. This led, as emphasized Vilaine Gorski, not only to its functioning mainly in the form of religious and philosophical thought, but also to its “teolohizatsiyi” theoretical justification for the use of Ukrainian theology as its philosophical foundations – philosophical and theological thought [8; 9; 14].

In turn, this religious and theological orientation of Ukrainian tradition of philosophical thinking back to the days of the Christianization of Kievan Rus and its dominance in the sense of religious and theological perspective suggests that it is a religious philosophy (religious and philosophical thought) and its philosophical foundations of Ukrainian Theology (Philosophy and Theology opinion) was the first universal form of Ukrainian tradition of philosophy of religion.

It should be added that the existence of universal forms of philosophy of religion in the Ukrainian tradition of philosophical thought, the first of whom was long monopoly religious philosophy (religious and philosophical thought), including its philosophical foundations of Christian theology (philosophical and theological thought), complemented by such a unique form of philosophizing, defined Ukrainian mentality as Ukrainian philosophical lyrics, including religious poetry. Among its inherent features, researchers often refer to the “emotional” as a characteristic feature of Ukrainian, Shevchenko’s philosophical lyrics and numinozne (untold) as the archetype and artistic phenomenon of Ukrainian religious and philosophical poetry [3; 26; 38].

Then, starting with the Christianization of Kievan Rus history Ukrainian tradition of philosophical thought, including philosophizing about God, man and religion, combines “universal” (common to European historical and philosophical process) and “ethnic” (original, driven by ideological mentality Ukrainian). So, finding out the nature and features of the phenomenon of philosophy of religion in Ukrainian tradition of philosophical thinking and taking into account the experience of research into the history of Ukrainian philosophy because of its mental context, we should just leave the identity of conditionality Ukrainian tradition of philosophizing about God, man and religion particular ideological and philosophical mental paradigm. She is a synonym Ukrainian ideological and philosophical mentality evolved over a long historical time under the influence of the national character and mentality of Ukrainian various specific historical circumstances of life [19; 35; 41].

Its output, defining guidelines that, in the words of Academician Sergei Krimsky is “existential Ukrainian man”, the characteristics (features) of the national character and mentality of Ukrainian, rooted in their common historical existence, internally attributive inherent, such as generated even in the ethnic consciousness of Ukrainian archetype temple, symbolizing the sanctity of [19, p. 57–123, 291–300]. It corresponds to a deep religiousness (religious spirituality), by definition M. Kostomarov, Ya. Yarema, W. Yaniv O. Kulchytsky, or in accordance with concept M. Maksymovych “historical religion” Ukrainian [18; 20; 22; 40; 41].

Modern scholars also suggest that religion has always occupied a special place in the spiritual life of the Ukrainian people as his spiritual support, and played a crucial role in the ethnic development of Ukraine, being a spiritual substance Ukrainian identity. And therefore the resulting deep religiosity (religious spirituality) Ukrainian not only feature of their national character and mentality, but the essential form of self-definition and the Ukrainian nation as a whole [7; 27]. It is logical that as a result of the interaction of universal (Christianity) that after the Christianization of Kievan Rus as before paganism was the spiritual backbone of the Ukrainian nation, with its original (ideological mentality) it created the following new features like unity

“Ukrainians” and “Christianity” and the term “fear of God” in Ukrainian as ideological tradition of reverence before God of the Christian religion [28]. It is also quite natural looks this is due to the interaction of universal (Christianity) with the original (especially mental religiosity Ukrainian) origin and continued existence of Ukrainian philosophy, including the philosophy of religion, it is in the form of religious philosophy (religious and philosophical thought), Ukrainian philosophical foundations of theology (philosophical and theological thought) and the dominance of religious and theological value problems in the Ukrainian tradition of philosophizing [8; 9; 12; 14; 16; 31].

Along with the deeply religious scholars traditionally considered to be backbone of Ukrainian mentality emanating from the Ukrainian national character, their introvertism, increased emotional sensitivity and cordocentrism dominance emotional sense of will and intellect, and especially – radical individualism (which, according to Ya. Yarema, derives from introvertizm, combined with the desire for independence and self-expression, the idea of equality, respect for the individual, his freedom [4; 15; 19; 20; 41].

Actually, the above and other archetypes, the characteristics of the Ukrainian mentality emanating from the Ukrainian national character, and to become ideological and mental level as stressed S. Krimsky, “archetypes Ukrainian culture” [19, p. 301–318]. In particular, they are those teachings – the leading dominants, trends Ukrainian ideological and philosophical mentality (outlook- mental paradigm philosophizing), which determined its specificity and uniqueness due to its native philosophical traditions, including the philosophy of religion. Thus, inherent in the national character and mentality of Ukrainian cordocentrism, individualism and moral superiority of being intelligent attitude to his own existence at the ideological and mental level manifest themselves in the guidelines accordingly cordocentrism (from Lat. Cordis – heart), being, personalism and ethics [4; 15; 19]. In turn, such cordocentrism that S. Krimsky describes as a guide for cordocentrism philosophizing, “taking the heart to understand the mind” [19, p. 291–346], has led not only compiling historical tradition “philosophy of the heart” in Ukrainian religious-philosophical and philosophical and theological thought, but its worldview rooted in Ukrainian mentality as a characteristic feature of the latter [29; 35].

Also in the Ukrainian philosophy can be seen existential ideas that implicitly incorporated in its deep layers due to inherent national character and mentality of Ukrainian introvertism, individualism and personalism conditioned them guidance. On the ideological and mental level of these features are found in a particular existential orientation Ukrainian ideological and philosophical mentality, and therefore – in the superiority of existential and ethical motifs in Ukrainian philosophical thought. Hence, as for example, rightly says N. Mikhaylovska, existential character of Ukrainian philosophical thought (including philosophizing about God, man and religion – *V.S.*) – a reflection of the specific national mentality [25]. She and many other researchers agree that Ukrainian philosophy, particularly religious, is existential, that is, one to which, with characteristic S. Krimsky, attributive inherent “in the context of understanding existence” [19, p. 98–109].

Of course, the most vivid characteristic of this can be seen in the “philosophy of the heart” in general “philosophy of man” H. Skovoroda, whose encounter the most important existential human existence – love, freedom, loneliness, despair, and others [38]. Such intentions are characteristic of P. Yurkevych, anthropologism “philosophy of the heart” which stems from existential philosophizing personalism tradition of reorientation of the unique – unique aspects of human identity [14, p. 150–179]. You can also call galaxy Ukrainian thinkers of the nineteenth

– early twentieth century, the legacy of which one way or another trace line existential (existential philosophizing). For example, the beginning of the twentieth century, revealed to us existentially romantic wave philosophizing in Ukrainian literature: V. Vynnychenko his method of existential psychoanalysis, I. Franko, positivist philosophy which, however, is existential and artistic coloring the specified position is characterized as Lesya Ukrainian, M. Kotsyubinsky [26]. And I. Bychko indicates a Kyiv School of existential philosophy (N. Berdyaev, L. Shestov), which occurred within the “Russian Spiritual Renaissance” in the Orthodox philosophy influenced Ukrainian existential ideological and philosophical mentality [5, p. 29–52].

In addition, I. Bychko notes that Ukrainian national character inherent individualism on ideological and mental level found my-self not only existentiality Ukrainian philosophy, but also in its tolerance and pluralistic (“polyphonic”) character, dialogical style of philosophizing. So in view of this it defines existential guidance (existential orientation) Ukrainian ideological and mental philosophical paradigm as a whole “existential-oriented personality polyphony outlook” [5, p. 29–30].

Moreover, as researchers emphasizes starting with M. Shlemkevych, long stay “on the verge” hostile desert nomads produced in Ukrainian “the existential attitude boundary” [39]. It is, as remarked I. bulls, is such a heightened emotional now experience of life and this attitude caused ontological optimism special vitality, poetic, lyrical song perception of reality, the priority of “heart” over “head” (the predominance of emotions and feelings over intellect, mind), when the ideological orientation of the Ukrainian mentality is not just existential (rooted in human existence – existence), namely “the existential-cordocentrism” [6, p. 201–209].

Of course, in addition to the dominant ideological and philosophical Ukrainian mentality existential-cordocentrism trends, guidelines which determined its specificity in the history of Ukrainian philosophy of seeing other, different, even alternative points against them. But they, for example, rationalistic, naturalistic, realistic, monistic, monologue, etc. aspects of existential-formed cordocentrism context Ukrainian ideological and mental paradigm philosophizing distinctive harmony – dialogical integrity – Ukrainian philosophical thought and its historical tradition – Ukrainian philosophy [4; 14; 37]. Last but not least is due to this feature of Ukrainian ideological and philosophical mentality (outlook-mental paradigm philosophizing), tolerance and pluralism is due to its Ukrainian tradition of philosophical thought, only with the philosophy of religion. At last they found themselves not only combined “line of Plato” and “Aristotle’s line” – irrationalist and rationalist tradition of philosophizing [13] or its Eastern and Western common paradigms, including Eastern- and Western-Christian [12; 37], but in religious tolerance – confessional pluralism Ukrainian tradition of philosophizing about God, man and religion.

Also note that the Ukrainian philosophy, including her philosophy of religion, like any other ethnic philosophy is such a dynamic historical integrity that arises and develops in a constant creative dialogue with other philosophies of ethnic communities (and the dialogue is inherent not only the philosophical stage, and even under its mythological background) and from all (both Western and eastern) European and world historical and philosophical process.

So historical content Ukrainian tradition of philosophizing about God, man and religion, as an integral part of the history of Ukrainian philosophy should be seen as a combination of universal forms of existence philosophy of religion with the specific “national” (the original “Ukrainian”) in it, caused by the characteristic features of Ukrainian ideological and philosophical mentality (outlook-mental paradigm). The result of a long historical connection dialogue – the

exchange of Ukrainian philosophy of religion as a whole philosophy, with other national (ethno-national) philosophy and general (universal) historical and philosophical process became noticeable “parallelism” of Ukrainian tradition of philosophical thought, including philosophizing about God, man and religion, as in Eastern European, Byzantine, Eastern Christian (Orthodox) and Western Europe, Western-Christian (Catholic, Protestant) philosophical and religious and philosophical opinion.

Thus, the formation of interconnected XI. Kyiv Rus philosophical mentality and religious philosophy of Kievan Rus took place in the specific conditions of creative dialogue Byzantine (Orthodox) Christianity, richly saturated with elements of ancient (Greek) Platonism and Neo-Platonism, and mythological (pagan) Slavic mentality. According dominant in the further development of Kyiv Rus philosophical thought is Platonic philosophy motif as “wisdom”, i.e. “Sofine” (from the Greek. Σοφία – wisdom) understanding of philosophy as such, that is not aimed at the outside world, but through it – to grasp God’s truth in which lies the secret meaning of human existence. Wisdom in this sense acts a kind of “solving” the secrets of its own “self” [4; 8; 9; 14, p. 10–32, 53–67]. As stressed S. Krimsky, concept Sophian was involved Greco-Slavic (Slavonic Byzantine) Orthodox civilization as the principle of wisdom, life, sanctity of his native land, “joyful arts”, creativity, becoming influenced by Christianity with the archetype of the Word has one archetype (Sophian) Ukrainian ideological mentality, adding it prior (pagan) temple archetype [19, p. 21–30, 291–300].

Becoming a professional (“academic”) Ukrainian philosophy, and with it, and this universal form of philosophy of religion in a special sense, as a philosophical theology begins with the first half of the XVII century Kyiv Mohyla Academy – the first institution of higher education in Ukraine. Representative of this “academic” achievement of contemporary philosophy synthesized Western philosophy Ukrainian achievements of philosophical thought as a modification of the Byzantine-Slavic, Orthodox culture. Since then, the development of professional philosophy (especially in Kiev) is already in the context of a European philosophical tradition (paradigms), which relied primarily on understanding the ancient philosophical heritage (Platonism, Aristotelism), mastering creative achievements of Western philosophy and scholasticism first neoscholastic (“second scholasticism”), as the Renaissance philosophical thought, then – the achievements of the New Age philosophy of the era of rationalism (Cartesianism, partly Volfianstvo), and in the early nineteenth century and achievements of German classical philosophy [12; 14, p. 74–179; 37]. From the late nineteenth century the “philosophy of language” O. Potebnya [33], and in the late nineteenth century under the influence of positivism known supporter who was in Ukraine I. Franko [23], and includes such universal form of Ukrainian philosophy of religion, as a philosophical religion.

At the same time extremely distinctive expression of national identity philosophizing about God, man and religion, due to its link with the universal form of philosophy of religion, became a special “lyudynomirnist” in Ukrainian philosophical tradition. She began to take shape since the time of formation of “Sophian” (Universal) Kyiv Rus Christianity, which united in itself as the Eastern Christian tradition teocentrism [16] and Western-Christian tradition of anthropocentrism [24; 30]. Their cooperation led to the early formation of Ukrainian religious traditions “philosophy of man” which put forward the fore the problem of man, his inner, spiritual life, relationship with God, including the search for God in yourself, in your mind (“heart”) [4; 8; 9; 12–14; 32; 34].

Thus, since the times of Kyiv Rus begin making special Ukrainian existential-humanistic culture philosophizing, bright displays which are “philosophy of the heart” and Ukrainian

personalism caused by Ukrainian mental individualism and Christian anthropocentrism [4; 8; 9; 13–15; 20; 25; 29; 30; 32; 34; 35; 38]. Significantly influenced the subsequent development of their traditions of Ukrainian Baroque specificity [19, p. 319–346]. Under the influence of Baroque paradigm formed a special, characteristic for M. Shlemkevych “boundary, existential spirituality Ukrainian Baroque type” [39], which, in turn, reflected in the conceptual philosophical doctrine (philosophy of man and the heart) H. Skovoroda [20; 29; 30; 34; 35; 37; 38]. This tradition is also specifically expressed in the following terms interrelated ideological mentality Ukrainian Greek Catholics, the philosophy of the heart and the heart of Christ cult. [29]

So, given the above considered, it is reasonable to conclude that the Ukrainian tradition of philosophy of religion – philosophizing about God, man and religion – serves as the historical evolution of the understanding of religious and theological issues in Ukrainian religious-philosophical and philosophical thought in which universal, general, for the world historical and philosophical process combined with the “national” and original, special. Therefore, this evolution must cover pluralism of methods, styles, types of philosophical thinking paradigm and conceptual approaches, and religious pluralism orientation that is typical for Ukrainian philosophy in understanding the religious and theological issues.

One of the most distinctive features of Ukrainian tradition of philosophizing about God, man and religion is a reflection of Ukrainian religious and philosophical thought and philosophical religious and theological issues especially in its anthropological and ethical context. This dominance in the history of philosophy, religion, anthropology, moral and ethical issues, strong interest in human personality, its deep religious spirituality and high morality, wherein there is a noticeable effect pronounced existential orientation Ukrainian ideological and philosophical mentality of its components as Ukrainians and Christianity, the combination of Christian teocentrism and anthropocentrism, etc. – general characteristic of Ukrainian tradition of philosophizing. She caused humanistic foundation of philosophical and religious and philosophical beliefs of many Ukrainian thinkers since the days of Kievan Rus.

This – a special “lyudynomirnist” philosophy of religion and philosophical traditions of Ukrainian. These most striking examples of paradigmatic dominance anthropological aspects in the Ukrainian tradition of philosophizing about God, man and religion were “philosophy of man” (“inner, true human”, “human heart”) H. Skovoroda in Ukrainian religious philosophy (philosophical and theological thought), cordocentrism “philosophy heart” by P. Yurkevych academic philosophical theology, “philosophy of language” O. Potebnya and positivism I. Franko in philosophical religious studies and more.

In fact, this special “lyudynomirnist” philosophy of religion in Ukrainian philosophical tradition, its existential orientation, cordocentrism character, especially in the religious and philosophical, philosophical and theological context, gives rise to rightly interpreting Ukrainian tradition of philosophy of religion just as the traditions of philosophizing about God, man and religion, not only about God and religion.

*Author's translation of the article*

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