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"THE WORLD OF MAN" AS "THE WORLD OF CULTURE" IN THE DISCOURSE OF REPRESENTATIVES OF THE KYIVPHILOSOPHICAL SCHOOL

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The article is devoted to the scientific study of culture as the "world of man" in the context of the Kyiv Philosophical School, which currently arouses significant research interest as the "second renaissance" in the Ukrainian socio-cultural space, and in the realms of contemporary Ukrainian culture, it acquires the status of the Kyiv worldview-anthropological school. This powerful intellectual direction focused on the value dimension of man, understanding of culture as the specificity of human existence, self-affirmation, and self-realization of the individual, and guaranteeing her rights and freedoms. It has been established that in the philosophical discourse, trends regarding the understanding of culture are presented in the worldview-anthropological focus of the "man-world" correlation and the illumination of it as the "world of man" (V. Ivanov, V. Shynkaruk), "human world relation", "human responsibility", "human communication", "realization of human values" (V. Malakhov), "attribute of human personality" (Y. Bystrytsky), etc.

The purpose of this study is to analyze the concept of the "world of man" as the "world of culture" in the discourse of representatives of the Kyiv Philosophical School. In the proposed study, we will set the task of explicating the worldview-anthropological foundations of understanding culture as the "world of man". The worldview-anthropological discourse of the representatives of the Kyiv Philosophical School, which is characterized by in-depth attention to worldview issues (P. Kopnin),

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existentials of faith, hope, love (V. Shynkaruk), experience (V. Ivanov), spirituality (S. Krymsky), moral world relation (V. Malakhov), has a significant influence on the unfolding of the issues of this study. The formation of the theoretical basis of the research used an analytical historical-philosophical approach and comparative and hermeneutic methods.

A number of explications of worldview-humanistic themes are highlighted in the coordinates of purposeful subject activity as a fundamental world relation, which enhances the cultural parameters of transformative activity in the contemporary researches of the sixties. In this dimension, the subject of culture becomes a person as the bearer of the entire cultural world order and spiritual self-determination in the world. And the mode of spiritual-practical relation to the world implies an understanding of the spiritual world of man in the context of mutually conditioned phases of the individual's life activity, expressing the transformation of socio-human content into the inner heritage of the personality. The form of being that records the transition of two realities of man and the world, internal and external into a single wholeness can be a form of spiritual, since the objective reality transitions into the spiritual organization of the spiritual world order of human subjectivity. Undoubtedly, all this conceptual arsenal is directed towards the "man-world" plane, which becomes the main philosophical platform of scientific research of representatives of the Kyiv Philosophical School. It was she who made it possible to connect man with reality and understand the transformation of "objective reality" into the "world of man", prompting the search for heuristic potentials of worldview methodology in the field of philosophical knowledge.

Key words: world of man, world of culture, attribute of human personality, responsibility, realization of human values.

"СВІТ ЛЮДИНИ" ЯК "СВІТ КУЛЬТУРИ" У ДИСКУРСІ ПРЕДСТАВНИКІВ КИЇВСЬКОЇ ФІЛОСОФСЬКОЇ ШКОЛИ

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Стаття присвячена науковому дослідженню культури як "світу людини" в контексті Київської філософської школи, що нині викликає значний дослідницький інтерес як "друге відродження" в українському соціокультурному просторі, а на теренах сучасної української культури набуває статусу Київської світоглядно-антропологічної школи. Цей потужний інтелектуальний напрям утримував у полі зору ціннісний вимір людини, розуміння культури як специфіки людського існування, самоствердження і самореалізацію особистості та гарантування її прав та свобод. Встановлено, що у філософському дискурсі тенденції щодо розуміння культури представлені у світоглядно-антропологічному фокусі співвідношення "людина-світ" й висвітлення її як "світу людини" (В. Іванов, В. Шинкарук), "людського світовідношення", "людської відповідальності", "людського спілкування", "реалізації людських цінностей" (В. Малахов), "атрибуту людської особистості" (Є. Бистрицький), тощо.

Метою даної розвідки постає аналіз концепту "світу людини" як "світу культури" у дискурсі представників Київської філософської школи. У запропонованому дослідженні поставимо завдання експлікації світоглядно-антропологічних засад осмислення культури як "світу людини". Суттєвий вплив на розгортання проблематики даного дослідження має світоглядно-антропологічний дискурс представників Київської філософської школи, який відзначається поглибленою увагою до питань світогляду (П. Копнін), екзистенціалів віри, надії, любові (В. Шинкарук), досвіду (В. Іванов), духовності (С. Кримський), моральнісного світовідношення (В. Малахов). У формуванні теоретичної основи дослідження застосовано аналітичний історико-філософський підхід та компаритивіська й герменевтична метода.

Виділяється низка експлікацій світоглядно-гуманістичної тематики в координатах цілеспрямованої предметної діяльності як фундаментального світовідношення, що посилює в тогочасних дослідженнях шістдесятників культурні параметри перетворювальної активності. У такому вимірі суб'єктом культури стає людина як носій всього культурного світопорядку та духовного самовизначення у світі. А модус духовно-практичного відношення до світу передбачає розуміння духовного світу людини в контексті взаємнообумовлених фаз життєдіяльності особистості, що виражають трансформацію суспільно-людського змісту у внутрішнє надбання особистості. Форма буття, яка фіксує перехід двох реальностей

людини та світу, внутрішнього та зовнішнього в єдину цілісність може бути формою духовного, оскільки предметна реальність переходить в духовну організацію духовного світопорядку людської суб'єктивності. Безумовно, увесь цей понятійний арсенал скерований у площину "людина-світ", яка стає основною філософською платформою наукових досліджень представників Київської філософської школи. Саме вона і давала змогу пов'язати між собою людину з дійсністю й зрозуміти трансформацію "об'єктивної реальності" у "світ людини", спонукаючи до пошуків евристичних потенцій світоглядної методології у сфері філософського знання.

Ключові слова: *світ людини, світ культури, атрибут людської особистості, відповідальність, реалізація людських цінностей.*

Introduction of the issue. The correlation between the absolute and the limited world is presented by philosophy as an eternal search for harmony between time and eternity, between subjective limitations and objective reality, as the disclosure of principles that govern the world order and the functioning of reality. The vision of the absolute glorifies human possibilities and goes beyond the earthly limitations of our existence. It draws our attention to the deep nature of our existence and our ability to understand the truth.

The worldview-anthropological understanding of culture as the "world of man" of the Kyiv Philosophical School currently arouses significant research interest. This powerful intellectual direction, which arises on the basis of the Institute of Philosophy, philosophical departments of both Taras Shevchenko National University of Kyiv and other higher educational institutions of Ukraine, has managed to go beyond the official schemes of dialectical and historical materialism. Such intellectual uplift laid new ideological-worldview foundations of the social movement, which focused on the value dimension of man, understanding of culture as the specificity of human existence, self-affirmation and self-realization of the individual, and guaranteeing her rights and freedoms. It is not by chance that the philosophical heritage of Ukrainian "sixties" V. Tabachkovsky calls the "second renaissance" [9] in the Ukrainian socio-cultural space. After all, in the field of philosophical knowledge, new non-orthodox ideas are being constructed that contradicted the simplified official

understanding of diamatic worldview and ensured the preservation and restoration of professional philosophy. Along with the official philosophy, there exists a "shadow philosophy". It grows into the philosophical schools of P. Kopnin and V. Shynkaruk, and in the realms of Ukrainian culture, it acquires the status of the Kyiv worldview-anthropological school [11].

Rethinking the phenomenon of the Kyiv Philosophical School is traced in many scientific research studies of domestic scientists (V. Horsky, S. Krymsky, V. Tabachkovsky, V. Shynkaruk, Y. Bystrytsky, I. Bychko, M. Bulatov, G. Horak, A. Yermolenko, L. Levchuk, V. Lyakh, V. Malakhov, M. Popovych, N. Khamitov, S. Proleev, P. Yolon, V. Zahorodniuk etc.).

The purpose of this study is to analyze the concept of the "world of man" as the "world of culture" in the discourse of representatives of the Kyiv Philosophical School. In the proposed study, we will set the task of explicating the worldview-anthropological foundations of understanding culture as the "world of man". The worldview-anthropological discourse of the representatives of the Kyiv Philosophical School, which is characterized by in-depth attention to worldview issues (P. Kopnin), existentials of faith, hope, love (V. Shynkaruk), experience (V. Ivanov), spirituality (S. Krymsky), moral world relation (V. Malakhov), has a significant influence on the unfolding of the issues of this study. The formation of the theoretical basis of the research used an analytical historical-philosophical

approach and comparative and hermeneutic methods.

Discussion and Results. The explication of worldview-humanistic themes within the coordinates of goal-oriented subject activity as a fundamental world relation enhances the cultural parameters of transformative activity in the contemporary research of the 1960 s. In philosophical discourse, trends are observed regarding the understanding of culture in a worldview-anthropological focus of the "human-world" correlation and its illumination as "the world of man" (V. Ivanov, V. Shynkaruk), "human world relation", "human responsibility", "human communication", "realization of human values" (V. Malakhov), "attribute of human personality" (Ye. Bystrytsky), and so on.

Undoubtedly, this entire conceptual arsenal is directed towards the "human-world" plane, which becomes the main philosophical platform for scientific research of representatives of the Kyiv Philosophical School. It was this platform that allowed for the connection between man and reality, understanding the transformation of "objective reality" into the "world of man", and prompting the search for heuristic potentials of worldview methodology in the field of philosophical knowledge [1].

A significant step forward was the theoretical justification of the method and subject of philosophical knowledge with its worldview-anthropological content and "human dimension" through the prism of scientific research of the principle of identity of dialectics, logic, and theory of knowledge based on the theoretical heritage of German classical philosophy by P. Kopnin and V. Shynkaruk. Thus, P. Kopnin, in his work "Dialectics as Logic", comes to the conclusion about the existence of a single philosophical science that "simultaneously performs the functions of ontology, epistemology, and logic, not being in the former understanding either one, or the second, or the third; it does not have three independent parts of philosophy with different laws, but is one

science..., which represents the laws of being and the laws of thinking" [4]. Hence, philosophy in P. Kopnin's scientific exploration is dialectical logic by its method of cognition, but by its subject, it is a world view form of social consciousness, at the core of which stands man in her relation to the world according to the meaningful and value-orientation principles of human existence.

According to P. Kopnin, the subject of worldview should not be "the world as a whole", but the relationship "human – surrounding world". At its deep foundation, this has heuristic significance for philosophy in the sense of shifting the epistemological guideline towards a worldview with its dominant creative and value-meaningful characteristics and orientation towards understanding culture as an ontology of man.

Since culture is oriented towards man, functions as a universal human phenomenon created by the specificity of human life and man's relationship to the world, it should be realized only in a worldview sense, not as a way of life of certain societies or a collection of cultural artifacts, but as "the world of human", "the actual boundary of the coincidence of man and the world, which achieves natural harmony of their mutual being", freedom, openness of human existence in the world. Thus, culture forms "the world of human", which is the space of value-orientational and meaning-creating principles of human existence, determining the possibility of self-development, self-determination of man in the world in the true dimension of her being [6]. In this context, V. Ivanov and Ye. Bystrytsky assert: "The problem of man and the problem of culture are one problem, and human existence and the existence of culture are one reality, in which human action becomes a cultural norm" [5:12].

At the same time, there is a focus on the concept of experience as a close connection with one's own life activity and the inner world of the individual (V. Ivanov), understanding of human

essence as a constant becoming and perfection, substantiation of the role of humanistic universal human values and their priority in the structure of activity (V. Shynkaruk, O. Yatsenko). The outlined approaches to the spiritual-meaningful possibilities of the activity conception opened up prospects for actualizing the phenomena of the meaningful dimension of culture and personality, the multidimensionality of the world and world relation, spirituality and creativity, moral and aesthetic phenomena.

Within the outlined problematic, it is appropriate to emphasize the variety of philosophical approaches that led to the realization, in essence, of the same strategic plan – understanding culture in a worldview-anthropological focus of the "human-world" correlation, making it a living and integral world of man. In V. Ivanov's works, this plan is realized through the study of human experience. Relying on the philosophical views of W. Dilthey and H. Bergson, the Ukrainian philosopher comes to the conclusion that the epistemological aspect of experience as a form of sensory knowledge cannot be the only one, since this category arises on the basis of man's life relation to the world, and therefore it should be considered in a special manifestation of the subject experiencing her vitality. V. Ivanov associates the uniqueness of experience with the subject's capacity for meaning-making, creative contemplation, with such a unique spiritual formation as wisdom, analyzes the concepts of "spiritual experience" and "life experience", revealing the components of the latter (knowledge, skills, sensibility, imagination, impulses). In this context, experience is primarily a unique summary of a certain subject's life activity, the quintessence of a certain life fate, its real lesson, closely related to the subject's capacity for meaning-making. "In experience", notes V. Ivanov, elements of reality become an event of subjective life and in this context acquire not only general definiteness but also are filled with unique content.

Experience encompasses the achievements of all spheres of human life activity, "allowing us to understand the human subject as a self-preserving principle of cultural creativity" [2], the source of all spiritual culture. Historical-philosophical stages of the evolution of experience testify to its uniqueness, individuality, and irrepeatability. It has a value-oriented and practically vital character, as it accumulates the entire life process and makes a person part of all forms of life activity, and is not so much comprehended as it is lived through and experienced; therefore, it must be felt primarily. Experience stands beyond the epistemological opposition of thought and being and represents a unique integration of this particular subject's life path. Thus, in domestic philosophy, the phenomenon of experience is rehabilitated as such a subjective dimension of the life process that encompasses the fullness of human world relation, presupposing the act of self-determination of a person in the world. And the most adequate contact with being, as V. Ivanov proves, is provided not only through cognitive-categorical intentions but through experience, spiritual-practical world relation, experience, and aesthetic perception.

In this context, understanding experience conditions the philosophical analysis of culture in a worldview aspect, allowing us to comprehend culture as a universal reality of human existence that determines the entire spectrum of practical-spiritual comprehension of the world and possible world relation. The explication of cultural reality occurs through the prism of the phenomenon of personality, inevitably leading to the reflection of the concept of human spirituality in a non-traditional interpretation [9]. According to this, the accents shift towards the spirituality of all manifestations of human life activity in the context of outlining possible variants of the influence on a person of her immediate surroundings, which is the practical world of her everyday life. Such conceptual positions overcome the

narrow interpretation of the phenomenon of spirituality, which presuppose reducing it to a gnoseological impersonal aspect and give it a personal and moral dimension (S. Krymsky, V. Ivanov, V. Shynkaruk, O. Yatsenko, G. Gorak, V. Malakhov, S. Proleev).

Therefore, the ontological perspective of illuminating culture in the aspect of "specific cultural reality," which embodies the fullness of human meanings and senses, prompts the contemplation of the problems of spirituality through the prism of the spiritual-practical vector of worldview. It actualizes the illumination of the urgent needs for moral self-determination and the construction of the authenticity of human existence in the world of culture.

In particular, V. Shynkaruk believes that the entry into the existence of the spiritual world becomes possible through a special kind of sensibility, through faith, hope, love, through the prism of which spiritual life "is perceived and experienced as a reality of a higher order than the visible world of present existence" [12: 145]. He emphasizes the meaningful sense of love, revealing the essential connection of the latter with ideals, sanctity, symbolism of ideal-real objects, faith, and hope. Faith, hope, and love are forms of spiritual comprehension of the world, which provide the world-transforming ability of worldview and its spiritual-practical nature. They are a significant means of expanding experience, realizing possibilities, and going beyond the given. Such an understanding of the triunity of the spirit is characteristic of the philosophical searches of V. Shynkaruk, O. Yatsenko, and S. Krymsky [3].

In their creative work, faith appears as a significant component of human spirituality, performing religious, cognitive, and practical functions. It acts as an intermediary link between knowledge and practical action, and is an extremely significant incentive for human activity. Indeed, only by believing in the reliability of knowledge does one decide to take active action. P. Kopnin also addresses the phenomenon of faith,

exploring its role and significance in cognitive activity. In his work "Dialectics as Logic and Theory of Knowledge," he notes: "Conscious faith, conviction not only does not contradict the truth of science, but also arises from it; it is also an exit of a person beyond the immediately given in knowledge, but one that has a real basis in knowledge itself" [4: 300]. This knowledge is fertilized by the will, feelings, and aspirations of a person, expressing the subject's inner conviction in the truth of ideas and the correctness of their practical implementation.

Hope, as the second form of understanding the world, receives the definition of a dream in V. Shynkaruk's works, becoming an object of faith [11: 33]. Without hope, a worldview as an experience and aspiration for the future is impossible. It embodies the best expectations, desires, and interests of a person, as it appears as the desired and necessary reality that should come to fruition. Among the spiritual regulators of human life activity, the phenomenon of love takes precedence, as it "makes faith and hope human in a person, the deepest foundations of spirituality" [12: 150]. Therefore, love acquires the status of the most important form of combining the real and the ideal, capable of realizing the openness of a person to the world, accumulating the socio-cultural and gnoseological content of faith, and appearing as a real object for hope. The feeling of love, permeated with faith and hope, constitutes the spiritual-practical basis of the ideal. Thus, dream, faith, hope, and love are investigated as worldview forms of perceiving the future and significant worldview universals of human existence. Notably, S. Krymsky's philosophical reflection is vectorially directed towards the phenomena of faith, hope, and love, which appear as the basic foundation of understanding spirituality, a significant incentive for personality formation, and a "breakthrough of the everyday and exit to the primal foundations of life" [5: 12].

Thus, S. Krymsky relates the problem of spirituality to those eternal questions

that "require the individual life experience of the subject" [5: 21], bringing us closer to solving the ultimate mysteries of human existence. Spirituality is not equated with the spiritual life of society, but acquires significance in the context of the spiritual self-determination of the individual "with the choice of one's own image, one's destiny..., with the meeting with oneself" [5: 21], and it has an ontological hue, unlike consciousness (gnoseological, psychological). The affirmation of a personally spiritual universe conditions the perspective of forming alternative value orientations and the possibility of modeling any variants of the world order, in connection with which the role of ethical reflection increases. S. Krymsky substantiates the idea of the ability of spirituality to transform the universe of external existence into the inner world of the individual on an ethical basis. It should be noted that such an ethization of spirituality requires elevation above situational ethics and formal schematization of the moral imperative, intensifying the appeal to the highest levels of the value hierarchy of moral consciousness, capable of going beyond everyday existence and rising to higher supra-vital meanings. Therefore, the question "What should I do?" is supplemented by another – "What should I become?", as "it marks the boundary of the transition from external practical action to internal meaning-making and the state of freedom", according to S. Krymsky [5: 27]. Overall, in the philosophy of S. Krymsky, spirituality appears as a principle of self-development of a person oriented towards higher values of personality constitution. The question of creative contemplation and achieving harmony of the soul with the world through not practical activity aimed at transforming the material world, but rather through the self-transformation of a person and her inner world is raised.

Subsequently, the concept of practical-spiritual mastery of the world has laid essential foundations for

overcoming the complexity of the theoretical-methodological situation in philosophy, contributing to the rehabilitation of both the phenomenon of spirituality with its characteristic moral-ethical tonality, and the culturological methodology. Unlike the activity-based approach, the culturological approach presupposed an increasingly closer connection with addressing the problems of human beings and their spiritual-moral development [1].

The concept of culture as the real world in its immediate unity with the human being is brought to the forefront. This concept reaches the level of fulfilling the subject's needs in acquiring meaningful life orientations, the sphere of self-restraint in the name of higher universal values, and positive self-determination in the world [10]. Thus, the spiritual life of a person presupposes interaction and connection between the universal and the individual, mastery of socio-cultural conditions of life activity, and requires personal self-realization precisely in culture, which organizes the meaningful direction of development and accumulates the spiritual-practical possibilities of the entire human race. In this sense, "the world of man" is "the world of culture", and the world of the spiritual appears not as spiritual production, the study of which is characteristic of the Soviet-Marxist discourse, but as an integral phenomenon of human life and culture, a necessary prerequisite for the moral formation of the personality.

Conclusions and research perspectives. In this way, the world appears as an immanent condition of human self-determination, which is not reduced to natural and object existence, but acts as the living "world of man", "world of culture". In such a dimension, the subject of culture becomes a person as the bearer of the entire cultural world order and spiritual self-determination in the world. And the mode of spiritual-practical relation to the world implies understanding the spiritual world of a human being in the context of mutually conditioned phases of the personality's

life activity, expressing the transformation of social-human content into the inner acquisition of the personality.

The form of existence, which captures the transition of the two realities of man and the world, internal and external, into a single whole, can be a form of the spiritual, since the objective reality transforms into the spiritual organization of the spiritual world order of human subjectivity. A number of explications of worldview-humanistic themes are highlighted in the coordinates of purposeful subject activity as a fundamental world relation, which enhances the cultural parameters of transformative activity in the contemporary researches of the sixties. In this dimension, the subject of culture becomes a person as the bearer of the entire cultural world order and spiritual self-determination in the world. And the mode of spiritual-practical relation to the world implies an understanding of the

spiritual world of man in the context of mutually conditioned phases of the individual's life activity, expressing the transformation of socio-human content into the inner heritage of the personality. The form of being that records the transition of two realities of man and the world, internal and external into a single wholeness can be a form of spiritual, since the objective reality transitions into the spiritual organization of the spiritual world order of human subjectivity. Undoubtedly, all this conceptual arsenal is directed towards the "man-world" plane, which becomes the main philosophical platform of scientific research of representatives of the Kyiv Philosophical School. It was she who made it possible to connect man with reality and understand the transformation of "objective reality" into the "world of man", prompting the search for heuristic potentials of worldview methodology in the field of philosophical knowledge.

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