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## PHILOSOPHICAL DISCOURSE OF MODERN UKRAINE: OWN EXPERIENCE AND POLISH INFLUENCES

*Polish influences on the development of Ukrainian philosophy are indisputable, but they need a structural analysis: what was the motivation for these influences, how they were carried out, who was the leader of these influences, what was the greatest influence in Ukrainian philosophy. The study provided the following answers to these questions: the motivation for Polish influence was, among other things, the desire to support an independent Ukrainian state, culture and philosophy; these influences were exercised both consciously by Polish philosophers themselves and by the interest of Ukrainian philosophers in Polish achievements in philosophy, in particular in philosophical terminology; the main leaders of Polish philosophical influences were Polish and Ukrainian philosophers, as well as authors of translations of philosophical works from Polish into Ukrainian; the spheres of the history of philosophy, logic, philosophy of education, political philosophy and some others were most influenced in Ukrainian philosophy, that can be judged, in particular, by the works of Polish philosophers translated from Polish into Ukrainian. Polish philosophy simplifies the path of Ukrainian philosophy to philosophical classics, which is an advantage, and at the same time using Polish philosophy can limit the desire of Ukrainian philosophers to seek their own solutions and in particular their own philosophical terminology, which can already be a significant drawback. The prospect of interaction between Ukrainian and Polish philosophies should be their mutual influence and full inclusion of Polish and Ukrainian philosophical communities in the world philosophical discourse.*

**Keywords:** *philosophical discourse, philosophical translation, Ukrainophilia, Polish influences, national philosophical dictionary, philosophical community.*

### **Wolodymyr Bogdanow. Dyskurs filozoficzny współczesnej Ukrainy: własne doświadczenia i polskie wpływy**

*Polskie wpływy na rozwój filozofii ukraińskiej są niezaprzeczalne, wymagają jednak analizy strukturalnej: co było motywacją tych wpływów, jak dokładnie zostały one zrealizowane, kto był przewodnikiem tych wpływów, na co w filozofii ukraińskiej miało największy wpływ. W wyniku przeprowadzonych badań zaproponowano takie odpowiedzi na te pytania: motywacją wpływów polskich była między innymi chęć wspierania niezależnego państwa ukraińskiego, kultury i filozofii; wpływy te realizowali zarówno świadomie sami polscy filozofowie, jak i dzięki zainteresowaniu filozofów ukraińskich polskimi osiągnięciami w filozofii, w szczególności w terminologii filozoficznej; głównymi przewodnikami polskich wpływów filozoficznych byli polscy i ukraińscy filozofowie, a także autorzy tłumaczeń dzieł filozoficznych z polskiego na ukraiński; największy wpływ na filozofię ukraińską miały dziedziny historii filozofii, logiki, filozofii edukacji, filozofii politycznej i kilku innych, co można ocenić m.in. na podstawie przetłumaczonych z języka polskiego na ukraiński dzieł polskich filozofów.*

**Słowa kluczowe:** dyskurs filozoficzny, tłumaczenie filozoficzne, ukrajinofilstwo, wpływy polskie, narodowy słownik filozoficzny, społeczność filozoficzna.

**Володимир Богданов. Філософський дискурс сучасної України: власний досвід і польські впливи**

*Польські впливи на розвиток української філософії незаперечні, однак потребують структурного аналізу: що було мотивацією цих впливів, як саме вони здійснювалися, хто був провідником цих впливів, що саме в українській філософії зазнало найбільшого впливу. У результаті проведеного дослідження запропоновано такі відповіді на ці питання: мотивацією польських впливів серед іншого було бажання підтримати незалежні українську державу, культуру й філософію; ці впливи здійснювалися як свідомо самими польськими філософами, так і завдяки зацікавленості українськими філософами польськими здобутками у філософії, зокрема у філософській термінології; головними провідниками польських філософських впливів були польські та українські філософи, а також автори перекладів філософських творів з польської на українську; найбільшого впливу в українській філософії зазнали сфери з історії філософії, логіки, філософії освіти, політичної філософії та деяких інших, про що можна судити передовсім за перекладеними з польської мови на українську працями польських філософів.*

**Ключові слова:** філософський дискурс, філософський переклад, українофільство, польські впливи, національний філософський словник, філософська спільнота.

**Formulation of the problem.** The philosophical discourse of modern Ukraine should be carried out primarily by Ukrainian philosophers, but this discourse includes all the latest developments in modern philosophy – American, German, French and so on. Ukrainian philosophers receive these works on the basis of existing Ukrainian philosophy, its dictionary (Ukrainian philosophical language), its methodology (Ukrainian philosophical schools), its values (which it shares with Ukrainian literature, Ukrainian art, Ukrainian history, etc.), and only then rethought by Ukrainian philosophers, the achievements of modern world philosophy are applied to the reflection of Ukrainian local issues. Two important factors are of great help: first, the common knowledge and value base that Ukrainian philosophy has with all modern philosophy – thanks to the common history of world philosophy since ancient times; and secondly, an sample of the reception of modern and world philosophy, which is given by national philosophical schools close to Ukrainian. Earlier, during the Soviet Union and even the first decades of independence, Russia paved the way for Ukraine's world heritage in many ways, including Ukrainian philosophers using uncritically Russian models of philosophical translation and philosophical evaluation. But the further away, the more in Ukraine in general and Ukrainian philosophers in particular, the critical attitude to Russia's leadership grows: Ukraine seeks to develop its own assessment and position, and if it seeks a certain sample to follow, it turns not to Russia but to other neighbors, which have with Ukraine in many ways a common history and common culture. Such an exemplary neighbor is often Poland, and in particular – in terms of philosophical reception of the best achievements of European and world philosophy and culture.

**Analysis of recent research and publications.** During the years of independence, Ukraine's interest in Polish philosophy and the Polish experience of translating philosophical classics increased significantly. Texts of modern Polish philosophers, such as Roman Ingarden, Henryk Hoffman, Marek Kwiek, Zdzisław Krasnodębski, Mykołaj Krasnodębski, Sławomir Sztobryn and many others, are translated into Ukrainian. The analysis of the role of translations in the development of philosophy is generally carried out by the authors of the European Dictionary of Philosophies, as well as Mykhailo Boichenko, Bohdan Bondarchuk and others. Ukrainian scholar and philosopher Oleh Hirnyi analyzes the possible paradigmatic influence of the Polish translation of philosophical texts for the translation of these texts into Ukrainian. In Ukraine, in 2021, a prize was introduced for translation from Ukrainian into world languages, including Polish, as evidenced by the analysis of nominees for winning the competition [15].

According to the Ukrainian historian of philosophy Volodymyr Volkovskiy, Poland has sought to be Ukraine's advocate of state independence since the 19th century. In particular, Ukrainophilia was born at that time, which has its manifestations in Poland even today.

It is important to understand the extent to which the functioning and interaction of philosophical communities in Ukraine and Poland – both academic and non-academic – affects the development of Ukrainian philosophy. To do this, it is important to analyze the works of American sociologist Randall Collins.

According to French philosopher Olivier Mongin on the current problems of European philosophy in the 1990s, it is possible to analyze the relevance for Europe and the world of current Ukrainian philosophical research and their prospects for the future.

**The purpose of the article** is to analyze the current state of influence of Polish philosophy on the development of Ukrainian philosophy, the advantages and disadvantages of such influence, as well as its unrealized potential.

**Presenting main material.**

***Poland as a political advocate of Ukraine and co-author of the concept of «Ukrainians»***

First, as early as the 19th century, Poland offered its own discourse on Ukraine, Ukrainian history, and Ukrainian identity as a manifestation of Polish Ukrainophilia. As Ukrainian philosopher Volodymyr Volkovskiy notes, «in a broader sense, Ukrainophile discourse can be called the interest and development of the theme of Ukraine in science, philosophy, literature, which is an integral segment of a particular author's work and is essential to him» [3, p. 85]. The author finds at least three variants of such Ukrainophilia – actually Ukrainian (naturally), Polish and Russian. We will be interested in Polish Ukrainophilia here, but its analysis will give certain conclusions for the other two.

Before proceeding to the analysis of Polish Ukrainophilia, it is necessary to point out the circumstances that were not fully disclosed by Volodymyr Volkovskiy.

First, it is in this broader sense of Polish Ukrainophilia that it seems most appropriate to consider the positive influences that Polish philosophy, politics, literature, and culture in general had and have on Ukraine. After all, there are also Polish influences, which are inspired by the Ukrainian figures of culture, science, art, politics – when Ukrainians use Polish achievements as a model for themselves then and where it was not foreseen by the Poles themselves. This is already a counter-discourse of Poland in Ukraine, Ukrainian Polishophilia, Polishphilic discourse. It was this discourse that facilitated Polish influences, although it often yielded a different result than Polish sympathizers of Ukraine expected. It was a kind of dialogue between two cultures, two philosophies about Ukraine and the role of Poland in the formation of Ukraine as a modern State. It seems that this Ukrainian discourse of Poland was largely lost by Volodymyr Volkovskiy, but it significantly influenced what Polish Ukrainophilia turned out to be in the end: not everything proposed by the Poles was accepted in Ukraine, and what was perceived did not always remain the same as planned by the Poles – many Polish ideas have undergone significant changes in their Ukrainian reception.

Secondly, not all of Poland's Polish discourse was Ukrainophile: not only Ukraine's friends were and are in Poland. There are also those in Poland who do not recognize Ukrainian statehood, consider Ukraine part of Poland or Russia, or part of many other countries. There are also less radical, but still not very friendly views on Ukraine. At best, some suggest leaving Ukraine to itself – if it could overcome its own problems, then it would be good, but if not – then it should be so. Holders of such views do not seem to want to harm Ukraine, but also do not make efforts to support Ukraine. Such views were in the 19th century, they are today. Fortunately, they do not dominate the Polish discourse, but to ignore their influence on the course of this discourse is wrong and unacceptable.

And yet, in general, it is worth acknowledging a certain, mostly positive influence of Polish culture and philosophy in particular on the formation and development of Ukrainian philosophy. Attention should also be paid to the common philosophical heritage of Ukraine and Poland: for example, the phenomenon of the Lviv-Warsaw school, which brought together logicians,

philosophers, historians of science, art critics and mathematicians. This school influenced mainly the further development of Polish philosophy, but also to some extent the development of Ukrainian philosophy, in particular the philosophy of education [5].

And today the interest of Ukrainian researchers in Polish philosophy remains. For example, the works of modern Polish philosophers are translated into Ukrainian: from political philosophy – Zdzisław Krasnodębski [10], from the philosophy of education – Marek Kwiek [8], Sławomir Sztobryn [18], from philosophy of religion – Mykołaj Krasnodębski [11], Henryk Hoffman [6] and many others. There are many more Polish philosophers translated into Ukrainian than Ukrainian philosophers are translated into Polish.

#### ***Polish sample for Ukraine in the field of philosophical translation***

But even in the field of professional translation, Ukrainian philosophers learn a lot from Polish philosophers: after all, Poles began to translate both philosophical classics and modern philosophy from other European languages earlier, and sometimes much earlier, than Ukrainians. The most important lesson for Ukrainian philosophers in the field of translation is the experience of Polish translation of philosophical terms.

An example of the translation of terms is easy to find – in the journal «Philosophy of Education» was recently published an article by Oleh Hirnyi «The term «representation» in philosophical texts and their translations» [4]. Analyzing the experience of Ukrainian translation of philosophical terms «Vorstellung», «Begriff» and «Anschauung» from German, Hirnyi notes that «more than 120 years ago a similar situation was in Polish» [4, p. 235]. In contrast to German, in the Ukrainian language, as in Polish, there is a generic term «representation», which is divided into species – abstract representation (concept) and concrete representation (sensual representation). As we can see, in Ukrainian to this day the word «representation» often refers to both abstract (ideal) and concrete (sensory) representations. Moreover, even the generic concept, which 120 years ago in the Polish language Kazimir Twardowski clearly marked as «przedstawienie» [20, p. 117], in the Ukrainian language is still often referred to as «sensual representation».

Of course, the significance of Polish philosophical influences on the development of Ukrainian philosophy cannot be absolute, but in the field of philosophical translation it has become a good rule when translating German, English or French texts into Ukrainian to compare existing Russian versions of translation of these texts with Polish versions – in addition to English translations of German and French classics. The Polish school of philosophical translation is, of course, self-sufficient and has a fairly high reputation. Of course, certain inaccuracies and biases in translation can occur when translating into any language. But comparing several versions of translations in different national traditions is a good practice of identifying and, consequently, creating the preconditions for avoiding most of such inaccuracies and biases in Ukrainian translation. It is no coincidence that we are dealing here with an appeal to Polish, not Czech, Bulgarian or another Slavic language: first, it is Polish that is closer to Ukrainian, and secondly, the Polish language is quite developed from a philosophical point of view.

The borrowing of the Polish experience of philosophical translation still has its limits. According to Ukrainian translation researchers Mykhailo Boychenko and Bohdan Bondarchuk, «Estrangement of language in its pure form therefore appears more as a horizon for the translator, rather than its solid ground under his feet: if it is possible to avoid estrangement of language when translating, it is better to avoid it» [1, p. 163]. Indeed, the introduction of Polonisms into the Ukrainian language is a variant of language creation and can help add new meanings to philosophical discourse. But there are no less risks that Ukrainian philosophers will repeat not only the achievements of their Polish colleagues, but also their mistakes. In addition, own national language search can also become a source of language creation and even more help to reveal Ukrainian identity in the creation of philosophical terminology: it is better to live with one's own mind than to constantly ask for someone else's hint. Therefore, it is necessary to critically accept foreign experience, including Polish – but still to accept, not to reject.

***The experience of the Ukrainian reception of world philosophical experience in the «European Dictionary of Philosophies»***

Such a great experience of comparing one's own linguistic achievements with the linguistic achievements of other philosophical nations is the organization of the publication of a multivolume «European Dictionary of Philosophies», in which, in addition to Ukrainian terms, there are terms from European languages have a much longer philosophical history: German, English, French, Spanish, etc. This experience provides a real scale for the significance of the Polish language as a model for Ukrainian in the matter of philosophical cognition – Polish is only an assistant, while the real teachers in mastering philosophical categories are «older» philosophical languages.

The second lesson of the Dictionary is to give a proper role to language in the formation of philosophical thinking and the philosophical picture of the world. From this point of view, not only the scale but also the uniqueness of linguistic means of expression is important. «Philosophy for the authors of the «Dictionary» is not a mental activity that is only externally related to language – and on the other hand, is not an activity that is monopolistically related only to certain «selected» languages, which alone must be considered as true «philosophical». On the contrary, each language, according to the authors of the «Dictionary», provides its speakers with unique and inimitable resources of philosophizing – a certain thing, while being the product of unique and inimitable conditions of social life, historical circumstances of a nation, etc.» [2, p. 8]. The national language is a means of transmitting a unique historical experience, and the language itself is a unique phenomenon: in the language the historical events are melting up together and gaining a new quality – it is in the form of a story telling is preserved and in this story it is imperceptibly but irreversibly transformed. Language itself becomes a factor of history, including due to its conceptual formation inside the development of the national philosophical language.

As for the Polish language, it was undeservedly not included in the «Dictionary», although in the second volume it can be found references to the work of Polish thinker Kazimierz Twardowski, although in German, in the analysis of the term «Sein» [12, p. 47], as well as the mention of Nicolaus Copernicus in connection with the analysis of the term «Neuzeit» [16, p. 297]. Perhaps this is due to the fact that the Polish language seems to the Ukrainian philosopher deceptively very familiar, almost completely transparent, almost his own. But this «almost» for the Ukrainian philosopher-translator can reveal the philosophical specificity of the Polish language: what looks special to a natives of Romance or Germanic languages may be just generic for all Slavic languages, and species differences are better seen from the standpoint of related Slavic language.

As we can see, Polish, like other West Slavic languages, is still not always properly valued as a language of philosophy. Although these ones are the languages of many world philosophers in Poland, the Czech Republic and so on. Recognition of the Ukrainian language as a full-fledged language of philosophy can take place only together with the recognition of other Slavic languages as philosophical.

Nevertheless, the European Dictionary of Philosophies fulfills its main mission – it legitimizes the «small» and «new» philosophical languages alongside the «big» and «old» ones: «Ukrainian translators of the Dictionary offer the Ukrainian philosophical community no less than their own version of the Ukrainian mirror of the European linguistic and philosophical multiverse» [2, p. 9].

***Sociology of philosophies: history, facts and prospects of the Ukrainian philosophical community***

Another large-scale project that shows the role of philosophy as a social factor was carried out by the American sociologist and researcher of social revolutions Randall Collins [9]. In his project, philosophy is studied from an unexpected angle – as a product of the community of philosophers.

As Collins observes: «The structural framework of creativity is networked lines of succession... Such communities are circles in the strict sense – in other words, groups that meet

regularly and in which everyone knows everyone else... Circles have self-awareness; as a rule, they have some name, as well as allies and often opponents outside them; usually such circles put forward a program and issue their manifesto. Circles are the material core of intellectual movements... They are nodes in the center of networks, attract people, spread their ideas and thus cause waves of creative energy in the space of intellectual attention» [9, p. 685–687].

We immediately mention the Lviv-Warsaw School, its connections with the Vienna Circle and other philosophical centers, the modern experience of creating the «European Dictionary of Philosophies» and many other informal philosophical associations, the interaction between which produces philosophical creativity. We could also mention the Polish phenomenologist Roman Ingarden [7], who is among a number of other world-class phenomenologists and who actively interacted with his foreign colleagues. However, the functioning of academic philosophy within the faculties of philosophy and departments of philosophy is also an example not only of different philosophical schools and philosophical traditions. It is also a great potential for the realization of philosophical discourse, which takes place, in particular, during international conferences, as well as other projects of international academic cooperation – translation projects, involvement of foreign professors in teaching, and so on.

In the history of the Ukrainian philosophical community there were periods of active study of foreign philosophical experience – mainly through the study of Ukrainians in European universities in the 17-19 centuries, and in some cases through the teaching of Ukrainians as professors at these universities [17]. In some cases, Western, mostly German professors taught at Ukrainian universities, such as at the beginning of the 19th century at V. N. Karazin Kharkiv University [14]. During the Soviet period, such international cooperation was mostly limited to socialist countries and had minimal significance for philosophy. This led to a significant regress in the development of not only the international philosophical interaction of the Ukrainian philosophical community, but also the regress of this community itself – in addition to the large-scale Soviet repression of the Ukrainian intellectual elite in 1920-1940 and later repression of Ukrainian philosophers in the 1970s. With Ukraine's independence, new perspectives opened up in establishing and restoring the international philosophical ties of the Ukrainian community [19]. Between 1991 and 2021, thousands of philosophical books in foreign languages were translated into Ukrainian, perhaps more than during the 70 years of Soviet rule. Modern Ukrainian philosophy is increasingly using English in writing philosophical texts. However, the real threat of unification of philosophical discourse within one language of international communication – English – forces Ukrainians to pay attention in the future to other languages as languages of philosophy, including Polish.

#### ***World philosophical issues in the Ukrainian discourse***

In Ukraine, the discourse of identity is gaining momentum, more and more attention is paid to gender issues, discussion of artificial intelligence, emotional learning analysis and other topics that in the world's leading philosophical countries – USA, France, Germany, Britain – began to work in the early 1990-s., i.e. about 30 years ago. Some of these topics in the West were considered morally obsolete in the late 90's. For example, in the work of the French political philosopher Olivier Mongin, the theme of identity was seen as counterproductive in his work «Challenges of Skepticism», which was first published in France in 1998. In particular, here in the section «Obsession with Identity» Mongin notes: the elite «sees in democracy the spirit of creeping seduction, complains of consensus, but for its part refuses to realize the importance of new figures of social division; at the same time, the media promote the belief that democracy is fully realized... On the one hand, skepticism is fueled by a crisis of representations... on the other – a statement of the perfection of representation... History, democracy, representation, nation – all these realities are deeply interconnected against the background of problems of culture and identity» [13, p. 117–118].

More than 20 years ago, Mongin was skeptical of what is being raised in Ukraine today as a promising direction – the philosophy of communication, the search for cultural and national identity, and the reserves for the development of democracy. Of course, such skepticism is

obviously excessive, but no less obvious is the shift of at least a generation (20–25 years) of philosophical issues: what French philosophers have long been interested in, this is only now beginning to worry about philosophers in Ukraine.

It cannot be said that this is unequivocally bad: anyway, Ukrainian philosophers need to go through all the main issues studied by world philosophical thought. However, it is high time to accelerate the acquisition of foreign experience and work with foreign philosophers in real time, to have common issues with them now.

**Conclusions and prospects for further research.** Analysis of the influence of Polish philosophy on the development of Ukrainian philosophy revealed three main areas of such influence: Polish support for the discourse of independence, identity and authenticity of Ukrainian statehood, philosophy and culture (Ukrainophilia); Polish sample of philosophizing and development of national philosophical terminology thanks to translations of philosophical classics; active interaction of the Polish and Ukrainian philosophical communities with each other and with the philosophical communities of other countries. Polish philosophy simplifies the path of Ukrainian philosophy to philosophical classics, which is an advantage, and at the same time using Polish philosophy can limit the desire of Ukrainian philosophers to seek their own solutions and in particular their own philosophical terminology, which can already be a significant drawback. The prospect of interaction between Ukrainian and Polish philosophies should be their mutual influence and full inclusion of Polish and Ukrainian philosophical communities in the world philosophical discourse – due to common philosophical issues and the use of English. Such inclusion of national philosophical communities in the world scientific discourse should not take place at the expense of the development of national languages and philosophies, but as a largely presentation of the specifics of national philosophy, which often acquires the status of philosophical untranslatability.

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