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INTELLIGENTSIA IN SHAPING THE SPIRITUAL IMAGE OF THE NATION

Abstract. Introduction. In the article is considered one of the visions of the concept “intelligentsia”, its socio-cultural importance. Determine the fundamental task of the intelligentsia that is (re)creation of the spiritual image of the nation. Being “ethical elite” determined by the degree of responsibility and involvement in national life. Thus, the intelligentsia regarded as a condition for the existence of the spiritual image of a nation that finds its essence in the continuity of tradition and experience. Intelligence is seen as a kind of spiritual position in relation to being-around. **The purpose** of the article is to identify and substantiate the tasks facing intellectuals under the existing socio-cultural situation and, consequently, the essential definition of this social group. And also outline the concept of the spiritual image of the Ukrainian nation and find meaning spiritual elite of the nation in the development of this phenomenon. **Methods.** The study used methods of synthesis and generalization. Also phenomenological method of analysis. **Results.** The only way to solve social problems is the dialogue between the opposition sides. Between groups of people between the government and citizens, between man and nature. The condition of such a dialogue is the presence of common intersubjective space in which all participants have a chance to be “heard”. This is possible only when there will be a common goal of existence, the only threat to all, the only way to salvation. It makes possible the formation of large communities, such as the nation, followed by the formation of very large scale, supranational. The originality of the article lies in the interpretation intellectuals as the creator of the spiritual image of the nation. **Conclusion.** Sociocultural values of intelligentsia is in active transforming activity against indifference and ignorance. The main factor for this position is the availability of critical thinking. Activities intellectuals as “ethical elite” play a decisive role in the (re) broadcasting spiritual image of the nation. Spiritual image is seen as a philosophical idea that unites all spiritual manifestations of a plurality of individual, nation etc. The condition for the deployment of the spiritual image of the Ukrainian nation is continuity of cultural traditions, which should provide representatives of “ethical elite” – guarantor of cultural continuity.

Key words: Intelligentsia, spiritual way, nation, ethical elite.

Formulation of the problem. The actuality of the article lies in importance of this issue for modern Ukraine. Background research caused the need to find answers to philosophical questions relate to the spiritual image of the nation and the role of intellectuals in this formation. Humanity at the beginning of the XXI century is faced with a number of new global challenges of terrorism and dangerous viruses are a growing threat to environmental safety, the spread of deadly diseases, territorial conflicts, a growing percentage of people living below the poverty line – a problem that really is not no solvable, but they mostly are social in nature, and therefore they can solve only through certain deliberate changes in society. As the UN Secretary-General Ban Ki-moon: “Today we are experiencing a lot more crises caused by human activities rather than natural disasters. War. Poverty. Ignorance. Crises by people may choose only the people themselves”. The only way to solve such problems is the dialogue between the opposition parties. Between groups of people between the government and citizens, between man and nature. The condition of such a dialogue is the presence of common intersubjective space in which all participants have a chance to be “heard”. This is possible only when there will be a common goal of existence, the only threat to all, the only way to salvation. What makes possible the formation of large communities, such as the nation, followed by the formation of very large scale, supranational. With the general idea, says Husserl, there are socio-cultural conditions for the formation of

this community and it gradually becomes historic, that begins to exist in time and space. In this study we will try to consider the impact of a particular social group, namely, the intelligentsia, the formation of such a common idea, which leads to the formation of a single image of the nation.

Analysis of the recent research and publications. The problem of formation of the spiritual image of the nation's researchers contacted various schools and directions. In this study, we chose the phenomenological vision of the problem proposed by Husserl. The social significance of the intelligentsia regarded us terms of O. Losev and J. Leclerc. Regarding the importance for the development of Ukrainian intelligentsia nation we turned to I. Dziuba, O. Zabuzhko. To confirm some theoretical positions benefited concrete sociological studies N. Chernish.

The purpose of the article is to identify and substantiate the tasks facing intellectuals under the existing socio-cultural situation and, consequently, the essential definition of this social group. And also outline the concept of the spiritual image of the Ukrainian nation and find meaning spiritual elite of the nation in the development of this phenomenon. The study used methods of synthesis and generalization. Also phenomenological method of analysis.

The main material. The scientific novelty of the article lies in the interpretation intellectuals as the creator of the spiritual image of the nation. The eternal problem of intellectuals - the understanding of reality – is not sufficient. As noted Losev: “Intelligence is not just the accumulation of knowledge, possession profession or participate in the general cultural process, moral behavior, artistic ability, socio-historical origins or affiliation to a certain segment of society. It's all manifestations intelligentsia, and not herself” [1, p. 314]. First of all, life is a certain practice that can be described “as a function of personality, arising from varying ideology” [1, p. 314].

What is this idea of intelligentsia? In his view, is an intelligent man who seeks all means to uphold the principles of universal improvement. But this ideological imperative, according to Losev, should not be conscious. It should be a living reality of inner life that chooses for themselves manifestations. Must remain unchanged only detected above ideological principle. Intelligence must be unconscious and necessary phenomenon, as the air we breathe without thinking about it.

Social and cultural values intellectuals Losev defines as “a constant and relentless desire not to contemplate, and to change reality” [1, p. 316]. Through active participation in being intelligent does not remain indifferent to the world-around. He feels strongly about the imperfections of life and can not come to terms with them. So should, first of all, consciously work on his own improvement and streamlining of the surroundings. Intelligence must be “armed against all kinds of natural, social and historical imperfections” [1, p. 317].

An important part of this armament is the ability for critical thinking. Rarely in history there are times when you could be intellectuals and at the same time “to be sure of its security” [1, p. 319]. Being an intellectual means to be in constant readiness for protection and self-defense. As noted Losev, it's a casual feat that requires painstaking and long work on themselves. The aim of this work is to create a spiritual image of identity, social community, nation. Intellectual must protect their right to understand how and what he understood. Protection should not be aggressive, but rather confirming. It's like impossible to remain silent in terms of fraud and deception. The resulting knowledge you should be the force that will press for itself in terms of ignorance. Knowledge has become a requirement. Knowledge has become active.

History of Ukrainian culture is an example of dissociation continuity. We lost whole layers of identity. Entire generations of people forgotten and lost, did not have time to find his successor. It should be remembered that the spiritual culture exists only in continuing if there is someone who did shall read, understand and take on their own. Therefore, the main task of intellectuals of all time is to continue the tradition of spiritual culture, maintaining its continuity through time and adverse circumstances, the search further continuity. Ukrainian

sixties is an example of such a confrontation with the system of ignorance and misunderstanding, which is any totalitarianism. In terms of the enormous pressure they fought for the right for the own word.

It was this need for self-defense stepped up in the early twentieth century and more and this threat is becoming evident. After the Second World War has never been so big questioned the foundations of civilization of a society in which the ability to negotiate, and then hear the Other, is paramount. Ukraine in this situation was the starting point for a series of centrifugal processes in which a referendum on Scottish disconnect from the UK and possible similar referendums in Ireland and Spain, is only the beginning of a global restructuring of the world.

We have to wonder: what characterized the spiritual image of Ukraine? Not in historical or geographical or even a psychological (mental) sense, namely, spiritual, metaphysical, its meaning. How to determine a “mental image” Husserl “unity of spiritual life, activity and creativity with all the goals, interests, concerns, efforts target images, institutions and organizations” [2, p. 66].

Starting the search in this direction we can hope to find a primordial level of our self that will give us the answer to the question: Who we are? and above – Where we are? The challenges of history, to which the overall consciousness of humanity seeks and probably finds some answers, appear before Ukraine. And Ukraine should these search answers included. The difference was only that “Ukraine has to deal not only with common to all mankind the problems of the twentieth and twenty-first centuries, but also the problems that went with XVII, XVIII, XIX centuries” [3, p.11].

What is this spiritual image? This “immanent philosophical idea or, equivalently, immanent teleology, which, in terms of universal humanity, recognized as a breakthrough and the beginning of a new human era, the era of mankind, which henceforth simply want to live and can live freely doing their existence, its historical life according to the ideas of the mind, according to his endless task” [2, p.67]. Here is the orientation to the horizon of life and forms telos every nation. “Everyone is in telos infinite; only development he perceived as telos” [2, p. 69].

Any development is impossible without certainty and ordering its own motion. The motion, as any action is possible only if the starting point. According to Jean Leclerc, “isolated intellectual does not exist” [4, p. 55]. Being an intellectual is already engaged means to be social being. “Intellectual itself through his writing tends to influence the world, which so far is his world, as he is an active participant in it” [4, p. 70]. Thus an intellectual, though, creates a world of its spiritual way by which are possible any movement and development. “The historic movement aimed at education standards. The constant focus on the inherent rate of intentional life of the individual, and hence the nations” [2, p.69]. Only this way contributes to the common good. “This means, however, progressive restructuring of the entire humanity under the influence of ideological formations, which have efficiency in small and smallest groups” [2, p.70].

This can occur only through reflective of intellectuals through critical review and normalizing political, economic and artistic life of society. Intellectuals must form a cultural space that must be “air” for all other areas of human activity. “Tematized is just something that directed consciousness. Awakened, conscious life is always something to focus on as the target or a means ...” [2, p.74]. According to Husserl, for we have become a “viewer, world observer, that is, to become a philosopher” [2, p. 79]. It is a philosophical level of comprehension of reality gives us the general idea of integrity and perfection. Any development involves commitment to integrity, and hence to the ideal. “Due to the requirement of submission of all empirical ideal standards, such as standards of absolute truth, far-reaching change immediately is the general practice of human existence, so the whole cultural life” [2, p. 81]. For this task has brought “a new spiritual community”. A kind of

“ethical elite” that has to implement the establishment of the spiritual image of Ukrainians. The concept of “ethical elite” (Dzyuba) opposed the so-called political elite. This is the “ethical elite in the Christian sense”. So-called “elite social class”, according to Dzyuba, can be realized only as a projection of this “moral elite”. Instead exterminated “elite by blood” to come “elite in spirit”. “A true gentleman” – “man effort” that “feels a deep inner need to apply some rules out other, higher than itself, which it voluntarily obeys” [5, p. 335].

The main objective of the national “moral elite” is the development of a system of worldview, which should be the basis for nation-building and strengthening national model of nation-building. In other words, the task of “ethical elite” should be the formation of a national idea. It is because of its spiritual elite “social community understands itself as independently operating entity of decisions and actions which depends on society in general” [6, p. 269]. The national idea is a spiritual image of a nation that is a prerequisite for the historical existence of people. That since the development of the national idea and nominate political demands of Ukrainian nation can be considered real protagonists of history.

First of all, you “subtract” the cultural past of his people. Only then will face the national idea without distortion and ideological stratification. As noted Dziuba: “It is – in folk songs and ballads, it is – in the image of Ukrainian man in the classics of our literature and art, it is – in the asceticism of the known and unknown heroes who died for Ukraine or who dedicated his work to it” [3, p.14]. We have come to own roots, remembering the forgotten and not fully evaluated names.

And the establishment of this “new spiritual community” relies on the same philosophy. After all philosophers “in his philosophizing are functionaries of humanity” [2, p.147]. They are the bearers of spiritual images of cultural identity, community, nation. After all philosophers “are the real heirs of the past” [2, p.148]. For each of us there are many people living this spiritual way of confirming their own identity, their nation and humanity as a whole. We are the successors of the original image and must breathe life into it. Pay like a candle, which exists to disperse the darkness.

Conclusion. Thus, we determine the intelligentsia as a condition for the existence of the spiritual image of the nation, which finds its essence in the continuity of tradition and experience. Intelligence – is a certain spiritual attitude towards life-around. So sociocultural significance of the intelligentsia is in active transforming activity against indifference and ignorance. The main factor to such positions is the availability of critical thinking. Business intelligence as “ethical elite” plays a decisive role in the (re)broadcasting spiritual image of the nation. Spiritual image is the philosophical idea that unites all the multiple manifestations of a spiritual personality, nation etc. The condition for the deployment of the spiritual image of the Ukrainian nation is continuity of cultural traditions, which should ensure that representatives of “ethical elite” – the guarantor of cultural continuity.

In the article is considered one of the visions of the concept “intelligentsia”, its socio-cultural importance. Determine the fundamental task of the intelligentsia that is (re)creation of the spiritual image of the nation. Being “ethical elite” determined by the degree of responsibility and involvement in national life. Thus, the intelligentsia regarded as a condition for the existence of the spiritual image of a nation that finds its essence in the continuity of tradition and experience. Intelligence is seen as a kind of spiritual position in relation to being-around.

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ЗНАЧЕННЯ ІНТЕЛІГЕНЦІЇ У ФОРМУВАННІ ДУХОВНОГО ОБРАЗУ НАЦІЇ

У статті розглядається одне з бачень поняття “інтелігенція”, його соціокультурне значення. Визначається засадниче завдання інтелігенції, що полягає у (від)творенні духовного образу нації. Приналежність до “етичної еліти” визначається мірою відповідальності та причетності до загальнонаціонального буття. Таким чином, інтелігенція розглядається як умова існування духовного образу нації, що виявляє свою сутність в тяглоті традицій і досвіду. Інтелігентність розглядається як певна духовна позиція по відношенню до буття-навколо. Тож соціокультурне значення інтелігенції виявляється в активній перетворюючій діяльності, небайдужості та боротьбі проти незнання. Головним чинником до такої позиції є наявність критичного мислення. Діяльність інтелігенції, як “етичної еліти” відіграє визначальну роль у (ре)трансляванні духовного образу нації. Духовний образ розглядається як філософська ідея, що об'єднує в собі всю множинну духовних проявів певної особистості, нації etc. Умовою розгортання духовного образу української нації є тяглість культурної традиції, котру мають забезпечити представники “етичної еліти” – гарант культурної спадкоємності.

Ключові слова: інтелігенція, духовний образ, нація, етична еліта.

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ФЕНОМЕН НАВЧАННЯ У СВІТЛІ КОМУНІКАТИВНОЇ ФІЛОСОФІЇ

У статті розглянуто методологічний потенціал комунікативної філософії в осмисленні феномену навчання. Наголошено, що комунікативна взаємодія створює між-простір, у якому учасники розширюють обрії власного за умови збереження суверенності кожного з них. Акцентовано увагу на тому, що екстраполяція ідей комунікативної взаємодії на освітній процес презентує його як педагогіку співробітництва, дозволяє віднайти нові орієнтири у розвитку дидактичних практик, перебудувати їх на позиціях суб'єкт-суб'єктних відносин. Презентовано розуміння свідомості суб'єктів навчання не як певної даності, а як комунікативного процесу, що виробляється на кожному етапі розвитку. Наголошено, що саме