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ФІЛОСОФСЬКА СПЕЦИФІКА ФОРМУВАННЯ РЕЛІГІЙНОГО СВІТОГЛЯДУ ТА СУЧАСНОЇ УКРАЇНСЬКОЇ КУЛЬТУРИ

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PHILOSOPHICAL SPECIFICITY OF RELIGIOUS OUTLOOK AND MODERN UKRAINIAN CULTURE FORMATION

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Плачінта Ірина, Цуркан Тетяна, Наместюк Світлана, Нікіфорчук Жанна, Никифорук Тетяна. Філософська специфіка формування сучасної української культури. З 1991 року Україна стала незалежною, проте її ідентичність та релігійні питання, породжені розпадом Радянського Союзу, залишаються малодослідженими. Однак, дивлячись на її нову позицію як частини сучасної Європи, можна стверджувати, що дослідження, що стосуються України, стають актуальною науковою темою.

Таким чином, представлена робота, має на меті дослідити формування філософської естетики формування української культури. Робота спрямована на вивчення особливостей України як незалежної держави, яка знаходиться на перетині перетворень та намагається відновити свою культурну, духовну та філософську спадщину, адже незалежність України є однією з найважливіших геополітичних подій ХХ століття. У роботі виконано літературний огляд та дотичних до теми наукових думок, в роботі досягнуто максимальної об'єктивності. **Об'єктом** роботи є висвітлення актуального стану української культури, яка стає брендом у всьому світі. **Наукова новизна** полягає в тому, що з одного боку, Україна претендує на свою культурну оригінальність, а з іншого боку, вона стверджує свою внутрішню приналежність до західної культури. Оскільки представлена робота є одночасно історичною, культурною, релігійною і філософською, були задіяні різні галузі гуманітарних наук і та отримано найповнішу інформацію про українську культурно-філософську складову. **Методи роботи:** в даному дослідженні використано два підходи. Перший підхід полягає в аналізі історичного розвитку культури українського народу. Цей підхід передбачає аналіз дотичних наукових джерел та вибір тематичних праць від фахівців з різних країн. Другий підхід спрямований на поглиблене вивчення релігійно-філософського контексту, що на нашу думку є основою формування естетики та культури української нації. За сучасних умов відновлення національної релігійно-філософської спадщини в українському суспільстві є рятівним.

Ключові слова: історичний розвиток, пострадянський травматизм, релігійно-філософський контекст, світогляд, ідентичність, нова культура.

Introduction. For scientific analysis of the transformation of «aesthetic» in the history of Ukrainian culture from its origins to the present, special attention is paid to the specificity of the Ukrainian people's culture, which was formed through interaction with history. Ukrainian culture, like many other cultures, was shaped by various historical events and processes. Political, social, economic, and cultural changes that took place in Ukraine over many centuries made a significant contribution to this transformation. One of the key features of the Ukrainian people's culture is its rich history and close connection with other cultures. Ukraine has been a meeting place and interaction point for various peoples, and this has

inevitably influenced the cultural beliefs and traditions of Ukrainians. For example, periods of Polish, Ottoman, and Russian influence and oppression, as well as the experience of colonization, all significantly influenced the formation of Ukrainian culture.

Another important aspect in the transformation of the «aesthetic» in Ukrainian culture is the interaction with the ideas, traditions, and works of great Ukrainian writers, artists, musicians, and other cultural figures. Movements such as «Ruska Triitsia» and «Moloda Muza» generated new ideas and created a special atmosphere that contributed to the flourishing of creativity and the development of Ukrainian culture.

The historical events that took place in Ukraine in the 20th century, such as the Holodomor of 1932-1933 and World War II, also had a significant impact. These events caused immense suffering for the Ukrainian people, but at the same time, they also influenced the development of Ukrainian culture, changed its trajectory, and created new aesthetic perceptions.

In the present, the transformation of the «aesthetic» in Ukrainian culture continues. The establishment of Ukraine's independence and its inclusion in the global cultural context have opened up new opportunities for the development and self-determination of Ukrainian culture. The emergence of new media, technologies, and wide access to cultural events from around the world allow the Ukrainian people to actively influence global culture while preserving their national identity.

Thus, the specificity of the Ukrainian people's culture and their interaction with history are of great importance in the transformation of the «aesthetic» in Ukrainian culture. This process is dynamic and continues to develop, contributing to the flourishing and self-determination of Ukrainian cultural heritage.

However, the revelation of the dual roots of the culture and religion of the Ukrainian people indicates the existence of an initial Byzantine tradition and the country's Westernization through the Uniates. This phenomenon demonstrates the dual religious affiliation of the Ukrainian people, emphasizing the specificity of the formation of their culture and worldview.

The study of the philosophical tradition in Ukraine can be revealed through three periods of Ukrainian thought development: pre-binary, binary, and post-binary. The reference to the works of Hryhoriy Skovoroda (1722-1794) as a central figure of original thought in Ukraine holds great significance. This helps demonstrate the cultural specificity of Ukraine and its openness to other European cultures.

Modern aesthetics and culture in Ukraine are aimed at the mutual influence of Eastern and Western traditions in the religious and philosophical spheres. The religious and philosophical traditions that have developed in Ukraine and have contributed to the formation and development of its identity are closely related to European philosophical thought. The most relevant tendency is the ecumenism that is currently developing in Ukraine, especially in the western part of the country, where the Greek Catholic Church has the most influence.

Analysis of the recent research and publications.

Through the analysis of Ukraine as an example, scientific thought discusses the current issues of forming the religious-philosophical identity of Ukraine in the conditions of war. In this context, Ukraine is compared to other countries that have their own way of forming, decline, and restoration of their identity. The research emphasizes the specificity of Ukraine, which, unlike other countries, suffers from the problem of self-

identification due to a long history of disdain and loss of identity. However, Ukraine now confirms its existence as a historical-cultural reality within Europe. After gaining independence in 1991, Ukraine reopens its spiritual and cultural heritage and tries to introduce it to the world. However, the search for Ukrainian identity in the 21st century is complicated by the absence of true national unity¹. Therefore, explaining the current situation in the religious sphere and studying the influence of political interference by Ukrainian churches on the determination and formation of Ukrainian identity becomes an important task. In this context, the paper discusses the problems associated with post-Soviet traumatic stress, which is exacerbated by obstacles that arise in the process of transitioning to independence. The insidious aggression of the aggressor country, which has always hindered the self-determination of the Ukrainian people and supported imperial and communist regimes, intensifies the complexity of forming the Ukrainian nation. The need for better coverage of internal events that have defined the history of the country, including the division between Catholics and Orthodox, and consequently, between the East and the West within Christianity, is relevant for understanding the current situation. The formation of the Ukrainian nation is hindered by objective obstacles related to the historical context, and religion plays an important role in the cultural aesthetics of the Ukrainian nation².

Due to the enemy attack in 2022, the Ukrainian Orthodox Church has become the defender of Ukraine's traditional values, while the Orthodox church associated with the Moscow Patriarchate continues to fuel ambiguity. Modern Ukrainian society is trying to revive Ukrainian national identity, drawing on the ideological philosophy of the 18th century represented by Hryhoriy Skovoroda and Petro Mohyla. Both philosophers embody the ideological philosophy of this period, which has a significant influence on contemporary Ukrainian thinking and culture. These ideologies emphasize the importance of self-determination, culture, and language for the development of national identity. They inspire the younger generation to take pride in their people, explore their history, language, and culture, and contribute to the formation of modern Ukrainian society.

Hryhoriy Skovoroda, a Ukrainian philosopher and writer, actively promoted the Ukrainian language, culture, and national self-awareness. In his works, he called for the self-aware development of the nation, particularly through education and self-education. He emphasized the importance of the Ukrainian language as the foundation of national identity and advocated for its use in all spheres of life.

Petro Mohyla, the Metropolitan of Kyiv and All Rus', was an influential figure of the Ukrainian Baroque period. He actively worked to strengthen the Ukrainian Orthodox Church and the religious self-awareness of the Ukrainian people. Mohyla founded the Kyiv-Mohyla

¹ Yaroshevich M., Petinova O. B. The main philosophical ideas of G. Skovoroda, 2022, URL: <http://dspace.pdpu.edu.ua/handle/123456789/15086> [in English].

² Brylov D., Kalenyenko T. «Religion and nationalism in post-Soviet space», *Routledge international handbook of religion in global society*, 2020, URL: <https://www.routledgehandbooks.com/doi/10.4324/9781315646435-33> [in English].

Academy, the first Ukrainian higher educational institution, which provided education to the Ukrainian clergy and intellectuals. Instruction at the academy was conducted exclusively in Ukrainian, which strengthened the position of Ukrainian culture and national consciousness.

Based on national spiritual and cultural heritage, Ukrainian society is increasingly expressing its national self-awareness and becoming stronger in its aspirations for self-determination and development. The study of the works of Hryhoriy Skovoroda and Petro Mohyla helps to reveal their originality and significance for Ukrainian culture and establish connections between Ukrainian and European philosophy. The research on the importance of these outstanding Ukrainian philosophers is complemented and formed by other representatives of Ukrainian culture who also play a significant role in shaping Ukrainian national identity.

The presentation of the main material begins with the original philosophy of Ukraine, formulated by Skovoroda, which continued to develop in the 19th century under the influence of the Brotherhood of Cyril and Methodius. The Triad of Mogila, Skovoroda, and the Tradition of the Philosophy of the Brotherhood of Cyril and Methodius represents the search for the spiritual identity of the Ukrainian people. In order to deeply understand and demonstrate the uniqueness of philosophical thought and spiritual culture in Ukraine, it is necessary to study their interaction from various angles, as these issues are very relevant for Ukrainian society, which is searching for solutions to cultural and philosophical problems related to origin, identity, and future prospects.

Paraphrasing Skovoroda, it can be said that today Ukraine is in the philosophical process of «knowing itself». In this context of knowledge, rediscovering its own culture and true history, the Ukrainian people can reach the essence of their national idea and define their identity. The current Ukraine is based on these two national foundations (culture and history).

Therefore, in order to clarify the diversity of contemporary views on the formation of Ukrainian cultural-aesthetic thought in the modern understanding, the article presents the most important elements that play a significant role in shaping national consciousness today. The first spiritual center to consider is the Kyiv-Mohyla Academy, which was revived after gaining independence. This center is interested in both Ukrainian philosophy of the 18th-19th centuries and the study of Western European philosophy. Within its activities, the academy develops proposals that can become a universal definition of the national idea, based on reflections on Ukrainian reality, the idea of identity, which can unite nations. The second important center is the Catholic Institute in Lviv, which is mainly based on Ukrainian nationalism, the purity of Ukrainian culture, and especially the revival of the Ukrainian language. Primarily, this center offers a systematic opposition to what is associated with the aggressor country. The third element that plays a role in shaping national cultural identity is the sphere of culture in the broad sense of the word. It is based on various variations of Ukrainian folklore and concerns different strata of Ukrainian society. However, undoubtedly, the

foundation of Ukrainian national culture is the Ukrainian language. Language plays an important role in forming national identity and transmitting cultural heritage from generation to generation. At the same time, Ukrainian literature has significant importance in understanding the cultural values, traditions, and history of the nation. Art is one of the important elements of Ukrainian national culture. Ukrainian painters, sculptors, and engravers depict the unique beauty of nature, national images, and traditions on canvas and other materials. Music also has a great influence on Ukrainian culture: folk music, classical music, and modern genres collectively reproduce the soul and emotions of the Ukrainian people.

Among the spectacular forms of art, dance is used as a way to express joy, national consciousness, and empathy. An important element of Ukrainian national culture is architecture. Traditional Ukrainian architecture is characterized by the use of wood, clay, and other natural materials. Castles, churches, and other buildings reproduce Ukrainian traditions, customs, and history. And of course, Ukrainian folk customs and traditions also play an important role in shaping the national culture. They include the celebration of religious and national holidays, folk festivals, weddings, and various rituals and events that reflect Ukrainian heritage.

However, the combination of all these elements of Ukrainian national culture are aspects that reflect the religion and deep spirituality of the Ukrainian people. Only a comprehensive approach from the perspective of religious and philosophical dominants will allow us to understand and evaluate the importance of Ukrainian culture for the nation and the global community.

The aim of this article was to investigate the formation of the philosophical aesthetics of Ukrainian culture. The work focused on studying the peculiarities of Ukraine as an independent state at the crossroads of transformations, seeking to restore its cultural, spiritual, and philosophical heritage, as Ukraine's independence is one of the most important geopolitical events of the 20th century.

The object of this research is coverage of the current state of Ukrainian culture, which is becoming a brand around the world.

Presentation of the primary material. The center of the formation of Ukrainian culture and spirituality in Ukraine is the Kyiv-Mohyla Academy, which today is a true philosophical center, confirmed by our research. The unique status of this educational institution comes from the long-standing Mohyla tradition dating back to the 17th century, as confirmed by numerous Ukrainian sources. However, various modern publications on this topic emphasize the lack of stable and constructive national unity in Ukraine.

On the other hand, the Kyiv-Mohyla Academy plays an important role that is officially recognized in the Ukrainian philosophical and cultural spheres. As for the figure of its founder, Petro Mohyla, a prominent personality of Ukraine who was canonized by the Orthodox Autocephalous Church of Ukraine in 1996, our interest is primarily focused on him as a reformer and organizer of higher theological education in Ukraine in

the 17th century. In our attempt to provide the maximum number of elements and details regarding the activities of Metropolitan Mohyla, we paid attention to sources that relate to various aspects of his work³.

Petro Mohyla became an exceptional figure for the development and continuation of the spiritual and intellectual life of his country. Western references to this prominent figure remain as rare as ever, despite the changes that have taken place in Ukraine. The historical figure of Petro Mohyla arouses interest not only in Ukraine but also beyond its borders, particularly in Western European countries. However, despite this interest, references to this prominent figure remain rare. One possible reason for this situation is the insufficient popularity of foreign languages among the Ukrainian scientific community, as well as limited access to foreign sources of information. In addition, many Western European countries acquired Mohyla's works for their book markets, which led to even greater fragmentation in terms of its international distribution. Political factors may also have an influence on the underestimation of Petro Mohyla's contribution to the development of Ukraine and his significance for world culture. In different periods of Ukrainian history, Mohyla can be perceived as a symbol of national freedom and independence or, conversely, of the oppression of imperial forces. Thus, although there is interest and some recognition from Western Europe regarding Petro Mohyla, references to him are still rare. This may be due to various reasons, such as limited access to sources of information, insufficient popularity of foreign languages among Ukrainian scholars, and political circumstances.

Another important figure for the development of Ukrainian culture is Hryhorii Skovoroda, who can be considered the first Ukrainian philosopher. It is with his name that the study of the emergence of a unique Ukrainian philosophy, which is a religious philosophy and arose and developed in a unique geopolitical, historical, religious, and cultural context, is associated.

Based on the idea that Skovoroda is the main figure in Ukrainian national philosophy, three periods are identified in his history. The aim of this approach, which has both philosophical and historical aspects, is to provide a more complete and complex interpretation of the conditions for the development of Ukrainian philosophy and to highlight its most significant original aspects⁴.

If Skovoroda's philosophy, reviewed and updated, proves to be universally Christian, it can simultaneously participate in the ecumenical experience that the Greek Catholic Church in Ukraine is currently carrying out. Ukrainian culture is multiethnic. In this sense, it is important to take into account the limitations and interests in the cultural tradition that can be considered characteristic of the «Ukrainian» cultural environment. In order to reveal the specific aesthetics of Ukrainian culture, it is necessary

to identify all cultural and philosophical aspects that can be attributed to Ukrainian, determine their originality, and recognize the achievements of the Ukrainian people in these areas. Of course, there is a big difference between the two main influences (Eastern and Western). This is characterized by various tendencies of cultural, religious, and philosophical development that exist in the country, as well as elements that allow Ukraine to progress on the difficult path of national unity.

Ukrainian philosophy of the 18th century, enriched by contemporary Ukrainian philosophical thought, can contribute to coexistence and mutual understanding within the multiculturalism of Ukraine⁵.

We believe that Ukraine, which is currently grappling with identity issues, requires urgent and constant spiritual support. The peculiarities of Ukraine – cultural, spiritual, religious – often become destabilizing factors in themselves. Being in the heart of Europe, Ukraine has accumulated features of different civilizations and traditions, as evidenced by the affiliation of the Ukrainian people with two distinct religious traditions. By studying and analyzing the current relations between Ukraine and neighboring countries, one can see the portrait of Ukraine in the most detailed manner. It is through international cultural events that the West's contribution to the development and stabilization of the country is evident. The experience of ecumenism in the West plays a crucial role in building future interfaith relations to heal church conflicts. However, the concept of a new Ukrainian culture, namely identity with European values, does not apply to the entire territory of Ukraine, even in times of war. Thus, cultural diversity stands as an obstacle for Ukrainian society, further accentuating the gap between Ukrainians and representatives of other nationalities.

Currently, it is difficult for the Ukrainian people to find their cultural position. This problem is a result of the modern relationship between the Ukrainian people and their history. We share the opinion of many researchers that Ukrainians should stop rewriting their ancient history. The present dictates the need to start writing our own contemporary history, and to achieve this goal, we must accept our past. In the conditions of war, the situation in Ukraine, according to experts, is causing concern. We believe that the complex economic and social situation partially explains the cultural-philosophical position and thoughts. During wartime, there is often an increase in nationalism and patriotism in society. This influences people's cultural and philosophical positions, as war forces a reevaluation of values, ideals, and moral principles. The involvement in military mobilization, the threat to the safety and lives of participants in combat actions also affect attitudes towards culture and philosophical views. People, stepping out of their usual comfortable state, begin to

³ Doroshenko S.R., Sadovnikov O. K. Hrigory Skovoroda in modern Europe, 2022, URL: <https://dspace.nuph.edu.ua/bitstream/123456789/30268/1/507-509.pdf>

⁴ Levyk B., Aleksandrova O., Khrypko S., Iatsenko G. «Geo-policy and Geo-psychology as Cultural Determinants of Ukrainian Religion, Mentality and National Security», *Journal of History Culture and Art Research*, 2020, 9(3), P. 217-225, URL: <https://doi.org/10.7596/taksad.v9i3.2761> [in English].

⁵ Gomilko O. Hryhorii Skovoroda's Philosophy of Education: The Difference of the Modern Vision of the Philosophy of the Heart, 2019, URL: <https://ekmair.ukma.edu.ua/items/5c401f49-9b1f-4ba6-97bc-e42cc19e8a07> [in English].

contemplate deeper questions of existence, the meaning of life, morality, and justice.

In addition, the economic and social situation, partly caused by the war, can create tension and uncertainty about the future. People have suffered greatly from the loss of loved ones, businesses, or property. This can affect their cultural and philosophical position, stirring up anger, disappointment, or even hostility.

Overall, in the conditions of war, the complex economic and social situation can influence people's cultural-philosophical position and thoughts, causing concern and a search for new values and orientations. In this regard, spirituality and the restoration of traditional religiosity become salvific.

Conclusions and perspectives of further research.

Thus far, when Ukraine is going through a difficult period, scientific research related to culture and spiritual values takes on new significance. Ukraine has experienced a process of formation accompanied by complete manipulation of its identity, and is now in the process of restoring its uniqueness. These transitional stages make Ukraine a particularly interesting object for researchers who argue that for joint construction, it is necessary to better understand one's own culture, turn to traditions and spirituality. For a long period of time, Ukraine was forgotten, oppressed, ignored, but now it seeks to express its authentic identity and becomes a brand worldwide. This work focused on cultural, religious, and philosophical heritage of Ukraine. Through the analysis of works by Hryhorii Skovoroda and Petro Mohyla, the spiritual characteristics of the country were highlighted. The specifics of the Ukrainian cultural tradition are inseparably linked to the history of the people. Ukrainians often had to obscure part of their history to survive or move on to the next stage of their development. Therefore, Ukraine currently needs the civilized world to recognize what has been erased from its history and national culture. Attempts by Ukrainian experts to prove the existence of Ukrainians since ancient times, as well as their belonging to the European space, demonstrate Ukraine's confidence in its value in the eyes of the world. However, modern Ukrainian perceptions of their European identity are blurred.

Ukraine is a multicultural country, therefore it faces the problem of multiculturalism and multireligiosity. Here, religion is not a sign of national unity. We believe that the revival of the nation's culture and spirituality is possible through the original Ukrainian philosophy based on the great figure of Hryhorii Skovoroda.

Being influenced by Western philosophy – from antiquity to the Enlightenment, Skovoroda developed original ideas. The role of this philosopher in the fate of the new Ukraine cannot be overstated. Skovoroda is an important figure in the construction of a new Ukrainian society. The dreams of philosophers are often utopian and unrealizable,

but enlightened thoughts that anticipate their time often force nations to consider new approaches to their future.

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