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EVOLUTION OF ETHNIC SELF-CONSCIOUSNESS IN THE HERITAGE OF UKRAINIAN HUMANISTS

The evolution from ethnic self-consciousness to national self-consciousness took place in Ukraine not only among certain social classes, but also in the beliefs of individuals. Their names are already familiar: S. Orikhovsky, S. Klenovych, S. Pekalid, M. Smotrytsky, A. Chagrovsky, M. Pashkovsky, K. Sakovich, I. Dombrovsky, Z. Kopystensky, P. Berinda, J. Vereshchynsky. The high Ukrainian national self-consciousness of these authors is sometimes evidenced not only by the content but also by the very names of their works: Klenovych's *Roksolania*, Dombrovsky's *Dnieper Muses*, Chagrovsky's *Ukrainian Duma*, and so on. As for their content, they testify that their authors consider Ukrainians to be a state people and prove it by extensive excursions into the history of the princely era (I. Dombrovsky, S. Klenovych); speak of Ukraine as a separate state union with its army and commanders ("Ukraine also had good hetmans; he did not need hetmans from foreign lands" [4, p. 176]; call on princes to serve Ukraine, protecting it from attacks by Tatars and Turks (Orikhovsky, Pekalid, Vereshchinsky).

The beginning of the Ukrainian people's awareness of the need for national statehood, liberation from subordination to other states, including Poland, is found in the poem "On the pitiful cellar of Sagaidachny" by K. Sakovich. And Z. Kopystensky in his "Palinodia" and J. Boretsky in "Protestation" weave a canvas of continuity in the history of Ukraine-Russia ("the people of Japheth's seed") from the princely state, emphasizing the involvement of the Cossacks. A. Kalnofoisky fights over the disappearance in Ukraine of the princely families of Olelkovych, Zbarazh, Ostroh and others and places state hope on the princely family of Chetvertynsky. P. Berinda, Z. Kopystensky, J. Boretsky, G. Smotrytsky, K. Sakovych,

K. Tranquillion-Stavrovetsky actively used in their works the Ukrainian spoken ("simple") language, which was considered not only one of the decisive factors in the existence of the people, but also a factor that contributes to the growth of national identity [1, p. 116]. As for S. Orikhovsky, who lived in the first half of the 16th century, he did not rise above the level of ethnic self-consciousness, but with his works full of patriotic pathos and citizenship he also contributed to the formation of Ukrainian national self-consciousness. At least the cultural and historical identity of Ukrainians as a separate people did not cause him any doubts and he actively defended their religion and spiritual heritage.

Perhaps the highest manifestation of national self-consciousness is found in Yu. Nemyrych and P. Mohyla. Nemyrych owned one of the first ideas of national statehood in Ukraine – the idea of the Grand Duchy of Russia. And Mohyla was one of the first thinkers to reflect on the question of the future Ukrainian state, imagining it as strong, authoritarian, led by a ruler-philosopher on the throne. Western European humanists of the Renaissance wrote about such a state. But this goes beyond the chronological framework of our study.

At the end of the XVI century. the degradation of the Ukrainian nobility and its national apostasy on the one hand, and the arbitrariness of the Polish nobility on the other, created constant political tension in Ukraine, but this not only did not extinguish the will of Ukrainians to be a separate political entity, but also gave new impetus. At the beginning of the XVII century. the armed stage of the struggle of the Ukrainian people for national independence against aristocratic Poland began. This was the time when the Cossacks, as D. Dontsov wrote, "wrote on their banner the competition for the cause of the nation, when P. Sagaidachny and others, taking over the role of former Kyivan princes, defended the church and the whole nation, when in their heads was already born a new form of state work – its implementation became only a matter of time" [5, p. 296]. Everything then merged into one endless series of national wrongs, into one picture of the enslavement of the Ukrainian people by Poland. In the feelings, in the minds of the Ukrainian people, it exacerbated "annoyance and pain, tied in one chain, in one image of the bitter, to revenge screaming enslaved Ukrainian people" [2, p.127].

For a long time, the Polish government did not make serious concessions in Ukrainian national and state-building claims. Only in 1633, by the privilege of Polish King Wladyslaw IV, significant concessions were recorded. But they were late, because everything that was said there had already been captured by the Cossack sword.

The highest level of national self-consciousness of the Ukrainian people was evidenced by the liberation war of 1648–1654, which completed the nation-building process. The ideologue of the Ukrainian liberation movement was the intellectual elite of the time, a significant part of which was the Orthodox clergy. Ukrainian humanists were nationally involved and took a direct part in the national liberation movement, justifying the right to freedom for their people. Thus, they prepared the ground for the people's liberation struggle. Thus, at the end of the 16th and the beginning of the 17th centuries, when the whole world started talking about the Ukrainian Cossacks, Ukraine began to focus clearly on its own forces and no longer looked for new Vikings. It was now certain of its strength and step by step approached national independence, choosing religious polemics and armed struggle as methods of struggle. [3, p. 7-16]. For a long time the struggle for the rights and privileges of the Ukrainian people in the Polish state and for national independence was conducted almost exclusively at the level of legal acts – Ukrainian envoys in the Senate and Sejm, in petitions emphasizing that Ukraine joined the Polish state as an equal, and therefore has a natural moral and historical right to independent state and political development. There are more than enough examples. Princes K. Ostrozky and K. Vyshnevetsky, in particular, declared this with dignity. Although the Polish government and king sought to see in Ukrainians only an ethnic mass, a provincial branch of the Polish people, from time to time they had to take into account the claims of Ukrainians and agree: "And that the Ukrainian people with their cities, villages and lands united with Poland voluntarily equal rights and privileges with it, we can't refute it, approved by solemn agreements and pacts, preserved in the privileges and archives "(Speech of King Vladislav in the Senate – [1, p. 216]. Characteristically, in the late XVI – early In the 17th century, all strata of Ukrainian society came together to defend their rights and freedoms, so we can speak of the relative national unity of the people. The state was seen as the common good of the nation. As a result, all components of "we" were defended and strengthened by law.

The ideological inspirers of the legal struggle for national independence, its practical embodiments were the then Ukrainian humanists, who later, during the national liberation war under the leadership of B. Khmelnytsky advocated his legitimacy as head of the newly created state. But this was not enough for Khmelnytsky, and he sought legal confirmation of his high position as an independent ruler from the Patriarch of Constantinople, who could do so. There is other evidence of an attempt to justify the hetman's right to power by the concept of divine law, which was very popular in Europe at the time. First of all, this is Khmelnytsky's statement: "God gave me that I am the sole ruler and autocrat of Ukraine"; and measures to marry Timosh's son to Princess Rosanda of Moldova, who came from the Lupul monarchy. Although these examples of the struggle for national independence of Ukraine by the legal method go beyond the chronological framework of our study, they are a vivid example of the logical conclusion of such a struggle initiated by Ukrainian humanists (from S. Orikhovsky to P. Mohyla) and statesmen of the previous period.

An effective method of fighting for national independence and educating the national identity of the Ukrainian people was also the religious controversy between Ukrainian Orthodoxy and Polish Catholicism, which became especially aggressive with the emergence of Jesuits in Poland (1565), who sought not only to Catholicize but also to Polonize Ukrainians. , first of all, children of the Ukrainian elite. Later, after the Brest Cathedral in 1596, a fierce controversy began between the Orthodox and the Uniates, as well as between the Uniates and the Catholics. All these things are well known. But the controversy in Ukraine did not begin with the arrival of the Jesuits or as a result of the Brest Union, but much earlier – between Ukrainian Catholics and Polish Catholics. And S. Orikhovsky started it. But more on this will be discussed below [3, p. 77].

Later, against the background of fierce controversy between Orthodox and Jesuits, the controversy of Ukrainian Catholics with the Catholic Church in Poland looked much more moderate, but was not only to protect the national rights of the Ukrainian people, their identity, but also against its desecration. It is significant that Ukrainian Catholics even tried to submit to the subordination of the pope, bypassing the Polish primate. Among the leading representatives of this circle are Jan Schasny Herburt (recall his speech in defense of the offended Ukrainian people), as well as I. Dombrovsky and

J. Vereshchynsky, who considered Ukrainians the state people, the heir to the ancient throne of Kiev. The latter, as we already know, saw the way to the independence of the Ukrainian people in the creation of a separate Cossack territorial unit [4, p. 7-16].

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DIMENSIONS OF SPIRITUALITY

Modernity still believes that the comprehension of philosophical knowledge should be clear. However, a person as a spiritual entity thinks precisely. Establishing the boundaries of clear and accurate thinking gives grounds to assert the role of clear and accurate thinking in the formation of a person as a person.

First, it should be noted that by thinking we mean a special intellectual feeling, the human ability to be aware of reality directly.

The opposition to clarity is darkness. And not a clear thought and not a dark thought is a dubious opinion. Opposition to precision is a crime. At the same time, an inaccurate, not criminal thought is stereotypical thinking.