

политическое общество. Государство – это определенная часть политического общества, которая заинтересована в сохранении закона, поддержании общего благополучия и общественного порядка, а также управлении общественными делами.

**Ключевые слова:** человек, нация, государство, общество, сообщество, гражданское общество, политическая общность

UDC 165.742:001(477)

## THE DEVELOPMENT OF THE IDEAS OF HUMANISM IN THE CONTEXT OF EUROPEAN SCIENTIFIC THOUGHT

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**Abstract.** *The article is sanctified to the study of problem by cosmological the world picture, presenting the spectrum of humanistic ideas that were conceived on European soil and found further distribution in the general philosophical scientific space. Analysis of literary sources, as well as monuments of literature indicates the formation of scientific thought of individual historical periods. The conducted study suggests that, in the context of European scientific thought, the ideas of humanism were of paramount importance - the person was proclaimed the highest value.*

**Keywords:** *pedagogical ideas, consciousness, interdisciplinarity, cosmology, humanism, picture of the world*

**Introduction.** In the context of European scientific thought, the ideas of humanism were of paramount importance – the person was proclaimed the highest value. the study of problem by cosmological the world picture, presenting the spectrum of humanistic ideas that were conceived on European soil and found further distribution in the general philosophical scientific space. Analysis of literary sources, as well as monuments of literature indicates the formation of scientific thought of individual historical periods.

**Analysis of recent research and publications.** The problem of perception and interpretation in consciousness is a multidimensional and complex phenomenon, studied at the junction of many sciences, often called interdisciplinary (G. Klaus, V. Sitarov, K. Zhol, E. Panov, F. Bacevich, E. Selivanova, G. Pocheptsov). «The trend of awareness and upholding one's own uniqueness and preservation of cultural traditions confirms the general pattern that humanity,

becoming interconnected and united, does not lose its ethnic merits. Social and cultural changes have always been the main component of human evolution, and it would be a mistake to consider ethnic groups as just once and forever formed communities. These communities are the result of the development and interaction of cultures, and new forms of cultural realities, like new traditions, constantly arise from the most unexpected sources in the process of human life activity» [1].

**Purpose.** Explore the spectrum of humanistic ideas (on the material of the works Francesco Petrarca, Vittorino da Feltre's, Kolyuchcho Salutati, Leonardo Bruni, Francesco Filelfo, Dante Alighieri, Nikolai Kuzansky, Giordano Bruno, Leonardo Bruni, Francesco Filelfo, Dante Alighieri, Nikolai Kuzansky, Giordano Bruno, Thomas More), that were conceived on European soil and found further distribution in the general philosophical scientific space.

**Results.** The cosmological picture of the world, laid down by the Roman (by birth) cardinal M. Kuzansky and L. da Vinci, stated: there are close connections between the space and man, therefore the Universe completely plays the role of a huge mechanism that obeys everything. Earth's motion (both translational and rotating) Copernic has already emerged it as an important cosmological principle. The revolutionary process of the liberation of science from the networks of dogmatism began, the process of the formation of the science of the new time on new methodological principles. The most important links in this process were the scientific achievements of I. Kepler and Galileo. On the basis of the open law of conservation of impulse, R. Descartes came to the conclusion that the world, although created by higher powers, is such that it can evolve under the influence of only natural causes. Based on the «theory of vortexes» created, the author developed cosmological ideas about continuity in the structure of our world.

Beginning with ancient Indian and ancient philosophers, the idea that man and his life are closely connected with nature, and not only with that which directly surrounds man, but with all of nature, with the space, with the Universe, permeated research not over a period of more than one century. «Man came out in the unity of body and soul, and then the question arose before him how to act in order to achieve true existence. And depending on which entities formed it, the fundamental principles of behavior took place. Thus arose moral and pedagogical systems» [2, p. 294].

In the history of culture, it was a time of extraordinary take-off of philosophical thought in various fields of activity. This era was rich in wisdom giants. Only the list of distinguished names speaks for itself: Dante Alighieri, Francesco Petrarca, Leonardo da Vinci, Pietro Pomponazzi, Lorenzo Valla, Giulio Vanini, Tommaso Campanella, Giordano Bruno, Thomas More, Michel Montaigne, Nikolai Kuzansky, Erasmus Rotterdam, Mormas Mard Martiansky Jean Calvin and others.

Petrarch is considered the first humanist in Europe who come up with the idea of encyclopedic education, where the source of inspiration was to be the ancient classical culture. This thought permeated the whole activity of a scientist: his four treatises («De remediis utriusque fortunae», «De vita solitaria», «De otio religioso», «De vera sapientia»), polemical works («Contra medicum quendam invectivatum libri IV», «Contra cujusdam Galli anonymi calumnias apologia», «Contra quendam Gallum innominatum, sed in dignitate positum»), historical works («Vitae virorum illustrium», «De sui ipsius et multorum ignorantia», «De rebus memorandis libri IV») bright confirmation of this.

Vittorino da Feltre's pedagogical ideas became a manifestation of «the era of humanism and humanistic education, were a guide for many scientists in their theoretical and practical pedagogical searches» [3]. The purpose of education was to form a harmoniously developed person. In his «Casa Giocosa» («House of Joy»), located at the court of the Duke Gonzaga in Mantua, had the opportunity to study children from poor families, as well as representatives from other countries (France, Germany, Greece). Conducting classes in the fresh air in all weather conditions, the teacher, using the elements of the game, refused to scholastic disputes and corporal punishment. He considered classical languages to be the basis of his studies, and therefore he preferred to read ancient authors, to study social sciences, and to study music. So, in his opinion, it was possible to develop the individual abilities of students [4].

Kolyuchcho Salutati introduced the very concept of «humanistic education» – in a new way comprehended the development of man. He also described the full range of humanities (philology, poetics, history, pedagogy, rhetoric, ethics), which, in his opinion, were supposed to contribute to charity and succeed in achieving scholarship achieved by hard work. How can you not remember the catch phrase of antiquity *Gutta cavat lapidem, non vi, sed saepe cadendo. Sic vir fit doctus, non vi, sed saepe studendo* («A drop sharpens a stone not by force, but by frequent fall. So a person becomes smarter not by force, but by frequent training»).

Leonardo Bruni defended the idea of full personal development [5; 6, p. 580], Pietro Paolo Vergerio in his treatise «De ingenuis moribus» («On noble habits and sciences») outlined the demands put forward for the humanist school, and the comedy «Pavel» was dedicated to «correcting the youth's disposition» [7, p. 344; 6, p. 829].

Francesco Filelfo was endowed with the brilliant gift of the poet and was considered the best Latinist of his time. King Alphonse of Naples himself put a laurel wreath on him, and Pope Nicholas V, having appointed the Apostolic Secretary, ordered the translation of Homer into Latin. Lorenzo Valla urged that in the upbringing of the first priority is necessary for good. His works are a treatise «De linguae latinae elegantia» (30 editions were published only in the 15th century), «Sermo de mysterio Eucharistiae», and also the works of Lema Pomponio (Giulio Pomponio Leto) from Roman history («De jurisperitis», «De Romanorum magistratibus», «De legibus», «De romanae urbis antiquitate», «Compendium historiae Romanae ab interitu Gordiani usque ad Justinum III») although they are historical and philological, their value in the context of the development of the pedagogical ideas of the century is indisputable.

The bright personalities of the early Renaissance were the philosopher, theologian and scholar Marsilio Ficino, who sought to make the faith of scholars, religious philosophy, religion of philosophy, formerly sacred, and holiness wise («De Christiana religione», «Theologia platonica»); Giovanni Picot della Mirandola, the abbot of the monastery of the Dominican in Florence («900 propositiones»: «Conclusiones philosophicae, cabalisticae et theologicae»); philosopher Pietro Pomponazzi («De anima»); politician and diplomat of Machiavelli («In Principe», «Discorsi sopra la prima decade di Tito Livio», «Delle storie Florentine», «Arte della Guerra»), who taught to dominate people by studying their habits, desires and abilities.

Philosophy is also beginning to claim to be something more than science, its source and outcome, the methodology of science and its generalization, the theory of higher order. It interprets the scientific discoveries, including them in the context of the formed knowledge and thereby determining their meaning.

In the works of Dante Alighieri («The Divine Comedy», «Feast», «On the Monarchy») the author comes to the conclusion that the divine and the earthly are combined in a person, which create a certain unity - the bliss of the earthly and eternal. In the «Theses» by Giovanni Pico della Mirandola, humanity saw the hierarchy of the world in which God appeared as the final essence of everything that exists. In the «Speech about the dignity of human» the art of exalting and creating oneself is clearly perceptible.

Thinking about the problems of epoch («About scientific ignorance», «Prostet», «On assumptions»), Nikolai Kuzansky tried to solve the problem of the relationship between God and the world, reason and faith both in theological and philosophical dimensions. «Faith in a collapsed form contains everything that is comprehended by the mind, knowledge is the deployment of faith, faith leads the mind, the mind spreads faith», wrote N. Kuzansky [8]. The expression of Giordano Bruno *Natura est Deus in rebus* («Nature is nothing but God in things») was condemned by the church inquisition [9]. Gerhard Gerhards, the author of the famous «Praise of Folly», known as Erasmus (Desiderius) of Rotterdam, directed his satire against the scholastics: «it's easier to get out of the maze than from the networks of realists, nominalists, fomists, albertists, okkomists, cattle and others» [10, p. 29]. So the ancient phrase *Ne quid nimis* showed the right path: «First of all, there is no doubt that any thing has two faces, like Alkiviadov is strong, and these faces are far from being similar to each other. Outwardly, it's like death, but look inside you will see life, and, on the contrary, death hides under life, under beauty – disgrace, under abundance – pitiful poverty, under disgrace – glory, under scholarship – ignorance, under power – poverty, under nobility – worthless, under fun – sadness, under success – failure, under friendship – enmity» [11, p. 55]. Therefore, it is not by chance that Oxford and Cambridge universities offered professorship to Erasmus. His brilliant knowledge of Latin gave the opportunity to read theological courses, which were based on the New Testament. And contemporaries believed that he knew Latin much better than he spoke in his native Dutch, German and French.

«The golden book, as useful as fun, about the best state system and the new island of Utopia» by Thomas More did not just condemn the parasitism of society, it crying out to contemporaries, becoming the most important spiritual asset of humanity (education and can use everything; a woman has same rights as a man; scientists get positions for knowledge; religion is not significant - you need to love each other, etc.). Bacon's «New Atlantis» (published posthumously), «On the Dignity and the Multiplication of Sciences, opened a new world view: on its structure, on the goals and methods of scientific research in studying the picture of the world. «Our path and our method consists in the following: we do not withdraw practice from practice and experiments from experiments (like empiricists), but causes and axioms from practice and experiments, and for reasons and axioms again practice and experiments as lawful exponents of nature» [12]. The author painted a picture of human knowledge in the triad: history, poetry, philosophy (based on the three main components, in his opinion, the abilities of the human soul – memory, representation, reason).

**Discussion.** In a new way, the problem of educating the individual, taking into account age characteristics, has sounded. In the works of Vittorino da Feltre, Luis Vives, Francois Rabelais, man was proclaimed the highest value, and it was stated: the full development of the personality can be achieved only with the help of education. The French novel «Gargantua and Pantagruel» gave a new

interpretation of education. The author has made a kind of routine for the day of the child. Knowledge became more real, therefore, thinking, creative activity Francois Rabelais provided more weight. Another representative of the French Renaissance Michel de Montaigne in the work «Experiments» also developed a number of important humanistic principles, proposing to develop critical thinking in children development of the child, and also described the priorities of moral education) [14].

Therefore, we can speak in the extrapolation of the effective arsenal of *Cognosce te ipsum*. Gradually, man was proclaimed the highest value, as evidenced by the works of the above authors from Italy, Spain, France, Holland, etc .. Gradually, humanistic ideas became widespread in most European countries, which produced the formation of «harmony of the soul».

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### РОЗВИТОК ІДЕЙ ГУМАНІЗМУ В КОНТЕКСТІ ЄВРОПЕЙСЬКОЇ НАУКОВОЇ ДУМКИ

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**Анотація.** Стаття присвячена дослідженню проблеми космологічної картини світу, що представляє спектр гуманістичних ідей, які зародилися на європейській землі та набули подальшого поширення у загальнофілософському науковому просторі. Аналіз літературних джерел, а також пам'яток літератури свідчить про формування наукової думки окремих історичних

періодів. Проведене дослідження дозволяє стверджувати, що в контексті європейської наукової думки ідеї гуманізму набули актуального значення – людина була проголошена найвищою цінністю.

**Ключові слова:** педагогічні ідеї, свідомість, інтердисциплінарність, космологія, гуманізм, картина світу

## **РАЗВИТИЕ ИДЕЙ ГУМАНИЗМА В КОНТЕКСТЕ ЕВРОПЕЙСКОЙ НАУЧНОЙ МЫСЛИ**

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**Аннотация.** Статья посвящена изучению проблемы космологической картина мира, презентующей спектр гуманистических идей, которые зарождались на европейской почве и нашли дальнейшее распространение в общепhilosophическом научном пространстве. Анализ литературных источников, а также памятников литературы свидетельствует о формировании научной мысли отдельных исторических периодов. Проведенное исследование позволяет утверждать, что в контексте европейской научной мысли идеи гуманизма преобрели первостепенное значение – человек был провозглашен высшей ценностью.

**Ключевые слова:** педагогические идеи, сознание, интердисциплинарность, космология, гуманизм, картина мира

**УДК 314.962: 091**

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**Анотація.** У статті показано, що загальна спорідненість премодерної парадигми мислення не супроводжується ідейною однорідністю у вирішенні