

Important is the fact that the heyday of attention to meanings is only a small part of the vast movement that covers most aspects of the intellectual life of the era under discussion. Frege perfectly captured the beginning of a certain tradition of analysis, which became popular among Anglo-American philosophers and analysts. He did even more: we use his example to characterize the meaning of "value", on which our attention will be focused in the future. Frege believed that Sinn must exist, since there is a common foundation of knowledge passed down from generation to generation. Suggestions would not be able to fulfill this function; proposals should be based on understandable meanings, which are real carriers of beliefs and knowledge. Values make public discourse possible [3].

Results. Any natural language reproduces the diversity that occurs in accordance with the Sepir-Whorf theory. The Sepir-Whorf hypothesis says that the structure of a language determines the structure of thinking and the way of knowing the outside world. Consequently, language is an instrument of interpretation. This hypothesis grew out of the philosophical and linguistic theory of W. Von Humboldt. It follows from it that there is no exact correspondence between translations from one natural language to another. G.G. Gadamer notes: "Where translation is required, one has to put up with a discrepancy between the exact meaning of what is said in one and reproduced in another language, a discrepancy that can never be completely overcome" [4, P. 447]. C. Agège adheres to the same opinion: "Of course, if we consider language as a system of signs, it should be recognized that the structural connections between signs are very different in different languages; it doesn't happen that a certain sign of one language occupies exactly the same place in its system as it occupies in the system of another language the sign with which they try to translate the first" [5, P. 46]. However, despite the obstacle that impedes transla-

tion, each language has a remarkable property – to be "semiotics (a system of signs) into which all other semiotics can be translated" [6, p. 231], including all other languages.

In this regard, I would like to mention the idea of the American philosopher W. Quine, who speaks about the problem of the uncertainty of a radical, complete translation. "Methods of translation from one language to another," writes W. Quine, "can be established in various ways, each of which is compatible with the totality of speech predispositions, but which are incompatible with each other" [7, C. 27]. The idea of W. Quine is seen here as follows: since the values of the expressions cannot be separated from the ways of behavior, with any attempt to accurately translate, it becomes necessary to solve one equation with two unknowns, namely: we do not know the verbal equivalent of the translated expression and the mode of behavior corresponding to this expression is unknown. W. Quine spread the thesis of the impossibility of a radical translation even into the "native" language. From his point of view, each person has his own language, which is ambiguously translated, interpreted into the language of another person.

In principle, T. Kuhn and other authoritative philosophers of the late 20th century join this conclusion. In particular, T. Kuhn notes: "Supporters of various theories are probably similar to members of various cultural and linguistic communities. Aware of this parallelism, we conclude that, in a sense, both groups are right. With regard to culture and its development, this position is really relativistic" [8, C. 267].

Discussion. From the foregoing, it could be concluded that representatives of various cultural communities are not able to understand each other, since translation from a language of one type is almost impossible into the language of another. Such a point of view, in our opinion, would be too radical. Although

the Tower of Babel was not completed, nevertheless, representatives of the same cultural, historical and linguistic community understand each other well. Much more complicated is the situation with the communication of representatives of various cultures

Translation of a foreign language text "is inevitably accompanied by acquaintance with a foreign culture and a conflict with it. In the process of this conflict, a person begins to become more aware of his own culture, his worldview, his approach to life and to people" [8, C. 24]. We are talking about a foreign language text, the creator of which is the individual as a representative of a separate culture; the individual's self-development is necessarily connected with the resolution of this form of contradiction - the contradiction of cultures. This is what mutually enriches the understanding of each other's cultures. Therefore, foreign language is not just a unit of communication or a means of transferring information, but is the most important mechanism for the formation of personality.

What is the exceptional importance of language translation, as it leaves its peaks in the categorical layers of philosophy? Translation at the categorical level is primarily a formation where there is a dominance of foreign language, where there is a split, the danger of a catastrophe of clashes between cultural communities, where each of them, following its own logic, is only a fragment of a previously unified logic, a fragment possibly destructive, dangerous for society, for himself. This is a situation of high complexity, in a changing, dynamic world. This is very important, the point is not that there are many languages, but that the situation of foreign languages is growing, changing, and becoming more complicated. The importance of translation is that it creates the basis for bringing people together on a new cultural basis. It is here that the difference between translation as a craft and translation as interpre-

tation in the highest understanding, as a permanent laboratory of interpretations, innovations. Translation is therefore dual. In addition, in its highest manifestations it does not lock itself in a purely symbolic sphere (strictly speaking, this is impossible, but you can strive for this and thereby primitive the translation).

The translation of a professional text is not just the translation from one language of a word into a word, but the development of intelligence, since mastering a new language, mastering a new culture, mastering another culture, development takes place through a variety of cultures. This two-way process, firstly, leads to individual change and, secondly, through the individual to mass change. The cultural potential of a person increases, which ultimately provides a new incentive for the development of the individual and society as a whole.

Modern society has assimilated in itself everything that has been accumulated over tens of thousands of years of its evolution, and reproduces these qualities, in particular, as the cultural basis of personality. Therefore, no matter how comprehensive definitions we use to indicate the current state of society, they will not accommodate the diversity of its properties. At the same time, we can discover new trends in the development of society, or that, which has been active for a long time, but has acquired a different dynamics, scale, and pace of development. For us, those qualities that are not fleeting, not bursts of random circumstances, but appear in the form of stable tendencies that cause complex systemic transformations and changes in people's lifestyle are more interesting.

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ФІЛОСОФСЬКІ ОСНОВИ ВИКЛАДАННЯ І ВИВЧЕННЯ АНГЛІЙСЬКОЇ МОВИ

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Анотація. У статті розглядаються основні мовні поняття, що існували в історії філософських поглядів, розглядаються деякі особливості викладання іноземних мов, визначені навчальні завдання в контексті мовної освіти. Інтереси до мови, її походження та характеристики та інші проблеми, пов'язані з мовою, виходять за межі лінгвістики та розглядаються як одна з найважливіших філософських проблем. Основу наукових знань, як відомо, складають ідеали та норми дослідження, наукова картина світу, а також філософські основи. Філософія бере активну участь у висуванні та побудові теорій, затвердженні нових явищ, покликаніх розкрити один із аспектів наукової картини світу. Філософські основи розвитку науки різні. Існують, як відомо, діалектичні матеріалістичні, метафізичні, ідеалістичні, позитивістські основи та їх різновиди.

Ключові слова. мовна освіта, мовна картина світу, комунікативна діяльність, комунікативна поведінка, лінгвокультура, лінгвосоціум.

THE PHENOMENON OF FREEDOM IN THE PHILOSOPHY OF ANCIENT EAST

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Abstract. *The article shades light on the role and influence of oriental philosophical traditional views on the development of man, the process of his spiritual self-realization, formation of spiritual values from the point of view of the concepts of modern philosophy. The philosophical analysis of the phenomenon of individual freedom in ancient philosophy, in particular, classical Indian yoga, has been carried out. Practical methods of achieving the liberation of consciousness offered by the yoga system are analyzed. It is noted that the value of yoga as a spiritual teaching lies precisely in its effective practical method of self-perfection. Awareness of universal unity implies depersonalization as a way towards liberation and the emergence of a new state of consciousness, to which the true reality is revealed - the deep unity of all things. Emphasis is placed on spiritual freedom as a basic concept in social philosophical cognition in classical Indian yoga and oriental philosophy.*

Keywords: *liberation of consciousness, spiritual values, spiritual freedom, yoga, being, personality, enlightenment, Buddhism, nirvana.*

Introduction. The problem of the influence of spiritual values on human development is very urgent. The system of spiritual values, spiritual freedom influences the formation of various qualities of a person's personality. Nowadays, the development of world culture tends to bring cultures closer together and establish ways of intercultural communication. Philosophers, cultural scientists and art critics while studying the cultural heritage of the ancient world, try to solve the problems that arise in the modern world by resorting to traditional value systems, such as antiquity, Confucianism, Taoism, Buddhism, Christianity, Islam, Judaism.

Freedom as a factor of cultural identity is one component of the study of freedom that is complex and multidimensional. The authors of the article are convinced that the problem of freedom is as much a concern for philosophers as for poets are the theme of love, for lawyers - justice, for aesthetes - beauty, for farmers - harvest, for doctors - health.

Throughout the history of the development of philosophical thought, various and interesting concepts of freedom were formed, reflecting the public opinion of its time. In his work «Lectures on the History of Philosophy», Hegel wrote that world history is nothing but the development of freedom. Speaking about the complexity of freedom, Hegel wrote: "About no other idea it can be so rightly stated that it is well defined, meaningful, and at the same time connected with the greatest misunderstanding" [2,324]. Free will is inherent in man both as a natural and as a social being. However, its practical implementation is often at odds with the conditions provided by society, with traditions and stereotypes, moral requirements and religious taboos. Freedom implies the possibility of free choice and free action, while society often restricts or denies this choice. So the question of freedom is a question of the foundations of philosophy itself.

Purpose of this work is to identify the peculiarities of interpretation of the