

О.М.Корнієнко

А.М.Корниенко

О.М.Korniyenko

Сумський національний аграрний університет

Сумский национальный аграрный университет

Sumy National Agrarian University

**ФЕНОМЕН ВІРИ ЯК СВИТОГЛЯДНА ОСНОВА ДЛЯ ФОРМУВАННЯ
ОСОБИСТОСТІ
ФЕНОМЕН ВЕРЫ КАК МИРОВОЗЗРЕНЧЕСКАЯ ОСНОВА
ФОРМИРОВАНИЯ ЛИЧНОСТИ
THE PHENOMENON OF FAITH AS THE WORLD OUTLOOK BASIS
FOR THE FORMATION OF A PERSONALITY**

Анотація. У статті проаналізовано світоглядний підхід як більш ефективний, з погляду автора, для розуміння феномену віри, який автори розглядають як самодостатнє явище духовного життя людини. Виходячи із суті самого світогляду, на думку авторів, можна прийти до вирішення багатьох проблем, які виникають у процесі вивчення віри. Як приклад ефективності такого підходу автори наводять творчу спадщину одного з вітчизняних світильників з цього приводу, представника київської філософської (ідеологічної та антропологічної) школи В.І. Шинкарук.

Аннотация. В статье анализируется мировоззренческий подход как более эффективный, с точки зрения автора, для понимания феномена веры, который авторы рассматривают как самодостаточное явление духовной жизни человека. Исходя из сути самого мировоззрения, по мнению авторов, можно прийти к решению многих проблем, возникающих в процессе изучения веры. В качестве примера эффективности такого подхода авторы ссылаются на творческое наследие одного из отечественных светил по предмету, представителя киевской философской (идеологической и антропологической) школы В.И. Шинкарук.

Abstract. The article analyzes the worldview approach as more effective, from the point of view of the author, for understanding the phenomenon of faith, which the authors views as a self-sufficient phenomenon of the spiritual life of a man. Based on the essence of the outlook itself, according to the authors, you can come to the solution of many problems that arise in the process of faith study. As an example of the effectiveness of this approach, the authors refers to the creative heritage of one

of the domestic luminaries on the subject, a representative of the Kiev philosophical (ideological and anthropological) school V.I. Shinkaruk.

Ключові слова: віра, знання, людина, почуття, світ, світогляд, сумнів, установка.

Ключевые слова: вера, знание, человек, чувства, мир, мировоззрение, сомнение, установка.

Key words: faith, knowledge, man, feelings, world, outlook, doubt, installation.

Introduction. Faith is a complex, multifunctional phenomenon with multiple manifestations that include all aspects of human existence. Analyzing the role of faith in human life in the historical context, we are confronted with the fact that it occupies a leading position during its existence. Therefore, the issues of faith remain an urgent philosophical problem.

Approaches to considering and attending to the phenomenon of faith change according to the historical era changes. At the same time, the versatility of the phenomenon of faith does not diminish the constant interest in this issue. The accents, the correlation of the constituents and the kinds of existence of faith are shifted.

Faith, as a religious phenomenon is one of the basic concepts of theology (P. Abelar, Gregory Bohoslov, Ivan Zlatoust, W. Ockham, Tertullian, etc.), as a philosophical phenomenon is widely represented in the writings of Western (M. Buber, I. Kant, S. Kierkegor, J. Ortega y Gasset, M. Heidegger, K. Jaspers and others) and domestic philosophers (N. Berdyaev, I. Ilyin, V. Solovyov, P. Florensky, S. Frank, etc.).

Studies by modern scholars confirm that faith has the status of an interdisciplinary category. A multifaced approach became the basis of its study. Faith-related issues, both religious and non-religious, are being actively developed in the fields of religion, philosophy, psychology, management, medicine, etc.

The purpose of the article is to show the effectiveness of a worldview approach in understanding the phenomenon of faith as an existential human resource.

Main text. Among the various philosophical approaches for understanding the phenomenon of faith, in our opinion, is the ideological approach that should be the most productive.

This approach makes it possible to identify and analyze the ontological and epistemological foundations of the origin and existence of faith, common to both religious and non-religious consciousness. Such an analysis implies the need to study the rational and irrational components which are present in the phenomenon of faith; analysis of categories of knowledge, beliefs, doubts, study of their inseparable connection with the phenomenon of faith.

The world outlook as an integrative integrity of knowledge and values, of mind and sense, of intelligence and action, enables the productive analysis of these components.

The key categories of the Man and World outlook are more productive for understanding the faith.

The true reality to be explored in the framework of this approach is the Human (not "personality", "subject", "individual") in the full scale of his being and in the aggregate of all his fundamental properties: potential universality (generality) (P. A. Florensky, A.S. Arsenyev, etc.), infinity (the ability to transcendence) (S.L. Rubinstein, V. Frankl, etc.), the ability to identify (K. Marx and others). In this case, the person appears as self-worth, recognizes its self-determination (it is not a "hostage" to external conditions and internal motives). Man is regarded in relation to the world as a whole, in which it is included (S.L. Rubinstein, A.S. Arsenyev). This relation "Man - World" replaces for a long time existing in philosophy scheme "Subject - Object", which determined the thinking of scientists. Faith thus appears as a form of the internal, personal, ontological connection of Man with the World, and not as a purely cognitive connection between the Subject and the Object. Thus, faith expresses and realizes the fundamental properties of man in the specific meaning of his being-in-the-world.

From all this we can conclude that the worldview approach is a humanistic approach with its fundamentally different, than in the natural science approach, research methods.

Human Being, apart from the natural and social levels, has a semantic dimension, which is considered as the "higher" level of human being in relation to the lower natural and social levels. The study of the semantic dimension is able to reveal the essence of such "top" (in the terminology of L.S. Vygotsky) phenomena of man, such as spirituality, morality, meaning and purpose of life, life principles, etc. Also, belief in a worldview approach is studied as a phenomenon of the semantic level of human being.

All spiritual phenomena in the worldview approach are considered from the standpoint of "passion" of the Person to the World, and the behavioral manifestations of the Person in specific situations are considered as a manifestation of human relations with the World. A person is seen not as an "impartial" subject, responding to external stimuli of the environment or guided by internal motives under "objective" laws, but as an individuality with its special, unique values and meanings. This is the Person for whom reality is personally significant. The peculiarity of the worldview as a form of human social consciousness is that, being absorbed by individuals and passing through their life goals and interests, it serves as a means of determining their own "position" not only theoretical, but also practical - as a means of determining how to participate in events.

According to the formed worldview, each of us forms the setting for the assessment of the surrounding reality, selects certain goals and means of their life. Accordingly, faith is a concrete manifestation of the "passion" of man, which eliminates the distance between the subject and the object, between man as an individual and the world as a whole.

That is, faith is a condition for the realization of human life in all its fullness, since it sets the criterion for human existence that goes beyond the individual and all of humanity. This criterion is a combination of the rational and irrational components of religion, religious and scientific foundations. A very contradictory understanding of the phenomenon of faith in the history of philosophy, and

nowadays, has led to the fact that the integrity, multifunctionality of this phenomenon is often reduced to its individual manifestations or modes of existence: religious, scientific faith, etc. The worldview approach avoids such extremes in the study of this philosophical category; faith is a way of penetrating transcendental reality, which is impossible to know in rational ways alone.

Personal meanings and values are proclaimed the main regulators of human behavior in the scale of its individual ontology. In other words, the study of a person's "supersituational" behavior implies an interpretation, a search for the meaning of that behavior. This provision requires the study of the behavioral correlates of belief through the prism of the value-meaning coordinates of human behavior.

A representative of the Kiev philosophical (ideological and anthropological) school V.I. Shinkaruk can be considered a prominent representative of the ideological approach. During the reign of "scientific philosophy", when philosophy was at the forefront of ideology, the core of which was the class struggle, he focused his research on the understanding of human existence, theoretical and cognitive parameters of human understanding, outlook as a way of self-determination. The scientist first developed a categorical detail structure of outlook, deeply revealed the essence of such outlook categories as Faith, Hope, Love. The isolation and thorough study of this triad is a significant philosophical achievement of V.I. Shinkaruk.

Shinkaruk defined the religion as a form and a way of perceiving social information, norms, values and ideals of public life when, without being given their own practical or cognitive experience, they are taken as obvious facts or characteristics of objective reality, being and proper; a means of developing the experience of previous generations, the perception of expectations, expectations and hopes for the future; one of the categories of outlook.

Faith was formed as the ability to perceive and experience the possible as real, probable as probable. As human consciousness is always focused on the future, faith is the ability to perceive and experience the images of the desired or unwanted future as inevitable, to nurture hope for the desired, to hope for the best.

According to V.I. Shinkaruk, Faith, as well as Hope, Dream, are spiritual feelings, extremely important categories of spiritual life of man and society and, thus, of spiritual culture. Without them, there is no worldview.

The peculiarity of the object of human feelings as spiritual is that it represents the internally dissected unity of the ideal and the real, the material and the spiritual, "... the objects of the spiritual senses are meaningful objects of life" [4, 31].

In the history of philosophy, the phenomenon of faith is very often revealed through the opposition of knowledge. Such a traditional philosophical opposing of faith with knowledge absorbed by the social sciences and humanities has helped to form negative attitudes toward faith as something deliberately false, unreliable, or such. non-verifiable.

But as V.I. Shinkaruk notes, the imagined reality that a person perceives as reality through faith, as a psychological setting for such a perception "is not necessarily fantastic, illusory. It can be true but not yet verified. Therefore, faith is

not contrary to knowledge at all, but authentic knowledge. Where knowledge is true, there is no need for faith, there is “nothing to do” there. ” [5,33]

According to the point of view of V.I.Shinkaruk, it is a misconception that Faith transforms knowledge into dogmas, and therefore in science it is not only unnecessary but also harmful. The philosopher argues this: when a scientist puts forward a "crazy" idea, which is at best a hypothesis, he will not be able to invest in it all his energy, all life, if he does not perceive it to be true. In this context, Faith is the psychological setting for the perception of probabilistic true knowledge as true truth. As a psychological phenomenon, it is genetically linked with purposeful creative activity, including vision and foresight of the future. We regard the assumptions of practical life as accepted knowledge. Objective assumptions are the likelihood of ignorance, it is transformed into reliable knowledge after the action. But to carry out this action, one must believe in the truth of the assumption, in its validity [5, 33]. That is, in the creative acts of consciousness, faith plays an essential role; faith is able to identify and realize the hidden, at first glance, in a person the opportunity to do what seems impossible. It inspires the person, elevates it above the circumstances.

Based on the specifics of the worldview, which is expressed in two worldview functions: first, that the worldview is a form of social consciousness of man, and, second, that it is a way of spiritual and practical development of the world [4, 15], the worldview approach substantiates how faith embraces “theoretical” cognitive activity and the practical realization of its goals.

Summary and conclusions. Thus, Faith is a philosophical world outlook category, which is a manifestation of the spiritual and practical dimension of man. Therefore, the question of its essence, its social functions, role in the development of the spiritual world and the practical life of man, etc. should be logically investigated through the categorical structure of outlook. The worldview as an integrity of the rational and irrational, spiritual and practical, ideal and real enables us to understand many aspects of Faith, to understand Faith as a certain integrity, Faith as a phenomenon of religious and non-religious.