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**HISTORICAL RECONSTRUCTION OF THE REPRODUCTION OF  
AXIOLOGY OF NATURE IN UKRAINIAN PHILOSOPHICAL TRADITION:  
METHODOLOGICAL REFERENCE POINTS**

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**ABSTRACT**

The research aim is to define and substantiate the methodological guidelines for the historical reconstruction of Ukrainian philosophical tradition of axiology of the nature. First of all, the research methodology as a synthesized self-reflection of historical humanities, in the search for new knowledge, should be based on human-centered approaches, principles and methods and it has to take into account evolutionary changes in the world society, the conceptual and historical-contextual influence on human consciousness. In the article on the basis of philosophical, general scientific and specific historical methodology, with the help of historical-genetic and historical-comparative methods, there have been explicated the new guidelines for the theoretical reconstruction of the eco-friendly tradition of the Ukrainian people, presented as the value-semantic concentrated form by the philosophical anthropological thought.

The scientific novelty is that historical reconstruction at all levels of the methodology is presented as a construct of axiological reproduction of the cultural memory of the people, in particular its value-semantic relation to nature: analyzed analytical and phenomenological methods of studying the problem; Interpreted the value-semantic potential of the axiology of nature G. Skovoroda, M. Gogol, I. Franko, V. Vernadsky, who long before the "cataclysms" in the system "nature - society" formed the ideas of co-evolution, genetic priority, ecological imperative, ethics of responsibility. The study proves the need to rethink the value-normative method of understanding the value of nature, the transition to a cognitive-communicative method of acquiring new knowledge and a wide range of scientific procedures.

In the article, the current requirements to historical humanities are defined as the orientation to postmetaphysical thinking, linguistic turn, the specification of the reason and rejection from the advantages of theory over practice. All of this enables the theoretical reconstruction of the domestic philosophical tradition and renews the cultural

memory of the people, in particular, the value-semantic attitude of man to the nature. The analytical and phenomenological methods, taking into account the living world and ethno-cultural variability of the value-normative method, cognitive-communicative process of acquiring the new knowledge ensure the correction of value determinants for modern humans. The axiological positions of G. Skovoroda, I. Franko, V. Vernadsky in defining the ecological determinants of the development of the "Man-Nature" system must be recognized as a movement to advance.

**Keywords:** analytical methods, axiology, eco-friendly tradition, cultural memory, methodology, noosphere, phenomenological methods, reconstruction.

## INTRODUCTION

Problem statement. The issue of scientific historical research should now be focused on modern challenges to humanities, which includes the historical branch of science. The theoretical reconstruction of events, the analysis of historical processes, the reproduction of the cultural memory of peoples should provide not only the laws and laws of historical development, but also the value-semantic determinants of human existence in a certain time and space. In this way, as you know, the development of personality is realized, namely: in understanding the past (cultural memory), in capturing space of possibilities of development and reflection of expectations in the future (creativity and possibilist thinking) and autonomy of self-determination.

The analysis of works determines the direction of our study in such a way that the purpose of the article is to define and justify the methodological guidelines for the historical reconstruction of the Ukrainian philosophical tradition of the axiology of nature. Within the article, on the example of the reconstruction of the ecophilic tradition of Ukrainian philosophical thought, we will try to discuss the fundamental guidelines of modern synthesized scientific and historical reflection, which enables reproduction of the cultural memory of the Ukrainian people and the implementation of worldview determinants of humanity in the life of a modern man.

## METHODS OF RESEARCH

Historical science has gained a huge experience in conceptualizing and using the research methodology of all its levels and procedures. The theoretical and methodological aspects of history are devoted to the works of F. Levitas, O. Trukhan, I. Kolesnik, O. Sukhoi, I. Kovalchenko, G. Bondarenko, L. Zashkilnyak, J. Kalakura, O. Gerasimova, K. Ivangorodsky [8]. However, one can not but notice that in our time changes in humanities, in particular in historical, which are significantly different from the previous tradition, relate, in the opinion of Y. Habermas, to the transition to post-physical philosophical thinking, the linguistic turn, the specification of the mind, the rejection of the theory's preference over practice. Without discussing this provision, which is substantiated in the writings of "Actions, speech acts, speech interactions and life world" [6], «About the subject of history. Some considerations about false alternatives» [7] and others, it should be noted that the methodological "key" of the output of historical research into "true" humanism can become these guidelines. The paradigm "Nature-Man" in most studies is considered, as a rule, in measurements of logocentrism (definition of interaction stages, characterization of the system of nature



management, environmental protection, legal and industrial activities, analysis of the state of natural resources, etc.). It essentially complements the scientific picture of the world, in particular, the ecological world development (N. Kushkov-Kostytska, S. Kostiuchkov, I. Ilyinykh and others), the interaction of society and nature [1; 2; 3] and others. Recently, the number of works in which issues of environmental ethics and culture are violated (V. Boreyko, V. Buryak, G. Marushevsky, etc.) is increasing. Most clearly, the Ukrainian eco-philosophical tradition, as reflected in the anthropological philosophy of G. Skovoroda, M. Gogol, I. Franko, and V. Vernadsky, has been reflexified in the modern context in the writings of V. Gorsky and K. Kyslyuk [5], V. Kryshchenko [9], T. Troitska [14] and others.

## DISCUSSION

The philosophical and methodological basis of the work were the anthropological, axiological, dialogical, phenomenological approaches and the world-view interpretation of the well-known concepts of harmonization of relations in the system "Nature-Man"; at the level of general scientific and specific historical methodology methods of structural, functional analysis, theoretical reconstruction, content analysis and certain cognitive procedures (explication, reflection, etc.) are used.

The first. As noted above, the analyzed knowledge is only adequately and naturally enriched with cognitive growth of a person, and, as a rule, by analytical methods. In our opinion, the complex of these methods, which does not represent the philosophical and methodological plane of scientific research, in particular, historical reconstruction, excludes the possibility of "participation" in the acquisition of new knowledge of thinking, which is not "logocentric". To reproduce the value position of a person in relation to nature, historical reconstruction must analyze not only the objects and processes, but also thoughts, positions, ideas, values, meanings that present the phenomena. Consequently, there will be a phenomenological approach that, by methods, differs significantly from analytics, because it deals with an entity that does not presuppose objectivity; with its help, they acquire insufficient knowledge, and apodictic truths (certainly correct, indisputable), or the result is convincing confidence, a priori and cognitive creation ideas, etc. In this way (post-metaphysical analysis) the analyst is complementary and doubles the reflexive effect of the historical reconstruction of the value-semantic relation of man to nature.

The second. As is known, in the synthesized form, the value position of our people in ancient times was reflected in the religion that was in the plane of metaphysical thinking, the logic of God's Law, which included the nature of its "caring" subject. Such a worldview ensured a coherent interpretation of experience, its accumulation and comprehension, the transfer from generation to generation not only to correlate thinking with knowledge of objects and phenomena of the surrounding world, to orient the person to the immediate solution of practical problems and for the practical development of nature, and for value-meaningful interdependence, the mutual determination of God, nature and man. It is such a deployment of "the diversity of languages" provides philological disclosure of the spirituality of the people. Thus, analyzing the worldview of G. Skovoroda, it should be noted that although his outlook and clearly directed pantheistic nature, the understanding of the world appears in works

as a synthesis of two entities - the divine and material, which form an inseparable and integral unity, and not just are one along with another. In the general context of the positions of the "Ukrainian Socrates, nature (nature) occupies a prominent place in the existence of three worlds: the universe, the microcosm and the symbolic world, which the philosopher equals with the Bible, in which" ... the heavenly, terrestrial and deep-set creatures of the figure are gathered; they are images that lead to the concept of eternal nature, hidden in the corpse, like a picture in paints" [12].

In the best philological traditions, G. Skovoroda, with the help of the philosophy of language, individually and creatively opens the horizons of a special understanding of nature and its genetic priority in relation to society and man: "... It (nature) is called in kind, because everything outside goes out or is born out of the secret of its unlimited subsoil, as from the abdomen of the common mother, has its beginning, ... neither beginning, nor end, nor does it depend on the place or from time" [12].

The third. I. Franco made a huge contribution to the return of nature to the world of moral values, recognizing the objectivity of nature, the laws of its development, emphasizing the need to turn to reality, rather than to abstract schemes, criticizing idealistic ("reflection"). It was he who carried out the transition of the philosophy of language to the specification of the mind and pragmatic guidance concerning the attitude of man to nature. He argued that man, being the culmination of the development of nature, is simultaneously a multidimensional being and a source of complex relationships with the world, which can lead to fatal cataclysms of the twentieth century, to the impotence of the individual against total violence. In advocating the scientific knowledge of the world, the causes and mechanisms of social development, its orientation, the thinker called for the understanding of scientific knowledge as a knowledge associated with the disclosure of the laws and forces of nature, which is the subject of knowledge is nature in the broad sense of the word, that is, everything that falls under our knowledge, and all those innumerable worlds that fill the space. The cognitive process, according to I. Franko, includes the creative activity of the subject, which combines three different manifestations: emotions, feelings, rationality, and the result of creative knowledge must be considered a developed critical mind. Everything else makes a person in the literal sense "nothing, deprives it of any individuality, uniqueness, importance, transforms it into" nothing "which the world knows, in the one-dimensional abstract "I", which is incapable of causing neither love nor hatred, no an attitude in general [4].

So, long before the concepts of the ethics of nature, of the ecological imperative, the Ukrainian philosophers, in the conditions of the rule of anthropocentrism and rational utilitarianism, tried to bring nature back as a value to the world of moral and spiritual action.

Fourth. Modern world orientation on a new value position would have been impossible without the doctrine of the biosphere and noosphere of a thinker with a world name, the organizer and the first president of VUAN (All Ukraine Academy of Science) V. Vernadsky. The scientist seeks to establish such a relationship between man and nature, in which man, as a new powerful force of nature, assumes all responsibility for the processes occurring both in society and in nature. He successfully combines and dominates in the past logocentrism and contemporary contextual critical thinking. V. Vernadsky understands that intellectual control (noosphere), which is extremely

necessary for nature and civilization, as a global intellectual and moral improvement of mankind against the background of democratization of state power, social and spiritual unity with the preservation of "a single human person, on the union of labor, reason, scientific thought and "creation" of new forms of human life". He wrote: "The evolutionary process ... acquires a new geological value due to the fact that he created a new geological force – the scientific thought of social mankind. We are experiencing its vivid entry into the geological history of the planet. In the last millennia there has been an intensive increase in the influence of one type of living matter – civilized humanity – on the change of the biosphere. Under the influence of scientific thought and human labor, the biosphere is perceived as a noosphere ... A freely thinking person must think and act in accordance with the guidelines of personal ethics, which implies a conscious responsibility of each person for the fate of the planet" [15]. It seems to us that Ukrainian philosophical thought is most appropriate to the current situation both in terms of content and form.

Fifth. As noted above, modern reality, both in the world dimension and in the personal, requires education in each of us of a new value relation to nature, based on an understanding of the laws of the interaction of society and nature and on the ecophilic tradition. However, one can not ignore the role in this process of certain national-cultural components, which are determined both by space and time. Indeed, the actual stay in one natural space has an impact on the creation of social unity as the external physical relations of people, and psychological attachment to real natural conditions that are common to people. Historical reconstruction, approaching the understanding of the human life world, in which the values and meanings prevail, proves that there is no freedom from the values of life. It is no coincidence that the problem of values acquires considerable interest in research projects of various humanities, in particular in historical and historiographical works [10].

## RESULTS

It is thanks to the historical reconstruction that it becomes possible to appeal to the human world of life, which is based on the value-normative method. According to this method, values are those objects that satisfy the needs of the subject and are outside of it. In this sense, despite the fact that there are different types of values (material and spiritual, positive and negative, higher and lower, developed and undeveloped, relative and absolute, etc.), every object has a substantive value, that is, nothing is the opposite of value. In this sense, values are all objects, objects and phenomena, including those that have a negative, destructive meaning. There is a need for the translation of values of any meaning in value orientations that can not be negative. The value-semantic content of the subject acquires through an "act that sets the meaning, that is, because a person binds this subject with his microcosm" and learns in the process of dialogue all the possible meanings of the representatives of different cultures [13]. The analysis of the axiology of nature, which we conducted on the example of the Ukrainian philosophical tradition, testifies to the multivariance of the transfer of values through meanings to value orientations, which relate man to nature and nature-ecological values to the desire to combine material and spiritual, biological needs and spiritual duty, to the recognition of the genetic priority of nature, the co-evolution of nature and society and the ecological imperative.

In addition, we must bear in mind the fact that before the threat of global environmental phenomena, a person in the process of socialization used the cultural heritage without deeply considering the mechanisms of its transformation. It was traditionally believed that knowing is remembering. But, as S. Prolyev notes, in the conditions of the modern "knowledge society", "... in the conditions of rapid change of reality, the main human experience becomes the ability to respond to an unknown, unexpected, unfamiliar one. In the end, the ability to improvise and quick skillful reaction ... There is no need for the general situation in the current situation, we need ad hoc, not meaning ... The horizon is curtailed in a locus ... It is not important understanding, but the adequacy and efficiency of the committed action. Understanding is post-factual once and for all, it is after the event, but it does not serve as a semantic precondition and benchmark" [11].

## **CONCLUSION**

Consequently, in science and practice, there is a problem turning man to the meanings of the unity of man and nature. Sixth Reconstruction in historical humanities should use the updated methodology at all its levels, including at the instrumental level, which enables a modern cognitive-communicative turn that, through dialogue in all controversial questions about the values of nature, first deduces understanding (the perception of different meanings), and then – to harmonize the subjects of communication of meanings of the ethics of environmental responsibility and ecophilic tradition.

In this way, cognitive-communicative procedures, such as the rational organization of communication and the dialogic effectiveness of the disclosure of ideological and ideological contradictions, can enrich the value attitude of man to nature with the principles of cognition, reflexivity and objectivity of discussion, systematic and organized dialogue, scientific and historical, objective unity and functional complementarity values of the parties in the dialogue, etc. The proliferation of these principles, based on the position that all value-semantic ideas mutually reinforce each other, makes it possible for consensus to be solved in common problems and the establishment of humanity and human-dimensionality.

Modern requirements to historical humanities are defined in the article as an orientation to post-physical philosophical thinking, a linguistic turn, specification of reason, and a rejection of the superiority of theory over practice. All of this enables the theoretical reconstruction of the domestic philosophical tradition and reproduces the cultural memory of the people, in particular, the value-semantic attitude of man to nature. The correction of the value determinants of a modern person is provided by analytical and phenomenological methods, taking into account the world of life and ethnocultural variability, the specificity of the value-normative method and the cognitive-communicative process of acquiring new knowledge. The axiological positions of G. Skovoroda, I. Franko, V. Vernadsky in the definition of environmental determinants of development must be recognized as a movement for advancement.

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