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РЕЛИГІЙНІСТЬ МИКОЛИ ГОГОЛЯ В КОНТЕКСТІ УКРАЇНСЬКОЇ ФІЛОСОФСЬКОЇ ДУМКИ

О.М. Варыпаев, А.А. Рыбальченко

Розглянуто проблематику становлення і розвитку світогляду та духовності Миколи Гоголя, а також відображення його релігійно-філософських ідей у найвідоміших літературних працях. Виявлено мотиви та релігійно-філософські основи творчості Гоголя в контексті української філософської думки.

Ключові слова: *М.В. Гоголь, письменник-мислитель, духовність, мудрість, творчість, релігійно-філософська думка.*

РЕЛИГИОЗНОСТЬ НИКОЛАЯ ГОГОЛЯ В КОНТЕКСТЕ УКРАИНСКОЙ ФИЛОСОФСКОЙ МЫСЛИ

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Рассмотрена проблематика становления и развития мировоззрения и духовности Николая Гоголя, а также отображение его религиозно-философских идей в наиболее известных литературных трудах. Выявлены мотивы и религиозно-философские основы творчества Гоголя в контексте украинской философской мысли.

Ключевые слова: *Н.В. Гоголь, писатель-мыслитель, духовность, мудрость, творчество, религиозно-философская мысль.*

RELIGIOUSNESS OF MYKOLAI GOGOL IN THE CONTEXT OF UKRAINIAN PHILOSOPHICAL THOUGHT

A. Varypaiev, A. Rybalchenko

The problems of formation and development of worldview and spirituality of Mykolai Gogol, as well as displaying his religious and philosophical ideas in the most famous literary works were considered. The motives and religious and philosophical foundations of Gogol's work in the context of Ukrainian philosophical thought were revealed.

Keywords: *M.V. Gogol, writer and thinker, spirituality, wisdom, creativity, religious and philosophical thought.*

Formulation of the problem in general. Our appeal to the works of Mykolai Gogol is due primarily to the fact that interest to this writer focuses on the study of human nature, which is determined by the relation of man to the world. Therefore, the actual subject of our research is the outlook of M.V. Gogol with his inevitable in its importance religious and philosophical quest.

Exploratory concept of Gogol's creativity in different periods of national history differed in philosophical and ideological principles and approaches, but still we can identify some line of sequence. Especially nowadays, when the stream of creative researches of M.V. Gogol doesn't stop, it is made in the context of national critical and philosophical thought, indicating the possibility of ordering and not completed analytical work.

Analysis of recent researches and publications. In the current situation around the study of M.V. Gogol, is to focus on a few basic concepts and schools are largely codified Gogol, formulated the basic theoretical and religious and philosophical ideas and principles inherent writer and outlook reflected in the formation of his philosophical anthropology and philosophy of culture.

Among the concepts that deserve to be called the most complete, authoritative, comprehensive, and, if possible, objective make interest: firstly, the concept of the philosopher and theologian V. Zinkovsky is most consistently and fully formulated in the monograph "M.V. Gogol" (1961); secondly, very authoritative and original concept of K.V. Mochulsky is described in the book "Gogol" (1934); and the concept of I.P. Zolotusskiy "Gogol" (1980) [3; 8; 10–11].

These studies criticize unilateral position, expressed particularly by V. Rozanov, who believed that the writer "dreamt so much and told us his sick dreams as reality", was so isolated in his soul – and it made him a brilliant artist, depicting a man, but not able to portray his soul [6].

In our work we used comparative and hermeneutical methods, literary techniques in a research of Gogol's works.

The purpose of the article is to attempt to fit Gogol activity to the problem field of Ukrainian philosophical thought, show the relationship of his views on the fundamental basis of being a human personality in the world of ideas which are common for Ukrainian mentality. Thus, main attention is focused on the writer's late works, the tradition of creativity and understanding Gogol's role in the literary world and cultural process launched by philosophers and thinkers of "Silver Age" (V.V. Rozanov, D.S. Merezhkovsky, A. Bely, O. Block, K. Motschulsky and V.V. Zinkovsky) revives. The author of the analysis of the main philosophical and religious motives of the writer used interpretation of Gogol as initial thesis.

The main material of the research. Mykolai Gogol is a prominent classic of Ukrainian and world literature. However, the existing diversity of researches aimed at deep analysis of his creativity, does not dry out, and it points on deep philosophical and moral potential. At the same time Gogol-thinker is hidden from the reader due to significant concealed ideas underlying in his works.

As a result, consideration of the general state of culture and spiritual formation that emerged before the XIX century, organic links between national and European ideas in the development of Ukrainian and Russian thought were found. The degree of influence of Western philosophies original features of home philosophical thought formation were estimated.

Ukrainian and Russian philosophical thought of early nineteenth century selected a religious way out of the situation that was created. The paradox is that the more social problems seize the minds of people, the more passionate quest begins spiritual content of life and thus is becoming secular spiritual thought, the more intense the search for interaction of religious and social life.

The lively and multilateral international spiritual, scientific and creative atmosphere that accompanied life of M.V. Gogol affected certain components of his work. At the same time, if we turn to the analysis of philosophical and ideological aspects of the content of writer M.V. Gogol, we should definitely pay attention to what was shaped by Ukrainian surrounding and spiritual environment in which he was in Nizhin school of high science.

It is evident that young Mykolai Gogol paid attention to the content of man's inner world. Gogol theoretical views were formed under the influence of many factors. His own distinctive look was formed through many sources that were creatively reworked and learned. Universalism of Gogol arises mainly from philosophical systems of German idealist dialectics of classical idealism. Because the names of philosophers like Kant, Schelling, Hegel appear in the second half of Gogol reviews 30s is no accident [9].

Gogol is one of the pioneers of the revival of religious thought in a special literary art form. Thus straightness and dogmatism was overcome, typical of Christian apologists. M.V. Gogol was the first who was able to realize his artistic creativity of the idea of Christian anthropology, finding samples of creative embodiment of the spirit of Christianity. Based on the studies which analyze attitudinal reasons of Gogol's creativity, it is shown that formation of Gogol's religious outlook is the result of his own stubborn and uncompromising exploration and understanding of the characteristics of spiritual life.

The idea of man evolved in M.V. Gogol gradually, under the influence of certain factors. As noted above, the significant role could have a well-known in his entourage a vision of G.S. Skovoroda's man. Elements of this vision should be done in artistic form in the works of Gogol. After all, the essence of Christian philosophy of Skovoroda and Gogol is in its antithesis in two principles of a man: eternal and temporal, that is spiritual and material, as well as proof of materiality, the importance of the first, his priority before the second [10].

Researches of philosophical priorities in Gogol's creativity gets complicated by the fact that they are deep hidden under the layers of art and artificial external events in which he immersed the main characters typical for his works. In addition, basic categorical religious and moral concepts were found in the works of Gogol because of the features of his spiritual development. As a result, Gogol's creativity can be estimated in a field of researches of anthropological and philosophical perspective, because he focused on the issues of spirituality, human soul, harmony and peace of the flesh of man's connection with the domain of the sacred.

Mykolai Gogol rethought realities of the world, appealing primarily to his own spiritual experience, to assessment of the originality of understanding the reality of modern thinkers, directing all to comprehend the truth of human soul being.

Development of home philosophical thought of the early nineteenth century, along with many significant features and borrowings from European philosophy, was accompanied by a trend of growing interest to the sphere of religious feelings. Thus, religious world was the subject of a focused philosophical analysis. Religious and anthropological issues in the 1840s occupied a significant place in the works of thinkers like Westerners and Slavophiles. During this period the development of Russian Orthodox theology was closely related to the development of philosophy, focused on Christian spiritual and moral values. All these processes found reflection in the works of M.V. Gogol and were gradually transformed into artistic images of his works.

It also demonstrates ideological and conceptual potential, which eventually forms into a naturally available to study whole concept. It is significant that this concept in images that comings from the pen of Gogol gets unusual shape. It conceals the content side of the writer's outlook, making it difficult for untrained in philosophical and religious terms researcher.

M.V. Gogol hoped to enlighten an educated and truth seeking reader with his work, but he was misunderstood. It was a kind of naive philosophy of hope. In "Selected Passages from Correspondence with Friends" the author tried to explain his worldview quietly and consistently. He convincingly demonstrated environmental good knowledge of the Gospels, the problems of theology, as well as the works of the Church Fathers. The author widely used categories generally accepted in Christianity, such as "love", "impartiality", "soul", "church" [10].

Thus, it appears that "Selected Passages from Correspondence with Friends" is another in the history of national religious literature attempt to look at the world through the prism of religion and the Christian idea of a human, the role of women and the service of peace and order in general, but the most important what Gogol wants to achieve, is a rescue. In his "Selected Passages from Correspondence with Friends" the author still hoped to save his entire country [7].

Consciousness of spiritual responsibility for his native land was a specific feature of the personality of Gogol. The key point of his pilgrimage to Jerusalem in 1848 was Gogol's praying – like his distant predecessor Abbot Daniel in the XII century – both about personal salvation and for the whole land.

Gogol is connected with unorthodox religiousness of the first centuries of Christianity by traveler's perception of the world, his constant anxiety, inability to engage in personal self-improvement in the monastery that was his intent during the last years of life. He felt tight in the monastery walls.

Gogol's closeness to the famous Optina desert, constant reading of the works of the holy Fathers of the Church testify about painful search for his spiritual guidance, an attempt to understand his own creativity in the world. In 1850, in a letter to Optina desert Hieromonk Filaret Gogol wrote: "My way is hard, my work is of a such kind, that without momentary, without hourly and without the explicit help of God cannot move my pen <...> I need every minute, I say to you, to be above the views of life and strife in every place of my travels to be in Optina" [2].

As Y.M. Lotman, thought that Gogol correlated with common Christian cultural and mythological scheme, and based on observation of the writer suffered over the structure of the soul [4].

It should be noted that in his reflections on "the nature of people's souls," which is inherent moral degeneration even from the depths of the fall, Gogol implicitly followed the trend and continued philosophical quest of Grigory Scovoroda.

The man was at the same time ambivalent, at the constant intellectuals appeal to national values. Comprehension of the duality of man gave his reflection to philosophical and religious tensions, produced guidance to show "deepnesses", acquired the status of a full cultural program, which relied on Gogol, asking "direction of acting" to Ukrainian and Russian writers and thinkers of the XIX–XX centuries.

Belonging to a certain extent in his intense spiritual search for "wandering Russia which is seeking God and truth", Gogol in continuity of his life and work tried to embody the ideal of behavior in the world, similar to traveler's one. He, like Gregory Scovoroda, seems for us to be a transition figure between the type of a traveler and a national intellectual type of "wanderer." This showed known and tragic personal fate of the writer, but on the other hand, is evident in the deep relatedness backed of outlook for the Ukrainian, people's way of thinking. All his life, Gogol embodied like ascetic ministry to his native land and the people's national canons of Christian morality.

The writer-citizen M.V. Gogol greatly concerned about our future. And arguing over this issue, he showed great wisdom. In his letter to the governor Gogol remarked: "I do not know, why you consider me a kind of an egghead. If it happened that I had predicted you something and predicted came true – it happened only because you led me into a position of your soul at that time. Great importance to guess this way! We should only take a closer look at the present, and the future will suddenly show itself. Fool is someone who thinks about the future today ... That's why all our affliction, that we do not look to the present and look to the future. Therefore, our affliction is that once we take a look at our present, we notice that it's another miserable sad, something else is bad or is not as we would like it to be, we wag a hand and let our eyes gaze into the future" [7].

This long quotation hides an extraordinary insight and humility of Gogol in front of reality. No doubt for him that "everything is in the hands of the merciful God: the present and the past and the future". But our dreaming of a bright future, – noticed Gogol – is to forget that the way and the road to that bright future is hidden in this dark and confusing present, which no one wants to find out: just consider it low and unworthy of attention, and even angry if it is put on view to all.

Man is the main element of the image of reality, and turning to his comprehensive study, Gogol was horrified by understanding the insignificance of man in the modern world. A man, because of his

limitations, happening from inadequate understanding of his purpose and place in the world, forgetting eternal and transcendent part of being, but taking temptations, immediately dies. Disaster is in a human because there is a lack of the spiritual force that impels him to act according to the eternal laws of the universe. Thus, it appears to be the phenomenon of the problem of human existence in the world.

Conclusion. So, religious and philosophical concepts of "Dead Souls" and "Selected Passages from Correspondence with Friends" justified and legitimate, in which there is a hope of the author about the possibility of salvation of his characters. Gogol describes dead as attracting people because of their worldly temptations: people stuck in the hustle and bustle, the sinful passions overcame them. "Dead Souls" and "Selected Passages from Correspondence with Friends" – is the embodiment of the Christian idea of the soul, in which there is the idea of restoring of the human spirit.

Hope that Gogol put in the "Dead Souls" was not justified, and then the author resorted to decisive step: he changed the shape of presenting his views and resorted to open didacticism. This step helps despair in the vision of his inability to help his compatriots. The result is sad, because that dogmatic Christianity, embodied in the "Selected Passages from Correspondence with Friends" again is misunderstood, and therefore does not make a proper impact.

In this regard, philosophical and religious quest of M.V. Gogol is relevant for the present, as an appeal to Christian values almost two centuries remains relevant and problematic of "dead souls" and "one-dimensional man" comes to the fore in philosophical and cultural analysis of modern "consumer society".

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МОТИВАЦІЯ ЯК ІНТЕНСИФІКАТОР ОПАНУВАННЯ ІНОЗЕМНОЇ МОВИ В НЕМОВНИХ ВНЗ

А.О. Борисова, В.О. Архипова, А.О. Колесник, О.О. Мануєнкова

Виділено основні компоненти мотивації оволодіння лексиною. Розглянуто суть та основні характеристики видів мотивації навчальної діяльності, їх застосування під час аудиторної та самостійної роботи студентів. Визначено шляхи посилення мотивації опанування іноземної мови в немовних ВНЗ. Наведені види мотивації діють у нерозривному зв'язку під час навчального процесу.

Ключові слова: навчальна діяльність, опанування іноземної мови, мовна компетенція, цільова мотивація, сила мотивації.

МОТИВАЦИЯ КАК ИНТЕНСИФИКАТОР ОСВОЕНИЯ ИНОСТРАННОГО ЯЗЫКА В НЕЯЗЫКОВЫХ ВУЗАХ

А.А. Борисова, В.А. Архипова, А.А. Колесник, Е.О. Мануєнкова

Выделены основные компоненты мотивации овладения лексикой. Рассмотрена сущность и основные характеристики видов мотивации учебной деятельности, их применение во время аудиторной и самостоятельной работы студентов. Определены пути усиления мотивации освоения иностранного языка в неязыковых вузах. Приведенные виды мотивации действуют в неразрывной связи во время учебного процесса.

Ключевые слова: учебная деятельность, освоение иностранного языка, языковая компетенция, целевая мотивация, сила мотивации.

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