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THE UNIVERSITY AS AN AGENCY OF BUILDING COMMON UNDERSTANDING IN THE GLOBAL AGE

The article examines the practical value of philosophical hermeneutics by H.-G. Gadamer. Referring to M. Heidegger who defined the concepts of Man and Dasein as belonging to different dimensions of our world and of phenomenology, author is looking for an exemplar that would include real and phenomenological characters simultaneously. So he offers to see the University as a locus where hermeneutical conversation develops in both dimensions, and the one related to the ideas of truth, wisdom and thus a channel for common comprehension in the Global Age.

For every human being it has become a necessity to raise deep philosophical questions about the Global Age. It seems that reading numerous futuristic publications on economics, geopolitics and information technologies is not enough to understand the sense of the time we are living in and our positions within it. There is a feeling of substantial, truly global change resulting with impossibility of coming back to previous conceptions' comfort of the Man and the world. Moreover, at the end of the first decade of the XXI century an ideological cacophony of postmodern conflict seems to be overcome. The further productivity of "the conflict of interpretation" [1] is quite doubtful and even irrelevant. Inability to listen and understand each other turns into the danger of the permanent global conflict with the worst consequences.

But at the same time new media development gives hope for the formation of the global society as a "public sphere", so especially significant becomes the idea of a "learning society". The universal striving to establish a great conversation of everybody with everyone requires a need to recover the basics of philosophical hermeneutics. Not only hermeneutical phenomenon with its aim of reaching understanding should be paid attention to. It is important to be aware of conditions in which hermeneutical talk can take place, which H.-G. Gadamer emphasizes. He does mean the special looking for the truth mindedness of all the conversation participants. "The inner word" [2] of the truth does not belong to any language but only to God. It can be reached and heard as a result of such a right conversation.

The biggest problem, which needs if not a solving but at least constant attention is an interaction of the two dimensions: an everyday life connected with public sphere; and phenomenological thinking of the essentiality. In other words, whether phenomenological generalization can be formulated from Man's experience or it is connected rather with some phenomenological construction which M. Heidegger named "Dasein". I suppose these two dimensions

can be regarded as a close connection, in case some necessary conditions when hermeneutical talk does take place are taken into consideration. Then it is more about some hermeneutical discussion or discursive demand for philosophical hermeneutics.

Due to these special demands to hermeneutical conversation, we need to discuss the concept of hermeneutical space. Even from the Man's point of view we immediately find ourselves in conventional phenomenological dimension with its system of the game rules different from the daily experience. In such dimension with its limits of time, space and rules there exist sportsmen who participate in a soccer match. Let's make the next step and connect these conventions with some really existing social institution. First, let's have a look on the concept of wisdom brought up by St. Augustine, the founder of the philosophical hermeneutics. He emphasizes that wisdom does not exist on its own. It belongs to God because it is based on the ethics of humaneness, which makes for wisdom as itself.

St. Augustine positions himself upon humaneness as a human phenomenological essence including the immortal soul. At first sight, such criteria of human spirit seems to be ephemeral but in fact they cause a human ability to understand and wire for sound in ones native language that "inner word" of the truth, which does not belong to any language unless it is found during the hermeneutical talk. Owing to St. Augustine, philosophical hermeneutics is based on the Christian co-ordinate system. Though, the philosophical functioning of these ideas can be seen in different cultures.

A good demonstrative example of how the rules of hermeneutical game create the conditions in which "the greatest enlightenment of the greatest truth" [3, 16] come from the life of sufi Rumi, when he met a wandering sheikh Shamsuddin from Tebriz in November 26, 1244. However, the evidences differ in details. Either Shamsuddin having heard Rumi's answer swooned from the Revelation light or

vice versa – Rumi swooned and then having realized the truth in ecstasy was able to answer. Thus, Rumi's leap for wisdom took place after a deep hermeneutical talk.

From the point of view of philosophical hermeneutics the most important here is not the sequence of events or the sense of questions and answers. The truth can be found inside of a good structured hermeneutical conversation including participants' prejudices, their willingness to look for the truth, ability to listen to and hear each other and the truth found which did not exist before the conversation started. Such a talk does not only allow to find the truth but also changes all its' participants or equally the text and its interpreter, as an active reader.

The concept of hermeneutical space can be represented by the metaphor of the Sophia to which S. Averintsev used to refer. Divine wisdom lies apart from the rest of the world. The same way the culture separates the human world from chaos. The Sophia is neither transcendence nor immanence. It is the point where they meet. It is where the joy of great Creator joins Its creation and perceives it. It is the secret of the birth of humaneness including human dignity in its Christian interpretation. The Great wisdom enables to perceive and understand the truth. The Sophia unites different human thoughts into one well-disciplined intellectual universe. It unites lands, cities and countries in a centralized sacral state. The state becomes its "sweet home" [4, 8]. The image of spiritually enlightened society which personifies the greatest sense is being created.

Let us refer the Sophia metaphor not only to wisdom as a human ability to understand and realize but also to find mutual comprehension. Accepting this convention, philosophical hermeneutics also takes place in public sphere¹. The Sophia reconciles all irreconcilabilities of the phenomenological and the public. Here we come back to our major aim that is to show such social phenomenon, which also has phenomenological criteria. There can be no doubt it is the University. It is where the wisdom lives not only as a sum of scientific answers to questions asked. Wisdom is a possibility to produce answers, which can entirely fulfill human needs in not only knowledge but also in understanding and mutual comprehension, which means ability to find the truth.

New quality of knowledge is expected to be produced by universities. Together with new technological inventions we talk about humanization of

scientific and intellectual life, involvement of different societies' with the help of mass and new media into the great conversation nationally and globally. The questions raised in the narrow intellectual circle now are becoming hot and significant for wide public society. The idea of the university continues where the principles of academic freedom are respected including not only the right to carry out scientific experiments but also freely express one's own point of view on any important public event. Such emphasis on humaneness raised by St. Augustine many years ago becomes extremely important nowadays. In the university not somebody's mercantile interests but the concern for the essence, which brings people closer to wisdom, humaneness and morals, plays a key role. Therefore, the new knowledge will belong not to some private chosen owner or system but to all people.

Discussions at the Higher Educational Summit for Global Development (Washington, April 29–30, 2008) the participants of which were the majority of rectors and presidents of different higher educational establishments from all over the world confirmed the anxiety of academic community over universities and society integration. Knowledge was proclaimed to be the only real and global value. However, the fact of producing, communicating and sharing of knowledge does not ensure mutual understanding and increase of wisdom. S. Pitroda, Chairman of National Knowledge Commission of India, in his report on "The Global Crisis in Education" using India as an example stated that all people have equal rights from the very birth but do not have equal possibilities.

However, such crisis can be seen from the other side. S. Pitroda looked for an explanation of the fact that more than three million people are imprisoned in the USA. Where is the positive influence of higher education and new knowledge? Why a large number of criminals appear to be out of positive moral context offered by rich society? That's why from materialistic and statistic view on education and science we should turn back to the idea and purpose of the university. Only in that case we can take care of the hermeneutical space of humanized wisdom, which makes us feel absolutely free in our constant search for the truth. It gives hope of solving global problems and avoiding all possible world threats. It will become reality only if "the Sophia's home" including our ability to think and talk the right way is enlarged and broadened.

1. Див.: Ricoeur P. *The Conflict of Interpretations: Essays in Hermeneutics*. – Northwestern University Press, 1974.
2. Augustine. *On the Trinity (10)* // *New Advent*. – [Електронний документ]. – Режим доступу: <http://www.newadvent.org/fathers/1301.htm>.

3. Руми Д.. *Дорога превращений: суфийские притчи*. – М.: Оклик, 2007.
4. Аверинцев С. С. *Софія – Логос. Словник*. – К.: Дух і літера, 1999.

¹ Here we would refrain from opposition of Gadamer and Habermas in their vision of philosophical hermeneutics and repetition of application.

Квіт С. М.

УНІВЕРСИТЕТ ЯК ІНСТРУМЕНТ ТВОРЕННЯ ЗАГАЛЬНОГО РОЗУМІННЯ ЗА ДОБИ ГЛОБАЛІЗАЦІЇ

У статті розглянуто практичне значення філософської герменевтики в інтерпретації Г.- Г. Гадамера. М. Гайдеггер розділяє концепції людини і *Dasein* як такі, що належать до різних вимірів: нашого світу і феноменології. Автор пропонує знайти такий приклад, який би одночасно включав характеристики обох вимірів, і вважає таким університет – місце, де відбувається герменевтична розмова і котре пов'язане з ідеями істини, мудрості та загального порозуміння в добу глобалізації.

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Сватко Ю. І.

СВІТ АНТИЧНОГО КОСМОСУ І АНТИЧНА МОДЕЛЬ ФІЛОСОФУВАННЯ: КУЛЬТУРНО-ІСТОРИЧНИЙ ТА ІСТОРИКО-ФІЛОСОФСЬКИЙ КОМЕНТАР

У статті з урахуванням європейського досвіду інтерпретації античності як окремого культурно-історичного типу, основних складових античного міфу та їхнього відображення в античній філософії визначаються загальні інтуїції античного космосу як історично першого «культурного світу» європейців.

І. Європейський досвід інтерпретації античності як окремого культурно-історичного типу

Колись, розпочинаючи власний аналіз античного філософування¹ як того «епохального» цілого, де європейці донині шукають свій золотий вік, О. Ф. Лосев зауважував: «Кожна епоха отримувала від античності те, на що вона тільки була здатна, й кожна епоха побачила в ній правильний бік, хоча й неправильно ігнорувала інші сторони» [1, 67].

Фіксуючи цю попередню «роботу думки», філософ писав: «... наше розуміння античності: 1) має бачити в ній підставою інтуїцію *людського тіла* як суттєву характеристику буття взагалі (*Шпенглер*), 2) де фіксується... пластична й оптична завершеність благородного й прекрасного тіла (*Вінкельман*), 3) що різко протистоїть будь-якому романтичному пошуку безмежного й таємничого (*Шіллер*), 4) зі своєю власною безмежністю й таїною та з усім власним поринанням у становлення й екстаз (*Ніцше*), 5) причому вся ця містична й водночас земна тілесність, вивільняючи від суто духовних устремлінь й аскетичного подолання плоті (*Відродження*)

й 6) даючи виразно заокруглену й усвідомлену, чітку й різку структуру й форму буття (*Просвітництво*), 7) виявляється нічим іншим, як синтезом безкінечного й кінцевого, або ідеального й реального, даного, проте, засобами кінцевого й реального, й за суттю своєю – у сфері кінцевого й реального (*Шеллінг і Гегель*)» [1, 67].

Додамо до цієї характеристики середньовічний досвід трактування античного Абсолюту як квазіабсолюту² в *De civitas Dei* Бл. Августина. Додамо ближчий досвід трагедійної – услід *Проклу* – інтерпретації діонісійського міфу у *В'яч. Іванова*³. Додамо й досвід самого *Лосева* з кінцевою формулою античного космосу як театральної постановки [2, 507]. Відтак ми нараз отримуємо узагальнену картину міфолого-феноменологічного прочитання античного світогляду впродовж п'ятнадцяти наступних століть європейської історії. Й нам залишається лише уточнити деякі складові цього давнього міфу.

II. Основні складові античного міфу та їхнє відображення в античній філософії

Отже, античний космос уже від часів іонійських філософів-«фісіологів», у проміжку між

¹ Який ми постійно матимемо на увазі в подальших міркуваннях.

² Яким є будь-яке багатобожжя.

³ Де бог-страдник у космічному акті самозречення віддає себе на поталу світу задля кінцевого апоплонічного ствердження *resp.* збирання до купи себе як світу й світу як себе.