

Kugai K., senior lecturer

Kyiv National University of Technologies and Design (Kyiv, Ukraine)

DIALOGUE AS A FEATURE OF UKRAINIAN CULTURE

Introduction. The analysis of the scale and consequences of dialogue for Ukraine and Ukrainian culture allows us to identify and theoretically justify its property as «dialogue». For the first time the concept of «dialogicity» was introduced by M. Bakhtin to denote the internally rhythmic word «open attitude to the listener», «focus on the future response that it anticipates and builds on it» [1]. Given that the word (text) as the basis for the existence of thought is the main carrier of culture, we can extend the statement of Bakhtin to cultural processes in general and specify them on the example of the national type of culture.

The purpose of the study is to analyze the dialogic nature of Ukrainian culture, its spiritual aspect.

The very concept «dialogic» means inherent in the culture of guidance for cooperation with another culture, the ability to interact creatively, openness. Dialogicity is an organic impulse inherent in the nature of any culture, which is reflected in specific forms of ethnic self-identification for cultural actors on the border of different cultural traditions. The reasons for the dialogic nature of Ukrainian culture are contained primarily in its geopolitical position, which, since the days of Kyivan Rus, transforms our type of culture as a historical whole into an important point of contact between East and West, thus ensuring a continuous and full of dramatic collisions process for dialogical interaction of Slavic peoples with the peoples of many regions of the Ecumenical.

The problem of the «border type» for Ukrainian culture is often discussed in the context of the general role of Slavs – «between East and West». It is one of the most controversial in domestic historiography. This problem was actively developed by many Russian and Ukrainian thinkers (M. Karamzin,

O. Khomyakov, V. Solovyov, M. Berdyaev, M. Danilevsky, P. Savitsky, P. Suvchinsky, G. Florovsky, P. Tolochko, etc.). All of them postulate the border character of the Slavic type of spirituality as «western-eastern». Thus, Ukrainian culture is enriched by ancient, Byzantine, Bulgarian, Scandinavian, Iranian, Chinese, Indian and other impulses, not by mechanical imitation, but by creative rethinking of others, their adaptation to original national culture. Marginal cultures are characterized by a contradictory combination of universalism and particularism, openness and closedness, universal scale of worldview and narrow ethnography, cosmopolitanism and «peasantry», imperial ambitions, messianic aspirations for planetary domination – and painful crawling before a foreign, dictated complex of historical inferiority.

Depending on the culture with which a person identifies, he looks at his opposite as a foreigner who attracts, irritates, repulses and attracts the eye, scares and fascinates at the same time. And comparing, the person achieves fuller self-expression. Therefore, comparison is considered to be a form of human existence in culture. A comparison of the areas of spread of spiritual influences of East and West as two different semantic spheres allows us to conclude that the Slavic region, and Ukraine in particular, belonging to the semi sphere of the West in a broad sense, is between East (Asia) and Western Europe (in the narrow sense) and is, according to V. Lypynsky, a kind of balance between European and non-European factors in world history [3]. Russian and Ukrainian cultures differ as different components of the Slavic world, and it has been noted that in Ukraine (at least for geographical reasons) the share of Western cultural element is higher than in Russia. The western character of Ukrainian culture was once recorded not only domestic (B. Krupnytsky), but also Russian scientists, in particular M. Berdyaev, who stated: «Western influences have always been strong in Kyiv ... communication with Western Europe has always been felt» [2].

The origins of worldview differences are hidden in various religious systems, which are organically inherent in the multi-religious structure of

domestic society. In religion, which is a key mechanism for the formation of life meanings (archetypes) of culture, we should look for common and special ancient cultural traditions of Eastern and Western Ukraine. Since the determining, historically contingent factor in the formation of the Ukrainian picture of the world was the incorporation of diverse elements of paganism in Christianity, the differences between East and West are manifested along the lines of Greek (Orthodox) and Latin (Catholic).

Under the common faith in the one God and in Jesus Christ as the Son of God, according to the articles of the Nicene-Constantinople Creed, the rampant dogmatic differences between Orthodoxy and Catholicism led to the formation of two very different models of space in Orthodoxy and Catholicism. In Orthodoxy, the bright, cheerful content of the picture of the world is associated with the idea of the active presence of God in the world created by Him, including in the inner spiritual world of man (John of Damascus, V. Zenkovsky). As a result of the divine presence, the world acquires the features of harmonious order, symbolism and reasonable expediency (teleology). The movement towards God, accordingly, is perceived not vertically, spatially, but spiritually in depth, as a movement in the depths of one's own «heart» (G. Skovoroda, P. Yurkevich, M. Gogol, V. Solovyov). The latter is the centre of mental and physical strength of a man, the individual repository of wisdom, the place of human dialogue with God. Faith as a feeling of «heart» is perceived as an inner, intuitive-mystical religiosity, the process of knowledge of God and self-knowledge merge into an organic whole, develop mystical traditions of escape from real life and monastic asceticism (aphon-cave ideology); the ritual sphere becomes more complicated; cultivated practical implementation of piety.

The cult of «cordiality» (cordocentrism) significantly distinguishes the Orthodox picture of the world from the Western, Catholic. In the last tense anticipation of the end of the world, doomed to death as a result of the struggle between the righteous and sinners (Augustine), is realized through the desperate spatial rush of the human mind to God and is embodied in the subtle dramatic

images of Gothic. Instead of mysticism, rationalism is established, ritualism gives way to intellectual studies in theology, and abstract theorizing (scholasticism) develops. This difference is clearly evident in the ancient Russian «Walking of Abbot Daniel», which depicts the image of spiritual «pilgrimage», ascension to God not through geographical movement (Crusades), but through internal psychological effort [4].

Conclusion. The traditions of East and West, Orthodoxy and Catholicism determine the worldview differences in the spiritual culture of different regions of Ukraine, in particular the spiritual attitude of the representatives of Western Ukraine and Donbas. If we add to this the presence of other (in particular, Islamic) external influences and not yet fully experienced paganism, we can state the multicultural and polyreligious nature of national spirituality. The effectiveness of dialogue between different cultural and religious spectrums in this situation will depend, to some extent, on the depth of understanding the role of religious factors in cultural creation: the impact of religion on society not only at the direct level of dogmas and institutions.

REFERENCES

1. Bahtin M. M. (1975) *Slovo v romane [Word in the novel]* Bahtin M.M. Voprosy literatury i estetiki. Issledovaniya raznykh let. M.: Hudozhestvennaya literatura, p. 93 (in Russian).
2. Berdyaev N. (2001) *Samopoznanie [Self-knowledge]* Sochineniya. M.: Izdatelstvo «EKSMO-Press»; Harkov: Izdatelstvo «Fomeo». p. 260 (in Russian).
3. Lypynskyi V. (1995) *Povne zibrannia tvoriv, arkhiv, studii [Complete collection of works, archives, studios]*, NAN Ukrainy. In-t skhidnoievropeiskykh doslidzhen. Skhidnoievropeiskyi doslidnyi in-t im. V.K.Lypynskoho. K. T.6 Kn.1: Politolohichna sektsiia. Lysty do bratv-khliborobiv: pro ideiu i orhanizatsiiu ukrainskoho monarkhizmu, p. 421 (in Ukrainian).

4. Myalo K. G. (1987) *Kosmogonicheskie obrazyi mira: mezhdu Zapadom i Vostokom [Cosmogonic images of the world: between the West and the East]*. Kultura, chelovek i kartina mira: Sb. st. // In-t filosofii AN SSSR. M.: Nauka, p.230 (in Russian).