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Досліджуються комунікативні засади сучасної гуманітаристики, актуальні проблеми новітньої методології науки, різні аспекти історико-філософської думки України та світу.

Для філософів-науковців, аспірантів, докторантів, студентів, усіх небайдужих до новітньої світоглядно-філософської та гуманітарно-методологічної думки.

The issue deals with the communicative underpinnings of contemporary humanitaristics, topical problems of up-to-date methodology of science, as well as various aspects of historical-philosophical studies in Ukraine and other countries.

The target audience includes philosophy scholars, undergraduate, postgraduate, and postdoctoral students, as well as all those interested in the contemporary worldview dimensions, philosophical and the methodological reflections on human sciences.

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PHILOSOPHY AS A SPIRITUAL PRACTICE IN THE CONTEXT OF NOOSPHERIC DISCOURSE

In the article, there is analyzed the spiritual and practical, as well as constructive potential of philosophy, based on the position of the problem field of the modern noospheric discourse as a sophic way of reality acquisition. The study has been focused on the sophic way of philosophizing as the one constituting the fundamental nature of philosophy, as well as making it possible for philosophy to retain its identity in the context of cultural and historic transformations. On this basis, the important aspects of the formation of noosphere thought were revealed, and the connection of the nature of philosophy with the formation of constitutive elements of the noosphere rationality was shown. Therefore, the nucleus of the project "homo noosphericus" is "homo philosophus", where the meaning of philosophy is the intellect rooted in the idea of humanity. The various tendencies of the noospheric discourse of both foreign and Ukrainian scholars are a modern form of philosophical comprehension of the problems of civilizational transformations and the search for future models, on the basis of overcoming the scientific and technocratic approach in the horizons of human constitution. In this context, there appears the actual rethinking of philosophy as a spiritual practice and as an integrative factor in the spiritual experience of humankind. Philosophy as a universal means of meaning comprehension carries a kind of codes of social and cultural processes decoding, but as spiritual practice, it contributes to the acquisition of spiritual stability in the world of deformed values, developing the ability to withstand the impersonal influence of social and cultural changes. The release of the potential of the universality of philosophy as an "open way of thinking", aimed at overcoming fragmentation of reality through self-assembling of a personality of the thinking subject, leads to augmenting of the heuristic potential of thinking. Thus, this in modern practices of philosophical knowledge is associated with overcoming "ontologization of thought constructs" and the one-dimensional rationality antinomy. Philosophy as a way, sophic by nature, of the world development, is manifested in the discourse of the ontology of a human being – "the representative of the higher potentials of the universe", the semantic interaction of which essentially states the internal unity with the world, the integration of a human being into the world as a whole, adequately realized in the noosphere need of the Logos, in a the particular noospheric mental ontology, as well as in the notion of "spiritual intelligence". Consequently, constructivism, synergy, communicative, universal, and sophic nature define philosophy as a spiritual practice; they are actualized by the noospheric stage of civilization development.

Keywords: *philosophy, spiritual practice, anthropology, practical philosophy, anthropic principle, integrity, noospheric rationality, "homo philosophus"*

Introduction

The noospheric discourse in its various aspects and trends, carried out in the works of well-known foreign (G. Aksonov, R. Balandin, K. Gerard, F. Dyson, M. Zhulkova N. Moiseev, G. Smirnov, A. Subetto, P. Levi) and domestic scholars (O. Bazaluk, V. Buriak, V. Voronkova, K. Nemets, L. Nemets, G. Shvebs and others), appears as a modern form of philosophical comprehension of the challenges, dangers and contradictions facing civilization development and its prospect in the future. The methodological basis of the research implies the principle, which was first grounded and developed on the basis of the findings by V. Vernadskyi on the history of humanity as the history of consciousness development, where the basis of a new stage of the civilization development of humankind is the development of the noospheric consciousness. The idea of V. I. Vernadskyi about the anthropocosmic potential of philosophy as a science, where the survival of the humankind is associated with preservation of its spiritual and creative resource (not only with technical development) and the translation and the meanings of human existence acquisition, appears to be the baseline one. The basis of the research

implies the noospheric concept of the well-known Ukrainian thinker S. Krymskyi, in which the typology and principles of rationality are developed through mind being interpreted as the Logos, and as Sophia.

Purpose

The purpose of the study is to reveal the specifics of philosophy as a spiritual practice in its cultural and historical forms, as well as its essential connection with the peculiarities of the emerging noospheric rationality.

Theoretical basis

Philosophical thought and philosophizing as an integral part of "cultural capital" and the way to self-interpretation of culture is endowed with a heuristic potential, the realization of which contributes to the integration and dialogue of different worldview discourses and universals of cognitive and moral life of a person. The need for new forms of philosophical creativity in a high-tech society and the needs of intercultural dialogue at the intersection of the paradigms of the West and the East, the search for new strategies of civilization development, actualizes not only the idea of the formation of practical philosophy as a "philosophy without borders" (Ganeri, 2016), as a factor in the constitution of social and cultural reality, but also the release of the practical potential of philosophical culture, concentrated in the sensuous nature of it, as overcoming the "semantic frustration" (D. A. Leontev) of the modern human, in the situation of increasing complexity and uncertainty. That is, the formation of the need for philosophizing becomes vital in order to live consciously and freely (Hadot, 2005). After all, technological revolutions without adequate rational and value (philosophical) comprehension lead to aggravation of the problem of dehumanisation, the loss of human bondage in a human, thus indirectly opening the philosophical core of human nature, and thereby expressing the need for the humanitarian and technological revolution (here it is appropriate to mention the well-known statement by C. Levi-Strauss: "The 21st century should be humanitarian, or it will not be at all").

Philosophy as a universal achievement of the universe carries out a kind of decoding of processes (of what is happening); philosophy as a spiritual practice is aimed at acquiring spiritual stability in the world of blurred values and false sense, that is, the realization of human through the actual understanding of existential realia (Jaspers, 1999, p. 50) and has the ability to withstand the depersonalized flow of social and cultural changes. Thus, the growing need for philosophy is not just a concentration of "eternal truths" knowledge and the mastery of the philosophical discourse skills, but also a refinement of the human spiritual experience of personal self-creation and self-development. An important point in our opinion is the idea that we are living at an unknown civilization emerging (M. Epstein), and even at a point of bifurcation, when the construction depends on the thought (as the discovery) of the possible, thereby making it "visible" in the space of thought (humanity not in the anthropocentric sense). Although this correlates with what M. Heidegger meant, claiming that philosophy "is a nostalgia, a desire to be everywhere at home", that is to overcome the hostility, the indifference of the world as a whole through the act of personal self-determination, the conscious choice of the own way of being in the world, as well as the life stance. Philosophy as conversion, self-perfection (P. Slooterdijk), "verticalization of a human", and not just learning, which is precisely why it is in a state of depreciation (loss of self-worth), the way it has never been before (a sign of anthropological crisis), since it appeals to a human as a "monodimensional" creature. Philosophy as a self-assemblage of the human self (and counteracting cultural entropy) appears to be closer or peculiar anthropological practice, or an ego-practice as restoration of the confidence of thinking and removal of "being neglected due to lack interest, and helplessness", as P. Slooterdijk states, proclaiming antropractical turn based on the study on the relationship of philosophy and educational practices in the context of social and cultural development (Sloterdijk, 2014), and the very philosophy, in our opinion, appears to be the only way of confronting modern "techniques of training, and zombieing".

Transforming the human-building potential of various philosophical traditions, which is opened by modern thinkers, states a way of understanding philosophy as a spiritual practice. From this angle, it is important to distinguish between the practical philosophy of the western type as the mastery of the discursive practice of theoretical thinking that essentially constructs the life of the socio of technogenic civilization, and the practical philosophy of the eastern type, through which the universal human experience of being becomes accessible on the basis of changing the existential attitude towards themselves and towards the world or autopoiesis (Protevi, 2006, p. 45). Constructivist thinking of the first type leads to emergence of an alienated individual, primarily from the limit of meanings, reducing the

human to their empirical hypostasis. After all, "civilization teaches us how to master things, while it should have taught the art of liberation from them, without which there is neither freedom nor real life. Having lost all sorts of roots, we tore apart not only the inner essence of things, but even their outer shell ... The mind emerges as an instrument of interrogation, turning life into hell" (Cioran, 2007, p. 58). That is, the mind in its logical and analytical form, deprived of value, turns into a tool for destruction of the exalted human's rooting, through the fragmentation of reality and the human themselves, where a single fragment, beyond the horizon of integrity, appears to be unworthy and insignificant, making the reality of a human being (good and evil, truth and false) illusory. Such a monodimensional interpretation of mind has been overcome in the modern concept of autopoiesis of thought, where life as a process is a continuous knowledge; and consciousness, being regarded as emergent, does not compute a complex organization, but builds up images; it is holistic. A human as a mesocosmic being in his or her cognitive activity in the world constructs the very environment itself as well, forming themselves as a thinking, they form a reality as a reasonable one (Kniazeva, Kurdiunov, 2010). The synergy of an object and a subject in constructivist epistemology is the basis for comprehension of the modern mind, which in a nonlinear process of becoming itself (not a task), becomes a constant exit from its limits to being identification of connections with it and, at the same time, the process of self-development. Researchers conduct an analogy with the concept of "event" by M. Heidegger, as a coherent existential constitution of the subject and object, personality and the world, allowing the formation of a holistic person only in the horizon of the world integrity (autopoiesis growth of personality). A human being, constructing the world in accordance with his or her cognitive, existential and social guidelines, acts not as a conqueror of the world, but as a partner, entering into a resonance with the world, realizing his or her cosmological mission of the collector, through self-modification and overcoming the boundaries of singularity, in co-evolution with the world, realizing his or her possibilities in own activities. The cosmic appointment of the human to realize his or her human essence, and this genuine philosophy and modern cognitive science emerged as guardians of it, combining the centuries-old experience of spiritual practices (Zen Buddhism, Hesychasm, Sufism, etc.). Philosophy always presents spiritual practice, because the cultural and historical embodiment and functioning of the mind determines the way of human actualisation.

In this review, Plato's philosophy of supreme art, which has a divine nature able to develop intuition of the whole world into a corresponding discourse, is not at all pathetic. The word "philosophy" implies the internal relationship between "Sophia" and "Techne", which denoted two variants of the origin of the whole world: by self-creation and through creation, and, accordingly, two ways of comprehending the Cosmos (order) – by intuition (thinking of images), and by conceptual thinking, by which we comprehend the world outside the empirical data. The Eidos of Platonic philosophy is the idea of Good, which, by asking the meaning of the intelligible world, reveals the inner unity of goodness, truth, beauty. While the loss of one of these began to deform the essence of philosophy, because only in the unity of intellectual, moral, and aesthetic principles humankind spirituality is revealed in its authenticity, wisdom. The strategy of thinking, where cognitive activity is accomplished through the prism of the values of goodness, truth, beauty, initiated by Socrates and Plato, appears as a source of life-affirming theorizing, embodying and revealing the spiritual potential of mind. For the Greeks, the search for truth appears to be a true art, whereas from the times of the Sophists the comprehension of the truth is summed up in profit, practical success, marking the deformation of the thinking strategy, bringing it to the culture of logical mind. Sophists, for whom wisdom itself appeared rather as erudition, developed philosophy as a technique of thinking and the art of convincing anything, thereby developing a strategy of utilitarian and pragmatic development of the world. In the age of Enlightenment, it was important to master the practice of political, legal thinking. Although for Descartes, rational intuition, followed by deduction, ensures the validity of its ambiguities, making the subjective factor irreducible. For B. Pascal, the primary thing is that one can convince only through the intuition of self-evident. It can be said that the entire history of philosophy appears to be a peculiar search for the determinants of the human mind (intellect, ethical, aesthetic, faith) as the constructor of the own universe, imprinting into the universe, reaching in the existential and postmodern ways of thinking the attitude to such mind as the basis of the disharmonizing of human relations to the world. Therefore, overcoming the present crisis situation is seen in restoring the spiritual, sophic potential of the mind, the bearer of which is a human being in the unity of his or her intellectual, ethical, religious, aesthetic dimensions, that is, as an integral personality for whom access to the integrity of the world is possible.

Modern scholars, exploring different strategies of thinking in various cultural practices, note the need for the formation of "logic of synthesis" as the basis of art of thinking for harmonization of different styles of thinking and pictures of the world. In the contemporary controversial world, where understanding does not keep up with knowledge; where the process of accumulation of information outstrips the process of its comprehension; where information and psychological wars have turned into intellectual technologies which are far from the best sides of sophisticatedly one-dimensional philosophizing, a new stage in a society development is associated with the development of synthesizing strategies of thinking. However, this should not be understood in the spirit of homogenization or globalization, but rather as the creation of prerequisites for universalization, that is, thinking that constitutes in the historical and cultural context the form of rationality capable of harmonizing (including the harmonization of rational, emotional, intuitive measurements) semantic space in which only cosmopolitan, cross-cultural form of philosophizing is possible. The versatility of philosophical rationality, based on the experience of holistic shaping of thinking on conscious bases, where worldview universals are the original codes of deployment of social and cultural reality, appears as the ability to detect different types of the world comprehension, them setting up the truth meaning of the correlated worldview.

The liberation of the universality potential of philosophy as "open thinking" (I. Kant), critical to stereotypes and patterns, is associated with the ability to resist the fragmentation of reality through self-assembling of personal self-determination of a thinking subject. This is the existence in the world (M. Heidegger), which appears as its development, where human thought is constituted as constructive, as the discovery of the Logos of reality (in its integrity), giving significance to the existing (only on the horizon of this integrity). Ontologizing of thought constructs (as M. Heidegger stated) characterizes the loss of thinking of the potential of universality (philosophy). Therefore, the growth of the heuristic potential of thinking in modern practices of philosophical knowledge is associated with the development of ways to overcome the ontology of products of the human mind (for example, deconstruction by J.-J. Derrida). For example, one can recall the dependence of the history of philosophy interpreting methods on understanding the nature of philosophy itself (as a handmaid of theology, as a servant of science, as cultural phenomena in the form of the eastern and western paradigms, etc.), which makes the problem of revealing the philosophizing experience particularly urgent in its essential certainty, and unity, which in its universality appears as thinking at the level of conceptualization and sense acquisition.

The versatility of the sense-based achievement is based on the experience of "radically different" (culture, rationality, subject), originality of which is rooted in the corresponding "world of life", which is reflexively comprehensible within its own hermeneutic horizon as a set of categorical structures and value coordinates that make up the ontology of the world of "different". Within the framework of intercultural and transcultural dialogue, the universalist type of reflection appears as a sense of the achievement of various "lifeworlds" defining the essence of "practical discourse" (J. Habermas) The problem of the inappropriateness of the rationalities of different cultures (R. Rorty) as finding its way to reality appears precisely from the standpoint of the expansion of scientific rationality as a reference but detached from its own "lifeworld" (E. Husserl). Thus, awareness of the prominent contemporary thinkers of the menacing condition of a westerner, who, in the captivity of his or her rationality, was alienated from his or her own nature, prompted to appeal to the experience of the Oriental cultures, which in turn helped to distance themselves and better understand their problems (to construct their own identity). Therefore, within the synergistic, nonclassical "world picture", there is a need to overcome the gap between "sciences about nature" and "sciences about spirit" and the formation of a holistic world outlook. It is noted that the mind of the human differs from the mind of nature by the fact that includes freedom of will and the need for the formation of "abstract concept of purpose". Thus, science appears as a way or instrument to describe the world with the help of the basic concepts, in such a way as to make it possible for a human being to live there (Khazen, 2000).

However, the ability to look at oneself from a "different" standpoint does not mean becoming "different", but rather finding internal factors for self-reflection. Cognition as the process of life appears as being under the sight of "different" (E. Levinas), which allows to crystallize own identity, and make it visible through thinking and constant interaction. After all, consciousness, as the Buddhist tradition states, can be born only from another consciousness (and not from material processes). In the boundary situation,

the collision with "different" reveals the very reality of being (K. Jaspers), where the overcoming of alienation occurs through philosophizing (M. Heidegger), and in the authenticity of the Word, the latter being the only agent able to combine a meaning and a thing.

Therefore, philosophy as a sophic way of the world acquisition, by its nature, appears as a discourse of the ontology of a human being as "a representative of the higher potentials of the universe" and as a message from the sphere of the proper to the sphere of existence (Krymskyi, 2003, p. 27), for which the semantic interaction with the existing identifies its internal unity and integration into the world as a whole. "Here we are talking about the unity of natural preconditions of the logical actions of information processes in the cosmos with genetic information of living matter and social information of culture, which nature itself needs in its opposition to entropy" (Krymskyi, 2003, p. 80). The eternal philosophical problem of unity of thinking and being is realized in the noospheric necessity of the Logos, and at the same time, the noospheric concept outlines a special mental ontology and the concept of "spiritual intelligence", to which the "eternal eidoses of being" are opened, capable of operating the generic features of being as the universal schemes of symbolization of all things.

A human being appears to be a kind of crossroads (densifier, integrator), where transformation of the proper into the possible and real takes place, thus determining the very ability to comprehend its existence as a whole. At the same time, the human, immersed in the world (space) of thinking, find themselves at the crossroads of the worlds (the world of knowledge, faith, science, etc.), on which their meaning is built up, precisely because of the connection with universal values. Moreover, it is no coincidence that the sphere of meaning is regarded as the fifth dimension of the world. After all, gaining meaning (understanding, unlike knowledge) liberates the power capable of self-organizing a way of life and practical behaviour, consciousness and our design of the world (Bourdieu, 2001), revealing the fact that modern science fixes in anthropic principle as one of the key points of the noospheric discourse. For the self-consciousness, the biosphere, the technosphere, the semiosphere, the spiritual spheres appear as the reality of human perfection, the formation of humanity in the human, causing the restoration of a metaphysical dimension associated with the rootedness in human nature of the universal ability to holistic thinking, thereby actualizing the ability to withstand the formation of a technocratic human mode.

It is in the horizon of the noospheric discourse that the pressing comprehension of the universal development of basic needs and opportunities, as the disclosure of the true human potential, appears. This, in turn, causes the need for philosophy to be reconsidered as a spiritual practice (as a way of maturation of the humanity image in a human being), capable of resisting social and technological development levelling. The current widespread dissemination of various psychological techniques from the spiritual programming of the personality from the outside, the creation of a model of so-called successful person in a short time (to some extent justified), reveals the need for special anthropological practices that can concentrate efforts on the collection of a fragmented image of a human in the space of culture and reflexive consciousness on the basis of interdisciplinary and interparadigmatic approaches. The project "homo noosphericus" (Tsvetkov, 2013), as the restoration of human integrity as a subject of noosphere development, expresses the planetary survival strategy on the basis of the communication of various cultural practices for the restoration of spiritual unity of a human being and the world, on the basis of developing the fundamental sense and building up the creative potential of personal development, the latter being correlated with the statement of K. Jaspers that the sources of truth are centered in communication. In our view, the core of the "homo noosphericus" project is the "homo philosophus", as, for example, it was interpreted in the works of G. Shpet, who distinguishes two aspects in philosophy – "purification" and "inspiration" (Shpet, 1994, p. 324). "Life in the very philosophy ... this is a kind of exercise," – an asceticism, – that reformates the entire human consciousness, creates for it sui generis, the philosophical structure of consciousness, in which the human begins to live naturally, approaching everything from the position of essential, becoming a philosopher not only in theory, but in life," – the thinker writes. The philosopher, as such a reformatted person, appears to be a living connection between truth and deed: comprehension of the one truth, while realizing the only deed (Shpet, 1994, p. 335). Philosophy as asceticism, leads to a truly free human being, who, choosing the ideal of his or her life, is freed from the burden of bias, in order to become the creator of his or her life, and find strength for the "art of life".

Originality

On the basis of the mentioned above, the important aspects of the noosphere thought formation have been revealed, and connection of the nature of philosophy with the constitutive element formation of the noosphere rationality has been shown. Therefore, "homo philosophus" is the nucleus of the "nomo noosphericus" project, where the meaning of philosophy is the intellect rooted in the idea of humanity.

Conclusions

Philosophy as a spiritual practice, generalizing the experience of reflection on the basis of history, cultural studies, axiology findings, seeks to fit a human being into the world order through immersion in the space of thought, and the cosmos of culture, focusing on spiritual values. It relates to the search for the new horizons of transcendence, based on the synthesis of science, art, and religious experience, opening up new perspectives for the humanitarian paradigm. Philosophy appears as a medium (mediator) between different cultural and social practices, preserving the vector of human consciousness expansion, overcoming the ambivalence of rational and irrational, objective and subjective, theoretical and practical; forming a creative person rather than a consumer; implying and concentrating antientropic potential of culture. Contemporary globalization, it expressing one of the noosphere genesis measurements, creates merely an illusion of cultures enrichment, posing as such an assemblage of various human experiences of the world, and is perceived as a crisis of culture, in the form of value relativism and total distrust, actualizing the problem of finding semantic synthesis through the use of the integrative potential of philosophical thinking. Intercultural global philosophy as a new trend in philosophical discourse characterizes philosophy as responsible thinking, and as the cultural determinism of thinking, where the meditative nature of cultural practices leads to the cognitive processes transformation.

The "cosmopolitan turn" (U. Beck) in the development of modern humankind, where the constant exchange of practices and symbols leads to the formation of new social and cultural forms predetermines global risks and the need to combine efforts across borders. In this context, the concept of noospheric rationality, developing a certain tradition, involves use of the spiritual potential of the cultural experience of the humankind in its essential dimensions, which actualizes the appeal to philosophy, in its historical and cultural forms, as a spiritual practice that combines the mind and the existential, while concentrating in the potential of "spiritual intelligence". However, spirituality is a condition for the vital transformation of civilization as a qualitative transition, while the lack of wisdom appears as both a verdict and a real diagnosis for it. Therefore, the awareness of the need for the transition from the calculating scientific knowledge to wisdom (which has determined the western culture spirit in its origins), as well as knowledge of true values, emerges as the formation of practical wisdom capable of global challenges apprehension, and determining the ways of their humane solution (through personal complicity). According to G. Shpet, the very idea of philosophy is just a "sign", the meaning of which is the mind rooted in humanity.

Consequently, constructivism, synergy, communicativity, universality, sophic nature, are the potential of philosophizing, which becomes especially demanded at the noospheric stage of civilization development, leading to philosophy being reconsidered as a spiritual practice.

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Література

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Анотація

Гаєвська С., Кондратюк Л., Розумович О. Філософія як духовна практика в контексті ноосферного дискурсу.

З позицій проблемного поля сучасного ноосферного дискурсу досліджено духовно-практичний та конструктивний потенціал філософії як софійного способу освоєння дійсності. Автори виходили з того, що софійність – не просто один зі способів філософування поряд з іншими, а становить глибинну природу філософії, яка дозволяє зберігати їй власну ідентичність у контексті культурно-історичних трансформацій. Виявлено важливі аспекти становлення ноосферного мислення та показано зв'язок природи філософії з формуванням конститутивних елементів ноосферної раціональності. А ядром проекту «homo noosphericus» постає «homo philosophus», де сенсом філософії постає розум, укорінений в ідеї людськості. Різноманітні тенденції ноосферного дискурсу як зарубіжного, так і українського, можна вважати сучасною формою філософського осмислення проблем цивілізаційних трансформацій і пошуку моделей майбутнього на ґрунті подолання сцієнтистсько-технократичного підходу в горизонті конститування людського в людині. У цьому контексті вельми актуальним видається переосмислення філософії як духовної практики, як інтегративного чинника духовного досвіду людства. Філософія як універсальний спосіб осягнення смислу здійснює своєрідне розшифрування кодів соціокультурних процесів, а як духовна практика сприяє набуттю духовної стійкості у світі деформованих цінностей, розвиваючи здатність протистояти знеособлюючому впливові соціокультурних змін. Дослідження стратегій мислення у різних культурних практиках виявляють доконечність формування синтезуючих стратегій мислення як таких, що конституують у соціокультурних контекстах форму раціональності, здатну до гармонізації смислового простору. Вивільнення потенціалу універсальності філософії як «відкритого мислення», спрямованого на подолання фрагментації дійсності через самозбирання особистості мислячого суб'єкта, веде до нарощування його евристичного потенціалу. Філософія, як софійний за своєю природою спосіб освоєння світу, постає дискурсом онтології людини – «репрезентанта вищих потенцій світобудови», смислова взаємодія якої з сутнім констатує внутрішню єдність зі світом, інтегрованість людини до світу як цілого, адекватно реалізуючись у ноосферній доконечності Логосу, в особливій ноосферній ментальній онтології та понятті «духовного інтелекту». Отже, конструктивізм, синергізм, комунікативність, універсальність, софійність визначають філософію як духовну практику, актуалізуючись ноосферним етапом цивілізаційного розвитку.

Ключові слова: філософія, духовна практика, антроппрактика, практична філософія, антропний принцип, цілісність, ноосферна раціональність, «homo philosophus».