ENVIRONMENTAL PRINCIPLES of HARMONIOUS CORRELATION «MAN – NATURE» in the UKRAINIAN PHILOSOPHY in the PERIOD OF ROMANTICISM

This article deals with a historical and philosophical approach to the problem of the correlation «Man – Nature» in the Ukrainian belles-lettres and scientific literature during the age of Romanticism and modernity. Emphasize is made on the topicality and importance of the views of Ukrainian thinkers about modern understanding of environmental problems and ways of their solution. Revealed is an important aspect of the Ukrainian philosophy of the 19th centuries expressed in the call for a harmonious relationship between Man and Nature.

Key words: Romanticism; «Russian troika»; M. Gogol; M. Kostomarov; P. Kulish; T. Shevchenko; «Man – Nature».

Formulation of the problem. In philosophical and of world view positions of many Ukrainian thinkers and leaders it is emphasized the importance of ordering human life in the society, which is impossible without understanding the basic order and laws of nature. That the principle the harmonious attitude of a man to nature is one of the most pressing calls of our time, that is very clearly seen in the Ukrainian belles-lettres and scientific literature from Romanticism to the present.

Analysis of the last researches and publications. Today we can assert there is enough quantity of research treatments of the topic concerning relation «Man – Nature». It pertains to both foreign and native scientific researches.

Most of the following researches: Bohdan Hawrylyshyn, Ervin László, Dennis Meadows, Aurelio Peccei, Eduard Semenyuk, Jan Tinbergen, Yuri Tunytsya do a try to find way out of a global environmental crisis as of primary one among other global problems of humanity. Here we can distinguish separate researches from ethical problems mentioned above: Robin Attfield, D. Erenferld, Anna Horak, Vadym Derkach, Hans Jonas, V. Krysachenko, B. Kalikot, Aldo Leopold, V. Malakhov, V. Popovych, A. Tolstoukhov, V. Shynkaruk and others. Despite this, the issue relation «Man – Nature» remains open especially inside of Ukrainian philosophy (in particular the period of Romanticism).

The aim of the article is analysis of historical and philosophical aspect of correlation man and nature in works of Ukrainian writers in period of Romanticism.

Basic material exposition. Romanticism was based on the general cultural shift, which covered all areas of social consciousness, changed the world view of the era and was reflected in all areas of spiritual culture – philosophy, literature, music, art, aesthetics, historical scholarship. Having taken Neoplatonists’ philosophical doctrine as their ideological weapons, Romantic theorists considered the world to be the work of art. Starting directly from the ideas of late classical Neoplatonists (Plotinus, Porculus), they explained the nature not as a stiff world of constant material bodies that act according to the laws of mechanics (educators’ version), but a world of symbols, shadows of transcendent reality that lies beyond phenomena. The interpretation of nature as a living organism that was most systematically described in Schelling’s natural philosophy came to replace mechanical and rationalist enlightenment understanding of it in the era of Romanticism. In fact, it was the revival of Antiquity and the Renaissance, continuation of neo-Platonic tradition of European philosophical ideas of the past eras.

The organic view on the nature predetermined the specifics of Romanticism Art. The basis of this world view expression through harmony with nature is reflected anthropomorphism as an artistic tool. Due to it the nature as a whole (space, landscape and scenery) is symbolically given the feelings characteristic of the human soul. Estimation of nature as a «good friend sympathetic» as a good mother as a bearer of moral values – all that was the conscious, the unconscious expression of organic view of nature.

One – sided rationalist approach to the phenomena of reality was overcome in the Romanticism. The picture of the world and human being became complicated. The concept of nature as a living criterion in assessing of personality, in determining the moral norms of behavior gained special meaning. Proximity to nature became dominant in the characteristics of the personality. Not
understanding the nature by «pure reason» (ie, by constructing endless logical structures) and sensual organic merging with it – that’s the basic principle romantics.

The Romantics stood up for the freedom of life and creativity, everybody’s right to believe in what he believes and to be happy in their own way. Poetry, aphorisms, riot of thoughts, laughter and irony became their element. Nature for the romantics was not the result of ideas and the absolute reality, the object of worship but submission, where art, poetry are the means of penetration into the mysteries of nature without violation of its original harmony.

Creative work of the Ukrainian Romantics of Western Ukraine (which at that time belonged to the Austro-Hungarian Empire): Markian Shashkevych. Yakov Holovats’kyi and Ivan Vahylevych (30–40-ies of the XIX century) is inseparably linked with common European cultural traditions of that time. Romantic spirit fills their poetry, historiography and folklore searches penetrates their philosophical view of the world.

Romantic outlook was a source of never seen before blossoming forth of poetry, especially intimate and pastoral poetry. And, indeed, poetic world of M. Shashkevych, Y. Holovats’kyi, I. Vahylevych is, above all, a sense and expression of the organic unity of a man and nature, spirit and matter at the same time.

In one of his early poems, imbued with deep philosophical paths «To ...» M. Shashkevych attempts philosophical understanding of the world mind and the world soul. These concepts were the focus of philosophy of romanticism and were closely connected with the philosophical tradition of Neoplatonism. M. Shashkevych sets forth his philosophical credo this way:

Мисьль піднебесної диви в самім собі,  
Душу в природи безвісти зазерти  
Гадкою крепков тьми світа розмести,  
Життя кончин подужрити собі.3

As you can see, the thinker aims to embrace «global mind» (Celestial thought) and simultaneously merge spirit with the endless nature. He imagined the world as the organic unity and integrity, and each of its components, including a man, is conceived organically associated with it.

Shashkevych’s philosophical ideal is a higher unity of the human spirit, mind and nature. In fact the mind and the soul play, according to the poet, decisive role in the act of unity of a man and nature; the mind is strong, high, that «beautiful nature brought up», the soul that made friends with a man and the world again”.

In the poetry of representatives of «Rus’ka Trinity» it is clearly felt the application of artistic method which was expressed in anthropomorphisation of nature, that is, giving human characteristics and emotions to it. This meant some degree of subjectivation of nature, the identification of a subject with nature; animation of nature with human’s subjective emotions. This subjectivation of nature came to light from their organic vision of nature that had deep philosophical roots.

The declaration of organic relationship between nature and the inner world of a man is mostly pronounced in the endeavors of Ukrainian Romantics to convey the most complete image of the picturesque landscape of their native land, his own senses of the soul, in other words, to express their state of mind by means of landscape. Therefore their pictures of nature don’t have realistic coloring and mostly become only symbols that gain peculiar significance. In this sense the classic examples can be the poem «Longing», «Evening Dusk», «Despair» by M. Shashkevych, «Despondency» by I. Vahylevych, «Longing for the Family» by Y. Holovats’kyi.

In the poem «Longing» M. Shashkevych organically weaves the design of landscape with emotional experience of a pigeon for its female dove. Images of a pigeon and a female dove that are traditional in the Ukrainian folk poetry always symbolized lovers. And in the foreground of the picture of nature the poet gave an image of a red snowball-tree that was an indispensable attribute of the Ukrainian landscape. Pigeon’s grief that has to express author’s state of mind is transferred to the snowball-tree which as if in unison with bird – symbol’s experience «its lush branches bends into water being sad too. That tree shed its small leaves onto the water»4. We find similar nature imagery, saturated with human’s heartfelt experience, in his poem-tale «Shulyn and Snowball-tree» by I. Vahylevych, in Y. Holovats’kyi’s poetry. The viburnum which blooms on Cossack’s grave («Two Wreaths» by Y. Holovats’kyi) should symbolize immortality of people, the triumph of their primordial intentions for freedom.

It should be noted that figures of «Rus Trinity» did not perceive public relations of that time, were abruptly negative about social and national aspect. To some extent, an expression of this may be their habitual appeal to the nature. But the appeal to the nature doesn’t testify to their escape from the burning social problems. The organic unity with nature quite corresponded to their high-minded convictions and belief that the common people, farmers and sowers are an integral organic part of nature associated with it from the moment of birth until death. That’s why while depicting the beauty of their native land, Ukrainian Romantics sought to show the beauty of the people who lived on it, cultivated it and decorated, irrigating with their own sweat. The Earth and the farmer are depicted in organic unity. The great interest of figures of «Rus Trinity» to the lives of ordinary people, its oral poetic creativity came from here. In their opinion, this creativity expresses most spiritual connection of a man and nature.

1Писання Маркіяна Шашкевича. Видав Михайло Возняк. – Львів, Накладом Наукового Товариства ім. Шевченка. – 1912. – С. 6–7.

4Писання Маркіяна Шашкевича. Видав Михайло Возняк. – Львів, Накладом Наукового Товариства ім. Шевченка. – 1912. – С. 76.
According to the conviction of leaders of «Rus
Trinity», common people, due to their organic unity with
the natural environment are the only security guard of
physical and spiritual potential of the nation. One of the
best poems by M. Shashkevych «Vesnivka» is permeated
with deep national character. Some of his lines sound as if
they are taken directly from the folk song «Виолов ми
волю», «the beauty will look haggard, the face will
become black», «the heart will feel sorry» and others. At
the same time, there is a deep philosophical and socio-
political underlying idea in «Vesnivka» (Ukrainian spring
song). Inherent to the Romantics desire to draw closer to
the nature, organically melt into it is almost aphoristically
expressed here. An early spring flower which the author
appréhends both a subjective element and an important
social and cultural cause having been begun by him,
wants to be «like the sun bright, as the dawn beautiful»,
seeks to embrace «the whole world to itself». In the spirit
of philosophical-romantic tradition the poet says about
reactionary social forces that are an obstacle to the
progressive development of culture. He associates these
forces with destroying natural phenomena such as swirl,
storm, frost. And Y. Holovats’kyi a similar theme
develops a similar theme in the poem «Spring». It should
be noted that the image of spring took a top spot among
the poets romantics, who saw in antithesis winter-spring a
fundamental difference between their «spring-like»
pioneering position and the stiff old principles of classical
art. The symbolic image of the first spring flowers that
often make their way into the world through ice and
snowstorms signify the revival of nature and the human
spirit is found almost with all romantic poets. «Vesnivka»
by M. Shashkevych is so permeated with this common
European romantic mood that some researchers even
considered it a direct rehash of the works by A.
Mickiewicz or Austrian romantic poet N. Lenau.
However, as modern research fairly show, «Vesnivka» is
an original work which appearance was due to the general
laws of romantic literary process and M. Shashkevych
worked in this course.

Analyzing the work of Ukrainian romanticism of the
east example, including one of its brightest representatives
– Mykola Gogol, we can state that the writer always
keenly felt the nature and thought about its laws,
principles and correlation between parts of nature, nature
and a man. The desire to understand the meaning of life
of nature, its mystery led to the contemplation of the
universal in the concrete, the general in the single, the
objective in the subjective. The source of the
philosophical world perception inherent in Romanticism
and on the other hand, in the culture of the Baroque at the
same time in mythology and Christianity. Those were just
philosophical views on the nature that are subordinated to
the general evolution of the writer’s world outlook from
myth-poetic glorification of the life up to the awareness of
its imperfections and sinfulness and desire for salvation.

Thus, synthesis of favorite motives of nature, water,
the sky and the earth, the reflection of the world harmony
of the natural outer space can be clearly traced in a series
of works «The Evenings on a Farm near Dikan’ka». The
thought of unity of the world, where nature and man, man
and society are interconnected, formed the basis of
creation the leading «ideal» landscape in «The Evenings
...» which allowed to express the state of society and the
world of that time. Through description of landscape,
nature as a mirror of the soul, according to Gogol, we can
express the inner world of a man. Besides describing the
romantic scenery in «The Evenings» M. Gogol indicates
the distortion of the perfect and searching for reasons
which, in his opinion, lies in a man who is separated from
the society and the nature and violates the nature laws of
life established by God.

The idea of ambivalence, contradictoriness of human
nature and nature in general, the tragic gap between them,
clash of the universal ideal and everyday consumer life
becomes dominating in the series of writer’s works –
«Mirgorod». In his stories in the third volume «The
Collection of Works», 1842 M. Gogol represented a
departure from the normal way of life, the result of which
was either differing bent of the existence of «ideal» nature
and sinful human or mutilation of nature because of the
distortion of human laws. Gogol’s hopes are related to the
recovery of the world through the acquisition of eternal
values by a man, comprehension of the higher laws of
nature. According to him, if there is no order, wisdom,
harmony with nature then disorder, nonsense, neglect,
untruth of the soul (dead souls) reigns in the society
(world). Therefore, the soul household should be properly
set to work on in order to improve (change) the world.
The key to the world, the life lies in the human own soul.
The reason of evil is the hard-heartedness and numbness
of the person for whom it is characteristic mis-
understanding of the depths and mysteries of his soul,
lack of sense depth.

The ideas of romanticism and national roots, their
synthesis in unity of the literary and socio-political
aspects were found their reflection in the activities and
creativity of workers of Cyril and Methodius Brotherhood.
The founders of the organization were ideological inspirers: an official at the Kiev governor-
general M. I. Hulak, professor of Kiev University
M. I. Kostomarov, a former student of the University
V. N. Belozerskyy, the great poet T. G. Shevchenko,
cultural activist, poet, writer P. O. Kulish and others.

The most important position papers of the Society
were written by M. Kostomarov – «The Book of Genesis
of the Ukrainian People» published under the title «God’s
Law», «Rule of the Slavonic Society» and «Appeal».

It was «The Book of Genesis» that contained thoughts
keeping the ideas of romanticism and national roots in the
style of the evangelical prophecies that are imbued with
messianic ideas. They express the combination of
conditions of social life of the Ukrainian people and their
spiritual acquisitions. «God made the world, the heavens
and the earth and peopled it with all sorts of creatures and
put a man over all the creatures and told him to be fruitful
and increase and decided the human race to divide into
generations and tribes, and gave every generation and
tribe the land to live on;

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every generation and every tribe should seek God, who was not far from a man and all the people worship god, believe in Him and would be all happy. But the human race forgot God and devoted itself to the devil, and each tribe invented gods for itself; in each tribe peoples made up their own gods and they began to fight for those gods and started to water the ground with blood and study with ashes and bones and in all the world there was grief, and the poor and disease and unhappiness and disagreement.

... And so the Lord punished mankind that the largest enlightened part of it got into captivity to the Roman masters, and then to the Roman emperor. And the Roman emperor became a king over peoples and named himself a god". M. Kostomarov departing from Shelling’s interpretation of the organic connection of life of nature and the moral and spiritual nature of a man that are forms of manifestation of vital activity of the only spirit, primary basis of existence, expresses spiritual cognition in a body. But the essence of the attitude of a man to nature can be understood only going back to the times of mythological thinking and the nature of folk images and symbols. And just Kostomarov’s attempt to explain folk character and its world outlook through the disclosure of the natural basis of folkloric images and symbols («On the Historical Significance of Russian Folk Poetry», «Slavic Mythology», 1846) started its own historical poetics in Ukraine. As a folklorist, he laid the foundations of a historical approach to folk poetry (though in the book «Slavic Mythology» came closer to the mythological school).

Worldview position of another Cyril and Methodius Brotherhood spokesman Kulish was formed under the influence of many factors. Among them it is worth noting his typical romantic attitude to religion, despite all the changes his views on religion. For example, noting that religion acted as a deep engine of the Ukrainian leaders in 40s concerning himself, he wrote: «... and I was very religious. Without the fanaticism and intolerance ... I was an enthusiast of the biblical word. It as hot coal lit my heart and love, friendship and a kind of patriotism – patriotism of the Ukrainian words». The living faith was important for Kulish in which God and nature (He created) were identified because God as the soul of the universal soul is a direct indicator of the fact that all human actions should be agreed with the laws of nature. However, according to Kulish, a tree, crop plants even minerals are in better agreement with the laws of nature than the so-called crown of nature – a man because the first ones just imitate the nature, while a man begins to philosophize and retreat from it. However, Kulish did not object to the possibility of knowledge of natural phenomena, using knowledge gained in human activities. He was firmly convinced that people science was necessary to people, but on condition that it wouldn’t digress from the «idea of God’s kingdom» as a free identical to life itself source of updating, «the words of life, Science of Sciences», the bearer of which is Jesus Christ.

In his philosophical views Kulish is looking for reasons of people’s perversion, their retreat from the faith and everlasting customs and their parents. In this context, the thinker blames urbanization as a trend of the development of the social structure of that time society. Kulish firmly declares his position: «We do not want any benefits of civilization, because of this welfare our children won’t be capable to speak with us when we become old, when they don’t understand us and we do not understand them because of their great educations». And, according to the thinker, only hamlet man’s worldview described in his «the hamlet philosophy» can oppose such «education» and «civilization». Its main principles are based on the requirement of returning to the life, the nature, human truth and human soul, where true values of human existence are still stored. According to the researcher M. Skrynnyk, P. Kulish considered «the true life that corresponds to such higher values as Love, Truth and Beauty, is in harmony with nature, people’s life unspoilt by civilizations». Exactly the hamlet philosophy of the Ukrainian thinker aims to show to what extent the method of education of mind and heart based on the natural world and people’s life is «sufficient to make a wise and virtuous man».

A bright representative of Ukrainian romantic philosophy, whose worldview D. Chizhevsky described as «anthropocentrism», where the person is placed in the center of existence of the world of nature, history, all spheres of human culture, was T. Shevchenko. From the standpoint of this outlook nature appears due to the poet as something subordinated to a person as a resonator or a mirror while listening to and looking at a person hears and sees himself. But how exactly the nature responds to man’s life, speaks with the man, answers to him, eavesdrops on him, desponds him, praises God, cries and laughs – all this depends on what a man is going through who always remains in the center of the image, history, historical event. According to the researcher of Shevchenko’s works A. Skots’, Kobzar called nature «immortal», in which the chaos does not rule but regularity. The Thinker has no doubt that a man is able to understand the world. Shevchenko’s poetry is inherent in elements of dialectical approach to the phenomena of nature and society. It is in the laws of nature according to Shevchenko, necessary to look for the harmony of man’s inner world and the world outside. Shevchenko’s anthropocentrism is clearly visible even through his landscapes, as all of them have characteristic sensual anthropomorphic coloring. Besides a defining myth-image of the semantic field of meanings in «Kobzar» is «The World Tree» «The Tree of Life» (in Shevchenko's works such symbols are – sycamore, oak, poplar).

Nature itself in images and symbols reflects the inner, spiritual life of a man, it is able to express all that is going on in its heart, that’s why the main task of a man is to create a harmonious life with nature through cognition of its essence.

Conclusions

Thus, analyzing certain aspects of the history of Ukrainian philosophy concerning the relations between man and nature, it is easy to see that it contains such a meaning of relations between the earth and the mankind, which the global problems must be solved today and in the future through the understanding of harmony in the system of «nature – man – society» (that had been directly expressed in the works of the famous Ukrainian philosophy representatives of Romanticism period). Concerning prospects of further researches in such issue, the period of the 2nd half of XX and beginning of XXI centuries remains insufficient researched in Ukrainian Philosophy.

Written works will never change the present, they can only change the future. You are reading a book and it can make a deep impression on you; your individuality, your way of thinking begin changing a little and tomorrow or even the day after tomorrow you’ll behave yourself in other way,» wrote Umberto Eco. On our mind, these words can be educational for further scientific treatments in the analysis of the problem of relations «Man – Nature».

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жит в собственной душе человека. Писатель указывает на причины существования зла – черствость человека, омертвение его души, которой свойственны непонимание глубин и тайн мира из-за нехватки глубины чувств.

Мировоззренческие позиции Кирилло-Мефодиевского общества выражены идеей романтизма и народности, их синтез в единстве литературного и социально-политического аспектов нашел свое отражение в позиции органической связи жизни природы и морально-духовной природы человека.

В общем, в творчестве украинских мыслителей периода Романтизма прослеживается призыв к гармонии в системе «человек – природа – общество» через возвращение к традициям уважения Земли, трактовка природы как живого организма, декларацию органической взаимосвязи природы с внутренним миром человека.

Ключевые слова: «человек-природа», Романтизм; Руська троиця; Н. Гоголь; Кирилло-Мефодиевское общество.

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