

## **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 19<sup>th</sup> 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. Kryshchenko, 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, Proclus), 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 good a 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 pathos «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:

Мисль піднебесну двигчи в самім собі,  
Душу в природи безвісти занести  
Гадкою крепков тьми світа розмести,  
Життя кончини подружити собі.<sup>3</sup>

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»<sup>4</sup>. 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.

<sup>3</sup>Писання Маркіяна Шашкевича. Видав Михайло Возняк. – Львів, Накладом Наукового Товариства ім. Шевченка. – 1912. – С. 6–7.

<sup>4</sup>Писання 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»<sup>5</sup> is permeated with deep national character. Some of his lines sound as if they are taken directly from the folk song «Вволи 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 apprehends 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 sample, 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 misunderstanding 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. Belozerskyi, 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;

<sup>5</sup>Писання Маркіяна Шашкевича. Видав Михайло Возняк. – Львів, Накладом Наукового Товариства ім. Шевченка. – 1912. – С. 71–72.

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 stud 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<sup>6</sup>. 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 word»<sup>7</sup>. 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 in their lives 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.

<sup>6</sup> Кирило-Методіївське товариство. – К. : Наукова думка, 1990 р., т. 1. – С. 250.

<sup>7</sup> Войтюк А. Символ віри Пантелеймона Куліша // Віче. – № 3, 1997. – С. 124.

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 education»<sup>8</sup>. 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 civilization»<sup>9</sup>. 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 the 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.<sup>10</sup> 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<sup>11</sup>. 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)<sup>12</sup>.

<sup>8</sup> Куліш П. Листи з хутора // П. Куліш. Повне зібрання творів: в 2-х т. – К., 1989. – Т. 2. – С. 246.

<sup>9</sup> Скринник М. А. Наративні практики української ідентичності. Доба романтизму. Монографія. – Львів : Каменяр, 2007. – С. 319.

<sup>10</sup> Чижевський Дмитро. Нариси з історії філософії на Україні. Нью Йорк, 1991. – С. 128–134.

<sup>11</sup> Скоць А. І. Шевченкознавчі студії: Декалог: Монографія – Видавничий центр ЛНУ імені Івана Франка, 2006.

<sup>12</sup> див.: Скринник М. А. Наративні практики української ідентичності. Доба романтизму. Монографія. – Львів : Каменяр, 2007. – С. 193–199.

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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### ЕКОЛОГІЧНІ ПРИНЦИПИ ГАРМОНІЙНОЇ КОРЕЛЯЦІЇ «ЛЮДИНА – ПРИРОДА» В УКРАЇНСЬКІЙ ФІЛОСОФІЇ ПЕРІОДУ РОМАНТИЗМУ

В статті розглядається історико-філософський аспект проблеми відношення «людина-природа» в українській літературі періоду Романтизму. Розкривається зміст гармонійного зв'язку між людиною і світом у творчості діячів Руської Трійці.

Аналізується творчість українського романтизму східного зразка, зокрема одного із яскравих його представників – Миколи Гоголя. Згідно його позиції, ключ до світу, гармонійне життя з природою лежить у власній душі людини. Письменник вказує на причини існування зла – черствість людини, омертвіння її душі, якій властиві нерозуміння глибин і таємниць світу через брак глибини чуття.

Світоглядні позиції Кирило-мефодіївського товариства виражені ідеєю романтизму й народності, їх синтез в єдності літературного та соціально-політичного аспектів знайшов своє відображення в позиції органічного зв'язку життя природи й морально-духовної природи людини.

Загалом, у творчості українських мислителів періоду Романтизму простежується заклик до гармонії в системі «людина – природа – суспільство» через повернення до традицій пошанування Землі, трактування природи як живого організму, декларацію органічного взаємозв'язку природи з внутрішнім світом людини.

**Ключові слова:** «людина – природа»; Романтизм; Руська трійця; М. Гоголь; Кирило-Мефодіївське товариство.

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### ЭКОЛОГИЧЕСКИЕ ПРИНЦИПЫ ГАРМОНИЧЕСКОЙ КОРРЕЛЯЦИИ «ЧЕЛОВЕК – ПРИРОДА» В УКРАИНСКОЙ ФИЛОСОФИИ ПЕРИОДА РОМАНТИЗМА

В статье рассматривается историко-философский аспект проблемы отношения «человек-природа» в украинской литературе периода Романтизма. Раскрывается содержание гармоничной связи между человеком и миром в творчестве деятелей Руськой Троицы.

Анализируется творчество украинского романтизма восточного образца, в том числе одного из ярких его представителей – Николая Гоголя. Согласно его позиции, ключ к миру, гармоничную жизнь с природой ле-

жит в собственной душе человека. Писатель указывает на причины существования зла – черствость человека, омертвление 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 троица; Н. Гоголь; Кирилло-Мефодиевское общество.

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*Дата надходження статті до редколегії 05.05.17*