

UDC 1(091)

DOI 10.25128/2225-3165.19.01.15

**Liudmyla Pavlyshyn**

PhD hab. (Philosophy), Professor,
Department of Philosophy and Social Sciences Studies,
Ternopil Volodymyr Hnatiuk National Pedagogical University (Ukraine)
lyudpavl@gmail.com
ORCID: <https://orcid.org/0000-0001-5040-4538>

Людмила Павлишин

Доктор філософських наук, професор,
Кафедра філософії та суспільних наук,
Тернопільський національний педагогічний університет
імені Володимира Гнатюка (Україна)

VOLODYMYR VYNNYCHENKO: THE PROBLEM OF THE SPIRITUAL FORMATION OF A PERSON IN THE CONDITIONS OF SOCIO-POLITICAL CRISIS

Summary. The aim of the research is to show V.Vynnychenko's position that a human life is a struggle between body and soul, good and evil, wealth and poverty and also that only new people are able to stop the crisis in a society, because they have a clear idea concerning better future, they have specific tasks and goals. Such people consider social perspective through the prism of people's interests, with whom they are closely connected. The research methodology deals with general-scientific (analysis, synthesis, induction and deduction, etc.) and phenomenological methods, method of biographical analysis and other scientific methods as well as pluralistic approach to the study of history of philosophy. The scientific novelty demonstrates the main ways that, according to V. Vynnychenko, will lead to a social transformation of the society and to the welfare and decent of a human life. Conclusions. V.Vynnychenko tried holistically approached to the analysis of the human society and the world by series philosophical trends. Vynnychenko's ideological and socio-philosophical position was influenced by philosophical anthropology, "philosophy of life", existentialism, psychoanalysis. Their synthesis were in the artistic and aesthetic form. Exposing the flaws of the society of that time, abnormal behaviour in the family, the Ukrainian thinker vividly portrayed all the consequences of the wrong way of life on examples of heroes in his works.

Keywords: morality, public order, value, nation, dignity, person, idea, patriot.

ВОЛОДИМИР ВИННИЧЕНКО: ПРОБЛЕМА ДУХОВНОГО СТАНОВЛЕННЯ ЛЮДИНИ В УМОВАХ СУСПІЛЬНО-ПОЛІТИЧНОЇ КРИЗИ

Анотація. Мета дослідження – показати позицію В. Винниченка, що людське життя є боротьбою між тілом і душею, добром і злом, багатством і бідністю, що тільки нові люди можуть зупинити кризу суспільства, оскільки вони мають чітке уявлення щодо кращого майбутнього, конкретні цілі й завдання. Вони розглядають суспільну перспективу крізь призму інтересів людей, з якими тісно пов'язані. Методологія дослідження пов'язана з загально-науковим (аналіз, синтез, індукція та дедукція і т. д.) та феноменологічними методами, методом біографічного аналізу, іншими науковими методами, серед яких плюралістичний підхід до вивчення історії філософії. Наукова новизна демонструє основні шляхи, що, на думку В. Винниченка, і призведуть до соціальної трансформації суспільства, добробуту і гідного життя людини. Висновки: В. Винниченко спробував цілісно підійти до аналізу людського суспільства та світу завдяки низці філософських напрямів. Ідеологічна та соціально-філософська позиції Винниченка перебували під впливом філософської антропології, "філософії життя", екзистенціалізму, психоаналізу. Їхній синтез відобразився у художній та естетичній формах. Викриваючи вади тогочасного суспільства, неморальну поведінку у сім'ї, український мислитель на прикладах героїв своїх творів яскраво зображав усі наслідки неправильного способу життя.

Ключові слова: мораль, суспільний лад, цінність, нація, гідність, людина, ідея, патріот.

The problem statement. The beginning of Vynnychenko's literary activities started in the early XXth century. It was a period when acute social conflicts and political fight took place. "His stories drew the attention of Ukrainian readers to his unconditional talent and deep knowledge of the life of rural worker. We can feel that the author is close to those people about whom he writes and draws specific Ukrainian humor that shines in almost all his works and provides so much life" (Danko, 1910: 54). Even before the beginning of the thirties of the XXth century Vynnychenko's works were accessible to a wide circle of readers, though they were the

subject of criticism. However, since the 1933 year attitude to the creative heritage of V. Vynnychenko changed. The party leadership did not agree with his criticism concerning the Soviet activity. Under the given circumstances Vynnychenko's works were removed from the libraries and not published. His opponents wanted his name go into oblivion, erase from the memory of future generations. His name was unknown not only in his native country, but also abroad. V.Vynnychenko considered human life as a continuous struggle. His works present socio-community conflicts, destruction of the old social order and reassessment of traditional values.

H. Kostiuk, a researcher of V. Vynnychenko's creativity, expressed the view that the reason for that attitude to the writer depended on his differences with former supporters, he did not want to take into account unacceptable opinion. His restless and desire for success did not like his friends. Vynnychenko could not come to terms with the policy of the Communist Party of the Soviet Union, Stalinist repressions. Vynnychenko exposed to the devastating criticism all things that bring harm to his native people. He noted with pain that Ukraine had national independence, culture and science before its reunification with Russia. Vynnychenko was sure that Ukrainian nation will be able to get rid of weakness and gain independence due to the awareness of own dignity, patriotism, desire to be the master of its native land. According to him, the future of Ukraine is in the Federation. National independence is possible because of the first and the most active ranks of fighters for the implementation of the ideas of the World Federation of Nations. V.Vynnychenko approved internationalism because it is the highest development of national consciousness, a higher level of human progress.

The presentation of the basic material. The socio-political situation of the late XIX – early XX centuries made the historical influence on the outlook of new people. They doubted in appropriateness and effectiveness of morality, criticized the old social order. They are full of new ideas, eager to implement in life their fundamentally new ideas regarding the development of a new social order, their inner world shines through the way of life, actions and thoughts. These people are not afraid of difficulties, even in the critical moments of their lives. They do not lose their fortitude, overcome danger and win. They were so-called the “children” of a new era, they made their first steps, grew up in the political sense, strengthened their position as a brave and strong people.

Life is impossible without contradictions because it reflects the full range of human being, its inexhaustible variety, weirdness. Emotions and feelings, generosity and nobility, gentleness and loyalty, sacrifice and tolerance play an important role in our life. The problem of human spiritual formation is cross-cutting in Vynnychenko's philosophical view. His works reflect human desire to understand own essence, attempts to make relationships with other people, to get rid of inner disharmony and to achieve harmonious state of mind. “As an artist, Vynnychenko feels wonderful beauty of life: he shows its joy and pain, expertly draws all greatness of human competition with its conflicts and he moves before the eyes of our soul a wavy path of a person that goes to a certain purpose” (Sventsitskyi, 1920: 24).

V. Vynnychenko wrote a number of works, novels, short stories, full of poetic and psychological content. In these works he opened competent criticism of capitalism and socialism in the Bolshevik embodiment, described the future panorama just down. Continuing the literary work, deeply studied modern aesthetic and ethical theories, using them in such works as “Slovo za Toboiu, Staline!” (“It's Your Word Now, Stalin!”), “Shchastia” (“Happiness”), “Lysty do iunaka” (“Letters to the Juvenile”), “Konkordyzm” and others. In these works, he appealed to the international community calling for disarmament, world without bombs and barricades, justifying the application of political understanding, environmental cooperation of states with different political systems as an alternative to total annihilation of mankind in disaster wars. Launched his idea of “kolektokratiya” writer considered as the most effective means of overcoming social conflicts and building a just society. He tried to show

some ways concernig relations between states with different social and political systems, establish cooperation between them, to bring together through peaceful economic competition.

In his works, Vynnychenko pointed out the disharmonious coexistence of the singular and the general, the domination of the latter over the individual. For example, in his work called *Vichnyi Imperatyv* (“Eternal Imperative”), the thinker noted that there has been a tragic picture in the society of the absorption by a collective of separate individuals living in it. In this statement, he is similar to S. Kierkegaard, who argued that in a society one person is an obstacle to another in achieving their own goals. S. Freud also talked about it and pointed to the repressive nature of culture in relation to a person. According to Kierkegaard, a man of that time forgot what it means to exist, does not reflect on the significance of the conversion into his inner world, which is truly genuine, in contrast to the outside world. The thinker was convinced that many of his contemporaries did not become personalities. Man as a single personality makes himself what he is. The highest person’s purpose is to be a singular personality. In the works of Vynnychenko, the central place is occupied by a person, his life in society and those processes that take place in his inner world. The thinker was especially interested in the inner life of the individual, the wealth of the soul and the heart, the psychological processes that take place in it. According to Vynnychenko, mutual understanding between people should be based on kolektokratiya (collective power), since it is a powerful means of overcoming political, economic, and social conflicts. He believed that the division of society into classes, the exploitation of man by man, the imperfect socio-economic structure of the social system are the reasons for social issues. This situation will lead to a catastrophe; therefore, the world social and economic structure, namely, the private-ownership structure in the West and the state-cooperative one in the East, needs to be reconstructed into a truly social, cooperative form.

The thinker stated that kolektokratiya can be such form. Management systems, which are based on state or private property, cannot meet the needs of a person, ensure the liberation of his physical and spiritual abilities. In this regard, Vynnychenko emphasized on the restructuring of private ownership into the collective one, kolektokratiya of the entire national economy. For the sake of the welfare of the Ukrainian people, it is necessary that all employees of any enterprise be their co-owners, and that profits are to be distributed, in accordance with the law, among all members of the collective. Vynnychenko thought that as a result, such people’s cooperative system would rule out competition among nations and exploitation, as well as promote harmonization of relations between people. He considered the idea of kolektokratiya to be his religion, he thought about it day and night, and wanted to be heard both by the Kremlin’s leaders and politicians abroad. He sincerely believed that a happy future can be achieved if persistently pursuing it, making every effort to create such a social system, where a person would feel truly human, his opinion would have been considered important, where free individuals would live, who could legitimately use the results of their work. The society of the future must necessarily be based on the principles of humanity and justice. Vynnychenko was convinced that building a society of the future and its success depends on whether there will be ways found to improve human relations and social system. He believed that no one, except for the Ukrainian people, would decide the fate of the nation, and therefore one should not trust it with those who are willing to sell it, to betray it. He reached out to his compatriots, saying that “we will always be a puppet in strangers’ hands, unless we have the support in each other. Therefore, the only correct orientation for us, I repeat, is Ukrainian. Not neutral, no, not a policy of passive expectation and impotence, but orientation that is Ukrainian, active, dynamic, creative, organizing” (Vynnychenko, 1915: 16). According to the Ukrainian thinker, the strength of our people is in the organization and

development of Ukrainian democracy, in its self-awareness. At the base of the moral system of Vynnychenko is a guideline to engage in physical labour in peace and harmony with other living beings, to be in harmony with the sun, water, and flora. Thinker considered ordinary everyday behaviour, especially the food culture as one of the important manifestations of morality. Vynnychenko closely links “healthy” food (fruit, vegetables, nuts, water), which needs to be cooked without boiling (and if cooked, then only the one that is impossible to eat raw – rice, potato, etc.) to the problem of inner harmony of human life. A person should consume only the food that was produced by nature.

Proclaiming vegetarianism as a world-view principle, Vynnychenko was convinced that when using meat, a person becomes an egoistic being, he considers himself the king of nature. Consequently, “healthy” food is the key to physical and, of course, mental health of a person. Since the perfect society, which he dreamed of, requires harmoniously developed personalities, the health problem of the Ukrainian people occupied an important place in the views of the thinker. Lack of balance between man and nature is the reason for misfortune and illness according to Vynnychenko. He saw the difference between illness and unhappiness in the fact that in case of unhappiness, there is both physical and spiritual imbalance. Vynnychenko believed that, since disharmony penetrated deeply into all layers of society, it is impossible to meet a completely happy and healthy person. Reflecting on the life of a person in that time, Vynnychenko noted that there cannot be a single morality in society, divided into classes, in which there are conflicting, hostile interests. He believed that the true morals that govern the actions of people are instincts, with social and family instincts being the main ones. Vynnychenko, by making the definition of morality more specific, pointed out that it combines instinct and group interests; that’s why love to your children can force one person to be a hero, while another person – to be a villain. It depends on the situation or character, sensibility, life position of a person. In addition, the thinker considered the notions of “heroism” and “meanness” to be relative. The rebellious heroes of Vynnychenko seek to introduce a new morality, search for new truths, try to find ways to overcome the gap between their dreams of a better future and harsh reality.

Vynnychenko wanted to immerse himself in the inner world of a person with his views, feelings, sympathies, internal conflicts that are born in connection with injustice, socio-political collision, disharmony in his personal life and society. As noted by I. Konchits, the merit of V. Vynnychenko lies in the depth of psychological research, in the masterful reproduction of the inner world of heroes, their anxieties and doubts. It is worth to emphasize that thanks to his works in which there is significant influence of irrational component on life and human behavior, “Vynnychenko showed that the human psyche is cumulative, that the human spurts include a large number of small quantities, variety of small component motives. What we roughly call the “excitement”, “repentance”, “fear”, “hatred”, “love”, “regret”, “yearning”, etc., is only an approximate expression of the complex process, only the total wealth of the forces” (Hnidan, 1996: 95).

Vynnychenko had a tough time accepting the fact that he could not live and work on his native soil. He mentioned broken-heartedly that he would like to write secretly like Shevchenko, but in Ukraine, so his friends would be there with him, so they could share their opinions about his work and chat with him, so readers would always have the opportunity to get acquainted with his works. He wrote that he was more persecuted than Shevchenko, but his belief in a better future, fire in his eyes and a thrill in his heart did not disappear. While abroad, Vynnychenko did not stop thinking about Ukraine, followed the events that took place in it with great interest, it was extremely painful for him to find out about the famine in his Homeland, where fertile soils and hard-working people are in abundance.

He was describing in his works all the tragic events that took place in such a distant and at the same time close native land, and he was looking for a way out from the difficult situation for Ukraine and its people, because he could not come to terms with the fact that the Ukrainian people cannot be masters of their own land, freely communicate in the Ukrainian language, develop their culture, keep traditions established by their parents, grandfathers and great-grandfathers, not lose their own essence – the essence of a Ukrainian patriot, who really cares about the fate of his native Ukraine. It is worth to point out that “...in his early plays – *Dysharmoniya* (“Disharmony”), *Shchabli Zhyttia* (“Stages of Life”), *Bazar* (“Bazaar”), etc., there is a quite bright displaying of influence of subconscious desires on conscious activity of the people, and the antagonism of human nature (namely – sexuality, subconscious aggressive impulses) and culture hold the dramatic tension” (Moroz, 1993: 44).

What a strange and unique being is a person. Each of us in our own way understand beauty and ugliness, good and evil, measure the world in their own way, bringing harmony or disharmony into it. A person is special and specific, and that is why it is so difficult for us, and sometimes even impossible, to understand each other. The mystery of the heart and soul of each of us can never be solved, because the innermost desires and passions, cold calculation or sacrificial devotion that doesn't depend on the rational explanation are hidden in the depths of our conscious and unconscious. We quite often admit that “something bigger than us”, as V. Vynnychenko would say, guides our thoughts and actions. We sometimes cannot resist our desires, we answer their call, get disappointed, or, conversely, rejoice over our achievements. However, one should not conclude that a person is a weak puppet of powerful instincts, omnipotent mind or unhealthy psyche. Each of us, possessing a specific set of intellectual and mental qualities, is an individual with his specific traits, a life position, emotional states, etc. and we build our own picture of life according to these factors. An invisible war between good and evil, beauty of the body and ugliness of the soul is happening in each of us, and therefore only the spiritually strong person is able to make the right choice, spreading the ideals of goodness, truth and love in the world.

When getting acquainted with the works of Vynnychenko, you can trace not only the fates of the heroes, but also the life and creative path of the author himself, his emotions and experiences, because he passed each work through his heart, he wrote about things dictated to him by life itself. Listening to the voice of his own conscience, analysing everything that was happening in society, he created works that make contemplate over the eternal human problems, see the visible behind the invisible, look for the key to symbolically displayed phenomena and events of those times. His writings induce the complex work of mind and heart, both to analysis and synthesis, as well as to the manifestation of violent emotions and feelings. Thanks to this combination of the rational and the irrational component, you can better understand and feel what bothered Vynnychenko and heroes of his works, focus on the problems of man and society, identify questions about man and the world that were relevant not only during the times of Vynnychenko, but also in our days.

Volodymyr Kyrylovych can with absolute liability be called “the hero of his time”, because without fear of opposition from opponents, he declared out loud about the reluctance of using the traditional morality of an everyman. Vynnychenko was an outspoken critic of the then existing regime, pointing to the spiritual degradation of society and suggesting his own ways of resolving the socio-political crisis, as well as the crisis that originated in the hearts and souls of people. Promoting rules of the concordism morality, the thinker sincerely believed that they will be useful to anyone who will take them in their heart and recognize that they are able to contribute to the harmonization of man and the world, increasing the love and goodness. Acting as a hero-rebel, a man who, protesting against the “dark” state of the society in those times, Vynnychenko pointed to the need for fundamental changes in social and political life,

re-evaluation of the traditional moral norms. Position on the problems of man, society and the world made his ideas closer to the ideas of F. Nietzsche, who, advocating for “re-evaluation of all values”, was an innovator in the sphere of morals like Vynnychenko.

The dissatisfaction with the contemporary state of society and the unspeakable anxiety for the future are observed in Vynnychenko’s worldview. Throughout centuries, the words and views of this thinker sound like a prophecy and a warning that false values, perceived as appropriate, can play an evil joke with us. And then we, having no opportunity, nor a desire to distinguish between truth and deception, will take all that he fought so hardly for as our guide in life. It is quite clear that Vynnychenko, being a thoughtful and original thinker, turned his attention to the major in importance phenomenon of the Europe in those times – decadence, with the consequences of which he fought until the end of his life. His philosophical position was the formation of a person of a new kind – a neo-man. Attempts to find a way out of a difficult situation in which a person appeared at the beginning of XX century, gave birth to “...Vynnychenko as a revolutionary, Vynnychenko as a writer and experimenter. And yet, why the experimenter? Probably because of existential spirit of the era, its intuition was nourished with the sense of the futility of the search in the absence of an exit, and the individual spirit and creative freedom knew and demanded it, and experiment is always a proof of knowledge” (Humeniuk, 2001: 58). Ruling of discordism, which V. Vynnychenko justified as a lack of balance, imbalance, disorganization, disorder of forces in the body and which in art-graphic version became pure inconspicuous spiritual leprosy, a thinker considered as one of the largest catastrophes of mankind. Internal disbalance of the man is traced in his novel *Leprozoriy* (“Leprosarium”), where it was noted that the life of humanity is a “planetary pit full of patients with physical and spiritual leprosy” (Vynnychenko, 2011: 127). Author of the work worried about loss of balance between man and nature, pointed to the fact that society reminds him of leprosarium, where there is a spiritual decline, disharmony of individuals that are living in it.

Vynnychenko, depicting the negative phenomena of social life, sincerely believed that discordism will necessarily give way to concordism, harmony will win disharmony. He noted with sadness that man lost his happiness, and the Earth became a planetary leprosarium. The author of the novel was convinced that the right way of life can harmonize a person, promote his spiritual and physical health. Throughout his life, Vynnychenko sought to find out how to fill life with a sense of how to achieve harmony with oneself and the world. Vynnychenko believed that *Leprozoriy* (“Leprosarium”) would make people think about their lives, and therefore he was even more actively engaged in writing the novel. According to S. Pohorilyi, “image of leprosarium is a gigantic multidimensional informative mirror: seeing himself in it, the man really would rush to seek the path from the leprosarium” (Pohorilyi, 1981: 183). When a person sees himself like through others’ eyes and recognizes that he is ill spiritually and physically, he will try to find ways to overcome his own feebleness, will try to understand the meaning of his stay on Earth.

Conclusions. “The general pessimism of Vynnychenko’s thinking reflected in his anti-utopic positions. The mind of the artist so comprehensively reflects the world around us and supposes for a man not only “light”, but also a “dark” future. His novel “*Soniachna mashyna*” (“The Sun Machine”) is a striking example of this fact. The author demonstrated that the noble intentions of a man to build a happy future life did not have any results. Nonclassical features of Vynnychenko’s thought are under a general sufficient reason – socio-philosophical study of the nature and the existence of a man, his individual and social life, characteristics and external circumstances of his development, evaluation skills as an artist etc.” (Pavlyshyn, 2013: 13). With his works, thoughts and life energy, V. Vynnychenko tried to show a man his real existence,

convinced of the necessity to radically change the situation in the community to build a new order, where all people would have the right to realize their dreams and ideas, have all the chances to go ahead in their development. Vynnychenko was interested in the principle of humanism, tried to make his life according to this life style and he wanted other people to do the same. So, he tried to implement the morality of konkordyzm, because this principle was the main principle of his life. Of course, it is so difficult to do it but all of us have to made all efforts to achieve harmony with our inner world and the Universe, try to be agreed with other peole.

References

- Vynnychenko, 1915 – Vynnychenko V. V chem nasha sila? [In what is our power?]. Ukrainskaia shyzn. 1915. Nr.7. S. 13–18. [in Russian].
- Vynnychenko, 2011 – Vynnychenko V. Leprozoriy [Leprosarium]. Kyiv: Znannia, 2011. 382 s. [in Ukrainian].
- Hnidan, 1996 – Hnidan O. D. Volodymyr Vynnychenko: zhyttia, diialnist, tvorchist [Volodymyr Vynnychenko: life, activity, creativity]. Kyiv: Chetverta hvylia, 1996. 256 s. [in Ukrainian].
- Hymeniuk, 2001– Hymeniuk V.I. Iak taina, iak bezodnia [As secret, as the abyss]. Simferopol: Svit, 2001. 200 s. [in Ukrainian].
- Danko, 1910 – Danko M. Vol. Vynnychenko: proba literaturnoi haracterystyky [Vol. Vynnychenko: attempt at literary characteristics]. Literaturno-naukovyi visnyk. 1910. Nr.7. S. 52– 70. [in Ukrainian].
- Moroz, 1993 – Moroz L. Zagadky Volodymyra Vynnychenka [Riddles of Volodymyr Vynnychenko]. Slovo i chas. 1993. Nr.5. S. 40– 46. [in Ukrainian].
- Pavlyshyn, 2013 – Pavlyshyn L. H. Volodymyr Vynnychenko: dosvid neklasychnogo myslennia v istorii ukrainskoi filosofii [Volodymyr Vynnychenko: the experience of nonclassical thinking in the history of Ukrainian philosophy]. Ternopil: TNPU. 2013. 272 s. [in Ukrainian].
- Pohorilyi, 1981– Pohorilyi S. Neopublikovani romany Volodymyra Vynnychenka [Unpublished novels of Volodymyr Vynnychenko]. New York: UVAN, 1981. 212 s. [in Ukrainian].
- Sventsitskyi, 1920 – Sventsitskyi I. Vynnychenko (sproba literaturnoi haracterystyky) [Vynnychenko (attempt at literary characteristics)]. Lviv, 1920. 44 s. [in Ukrainian].