

Kierkegaard on the beneficial yoke of suffering

Bojan Zalec

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Abstract

The paper deals with Kierkegaard's account of human suffering which is a variant of theodicy. Its main thesis is that, according to Kierkegaard, God brings suffering only to those that he loves. His position is quite radical and challenging, also because at the same time his main starting point is the belief that God is love. The author explains Kierkegaard's position by referring to his understanding of love, obedience, faith and bliss. His aim is to show its complexity, but at the same time intelligibility when understood in the framework of Christian grammar, and to distinguish it from too simplistic understandings in the sense of God's pedagogy.

Key words: Kierkegaard, suffering, God, love, Christianity, obedience

“My yoke is beneficial and my burden is light.” (Kierkegaard, 1993: 232)

Introduction

In this article I deal with Kierkegaard's explanation and conception of human suffering. There are few thinkers so crucial for contemporary European philosophical thought as Kierkegaard. (Khan, 2018: 2) Therefore, his accounts are already as such extremely relevant for contemporary philosophical thought. Similarly, the issue of suffering is crucial to any ethic. This is also true of the present times: think only of all ongoing debates on euthanasia, or of transhumanist ideas about reducing suffering or even eliminating it. (Peters, 2011: 65) Likewise, the question of theodicy is a central issue in the philosophy of religion as it is true at the same time that many prominent thinkers of the 20th century rejected any theodicy as unacceptable in the wake of the horrors we experienced in the twentieth century. (Levinas, 1998: 100, 162) However, this same century, on the other hand, witnessed the horrific expulsion of nihilism and its devastating consequences. Kierkegaard links those two aspects in his understanding of suffering: theodicy, and the question of meaning, which directly concerns nihilism. He recognizes that suffering is a major touchstone of both, our faith in God and question of meaning. He offers a radical response to the challenge of suffering, which is “shocking” to many Christians as well as other believers or “unbelievers”. He proceeds from the claim that God is love as a fundamental (Christian) truth. This “truth” is warmly welcomed today by many in our secular age in Taylor's sense (Taylor, 2007); even many of those who do not believe in God agree that only God who is love is – or would be - acceptable. However, Kierkegaard adds the thesis that is simply repulsive to many (modern) people: precisely because God loves us, he “brings us” suffering. At this point, I must immediately remark that he does not have in mind the simple pedagogy of God's punishment and education with diseases, natural disasters, etc. I believe that Kierkegaard's view of suffering is extremely challenging and also relevant to modern times, which want to push suffering away but, of course, cannot escape it. Doesn't the current coronavirus epidemic remind us again that that is not possible? And with that we touch the next Kierkegaard's point, which is far more realistic than elimination of suffering option: we cannot escape suffering, but we can make it easier to bear its burden. In fact, Kierkegaard's Christian claim is even more radical: only those who bear the yoke of their suffering with joy will be redeemed or blessed.

It can be said that Kierkegaard defends suffering in some way, since he explains that suffering as such is not evil and as such does not originate from evil. As mentioned earlier, Kierkegaard's account is complex and demanding, as it involves and presupposes understanding of the central and most complex notions of his thought: love and faith, and all that is included and assumed by them, especially obedience. My intention is to show the intelligibility of Kierkegaard's position, at least within Christian grammar. Where there is intelligence, there is also a sense and possibility of accepting suffering. Every opportunity that allows one to understand, reflect, and accept suffering is extremely valuable, since we have no other reasonable options: to live with something that cannot be eliminated and not be accepted at the same time is clearly unreasonable and self-destructive, and life without suffering is just an empty illusion. So it remains the path of self-transformation that allows one to accept suffering. How to achieve such transformation, what makes it possible? Contribution to the answer on this question was Kierkegaard's aim, as well as it is the purpose of this article.

There is no love and no obedience without suffering

Kierkegaard analyses suffering as a grammarian of genuine Christianity (Roberts, 1995: 148-155; Zalec, 2018: 51-52) but also as a lucid psychologist. His central question is "What is to be a Christian?" and from this starting point he investigates what is a true Christian attitude toward suffering. His position is quite radical. He claims that suffering is an inevitable part of Christian life because a man cannot love God without suffering themselves, or being unhappy humanly speaking (Walsh, 2009: 66). If one loves God, one necessarily suffers. Man can love God only in suffering. (Kierkegaard 1998: 294) On the other hand, that we love God is God's gift. God knows that one cannot love him without suffering. So he "causes" suffering to those he has "chosen" for good, to those whom he loves. (Walsh, 2009: 73) It is not the devil who is the origin of suffering but rather God himself (Walsh, 2009: 72-73). He "tortures" only those he loves. Suffering is not a sign of being punished by God but rather of being loved by God. God doesn't punish by suffering but rather with ignorance. (Walsh, 2009: 73) The punished are not tortured by God by suffering but by being detached from him. (Kierkegaard, 1955: 34-35)

Christians believe that God is love. This is, for Kierkegaard, "the main 'thesis of Christianity'" (Walsh, 2009: 66). According to Kierkegaard that God is love means not only that God loves us but also that God wants that we love him. God's love for us implies his willing that we love him. The reason for that is that love is equality. God loves himself and he wants to "make us" – out of love – similar and "equal" to him. (Walsh, 2009: 66) But human love for God is according to Kierkegaard logically equivalent to faith (Zalec, 2017a: 185-186) so there is no love for God without faith. But – as I will show below - there is no faith without obedience, no obedience without suffering, and thus no faith without suffering. (Tavilla – Kralik – Roubalova, 2019: 220-222; Valco, 2016)

Through suffering we are becoming similar to God, we are becoming like God. God's "torturing" is a sign of his love because through "torturing" he promotes us and makes us "equal" to him. God loves us and wants us to love him. Love is "equality" "because the god wills to be equal of the lowliest of the lowly out of love" (Walsh, 2009: 116). But he does not "make us" equal to him through adoration of "chosen" persons, and thus by glorification of himself, but rather through his descent into likeness of man. (Walsh, 2009: 65-66) Yet this descent implies God's suffering. So from both sides – divine and human – achieving of similarity between God and man, which is needed for true love, implies suffering of both, God and man. In short, there is no love without suffering. (Binetti, Pavlikova, 2019)

I have already mentioned that faith and human love for God are – in this world - logically equivalent: there is no love without faith and vice versa. So faith implies

suffering. But despite all the suffering which faith includes the real purpose of faith is gaining, not losing. By faith, and *eo ipso* by suffering, one gets everything: they get their love of God which is the end of human life and the necessary and sufficient foundation of good life. St. Augustin's slogan "Love, and do what thou wilt!" perfectly fits also to Kierkegaard's view. According to Kierkegaard, every true love is founded upon the love for God. (Zalec, 2017a: 185-186)

In order to love God one must suffer. This is, according to Kierkegaard, the message of the New Testament. Kierkegaard does not justify his position about suffering on some "neutral", scientific or "rational" ground. He just explains and makes "understandable" the grammar of suffering which is already given in the Bible. The basic reason that a true Christian must suffer is, as we have already explained, that suffering is necessary for having a loving relationship with God which is necessarily reciprocal: one can't love God without being loved by God. The next reason for the necessity of suffering of a true Christian is that Christianity is in a sharp collision with the world which is immersed in sin. Christianity is an offense for the world. This necessary leads to the suffering of a true Christian. A Christian is in opposition to the world and his attitude to it must be "militant", claims Kierkegaard. (Kierkegaard, 1991a: 201-232, 251) "Militant" according to Kierkegaard doesn't mean violent, a use of force etc. Rather it means a non-compromising refusal of accepting (as a Christian) anything what is not Christian and to live a genuine Christian life stubbornly. But this "alas" necessary leads to the conflict with the world. Thus being a true Christian in the world as it is already implies holding a militant attitude toward the world. Really being a Christian and not being in a conflict with world, not being an offense to the world, not contributing to "destruction" of the world as it is, this is according to Kierkegaard impossible. Such a militant stance is in opposition to the position of Christendom according to which "we are all Christians". Kierkegaard claims that if we are all Christians, then true Christianity disappears, then there is no Christianity in the world. (Kierkegaard, 1991b: 127; 1995: 64) Kierkegaard has opposed to the outselling of Christianity in order to form a triumphant Church which triumph is based on the massive Christianity, on the number of its members. Such Church is possible only for the price of abolishing of genuine, "militant" Christian attitude, in short of true Christianity. The essence of genuine Christianity is love for God and one cannot love God without being in conflict with the world. (Kierkegaard, 1991b: 127) Heaven on earth is not possible and "forgetting" this leads just to the destruction of Christianity. The task of a Christian is not a distortion of the Christian doctrine and practice in order to make it possible that all are Christians, but witnessing by their lives and suffering for a genuine Christianity, being a true servant and collaborator of God on this world. All other things are beyond man's control and competence. Such a genuine Christian attitude is an expression of trust in God. Faith is essentially such a trust. (Westphal, 2014: 26-39)

Kierkegaard doesn't think that every suffering is good. Thus for instance he warns against non-useful suffering. (Kierkegaard, 1998: 294; Benjamin & Cuff Snow, 2012: 35-36) But what is a criterion for distinguishing the right suffering from the wrong one? What is Kierkegaard's normative ethics of suffering? To this question, it is very difficult to give a useful answer based on some textual evidence from Kierkegaard's oeuvre. Maybe this question is a wrong, ill posed question because there is no general answer. A Christian must ask themselves from their personal, concrete, and "subjective" point of view: can I suffer or avoid this particular suffering or not? Is it ethically right or wrong if I avoid or accept particular action or attitude because it brings suffering (to me)? There is no general receipt whether a particular suffering is useful or not and we must decide separately in each particular situation what is the right thing to do. Kierkegaard was a (radical) virtue ethicist (Tietjen, 2013: 117, 130-134; Zalec, 2018: 51-52) and not a representative of ethics of principles, like for

instance Kant or utilitarians. (Kondrla – Durkova, 2018: 46-47) He focuses on the question of the formation of a Christian person, on Christian character and virtues, on their characteristics and specifics, not on formulating of “law(s)” of ethics. (Martin – Rojas – Kralik, 2020: 44) According to Kierkegaard, our task is to become Christians, to develop Christian character and cultivate Christian virtues and this will help us to decide and act rightly in concrete particular situations, also regarding suffering. Kierkegaard focuses on the question of the role of suffering in being or becoming Christian. This is his real question. What is to be a Christian, not formulation of law-like normative ethics about Christianity. Let us take an example of the Holocaust which Sylvia Walsh discusses. (Walsh, 2009: 68-70) The Holocaust caused enormous suffering. Was the Holocaust from the Kierkegaardian standpoint actually something good? My answer is that it is totally harmonious with Kierkegaard position to refuse and condemn the Holocaust. The Holocaust was suffering caused by non-Christian, sinful people to other people. God did not cause it and he “couldn’t” prevent it because he gave man free will. But the real Kierkegaardian question is not who caused the Holocaust or whether God is the origin of the Holocaust. The real Kierkegaardian question is: Can we, as Christians, on the basis of the fact that the Holocaust happened refuse or give up the belief that God is love? Kierkegaard’s answer is clear “No!” and, moreover, he thinks that this would be a disastrous decision. (Kierkegaard, 1993: 267) He also refuses a simple thesis about God’s pedagogy through suffering caused to us by nature (diseases, natural catastrophes etc.) or other people. No, God has nothing to do with this or at least there is no evidence and no reason to claim such things. The way in which God “tortures” a believer, the one whom God loves, is simply by giving them the conception of God, by giving them the desire to love God, by giving them faith and courage for faith. A person with such gifts is already on their way to suffering because as such they cannot avoid suffering any more. As soon as one is a true believer, a true Christian, they necessarily suffer, because they don’t avoid suffering any more but rather they take their cross voluntarily. Therefore, a true Christian is already as such “unhappy”. But, Kierkegaard adds, “unhappy” only humanly speaking. Because, on the other hand, if one really believes that God is love, that God loves them and that man is as such, essentially a sinner, then they will be able to bear the yoke of suffering with joy and find out that Christian suffering brings the greatest joy. According to Kierkegaard, bliss consists of the remembering of suffering which we overcome with the help of God; the greatest bliss is the remembering of the suffering which we have overcome but for which we were not guilty and we suffered it for a good case. (Kierkegaard, 1983: 104-105)

One of the central messages of Kierkegaard is that if you want to please God then you must necessarily suffer because you please God if you love him. (Kierkegaard, 1990: 55) Man can’t love God if they don’t suffer because they can’t be obedient without their suffering (Kierkegaard, 1993: 263) and love for God is impossible without obedience because without faith one can’t really love God (Zalec, 2017a: 185-186) yet there is no faith without obedience:

“Only suffering educates for eternity, because eternity is in faith, but faith is in obedience, but obedience is in suffering. Obedience is not apart from suffering, faith is not apart from obedience, eternity is not apart from faith. In suffering obedience is obedience, in obedience faith is faith, in faith eternity is eternity” (Kierkegaard, 1993: 263).

We must believe that against God we are always in the wrong and that God is always in the right. (Kierkegaard, 1993: 268, 272, 274, 277, 283) If we do not believe this then everything collapses. Then the road is open to everything, to every evil. If the principle of the world is not perfect, if God can be in the wrong or if he is not love, then everything is possible, the road to abyss is open and there is no guarantee, no true

safety. (Kierkegaard, 1993: 277; Walsh, 2009: 69) Further, without obedience there is no faith. Without faith, we fall to nihilism. Nihilism is the absence, lack of faith, and exactly suffering is a condition and expression of faith. On the other hand, if one is not obedient then they necessary take a negative attitude toward Christianity, because if one is not obedient they can't perceive Christianity differently as an offense because there is no faith without obedience and "one must either believe in him [Jesus Christ – n. the author] or be offended" (Kierkegaard, 1991a: 33; Tietjen, 2013: 112-113, 115). Therefore, in order to be able to avoid the attitude of offense we must be obedient.

Kierkegaard's joyful »news«: »God is love« as a foundation of joy in suffering

In the remaining part of this paper, I will deal more closely with Kierkegaard's text "The Gospel of Sufferings" (Kierkegaard, 1993: 213-341). It belongs to his upbuilding discourses. The ideas from this discourse nicely complement and clarify what I have said above.

Human earthly life without suffering is at best only a logical possibility, but it is actually impossible. Human "destiny" on earth is to suffer. So we should be already from this reason very motivated in learning how to bear the yoke of suffering with joy. But for Kierkegaard, the interest in this issue originates in some of his further beliefs or assumptions. First, the way to salvation leads through narrow gate (of suffering). (Kierkegaard, 1993: 228; Kierkegaard, 1991b: 100, 105, 109, 176; Mt 7:13-14; Lk 13:24) Second, only obedient persons can accomplish salvation. Third, being obedient is impossible without suffering. Fourth, suffering alone is only necessary, but not sufficient for being obedient. Fifth, only suffering with joy leads to salvation. The main aim of this Kierkegaard's discourse is to explain his position that a suffering person can be joyful. We should understand "can" in this sentence in twofold sense: as expressing that man is capable of being joyful despite their suffering, and moreover, that they should be happy that they suffer because this means that they might be redeemed because the possibility of salvation without suffering is only an empty illusion. Therefore, we shouldn't envy those who don't suffer but to the contrary, we should pity them. According to Kierkegaard the ground that makes joy in suffering possible are the beliefs that God is love on one hand, and that every human is essentially a sinner before God on the other.

The first evidence for a Christian for the claim that we should suffer with joy is the example of Jesus Christ. Jesus' suffering and the way how he suffered shows us what the right way is. Kierkegaard stresses the following things by Jesus: first, he suffered with joy, his suffering was easy despite the superhuman suffering he suffered. Second, Jesus was meek. (Kierkegaard, 1993: 246-247) Third, he put himself aside (Father's will, not his, should be fulfilled). Kierkegaard observes that only because of his meekness and putting aside of himself he was able to stand his enormous suffering easily and with joy. Kierkegaard's conclusion from that is that we, the imitators of Christ, should try to accomplish the same virtues, attitude and point of view. We should understand that following Christ is the only way in which more suffering means more blessing. He stresses the importance of faith. We must follow Christ despite that we do not see him. (Kierkegaard, 1993: 227) Next, we ourselves must bear our yoke of suffering. We should not let somebody else to carry it instead of us and we should not count that Jesus Christ will carry it instead of us. Jesus has just prepared a place in Haven for us, but the way of suffering that leads to that place everyone must overcome by themselves. (227-228) Also the next finding about obedience Kierkegaard derives from the analysis of Christ's example. He claims that obedience belongs to humiliated. (Strahovnik, 2018, 308-310) Christ's humiliation was that he was a man. And when already for the purest it is true that he can learn obedience only from his own "humiliation" and suffering then this must be true also for a sinful man. (Kierkegaard, 1993: 263) Kierkegaard further adds that suffering

educates for eternity, because eternity is in faith, faith is in obedience, and obedience is in suffering. (Ibid.) In ontological terms we may say that “in” in the previous sentence denotes the relation between accident and its bearer, its substance. Thus for Kierkegaard suffering is a substance of obedience which fits to the fact that obedience without suffering is not possible but not vice versa. Besides, those persons who learn from their own suffering ceaselessly get to know something about themselves, and about their relationship to God. This is another sign that suffering is education for eternity. (Kierkegaard, 1993: 257)

Kierkegaard’s next reason for the claim that suffering is necessary for man’s bliss is his belief that suffering is a school of obedience and that one’s suffering is necessary for their becoming obedient. Lack of obedience has several serious negative consequences. The most important is that faith and thus salvation is given only to the obedient. But already in earthly life, lack of obedience is a serious trouble because without obedience man sinks into despondency and nihilism. One origin of this sinking could be that the less obedient a person is the heavier is their burden. Therefore, according to Kierkegaard, one cannot be free if they do not suffer. Therefore, suffering and obedience are natural conditions of any truly happy man. At this point we again hit upon Kierkegaard’s central idea that the fundamental origin of human happiness and misery is their (dis)connectedness to eternity, i.e. God. Kierkegaard observes that in suffering man learns that God rules, and then he asks rhetorically:

“But what is all eternal truth except this: that God rules; and what is obedience except this: to let God rule; and what other connection and harmony are possible between the temporal and the eternal than this – that God rules and to let God rule” (Kierkegaard, 1993: 257)

Why is the awareness about man’s own guilt important? A short answer is that because it protects our faith that God is love that is the foundation of joy in suffering. (Kierkegaard, 1993: 268-269) The beliefs that God exists, that God is love, and that he loves us are necessary for man’s being able to stand suffering and not starting to hate themselves and others. One’s suffering as truly innocent, without any guilt, is incompatible with God’s being love and his love for the innocent sufferer. At this point, faith is very important because for maintaining our belief that God is love - when faced with the suffering of an “innocent” person - we need even more faith. The struggle of faith is the struggle for the believing without understanding, stresses Kierkegaard (Kierkegaard, 1993: 273) Eternal happiness is in faith, not understanding, that God is love. When doubt presses one’s faith then the awareness about one’s own guilt comes as an external help, as a saviour. (Kierkegaard, 1993: 273.) God fights with his attacker by means of the awareness about guilt. When one attacks God, the awareness about guilt attacks the attacker, and the attacker fights with himself. (Kierkegaard, 1993: 286) True faith understands that it is not possible to understand God through doubt and that a blessing consists in the impossibility of doubt and especially in the impossibility of doubt that God is love. (Kierkegaard, 1993: 274) If it is possible that there is a person who suffers without having any guilt then God cannot be love and the belief that he loves every person is unacceptable. It follows that the dogma about the original sin is necessary for man’s joy in suffering and therefore for man’s true happiness. The one who claims that this dogma is absurd must create a life in which suffering is not possible. But such a life is clearly impossible. A belief in its possibility is only an illusion moreover, from the Christian and Kierkegaardian point of view, this is a sinful and very harmful illusion. It contradicts the revelation and leads to abandoning of faith and negative attitude towards Christianity. Additional reason for joy brings the finding that the truth that God is love is so firm that nothing can undermine it. If there is any ground for doubt, then the one who doubts must prove that somebody is innocent before God. If one cannot prove it, and it is

impossible to prove it, then the doubt is shaken and destroyed. (Kierkegaard, 1993: 274-275)

The next importance of awareness about man's own guilt is related to the meaningfulness of our lives. If we are always, i.e. necessarily and essentially, guilty then there is always a task for us and then is always a meaning. A guilt before God implies task, hope and meaning. But if there is no task then we find ourselves in the horror of hopelessness. (Kierkegaard, 1993: 275-281) This is another reason for the thesis that suffering is necessary for overcoming of nihilism because hopelessness and nihilism are closely related. So suffering is necessary for a good life but it must be always accompanied by awareness that we are always guilty before God because otherwise suffering might have bad, undesired effects, for instance negative feelings, which can have bad consequences, for instance violence. Suffering is a dangerous education or cure if the person does not learn to be obedient. It is like a medicine that does not work and the patient has wrong reaction. (Kierkegaard, 1993: 255-266) On the one hand suffering is the greatest danger but on the other hand it brings the greatest gain, i.e. eternity. In any event, all existential tasks of man are founded on their belief that God is love. Everyone who does not believe that God is love is according to Kierkegaard despaired because they do not trust in God. When such man is in troubles, they don't look humbly at God but rather stab him with their glaring, says Kierkegaard. (Kierkegaard, 1993: 277) Even the bandit who was crucified together with Jesus and who went through his very last moments, he still had a task. This task was repentance and regret. He knew that God has not abandoned him but that rather he has abandoned God. For this reason, he repentantly asked Jesus to remember him when coming to his kingdom. (Kierkegaard, 1993: 280) Being abandoned by God, according to Kierkegaard, means to be without a task. Kierkegaard has put in the bandit's head the following consideration (I summarize it with my own words) (Kierkegaard, 1993: 281):

“Every man who suffers is guilty before God and because of this no man has been abandoned by God. Jesus is the only one without any sin but despite this he suffers. Therefore we may say that God has abandoned him and that his suffering is super-human. But contrary to Jesus, God has never abandoned man and man has always a task. This is a comfort for anyone who admits that they suffer as guilty, also for me. Also for me there is a task and therefore God hasn't abandoned me.”

God is holy and man is sinful – this is, according to Kierkegaard, the basic relationship between God and man. The relationship between humans is such that one can be guilty or not, they can be in the right or wrong etc. But this cannot be a relationship between man and God because otherwise they would be equal. God would not be God. (Kierkegaard, 1993: 285) Only a Christian “knows” that there is only one who suffered before God and who is totally innocent. (Kierkegaard, 1993: 287) For this reason, according to Christian faith, nobody should dare to compare themselves with Jesus Christ. It follows that everyone suffers before God as guilty. Denial of this is a denial of Christian faith. Now we can clearly understand why Kierkegaard has chosen the title “The Gospel of Sufferings”? Gospel is joyful news. Kierkegaard with his discourse brings the joyful news that we should and can suffer with joy, moreover, that we can suffer with greatest joy.

Conclusion

Kierkegaard argues that suffering plays a very important and indispensable positive role in human life. For example, it is necessary for obedience. Only through suffering one can learn obedience. And if man does not learn to be obedient then they sink into

nihilism. But only suffering as such is not sufficient. We must suffer with joy. Otherwise the “medicine” of suffering can have very damaging effects. So the question about conditions and factors of the joy in suffering is very important. In this regard, the key role is played by the consciousness about person's own guilt which protects them from doubting the truth that God is love (or even its denial). If we believe that God is love and that we are always guilty before God then there is always some task for us and this means that we are not left to hopelessness and that our life has meaning. (Valco, 2017) If it were possible that the one who suffers is totally without guilt then there would be no task. But such state is a state of hopelessness. Kierkegaard's view on joy in suffering is placed in the broader frame of his art of life pervaded by his general belief that the origin of human unhappiness, pathology, negative feelings, depression and finally violence is human non-acceptance of themselves. (Zalec, 2017b: 33-36) This belief was confirmed again also in his text and reflexions discussed in this paper. The aspect of ourselves which is in focus in “The Gospel of Sufferings” is that we are always and essentially guilty before God. Besides, Kierkegaard's findings “confirm” the old Biblical truth present in both the Old and the New Testament that the way of perfection is the way of difficulty. (Sir 2:1; Ac 14:22; 1 Th 3:3-4) Kierkegaard finds out that there might be no other topic on which the Bible says the same so many times. (Kierkegaard, 1993: 292) Scholastics have expressed this truth by the term “bonum arduum”. As this paper shows, Kierkegaard also shared this view. He believed and argued that spiritual growth and bliss are possible only through suffering.

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Research Professor Bojan Žalec, PhD

Faculty of Theology

University of Ljubljana

Poljanska c. 4, 1000 Ljubljana

Slovenia

bojan.zalec@teof.uni-lj.si

Human as the protector of creation

[Člověk jako ochránce stvoření]

Eva Vymetalova Hrabakova – Peter Kondrla – Vera K. Vlasova – Svetlana V. Dmitrichenkova – Olga V. Pashanova

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Abstract

The biblical vision focuses on several different concepts of the role of humanity in the world. The authors concentrate on a model of the biblical myth of Adam, who is charged with ruling over other creatures and protecting them from danger. This model, which comes from the older mythical fabric of the ancient Near East, is then transformed both theologically and ethically in a Hellenistic era. It is from the end of the Hellenistic period that the New Testament texts about Adam and Christ appear. The article continues to focus on the shape of the human-creature relationship, focusing on the current world and the social problems created by the insufficient protection of the world. The subsequent challenges come from biblical paradigms: humanity as protector, wise housekeeper and caretaker. The authors work with particular regard to the Christian paradigms, but they will also mention in passing the current models in force in Judaism and Islam.

Key words: humanity, biblical concept, responsibility, Adam and Christ

Abstrakt

Biblická vize se zaměřuje na několik různých konceptů role lidstva ve světě. Autoři se soustředí na model biblického mýtu Adama, který je pověřen ovládním jiných tvorů a jejich ochranou před nebezpečím. Tento model, který pochází ze starší mýtické struktury starověkého Blízkého východu, je pak teologicky i eticky přeměněn v helenistickou éru. Novozákonní texty o Adamovi a Kristu se objevují od konce helénistického období. Článek se nadále zaměřuje na podobu vztahu člověk-stvoření, zaměřuje se na současný svět a sociální problémy způsobené nedostatečnou ochranou světa. Následující výzvy přicházejí z biblických paradigmat: lidstva jako ochránce, moudrého hospodyně a domovníka. Autoři pracují se zvláštním zřetelem na křesťanská paradigma, ale zmíní se také o současných modelech platných v judaismu a islámu.

Klíčové slová: lidstvo, biblický concept, odpovědnost, Adam a Kristus

Úvod

„Co je člověk, že na něho pamatuješ...“ (*Ps 8,5*) v této době postmoderny či tekuté modernity (Petrušek, 2010: 801)? Člověk je homo sapiens sapiens, bytost, která je nadaná rozumem a na základě zkušenosti s okolním světem ví o své konečnosti. Člověk je zároveň živý tvor, který hledá a utváří svůj vlastní existenci, podílí se na smyslu společnosti a leccos soudí o řádu přírody, planety i naší galaxie. Charakterizovat člověka a vymezit jeho úlohu nebo funkci ve světě můžeme z tolika hledisek, kolik si lidstvo vytvořilo obor; a v každém z nich hraje člověk nějakou roli. Speciální a dle našeho soudu finalizující a integrální roli hraje člověk v teologickém jazykovém i etickém diskursu. Ten vychází z mýtického jazyka a uvádí nás do prostředí prvních smyslových projevů, zvuků a barev. Do ráje, který se v naší dimenzi existence poněkud ztrácí, ale po němž stále toužíme.

1. Mýtus o člověku v ugaritské staroorientální literatuře

Rajský příběh je jedním z nejstarších příběhů starověkého Předního východu a právě v něm nacházíme antropogonický mýtus čili adamovský příběh, tedy vyprávění o původu a významu člověka ve stvoření. Na pozadí tohoto mnohvrstevného mýtického textu se nám rýsuje prastará sumerská i akkadská látka, případně západosemitské mýty, jež jedinečným způsobem krystalizují v biblické tradici. S ohledem na současné bádání však nesmíme zapomínat, že variace adamovského mýtu v různých částech Bible pochází z mladší doby, než zmiňované látky. V nich se archaické východosemitské a západosemitské obrazy stvoření světa a člověka doplňují znalostmi z řecké mytologie a helénistického světa a myšlení.

V Hebrejské bibli nalézáme několik stěžejních textů, které příběh o rajském člověku rozvádějí, byť každý z nich trochu jinak. Na prvním místě připomeňme Genesis (Gen 2-3). Lidské potomstvo se v návaznosti na sumerskou terminologii *LU* či přesněji *AWILU* – bytost, která v sobě nese krev boha *WE*, se představuje jako *ADAM* – ze země „*adama*“/ *dam*/ -, „krev, což je prapůvodně kompozitní stvoření, analogicky k většině živočichů rozlišené jako *iš we iša* „muž a žena“. Toto je celistvá reprezentace lidského rodu, která je pověřena Hospodinem Bohem stvořený svět v horizontu ráje obdělávat a střežit. Na *ADAMA*, který dostává tak velký úkol, jímž de facto zpřítomňuje *selem elohim* „obraz Boha“ doráží božská či spíš polobožská postava *nachaš* (*Had*). Podoba dorážejícího a svádějícího hada má však kořeny v kenaanské tradici (Korpel – De Moor, 2014: 1-14). Co má však do činění s člověkem a vůbec s lidským pokolením? Jeden z dešifrovacích kódů nám nabízí ugaritské mýtické texty. V několika z nich se objevuje *Choron*, hadí božstvo s ambivalentním charakterem. *Choron* podobně jako pozdější biblický *nachaš* se představuje v pozici rebelujícího božstva, jehož obdoby najdeme ve foinické, egyptské, hebrejské i řecké literatuře. Místem jeho zvýšené působnosti je syrská poušť a dá se říci, že mu některé texty připisují zodpovědnost za vulkanické procesy. *Choron* otravuje strom života, který se stává od této chvíle lidstvu nebezpečným. Biblický text sděluje, že člověk se svou družkou si mají podmaňovat vše živé a panovat nad ním (Gen 1,28). Především však mají svěžené stvoření střežit „*š-m-r*“ a chránit před nebezpečím. Orožený had „*Cerastes*“ je však poněkud zvláštní stvoření, který si přílišnou péči a pozornost nezaslouží. Člověk je však jeho chováním fascinovaný a přinejmenším k němu zaujímá ambivalentní vztah. Víme, že *nachaš* se i v biblické tradici ocitá na pomezí mezi božským a lidským. Je nadán mimořádnou vychytralostí, ví mnohé a s informacemi dovede účelově nakládat, v podstatě ve svůj prospěch. Bouří se vůči Stvořiteli a patrně mu závidí jeho láskyplný zájem o člověka. „Proměňuje“ doslova jedem otravuje a transformuje sumerský kosmický strom života, na strom poznání dobrého a zlého, přičemž poznávací aspekt mimořádně posiluje. Činí z něj tedy ve skutečnosti strom smrti. Takto tedy jedná bytost mimořádným způsobem spjatá se zemí. V ugaritské ikonografii již z období 2000 př. n. l. se však navíc odhaluje *Choronova* astrální stránka a i díky této staré semitské tradici se později prezentuje jako *Hilal* či pozdější turecký *Aldebaran*. Ve své astrální úloze představuje dominantní symbol noční oblohy. Jeho obvyklým epitetem je *Iblis*, pozdější pojmenování *d'ábla* v islámské tradici. Intertextualita mezi ugaritskými zdroji a spisy Hebrejské bible nám mnohé napoví. V ugaritských rituálních textech je totiž zmiňován jeho vztah ke kolektivní božské reprezentaci *Kušaratu*, patronkyním dobrého porodu a mateřství. Takto nepřimo je vyjádřen i vztah k *Evě*, která je v Bibli označována za matku všech živých. Díky jiným staroorientálním textům odhalíme, že *Eva* není jen žena číslo jedna, její jméno odkazuje na mateřskou bohyni *Kubabu*, pozdější syrskou *Kybele*. *Choron* tedy ve své fyzionomii disponuje s prostředky, kterými umí *Evu* ovlivnit. *Chava em* „matka *Chava/Živa*“ nese rysy mateřské bohyně plodnosti, proto je pro hada - zemské božstvo - tak dostupná. Pozemská stránka *Choronovy* identity je velmi výrazná, neboť je v několika mýticko-rituálních ugaritských textech spojován s vinnou révou, paradoxně představující rostlinu smrti a

opětného oživení. Rituální destrukci vinné révy, jejím rozmělněním a vypitím dochází k symbolické destrukci smrti a nového života.

Choronovi v hadí podobě však překvapivě nechýbí ani aquatická symbolika, odhalující jeho počáteční chaotické principy, a to ve vztaznosti s ugaritským Baalem a jeho partnerkou bohyní Anat, kdy jako vodní had ohrožuje obtížně nastolený řád ve světě přírody i lidstva.

Je tedy zřejmé, že svůdce v podobě orozného hada může vystupovat z vod, působit na zemi i padat z nebes. Mutuje podle prostředí, do něhož se dostane a v mýtickém světě - zdá se - nemá konkurenci. Naprosto nevyzpytatelně vstupuje člověku do cesty a znesnadňuje mu péči o stvoření a zodpovědnou vládu nad světem. Jobův příběh je toho nesporným důkazem.

„*Jak jsi spadl z nebe, třpytivá hvězdo, jitřenky synu!*“ (Isa 14,12). Zde se ďábel „*Hilel ben Šachar*“ vyjevuje v osobě babylónského panovníka, jehož pýcha dojde dne zúčtování. Je to syn personifikované jitřenky a večernice, „nositel světla“ možná též únosce světleného aspektu z nebes. Ugaritský „antihrdina“ Choron, rebelující či dokonce poštvávající proti stvořiteli, otcí bohů a lidí Elovi přechází do biblického ráje a aspiruje na velmi podobnou úlohu, vymezující se vůči Hospodinu. Touží proměnit si ADAMA i podle své podoby a vůle. Adamovský mýtus a jeho výklady v biblické, intertestamentální, křesťanské, judaistické i islámské tradici ukazují součinnost i souboj člověka s touto protivící se entitou.

Na pochybení prvotního Adama pak poukazuje též 28. kapitola knihy Ezechiel, kde je jeho pád či přímo vpád do tohoto světa přenesen na pád týrského krále. I to je důsledkem chtivé a částečně i zvidavé spolupráce s orozným hadem. „*Byl jsi věrným obrazem pravzoru, plný moudrosti a dokonale krásný. Byl jsi v Eden, zahradě Boží...*“ (Ezek 28,12b-13a). *Chotem tachnit* je zřejmě podoba stvořitelského pravzoru prvotního ADAMA. Obraz nehodných králů v biblickém textu je výkladem adamovského mýtu, který sděluje, jak může být díky spolupráci s ďáblem adam poničen. Stává se z něj zvrhlá karikatura dobrého stvoření člověka. Na určité úrovni pochopení tohoto mýtu je tak kladena velká podobnost mezi Adamem a Králem. Získává od stvořitele schopnost podmaňovat, vládnout ale i střežit, ba dokonce opatrovat. Výkonná vláda nad světem i pečování a ochrana veškerého stvoření jsou z pohledu Stvořitele neoddělitelné veličiny. Ďábel se rozhodl povýšit vládu a prosazení moci nad ochranu stvoření. Úkolem ADAMA je však integrace obou důrazů.

2. Biblické pojmy - jejich výklad a funkce

V Hebrejské bibli, knize *B'rešit* „Na počátku“ (Gen 1,26-27) čteme o stvoření ADAMA jako *selem* „socha či idol“ a podle *d'mut* „podoby/esence“ boha. Někteří badatelé se snaží tyto pojmy vysvětlit do současnému příjemci této zprávy a soudí, že výraz *selem* opisuje reprezentaci božství v lidském tvoru, zatímco pojem *d'mut* odkazuje na bytostný, dalo by se říci dokonce genetický vztah mezi stvořitelem a člověkem, takový jako je mezi otcem a synem (Roubalova – Kralik – Slivka – Tavilla, 2018). Metafora genetického kódu, který zkoumají přírodní vědy je krásně zakomponována v biblickém hebrejském jazyce (Crouch, 2010: 10). Dekódování genetické šifry se děje pomocí dalšího textu z knihy *B'rešit* (Gen 5, 1-3), kde je týchž výrazů užito pro zplození Adamova syna Seta. Oba texty tak implicitně naznačují tajemství, tak jako je Adam Setovým otcem je Hospodin Bůh rodičem lidstva. Touto organickou metaforou z rodinných vztahů se vlastně vysvětluje vztah Boha k lidskému rodu (Crouch, 2010:14). Otisk božství či nevědomá souznělost s Bohem je pak součástí přirozeného zákona, který na rozdíl od zákona zjeveného židům, křesťanům a muslimům je zřejmý i všem ostatním lidem. Součástí tohoto přirozeného zákona je závazek člověka vůči stvoření. Někdy se v souvislosti s tímto závazkem mluví o Adamově smlouvě, která je přístupná veškerému lidstvu. Součástí tohoto

přirozeného zákona je správa a ochrana stvoření. Jak vyváženě spravovat, ochočovat, usměrňovat přírodu a neztroskotat u dvojího úskalí bájně Skylla a Charibdy. Skylla totiž může přinutit člověka, aby zodpovědnou péčí o všechny přírodní prvky a zdroje proměnil v idolatrii a začal vědomě uctívat stvoření místo stvořitele. To je jeden extrém, který vede do záhuby. Druhým nebezpečím, tedy naší Charibdou, je selhání v úloze ochránce a pečovatele. Člověk může místo rozumného zacházení přírodu využívat a zneužívat. I tento směr vede k zániku přírody a posléze člověka uprostřed ní.

2.1 Starý a nový Adam

Příběh o ADAMOVI pokračuje i za hranicemi kanonizace Hebrejské bible v intertestamentální literatuře třeba v příběhu „Vita Adae“, v midraších a Talmudu a posléze i v Koránu. Je tedy zřejmé, že byl inspirací pro řadu novozákonních spisů, z nichž nejvýraznější se o ADAMOVI – správci starého světa a KRISTU – správci nového světa dočteme v listu Římanům, poměrně komplikovaném teologickém traktátu a také ve svěbytném Janově evangeliu. Autoři i případní redaktori obou novozákonních spisů byli pravděpodobně dobře obeznámeni s Tanachem, Septuagintou a patrně i se střípky intertestamentální literatury své doby. Adam v návaznosti na raný judaismus uvádí, že první ADAM byl *psyché dzoé* „živá duše“/ *nefeš hajja* v hebrejštině/ a druhý ADAM – KRISTUS *tó pneuma dzopoiún* „duch oživující“/ *ruah hajja; hajjim* v hebrejštině/. Duch propojuje duši s tělem a je jejich součástí. Zatímco první člověk z hlediska Pavlovy typologie představoval korporativní osobnost, veškeré lidstvo starého světa i věku, Kristus představuje nové lidství, tedy veškerý lidský rod nového světa i věku. Vedle Adama hraje i pro Pavlova interpretaci významnou úlohu Eva, která je v typologii přirovnávána ke Kristově matce Marii (Dunning, 2014: 90). Typologické drama, vylíčené v listu Římanům, ukazuje na úlohu člověka ve stvoření před branami ráje v oboustranném provozu. První ADAM odešel z ráje, druhý ADAM směřuje do ráje. Stvoření má svoji korunu ve své vlastní záchraně. Pavel adresátům naznačuje, že díky Ježíši Kristu jsme dál a máme cestu do rajskeho modu existence vyznačenou. Člověk jako součást ADAMA má možnost Ježíše následovat a zasazovat se o dobré zacházení se stvořením. Sám Pavel přiznává, že i když tu možnost má, tak to nečiní, protože starý ADAM se v něm bouří (Rom 5-7).

Někteří teologové pozorují záměrnou provázanost mezi Ježíšem na kříži a hrobem v zahradě v Janově evangeliu (John 19, 23-41) s narativem z knihy *B^erešit* (Gn2, 8-25), kde se píše o tom, že Hospodin uspal, přivedl mrákoty na Adama (Chen 10). Smrt a spánek se zdají synonymy, které dodnes používáme v krásné literatuře, zejména v poezii. Další ilustrací myšlenky o Adamovi a jeho vztahu k Evě je v Janově evangeliu alegorický text o svatbě v Káni Galilejské. Podobně jako v *B^erešit* (Gen 2, 24) se pojednává o přechodovém rituálu vstupu do manželství i tady se záměrně využívá svatba k tomu, aby se druhý Adam Kristus představil jako ženich, který opouští matku a stává se ženichem a králem své komunity (církve) (Chen 10).

2.2 Postava Adama v judaismu

Pro judaismus je lidské bytí výsledkem Božího rozvažování a volby. Do přírody je člověk Bohem uveden, což znamená, že vztah člověka k přírodě je vlastně zprostředkovaný. Právě proto, že neseme Boží obraz, máme osobnost, která nás od zbytku přírody odděluje. Boží obraz pak podle judaismu naplňujeme dvojitým způsobem, jednak podobností, jednak funkcí. Taková byla ve starověku pozice krále (Mittleman, 2015: 51). Je hodně zajímavé, že vlastně tím, jak se Adam společně s Evou stávají rodiči, dostávají se do rolí spolustvořitelů ve vlastním teritoriu, čili na zemi. S fyzickou podobností jdou ruku v ruce i vrozené etické dispozice. Po přestupku, který je podaný v mýtickém příběhu z ráje, už člověk nezobrazuje Boha *chotem tachnit*, ale stále má možnost Boha napodobovat. To znamená, v okrsku své

působnosti má člověk odpovědně zacházet se stvořením, udržovat ho, zušlechťovat a rozvíjet. Člověk se na rozdíl od ostatních živých tvorů a vůbec veškeré přírody pohybuje v rámci morálních paradigmat, která ho vybavují vědomím odpovědnosti a charakteru. V tomto smyslu je nahlíženo i plození potomstva, které není biologickým aktem per se, nýbrž důkazem odpovědného přístupu, péče a rozvoje nového života. (Mittleman, 2015: 57). Už podle biblických textů je zřejmé, že člověk má sklon ke zlému, jako důsledek vůle k přežití, ale protože má zároveň svobodu volby, může navzdory sklonu nakonec zvolit dobré. Tím, že člověk „*r-d-h*“, „vládné“, tak biblická hebrejščina i hebrejščina pozdější pěkně jazykově vyjadřuje lidské vybavení k udržení života na planetě v rovnováze. Člověk má dbát na vyváženost mezi živočišnými druhy (Gen 8, 12), čímž bude poukazovat na Boží vládu nad světem. Na příběhu Kaina a Abela je vidět, že člověk se rodí divoký a nespoutaný, se sklonem k hněvu a zášti. Cvičením v dobrotě se však jako dobrý pastýř stává oprávněným vládcem nad živočichy (Mittleman, 2015: 62). V judaismu existuje výklad, podle něhož si Kain špatně vyložil předpoklad. Viděl, že Hospodin přijal Abelovu obětí zvířete, a tak se domníval, že je přípustné zabíjení lidí, protože ti také patří k živočichům (Mittleman, 2015: 62). Naopak, na příkladu již výše zmiňovaného hada ale také býka z Ex21,28, že živočichové mohou způsobit lidský rozklad. Připodobňování člověka ke zvířatům je podle židovského práva nesprávné a nemorální (Mittleman, 2015: 62). Člověk má živočichy chránit a usměrňovat v jejich existenci, aby pokud možno nepřesáhli jeho kompetence a možnosti konání. Na rozdíl od ostatní přírody se člověk pohybuje v oblasti morálního diskursu, je schopen vyvozovat správné závěry ze špatného jednání, poučit se z nich a být odpovědný za svá rozhodnutí. Podle judaismu má člověk tři základní složky osobnosti – *nefeš elan vital*(zdraví); *nešama* (poznání, kognitivní schopnosti); *ruah* vášně (energii). Osobnost se celý život dotváří ve vztahu ke světu, ostatním lidem a samozřejmě ve vztahu k Bohu (Mittleman, 2015: 62). Potomci Kainovi se podle biblické zprávy rozplodili, založili města a zahájili proces civilizace zemského povrchu. Spolu s civilizací a pokrokem se též začala šířit agrese a boj o přežití mezi lidskými rody. Tak je tomu i v biblickém narativu o Lámechovi (Gen 4, 23-24). Bůh však člověku stále nabízí možnost nápravy, která se děje v rituálu *tešuva* „opětný návrat, obrácení, pokání“. Jedině takto je možno vrátit se do blízkosti Hospodina, dárce života a krále světa. Pozoruhodné je pak z hlediska judaismu i lidské zrcadlení Hospodinovy správy nad světem. U člověka je zhodnotitelné jeho zdraví, síla a krása. Morální danosti tříbí a zdokonaluje ve společenském kontaktu a jedná dobře s ohledem na to, co přijde. Jde mu o zachování člověka v přírodě. Judaismus podobně jako křesťanství rozvíjí téma eschatologické, podle něhož je způsob lidského jednání důležitý také s ohledem na *olam haba* „přicházející svět či věk“. V biblické a pobiblické tradici se však dočteme, že Bůh naplňuje jiné hodnoty, v nichž výrazným způsobem figuruje láska k lidstvu, soud a spravedlnost (Exod 33,18-19). Člověk celou svou bytostí, charakterem a jednáním ukazuje k e svému Stvořiteli. Jeho úkolem je pečovat o přírodu na této planetě a nedělat mu „špatnou reklamu“ (Gen 47,9).

2.3 Motivy v islámu

K islámskému zpracování adamovského mýtu se dostaneme opět díky intertextualitě přes intertestamentální a mimobiblickou literaturu, z nichž nemůžeme opominout *Knihu Jubileí*, výše zmiňovaný midraš *Genesis Raba*, knihy o Adamovi a palestinské targúmy (překlady a výklady do aramejštiny) Chumaše (Pět knih Mojžíových). Velkou pozornost si však zaslouží především pojednání označované jako *Jeskyně pokladů*, jež je reflektováno v Koránu i další mimokoránské literatuře, včetně hadíthů (komentářů). (Mikulicova, 2014: 134). Na rozdíl od judaismu je pojem Adam vysvětlován jako vlastní jméno rodiče, z něhož povstalo veškeré lidstvo. Boží podoba, vzezření, která je podle biblické a intertestamentální tradice samozřejmá, se v Koránu

jíž interpretuje jinak, neboť člověk nemůže nést v sobě obraz Boha. O to víc je vak zdůrazněno, že jeho úkolem je dbát o Boží právo ve světě, neboť je *chalífa fil ard* (/Boží/zástupce na zemi) (Korán 2, 30). Korán uvádí čtyři přednosti, kterými Bůh obdařil člověka, a jež ho předřazují ostatní přírodě i andělům. Člověk byl stvořen Boží rukou, obdržel dech Boží, Bůh ho naučil jména celého stvoření a dokonce nařídil andělům, aby se Adamovi poklonili (Mikulicova, 2014: 138). V islámské tradici je právě tajemství pojmenování všech tvorů znamením, že Adam je vládce nad živými i prorokem. Rozumem a řečí je schopen přírodu řídit a vymezovat hranice živých bytostí. Mýtický ráj je skutečností, která se poměrně v masivní podobě promítá do islámské eschatologie. Člověk opustil ráj, protože neposlechl Boha, jako věřící muslim však do ráje opět nalezne cestu (Mikulicova, 2014: 143). V Koránu a následné tradici se pozornost zaměřuje na poznání sexuální, víc než intelektuální a z něj nutnost dodržovat morální pravidla ve společnosti. Lidské provinění v podobě komunikace člověka s Iblísem je možné napravit poslušností vůči Bohu. Bůh po vyhnání z ráje člověka vede, což dokládají proroci, poslové a v posledu samotná kniha Korán. Milosrdenství Boží je také nejvýraznější atribut, kterým Bůh působí na člověka. S ohledem na tento atribut má člověk nad stvořením rovněž milosrdně panovat. V jistém smyslu obdobně jako je v křesťanství protipólem a naplněním Adamovy úlohy druhý Adam - Kristus, tak je i v Koránu uveden prorok Muhammad jako osobnost, naplňující odkaz Adamův (Mikulicova, 2014: 151).

3. Člověk jako ochránce, dobrý hospodář a správce stvoření - etické důsledky a závazky

Z výše uvedených písemných zdrojů a kolektivní paměti minulých civilizací i současných národů můžeme postulovat několik etických tvrzení.

3.1 Člověk je ve světě jako ochránce stvoření

Krásnou a dodnes působivou metaforou je příměr člověka k pastýři, který pečuje, živí, napájí, ošetřuje a hlídá svěřené stádo. Člověk má ochraňovat přírodu která tvoří horizont jeho současné existence. Člověk má ctít přirozený zákon morálky, který se vyznačuje tím, „*co nás udržuje při životě, brání anarchii a rozkladu společnosti, ale i tím, co nás učí šťastnému a spokojenému soužití s ostatními lidmi*“ (Vogel, 2011: 128). Lidství odpovídá přirozenému zákonu a jeho kvalita se projevuje a poměřuje vztahy, které člověk uskutečňuje ve vztahu k jiným lidem i ostatním živým tvorům na planetě. Správnou podobu těchto vztahů charakterizuje odpovědnost člověka vůči člověku i okolní přírodě a služba pro zachování a rozvoj života (Laudato Si, 2015). Člověk jako služebník, který má službu uprostřed stvoření, neustále bojuje s různými projevy a náporů zla ve společnosti i v přírodě. To je jeho stěžejní úkol ve světě. Svět není objektem, který člověk používá dle své libovůle. Odpovědnost se váže k jeho skutkům, k tomu, co s přírodou činí (Zalec - Pavlikova, 2019 a,b).

3.2 Člověk jako dobrý hospodář

Další případnou metaforou je obraz dobrého hospodáře, který rozumně nakládá se svým stvořením, aby měl užitek, a přitom stvoření zachoval i pro budoucí potomstvo. Je to přirozená vloha, kterou může udusit touha po rychlém a plynulém zisku na úkor ostatních. Papežská encyklika Laudato Si, podobně jako prohlášení dalších křesťanských církví, se zamýšlí nad tím, jaký svět zanecháme našim dětem. V jaké podobě a stavu jim předáme národní i světové hospodářství v nejšířším smyslu tohoto slova. V papežské encyklice je například položena otázka: „*Co je smyslem života na zemi, jaké jsou hodnoty a základy společenského života, co je cílem naší práce a veškerého úsilí*“ (Laudato Si, 2015: 160). Velkým nebezpečím se stalo uchvacování moci, jež získal na základě technických vymožeností. Člověk začíná být nahrazován strojem a přestává plnit svou pracovní funkci. Člověk začíná být nahrazován strojem a přestává plnit svou pracovní funkci. Objevují se lidská povolání, která jsou již nyní

dostatečně kvalitně i lépe nahrazena stroji, ale i zdánlivě „neužitečný člověk“ má právo na dobrý život. Takto komplexně je třeba řešit nápravu záležitostí ve světě, který je našim domovem. Při příležitosti letošního významného výročí J. A. Komenského nelze nezmínit ani jeho pokusy ve „Všeobecné poradě o nápravě věcí lidských“, jež jsou do určité míry sice dobově podmíněné, avšak ve vztahu k přírodě nadčasové. Především dobrou výchovou se lidé mohou učit dobře hospodařit na zemi a rozumně i efektivně nakládat se svěřeným bohatstvím. Takový pohled si však žádá i nové pochopení náboženství a jeho místa v životě člověka.

Podobně jako u Komenského i v dalších výzvách pozorujeme, že zájem o přírodu je složkou integrovaného systému zájmu o člověka v jakékoliv životní situaci. Celý svět je totiž organismem, v němž je vše vzájemně propojeno a provázáno. Moudrý hospodář rozpoznává znamení doby a vyvozuje z něj potřebná rozhodnutí.

3.3 Člověk jako správce stvoření

Vláda nad světem je tím nejnáročnějším a zdánlivě nejlákavějším privilegiem lidského rodu. Rozvíjející se antropocentrismus vak upřednostňuje člověka za všech okolností a narušuje jeho skutečný vztah ke světu. Touha po moci v něm probouzí agresivitu starých biblických narativů, zdánlivě mocný a silný člověk může zvrhle rozhodnout o zneužívání dětí, opuštění starých lidí, obchodování s lidmi a zvířaty, které mají právo na život a jak říká Bible, na život v plnosti. Neutěšený vztah k přírodě, vede však recipročně i k zhoršení kvality vlastního života. Do nekonečna se nemůže mocný člověk nebo mocná společnost či národ ukrývat za svými hranicemi, „check pointy“ svých měst a domů. Domovem je totiž celá planeta, a když se jí člověk nebude moci otevřít a propojit se i s tím nejskrytějším koutem vzdálené přírody, nebude šťastný a pochopitelně nebude nad přírodou ani dobře vládnout. Bez vlastní reflexe, pokory a tešuvy (pokání) člověk nemůže být dobrým správcem stvoření. To není možné bez pochopení vlastní identity v kontextu morální odpovědnosti (Martin et al., 2020).

Závěr

Na základě výše uvedených analýz, reflexí a úvah je zřejmé, že člověk povstal jako bytost korunující stvoření. Podle náboženských tradic má přírodu integrovat a v kvalitní podobě předvádět Stvořiteli. Na základě vlastních vloh o to může usilovat, ale nedosáhne výsledku bez spolupráce s ostatními lidmi a pochopitelně bez vědomí svého přesahu a vztahu k Bohu. Takový je pohled nábožensky ukotveného člověka, který jej nabízí i všem ostatním, jež mají vědomí přirozeného zákona vetknuté do své genetické výbavy. V opačném případě je sám člověk v ohrožení.

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ThDr. Eva Vymětalová Hrabáková, Th.D.
Hussite Theological Faculty Charles University in Prague

Pacovská 350/4,
140 00 Praha
Czech Republic
eva.vymetalova@htf.cuni.cz

Doc. Dr. Peter Kondrla, PhD.
Faculty of Arts,
Constantine the Philosopher University in Nitra,
Hodzova 1
949 01 Nitra
Slovakia
pkondrla@ukf.sk

Prof. Vera K. Vlasova
Deputy Director for Educational Activities of the Institute of Psychology and
Education,
Kazan (Volga region) Federal University
18 Kremlyovskaya Str.
420008, Kazan
Russian Federation
v2ko@mail.ru

Assoc. Prof. Svetlana V. Dmitrichenkova
Head of the Department of Foreign Languages of Academy of Engineering,
Peoples' Friendship University of Russia (RUDN University)
6 Miklukho-Malkaya Str.
117198, Moscow
Russian Federation
sw.wl@mail.ru

Assoc. Prof. Olga V. Pashanova
Department of Organization and Economics of Pharmacy,
I.M. Sechenov First Moscow State Medical University (Sechenov University)
8 Trubetskaya Str.
119991, Moscow
Russian Federation
ov-pashanova@yandex.ru

Religious determinant of a person's value-emotional sphere

Shugyla Duanaeva – Yerzhan Kalmakan – Amrekul Abuov – Shuga Abeuova
– Tolen Barakbayeva

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Abstract

The purpose of the research consists in revealing the main characteristics of the value-emotional sphere of a person and describing some results of psychological and pedagogical diagnostics, as well as in constructing guidelines for the study of the religious determinants of the value-emotional sphere of a personality. We used the following methods, such as the analysis of the basic concepts of research based on the study of philosophical, psychological, educational, cultural, sociological aspects, literature review, synthesis of partial results, experiment, and interpretation of established scientific data. This study allowed us to obtain the following conclusions: The essence of the concept of “value-emotional sphere of personality” was substantiated, based on the analysis of scientific psychological and pedagogical literature, and the content of the concept of “religiosity” was clarified. Experimental work was carried out among students of 1,2 courses at universities in Almaty, within which they tried to identify the influence of religious determinants on the value-emotional sphere of their personality.

Key words: values, emotional sphere, religiosity, personality, Religious determinant, faith

Introduction

In modern philosophical studies, as well as in religious worldview research, studies of a particular religion as a system, a dynamic whole, a certain socially formed substantiality, consisting of unchanging and changing elements, are beginning to receive special significance. Such developments help to solve the problem of what and how the structure of a particular religion is formed, representing its foundation, holding it together as a whole. Since it is the structure that allows preserving unity with all possible changes and, at the same time, this structure does not lie on the surface, it presents a certain difficulty for research even within the framework of one confession.

However, the polyphony of the modern philosophy of religious situation and the sufficiently large factual material presented by the history of religion, as well as the very fact of combination, coexistence in one topological and temporary space of different religious forms with varying degrees of institutionalization that arose in different historical eras, set a new task for scientists to move from the study of each particular religion as a system to the study of common religious phenomena, as some essential structural elements characteristic of most religious systems. Phenomenologically oriented researchers as well as other philosophers and religious scholars began to deal with these issues in the recent decades. (Alston, 1998; Allport, 1967; Allen, 2005; Blanshard, 1974)

Human practice shows that religion is one of the effective means of regulating the human community. Religion fruitfully contributes to the observance of socio-ethical institutions, both by individuals and social structures. If we analyze the events that took place in the history of mankind, but also those taking place in the present (both in the East and West), we will find ample evidence of this. In this regard, the question arises about the main essence of religion. What are its functions, besides those that are well known in the theory of religion and religious studies, how can we assess the phenomenon of religion as a social worldview, and why is this phenomenon so

widespread still in the era of modern technology when the scientific worldview became dominant? The relevance of identifying the basic ideas about the essence of religion in modern Western and Muslim philosophy and comparing them is primarily due to the need to find the answers to these questions that confront intellectuals of all types of modern societies.

In addition, in connection with the aforementioned state of religion and religious worldview in modern society, the relevance of the topic of our research can be explained by the following reasons: first, as is commonly known, a modern person feels spiritually powerless in the scientist world. Science and technology teaches one to doubt spiritual values, surrounding one instead with material things and pleasures of this world. Naturally, such a person inevitably becomes a calculating creature, considering even those closest to him only as means to achieve his goals. Such a person destroys the integrity of his worldview, thus losing the main goal for which one needs to live.

Secondly, the new scientific thinking deprived a person of that religious picture of the world that has functioned for millennia and gave him universal knowledge about how to live and what are the fundamental moral principles of the world order. At the same time, destroying the naive-holistic view of the world that is given by religion or religious philosophy, scientific thinking did not give in return the same holistic understanding of the world, because all the concrete truths of science cover only a fairly narrow collections of phenomena. Science taught man to doubt everything and gave rise to a worldview emptiness around itself. Science alone is not able to fill this emptiness, this existential void, because it is also a matter of philosophy and religion.

Thirdly, it is well known that science is the greatest achievement of human culture. It helps to facilitate the life of a person, providing him with material and emotional benefits. But deified science, according to many scientists, is a completely different phenomenon, which leads to a completely opposite result. Science should be considered only as one of the many existing spheres of human culture, which has its own specifics and its tasks. Science itself should not be considered the highest value of human society, for it, like all other spheres of culture, is only a means in solving various problems of human existence. In a civilized society, there must be, at the same time, a place for science, and for art, and for philosophy, and for religion, and for all other elements of human culture. (Braithwaite, 1955)

In the light of similar phenomena occurring in the scientific world, there is an urgent to identify and evaluate ways to solve the problem of the place of religion in the worldview of modern man and modern society. One way of achieving this is by studying the ideas of modern Western and Eastern philosophers and generalizing their ideas for practical application.

The concepts of “philosophy” and “religion” have always been in the focus of attention of philosophical thinking. Modern philosophy is characterized by special attention to the problems of the interaction with various spheres of public life, as well as to the study of the mechanisms of the influence of culture on social processes, human consciousness and behavior. Along with the actualization of sociocultural issues, twentieth-century society is experiencing a kind of “religious renaissance.” In light of this, the interaction of culture and religion needs an in-depth and comprehensive analysis that can identify new points of contact, the possibilities and boundaries of their constructive influence on traditions, innovations, worldviews, and lifestyles of man and society.

The social experience of the twentieth century, as well as the experience of cultural creativity, became the basis for a serious enrichment of the content of the concepts of religion used in philosophical, theological, scientific, and artistic discourses, as well as in the practices of everyday consciousness. The ideas of culture-centrism and religious universalism as a model for explaining reality, ideas about the role of

religion in counteracting cultural degradation, and revising the status of religion in society in the light of the liberalization of cultural values due to the significance of their influence, require special philosophical reflection.

The study of the content of these concepts of religious philosophy is of particular importance, since, on the one hand, this philosophy has experienced the influence of religious and cultural modernism, while preserving, on the other hand, axiological conservatism and fidelity to the canonical traditions of thinking. Nevertheless, experiencing this internal tension, the religious philosophy of the twentieth century seeks to modify religious worldview, adapt it to the realities of modern culture, and the growing needs and demands of man. These searches are consonant with the efforts of secular philosophy aimed at creating a new worldview that can indicate a humanistic vision and preserve cultural traditions. Such a humanistic approach could constitute a way out of the crisis of modern civilization. A philosophical analysis of the content of the concepts of religion and culture is able to contribute to the formation of a healthy conservatism of the mass consciousness: rejecting nihilism in culture, while strengthening immunity to the destructive tendencies of postmodernism, and its revision of the ideals of humanism.

In the social life of modern Kazakhstan, there is a clear tendency to strengthen the role of religion. This is manifested in cooperation with institutions of power and secular organizations, in the revitalization of traditional and modernist cults of various kinds, and in the overall growth of the general religiosity of the population. The spread of traditional religion is associated with the revival of the spiritual and moral foundations of society. Thus, religiosity becomes an essential element of people's consciousness and an effective regulator of their behavior.

Under these conditions, the problem of tolerance and mutual understanding among believers and with people of other faiths (or no faith) is acute. The well-being of society depends largely on the successful cooperation of representatives of different religions and unbelievers.

An important basis for solving this problem is the knowledge of the psychological characteristics of a religious person. Therefore, the study of the specifics of the value-emotional sphere of the individual in the context of a religious determinant is relevant. The purpose of the research is the study of the religious determinants of the value-emotional sphere of personality

To achieve the goal, the following tasks were formulated:

- 1) to identify the specifics of the value-emotional sphere of the personality;
- 2) to study the peculiarities of the value-emotional sphere of the personality empirically;
- 3) to determine the influence of religious determinants on the value-emotional sphere of a person.

Research questions:

- What is a person's value-emotional sphere?
- What impact does religious determinant make on a person's value-emotional sphere?

In the psychology of religion, little attention is paid to the problem of religious values. With the emergence of the psychology of religion as an independent discipline, the interest of scientists focuses mainly on the emotional-sensual sphere of personality. This can be clearly seen in the works of such famous psychologists of the beginning of the 20th century as William James (1917), T. Ribot (2002), T. Flurnua (2001), and others. The main subjects of the research were religious experiences and religious feelings (James, 1917).

The interest of scholars in the emotional-sensual sphere of a religious personality has not faded away throughout the entire twentieth century, as evidenced by the large

amount of scientific literature devoted to this issue (Ignatenko, 2001), (Kutsenyuk, 2007), (Maslow, 2013), (Lovinger, 2000). The problem of the value-emotional sphere of the religious personality remained at the periphery of research.

Weak attention to the value aspects of the inner world of a religious person is unjustified because they are the essential features of a religious person, determining their moral character and being. The idea of a religious personality will be superficial and inadequate in reality, since the main transformations of the inner world of a person under the influence of religion concern precisely the value-emotional sphere. This does not mean a complete lack of value-related research in the psychology of religion. It was revealed in the context of empirical studies of the values of the individual in foreign psychology.

The greatest influence on this issue in foreign psychology was provided by research conducted by the American scientist G.W. Allport (1963). Applying the ideographic method to the analysis of personal values, Allport designed a questionnaire that revealed the personality value types (Allport, 1963). The scholar took the typology put forward by the German philosopher and psychologist E. Spranger, where he attempted to translate the gathered data into a standardized format, highlighting the corresponding scales. In the typology of E. Spranger, each of the six "ideal" types of personality is distinguished depending on its values and interests (Spranger, 1928). Translating this typology into a standardized language through factor analysis of the data obtained on the basis of the questionnaire, G.W. Allport identified a series of scales, one of which was the so-called Religiosity Scale (RS) (Allport, 1963)

The introduction of the Religiosity Scale entailed further numerous empirical studies of religious values, but the Scale itself became the subject of study and refinement. So, in his study R.A. Hunt showed that "The Religiosity Scale mainly measures the involvement of the individual in traditional religious institutions to give meaning to their lives." (Hunt, 1998: 272) In D. Heath (1993) study, the Religiosity Scale also underwent a differentiation. The data obtained from it formed two clusters expressing:

- 1 - the coefficient of traditional religious beliefs ("Traditional Belief Index");
- 2 - religious and philosophical coefficient ("Religious-Philosophical Index"), and the high values of the latter indicator were associated with the danger of psychological disorders.

Many empirical studies are devoted to establishing the correlation of the Religiosity Scale with other scales. In the research of E.G. Nolan, P. Bram, and M.E. Heintzelman, the Religiosity Scale was negatively correlated with the so-called California F scale (California F scale). W. Eckhardt found a positive connection between the Religiosity Scale and the "Punitiveness factor" in militaristic, conservative, nationalistic, open, and misanthropic societies. Hogg and Vaughan (1995) argues that high values on the Religiosity Scale predict a person's social compliance. High values on the Religiosity Scale also mean the severity of the dogmatism of the personality, which was manifested in the correlation between these factors in the research of M.V. Jones and I.R. Juan with employees.

The opinion of R.I. Evans is important in this respect. He claims that the Religiosity Scale does not show the difference between people who are religious in the sense of humanistic convictions and those whose piety is relatively limited and ethnocentric. Due to the lack of a clear internal differentiation of the Religiosity Scale, it is impossible, for example, to unequivocally argue that a religious person is always dogmatic, despite the identified positive correlation between these factors (Evans, 2003; Chisholm, 1997).

Religiousness as a phenomenon is a religion reflected in the consciousness of believers of individuals and manifested in their practical actions, the subjective side of religion, its concrete manifestation in the individual and group consciousness of

believers, a certain degree of individual's commitment to religion formed in his consciousness.

V.P. Barannikov and L.F. Matronina (2014) focus on the socio-psychological aspects: religiosity is a socio-psychological characteristic of the individual, a way of social self-identification and social adaptation (Barannikov – Matronina (2014).

The concept of “religiosity” in psychological science is most clearly analyzed in contrast to other concepts of religious and psychological phenomena, such as religious faith, religious consciousness. The signs of religiosity are highlighted. Domestic and foreign authors came to a common opinion on the structure and described its characteristics (i.e., level, character, direction). (Prat, 2008)

Moreover, religiousness is an integrative phenomenon. In its structure, the majority of researchers distinguish three main components.

1. The cognitive component - religious knowledge, beliefs, presuppositions, ideas.
2. Emotional component - feelings, emotional experiences associated with religion. Among them are both positive (reverence, joy, etc.) and negative (fear, religious intolerance, bias, etc.); mystical.
3. Behavioral component - actions to practice a religious cult, non-cult behavior, and the conversion itself.

According to the new approach proposed by E.A. Khodzhaeva and E.A. Shumilova, (2003) when considering religiosity, it is necessary to analyze two more components, namely (1) identification (awareness of a person of a particular denomination) and (2) normative value (interiorization of norms and values reported by religion, desire to follow them in everyday life, desire to distribute them). The authors emphasize that religion is holistic; the components are closely interconnected and interdependent.

Methods

The survey method was used in the study. The participants of the survey were given a questionnaire in which they were asked to answer questions related to a person's value-emotional sphere. The items used in the questionnaire were prepared according to the related literature and interview results conducted with some students. Descriptive and inferential analyses were conducted to get a deeper insight into the research questions. The time limit was 90 minutes for the survey.

What follows is a list of research methods used in our study:

- Literature review on psychology, religion studies, psycholinguistics in the framework of the problem being investigated;
- Observation of the educational process for the purpose of studying the facts that contribute to a more successful person's value-emotional sphere process;
- Questionnaires,
- Experimental training, and the method of statistical processing.
- In addition, statistical data processing methods were used: χ^2 (chi-square (%), L. Sachs criterion (Z), Mann-Whitney criterion (U), Student's t-criterion, Spearman's rank correlation coefficient (rs)

Participants

The study was done on a group of a hundred fifty undergraduate learners in the BA degree of different universities in Almaty city. Most of the students were juniors (48 %), (52%) were seniors. In terms of gender, the students were not balanced with 122 Females (81%), 28 males (19%), and their age ranged from 18 to 21. The reliability of the obtained results of the research was ensured by adhering to the initial methodological and theoretical principles, using a set of standardized methods corresponding to the subject, goals, and objectives of the study; representativeness and sufficient sample size; empirical testing of hypotheses; statistical significance of the results.

Discussion of the Implemented Method

The method of the research of the religious value-emotional sphere is a modification of the methodology for studying the value orientations of an individual “VOP-8,” developed by G.E. Leevik (2000). The “VOP -8” method is a questionnaire that reveals the basic value judgments of a person. In its content, we included statements aimed at identifying religious value-semantic orientation (Leevik, 2000).

It should be emphasized that the method of the research of the religious value-emotional sphere diagnoses not the real values of the individual, but the expressed value-emotional sphere. At the same time, the expressed orientation of the personality may differ from the real values manifested in its behavior, which has been confirmed by many studies. (Miedema, 2014)

The method is a set of statements relating to various aspects of the individual’s religious experience and revealing the content of the religious value-emotional sphere. The subjects are asked to evaluate the significance of these statements on a 7-point scale (from 1 to 7). The VOP-8 technique is easy to use and allows you to quickly collect the necessary material. The VOP-8 questionnaire was applied holistically, but only statements characterizing the religious value-emotional sphere were analyzed.

One group of these statements is structured in such a way as to correspond to the fundamental components of the inner world of the personality - the sphere of relations, the emotional, semantic sphere of the personality and self-consciousness. These are statements:

1. “Have a deep personal relationship with God.”

This statement allows you to diagnose the significance of God for a person of religious faith as a psychological phenomenon.

2. “Feel the action of God in your life” (emotional sphere). This statement reveals the emotional content of a person’s relationship with God in connection with the manifestations of the Divine in a person’s life.

3. “To have spiritual support in God.” The search for inner spiritual support (psychologically - the search for the meaning of life) is a common motive for a person to turn to religion. Therefore, identifying the significance of this aspect of a person’s life seems necessary.

4. “To realize oneself as a believer” (self-consciousness). This statement is aimed at diagnosing the value-emotional component of a person’s religious self-consciousness.

5. “To be able to communicate with God.” The person’s communication with God is expressed in the form of prayer.

6. “To know, to discover the Divine truths” (knowledge). Cognition is in the form of revelation, contemplation of Divine truth.

7. “To do deeds in the name of God.” The human activity framed as a service to God.

8. “Strive for spiritual purity, keep the commandments of God” (morality). Since moral perfection (striving for spiritual purity and righteousness) is one of the priorities of the individual life of the believer, the introduction of this statement seems to be reasonable.

9. “To be closer to God.” The statement summarizes previous utterances and is of psychological nature. Its introduction is necessary to establish a correspondence between the psychological level of a religious value-emotional sphere (to realize, feel, have relationships, etc.) This statement indicates the level of consistency in between components of the religious value-emotional sphere.

In the course of the study, we abandoned the “VOP-8” method proposed by the author for converting the “raw” values obtained according to the stated assertions into standard ones. This procedure is very cumbersome and requires a quantitative analysis of the values obtained for all the other 50 allegations of “VOP-8,” which would make the study difficult. Therefore, we chose to interpret the results in raw values and use the appropriate statistical tools for this case. Thus, the modification carried out in

accordance with the objectives of our study expanded the possibilities of the VOP-8 methodology by G.E. Leevik, and also allowed us to measure the indicators of interest.

The Results of the Study

The results of the study of the religious value-emotional sphere (RCES) are presented in Table 1. The table contains statements, the significance of which the subjects evaluated on a 7-point scale. The statements reflect this or that sphere of the inner world of the individual and the sphere of activity (being) in which the religious value-emotional sphere is realized. As we see, for students with a high level of religiosity, there is a high significance of the religious value-emotional sphere (total RVES = 6.41 points, $\sigma = 0.6$). This means that their basic life meanings are determined by religion. This result is quite expected in this category of subjects. Verbally expressed religious value-emotional sphere is a necessary internal condition for the choice of a spiritual life path.

Religious value-emotional sphere (RVES)	Expressiveness of RVES
1. "Have a deep personal relationship with God"	6.41
2. "To feel the action of God in your life"	6.20
3. "To have spiritual support in God"	6.80
4. "Realize Yourself a Christian"	6.37
5. "To be able to communicate with God"	6.54
6. "To know, to discover the Divine truths for themselves"	6,22
7. "Doing deeds in the name of God"	6.09
8. "Strive for spiritual purity, keep the commandments of God"	6.50
9. "To be closer to God"	6.57
The total indicator RCTS	6.41

Table 1. Religious value-emotional sphere of personality

At the same time, as the standard deviation shows, this group of subjects can be characterized as homogeneous - a high degree of manifestation of the religious value-emotional sphere is characteristic of all. The calculation of asymmetry and kurtosis was carried out according to the formulas of E.I. Wasteland. This method of calculation requires finding critical and empirical values for a particular distribution. The distribution is considered normal if the obtained empirical values of the asymmetry and kurtosis modulo show less than the critical values. For our group, the empirical values of asymmetry and kurtosis are: $A_{emp} = -1.483$; $H = 1,958$. Critical values: $A_c = 1.027$; $E_{cr} = 3.076$. $|A_{emp}| > A_c$, $|E_{emp}| < E_{cr}$. As you can see, the distribution is characterized by normal kurtosis and negative asymmetry.

Among the components of the religious value-emotional sphere, the claims of variation in the values of university students are not observed. The rates for each statement are high; the level of deviation from the total RCEC is $\sigma = 0.22$ points. At the same time, students see the greatest significance in "Having spiritual support in God" (emotional sphere) = 6.80 points, and the least in "Doing things in the name of God" = 6.09 points.

This means a high degree of internal consistency. More precisely, the religious value-emotional consistency of the personality shows a tendency to fairly consistently evaluate the significance of its components.

Conclusion

1. The value-emotional sphere of the personality in the context of religious faith determines the subjective significance and meaning of the phenomena of reality.
2. The expressed religious value-emotional sphere of the personality, as a rule, corresponds to the canons of religion. In real-life situations of frustration, future clerics, and believers living in the world exhibit ambiguous behavioral responses. The theoretical significance of the study lies in the results of the study of the value-emotional sphere of the personality obtained in a specific category of subjects. The study enriches scientific knowledge in the field of personality psychology and psychology of religion. Its results can be used to build a psychological concept of a religious personality.

The practical significance of the study can also be identified. The research materials can be used to develop methodological tools to diagnose the psychological characteristics of believers. The specificity of the value-emotional sphere of a person in the context of religious faith can be considered in the practical work of a psychologist with believers, as well as in the educational and training work of spiritual educational institutions.

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Shugyla Duanaeva
Nur-Mubarak Egyptian Islamic University of the Religious studies department,
al Farabi street 72
Kazakhstan
zhanat_2006@mail.ru

Yerzhan Kalmakan
Nur-Mubarak Egyptian Islamic University
Head of the Department of Religious Studies
al Farabi street 72, City Almaty
Kazakhstan
bislauka@mail.ru

Amrekul Abuov
Akhmet Yassawi International Kazakh-Turkish University
Auezov street,48, Turkestan city
Kazakhstan
zurazhan88@mail.ru

Shuga Abeuova
UIB (University of International Business)
Abay 8a, City Almaty
Kazakhstan
nurzhazhan@mail.ru

Tolen Barakbayeva
Nur-Mubarak Egyptian Islamic University
Department of Religious Studies
al Farabi street 72
Kazakhstan
nurbeklunara@mail.ru

Kierkegaard's point of view on Luther in his Journals

[El punto de vista de Kierkegaard sobre Lutero en sus Diarios]

Jose Garcia Martin – Dinara G. Vasbieva – Jozef Polacko
– Hedviga Tkacova

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Abstract

Through a selection of texts from the Kierkegaard's Journals, an analysis is made of the Danish theologian's criticism and father of the Protestant Reformation: Luther. Starting with the figure of Socrates, the article looks at the most important aspects of this critique: the concept of the Reformation, the relationship to the Holy Scriptures and the concept of Christianity, the Christian-political relationship, the conditions of martyrdom and imitation, and the role of divine Grace. The conclusion is that while Luther can be understood as a corrective to the Christianity of his time, Kierkegaard was also a corrective to his own time.

Key words: Luther, Christianity, reformer, martyr, model, grace

Resumen

A través de una selección de textos de los Diarios de Kierkegaard, se lleva a cabo un análisis de la crítica del teólogo danés sobre el padre de la Reforma protestante: Lutero. Partiendo de la figura de Sócrates, el artículo examina los aspectos más importantes de dicha crítica: el concepto de reforma, la relación con las Sagradas Escrituras y el concepto de cristianismo, la relación cristianismo-política, las condiciones del martirio e imitación, y el papel de la gracia divina. La conclusión a la que se llega es que, si bien Lutero se puede entender como un correctivo al cristianismo de su época, también Kierkegaard lo fue con respecto al suyo.

Palabras clave: Lutero, cristianismo, reformador, mártir, modelo, gracia

Introducción

”Naar Protestantismen skal være Andet and et i givet Øieblik fornødent Correctiv, er den saa ikke egentlig det Menneskelige Opstand mod Christendommen?”

(“Si el protestantismo tiene que ser algo más que un correctivo necesario en un momento dado, ¿no es ciertamente una rebelión de la humanidad contra el cristianismo?”) (Kierkegaard, 1968-1978: XI 1 A 76/1997-2013: NB29:27).

Aunque es bien conocida la influencia del pensamiento y la obra de Kierkegaard sobre la teología alemana (Barth, Bonhoeffer, Tillich; cf. Barret, 1981: 335-376; Valco, 2017: 47-58), no ocurre lo mismo con relación a lo que piensa Kierkegaard sobre el padre de la Reforma Protestante, Martin Lutero y la relación entre ambas ilustres figuras del protestantismo (un estudio recomendable para ello sería el de J. Sløk, 1962: 66-76, o bien Prender, 1981: 121-172, si se quiere ver un estudio sobre la relación de Lutero con Kierkegaard, tanto en su obra publicada, como con respecto a sus Diarios). No, al menos, ateniéndonos a lo que podamos encontrar al respecto en sus Diarios (*Dagbøger*). Lo que sí resulta evidente en el campo de dicha teología es el reconocimiento de Kierkegaard como una influencia significativa en los grandes teólogos teutones contemporáneos; comparable a figuras tan centrales como San

Pablo, San Agustín, o el propio Lutero. Sin embargo, parece un tanto contradictorio, o al menos llamativo, equiparar a Kierkegaard con Lutero; me refiero a ello por la fuerte carga crítica que podemos encontrar en el pensamiento kierkegaardiano contra el cristianismo protestante de su época; sobre todo, en 1854-1855 con la publicación de su revista *Øjeblikket* (El instante, 2006: 169-179). Como también resulta un tanto sorprendente que el cristianismo protestante (como cualquier otro que apele al Nuevo Testamento) asuma, admire y haga suyo, como un hijo más del luteranismo, a su más contumaz crítico (sobre todo, en sus últimos días). Lo que parece indicar tal hecho es que la figura de Kierkegaard ha sido asimilada intelectualmente, pero no tanto existencial o espiritualmente. En cualquier caso, es indudable que el melancólico danés y escritor religioso supone un reto para cualquier conciencia cristiana. Justamente en la misma proporción que el cristianismo en cuanto tal representa la más alta medida para todo ser humano.

1. El modelo socrático

Para entender el punto de vista kierkegaardiano sobre Lutero, hay que empezar recordando que el danés tuvo en gran estima la figura de Sócrates, al que dedicó su tesis doctoral *Om Begrebet Ironi med stadigt Hensyn til Sócrates* (Sobre el concepto de ironía con referencia constante a Sócrates, 1841; edición en español, Kierkegaard, 2000: 60-342). Para Kierkegaard, Sócrates representa el auténtico paradigma de intelectual honrado y leal, como el propio danés lo fue. Hasta tal punto, que a Kierkegaard se le puede considerar una especie de Sócrates del norte. Un Sócrates, no pagano, sino cristiano, aunque igualmente crítico con la sociedad y la cultura de su época.

De la misma manera que Sócrates, a través de la “ironía”, pretendió desenmascarar a sus conciudadanos de su falso saber acerca de los problemas ético-políticos, Kierkegaard hizo otro tanto, pero en el ámbito religioso cristiano con respecto a lo que significa ser un verdadero cristiano, o en qué consiste el auténtico cristianismo, qué es, frente a la Cristiandad luterana y protestante. En ese sentido, tanto uno como otro, Sócrates y Kierkegaard, apelaron a la voz interior de su propia conciencia: el primero a su “daimon” particular, el segundo a la de su amor al cristianismo. Precisamente, la honestidad de la que hablaba debe entenderse como la fidelidad a dicha llamada “divina”.

Según Kierkegaard, Sócrates fue un verdadero “reformador” (además de un héroe y un mártir). Los tres aspectos están estrechamente relacionados entre sí y con la categoría de singularidad. Ser un verdadero reformador no consiste en abatir a un Papa o a un Rey, luchar contra ellos; no se trata de ir en contra de un individuo importante, sino de enfrentarse a la muchedumbre, a la masa, al público. No es una cuestión política, sino espiritual. Y espiritualmente la vida requiere sacrificios y sufrimientos; demanda hacer conscientes a los hombres de su ser individual y de su responsabilidad moral como tales, aunque haya que enfrentarse a todos ellos.

Así pues, Sócrates ha sido el único reformador (Kierkegaard, 1968-1978: VIII 1 A 123/1997-2013: NB2:16); los demás no, aun siendo entusiastas y bienintencionados, incluido el Padre de la Reforma Protestante: Lutero. Kierkegaard ve como una gran irregularidad en él su actitud política de no atacar a la multitud, sino a un individuo singular eminente: el Papa. Según Kierkegaard, tal planteamiento hizo que su lucha fuera fácil, porque la multitud solo deseaba sacudirse las cargas. La libertad por la que disputaba debía haber hecho la vida espiritual más difícil que la anterior. Pero entonces nadie le hubiera seguido. Si lo que Lutero quería era simplemente abolir al Papa, estupendo, piensa Kierkegaard; sin embargo, esto no deja de ser un puro comercio político. No obstante, Kierkegaard también expresa claramente que Lutero le merece toda su consideración y respeto (Kierkegaard, 1968-1978: X 2 A 559/1997-2013: NB16:87).

Kierkegaard cuestiona, además, el hecho de que Lutero creara una nueva secta (conjunto de fieles) cristiana con sus seguidores, en vez de defender y asumir existencialmente el verdadero cristianismo de forma solitaria enfrentándose a todos; la consecuencia fue, de nuevo, la letanía y la exterioridad, algo que precisamente Lutero criticaba de la Iglesia en su época. De todos modos, lo califica como un gran hombre. También critica la falta de claridad de la predicación de Lutero en algunos aspectos y su falta de concordancia con su vida, aunque actuara correctamente. Su conclusión es que fue mejor su doctrina que su vida (Kierkegaard, 1968-1978: X 2 A 263/1997-2013: NB14:88).

2. Lutero y las Sagradas Escrituras

Pero ¿cómo escuchar a la divinidad?; en definitiva, ¿cómo conocer la voluntad de Dios? Obviamente conociendo sus palabras, su mensaje. No se trata de que en cada momento podamos preguntarle, sino de prestar atención y escuchar lo que nos ha dicho en las Sagradas Escrituras. Lo que sucede es que la voluntad de Dios se predica en abstracto y cada uno de nosotros debemos comprenderla *in concreto*. Tenemos que destacar aquí la clara influencia de Lutero sobre Kierkegaard. Las Sagradas Escrituras deben ser leídas directamente, sin comentario alguno de tercera persona, como si fuera la carta de nuestra amada; porque en realidad, los Evangelios son *cartas de amor* de Dios al ser humano (“Kjerligheds-Breve”; Kierkegaard, 1968-1978: XI 2 A 51/1997-2013: NB32:132). De otra forma sería una relación *contra naturam* con ellas (Kierkegaard, 1968-1978: X 2 A 555/1997-2013: NB16:84). Y no es cuestión de que puedan ser entendidas por personas doctas, ya que, según el pensador danés, el Nuevo Testamento está escrito para ser comprendido fácilmente (Kierkegaard, 1968-1978: X 3 A 34/1997-2013: NB17:102). En lo tocante a esto, importa señalar, además, que la dogmática cristiana no debe desarrollar la doctrina de Jesucristo, puesto que el mensaje estaba en su vida, en su actividad (Kierkegaard, 1968: I A 27 y 28/1997-2013: Papir 55:1 y Papir 55:2). La misma científicidad teológica se equivoca cuando emplea categorías directas, racionales; lo verdaderamente importante no es que se llegue a un acuerdo —aunque sea con respecto a lo más fundamenta— sobre las Sagradas Escrituras, sino la fe o creencia. Incluso debe haber desacuerdo para que tenga sentido dicha fe y la posibilidad del escándalo. En el sentido ético, la manera de entender kierkegaardiana la relación entre trascendencia y subjetividad hay que referirla al concepto de verdad; por tanto, es una cuestión de interioridad y congruencia existencial con nuestra fe cristiana.

Por otro lado, al leer el Nuevo Testamento con ese lenguaje tan fuerte, tan tajante, la mayoría piensa, al ser tan infinitamente elevado, que no debe tomarse de forma literal, tan en serio, considerándolo simplemente una forma de hablar. Pero este es un planteamiento equivocado para Kierkegaard. Porque mientras más significativo o importante es un ser humano, mayor valor posee su palabra y menos es una simple manera de hablar. Escribe Kierkegaard (1968-1978: XI 1 A 65/1997-2013: NB29:16): “La ley es: cuanto más insignificante es el que habla, lo dicho es más bien una forma de hablar; cuanto más importante, menos es una forma de hablar. De este modo, la situación es más bien que Dios es el único del que, de ninguna manera, se puede decir que lo que dice sea una forma de hablar, sino que hay que tomarlo literalmente. Lo majestuoso está justo en hablar literalmente la verdad. Exagerar (esto es quizá solamente una forma de hablar) no es apropiado para las majestades, menos para la majestad absoluta.” (“Loven er: jo Ubetydeligere den Talende, jo snarere er det Udsagte vel Talemaade, jo Betydeligere, desto mindre er det Talemaade. Saaledes bliver Forholdet snarest det, at Gud er den Eneste, hvor det ubetinget ikke kan være Tale om, at det skulde være Talemaade hvad han siger; men hvor det just er at tage ganske bogstaveligt. Det Majestætiske er netop at tale bogstaveligt sandt. At overdrive

(“det er vel kun en Talemaade” hvad han siger) egner sig ikke for Majestæter mindst for den absolute Majestæt.”)

Parece evidente, pues, que Kierkegaard apelaba a cierto principio de autoridad máxima expresada en las mismas Escrituras Sagradas, único criterio espiritual al respecto. Y parece evidente también que para el teólogo danés la hermenéutica de los textos sagrados vendría a ser un puro prurito inútil y sin sentido.

3. Lutero y Kierkegaard frente al cristianismo

Según Kierkegaard, el cristianismo es una comunicación de existencia y no una teoría. Es una forma de existir que, evidentemente, implica una manera de entender la vida. El problema es de índole práctico esto es, el problema de cuál sea la relación del individuo con los ideales cristianos. No se trata, pues, de un problema de conocimiento intelectual, sino que se trata de un “ser-capaz” (*kunnen*), de una transformación o conversión existencial (Kierkegaard, 1968-1978: X 2 A 606/1997-2013: NB17:33; cf. también el opúsculo kierkegaardiano *La dialéctica de la comunicación ética y ético-religiosa*, 2018: 89-101). Por eso, no debe aprenderse la doctrina cristiana como algo mecánico y de memoria. Esto hace que la enseñanza de la fe cristiana no pueda ser como la de cualquier otra materia, puesto que debe influir en la existencia (Kierkegaard, 1968-1978: X 4 A 289/1997-2013: NB24:44). En palabras de B. Sáez Tajafuerce (1999: 99): “Kierkegaard’s main critical point in this discussion is that both science and scholarship are unable to ridge “ideality” and “reality”, and thus, allow these ethical truths to escape mere thought and enter into actual existence, simply because science and scholarship are indifferent to “the task” and, hence, indifferent towards existence, and/or action [...]. Hence, what must be conveyed in this realm is not information or knowledge but an ability or being-able.” Hay que buscar las condiciones del cristianismo, pero del verdadero cristianismo, que según el Evangelio son: el espíritu, el martirio, la imitación y la relación con Dios. Sin ellas, no puede decirse que el individuo es cristiano. Por eso, también se resumen todas ellas en la condición de la *singularidad*. La ausencia de esos requisitos vició a la cristiandad protestante, haciendo a ésta entrar en contradicción directa con el cristianismo. El problema, pues, es buscar las verdaderas condiciones de realización práctica del cristianismo, las cuales están amenazadas por todos los factores de despersonalización que ponen a prueba nuestra singularidad: por la sociabilidad mal entendida (la masa), el orden socialmente establecido (la cristiandad) y el anonimato, manipulación y engaños de los medios de comunicación de masas (Pavlikova - Zalec, 2019: 1015-1026; Kondrla-Durkova, 2018: 45-50). Podríamos afirmar, pues, que Kierkegaard fue una especie de “antisistema” en su época.

Kierkegaard criticó a Lutero como responsable, en parte, de dicha situación. Pero también criticó al obispo Jakob P. Mynster (máximo representante de la Iglesia Nacional Danesa), así como al teólogo contemporáneo de Kierkegaard y creador de las escuelas populares danesas, N. F. S. Grundtvig (1783-1872). La crítica a Mynster fue realizada de forma abierta y polémica en la última etapa de su vida (García Martín, 2011: 209-214), una vez desaparecido este último (al que, por otro lado, conocía desde joven al ser visitante asiduo a las tertulias que convocaba su padre en la casa familiar de *Nytorv*, profesándole cierta admiración y respeto), por la figura de Hans L. Martensen (sucesor de Mynster, teólogo hegeliano y profesor de Kierkegaard en la Universidad de Copenhague). Con toda seguridad, semejante lucha extenuó física y psíquicamente a Kierkegaard hacia el final de su vida, debilitando su salud, a la vez que se agotaban los recursos económicos de su herencia paterna.

4. Cristiandad versus cristianismo

La figura de Lutero, pues, resulta imprescindible para entender la crítica de Kierkegaard al cristianismo de su época o cristiandad (“Christenheden”). A pesar de expresar, como he dicho anteriormente, su respeto por él en los Diarios (*Dagbøger*),

Kierkegaard no dejó de reprobar su actuación. En primer lugar, por su responsabilidad al sustituir el Papa por el *público*, y cambiar el concepto de martirio (Kierkegaard, 1968-1978: XI 1 A 108/1997-2013: NB29:59). Lutero alteró el cristianismo modificando el martirio (Kierkegaard, 1968-1978: XI 2 A 161/1997-2013: NB34:20), causando un gran daño justo por no haber llegado a ser mártir (Kierkegaard, 1968-1978: XI 1 A 61/1997-2013: NB29:12). El verdadero martirio, tal como lo entiende Kierkegaard, es el martirio de sangre, aquel que sufrieron justamente los primeros cristianos. En términos generales, para Kierkegaard su error estuvo en confundir el hecho de ser paciente con ser médico; a Lutero le faltaba la claridad del médico (Kierkegaard, 1968-1978: XI 1 A 193/1997-2013: NB30:22) y, por tanto, parece que no era el más indicado para proponer ningún “remedio” a la situación de la iglesia en su época. Además, fue una desgracia la generalización de algo que venía a responder a una situación dada y concreta.

Por otra parte, Lutero también causó un gran perjuicio al tener admiradores que le adoraban. Cuando lo que requiere el cristianismo son imitadores; pero imitadores o seguidores del Hijo de Dios hecho hombre. Lo peor de todo fue la confusión que originó, respecto a lo que significa ser reformador, al haberse ayudado de la política, como ya he dicho anteriormente: “Su tentación ha sido echar mano del poder secular del Estado para vencer. Pero al hacer eso, se han perdido, han sido infieles a su misión. Han dejado el poder de Dios, que se manifiesta en la debilidad y en la persecución para tomar el del mundo, que es dominio, influjo y prepotencia” (Suances Marcos, 1998: 249). “El resultado ha llegado a ser la desorientación más profunda en los conceptos más elevados, y la desmoralización más peligrosa de todas, como es natural cuando algo tan fino, noble y vulnerable, como el concepto de *reformador*, se pudre” (“Resultatet er blevet den dybeste Forvirring i de høieste Begreber, og den allerfarligste emoralisation, som naturligt er, naar noget saa Fiint og Ædelt og Zart som Begrebet “Reformator” forraadner.” Kierkegaard, 1968-1978: XI 1 A 61/1997-2013: NB29:12). En realidad, el mundo se había aprovechado de Lutero para cambiar el significado de ser reformador; porque ahora ser reformador es salir bien librado. Según Kierkegaard, Lutero fue un reformador a medias (su vida también fue mediocre), haciéndolo imposible en el futuro. Como consecuencia, desde entonces ser mártir no es lo más elevado (Kierkegaard, 1968-1978: XI 1 A 61/1997-2013: NB29:12). Lutero, en vez de haber sido un verdadero mártir enfrentándose solitariamente en su tarea de la interiorización, hizo política creando partidarios de su causa (Kierkegaard, 1968-1978: X 5 A 121/1997-2013: NB28:32). Además, ni su predicación fue siempre clara, ni tampoco estuvo en concordancia con su vida (Kierkegaard, 1968-1978: X 2 A 263/1997-2013: NB14:88).

Como sabemos, las relaciones entre religión y política (influencias, condicionamientos entre las ideas y valores de una y otra) ha sido algo característico y problemático históricamente, especialmente con respecto a las grandes religiones monoteístas (judaísmo, cristianismo e islamismo); en ese sentido, aquí el concepto clave es el de “tolerancia” y cómo entenderla (Zalec-Pavlikova, 2019a: 39-48). Pero también son muy importantes las relaciones entre religión y sociedad, especialmente en nuestras actuales democracias en las que el ciudadano debe tener en cuenta unas virtudes cívicas, así como el papel de la religión en la vida pública. A este respecto, no es recomendable posicionamientos absolutamente excluyentes (al menos no sin una análisis detenido y profundo) entre vida privada y vida pública, entre deberes cívicos, democráticos y religiosos (Zalec-Pavlikova, 2019b: 75-84). En la actualidad, resulta interesante comprobar cómo se enfrentan, o se han enfrentado, los países poscomunistas a toda esta problemática, una vez que han recuperado sus libertades políticas (por ejemplo, en Eslovaquia, cf. Kardis-Valco, 2018: 95-107).

Volviendo a Lutero, y como ya he apuntado, la crítica a la cristiandad tiene que ver con otra de las condiciones del verdadero cristianismo: la imitación (*Efterfølgelse*).

Según Kierkegaard, la cristiandad protestante había eliminado la imitación al sustituirla por la admiración (Kierkegaard, 1968-1978: X 3 A 750/1997-2013: NB22:128). Históricamente, desde el siglo III el cristianismo se había moderado existencialmente; y a partir del siglo IV se desorientó, al primar la admiración sobre la imitación de Jesucristo. De esa manera, quería evitarse el esfuerzo y la incomodidad de tener frente a sí ese Modelo absoluto. Tal táctica, pues, llevaba a prescindir de la imitación de Jesucristo. El resultado fue que el Hijo de Dios se convirtió en un mito (Kierkegaard, 1968-1978: X 4 A 148/1997-2013: NB23:144). Sin embargo, Cristo es el ideal y paradigma con el que tiene que relacionarse todo individuo singular, todo cristiano. El protestantismo, al alejarse del ideal y aferrarse a la comodidad, ha transformado el cristianismo en mitología, porque la diferencia se encuentra en la imitación. En ese sentido, Lutero y la Reforma lo tuvieron fácil, repito, puesto que la gente vio la posibilidad de escabullirse del esfuerzo del cristianismo (Kierkegaard, 1968-1978: X 4 A 354/1997-2013: NB24:105). Según Kierkegaard, la emancipación de la iglesia implica, religiosamente, la existencia de martirios (cruentos e incruentos). Incluso, en opinión de Kierkegaard, aquel que no sea un seguidor sufriente de Cristo, no puede pretender reformar la iglesia (como fue el caso de Lutero). Es un insulto contra el cristianismo querer emancipar a la iglesia por medio de votaciones, de la política, librándose así de los martirios (Kierkegaard, 1968-1978: X 4 A 22/1997-2013: NB23:22). Tal idea convierte al cristianismo en judaísmo y paganismo.

5.El papel de la gracia divina

Por otro lado, no hay que olvidar que el propio padre de la Reforma, Lutero, fue agustino. Y la misma concepción de la gracia en el protestantismo tiene su raíz en San Agustín (Kierkegaard, 1968-1978: X 5 A 121/1997-2013: NB28:32). Lutero enfatizó el valor de la gracia de Dios solo después de percatarse en sí mismo de la inutilidad de la ley. En el cristianismo de la Edad Media, y en el pensamiento de Lutero, la “ley” apunta al conjunto de aquellas prácticas ascéticas, como las plegarias, el ayuno, la mortificaciones de uno mismo, mediante las cuales el verdadero cristiano buscaba parecerse al propio Modelo: a ese Cristo que sufrió y fue crucificado. Sin embargo, lo acontecido es que los luteranos, perdiendo de vista el requerimiento de la ley, han aceptado la gracia en vano. La gracia, de hecho, no ha sido ofrecida al hombre para suprimir la ley, sino como una ayuda para cumplirla con las únicas y propias fuerzas. El cristiano, piensa Kierkegaard, debe esforzarse con todo su ser en imitar al Modelo. Todos debemos reconocer la infinita distancia con respecto al Modelo que pretendemos imitar. Pues hacernos conscientes de la infinita distancia que nos separa de él y, por consiguiente, a hacernos asimismo conscientes del infinito valor de la gracia que nos ha sido dada. La gracia se vuelve eficaz y útil solo con la condición de que el hombre experimente primero su propia insuficiencia o impotencia. En este sentido, Kierkegaard compara la condición de cada cristiano a aquella de un deudor insolvente al que le ha sido condonada una deuda infinitamente grande (Kierkegaard, 1968-1978: XI 2 A 286, XI 2 A 367/1997-2013: Papir 448:3, Papir 498). Tan grande que el deudor, aunque lo quisiera, no podría cancelarla nunca. Lo importante, sin embargo, es que el agradecido deudor (esto es, todos los seres humanos) conserve memoria del acreedor (Dios). Y el único modo de mostrar gratitud es, por ello, no olvidar la naturaleza de la deuda que le ha sido perdonada.

6. Conclusiones

Si bien puede considerarse a Lutero como un correctivo al cristianismo de su época, Kierkegaard, a su vez, también puede serlo con respecto al cristianismo luterano y protestante. La figura de Lutero, pese al respeto que expresa por ella Kierkegaard en sus Diarios, no escapa a la aguda crítica kierkegaardiana, mostrando por ello cierta ambigüedad hacia ella. Dicha crítica la realizó tomando como referente el cristianismo del Nuevo Testamento; o al menos, la interpretación que hace

Kierkegaard de él. Por tanto, se trata de una crítica y correctivo cristianos, desde el interior del propio cristianismo, con un claro interés pedagógico, práctico, espiritual y no, pues, teórico o doctrinal.

El concepto de “correctivo” (“korrektiv” en danés, aunque Kierkegaard usó la forma latinizada “Correctiv”), no es un concepto muy estudiado en la investigación kierkegaardiana, pero resulta fundamental con relación a su crítica a la sociedad y cultura en general de su época. Según J. Michael Tilley (2014: 82), Kierkegaard usó este término en tres sentidos: a) filosófico; b) existencial; y c) con relación al orden establecido. En el primer sentido (filosófico), hay que entenderlo con respecto al idealismo especulativo; en el segundo b), con respecto a su tarea de llamar la atención sobre la importancia existencial de los ideales; y c) como consecuencia de los anteriores usos y sentidos, con respecto a su crítica al orden establecido de su época; en realidad, no se puede separar uno del otro. Obviamente, en lo que se refiere a lo tratado en nuestro artículo, hay que entender la crítica kierkegaardiana como un “correctivo” al orden establecido o Cristiandad (*Christenheden*); es decir, al falso cristianismo practicado, legitimado y representado por la Iglesia Nacional Danesa. No obstante, nos gustaría poner el énfasis en lo que se refiere al sentido de correctivo “existencial”. A este respecto, me parece acertado el análisis que hace A.H. Khan (2018: 1-10) a la hora de valorar como más determinante o importante la investigación actual kierkegaardiana que trata de dar respuesta a los grandes retos actuales presentes en nuestro mundo desde una perspectiva existencial.

Para Kierkegaard, a Lutero no se le puede considerar ni un verdadero reformador, ni un mártir. Por tanto, tampoco un auténtico cristiano. Aunque en ese sentido, cabe preguntarse también si Kierkegaard lo fue. Para averiguarlo, hay que apelar a lo que manifiesta el Nuevo Testamento. A este respecto, podemos considerar al cristianismo, insisto, la más alta medida a la que se puede someter el ser humano. Como tal, exige la existencia de unas condiciones muy difíciles de llevarlas a la práctica, aunque no imposibles. Para ello debemos imitar a Jesucristo, seguir sus enseñanzas existencialmente, actuando con honestidad y lealtad, pero también con la fe puesta en la gracia divina. La relación entre Dios y el ser humano es fundamental; una relación que hay que entender como la de los lirios en el campo y las aves en el cielo, de sencillez, humildad y sacrificio. Y aunque exista una separación o heterogeneidad infinita entre Dios y el hombre, Jesucristo la hace cercana, ya que en Él se conjugan ambas naturalezas: la humana y la divina (es el *camino*, la *verdad* y la *vida*). Solo por Amor y para el Amor Dios se hizo hombre y se sacrificó para salvarnos. Ni Sócrates, ni Lutero, y ni siquiera Kierkegaard, pueden compararsele.

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Prof. Dr. Jose Garcia Martin
Departamento de Sociologia
Universidad de Granada,
España
jgarciamartin@ugr.es

Assoc. prof. Dinara G. Vasbieva, PhD
Foreign Languages Department Financial University under the Government of the
Russian Federation
Leningradsky prospect 49 125993 Moscow
Russia
dinara-va@list.ru

PhDr. Jozef Polacko, PhD., MBA
Department of Social Sciences
College of International Business ISM Slovakia in Presov,
Slovakia
admin@ismpo.sk

ThDr. Hedviga Tkacova, PhD
University of Zilina in Zilina
Faculty of Humanities
Univerzitna 8215/1, 010 26 Zilina
Slovakia
hedviga.tkacova@fhv.uniza.sk

A philosophical assessment of the changing trends of Buddhism in contemporary Vietnam

Tuan Van Chu

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Abstract

Since the beginning of the Doi Moi Renovation in Vietnam, major changes have taken place in religions. Mainstream religions such as Christianity and especially Buddhism have been revitalized and begun to develop rapidly. Based on the results of recent field trips and surveys, the author seeks to generalize the changing trends of Buddhism in contemporary Vietnam and assess these philosophically. The main foci of his analysis are on Buddhist faith, practice, and community. This research illustrates that the remarkable changes in Vietnamese Buddhism in the last 15 years can be seen as a consequence of the economic, political, social renovation, and of innovative efforts by Buddhists themselves.

Key words: Changing trends, Buddhism, faith, practice, community, karma

Introduction: The Current Situation of Buddhism in Vietnam

Up to the present, 16 religions and 43 religious organizations have been recognized as juridical entities by the State of Vietnam. Buddhism has the oldest history of propagation and development in Vietnam compared to other foreign religions. In addition, Buddhism has always accompanied the nation during its numerous struggles for peace and independence. The Buddhist religious doctrine has also been integrated into and becomes an important component of the Vietnamese culture, thus contributed to the creation and preservation of Vietnamese cultural identities. At present, there are around 14 self-identified million Buddhists, and this makes Buddhism the religion with the largest number of followers in comparison to all other religions in Vietnam. Moreover, millions of Vietnamese people who are sympathetic to Buddhism and practice the doctrines in some ways though not calling themselves a Buddhist.

Buddhism is present in all regions of the country and among many different ethnic groups. Yet the majority of followers are the Kinh. Over the last 20 years, Buddhism has attracted followers belonging to minority ethnic groups in the northern mountainous area and in the Central Highlands.

Buddhism was introduced into Vietnam through two paths, from India, and from China. Buddhism propagated from China was the Mahayana school. Meanwhile, Buddhism brought from India was the Theravada school. The Theravada school has great influences in many countries, including Sri Lanka, Myanmar, Thailand, Laos, etc. Therefore, Vietnamese Buddhism has many different denominations, such as Northern Buddhism (Bac tong), Southern Buddhism (Nam tong), and Mendicancy (Khat sy). Although the Mahayana school can be found throughout the country, its followers mostly reside in the North and the Middle and mostly are the Kinh. Theravada is mainly practiced in the South among the Khmer. Mendicancy is popular in the South, the Central Highlands and its followers are mostly the Kinh.

Although the Buddhist schools in Vietnam vary, they mostly belong to the Vietnam Buddhist Sangha (VBS). This state-recognized Buddhist organization unites different schools and denominations and has a complete administrative system from the central to local levels.

In recent years, Vietnamese Buddhism has strong development in many aspects including an increase in the number of followers, dignitaries, monasteries; training courses; a rise of mass media in association with the propaganda of Buddhism; an increase in the scope and frequency of social activities; and the expansion of

international relations of the VBS. Until present, VBS has organized many key international Buddhist events, including the Vesak Day in 2008, 2014, and 2019 respectively. Vietnam Buddhism has also boosted propagation to Vietnamese diaspora and established Buddhist centers in several countries. Reversely, more and more foreign Buddhist delegations have been invited to Vietnam for propagation, exchanges, and participation in academic conferences, seminars, and inter-faith dialogues.

Recently, international researchers have been much interested in religious changes in Vietnam since Renovation. Religious revival is among the major processes that take place in this modernizing nation. This process can be observed through restoration and promotion of religious festivals, cultic places, ritual practice, and an increase in expenditure for religious purposes (see Malarney, 2002; Taylor, 2004, 2007; Pham, 2009). Religious diversification is another major process that contributes significantly to profound changes in religious life as the Vietnamese seek to widen and deepen their relationship with international communities. Consequently, diversification has been intensified both internally to a religious organization and externally to the whole religious landscape. The society witnesses diverse ways in which religious adherents express religious beliefs, perform rituals and establishment of faith-based associations and groups (see Hoang, 2019).

Interests in religious changes and transformation can be found in many books, journals, and research projects published by domestic researchers. Some typical research themes can be listed such as Transformation of religions, beliefs in Vietnam at present (many authors 2008); Transformation of religions in Vietnam in the impact of globalization (Nguyen, 2010); Changes and development of religions under the influence of globalization over the past ten years (Le, 2010); Transformation of religions and beliefs in the context of Vietnam's international integration (Nguyen – Chu, 2014); Transformation of Buddhism in Vietnam and sustainable development, Transformation of Catholicism in Vietnam and sustainable development, Transformation of Protestantism in Vietnam and sustainable development, Transformation of folk religion in Vietnam and sustainable development. Some workshops such as the transformation of religions in the Central Highlands: Current status, policies, and solutions (Institute for Religious Studies, 2013); Religious changes and trends in the Centre of Vietnam: Policy Planning (Institute for Religious Studies, 2017); Transformation of religious life in Vietnam in the context of renovation and international integration (Nguyen, 2017). These works provide various pieces of evidence for multiple-dimensional changes in religious life at both private and public levels. Against this backdrop, I will analyze changing trends in Buddhism in recent decades.

The change in Buddhist demography

In the last 20 years, Vietnamese Buddhism witnesses a dramatic increase in terms of followers. In 2009, according to the national Census data, the number of Buddhists was about 6,8 million. By 2018, the number of Buddhists has been doubled, with more than 14 million. However, it can be said that there has not been an independent and comprehensive survey of religious demographics in Vietnam. The aforementioned figures are mainly based on the national Census data by the General Statistical Office and the reports by the Government Committee for Religious Affairs - the State management agency for religious activities. The figures provided by the Government Committee for Religious Affairs sometimes did not match with the figures reported by religious organizations. For example, the Government Committee for Religious Affairs reports that the number of Buddhists was more than 14 million, while the Vietnam Buddhist Sangha claimed a much higher number, at around 50 million.

There was a sharp increase of Buddhists during 2009-2018. According to a report of the Buddhist Sangha of Vietnam, there was an increase of 131,335 Buddhists within 5 years, from 2012 to 2017. Consequently, after 9 years, the number of believers has doubled. It is noteworthy that, along with the rise in quantity, Buddhists have become ever diversified in classification. Three decades ago, Buddhist practitioners were mainly women, elderly people, farmers, businessmen, and small traders. The old saying “young people enjoying staying home, old people enjoy attending Buddhist temple” reflects this pattern. In the past, the Vietnamese tended to be with Buddhist temples when they became old. Currently, there are more Buddhists at a young age, and the proportion of men participating in Buddhist activities has significantly increased. Meanwhile, the percentage of Buddhists who are intellectuals, or government officials have arisen as well.

The abbot of Keo Buddhist temple, a famous ancient Pagoda in Thai Binh province, told us that there had been changes among those who believe in Buddhism. Previously, people who came to the temple were mostly local residents or the lay Buddhists who lived around the pagoda. Then the number of people from other places visited the temple had increased, especially the young. In the past, people who visited the pagoda were mostly old people, retirees, and women. At present, there is a rise among Buddhist practitioners who are young people, intellectuals, and officials. Those who are sympathetic to Buddhism do not only visit Buddhist temples, but they also participate in ritual practices.

Inherently, Buddhism has seen an increase in both the quantity and quality of followers. It seems that the religion's development has gained momentum; thus, the further transformation will take place.

The Change in Faith

Regarding the change in faith in Buddhism, one should firstly look at the trend of conversion to Buddhism. According to the Institute for Religious Studies' research findings, there are more converts to Buddhism who were previously followers of other religions. The Institute's surveys have discovered that many followers of other religions such as Catholicism, Protestantism, Caodaism, etc. converted to Buddhism. It should be emphasized here that former practitioners of folk religion make up the largest number of converts to Buddhism.

Among the new converts, ethnic minorities account for a large proportion. These people used to follow other religions or their traditional religious beliefs. There were not many ethnic minorities in Vietnam who were converted to Buddhism in the past; only a small number were converted to Catholicism and Protestantism. One of the reasons for the rise in new converts to Buddhism is that VBS has intensified propaganda among ethnic minorities in recent years. This is followed by the construction of many new Buddhist temples in the areas where they live. Further, VBS has been much active in doing charitable works, engaging in educational activities, and provide health care to the public, etc. All these activities have enabled ethnic minorities to understand Buddhism better. According to the Institute for Religious studies' survey results, Buddhist conversion has mainly taken place in the provinces of the Middle and the Central Highlands.

According to a report by the Committee for Religious affairs of Dak Lak province in the Central Highlands, the number of ethnic minorities converted to Buddhism has increased in Buon Ma Thuot city, Cu M'gar district, and Krong Pac district. (Institute for Religious Studies & the Central Highlands Steering Committee, 2013). In 2009, the Executive Board of VBS organized a Sarana (a joining Buddhism ceremony) for about 3,000 people who are ethnic minorities in Kon Tum (of the Central Highlands). (Institute for Religious Studies & the Central Highlands Steering Committee. 2013). According to the Sangha, there were 3,750 Buddhists of minor ethnicity in Ninh Thuan and Dak Lak provinces by 2017.

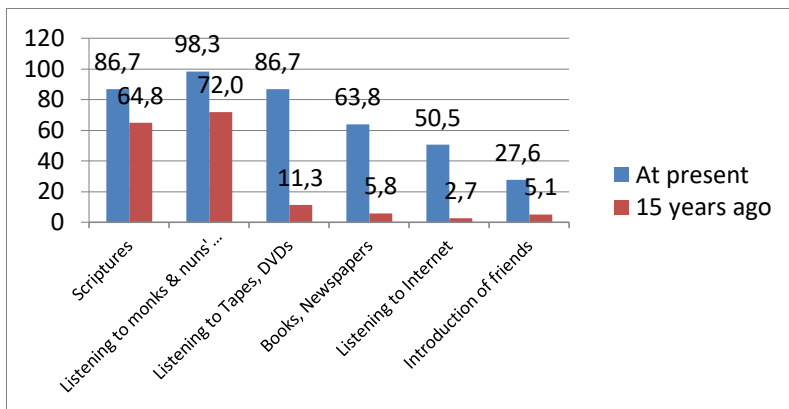
Conversely, there are Buddhists who have just been converted to Catholicism and Protestantism. (There is no statistic of Catholics, Protestants converting to Buddhism in Vietnam). Based on our fieldwork in the South-western provinces (Tay Nam Bo), a part of the Theravada Buddhist community has been converted to Catholicism and Protestantism. This is a result of the efforts in the evangelization efforts conducted by the Catholics and Protestants (especially Protestantism) among the Khmer community. Also, for changes in livelihoods, some of the Khmers have sought to escape ties with their traditional community. As working away from home, they were approached by missionaries then converted to Catholicism or Protestantism. Some were converted to Protestantism because of receiving help and support at times when they faced illnesses or troubles in daily life.

The following story provides an example. Before Tran N., 47-year-olds, a Khmer, joins Protestantism, he had suffered from muscular dystrophy. Whatever had been done could not help him to get rid of the illness. He then decided to become a Protestant. As he kept making prayers every day, his illness gradually disappeared. He said that he was cured by God's power. He then became a student at the Bible School (These were the results of an in-depth interview with Mr. Tran N. (47-year-old), the Khmer at the Nhon Loc Group, Can Tho City. He said that his wife and children were also following Protestantism. According to the in-depth interview with Pastor of the Baptist Church of Can Tho City, the pastor said that about 10 percent of the Khmer people converted to Protestantism). Regarding the conversion of a part of the Khmers in the Southwest Region to Christianity, Huu Hop Tran showed statistics on the number of the Khmer Catholics and Protestants. (Nguyen et al., 2019) According to his data, by 2015, there were 3,202 Catholics and 2,195 Protestants in the Southwest region. (Tran, 2017: 100,103). Besides, the Khmers have also converted to other religions such as Hoa Hao Buddhism and Cao daism.

Regarding the level of Buddhist doctrinal understanding, through qualitative research and observations, the author found that Buddhists have a better understanding of Buddhist doctrines in comparison to the past. Therefore, the previous common view stating that *Vietnamese Buddhists often have little knowledge of Buddhist doctrines* is questionable. Results of a survey of 300 Buddhists showed that 92.5% of the respondents said that they had moderate or deep comprehension about Buddhist doctrine. Among them, those who said that they understood much about Buddhism accounted for 30.4%, and those who had a moderate understanding of Buddhism accounted for the highest proportion with 62.1%. Only 7.5% of respondents said they understood a little about Buddhism.

The reason for a better understanding of the Buddhist doctrine and precepts is because Buddhists have attended more lecturers, read books, newspapers, magazines, and especially used the Internet for their self-learning. The table below shows that in the past, mainly monks and nuns studied the Buddha's teachings. Today, there are many other forms of studying the Buddha's teachings such as listening to tapes, CDs, radio, television or visiting websites on the Internet, etc. It also reflects the fact that Buddhists today are also quite active in studying doctrine and precepts and do not entirely rely on monks and nuns' teachings. (Chadwin, 2020)

Chart 1: Comparing the study of Buddhist doctrine in the past and at present



(The results of the field research in Nam Dinh and Thai Binh provinces in July 2017)

In addition, a question of interest is what kinds of doctrine are most recited by Buddhists? Survey results showed that: 87.4% of respondents said they often recited the daily Sūtra, 74.1% recited the Amitabha Sūtra, 70.0% recited the Kṣitigarbha Sūtra, 65.2% recited the Bhaiṣajyaguru (Medicine) Sūtra, 63.1% recite the Yulanpen Sūtra (the Ullambana Sūtra), and 56.0% of respondents recited the Lotus Sūtra (Saddharma Puṇḍarīka Sūtra).

Other doctrines are less recited by respondents, including the Repentance sūtra (46.4%), the Heart Sūtra (Prajñāpāramitāhṛdaya) (44.0%), the Śūraṅgama Sūtra (31.7%), and the Diamond Sūtra (Vajracchedikā Prajñāpāramitā Sūtra) (30.4%). It should be noted here that the rate of reciting the aforementioned sūtras is much higher in comparison to the past. Specifically, in the past, the rate of reciting the daily Sūtra was 25.6%; the Amitabha Sūtra was 21.5%; the Kṣitigarbha Sūtra was 17.1%; the Bhaiṣajyaguru (Medicine) Sūtra was 19.1%; the Yulanpen Sūtra was 19.1%; the Lotus Sūtra was 18.1%; Repentance Sūtra was 11.6%; the Heart Sūtra was 10.6%; the Śūraṅgama Sūtra was 6.1%; the Diamond Sūtra was 5.8%.

The aforementioned data show that Buddhists often recite the Buddhist Sūtras for their daily-life needs such as health, (existential) security (the Bhaiṣajyaguru or Medicine Sūtra), liberation/deliverance (the Amitabha Sūtra), etc. They rarely recite the sūtras with abstract content such as the Śūraṅgama Sūtra, the Diamond Sūtra.

On the other hand, the change in Buddhist faith can be seen in the increase of Buddhist altars set up in lay Buddhists' home. The abbot of Nhue Buddhist temple (My Loc District, Nam Dinh Province) said that 'people are more interested in worshiping the Buddha, about 30% of Buddhists have Buddhist altars at home. They place the altar for Buddha above the altar for ancestors. Many hang an image of Buddha, sometimes Shakyamuni, in the middle' (According to an interview conducted in July 2017). He stated that there was no altar for Buddha in the house of Buddhists over 15 years ago (The above views of the abbot of Nhue Pagoda also agreed with the opinion of Mr. N.T.C, the Nam Dinh Board of Religious Affairs, who said that a family had mainly an ancestor altar in the past; today, the altar of the Buddha has appeared, and many people have built Buddha statues on the terrace, the balcony). According to the results of the survey, 127 people among 293 Buddhists respondents said that they had the altar for Buddha in their house.

Changes in the practice of rituals

In addition to the change in the Buddhist faith, research shows that there are changes in the practice of Buddhist rituals in contemporary Vietnam. The changes can be

observed in the way of practice, the frequency of practice, or the amount of time and money spent on rituals.

According to the results of the sociological survey conducted in the provinces of Nam Dinh and Thai Binh in July 2017, a majority of 293 respondents revealed that the practice of Buddhist rituals had been increased in frequency. A few respondents said that the frequency was reduced, and around 20% said that there had been changes in the practice of ritual. The increase of activities consists of chanting, reciting the Buddha's teachings, listening to dharma talks, attending the ceremony, studying doctrines, performing rituals for the living's security, and rituals for the liberation of the deceased ancestors' soul, making offerings, etc.

The change of practices is noteworthy because there appear non-Buddhist rituals such as rituals conducted for the living's peace and security, for bringing peace to the souls of the dead, for offering representing star to remove bad luck, and for warding off the bad spirit. Indeed, these rituals belong to folk religion. Many Vietnamese not only come to the pagoda to make prayer to Buddha but also perform rituals for security, health, good business, etc. Recently, these non-Buddhist rituals have become ever popular.

The following tables show the participation, the practice of the rituals, the non-Buddhist ritual with comparison to the past.

Table 1: Rituals at Buddhist temples today

Types of rituals	Number respondents	of	Percentage
Ceremony for peace, safety, and protection (cau an)	286		97,6%
Offering representing star to remove bad luck (cung sao giai han)	278		94,9%
Masses to bring peace to the souls of the dead (cau sieu cho nguoi than da chet)	280		95,6%
Ceremony to offer the name of an infant to the temple for blessing (mua khoan, ban khoan)	250		85,3%
Ceremony to ward off the bad spirit (cat duyen am)	220		75,1%
Organize a Mandala	182		62,1%

(The results of the field research in the provinces of Nam Dinh and Thai Binh in July 2017)

Compared to the participation in these same rituals in 15 years ago.

Table 2: Participation in these rituals in 15 years ago

Rituals organized by the temple	Number respondents	of	Percentage
Ceremony for peace, safety, and protection (cau an)	199		67,9%
Offering representing star to remove bad luck (cung sao giai han)	174		59,4%
Masses to bring peace to the souls of the dead (cau sieu cho nguoi	185		63,1%

than da chet)		
Ceremony to offer the name of an infant to the temple for blessing (mua khoan, ban khoan)	116	39,6%
Ceremony to ward off the bad spirit (cat duyen am)	92	31,4%
Organize a Mandala	88	30%

(The results of the field research in the provinces of Nam Dinh and Thai Binh in July 2017)

As can be seen from the two tables above, most respondents shared with us that they participated in the ceremony organized by Buddhist temples. Participation rates are much higher than 15 years ago. The rise of non-Buddhist services shows that the practice of Buddhism is now much oriented to followers' this-worldly needs and wants.

15 years ago, there were factors that limited the practices of Buddhists, such as the lack of time, the lack of resources, the lack of places for worship Buddha, strict law and policy, low income, etc. Nowadays, Buddhist temples have been renovated to be ever spacious. Meanwhile, renovation in policies and laws on religion has created more freedom and favorable conditions for practices of Buddhism. These are the reasons for the increase in the number of Buddhists as well as in their more participation in Buddhist communities' internal affairs and external activities for social welfare.

In addition, the change in the practices of Buddhism can also be observed in the efforts to modernize practices of Buddhism. The achievements of science and technology, the development of the Internet, and the industrial revolution 4.0 are utilized into the promulgation of Buddhist doctrines and the promotion of Buddhist social activities. In Vietnam, there appear "virtual" or "online Buddhist temples," where internet users can perform rituals when they do not have time to attend a real temple. The Buddhist texts, scriptures have been digitized and can be downloaded to mobile phones, computers, tablets, etc. for the purpose of studying and self-teaching. The trend of Buddhist modernization is indispensable in the contemporary social context and will be developed in the future.

One of the interesting changes in Buddhism is the deification of some key events in the life cycle. This trend seems to be contrary to the secularization and modernization of Buddhism. Through observation, the author has found that recently more people choose to organize their wedding ceremony at a Buddhist temple. It can be said that people would expect their wedding to be "sacralized" so it will be durable and full of happiness.

Changes in the Organization of the Buddhist Community

The Buddhist community analyzed in this article are groups and/or associations of Buddhists based on schools, unique ways of practice doctrine and ritual, as well as age and profession. Analyses of the changes in the organization of the Buddhist community will help to identify a vivid, rich, and diverse picture of the current Buddhist transformation in Vietnam.

One of the most prominent features of the Buddhist community is the strong development of lay-Buddhist groups organized for the practice of Buddhism (*Dao trang*). At present, there are a large number of Dao trang that practice the Pure Land Buddhism. It should be noted here that some Dao trang do not adhere to any Buddhist temple or under a monk or nun's leadership. These self-organized groups perform self-cultivation according to the knowledge of Buddhism they perceive from books and online sources of doctrines.

Dao trang are being organized more and more professionally. For example, Dao trang Tân Báo Buddhist Temple, Lao Cai Province, is organized with the main body and the subordinate units. The administrative council has 01 director general, 01 deputy director, commissioners (in charge of sub-units), departments, clubs. The activities of this Dao trang are organized and implemented. Along with pure-religious activities such as daily chanting, performing rituals, these Dao trang also have social activities. For example, Dao trang Tan Bao Pagoda, Lao Cai, offers meals for patients at the hospital (on Monday, Wednesday, Friday); helps people affected by natural disasters, floods; providing meals for the boarding school; bicycles and scholarships for poor pupils (Notes of the author in an interview with N.T.L, 68 years old, Tan Bao Mandala at Tan Bao pagoda on May 26th, 2017). In the last decade, there appears lay-Buddhist group to perform chanting to assist the person who is about to decease (Dao trang niem Phat vang sanh). This kind of Buddhist grouping probably first appeared in the South and the Central Highlands (Nam Bo, Tay Nguyen) (According to results of a field trip conducted by the Institute of Research on Religions, Vietnam Academy of Social Sciences in the Central Highlands in July 2013, there was an emergence of Mandala praying for the dead in Dak Lak province. The Executive Council of the Buddhist Sangha of Vietnam in Dak Lak did not support the emergence of the Mandala at that time). Currently, these Buddhist associations can now be found in many provinces and cities of the country.

According to the results survey in Nam Dinh and Thai Binh in July 2017, among the 293 respondents, 264 (accounted for 90,1%) responded that the number of Dao trang has increased (for the question: whether there are more Dao trang now in comparison with the past).

Table 3: Number of Dao trang

Answers	Frequency	Percentage	Value	Accumulated Percentage
Increase	264	90.1	90.1	90.1
Do not know	29	9.9	9.9	100.0
Total	293	100.0	100.0	

(The results of the field research in the provinces of Nam Dinh and Thai Binh in July 2017)

The emergence of many Dao trang or groups of followers of the Pure Land Buddhism has shown the conversion of the Buddhists. The phenomenon of Buddhists converted from one Dao trang to another, from this branch to another branch, is not rare. The rapid development of the Dao trang of Pure Land Buddhism shows that the faith in Amitabha Buddha is strongly developing. Recently, besides Pure Land Buddhism, there have been new Buddhist communities established in the style of Tibetan Buddhism.

Another feature to mention in terms of the Buddhist community in Vietnam today is the formation of Buddhist communities with a gender structure, age groups, and professional groups. These are open Buddhist communities, without structure organized closely like other Buddhist communities, which are formed on the basis of similarities of age, sex, or needs. For example, summer cultivated sessions for adolescents, teaching courses for different objects or associations. These are the types of Buddhist communities that have been developed in recent years.

Conclusion

The article has indicated some major changing trends in Buddhism in Vietnam in comparison to 15 years ago. The change in faith has led to changes in practice and community. Regarding faith, the changes in faith in Buddhism not only reflect the conversion into Buddhism or vice versa; they also indicate the conversion of belief from one branch to another. Regarding practice, pure Buddhist activities do not change much, but the ways of practice have changed significantly. Meanwhile, there is a dramatic increase in social activities performed by Buddhists in frequency, scope, and level.

The aforementioned changes in faith, practices, and community have shown some prominent trends in contemporary Vietnam Buddhism, such as conversion and modernization, individualization of the Buddhist faith, deification, and diversification. These are clearly important features to be aware of when one carries out research projects on Buddhism. They also provide much needed resource and advice to policymakers pertaining to topics related to religion.

When it comes to a philosophical assessment of these trends, there seems to be a tension between traditional thought and modern worldview outlook. (Verchery, 2019) Perhaps the most telling example of such tension is the question of freedom of the human self-determining subject. Modern philosophical schools tend to stress the importance of freedom and self-determination for the human individual. (Pradhan, 2019) Buddha, on the other hand, spoke of predetermined circumstances of one's life based on a given karma. There seems to be a tendency for passivity following from this perspective. Of course, the emphasis of Buddhism on the need on inner enlightenment is well received and incorporated in various models of self-help philosophies and pop-psychology. Moreover, one needs to notice the tendency among modern scholars to perceive Buddhism primarily through the prism of its 'soteriological aims,' which are then immediately presented as incompatible with the analytic philosophical method. A different kind of criticism points out that Buddhism cannot be adapted as a philosophy to the needs and methods of analytical enterprise. These critics incorrectly assume that "Asian cultures advocate the attainment of spiritual ends by abandoning reason." (Siderits, 2016: xiv) They reveal the existence of the prejudice on the side of most of the modern academics, according to which there is an unbridgeable dichotomy between reason and faith in Buddhism. This view, however, is not only false; it is also unfortunate, as it "stands in the way of a potentially fruitful conversation between historically distinct traditions." (Siderits, 2016: xiv)

Buddhist thought is complemented with Confucian ideas and customs, especially among the educated, though this is not to say that Buddhism is reserved for the uneducated. The existing (diverse) trends in Buddhism constitute together with the Confucian philosophical heritage a strong moral substrate for the population. (Nguyen – Le, 2019) It is now the task of both teachers and officials to draw wisely from this fountain of knowledge and use it appropriately to Vietnam's current situation. Buddhist self-examination and meditation has the potential to help cultivating one's personality and moral character (Truong, 2019) and help in achieving a higher level of human development in Vietnam (Truong, 2020).

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Assoc. Prof. Ph.D. Tuan Van Chu
Institute for Religious Studies
Vietnam Academy of Social Sciences
27, Tran Xuan Soan Street
Hai Ba Trung, Hanoi, 100.000
Vietnam
chuvantuan0207@gmail.com

Phenomenological meaning of foolishness for Christ (Russian version yurodstvo)

Alexey N. Ilyin – Yulya G. Matushanskaya – Rosalina V. Shagieva
– Nikolay N. Kosarenko

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Abstract

The relevance of the problem under study is due to contradictions between the ontological prerequisites of “yurodstvo” (foolishness for Christ) as a phenomenon of cultural and social life, phenomenological perceptions of juridical life, as well as views on it from the position of philosophy of religion at the beginning of the XXI century, enrichment of knowledge about its elements and characteristics, which make up the phenomenological meaning of foolishness for Christ. The purpose of the article is to reveal the phenomenological meaning of juridical life, to define it as a phenomenon of cultural, religious and social life, and to identify its ontological grounds. The leading method of studying this problem is the method of comparative-typological analysis, the systemic approach, the sociocultural approach, the principle of historicism, the axiological method. At the same time, popular scholarly methods of knowledge were used: analysis and synthesis, climbing from abstract to concrete, ideas of determinism and synergistic historicism were used. The article reveals the content of the concept of foolishness for Christ taking into account the ontological component; The elements that serve as phenomenological bases for the maintenance of the foolishness are identified; A methodological analysis of the content of the phenomenological meaning of foolishness for Christ has been carried out, a system of philosophical evaluation of foolishness for Christ has been formulated, and the nature of the presence of juridical life in social life has been analyzed.

Key words: Foolishness for Christ, foolishness, divine madness, phenomenological meaning, sanctity, nonlinear rationality of man

Introduction

The problem of “yurodstvo” (foolishness for Christ) is of high importance in modern philosophy and religious studies. Today, the world faces a large number of unresolved problems that are directly related to various crises – economic, environmental, demographic, political, ethnic, and so on. However, the most important crisis today can be called the spiritual crisis, which hinders the manifestation of human freedom of thought and individuality in all areas of social life. People have found themselves completely defenseless when facing the manifestations of reality that are closely related to the global problems of the modern world, containing a number of ontological contradictions and phenomenological factors that considerably affect the definition of individual freedom, existential choice and responsibility to people. The modern world has immersed in a situation of uncertainty and nonlinear rationality. It is this immersion that causes the effect generating clashes, disasters, disagreements of various scales, and conflicts of various interests, including armed conflicts. The harmonization and humanization of human existence have always been in a particular focus in world history (Rusnakova et al., 2017). The interdependence of man's personal freedom, his choice and specific behavior within the established norms has always been the control tool for social relations that prevented arbitrariness, helped avoid disagreements and served as a factor of sustainable development of society. But sometimes there were unique manifestations of freethinking and individuality in the history of mankind that went far beyond the historically determined social norms.

Paradoxically, it was these manifestations that contributed to the very harmonization and humanization of the human spirit, due to which people's choice was getting more authentic, conscious, logical and adequate.

In this aspect, special scholarly interest is evoked in connection with the research related to the study of the phenomenological and ontological foundations of such an ambiguous phenomenon as foolishness for Christ. Emblematic non-linearity and irrationality in the sense of uncertainty of the behavior of the holy fool turn out to be special ontological characteristics of the social world, which is based on the instability and fragility of human relationships. The determination of a new quality emerging at this point is a fundamental condition for the existence of humanity.

The whole set of the ideas of determinism (classical (Laplacian), modern (stochastic)) and synergetic historicism provides a possibility to take a new look at the processes of genesis, development, and functioning of the world around us and man in it. This is particularly relevant when discussing ambiguous and ontologically undefined processes that undoubtedly include the phenomenon of foolishness. The use of this integrated method helps us see the dialectic of human existence as a variety of mutually determined universal connections, becoming more complex as their number grows. All this occurs in a consistent evolutionary unity of the co-development of nature and human society (the universe and man are here co-evolutionary components). In the course of this process, the worldview of a person and the modern picture of the world undergo a qualitative change. The new worldview is formed in a special indefinite way, emerging as a system that simultaneously obeys the laws of universal evolution and confirms the dynamics of social self-organization. In our research, we proceed from the synergetic paradigm of the development of freedom of thought, individuality and creative individuality of a man. The methodological foundations of classical determinism and synergetic historicism are used. Speaking about the laws of the nature development as a path from chaos to order and vice versa, we can extend the effect of these laws on the development of the social environment, as well as on the processes of the holy fool's personality self-improvement. Indeed, this can be most clearly illustrated by the example of people demonstrating extraordinary, uncertain, original and unpredictable behavior. The idea of classical (Laplacian) determinism presumes complete causality of all processes (both in the nature and in the social sphere).

Purely theological and classical religious (Christian) concept of the emergence and manifestations of foolishness for Christ in the church history, namely, evidence of the exploit of holy foolishness for the sake of Christ is provided in the Lives of the Saints of the Christian Church (Chetyi-Minei) (Rostovsky, 2016).

It is also interesting that the phenomenon of foolishness for Christ was addressed in Russian religious-philosophical, critical and scholar literature. It occurred as late as in the middle of the XIX century. The first source of this kind (extremely critical) can be called the book written in 1864 by N. Barkov (1864) *Twenty-Six Moscow False Prophets, False Holy Fools, Male and Female Fools* (Barkov, 1864). The most important and detailed studies of Russian authors in this field have appeared since the end of the XIX century. Among them, we can mention the works of priest John Kovalevsky (2000) *Folly in Christ and Fools for Christ's Sake of the Eastern and Russian Church, 1895*, in a modern re-edition - *The Feat of Foolishness and hieromonk A. Kuznetsov (2000) Foolishness and Stolpnichestvo (Stylitism). Religious-and-Psychological, Moral and Social Research, 1912*, reprinted in 2000. Here we can also mention the historical and socio-cultural studies of D.S. Likhachev (1984) *Laughter in Ancient Russia, 1976*, and S.A. Ivanov (1994) *Byzantine Holy Foolery*, (supplemented and reprinted in 2005, *Blissful Pokhaby. The Cultural History of Foolishness* (Ivanov, 2005).

In the middle of the XX century, G.P. Fedotov (2004) wrote a historical and philosophical research *The Russian Religious Mind*, which was published in 2004. A

special chapter was dedicated to fools. Russian philologists have also made a contribution to the study of foolishness in the global literary thought (Moteyunaite, 2006). Particularly noteworthy is the first attempt to analyze the phenomenon of holy foolishness from the philosophical (or rather philosophical-anthropological) point of view represented in the work of N.N. Rostova (2010), published in 2010. A.N. Ilyin (2013) published a monograph on the ontology of foolishness in 2013.

N.M. Karamzin (2018) studied some issues related to the history of holy foolishness. He focused more on the blessed persons rather than true holy fools (Nicholas Salos of Pskov and Basil the Blessed), while A.I. Goncharov (2004) studied holy fools from historical sources. T.V. Leontyeva (2003) discussed the peculiarities of intellectual abilities in the context of the Russian language using holy fools as an example.

Foolishness for Christ can be recognized as a phenomenon that is very difficult to study using rational approaches. Analyzing the ontological meaning of foolishness, A.N. Ilyin (2008) identified and categorized the main characteristics of foolishness for Christ. He also identified its defining features and revealed the specifics of its complex conditionality. The main trends in the development of ontological understanding of the phenomenon of foolishness in the world philosophical thought were identified in the research of E. Poulakou-Rebelakou, A. Liarmakopulos and C. Tsiamis (2014). The research of J. Bishop and K. Perszyk (2017) on methodological grounds for determination of the creative abilities of a holy fool by the immediate environment in specific place and time contributed in solving the problem of studying the phenomenon of foolishness for Christ. The works of A. Evangelou (2017a, 2017b) discuss in detail the methodological foundations of traditional and non-traditional teachings about madness, freedom, freethinking and human individuality on the example of the phenomenon of foolishness.

The meaning of nonlinear rationality in the existential manifestation of the phenomenon of foolishness is outlined in the research of T. Bertolotti (2015). W. Desmond (2016) found that changes in the natural environment do not represent a manifestation of transformative freedom in the behavior of the holy fool for Christ but is rather a kind of objective basis for his uncertainty, leading to self-transcendence.

The work of N. Trakakis (2017) provided a possibility to study the imaginary madness and freedom of the holy fool as a specific state of his choice, which is expressed in uncertain actions of ambiguous behavior. In the work of D. Wenkel (2017), the nonlinear rationality of the fool for Christ comprises a special content. The work of P. Laude (2005) is devoted to the study of the image of the holy fool using determinative approaches concerning the divine madness, laughter and its spiritual comprehension.

The theoretical and practical relevance of our work consists in the fact that we use interdisciplinary methods to study the phenomenon of foolishness for Christ, thereby creating a methodology of modern philosophy, in which the boundaries between rational and theological methods can be significantly revised. A holy fool's being is a difficult phenomenon to study. To understand it, we need to set the limits of a new nonlinear rationality. The paradox of studying the phenomenon of foolishness for Christ is that the very methodology of study is similar to the existential manifestations of the holy fool's life. The possibilities of studying the spiritual world must be synchronized with a parallel insight into the existence of the holy fool, paradoxical in its uncertainty.

Our research involved analysis of the phenomenological nature of foolishness for Christ. The data obtained in the course of our research can be quite successfully used to develop a new methodology of natural sciences, as well as in the philosophy of science. The research is of particular value for creating models of social and political processes and technologies. The information contained in this paper can be used for

individual scholarly research and chapters of academic disciplines in the field of philosophical anthropology and synergetic philosophy, epistemology and synergetic historicism. The results obtained can be applied in the subsequent elaboration of the problem of determining man's creative abilities, which ontologically determines the type of behavior of the individual and stimulates his effectiveness at a particular time and place.

The results of our work can be used in the courses of philosophy disciplines, such as ontology, theory of knowledge, axiology, and sociology. The results of the research will undoubtedly be applicable in further development of such sections as "Phenomenology of Spirituality", "Freedom and Self-Organization of Modern Man", "Ontological Models of Being as Existence", and "Dialectics of Being and Universal Laws of Development". It is expected that the results of the research will be used as a methodological and theoretical basis for the development of disciplines in the field of both natural science and humanities and social studies in the system of basic and further education, as well as in the development of organizational practices related to the training and retraining of managers, teachers and postgraduates, and social workers.

Methodological Bases and Approaches

The theoretical basis of the work is the ideas of determinism (classical (Laplacian), modern (stochastic)) and synergetic historicism that provide insight into the ontological nature and social conditionality of the phenomenon of foolishness.

The methodological foundation of the research is the principles of determinism and synergetic historicism that determine the phenomenological dependence of foolishness for Christ on natural, social and spiritual reality. Foolishness for Christ is conditional upon the determination of spiritual characteristics of the individual that materialize in the context of specific place and time. The principle of determinism as it is applicable to the study of the phenomenality of the fool for Christ is the most important in determining the causality of the phenomenal manifestations of his life.

Other criteria of determinism are also used in the study, namely, the rationality of knowledge of the social life phenomena, availability of empirical experience and stating generalization of historical facts for analysis, inclusion of accumulated knowledge in the system, and reliance on established philosophical traditions.

In our work, we used the methodology of synergetic historicism. Within the framework of this concept, the ideas of classical determinism are subjected to constructive criticism, where the linear definition of human freedom faces problems arising in so far as exposed to the effects of uncertainty. In the context of synergetic historicism, freethinking and individuality of the holy fool are viewed as a fundamental objective condition and aspect of self-organization of individual and social reality in particular place and time. Hence, the ontological foundations of the holy fool's characteristics can be identified, first of all, his freedom of thought and individuality in the general mechanisms of self-organization of his existence. The freedom of the holy fool is the key and integral element, which enables qualitative spiritual transformations in social reality due to the uniqueness and unpredictability of the holy fool's behavior.

The principles of objectivity, dialectics, system analysis, and knowledge formalization were used in this work, as well.

In our study, we attempted a philosophical (phenomenological) analysis of the phenomenon of foolishness for Christ.

It was revealed that the foolishness for Christ is strictly determined by the natural, social and spiritual realities of human life and activity, and the triune nature of the determination of foolishness for Christ was substantiated. We have found that nature, social life, and the spiritual life of man strictly determine the foolishness for Christ in different proportions in the context of specific place and time. The conclusion was

made that the spiritual sphere is the main determinant of foolishness as the highest degree of its ideological manifestation and spiritual significance.

The dialectic of objective conditions for the formation of the phenomenon of foolishness for Christ was discussed with a glance to specific social and historical conditions. In our research, it was identified that the problem of the emergence of foolishness in the historical development of mankind is determined by historical realities and can be designated as an evolutionary trinity:

- anthropogenesis, that is, the origin of man from an ape-like creature;
- sociogenesis, that is, the formation and development of human society;
- cultural genesis, that is, the birth of culture.

Each of these components has its own specifics. Anthropogenesis materializes at the border of biological and social forms of movement of living things. Sociogenesis materializes right within the very boundaries of the social form of movement of living things.

The natural component of foolishness for Christ determines the importance of natural factors for the formation of the holy fool's personality.

The social component of the holy fool's personality reveals the role of social relations in the formation of the holy fool's personality. The scholarly definition of the phenomenon of foolishness stems from the understanding of its social and specific historical nature. For the holy fool, society as the fundamental basis of human life is both an external and internal condition for a pronounced existence, special existential manifestations of his life and activity.

The cultural (spiritual) component of the phenomenon of foolishness for Christ is decisive in the holy fool's behavior and is part of the practice of his life, characterized in a special way by manifestations of moral influence on various social communities. The holy fool's behavior within the framework of spiritual transformation is conditioned by various needs of his ascetic life. We believe that the pivotal programme of the holy fool's behavior is manifested not through natural factors, but rather through spiritual culture, corresponding to the level of social development prevailing in a particular era.

Results

The philosophical analysis of the phenomenon of foolishness for Christ involved the identification of the phenomenological nature of evidence of the holy fool's life that are most significant in social and religious practice. In order to theoretically substantiate the idea of the uncertain nature of foolishness for Christ, the nature of this phenomenon was specifically studied in the context of particular place and time. These studies have significantly contributed to the identification of the phenomenological bases of foolishness in the context of exposure to the effects of uncertainty in social existence.

The use of integrated research methods enabled us to identify the factors that determined the phenomenological basis of foolishness for Christ. Our study is dedicated to comprehending the phenomenological bases of foolishness, both from the standpoint of classical determinism and in the context of synergetic historicism, with reference to psychological theories of human personality. We discovered the sources of the nonlinear nature of freedom and individuality of the fool for Christ in the general dynamics of self-organization of human existence, and they point at non-linearity and uncertainty, a special kind of instability, as factors of pivotal fundamental significance in their materialization.

The contradictory existence of the fool for Christ is a manifestation of the unity of the rational, irrational, and extra-rational in their dialectical unity. It is a process in which freedom of choice, deep freethinking, and a holy fool's individuality transcending reason materialize. The existence of the fool for Christ manifests itself through a huge

variety of potential possibilities for the implementation of ideas: from expressing clear, adequate reasoning, rationally formed ontological structures and creative activity, practical transformative work aimed at the real spiritual transformation of the world to completely unpredictable and ambiguous, to the extent of their uncertainty, elements of an illogical and dangerous action as an element of self-expression.

In the historical context, we have identified the idea that the existence of the holy fool is a contradictory unity of reason and feelings, mind and madness as they are expressed in their unpredictability and uncertainty, yet openness to society. The combination of these characteristics makes the phenomenon of foolishness for Christ look completely realistic.

We have discovered a characteristic which sets the boundaries of the existential grounds of foolishness for Christ. In general, such grounds are necessary and sufficient conditions for the materialization of potential existential characteristics of the fool in specific place and time. The holy fool's existence is marked with a power of transition of being into non-being, a self-organizing factor of unity, formation and self-renewal of sources of self-organization that in general determine the phenomenological nature of the holy fool's existence.

In our research, we have identified a significant functional place of uncertainty and randomness in the materialization of reasonable and insane principles, freedom and individuality in the fool's being. At the same time, an objective chance in the existence of the holy fool necessarily intersects with the subjective nature of the holy fool's implementation of his ideas. This fact determines a high degree of complexity and unpredictability of the holy fool's being, the critical uncertainty of his life and the role of chance in the future. All this inevitably leads to the emergence and increase of various types of uncertainties that cause increased responsibility for the holy fool's actions.

In our research, we have obtained solid evidence of the thesis that the nonlinear rationality of the holy fool, his freedom, individual traits, creativity and ambiguity of behavior determine the special presence of foolishness in the existence of the world, emphasizing the effect of nonlinear rationality, which is a fundamental phenomenological power in the process of the world's self-development. A detailed insight into the dialectic of mind, reason, and madness in the context of the behavior of the holy fool allowed us to identify the ambiguous meaning of the holy fool's phenomenological manifestations. We have found that the boundaries of the holy fool's mind and madness are very conditional and tend to change. The reason is limited by the nature of madness in relation to the ambiguous and uncertain situations of social life. The characteristic that defines the phenomenological meaning of foolishness for Christ is the nonlinear rationality of the holy fool.

We also attempted to identify the special creative role of nonlinear rationality in the implementation of the fool's vital forces in the context of the social conditions of his existence. The fool's actions generate specific effects of nonlinear rationality that are an expression of uncertainty and unpredictability of his behavior. These effects are the tools for comprehending the instability of being. The holy fool's life activity is a manifestation of the sense-generating actions of the self-organizing world.

In addition, our research analyses the determinative nature of natural and social evolution. The co-development of nature and society is the fundamental basis for the world's existence. Fools bring an element of harmonization of nature and society by means of their ambiguous life activities.

The study of the Orthodox concept leads us to the conclusion that prophets, madmen, and fools serve as tools of the spiritual world, which is incomparably more extensive and multidimensional than our own – a world that goes beyond the limits of specific, narrow "human" specialization.

The fool for Christ gradually attains a special level of vision of the existential boundaries of his own existence. He expresses the understanding of creative thought as a possibility of self-transcendence, conditioned by the holy fool's self.

The mentioned reasons and factors that determine the phenomenological nature of foolishness for Christ, the personal traits of the holy fool, and the criteria for identifying the phenomenon of foolishness together make up a system which denotes the nature of the presence of foolishness in social life from the standpoint of determinism and is focused on identifying the phenomenon of foolishness for Christ in the religious sphere and public life (Figure 1).

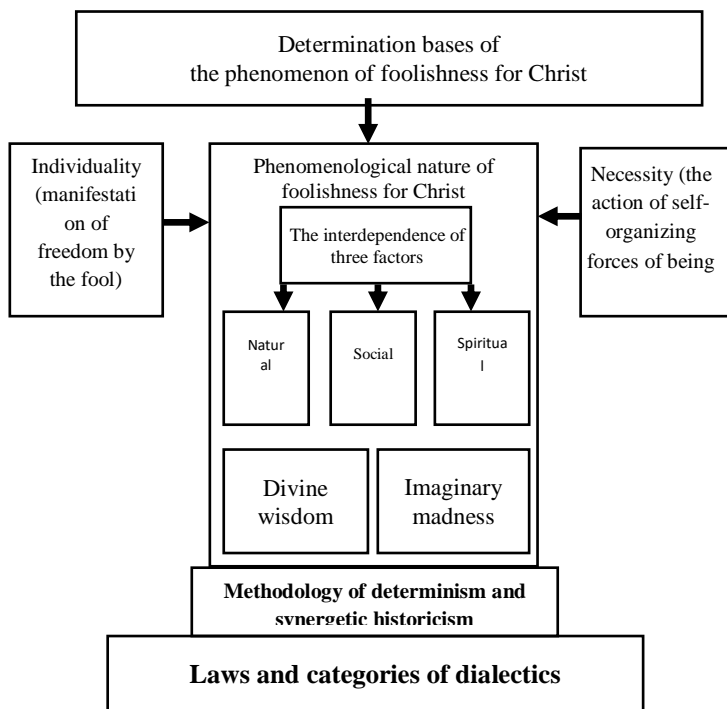


Figure 1. System of philosophical evaluation of foolishness for Christ

Discussion

At the beginning of the XXI century, the phenomenon of foolishness for Christ was studied using approaches of various disciplines that have a philosophical, biological (physiological and ethological), psychological, religious, and social nature. The problem of foolishness for Christ were discussed by representatives of various fields of knowledge, such as physiology, psychology, cultural studies, sociology, and by Christian theologians. Hermeneutical concept of the phenomenon of foolishness for Christ is provided in the study of M. Grau (2014). The information regarding the fact that an active process of attaining the level of semi-transparency by the holy fool occurs in the context of overcoming social boundaries of the world's certainty, through special characteristics of the holy fool that are the result of freedom, individual uniqueness of existential manifestations, freedom of choice and responsibility to the society, is identified in the work of S. Fuller and V. Lipinska (2014). This idea is further elaborated in the works, providing insights into the effect

of determinative bases on human freedom and the formation of mass national consciousness. The processes that influence changes in mass consciousness are significant prerequisites for the emergence of specific features of the mentality of large ethnic groups and even peoples. Research in this area is very relevant today. In the general cultural context, this problem is discussed by Russian researchers. Another study shows that holy foolishness is based on the talent for spiritual leadership. The research of P. Vaskovic (2019) defines the extent, to which the phenomenological method is applicable to studying difficult social phenomena, which definitely include the phenomenon of foolishness for Christ. P. Bloomfield (2017) studied the issues of morality and the complexity in determining the effect of moral norms and identified their presence in social life. Focusing on the complex interweaving of reason and madness in situations of existential choice, K. Froese (2017) showed in his work that when determining the applicability of the mind, philosophers often go beyond the boundaries of madness and laughter. Developing this idea, L. Moland (2018) demonstrates that in classical philosophizing there is a place for ironic phenomenological research. We made an attempt to go beyond the usual rationality. In this context, interest is raised by the research conducted by K. Lieberman (2017). This paper provides examples of expanding the boundaries of the phenomenological method, which affected the possibility of studying the foolishness for Christ. C. Meister (2014) showed that the religious ascetic life is marked with miracles produced by holy ascetics, among which the fools for Christ hold a prominent position. The study of these miracles is associated with difficulties in crossing the boundaries of a mystery that cannot be studied by rational methods. The research by C. Pamment (2017) provides a strong argument in favor of the fact that the world of religious miracles can be traced both in Christianity and in Islam, particularly, in Sufi practice. Exploring the religious practice of Judaism, Tandlich elaborates this idea. All of the above works are dedicated to particular aspects of foolishness for Christ. Further research of the phenomenon of foolishness is associated with the difficulties of studying the spiritual world of the individual using rational approaches. The phenomenological nature of foolishness requires comprehensive research in the context of ontological justification of the holy fool's nonlinear and indefinite consciousness. A number of questions remain open that are aimed at studying the presupposition of the phenomenon of foolishness, including the question of identifying the causality of the emergence of foolishness for Christ, and the study of the ontological foundations of this phenomenon.

Within the framework of modern ontological and phenomenological research of social life, the established grounds for the rational study of reality undergo re-evaluation. There is a serious problem in the study of the phenomenon of foolishness for Christ that concerns the crisis of man's identity caused by the effect of self-organizing forces. The definition of the nature of objectively acting forces in the holy fool's existence indicates the complex nature of the applicability of his vital energy in social life. The fundamental characteristic of the holy fool is his desire to expand the meaning of the existential manifestations of human freedom and individuality. In this context, the fool acts and develops in accordance with the self-organizing forces of the universe and thus sets the direction of his dialectical development and self-improvement.

Conclusion

As a result of our research, the fundamental phenomenological bases of foolishness were analyzed, and the content of the concept of foolishness for Christ was revealed, taking into account the ontological component. The phenomenological bases of foolishness are freedom, individuality, and a complex, non-linear relationship between reason and imaginary madness. Foolishness is a unique manifestation of freedom and necessity in the activity of the subject, where freedom and responsibility are intertwined in a completely unpredictable way. Foolishness for Christ is a unique

phenomenon of social life and is closely intertwined with the context of self-organization of nature and society. The imaginary madness of the fool is associated with his boundless freedom, individual uniqueness, freethinking and active position in relation to the phenomena of social life. This fact is obviously a necessity from the standpoint of evolution. The holy fool's existence is abundant in special intentions of self-development and connects imaginary madness and Divine reason, clarity and uncertainty, ontology and phenomenology. The characteristics of holy fool's existence that can be expressed qualitatively and quantitatively can serve as evidence of an ever-increasing evolutionary necessity, in which the ambiguity and uncertainty of existential manifestations are more like special factors of the holy fool's individual development. Modern philosophers and theologians recognize that the phenomenon of foolishness for Christ cannot be univocally determined and causally expressed. The combination of the methodology of classical determinism and synergetic historicism allows us to approach the internal nature of such an undefined phenomenon in a different way. The new determination shows the activity of self-organizing forces in the context of the pronounced uncertainty and unpredictability of the holy fool's existence and ambiguously interpreted situations of his life. The peculiarities of foolishness for Christ are manifested through Divine wisdom and imaginary madness. An attempt is made to reveal the nature of the phenomenon of foolishness for Christ. It is found that the phenomenological nature of foolishness for Christ is determined by the interdependence of three factors, namely: natural, social and spiritual factors. Methodological analysis of the phenomenological meaning of foolishness for Christ revealed a number of essential characteristics of foolishness, such as

- the nonlinear nature of the phenomenon of foolishness for Christ, which can only be explained from the perspective of integrated approaches of determinism (classical (Laplacian), modern (stochastic)) and synergetic historicism;
- the life activity of the holy fool is an expression of the complex dialectic of reason and madness;
- freedom and individuality in the context of the clearly expressed social role of the holy fool act as a determinant of the holy fool's transition to the level of self-transcendence.

The system of philosophical evaluation of foolishness for Christ comprises the laws and categories of dialectics, the methodology of determinism, the determining grounds for the manifestation of foolishness for Christ, individuality and necessity as necessary elements of the phenomenon of holy foolishness.

The materials of the article can be useful for teachers and professionals in the field of science and culture who are interested in the development of culture, philosophy and religion.

In the course of the research, a number of questions arose, which determines the need to continue the research and search for new approaches and methods in studying the problems of presupposition of the phenomenology of holy foolishness as one of the manifestations of nonlinear rationality.

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Assoc. Prof. Alexey N. Ilyin
 Department of Humanitarian Education and Sociology
 Almet'yevsk State Oil Institute
 2 Lenin Street,
 423450 Almet'yevsk,
 Russian Federation
 alexeyilyin.74@mail.ru

Assoc. Prof. Yulya G. Matushanskaya
 Department of Religious Studies
 Kazan (Volga region) Federal University
 35 Kremlin Street
 420008 Kazan
 Russian Federation
 Jgm2007@yandex.ru

Prof. Rosalina V. Shagieva
 Department of Private Law
 State University of Management
 99 Ryazanskiy Prospect
 109542, Moscow

Russian Federation
shagsas@mail.ru

Assoc. Prof. Nikolay N. Kosarenko
Department of State Legal and Criminal Law Disciplines
Plekhanov Russian University of Economics
36 Stremyannyi Pereulok
115093, Moscow
Russian Federation
nkosarenko@yandex.ru

Despair or the loss of selfhood in Kierkegaard's *Sickness unto Death*

[La desesperación o el extravío del sí mismo en *La Enfermedad Mortal de Kierkegaard*]

Gabriel Leiva Rubio – Andrea Leskova – Alexey I. Prokopyev – Dmitriy V. Miroshkin – Elena V. Kamneva

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Abstract

The present text sets out to determine the relationships between the concepts of *despair* and *selfhood* in Søren Kierkegaard's *Sickness unto Death*. For this, a hermeneutic, as exhaustive as possible, is applied to the discernment of the concept itself, to later relate it to what the Danish calls despair. After clarifying the relationship between both concepts, examples of the desperate Kierkegaardian man abound in order to verify the irremediable discordance between the constituent elements of the self-given, his unresolved relationship with God.

Key words: Fortvivlelse, reflection, duplicity, spirit, negation, God

Resumen

El presente texto se propone determinar las relaciones entre los conceptos de *desesperación* y de *sí mismo* en *La Enfermedad Mortal* de Søren Kierkegaard. Para ello, se aplica una hermenéutica, lo más exhaustiva posible, al discernimiento del concepto sí mismo, para luego relacionarlo con lo que el danés llama desesperación. Luego de aclarada la relación entre ambos conceptos se abunda en ejemplos del hombre desesperado kierkegaardiano a fin de constatar la irremediable discordancia entre los elementos constitutivos del sí mismo dada su irresuelta relación con Dios.

Palabras clave: Fortvivlelse, reflexión, duplicidad, espíritu, negación, Dios

1. Introducción

La enfermedad mortal, traducido alguna vez al castellano como *El tratado de la desesperación* (aunque, ciertamente, no de una traducción directa del danés), se publica el 30 de julio de 1849, aunque, según los diarios del propio Søren Kierkegaard (1813-1855), se terminó un año antes, exactamente en la primavera de 1848 (Kierkegaard, 1967-78: 6457). Como gran parte del trabajo de Kierkegaard, *La enfermedad mortal* se encuentra firmada con un seudónimo¹ que destaca entre otros

¹ La obra de Kierkegaard puede clasificarse en dos grandes grupos: las obras de comunicación directa y las obras de comunicación indirecta. El primer grupo está conformado por todas aquellas obras que Kierkegaard firmó con su nombre, y que mayormente son obras de tipo religioso, entre las que se encuentran una larga lista de *Discursos edificantes*. En el segundo grupo de obras, están las de comunicación indirecta, que son aquellas que Kierkegaard firma con pseudónimos, y que en algunas ocasiones, figura como editor. Entre estas obras destacan los dos volúmenes de *O lo uno o lo otro*, editado por Víctor Eremita (febrero de 1843); *La repetición. Un ensayo de psicología experimental*, por Constantin Constantius (octubre de 1843); *Temor y temblor. Una lírica dialéctica*, por Johannes de Silentio (octubre de 1843); *Post-scriptum a "las migajas"*, por Víctor Eremita (1 de marzo de 1844); *Migajas filosóficas o un poco de filosofía*, por Johannes Climacus y editado por S. Kierkegaard (junio de 1844); *El concepto de la angustia. Una simple deliberación sobre las líneas psicológicas en dirección al problema dogmático del pecado original*, por Vigilius Haufniensis (junio de 1844); *Estadios sobre el camino de la vida*, por Hilarius Bogbinder, (abril de 1845); *Actividad de un esteta ambulante, y cómo él corrió a pesar de todo, con los gastos de la fiesta*, publicado el 27 de diciembre de 1845, por Frater

utilizados por Kierkegaard². *La enfermedad mortal* es un estudio en torno al concepto de *desesperación*. Como bien señala Alastair Hannay, el concepto de desesperación es central en numerosos trabajos de Kierkegaard y hay muchos pasajes que lo referencian (Hannay, 1997: 329). Sin embargo, en *La enfermedad mortal*, la desesperación recibe, finalmente, el profundo tratamiento que merece. ¿Qué es la desesperación? ¿Cómo se obtiene o de dónde proviene? ¿Cómo curarla? Esas y otras muchas interrogantes se ven esclarecidas en este tratado (Valco, 2016: 97-98).

El contenido de *La enfermedad mortal* queda estructurado en dos partes. La primera se encuentra dividida en tres libros dirigidos a entender por qué la desesperación es la enfermedad mortal. La segunda, compuesta por dos libros, se orienta a comprender la relación entre desesperación y pecado. De ahí que, en su conjunto, esta obra pueda ser comprendida como un tipo de psicología o antropología cristiana (Stewart, 2003: 550).

2. Fortvivelse (desesperación): una consideración etimológica

El término danés que designa la palabra desesperación es *fortvivelse* (Beabout, 1996: 71-73) (Mccarthy, 1978: 84-87). El mismo está conformado por la raíz “*tvivl*” que significa “duda” y el prefijo “*fort*” que sugiere la idea de una mayor energía, rigor o intensidad. ¿Acaso esta consideración etimológica reviste alguna importancia en la elaboración que Kierkegaard hizo de este concepto? Una posible respuesta a tal interrogante aparece en un valiosísimo pasaje de *O lo uno o lo otro*:

La duda y la desesperación (...) pertenecen a dos esferas totalmente diferentes, son diferentes partes del alma las que son puestas en movimiento. Pero con esto no me basta, pues de ese modo la duda y la desesperación se situarían la una junto a la otra, y no es así. La desesperación es una expresión mucho más profunda y completa, su movimiento abarca mucho más que el de la duda. La desesperación es, de hecho, expresión de la entera personalidad; la duda lo es solo del pensamiento (Kierkegaard, 2007:193).

Kierkegaard aprecia en la desesperación una especie de *duda* que, llevada a su máxima expresión (intensificada), afecta todas las dimensiones de la existencia del ser humano, no únicamente su aspecto intelectual. Sin embargo, este pasaje no aclara del todo el término desesperación, sino solo visto en relación con otro término, el de *duda*. En su escrito inconcluso, *Johannes Climacus o el dudar de todas las cosas*, redactado en 1843, Kierkegaard señala que en la mayoría de los idiomas existe una relación entre el término “duda” (*tvivle*) y el término “dos” (*tve*), concluyendo a partir de ello que el acto de dudar supone la puesta en relación conflictiva de dos instancias (Kierkegaard, 2007: 76)³. La duda existe, hacia el interior del pensamiento, cuando ha

Taciturnus; *Apostilla conclusiva no científica a las "Migajas filosóficas"*, por Johannes Climacus, editado por S. Kierkegaard (febrero 1846); *La crisis y una crisis en la vida de una actriz*, por Inter et inter (julio de 1848); *La enfermedad mortal. Una exposición psicológica cristiana para la edificación y el despertar*, por Anti-Climacus, editado por S. Kierkegaard (julio de 1849); *Ejercicio del Cristianismo*, por Anti-Climacus, editado por S. Kierkegaard (septiembre de 1850).

² “Todos los seudónimos anteriores están por debajo del “autor edificante”; el nuevo seudónimo (Anti-Climacus) representa un tipo de seudónimo más elevado.” (Kierkegaard, 1972:154). Para el tema de la comunicación y el de los pseudónimos, cf. García Martín et al. 2018: 320-328)

³ En este mismo texto Kierkegaard plantea que: la existencia de dos instancias es la condición de posibilidad de la duda, mientras que la existencia efectiva del dudar implica un tercero: la relación que pone en contacto a las dos instancias mencionadas (Kierkegaard, 2007: 76).

encontrado dos instancias opuestas, contradictorias.⁴ Entonces, si la desesperación es una duda extendida sobre la completa personalidad, y la duda es una duplicidad de instancias contrapuestas en el pensamiento; entonces, puede concluirse que la desesperación consiste en un *desdoblamiento* o *duplicidad* de la *personalidad*.

El campo semántico que el castellano reserva para el término desesperación, parece no tener conexión alguna con esta delimitación previa. El hispanoparlante asocia el término “desesperación” con una pérdida total o parcial de esperanzas o expectativas, o como sinónimo de impaciencia. Sin embargo, el concepto kierkegaardiano de “desesperación”, en la formulación que recibe en *La enfermedad mortal*, no es ajeno a estos significados asignados por nuestra lengua, puesto que según Anti-Climacus se puede concebir tanto al individuo desesperanzado como al impaciente, siendo ambos víctimas de un sufrimiento existencial producto de una suerte de desdoblamiento temporal de su personalidad. Lo que sí no puede dejar de admitirse es que al traducir *Fortvivelse* por *desesperación* se pierde una parte importante de la carga significativa que Kierkegaard tuvo en cuenta a la hora de elaborar filosóficamente su concepto (Rodríguez, 2017: 291-303).

2.1. ¿Qué es el sí mismo o el yo?

El primer capítulo de *La enfermedad mortal* resulta sobremanera importante, no solo por sus implicaciones para el desarrollo de todo el texto, sino porque en él se encuentra la respuesta kierkegaardiana por excelencia a la pregunta antropológica: ¿Qué es el hombre? Tal capítulo, además, contiene la estructura ontológica del *sí mismo*⁵.

El presente sub-epígrafe se propone de-construir minuciosamente el pasaje inicial del capítulo primero⁶ en busca de una comprensión, lo más diáfana posible, de la noción metafísica del yo o sí mismo kierkegaardiano.

El famoso primer pasaje dicta:

El hombre es espíritu. Mas ¿qué es el espíritu? El espíritu es el yo. Pero ¿qué es el yo? El yo es una relación que se relaciona consigo misma, o dicho de otra manera: es lo que en la relación hace que ésta se relacione consigo misma. El yo no es una relación, sino el hecho de que la relación se relacione consigo misma” (Kierkegaard, 2008: 33).

⁴ En la duda el sujeto relaciona los elementos de idealidad y realidad, concreto y abstracto, posicionándolos en una no-relación entre ellos, y posicionándose ella en relación con la no-relación (Stokes, 2010: 37).

⁵ La traducción al castellano de *La enfermedad mortal* que hay que dar por buena es la de Demetrio Gutiérrez en la Editorial Trotta de Madrid (2008) del término *Selvet* es la de *yo*. El autor de la presente investigación estima que esta traducción no es del todo correcta. El término danés “Selvet” tiene su homologación en el inglés “the Self” y la traducción alternativa al español, sería la de “el sí mismo”. No obstante, “yo” en el castellano cumple la función de pronombre personal, cuyo idéntico en inglés sería *I* o *me*, y no *self*. Con todo, si consultamos el diccionario Danés-Español publicado por Munksgaard (cf. Dansk-Spank Ordbog, 1982, página 420), la traducción que propone es la del yo). En cualquier caso, se trata del sustantivo encargado de designar o distinguir la identidad personal, significado que guarda más relación con el contenido a tratar en *La enfermedad mortal*. Aun así, se utilizará indiferenciadamente el uso del “yo” y el “sí mismo”, dejando claro que la traducción canónica que se considera válida de la traducción del danés al castellano es la de “el yo”, que es la que aparece en la edición de Trotta de *La enfermedad mortal*.

⁶ Mark Taylor dice que: este es el pasaje más complicado de toda la obra kierkegaardiana (Taylor, 2000: 168).

Este fragmento merece especial atención. En principio, el danés establece una inequívoca identidad entre los términos *hombre, espíritu* y *yo*. Inmediatamente, aparecen conceptos que Kierkegaard no explica: “relación”, “relación que se relaciona consigo misma” o “el hecho de que la relación se relacione consigo misma”⁷. La comprensión de lo que implica una relación aparece en las siguientes líneas⁸:

“El hombre es una síntesis de infinitud y finitud, de lo temporal y lo eterno, de libertad y necesidad, en una palabra: es una síntesis. Y una síntesis es la relación entre dos términos. El hombre, considerado de esta manera, no es todavía un yo” (Kierkegaard, 2008: 33).

Con tal afirmación arroja luz sobre la complejidad de sentencias como: “una relación que se relaciona consigo misma”, “lo que hace que una relación se relacione consigo misma” o “el hecho de que la relación se relacione consigo misma”. Si el yo es una relación de términos opuestos (síntesis)⁹, entonces la relación de esta relación consigo misma no puede darse en una quietud o en un reposo, dado que los términos quedarían aislados y no habría vínculo entre ellos. Cuando Anti-Climacus se refiere a *la relación que se relaciona consigo misma, o lo que hace que la relación se relacione consigo misma*, alude a algo que tenga movimiento, vida, y esto es la *reflexión* (la vida reflexionada).

La reflexión es la que crea la oposición. Las categorías de la reflexión (sus polos opuestos), nota Anti-Climacus, son siempre dicotómicas; por ejemplo, idealidad y actualidad, alma y cuerpo, (...) Dios y el mundo, etc. En la reflexión, ellas se tocan la una a la otra de manera tal que la relación se hace posible (Kierkegaard, 1967-1978: 4: B1). Entonces, parece que el sí mismo (el yo), o la relación que lo hace ser (síntesis), solo puede relacionarse consigo misma en, y mediante, la reflexión. Pero Anti-Climacus aclara a renglón seguido que desde este punto de vista el yo todavía no existe. (Kierkegaard, 2008: 33). Es decir, la reflexión posibilita la relación en el interior del sí mismo, más no es capaz de otorgarle realidad. Como indica Ferreira: Esta “síntesis” no es todavía un yo, pero ella tiene la potencialidad para relacionar el sí mismo con el sí mismo (Ferreira, 2009: 152)¹⁰. Søren aclara esto en el párrafo que le sigue:

En una relación entre dos términos, la relación es lo tercero como unidad negativa y los dos se relacionan con la relación y en relación con la misma; de este modo, y en lo que atañe a la definición de «alma», la relación entre el alma y el cuerpo es una simple relación. Por el contrario, si la relación se relaciona consigo misma, entonces esta relación es lo tercero positivo, y esto es cabalmente el yo (Kierkegaard, 2008: 33).

Vale detenerse en la primera sentencia: “En una relación entre dos términos, la relación es lo tercero como unidad negativa”. Sucede que la negatividad, propia de la reflexión, crea un nuevo término que Kierkegaard designa como *unidad negativa*. La reflexión aparece como una nueva relación, con la cual, la relación de primer orden (síntesis) va a relacionarse. Esta segunda relación, o relación de segundo orden, entre la primera relación de elementos opuestos (libertad-necesidad, finitud-infinitud, temporalidad-eternidad) y la reflexión, siempre de tipo negativa, puesto que se construye en la duda, en la contradicción, etc., crea una unidad de tipo negativa. Así

⁷ Michael Theunissen justifica esto diciendo que el método dialéctico kierkegaardiano comienza con presuposiciones que él solo asegura en el transcurso de su análisis (Theunissen, 2005:107).

⁸ La comprensión del hombre como síntesis aparece también en (Kierkegaard, 1992: 22,302).

⁹ ...el ser humano es un agregado sintético de elementos opuestos (Stokes, 2010: 64).

¹⁰ El eslovaco Peter Šajda llega a la misma conclusión: Esta síntesis es la estructura relacional por excelencia de lo humano, pero esta no es el sí mismo todavía. Esta es, solamente, la primera condición, presuposición, posibilidad de la ipseidad (selfhood) (Šajda, 2013: 62).

los términos de la relación del primer orden se vincularían *simplemente* con su opuesto (por ejemplo: alma-cuerpo).

En definitiva, el nexos entre las dos relaciones (de primer y segundo orden) es siempre una relación simple. Ahora, si *la relación se refiere a sí misma*, como indica Kierkegaard, *esta última relación es un tercer término positivo* y eso es *el yo o espíritu*. Cuando la relación no se relaciona con el derivado de la reflexión -es decir, cuando la relación primera no se identifica con la unidad negativa que pone la reflexión-, entonces la relación tiene, como necesaria posibilidad, que relacionarse consigo misma.¹¹ Pero sigue existiendo la misma interrogante: ¿cómo puede una relación relacionarse consigo misma? El danés aún no lo revela. El honesto conocimiento del sí mismo es algo todavía ajeno, extraño.

Continúa Anti-Climacus: “Una tal relación que se relaciona consigo misma —es decir, un yo— tiene que haberse puesto a sí misma, o haber sido puesta por otro”. (Kierkegaard, 2008: 33). Es decir, la identidad del sí mismo consigo mismo, o lo que es igual, la relación refiriéndose a sí misma, tiene solo dos maneras de ser: una posibilidad es que haya sido planteada (puesta) por el sí mismo (auto-impuesta); y la otra es que haya sido puesta por otra relación. En el primero de los casos, donde la relación ha sido puesta por sí misma, es evidente que el yo no tendría que buscarse, dado que ha sido él mismo quien se ha puesto, no hay nada perdido, nada en proceso de recuperación o reintegración. Como su realidad está dada por la misma relación, no existe contradicción alguna en el pensamiento, ni fractura ni duplicidad en la personalidad, solo una identidad que se auto-afirma a cada instante.

Si, por el contrario, la relación ha sido puesta por otro: “(...) entonces la relación es lo tercero” (Kierkegaard, 2008: 33). Esto que Kierkegaard da en llamar lo tercero no hace sino derivar una nueva relación de el otro y la primera relación. Siendo así, la relación entera se referiría a sí misma a través de lo otro. Por eso Kierkegaard indica que “(...) esta relación, esto tercero, es por su parte una relación que a pesar de todo se relaciona con lo que ha puesto la relación entera” (Kierkegaard, 2008: 33).

Llegado a este punto, puede afirmarse que Kierkegaard, en voz de Anti-Climacus, ha demostrado que el sí mismo es incapaz de auto-relacionarse, es decir, de ser en su identidad por sus solas fuerzas, puesto que la relación entre los términos que conforman al sí mismo está condenada a extraviarse en el proceso negativamente infinito de la reflexión. Este proceso necesariamente descubre una dualidad irreconciliable hacia el interior del sí mismo y los polos opuestos que lo estructuran. Cuando la reflexión demuestra que su poder consiste en separar, el yo busca su unidad, su *reposo y equilibrio* desde aquello otro que ha planteado la relación¹².

El sí mismo o el yo necesita buscarse desde lo otro. El yo para estar en equilibrio, es decir, para que ninguno de los elementos opuestos que conforman su identidad se tomen por separado, necesita *ser en lo otro*. Pero ¿qué es esto otro que otorga realidad al sí mismo? Una posible deducción sería otra relación que se refiere a sí misma, es decir, el yo reconociéndose a sí mismo en otro yo. Pero Kierkegaard está analizando al yo (mismidad) desde una dimensión no solo antropológica, sino ontológica. Este yo kierkegaardiano es un yo metafísico, un yo espiritual, y no un yo genérico, social o

¹¹ “La caracterización del *self* o el *sí mismo* como una unidad de relaciones que se relaciona a sí misma es una versión del siglo XIX de lo que Charles Taylor y Harry Frankfurt proponen cuando dicen que las personas son personas en virtud de sus capacidades para establecer relaciones de segundo orden con ellas mismas.” (Mooney, 2013:153) Para ver las referencias de Charles Taylor y Harry Frankfurt respectivamente consultar: (Taylor, 1976); (Frankfurt, 1988).

¹² ...la incapacidad del yo de alcanzar por sus solas fuerzas el equilibrio y el reposo: no puede hacerlo en su relación consigo mismo más que refiriéndose a lo que ha puesto el conjunto de la relación. (Kierkegaard, 1980:14).

intersubjetivo.¹³ Por esta razón *el otro* kierkegaardiano no puede ser finito, temporal, contingente, en definitiva, un yo desesperado.

No puede ser un otro que esté deviniendo un sí mismo, sino que su actualidad sea su propia realización. Este otro tiene que ser absoluto, infinito, eterno, perfecto, un otro en mayúsculas: Dios. La dimensión ontológica de lo humano no le puede venir de un semejante, dado que la relación que conforma al sí mismo contiene un elemento de infinitud, de eternidad, que solo se descubre en relación con una alteridad de tipo trascendental, absoluta. Por eso el danés señala que:

...la discordancia de la desesperación no es una simple discordancia, sino la de una relación que se relaciona consigo misma y que ha sido puesta por otro; de suerte que la discordancia de esta relación, existente de por sí, se refleja además infinitamente en relación con el Poder que la fundamenta (Kierkegaard, 2008: 34).

La relación que se establece entre el Otro y el yo no es una relación de tipo reflexiva, intelectual o gnoseológica. El sí mismo se (re)conoce en la alteridad absoluta, no gracias a la duda o a la razón, sino cuando el yo se sumerge, a través de su propia transparencia, en el poder que lo ha puesto (Kierkegaard, 2008: 34). En este “sumergirse” no hay duda, reflexión o razonamiento alguno, tal nuevo saber no pertenece a la esfera intelectual sino a la existencial. El yo comienza a existir, como un sí mismo, solo cuando decide ingresar en el poder que ha planteado su síntesis, en definitiva, cuando se entrega a Dios¹⁴, a ese absoluto ontológico en tanto que alteridad radical de lo finito immanente.

2.2. La desesperación: olvido de lo eterno

La tarea fundamental de toda la producción kierkegaardiana está abocada a responder ¿cómo llegar a ser cristiano?¹⁵ Søren no se consideraba a sí mismo un filósofo, sino un autor religioso, cual sanador o médico de su tiempo. De manera análoga a como Sócrates enjuiciaba irónicamente a sus coetáneos, quienes no se percataban de su ignorancia, Kierkegaard apunta que la ignorancia de su tiempo era esa “monstruosa ilusión” llamada cristiandad. La ignorancia que “combatía” Sócrates tiene, pues, su contrastación efectiva en eso que Kierkegaard designa como cristiandad, donde todos se llaman a sí mismos cristianos sin saber, realmente, lo que esto significa para sus vidas o sus destinos.¹⁶ Y es precisamente esta inconciencia del hombre sobre su destino lo que Kierkegaard llama desesperación.¹⁷ Él quiere aniquilar este mal de sus contemporáneos dándoles todo lo que la *enfermedad mortal* les quita: el camino que conduce a su identidad, a su yo, a ser ellos mismos.

¹³ Hay que subrayar que, si algo se le ha objetado al pensamiento kierkegaardiano, es su veta solipsista o individualista, basada en fragmentos tales como por ejemplo: “(...) una persona, siempre una persona es suficiente (...)” (Kierkegaard, 1909-1948: XI 1 A 175); De igual manera existen autores que se han dedicado a ensalzar el aspecto contrario, es decir, las características intersubjetivas del pensamiento kierkegaardiano: (Elrod, 1987: 107-121), (Taylor, 2010: 52-74).

¹⁴ La antropología kierkegaardiana, su definición del sí mismo (...) es desde el principio de su obra, aunque con diferente terminología, meticulosamente cristológica (Rae, 2010:98) (cita ligeramente modificada)

¹⁵ “(...) soy y he sido un escritor religioso, que la totalidad de mi trabajo como escritor se relaciona con el cristianismo, con el problema de “llegar a ser cristiano”, con una polémica directa o indirecta contra la monstruosa ilusión que llamamos cristiandad, o contra la ilusión de que en un país como el nuestro todos somos cristianos” (Kierkegaard, 1972: 27-28).

¹⁶ Para ver análisis sobre la ironía kierkegaardiana ver: (Rubio, 2018: 265-280), (Binetti, 2003: 198-218) y (Rush, 2016)

¹⁷ La desesperación es precisamente la inconciencia en que se encuentran los hombres sobre su destino espiritual (Kierkegaard, 1980: 20; 26).

La desesperación, en *La enfermedad mortal*, es una categoría dialéctica¹⁸, de ahí que pueda ser comprendida lo mismo como un bien que como un mal. Según Anti-Climacus, el polo positivo de la desesperación apunta a mostrar la superioridad del hombre sobre el “bruto” o el animal, pero también del “cristiano” sobre el “hombre natural” (Kierkegaard, 2008: 35). Es una “ventaja infinita” poder desesperar (Kierkegaard, 2008: 35) apunta el danés, quien deshereda de un plumazo la comprensión racional-moderna del hombre, colocando su superioridad respecto a los animales, no en la capacidad reflexiva, analítica o lógica, sino en su capacidad de desesperar. En cambio también señala que la desesperación no es solo la peor de las miserias, sino la “perdición misma” (Kierkegaard, 1980: 35). La desesperación resulta entonces un bien en la medida en que distingue al hombre del animal; y a la vez constituye también un mal porque entraña la peor de las miserias humanas.

Anti-Climacus define: “La desesperación es una discordancia de una síntesis cuya relación se relaciona consigo misma” (Kierkegaard, 2008: 36). Solo después de haber analizado la estructura interna del sí mismo puede entenderse esta formulación. Cuando Kierkegaard alude a la discordancia interna de una síntesis se está refiriendo al desequilibrio resultante de la relación simple de los polos opuestos que conforman la subjetividad, en tanto estructura ontológica de lo humano; subjetividad que no puede ser reducida a lo universal (Mahrik et al., 2018: 499). El espíritu o el yo, como se ha convenido en el epígrafe anterior, es una relación que se relaciona consigo misma, y este referirse a sí mismo sólo se hace efectivo sumergiéndose en el poder que ha puesto la relación (Dios).

El hombre como espíritu se fundamenta en su relación con Dios.¹⁹ De tal modo, cuando el sí mismo o yo se extravía en el infinito laberinto de la reflexión, la discordancia entre las partes de la síntesis se hace patente. La desesperación es el síntoma de lo que no se es. Constituye el camino, el lugar donde el sí mismo aún no se encuentra, donde no está presente el yo. En último término, la desesperación tiene que ver con el hecho de ser uno mismo, con la autoidentidad, con ser un individuo singular (Gabasova, 2017: 138). Por tanto, se vincula también con la categoría de singularidad (Enkelthedens Kategori), no solo en el sentido material o de hecho, sino en el sentido ideal o de lo que debería ser (García Martín, 2017: 104).

Resulta importante no incurrir en el error de situar la desesperación en la síntesis, a modo de un rasgo humano inherente a su naturaleza (Kierkegaard, 2008: 36) puesto que la síntesis no es la discordancia (Kierkegaard, 2008: 33), ni el sí mismo, sino la causa real de aquello que no está y necesita devenir; la desesperación no es, sino, la expresión de un padecimiento de imposibilidad o *impotencia* del espíritu del yo, del sí mismo en su auto-relacionarse.

La desesperación solo emerge bajo dos condiciones necesarias: una es ser una síntesis²⁰, que, como quedó indicado, no es su causa; la otra es la divinización de la síntesis, su carácter divino²¹. Estas dos premisas son imprescindibles para comprender la desesperación. La primera clarifica que si no hay síntesis, no hay desesperación; la segunda asegura que esta síntesis necesita haber recibido “su justeza” de Dios para

¹⁸ “La desesperación no sólo es dialéctica de una manera completamente distinta a la que lo es cualquier enfermedad, sino que también todos sus síntomas son dialécticos” (Kierkegaard, 2008: 46).

¹⁹ Aunque dicha auto-relación que se relaciona con Dios y que constituye el yo kierkegaardiano, está condicionada además por la relación con los otros seres humanos; por tanto, las relaciones sociales, la propia sociedad, afectan a nuestra naturaleza espiritual (Pavlikova, Zalec, 2019: 1015-1026).

²⁰ “Pero no, el desesperar radica en el hombre mismo, y si el hombre no fuera una síntesis tampoco podríamos desesperar” (Kierkegaard, 2008: 36).

²¹ “(...) y si esta síntesis no hubiera salido cabalmente armónica las manos de Dios, entonces el hombre tampoco sería capaz de desesperar” (Kierkegaard, 2008: 36).

que la desesperación haga acto de presencia. Así, la primera condición queda subsumida en la segunda dado que la síntesis está puesta por Dios.²² Pero ¿Dios es el dador de la desesperación? ¿Dios es la causa de que el hombre desespere?

Kierkegaard, buscando la causa efectiva de la desesperación se pregunta: “¿De dónde viene, pues, la desesperación?” (Kierkegaard, 2008: 36). La respuesta a esta interrogante ha motivado variadísimas interpretaciones contemporáneas.²³ La desesperación proviene, indica Kierkegaard, “de la relación en la que la síntesis se relaciona consigo misma, mientras que Dios, que hizo al hombre como tal relación, lo deja como escapar de sus manos, (...) mientras la relación se relaciona consigo misma” (Kierkegaard, 2008: 36).

Dios ha puesto la síntesis en lo humano, pero luego la ha *arrojado* al mundo y la síntesis tiene que dirigirse por sus solas fuerzas. ¡El hombre ha sido arrojado al mundo! La síntesis, las posibilidades del ser humano, ha sido expulsada de lo eterno al terruño de lo mortal donde todo fenece. El hombre se ha hecho mortal porque Dios lo ha lanzado de su eternidad y desde entonces tiene que ser responsable de sí mismo. Aún con esta afirmación, las anteriores preguntas no se responden. ¿Dios es el dador de la desesperación? ¿Es la causa de que el hombre desespere?

Kierkegaard no es deísta, no está pensando en un Dios que crea y deja sola a su creación; su Dios no es el de la Ilustración. Tampoco es un Dios malvado, deseoso de que su creación se extravíe en discordancias o dualidades como el supuesto *Daimon* de Descartes o Leibniz; ni es el Dios sustancialista de *la cosa en sí*. El Dios de Kierkegaard es el Dios del Cristianismo, un Dios-Amor (amor que para Kierkegaard es identidad en la diferencia y diferencia en la identidad) bajo la forma de un *absoluto relacional* que pone, media, y subsiste en relación con la subjetividad.²⁴ Como afirma Zalec: “El que ama le da al ser amado lo que le ayuda a convertirse en la imagen que Dios pretendía para él, convertirse en la imagen de Dios. Esta imagen que Dios pretendía para nosotros es un regalo, un regalo de infinito amor divino.” (Zalec, 2016:187).

Es un Dios que solo puede hacer el bien, puesto que es el *Sumum Bonum*. Siendo así, este *arrojar al humano* del que habla Kierkegaard no implica desprecio, dejación, abandono o descuido. No. El hombre ha sido arrojado desde la eternidad, pero la eternidad permanece en él, ya que de ella proviene. Dios no ha abandonado al hombre, lo ha hecho libre, le ha dado la capacidad de elegir. Le ha dado *libertad* en tanto que le ha otorgado un yo. Y esta es la prueba de la desesperación. La desesperación existe porque el hombre es espíritu y no puede librarse de la eternidad (Kierkegaard, 2008: 37), como tampoco la desesperación puede destruir al yo, cual prueba de “lo eterno que hay en el hombre” (Kierkegaard, 2008: 41).

Aunque Kierkegaard nunca lo explicita como tal, la desesperación tiene en *La enfermedad mortal* un carácter de *prueba*: la prueba espiritual por excelencia. La constante tentativa de tener que mantener su libertad, de tener que ser un sí mismo, de tener que dejar de desesparar. Simon D. Podmore revela esta ausencia kierkegaardiana:

(...) es sorprendente que no aparezca en *La enfermedad mortal* una terminología explícita de *prueba espiritual* (spiritual trial) especialmente cuando mucho de lo que se describe allí es identificado por Kierkegaard como

²² En el epígrafe anterior se analizaron las otras dos posibilidades: la posibilidad de ser una síntesis autoimpuesta o la posibilidad de ser una síntesis puesta por otra síntesis.

²³ Heidegger, Sartre, Jaspers, Marcel y otros autores tienen, en su pensamiento, una reacción ante esta interrogante, implícita o explícitamente.

²⁴ El amor es para Kierkegaard una cualidad de la pura interioridad: “(...) Ese amor consiste, en expresión de Kierkegaard, en amar a todo hombre por Dios y en una relación con Dios” (Adorno, 1989: 413); “El amor es una pura exigencia de la interioridad” (Torralba, 2016: 426).

una forma de prueba espiritual (...) puede ser afirmado que este libro, en su totalidad, lidia con una prueba espiritual: la prueba espiritual de tener que desesperar (Podmore, 2013: 191).

En resumen, Dios ni es el dador de la desesperación, ni es su causa. Dios pone la síntesis, la posibilidad relacional, el espíritu, la libertad, nunca la desesperación. La causa de la desesperación es la discordancia o la falta de auto-relación de una síntesis que se refiere a sí misma. La fórmula kierkegaardiana de la desesperación persiste en permanecer. La discordancia de la síntesis es la expresión de un extravío; o si se quiere, de la desfiguración de una identidad que ha sido otorgada desde la eternidad (divinidad), una identidad que tiene que ser temporal, pero que es, además, eterna. Y es en esta segunda resolución del sí mismo (la de la eternidad) donde se aplica la desesperación. Siendo así, la desesperación consiste en el olvido de la eternidad, en el olvido de Dios.

En *Mi punto de vista*, redactado el mismo año que *La enfermedad mortal* (1848), Kierkegaard asegura: “Sin Dios yo soy demasiado fuerte para mí mismo, y tal vez estoy deshecho en la más desesperada de las maneras” (1972: 90). El sí mismo no puede valerse por sus solas fuerzas, necesita del poder que le ha dado el ser, necesita reconciliarse con el dador de su libertad, de su esencia; y para ello requiere elegirse en su valor eterno, elegir la desesperación²⁵. Este desenlace descubre a la desesperación como la prueba por excelencia de que hay eternidad en el yo.²⁶ La conclusión que se deriva del planteo kierkegaardiano es rotunda: a Dios no se llega por la duda, la reflexión o el pensamiento, sino por la desesperación.

2.2.1. Las figuras de la desesperación

Justo antes de comenzar el primer capítulo de *La enfermedad mortal*, a modo de encabezado, su autor señala: “La desesperación es una enfermedad propia del espíritu, del yo, por lo que puede revestir tres formas: la del desesperado que ignora poseer un yo (desesperación impropriamente tal), la del desesperado que no quiere ser él mismo y la del desesperado que quiere ser él mismo” (Kierkegaard, 1980: 33). Hay pues dos formas principales para la aparición de la desesperación: la primera consiste en *el desesperado que no quiere ser él mismo*; y la segunda, en *el desesperado que quiere ser él mismo*. Ambas figuras son la expresión dialéctica de esta enfermedad mortal y aparecen relatadas en el Libro Tercero: *Formas de esta enfermedad (de la desesperación)*.²⁷

La desesperación expresada como *discordancia de la síntesis que se refiere a sí misma*, tiene su proceso dialéctico en las figuras de la desesperación. Cuando a uno de los polos opuestos de la síntesis (*finitud-infinitud, temporalidad-eternidad, posibilidad-necesidad*) se le elige por sobre el otro, acontece el desequilibrio en la

²⁵ “Uno no puede jamás desesperar sin quererlo, pero para desesperar de verdad hay que quererlo verdaderamente, y si uno lo quiere verdaderamente, se encuentra más allá de la desesperación; si uno ha elegido de verdad la desesperación, ha elegido en verdad aquello que le desesperación elige: el sí mismo en su valor eterno” (Kierkegaard, 2007:194).

²⁶ “Así se puede demostrar muy bien lo eterno que hay en el hombre por la imposibilidad de que la desesperación destruya su propio yo, imposibilidad en que precisamente estriba el suplicio contradictorio de la desesperación. Si no hubiera nada de eterno en nosotros, entonces nos sería imposible desesperarnos; más, por otra parte, si la desesperación fuese capaz de destruir nuestra alma, entonces tampoco existiría en modo alguna la desesperación” (Kierkegaard, 2008: 41-42).

²⁷ Para una excelente discusión sobre las figuras de la desesperación kierkegaardianas cf. Nordentoft, 1978: 240-322.

relación y la desesperación hace acto de presencia²⁸. Kierkegaard dice de la primera de las formas (el desesperado que no quiere ser él mismo):

... ese desesperado que se olvida de sí mismo, olvida su nombre divino, no se atreve a creer en sí mismo y halla demasiado atrevido el serlo y más simple y seguro asemejarse a los demás, ser una caricatura, un número, confundido en el ganado (Kierkegaard, 1980: 16).

Esta primera aproximación de Anti-Climacus al desesperado que no quiere ser él mismo, recuerda, en más de un aspecto, al ser inauténtico de Heidegger²⁹ y a ese deplorable *hombre mediocre* del que tanto habló José Ingenieros (Ingenieros, 2011). Esta figura aparenta ser lo opuesto a un hombre desesperado, precisamente porque desarrolla una indefinida aptitud para hacerse recibir bien en todas partes, para triunfar en el mundo (Kierkegaard, 1980: 34). Dicha forma de desesperar emerge cuando se ha privilegiado el polo de la finitud, de la temporalidad, de la necesidad.

Siendo así, esta figura sacrifica la infinitud, la eternidad y la posibilidad, con la intención de tener una vida segura y sin riesgos. A pesar de ello, el desesperado que no quiere ser él mismo puede perfectamente realizarse en el mundo: conquistando el elogio de los demás, el honor, la estima y la prosecución de todos los fines terrestres (...) cuyos nombres pasarán quizás a la historia (Kierkegaard, 1980: 34).

Pero la pregunta vital sigue repicando en la conciencia de este desesperado: ¿Has sido un sí mismo? La respuesta kierkegaardiana es rotunda: No, pues en lo espiritual has carecido de un yo, no has tenido un yo por quien arriesgarlo todo; has carecido absolutamente de yo ante Dios (Kierkegaard, 1980: 35).

La dialéctica propia de la desesperación desemboca en su otra figura: *el desesperado de ser él mismo*. Si en la figura anterior se desesperaba de lo finito y lo temporal, en esta será por lo opuesto: de lo infinito, lo eterno o lo posible. Mientras el desesperado de la finitud se escondía en el vulgo, en el gentío; el desesperado de la infinitud se esconde en el infinito que alberga. Esta figura omite que el yo es una síntesis de finito que delimita y de infinito que imita (Kierkegaard, 1980: 35). Tal olvido hace que el sí mismo se extravíe infinitamente en los senderos de la imaginación, que, para Anti-Climacus, resulta el agente por excelencia para anhelar lo infinito³⁰, de ahí su poder.³¹ Lo imaginario, fruto de la imaginación, es el encargado de transportar al hombre hacia el infinito, pero, lo imaginario puede, a su vez, ser un idóneo vehículo para alejar al hombre de sí mismo, desviándolo del necesario retorno a sí.³² Kierkegaard utiliza la siguiente analogía para describir al desesperado de la infinitud:

²⁸ Es importante señalar que al decir *la desesperación hace acto de presencia* no quiere esto decir que aparezca por vez primera, puesto que la desesperación está anclada a la eternidad y su sola aparición no es sino un síntoma de su preexistencia: la desesperación es una categoría del espíritu, suspendida en la eternidad, y por consecuencia, un poco de eternidad entra en su dialéctica (Kierkegaard, 1980: 11).

²⁹ Cf. Heidegger, 1962:149–68. Para consultar un excelente estudio comparativo de la relación Kierkegaard-Heidegger cf. Buben, 2016.

³⁰ La imaginación, en general, es la facultad capaz de proveer infinitud: no es una facultad como las otras... sino que, por así decirlo, es su Prometeo. Lo que hay de sentimiento, conocimiento y voluntad en el hombre, depende en última instancia de lo que hay en su imaginación, es decir, de la manera con que todas sus facultades se reflejan, proyectándose en la imaginación. Ella es la reflexión que crea el infinito (Kierkegaard, 1980: 35)

³¹ Para consultar un análisis completamente competente en torno al poder de la imaginación ver: *Imagination and Agency* en (Stokes, 2010: 75-94).

³² Lo imaginario en general transporta al hombre al infinito, pero sólo alejándolo de sí mismo y, de este modo, desviándolo del retorno a sí mismo (Kierkegaard, 1980: 30).

Así como el reumático a quien dominan sus sensaciones cae de tal modo bajo el imperio de los vientos y del clima, que instintivamente su cuerpo se resiente del menor cambio de atmósfera, etc.... de igual modo el hombre, de sentimiento absorbido por lo imaginario, viértase cada vez más en el infinito, pero sin devenir cada vez más él mismo, puesto que no deja de alejarse de su yo. (Kierkegaard, 1980: 31).

La imaginación, en el desesperado de la infinitud, no hace sino alejar al sí mismo en un proceso ilimitado de absorción del infinito. El desequilibrio de la síntesis, nuevamente, se hace latente. La finitud, encargada de limitar, queda extraviada en esa voraz capacidad de absorción propia del infinito. El sí mismo, como ha quedado indicado con anterioridad, proviene de Dios, de ahí las categorías de infinitud y eternidad que en él se albergan. Pero también, la divinidad ha puesto en ese sí mismo las categorías de finitud y temporalidad. Sin tal síntesis, de procedencia divina, el hombre no podría desesperar, así como tampoco devenir en sí mismo. Dios entrega la síntesis para que esta pueda auto-relacionarse, descubrirse. Así, el proceso que relaciona el yo y el infinito, lo imaginario, no logra sino alejar al hombre de su identidad y, no pudiendo ya retornar, en efecto, a su yo, no puede -recuerda Kierkegaard- devenir él mismo (Kierkegaard, 1980: 35).

La dialéctica de la desesperación, expresada en las distintas figuras que adopta, señala los distintos tipos de discordancias que emergen, en el interior del sí mismo, en su propio movimiento de auto-apropiación. Y es que: para Kierkegaard, la filosofía y la teología son herramientas epistemológicas equivalentes para explorar la esencia de la existencia humana y su significado. (Máhrík, 2020:50) De igual manera a como se fractura el sí mismo al subordinar un elemento de su relación con otro, sea la finitud a la infinitud, o viceversa, ocurre con lo posible y lo necesario³³. Anti-Climacus ha demostrado con estos movimientos, enteramente dialécticos del sí mismo, que el yo solo emergerá en su plena autenticidad *sumergiéndose en el poder que los ha puesto*; de lo contrario, deambulará siempre entre discordancias y desequilibrios. En *La enfermedad mortal*, Kierkegaard expresa: devenir es una partida, pero devenir uno mismo, es un movimiento en el mismo sitio (Kierkegaard, 1980: 36). Devenir es sinónimo de buscar, de buscar lo que existe desde siempre pero que aún no se es; devenir uno mismo es un movimiento en el mismo sitio, puesto que no hay que buscarse en nada ajeno, ya que lo que se busca está en el *mismo sitio*, en el sitio donde lo absoluto (Dios) lo ha puesto. Este movimiento de reconciliación, entre los polos opuestos de la síntesis de lo humano, constituye un problema vertebral de todo el corpus conceptual kierkegaardiano.³⁴

Se puede, y quizás se deba

“...considerar al propio Kierkegaard como un individuo singular, único y solitario, que existió entre la angustia y la desesperación; esto es, entre la posibilidad de una vida cristiana soñada poéticamente como escritor, y la impaciencia de quien fue lo que no quiso ser: un hombre terriblemente

³³ Lo posible y lo necesario son igualmente esenciales al yo para devenir (...) Como necesita infinito y finito, el yo igualmente requiere lo posible y la necesidad (Kierkegaard, 1980: 35).

³⁴ “... uno de las mayores preocupaciones del pensamiento kierkegaardiano; a saber, el modo efectivo en el cual se produce la reconciliación de lo ideal y lo fáctico, lo eterno y lo temporal, el pensamiento y el ser, lo absoluto y lo relativo, lo infinito y la finitud. En rigor de verdad, de lo que se trata es más bien de recuperar la unidad presupuesta en el origen, negada en la posición dialéctica de la libertad y repetida o reduplicada en la segunda inmediatez del espíritu” (Binetti,, 2016: 34).

enamorado. ¿Acaso no fue su soledad y angustia la expresión de la fe y del amor desesperado?” (García Martín, 2008: 58).

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Lic. Gabriel Leiva Rubio
Department of Philosophy and Aesthetics
University of the Arts of Havana (ISA),
Havana Cuba
leivargab@gmail.com

PhDr. Andrea Lesková, PhD.
Department of General and Applied Ethics
Faculty of Arts Constantine the Philosopher
University in Nitra Hodzova 1, 949 01 Nitra
Slovak Republic
aleskova@ukf.sk

Assoc. Prof. Alexey I. Prokopyev, PhD
Department of State and Legal Disciplines
Plekhanov Russian University of Economics
36 Stremyanni Pereulok
117997, Moscow
Russian Federation
alexeyprokopyev@mail.ru

Assoc. Prof. Dmitriy V. Miroshkin, PhD
Department of Human Anatomy
I.M. Sechenov First Moscow State Medical University (Sechenov University)
8 Trubetskaya Street
119991, Moscow
Russian Federation
dvm-anatom@yandex.ru

Assoc. Prof. Elena V. Kamneva, PhD

Department of Personnel Management and Psychology
Financial University under the Government of the Russian Federation
49 Leningradsky prospect
125993, Moscow
Russian Federation
ekamneva5@gmail.com

Religious and scientific traditions in interpretation and "reading" of modern and canonical language of pedagogical text

Andrey V. Korzhuev – Tatiana Vlasova – Vladimir Sinyachkin – Vladimir V. Vorozhikhin – Natalia E. Sudakova

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Abstract

This article is aimed at identifying the possibility to solve the problem of adequate decoding of the pedagogy language in the format of correlation of religious and logical-and-semantic scientific traditions, which reveals a) similarity of scientific and religious interpretation of texts, on the basis of which pedagogy could adopt the experience of religious interpretative tradition; b) difference between these two types of interpretation, which can be the basis for their correct demarcation in the linguistic and cultural humanitarian field. The study of the problems mentioned has shown that there is a similarity between the classical scholarly humanitarian tradition of interpretation of texts and the religious tradition, which is reflected in the importance of the subject's appeal to the original or secondary text as an object of the cultural field and an intellectual phenomenon, archiving the findings of science or religious conceptualism. The similarity between the scientific and religious traditions of interpretation mentioned above refers to such forms of content interpretation as a) decoding and presentation of the semantics and stylistics of the text to the recipient's mind through a number of images and symbols that are clear to the recipient; b) decoding the essence of the metaphors, synecdoche, periphrasis and metonymy used by the author. The latter can be designated as a segment of experience, appropriate for adoption by scientific pedagogy from religious tradition.

Key words: hermeneutics, pedagogical text, religious and scientific tradition of interpretation and construing of the text, canonical text, adherents of a doctrine, interpretative field of the text

Introduction

Over the long period since the emergence of hermeneutics, such clichés as "cultural background, the spirit of the era", "penetration into the author's consciousness", "hidden meanings of the text", "the potency of the language interpreter" and the like have quite firmly entrenched in the glossaries of many humanitarian fields of knowledge. This may be fairly considered an indicator of the inclusion of more and more new objects and phenomena in the hermeneutic analysis as well as an increasingly wide range of links and relationships of dependence between them (Rusnakova et al., 2017). That said, the pivotal point, reflecting the extension of the subject of developing hermeneutics, is in many respects similar to the one designated by Friedrich David Schleiermacher, one of the founders of hermeneutics, — it is mainly the theory of rules and techniques of text interpretation and, of course, the problem of understanding, focused by the philosopher on rethinking the spiritual process occurring in the author of the text in the process of its creation. In this case, the interpreter acts as an intermediary between the reader and a particular cultural and historical tradition, in which he/she is somehow integrated. At the same time, according to H.G. Gadamer (1985), text is the "ultimate reality", which becomes the main subject of philosophy of linguistics, and the ability to feel the spirit that possessed the author behind the "letter of the text" and reveal the inner "hidden" meaning of the text (sometimes not even known to the author) is the main objective of the interpreter.

On the other hand, all those who are concerned with the problems of text interpretation know as a gospel truth that the problem of interpretation of meanings and content is inherent in *religious traditions*; thus, the problem of understanding the meaning of the Holy Scripture, the principles of understanding sacred texts and traditions of their interpretation, biblical and Christian exegesis, Catholic interpretation, Buddhist hermeneutics of the text and a number of others are well known and described. This includes the specific type of Christian existentialist interpretation. The literature on the history of religion quite commonly uses clichés such as interpretation as a sacred ceremony and the experience of understanding the "other"; in religious systems of ancient societies, the discourse of interpretation was taught just like music, oratory, gymnastics, military science, etc. (Ceccarelli – Lindenmeyer, 2012; Shulga, 2017). In this case, the interpreter was supposed to have the poetic talent and mystical experience, while the ability to think out and translate the thought of the Supreme Mind in the religious tradition was attributed to the interpreter as an element of secret divine knowledge. Proclaiming his/her truths, the interpreter demonstrated his/her creativity as the divine essence of his/her thinking and worldview. The affirmative form of the oracle's statements, their brevity, non-appeal to an explanation of a causal format of statements as well as their justification in the status of truths as argument assumed only oracle's authority. As time passed, hermeneutics confidently fitted in the religious tradition, and interpretation rose from simple understanding on the level close to literal format of textual forms interpretation to the status of a philosophical-and-methodological teaching. (Cf: Grassi, 2017)

Christian exegesis developed the theory and typology of the meaning contained in the content of the text, having divided the literal meaning into direct and figurative, gradually marking the deciphering of the allegorical meaning. This was a gradual process, which began with the first stage (up to 604 B.C.), continued with the second stage, taking us to the Council of Trent (1543 — 1563) and further developed after the Council of Trent (Dawes, 2004). The modern methodology of interpretation of the content of treasures and phenomena of religious culture is distinguished from the ancient one in a number of aspects: a) the modern interpreter primarily resorts not only to the context of a single phrase or line of a text, but to the entire literary and stylistic form of an article, essay or book, of course, taking into account the purpose of writing a specific text; b) the modern interpreter has an access to a huge array of historical knowledge and the philology of sacred languages, which has actively developed in the last hundred years.

In view of this reference, we can state that religious and scholarly humanitarian traditions show a significant degree of similarity in a number of aspects, and an attempt to oppose them today would be a manifestation of approaches that are to a certain extent vulgar and profane, ignoring the rapid change of social-and-humanitarian realities. Therefore, as a problem thesis, we put forward one that raises the question of the *degree of expedient separation* of interpretation of texts in the religious and scientific tradition, which today is the subject of a serious discussion in the humanities in general and in pedagogical studies, in particular. This is especially relevant today for pedagogical studies, because there is no doubt that Christian teachings are gradually returning to the scientific and practical landscape of pedagogy, filling the very content of pedagogy with moral categories, which cannot but influence, in one form or another, the process of pedagogical cognition, its methodological guidelines and regulations. Therefore, the identification and correct designation of the degree of similarity and difference of interpretations of pedagogical texts and interpretive procedures is a relevant research topic.

Literature Review

The analysis of the problem stated in the title of the article inevitably makes us to turn to the philosophy of P. Ricoeur (2002), M. Heidegger (1993), and H.G. Gadamer (1985). In this analysis, we will primarily focus on the problem of the methodological status of hermeneutics, which is reflected in quite a polemical way in the works of Heidegger and P. Ricoeur (2002). In particular, Heidegger, reflecting on the links between hermeneutics and scientific methodologies, attempts to spread philosophical scholarly thinking onto those areas of meaning of language structures that other authors have avoided. The scholar emphasizes the validity of any statements about the "historical nature of being" within hermeneutics, while beyond this maxim Heidegger seriously criticizes the methodological status of hermeneutics. This criticism is heard, for example, in the statement that science is not able to present itself by means of its theory as an epistemological and metaconceptual structure (Heidegger, 1993). Therefore, Heidegger takes the problem of interpretation and decoding of the meanings of the humanities text language beyond the limits of the scientific method; he states that "understanding the essence of science shall not be within the scope of its tasks" (Heidegger, 1993). However, the following quote from Heidegger's work is quite interesting: although the *sciences* in their ways and by their tools cannot penetrate into the *essence of science*, yet every researcher and teacher engaged in a particular science, as rational beings, are able to move forward at different levels of understanding and support it (Heidegger, 1993). Here meta-scientific reflection, closely tied to the understanding of the essence of the ideas expressed in the scientific texts, refers to individual research strategies of the scientist that have a complex cognitive structure, however, it is not fully clear how hermeneutic and logic components are synthesized in these strategies when analyzing scientific texts.

Here it will make sense to turn to P. Ricoeur (2002), who criticizes Heidegger's positions. Declaring Heidegger's criticism of the methodological status of hermeneutics unreasonable (on the one hand, due to the impossibility to replace it with a special methodology of understanding, and on the other hand, due to the reproach for the fact that Heidegger rejects the traditional philosophical methodology with widely recognized canons of logical and substantive rigor). At the same time, Ricoeur himself asks the question, under what condition can the cognizing subject understand any given text, and what is "a being whose essence is to understand?" (Ricoeur, 2002). Despite that, Ricoeur fully recognizes Heidegger's ideas as a positive impulse, an incentive for scientific reflection on the content and meaning of the texts proposed by various authors. The importance of hermeneutics legacy for the philosophy of synthesis and generalization by P. Ricoeur (2002) can be hardly overestimated, since hermeneutics becomes, on the one hand, his way of philosophical reflection of the problem of understanding, and on the other hand, an instrument for the development of philosophical reflection itself. (Sivak, 2013; Sivak 2019)

In our review, the next stage of hermeneutics development is particularly important, which is associated with the emergence of cognitive hermeneutics, moving the focus from the ontology of understanding to its epistemological aspects projected to the ability to create, re-create and convey the meaning of the language of the texts read in a competent communicative discourse, to a certain extent distracted from the subjective characteristics of the exercise of the understanding process and emphasizing the role played by the logical-and-epistemological axioms, imperatives and conventions in the understanding. In this regard, interesting are the ideas of H.G. Gadamer (1985), who undertook to present the regulations of hermeneutic research behavior, its subject, method and ways of analyzing the results. Gadamer's thesis important for our consideration is the thesis stating that hermeneutical thinking is the *reader's conversation with text* and a search for truth exercised jointly with its author (Gadamer, 1985). Despite the complexity of the rational, thesis-based presentation of

the entire palette of Gadamer's views, they quite clearly manifest the idea that the interpretation of the language of the text is its "reading from the strongest point, mediating the strengthening of the truth contained in it." Thus hermeneutic "conversation with the text" is possible only when "transfer and proof" by the author of his/her thoughts take place — it means that the logical-and-epistemological component is important in the structure of the hermeneutic analysis. The lack of clear presentation of the latter in pedagogy, as mentioned in the introduction, makes the topic under discussion relevant. (Kommel, 2014)

However, the methodological analytical palette presented reveals another important problem in the scope of our consideration: the idea of a rigid demarcation between religious and scientific traditions in the interpretation and construing of the meanings of pedagogical texts presented to society is increasingly recognized as unproductive. This is confirmed by the conclusions of such authors as A.A. Nuno (2014), Del Nero (2015), E.B. Taylor (2015), P. Ceccarelli and Lindenmeyer (2012), who pointed at a significant degree of similarity of the interpretative tools applied within the framework of the *religious-and-theological* hermeneutic tradition as well as in the matrix of scholarly humanitarian culture standards.

The lack of linguistic and stylistic structure of pedagogy, which complicates the process of interpretation of the content and meaning of texts by the community of readers, is pointed out by many modern authors of methodological and scientific works, which is noted in the works of P.A. Alexander (2017), B.J. Barczyński and R.M. Kalina (2015), M.B. Magolda (2004), W. Brezinka (2012). Today, as before, some domestic and foreign books and magazines provide a wide range of opinions about the attribution of pedagogical knowledge entirely to the field of Arts and Humanities and the *inexpediency* of its construction in the humanitarian logical-and-epistemological form. Such opinions are substantiated in detail by the authors of domestic and foreign philosophical and scientific works (Anderson, 1961; Bauer, 1988; Brezinka, 2012; Billig & Waterman, 2014; Shirish, 2013). As a consequence, the authors arrive at the conclusion that there is no sense for pedagogy as a field of knowledge, presented in numerous texts, to seek to fit in a correct stylistic norm of a scientific product, instead it is enough to limit itself to the literary norms of journalistic genre; this collective opinion inevitably includes the *attribution of the religious theological tradition in pedagogy* to the Arts and Humanities content as mentioned in the title of the article. However, the analysis of other scientific sources proves the assumption that even in the humanities, belonging to the "weak epistemological version", one or another theoretical form should be reflected, which would have not only logical content, but also stylistic normative encoding (Shirish, 2013; Koskinen, 2018; Pritchard, 2013; Lundie, 2015; Shepperd, 2016). The analysis of the sources shows that even today a number of traditional logical-and-epistemological structures in pedagogical cognition are manifested with varying degrees of accuracy (Leš, 2017; Wettersten, 1987; Kornienko, 2015; Mallaband et al., 2017). The need to find a way to present the science of the education patterns as a theory, properly observing the laws of epistemology and logic, is clearly indicated in the works of such authors as A.A. Kornienko (2015), B.J. Barczyński and R.M. Kalina (2015), B. Mallaband et al. (2017). Many relevant ideas of such aspect are presented in other sources; thus, attempts to identify methodological status of comparative pedagogical research are made in the work of C.A. Anderson (1961); the methodology of the development and implementation of design and innovation activities in education is discussed by S.H. Billig and A.S. Waterman (2014), while J. Wettersten (1987) discusses the interdisciplinary nature of pedagogical knowledge and the coupling of methods of pedagogy as a science, related sciences' methods and methods of describing educational reality used in non-scientific forms of knowledge and *religious-and-theological practices*, while a similar topic of the general

methodological segment of scientific pedagogy and the option to include theological, religious-and-mystical and esoteric forms of knowledge therein is presented in the work of T.S. Shirish (2013); the idea of theoretical standardization of pedagogy is proclaimed and justified by N.J. Bauer (1988); the possibilities of using philosophical conclusions in the educational system is studied by W. Brezinka (2012), where the author particularly focuses on the content of the *philosophy of religion in the pedagogical space*. Russian authors (Korzhuiev et al., 2018a; Korzhuev et al. 2018b; 6; Korzhuev et al., 2017) point to the need to address the topic of correlation of objective pedagogical reality and subject-and-scientific reality when studying education (Korzhuiev et al., 2018a; Korzhuev et al. 2018b; 6; Korzhuev et al., 2017), and such consideration inevitably includes the correlation of the concept of "reality" in the conventional humanitarian pedagogy and *religious-and-theological tradition*. The need to extrapolate the logical-and-epistemological discourse of pedagogical studies into the context of hermeneutics and psychology of *understanding* discussed above is indicated by the authors of the work (Korzhuiev et al., 2017).

Notwithstanding a very representative list of scientific sources associated with reflections on the methodological status of pedagogy, many of the solutions and outcomes are only outlined, and the problem of understanding the scientific-and-theoretical (and, in particular, logic-and-epistemological) horizons of pedagogical knowledge and search of a possibility of a correct and appropriate, in terms of a *rational proportion*, combination of traditional science and the Arts and Humanities, including *theology and religion* that are part of the conceptual landscape of modern pedagogy and thus require methodological reflection, cannot be considered satisfactorily resolved. This idea is confirmed by the findings of the authors of works devoted to the methodological reflection on pedagogical knowledge, including such authors as M.B Magolda (2004), G. Gardiner (2015), H.J. Koskinen (2018), D. Pritchard (2013), D. Lundie (2015). These studies contain a common idea that, in the modern context, the critical discourse in the area of the development of pedagogical knowledge, which has the right to claim to be part of the scientific field and can become a useful tool in the hands of professionals of practical education, continues to be relevant.

Several more works can be included in the relevant scientific segment mentioned above with a certain degree of accuracy. In particular, Tomasz Les (2017) in the work notes the specific nature of the theory of education developed by the scientific pedagogical community, its pivotal difference from the theories of another profile, and also brings the reader's attention to the philosophical and ethical aspects of such a theory as well as indicates the intentions standardizing and regulating the construction of such a theoretical form, without offering specific technologies for its creation, however. An interesting approach to the construction of the pedagogical theory is proposed by A.A. Hanan (2016), which is based on the ideas of pedagogy of dialogue, synthesizing reflexive social philosophy, liberalistic, pragmatic and aesthetic perspectives. However, even upon a superficial analysis, the synthesis of the three components mentioned above shows eclecticism in relation to the content and methods of constructing an educational theory, which would be *logically and epistemologically correct and include segments that cannot be attributed to the traditional science*. Finally, the work of J. Shepperd (2016) presents an attempt to reduce pedagogical research to a comparison of the phenomena of what was expected and actually achieved in pedagogical practice in the process of introducing various educational innovations, limiting this research to the phenomenological level, without considering the idea of constructing the *logic of pedagogy*, which we cannot agree with.

In view of the above works of philosophers of science, methodologists, representatives of philosophy of religion, and education professionals, we believe it makes sense to put forward the assumption that the problem of theoretical as well as

logical-and-epistemological formatting of educational research is inevitably associated with the problem of stylistic representation of all epistemological attributes of pedagogical knowledge and search. This segment is very scarcely addressed today in methodological and specific pedagogical studies. To confirm this conclusion, we could use the scientific dialogue of such methodologists as N. Snaza (2018) and H. Letiche (2017). The very title of the article by (Snaza, 2018), proclaiming the scientific pedagogical topic and approach to its exploration, and that of the article published as a response from the opponent (Letiche, 2017), indicate unfavorable situation in the construing of a scientific and textual "portrait" of pedagogy: they are translated into Russian as "puzzling pedagogy" (the first adjective also can be translated as "difficult to understand...", "confusing with its intricacy pedagogy") in the work of H. Letiche and as "pedagogy discredited from the scientific point of view..." and "full of many coincidences" in the case of N. Snaza. The problematic nature of the scientific status of pedagogy and its textual presentation is confirmed by other extracts from the works of the two polemicists. On the one hand, they emphasize the specificity of the object of pedagogy, its striking difference from the objects of mathematics and natural sciences and the resulting impossibility to build a pedagogical theory following the pattern of the STEM subjects; on the other hand, there is an urgent need for systematization of a huge array of empirical data, ideas, approaches, concepts, theoretical structures, accumulated from practical education, as well as knowledge penetrating into pedagogy from areas that traditionally do not have a scientific status. All this mediates the problem of correct display of pedagogical knowledge in scientific texts, since "confusing pedagogy, which surprises with a lack of structure in it" (Snaza, 2018; Letiche, 2017), in turn, produces texts that are difficult to interpret by readers.

All this brings us to the conclusion suggesting the *relevance of studying the two following aspects*: a) what is the *degree of separation* of stylistic pedagogy as a science from pedagogy as a humanitarian sphere, which includes a segment of religious and theological knowledge, which has been actively penetrating into the landscape of the study of educational problems in recent times; b) what is the *degree of similarity* of interpretation of humanitarian texts of traditional scientific pedagogy and religion-oriented texts, and what are the arguments supporting this similarity? This can be briefly displayed by the question, to what extent the scientific pedagogy of construing and interpretation of the text content *can be combined* with religious tradition and in what areas pedagogy *is incompatible* with non-scientific religious forms of knowledge and its interpretation.

Results

The philosophical and methodological critical reflection of modern pedagogical texts in terms of unambiguity of the reader's interpretation of linguistic structures widely used by the authors demonstrates the need to combine hermeneutics with a set of logical-and-epistemological tools. Taking into account the thesis of the hermeneutical philosopher G. Frege (2000) that truth consists in the correspondence of "a picture with what it depicts", here are some fragments of pedagogical texts of traditional and religious orientation and the discussion on the ways of their semantic and logical-and-epistemological "interpretation".

The number one thesis, which we would like to support using examples of interpretation of religious texts, is the thesis of similarity, i.e. essential similarity of hermeneutic perspectives of text analysis and interpretation of their meanings in religious and conventional pedagogical scientific traditions. For example, researchers studying the problems of construing meanings of the Holy Scripture (Shulga, 2017) admit the existence of the Bible commentaries differing among themselves as quite natural. In particular, using the analogy method, interpreters of religious status have

the right to use their own language and rely on their own experience of world perception and its stylistic reflection. For example, one of the episodes of the Old Testament interpretation, "When Moses came down from Mount Sinai with the two tablets of the covenant law in his hands, when he came down from the mountain, he was not aware that his face was radiant with rays because he had spoken with the Lord" (Shulga, 2017). Not very proficient in the ancient Greek language, St. Jerome interpreted the word "rays" as "horns", picking one of the meanings of the ancient Greek original. At the same time, it is quite illustrative that the perception of Moses with horns on his head was "reproduced" in the famous sculpture of Michelangelo.

The presence of literal meaning in a religious work does not mean that figurative language shall be excluded from the set of interpretative and construing tools. For example, the interpretation of the parable of wheat and tares: "Listen! A sower went out to sow. And as he sowed, some seeds fell on the path, and the birds came and ate them up. Other seeds fell on rocky ground, where they did not have much soil, and they sprang up quickly, since they had no depth of soil. But when the sun rose, they were scorched; and since they had no root, they withered away. Other seeds fell among thorns, and the thorns grew up and choked them. Other seeds fell on good soil and brought forth grain, some thirtyfold, some sixtyfold, and some hundredfold" (Shulga, 2017). The Parable of the Sower, from which a passage has been quoted, ends with an allegorical interpretation coming out of the mouth of Jesus answering the question of the apostles about the meaning of the parable's text: "When anyone hears the word of the kingdom and does not understand it, the evil one comes and snatches away what is sown in the heart; this is what was sown on the path. As for what was sown on rocky ground, this is the one who hears the word and immediately receives it with joy; yet such a person has no root, but endures only for a while, and when trouble or persecution arises on account of the word, that person immediately falls away. As for what was sown among thorns, this is the one who hears the word, but the cares of the world and the lure of wealth choke the word, and it yields nothing. But as for what was sown on good soil, this is the one who hears the word and understands it, who indeed bears fruit and yields, in one case a hundredfold, in another sixty, and in another thirty" (Blomberg, 2005). Jesus attaches spiritual allegories to every element of the parable, so the sower symbolizes God, the seed is the symbol of God's word, different types of soil, on which a grain or a seed falls, correspond to psychological types of people, who are oriented towards different values, birds are the embodiment of Satan, and thorns are the allegory of the hardships of earthly life. Above we see an allegorical way of interpretation, which distinguishes the explicated meanings of the figures present in the text from the common verbally perceived meaning of each individual figure of the text (in this case, each word).

The content of interpretation and construing acceptable in religious tradition includes such components as "plot" and "allegory". Thus, the famous Parable of the Prodigal Son illustrates the drama of a Jewish father who managed to forgive his son, and a number of allegories are constructed again: the prodigal son appears as a sinner, the father is a symbol of God, and the son runs away from God; ultimately, the hard-hearted Pharisee is embodied by the figure of the elder brother. Clement of Alexandria offers his interpretive version of the parable, where the father's gift to his son (the ring) symbolizes the baptismal ceremony, the feast — the Last Supper, the clothes that the son puts on upon returning home symbolize immortality, and the shoes (sandals) are a reference to the journey to heaven (Blomberg, 2005). The important thing here is the moral lesson conveyed through a set of allegorical tools.

All the examples above and a lot of similar ones enable us to state that the religious tools of interpreting and construing texts are partially *similar* to scientific and pedagogical tools. However, the traditional interpretative tools inevitably immerse the text in the logical-and-epistemological framework and initiate various attitudes of the reader, while the tools of religious interpretation priori "crystallize" the position of

concordance with the source and its author, where criticism is possible only in the format of deviation, for example, from the Christian doctrine. In particular, the Council of Nicaea harshly criticized the way of interpreting the idea of creation by the Arians, and the Fifth Ecumenical Council set standards of correct interpretation of the meaning of a number of prophecies, sharply criticizing the interpretative lines of Theodore of Mopsuestia. In connection with the idea of the interpretative canon indisputability, various religious interpretative traditions have such clichés as "the text, whose meaning is set canonically", "the primacy and authority of patristic interpretation", "the analogy of faith" and a number of others that dramatically restrict the scope of interpretations and ways to construe. The authority of the "Patriarchs" in this case is indisputable, as they have exceptional holiness and unabated zeal for the observance of truth. The "analogy of faith" is reflected in Augustine's aphoristic thesis "I believe so that I may understand; I understand so that I may believe", and therefore the interpreter (exegete) shall not make any statements contradicting the doctrine and must reveal both full and incomplete meanings of the Scripture, yet supplementing the "canon" only with a clear and complete doctrine of the Church.

In the last paragraph, we actually came close to the *distinction* between religious and scientific traditions of interpretation of texts. The latter, as already noted above, in the case of even "modest" attempts to "translate" the allegorical content of the text to the reader, inevitably gets involved in the formulation of judgements, often of a critical nature, triggering a scientific dialogue on a wide range of topics. Here we shall note that the recipient's appeal to modern logical-and-epistemological ideas and their reflection in the content associated with humanitarian pedagogical knowledge and methods of obtaining thereof often shows the impossibility of interpreting their content that would be adequate to the meanings assumed by the author. This leads to the need for methodological-and-pedagogical detalization of consistent interpretative discourse and is explained through the thesis that the interpretation of the text content should not have any contradictions, and if "two fragments contradict each other, then we should look for a third fragment, which would somehow reconcile them and enable us to proceed to discussion discourse of interpretation" (Frege, 2000).

The above-mentioned discussion of the discursive nature in the pedagogical analysis of texts is somewhat similar to the above-described interpretation of texts in the religious tradition and appeals to attempts to reveal to the reader the specific contents of the pedagogy-oriented terms, categories, metaphors, synecdoche, metonymy and other special stylistic means of expression that are used quite often in pedagogical texts. Linguists call this situation "contextual certainty". For example, the use of the metaphor "*red ribbons*" in *science and education*" in the pedagogical text is addressed to the historical analogy: in the XVI century, such ribbons were used to tie important state documents, and in modern educational community, this metaphor is used to briefly denote the bureaucratization of education and its "fouling" with various regulatory documents hindering teachers from performing their direct duties. Commonly used in pedagogy, the "*flipped classroom*" cliché as a metaphor decoded by the interpreter of the text assumes the change of traditional roles (a teacher, who teaches, and a student or a pupil, who is taught) in the educational process: here the student acquires knowledge and skills independently, demonstrating the results to the teacher, and the latter is a reflective subject in relation to the student's results, a consultant, who directs the learning route.

Of course, particular difficulties in identifying all of the above arise in the cases when the mentioned context is structurally complex, heterogeneous and cannot be reduced to one semantic segment, therefore education, viewed as a social institution, simultaneously may well be viewed as a service. In this case, the synthetic logical-and-hermeneutic analysis of the text is a complexly structured, a priori unpredictable activity of the reader, which involves logical reflection on text elements, resorting to

dictionaries and encyclopedic sources, revealing of the meaningful ties between various fragments, an attempt to expand or to reduce the author's description or reasoning, compression of a text fragment, an attempt to express the thought *stans pede in uno* or clarify the semantic field of a term proposed by the author.

The considered interpretive procedures of scientific pedagogy, appealing to the revealing of the contextual certainty of text figures, fall within the scope of similarities between scientific and religious traditions, however, this is basically the only similarity. The researcher belonging to scientific pedagogy, as a rule, projects the analysis of the text onto the logical-and-epistemological field, since in pedagogical texts the authors themselves rarely resort to *reasoning* as a functional-and-semantic type of speech, which assumes the *substantiation* of the proposed theses using a set of arguments. Such arguments could include an analysis of whether the set of features explaining a phenomenon that is described in the article meets the criterion of completeness of the shared set, as well as various combinations of empirical, theoretical and contextual substantiations. The theoretical substantiation includes, in particular, the logical substantiation, for example, references to the logical principles of identity, contradiction, excluded middle, and sufficient reason. Thus, the stylistic designation of the identity of pedagogical objects and phenomena is very difficult and, in most cases, appeals to the "softer" forms such as "similarity and difference" that are also reflected by the authors of pedagogical texts in a very confusing manner. For example, such two semantically similar concepts (though this similarity is almost never stylistically denoted) are research studies and problematic based learning. In fact, the similarity of the phenomena that are denoted in a different way is very significant, since both involve the activity of the student aimed to understand the problematic situation, the transition to a clear formulation of the educational problem and action to resolve it.

Stylistic designation of observance of the logical law of sufficient reason by the authors of pedagogical texts, which is almost completely absent in the religious interpretive tradition and inherent in the tradition of scientific pedagogy, appeals, in particular, to the following list: a) upon studying a sample from N students we have come to a conclusion...; b) based on the facts or findings presented in the ... sources (list), we can make quite a fair conclusion...(conclusion); c) based on the theoretical law widely accepted in psychology ... the author's pedagogical conclusion ... seems well substantiated d) the conclusion derived is supported by the reference to the works of ... (a certain pedagogical authority). Certainly, in the text of the research work, the given stylistic clichés of logical-and-epistemological status shall be supplemented with the linguistic reflection of extra-logical tools, displaying thoughtful contemplation of the reader of the text a) on the extent, to which we may consider representative the test sample, on the basis of which the conclusion was made; b) on the extent, to which the investigated problem is covered in the entire range of scientific sources considered by the author; c) whether it is correct to attribute the psychological regularity, to which the author appeals, to the pedagogical field considered in the text; and d) whether it is correct to appeal to the opinion of ... (certain authority) in respect of a ...(certain question). The entire list mentioned above illustrates the insufficiency of solely used logical-and-epistemological "reading" of the text pedagogical knowledge, at least, because the *degree* of similarity and difference of objects and phenomena of education and the *degree* of sufficiency of arguments in favor of a certain substantiation of the proposed conclusion for a quantitatively unmarked object field is determined with significant error, inevitably resorting to intuition inherent in hermeneutic vision of the text.

The synthesis of hermeneutic "reading" and the logical-and-epistemological analysis of language of a pedagogical text (the conversation of a reader with the author, according to Gadamer) discussed above, their relationship and convergence that pertain to scientific pedagogy and are virtually refused by the religious tradition

assume consideration of stylistic clichés in the status of *critical reflection* of the meaning and logic of the narrative by the reader of the text, which can be illustrated using the following examples:

— reading the text, in which the characteristics of research studies and problematic based learning are described separately, one can hardly escape thinking about their kinship;

— reading the author's text, one cannot but agree with the statement that the technology of learning described has obvious valuable advantages, however, even "shallow" reading reveals a number of its shortcomings as well;

— the author of the text read, of course, could not be unaware of ..., however, for some reason, he does not mention it in his reasoning.

The presented clichés can be also supplemented by a number of reviewer's judgmental text forms, since through the read text one can "recognize" cultural symbols of the pedagogical field of the described epoch. For example, coming across the name of M. Knowles in a scientific text on pedagogy, the reader gets motivated to find other works of this author and reveals the tectonic shift that accompanied the changes in interpretation of the learning process during the transition from an industrial to a postindustrial phase of social development — this shift is denoted by the cliché of "learning through life" and is manifested through the person's self-identification as a learner having a deep intrinsic motivation for self-development throughout life;

— through the explication of the emotional background, meaning and hidden motives of the expressive means of the author's text the reader *becomes aware* of the value of pedagogical knowledge and methods used to obtain it represented through the author's language — this is illustrated by the following forms: a) apparently, without realizing it, the author semantically formalizes ... in a completely different way than it was done by earlier authors, highlighting such features that have not been previously reflected in pedagogical publications; b) the fact that the author considers... (some historically recorded technology of learning) exclusively as a defect is very upsetting;

— the stylistics of the pedagogical text read and the degree of the author's effort to involve the reader in a dialogue trigger the understanding of the author's image in the text by the reader, the author's scientific and textual portrait, and the degree of interest in the fact that the author's position, expressed and substantiated, would be adequate to the intention as well as accepted and understood by the reader — stylistically this may be demonstrated, for example, as follows: a) let me take you on a little journey into the history of the interpretation of the ideas of personality-oriented approach in pedagogy; b) let's think together (ask ourselves), if it is really an univocal idea that the proposed innovative technology is absolutely necessary for modern education.

The methods of substantiation in *religious traditions* are significantly different from the traditional scientific methods considered above. While neither the author of a scientific text on pedagogy nor the reader are immune today from a plenty of errors of scientific interpretation, the Catholic commentator, for example, is exposed to errors much less than the teacher conducting research, since the former deals with texts that were quite clearly defined by the Church at the Council of Trent, and much of this is presented implicitly. The number of canonical regulations is relatively small, and it is very unlikely that the interpreter who has carefully read them would make errors (here we can add that the Vatican Council has defined the range of texts intended for direct understanding, almost memorizing). Pope Leo XIII in the Encyclical *Providentissimus Deus* defined the maxims concerning the authorship of the Fathers — the Encyclical declared the unconditional authority of the Holy Fathers in the interpretation of any text of the Bible as a collection of truths in the field of faith and morality. Therefore, these canons of faith and morality are designated as a guide for the interpretation of texts; any condemnation and criticism of the positions of the Fathers are prohibited. The principle of *analogy of faith* mentioned above (I believe so that I may understand;

I understand so that I may believe) is regarded by the Church as a strict interpretative and construing adherence to Catholic doctrine, since the Lord himself is the author of the Holy Scriptures and doctrines binding on the Church.

Therefore, in the religious tradition, the interpretative field of the text is mainly educationally-orientated, performing the function of broadcasting the content of canonical documents to believers in a language which is clear to them and using images (and symbols) they are familiar with, and of course, the function of introducing to the faith of those who have certain faith-fearing intentions. The logical content of interpretation and construing in the religious tradition is also very narrow — the logical references used in scientific pedagogy are limited to deductive forms: if I believe, I admit a priori the maxims broadcasted by the adherents of the doctrine and exclude any doubt about them, showing to the opponents of the faith only the dogmas of the doctrine, without allowing to doubt their truth (I do not recognize the thesis that "social-and-cultural practice is the criterion of the truth of the doctrine"); if I fail to fulfill the requirements of the doctrine, I undertake the whole responsibility for the consequences upon myself, reflect on my deviation from the laws and moral codes of the doctrine, and seek to correct these deviations. In the religious and scientific traditions of interpretation, appeals to authorities also differ significantly: in religious interpretation, authority is an indisputable imperative, while in scientific and pedagogical interpretation, authority is comprehensively studied by the researcher in terms of the substantial correctness of statements, their logical transparency and appeal to modern times (the obsolescence of the authority's statements and their dissonance with the transformed social order and cultural realities can be recognized as quite legitimate as well). (Frederick, 2015)

All what has been just presented above explains quite well the narrowness of the stylistic reflection of interpretation and construing in the religious tradition, since in scientific pedagogy, logical stylistics is much richer, as well as the stylistics of meaningful justification, which is confirmed by the clichés of pedagogical judgmental and reflective analytics given as examples in the text above. This is substantiated by the fact that the "canons" themselves, i.e. the initial postulative foundations of scientific pedagogy, are not formulated in a sufficiently clear and rational manner, are exposed to the influence of time and transformations of the social request to a much greater degree than the foundations of doctrine, and interpreted polyphonically even at the theoretical level. Naturally, in the religious tradition of interpretation and construing of texts, the judgmental and critical content is extremely poor.

The narrative presented in this part of the article provides a platform to summarize the research result derived:

— given all the difference of positions of adherents who founded religious hermeneutics and those detaching themselves from religious-and-theological aspects, the modern level of development of humanitarian knowledge and its "epistemologically weak" pedagogical version cannot be deeply comprehended with the use of logical-and-epistemological tools alone. The analysis of the pedagogical text in the logic of traditional science shows a significant degree of *similarity* with the interpretation performed within the framework of religious tradition, which mediates the conclusion about the need for scientific pedagogy to *adopt* the *experience* of religious interpretation of texts, stylistically aesthetic use of metaphors, synecdoche, metonymy, periphrasis and other techniques to enhance the stylistic expressiveness of text figures;

— a significant *difference* in the interpretation and construing of texts in religious and scientific-and-pedagogical traditions is the degree of manifestation of critical reflexive statements (basically not expressed in the religious tradition, it is the essence of the researcher's existence in the scientific discourse);

— synthesis of hermeneutic and logical-and-epistemological analysis of the language of *scientific* pedagogical texts initiate the above-described critical reflection thereon

that includes, along with the well-known logical-and-epistemological procedures, a multidimensional content analysis, the deep integration of the reader into a text portrait of the author and the explication of scientific and pedagogical image of the latter, as well as logical and meaningful continuation of the author's findings and interpretations, their supplement, clarification and compression; in the *religious form* of interpretation and construing, the "integration" mentioned above means the unequivocal unquestioned acceptance of the author, who is an adherent of the doctrine, as a reference model and the ideal of the worldview, the nature of the activity and social behavior;

— the thesis used in the philosophical hermeneutic school of H.G. Gadamer (1985) that "*hermeneutical thinking is the conversation of a reader with the text*" is one of the methodological and substantive foundations of the formation of a scientific dialogue culture in the *scientific and pedagogical community*. This dialogue clarifies definitions of pedagogical concepts, specifies the logical framework of their interconnections, provides space for semantic compression and crystallization of meaningful forms of pedagogy, regulations and specific strategies for research in this area as well as the form of achieving research consent in the case where the initial positions of the dialogue participants are significantly different. *In the religious tradition*, this "conversation" actually comes down to the monologue of the doctrine's adherent, while "the listener" of such monologue acts as a subject, assimilating theistic knowledge transferred, who is ready, in turn, to transfer it in the course of its own social activities.

Discussion

The synthetic representation of the hermeneutic and logical-and-epistemological interpretation of the pedagogical text and the analysis of its language are a multi-genre component of the modern concept called *critical pedagogy*. Like textual products that belong to the genre of literary and theatrical criticism, "critical pedagogy" is, on the one hand, a layer of knowledge *revealing* the content, meanings and logic of fragments of works to the reader of texts that are not sufficiently spotlighted (or are not recognized) even by their authors, and on the other hand, it *reveals* the regulations and procedures of critical pedagogy itself as a segment of reflective, philosophically colored scientific knowledge.

One of the important meaningful aspects of *critical pedagogy* is the *comparison*, presented in the main body of the article, of such inherent — both in the scientific activity and in the religious tradition — forms as the interpretation and construing of the content of texts. These are both purely scientific texts, and religious texts focused on the segments of social life that are important from the pedagogical point of view, related to education, morality, categories of goodness, justice, humanity, etc. The comparative conclusions presented to the reader in the main body of the article that became the object of our reflection enabled us to make a meaningful addition concerning a number of specific aspects of hermeneutics of the religions that were left beyond the scope of our analysis. For example, these include the traditions of Buddhist hermeneutics, which developed independently of Western Europe's hermeneutics, and analyzing the former, we believe we can add a number of observations to what has been said above. They refer to the manifestation of a somewhat greater degree of closeness of Buddhist hermeneutics to such an interpretation of it, which is successfully used by humanitarian researchers. Given the complexity of the matter, the interpreted texts can be divided into literal (that need to be retold to the listener as accurately as possible) and those that need to be interpreted, requiring additional revealing of meanings on top of the content presented therein as well as decoding of the implications and hidden, not readily understandable nuances that reflect a deep understanding of the author's content. The analysis of the features

of Buddhist hermeneutics also reveals the difference between the unambiguous orientation towards the doctrine's adherent in the Western European tradition and the Buddhist principle of "orientation towards the adherents". In the Buddhist religious tradition, this principle implies orientation towards the personality of the text's author and the personality (type of personality) of the recipient. This, in particular, splits the personarium of interpreters into four types of Holy Fathers and four types of presentation of doctrines, focused on the level of initial preparedness of the listener, mediating one or another way of comprehending the meaning of the canon written. Unfortunately, we have not found any in-depth theological studies of Buddhist hermeneutics performed in the rational religious study format, so in this section of the article we present only the results of primary reflection, showing a slightly greater closeness of Buddhist maxims to the humanitarian hermeneutics of "scientific usage".

Conclusion

The presented narrative brings us to several conclusions:

— modern pedagogical knowledge, reflected in the text and positioning synthesis of science, art, religion and everyday practice as inevitable in the humanitarian concept of "pedagogy", assumes the transfer of this synthetic representation to the field of hermeneutic "reading" of texts, naturally combined with logical-and-epistemological analysis. At the same time, there is a *similarity* between the classical scholarly humanitarian tradition of interpretation of texts and the religious tradition, which is reflected in the importance of the subject's appeal to the original or secondary text as an object of the cultural field and an intellectual phenomenon, archiving the findings of science or religious conceptualism;

— the *similarity* between the scientific and religious traditions of interpretation mentioned above refers also to such forms of content interpretation as a) decoding and presentation of the semantics and stylistics of the text to the recipient's mind through a number of images and symbols that are clear to the recipient; b) decoding the essence of the metaphors, synecdoche, periphrasis and metonymy used by the author. The latter can be designated as a segment of experience, appropriate for adoption by scientific pedagogy from religious tradition;

— the essential *difference* between scientific interpretation and interpretation performed within a religious tradition is the **degree of manifestation** of the *recipient's reflective position* that demonstrates the ability to identify the correctness of the text correlation by the author: a) the degree, to which the principles of identity, contradiction, and sufficient reason are observed, and legitimacy and correctness of pedagogical generalizations, analogies and extrapolations, and b) recognition of a cultural icon of the era's pedagogical field, awareness of the value of pedagogical knowledge proposed in the text, manifestations of scientific and textual portrait of the author and evaluation of its contribution to pedagogy. At the same time, in the religious field, such manifestation is strongly restricted to the canon and the imperative form of its presentation; in the scientific pedagogical tradition, it is a component of activity immanently embedded in research practices.

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Prof. Andrey V. Korzhuev
 Department of Medical and Biological Physics
 I.M. Sechenov First Moscow State Medical University (Sechenov University)
 8 Trubetskaya Street,
 119991, Moscow
 Russia
 akorjuev@mail.ru

Prof. Tatiana Vlasova
Department of Theory and Methods of Professional Education
Don State Technical University
1 Gagarin Square
344000, Rostov-on-Don
Russia
tvlasova@rambler.ru

Prof. Vladimir Sinyachkin
Department of Russian Language and Intercultural Communication
Peoples' Friendship University of Russia (RUDN University)
6 Miklukho-Maklay Street,
6117198, Moscow
Russia
sinyachkin-vp@rudn.ru

Assoc. Prof. Vladimir V. Vorozhikhin
Library Center named after Academician L.I. Abalkin
Plekhanov Russian University of Economics
36 Stremyanniy Pereulok
115093, Moscow
Russia
vorozhikhin@mail.ru

Assoc. Prof. Natalia E. Sudakova
1) Institute of Pedagogy, Psychology and Philosophy of Education
Moscow Academy of Professional Competencies
29/33 Nizhegorodskaya Street, bldg. 15
109052, Moscow
Russia
2) UNESCO Department
Russian Presidential Academy of National Economy and Public Administration
84 Prospect Vernadskogo, bldg 2
119571, Moscow
Russia
sovetnik.imtp@mail.ru

Western science, religion and Vietnamese traditional culture: Harmony or antagonism?

Quang Hung Nguyen – Katarina Valcova – Venera G. Zakirova
– Anna A. Larionova – Natalia I. Lapidus

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Abstract

The relationship between religion and science has been very diverse and dynamic in the thousands-year-long history of human thoughts, many times seen as the incompatible terms signifying very opposite realities. In European history, the era of so called or perceived “Dark-Middle-Ages” was dominated by, what is much later defined as the strong antagonism between them. It is true that in the name of religion, some books of ancient Greek and Renaissance philosophers were burned, and some scientists were trialed or even killed. It is therefore necessary to avoid the caricatures and present the more complex view on this matter. The situation in Europe has changed significantly in the 20th century, after the era of the 19th century Rationalism, which has started the process of understanding of the roots of the relationship between science and religion in a new way, offering thus an opportunity of a meaningful dialogue and cooperation rather than antagonism and strict opposition. In Western Europe today, many scientists and theologians are engaged in ongoing and productive dialogue about the relationship of faith and science. In the pre-colonial period, Vietnamese traditional culture was generally Confucian and Buddhist. Then the Confucian traditional education was replaced by the new national education system under the influence of certain Western model. While introducing Marxism, a lot of changes appeared in the relationship between religion and science in the country. Our study describes the relationship between religion and science in Europe and in Vietnam in the past and compares the present-time-situation both, in Europe and in Vietnam.

Key words: culture, religion, science, knowledge, truth, values, patterns of behavior

Introduction

To speak about the relationship between science and religion would not possible without defining the key term naturally creating the framework and context in which science and religion exist – the culture.

Culture

The present-day-concept of culture has evolved, mostly, throughout the past decades. Merriam-Webster dictionary defines culture as

“the customary beliefs, social forms, and material traits of a racial, religious, or social group; also: the characteristic features of everyday existence (such as diversions or a way of life) shared by people in a place or time; the set of shared attitudes, values, goals, and practices that characterizes an institution or organization; the set of values, conventions, or social practices associated with a particular field, activity, or societal characteristic; the integrated pattern of human knowledge, belief, and behavior that depends upon the capacity for learning and transmitting knowledge to succeeding generations; acquaintance with and taste in fine arts, humanities, and broad aspects of science as distinguished from vocational and technical skills; the act or process of cultivating living material (such as bacteria or viruses)

in prepared nutrient media.” (Merriam-Webster Dictionary, Culture, 2020).

Cambridge Dictionary defines it as “the way of life, especially the general customs and beliefs of a particular group of people at a particular time.” (Cambridge Dictionary, Culture, 2020). Both dictionaries offer a broad scope of the meaning of culture portraying the multiple layers of the term connected to activities or concepts to all areas of human existence. Psychological definition of the term “culture” goes more deeply into the layers speaking more precisely about “1. The distinctive customs, manners, values, religious behavior, and other social and intellectual aspects of a society. 2. A shared pattern of attitudes, beliefs, self-definitions, role definitions, norms, and values that can be found in a geographic region among those who speak a particular language, or during a particular historic period.” (Corsini, 1999: 243). Chaney (2001) also supports the idea of wide meaning and flexibility of the term going hand in hand with necessary changes providing new meanings of the term. He also adds a new twist to the original viewpoint - “structure” or “structural approach” to culture: culture as “a structure of attitudes, values, and normative expectations that lay behind or [are] implicit in the patterns of behavior that [are] characteristics of the community” (Chaney, 2001: 75). He also speaks about flexibility and multi-layers in the meaning of culture, especially when it comes to the present-day mass-media and communication (Chaney, 2001: 76, 78). The result of Chaney’s attempt of wide-varied-multi-layered-definition of culture speaks about “culture [which] has to be appreciated as a self-conscious repertoire of styles that are constantly being monitored and adapted rather than just forming the unconscious basis of social identity. The approach I seek to make here is to move away from the idea that even within a speech community members speak a common language. Culture is more appropriately imagined as a polyphony of ways of speaking.” (Chaney, 2001: 81)

Collier also mentions several types of definitions, prior to main definition: culture as places, as “ancestry and people,” as “art and artifact,” as “capital or economic resources,” as product, as “politics and ideology” (Collier, 2003: 415), as “psychology, worldview, or style of thinking and speaking,” as performance, and as group identity (Collier, 2003: 416). Finally, she offers her own definition leading the understanding of the culture within the area of society and politics: “Currently, I define culture as a historically based, interpretive, constitutive, creative set of practices and interpretive frames that demonstrate affiliation with a group. Culture as a group identity is the way I most often think of culture, although I also study the politics and ideology and the performance of the enacted group identities. A communication event or interaction becomes intercultural when different cultural identities emerge in the text or talk of interactants.” (Collier, 2003: 417)

Religion

The most important key-term we use in the article – religion - is, according to Merriam-Webster Dictionary defined as “1a/ the state of a religious, 1b/ the service and worship of God or the supernatural. (2): commitment or devotion to religious faith or observance, 2: a personal set or institutionalized system of religious attitudes, beliefs, and practices, 3 archaic: scrupulous conformity: CONSCIENTIOUSNESS, 4: a cause, principle, or system of beliefs held to with ardor and faith” (Merriam-Webster Dictionary, 2020).

Encyclopedia Britannica describes the term “Religion” as “human beings’ relation to that which they regard as holy, sacred, absolute, spiritual, divine, or worthy of especial reverence.” (Encyclopedia Britannica, 2020). Usually humans think about divine with connection to their very existence – a matter of their life, but most importantly a matter of what is death and what happens after one dies - a fate of human being after death. In various traditions around the world, these questions,

concerns and ideas are expressed “in terms of one’s relationship with or attitude toward gods or spirits; in more humanistic or naturalistic forms of religion, they are expressed in terms of one’s relationship with or attitudes toward the broader human community or the natural world.” (<https://www.britannica.com/topic/religion>). The origin, conditions of human life and most importantly, the conditions of the life after death are described in sacred writings, sacred books (or a sacred book) speaking also about the ultimate authority, whether spiritual or moral. During the life on earth believers (or worshippers) take their part in “devotional or contemplative practices such as prayer, meditation, or rituals. Worship, moral conduct, right belief, and participation in religious institutions are among the constituent elements of the religious life.” (Encyclopedia Britannica, 2020).

As both definitions, mentioned above, speak about religion, it is clear, that the definition of the term, the explanation of the term is widely based. C. Dawson classified two characters of all religions regardless of being primitive or modern: 1/ Faith on whatever mystical essences which determinate human behaviors, ways of life, daily life; 2/ This faith exists throughout intermediary (often supernatural, sacred) persons, things, places, etc. Even though Confucianism is philosophical, ethical, and political teaching, and Confucius is not a prophet, Dawson perceives Confucianism as religion (Confucian religion). In this sense, even Marxism could be considered an art of "religion" (Dawson, 1951: 75). In this sense can religion be considered a core of each distinct culture (Dawson, 1950) or even the relevant substance of culture (Tillich, 1967). Hebrew, Western, Arabian, Chinese, Indian, Russian cultures have their bases in religions such as Judaism, Christianity, Islam, Confucianism, Hinduism, and the Orthodox Church. Similarly, Theravada Buddhism is the spiritual pillar of the cultures of Thailand, Myanmar, Sri Lanka, Cambodia, Laos, or Tibetan Buddhism is the breadwinner of the Tibetan and Mongolian culture.

Science

Lindberg and Pingree point out an important fact. “The historian ... requires a very broad definition of ‘science’ – one that... will help us to understand the modern scientific enterprise. We need to be broad and inclusive, rather than narrow and exclusive... and we should expect that the farther back we go [in time] the broader we will need to be.” (Lindberg, 2007: 3; Pingree, 1992). To define science simply and narrowly only with the notion and understanding of the 21st century would be misleading.

Merriam-Webster Dictionary defines science as

“1/the state of knowing: knowledge as distinguished from ignorance or misunderstanding, 2a/a department of systematized knowledge as an object of study, b/ something (such as a sport or technique) that may be studied or learned like systematized knowledge have it down to a science, 3a/ knowledge or a system of knowledge covering general truths or the operation of general laws especially as obtained and tested through scientific method, b/ such knowledge or such a system of knowledge concerned with the physical world and its phenomena: NATURAL SCIENCE, 4/a system or method reconciling practical ends with scientific laws.”(Merriam-Webster Dictionary, 2020)

This definition rightly supports the complex meaning of the word science. Science is, first of all, originally connected with a certain type of knowledge. To know, to have certain knowledge separates one from the state of ignorance of false understanding. Only later is science considered to be the pursuit of certain knowledge. In the oldest times, it was the science that was commonly communicated and shared – for example the knowledge of growing the crops or observing the natural events. From simple knowledge developed the complexity of abstract thoughts (calendars, building the

dams or even building the pyramids, etc.). Special place in this area are reserved for elaborate mythologies and legal systems. Therefore, we can boldly claim that science, in a very broad sense, existed before our modern times and was a part of the thinking of many ancient civilizations (Grant, 1997). "... modern science is a discovery as well as an invention. It was a discovery that nature generally acts regularly enough to be described by laws and even by mathematics; and required invention to devise the techniques, abstractions, apparatus, and organization for exhibiting the regularities and securing their law-like descriptions." (Heilbron, 2003: vii)

Science in Medieval Times - a very brief discourse

Early Middle Ages were characterized by the Aristotelian approach (four 'WHY' questions) to inquiries on natural phenomena to explain the phenomena and the world scientifically (mainly his works - Physics and Metaphysics). Because of the political struggles, sadly, some of the ancient knowledge was already lost, or kept in obscurity. However, "the general fields of science (or 'natural philosophy' as it was called) and much of the general knowledge from the ancient world remained preserved through the works of the early Latin encyclopedists like Isidore of Seville" (Grant, 1996). Even Aristotle's original works were lost in Western Europe, only one text by Plato (Timaeus) was available to Latin readers. The work *Almagest*, written by Ptolemy and containing a geocentric description of the solar system, was also known and quite influential during this period.

Some of the Greek classical texts were preserved in the Byzantine empire during the time of late antiquity. Nestorians and Monophysites translated many Syriac texts. They also played an important role while translating some of the Greek classical texts into Arabic in the times of Caliphate, preserving and even improving some types of classical learning. (Grant, 2007).

Most of European tribes and peoples had become Christian by the end of eleventh century. "Stronger monarchies emerged; borders were restored; technological developments and agricultural innovations were made which increased the food supply and population. In addition, classical Greek texts started to be translated from Arabic and Greek into Latin, giving a higher level of scientific discussion in Western Europe." (Lindberg, 2007).

Medieval Times are also the era of universities emerging. The first university in Europe (the University of Bologna) had emerged in 1088 originating in theological education. A demand for broader and higher education comes in the picture. The number of Latin translations grew, especially from Greek, Arabic, and Hebrew. For example, Avicenna's Canon was translated into Latin (McGinnis, 2010). Catholic theologians were interested in the texts of Aristotle, Ptolemy, and Euclid (Lindberg, 1992), starting a new phenomenon called Scholasticism in western Europe, an attempt of synthesis of Catholicism and Aristotelianism, characterized by the scientific method consisting of three basic steps: observing, describing, and classifying guided by a strong focus on revelation and dialectic reasoning.

The era of Renaissance brought about new possibilities, challenges, new developments, especially in the scientific fields. For example, new developments in optics contributed to the improvement and development of technology (camera obscura and the telescope) offering a new point of view – perspective not only for the scientists, but also for artists (perspectivism).

In the sixteenth century, we notice wide development of scientific research in various fields. Copernicus refused the widely-accepted-geocentric model of the universe and formulated a new - heliocentric model of the solar system. This was based on a theory that the orbital periods of the planets are longer as their orbs are farther from the center of motion, which he found not to agree with Ptolemy's model. (Goldstein, 2016). Kepler challenged the notion that the only function of the eye is perception and

shifted the main focus in optics from the eye to the propagation of light. However, Kepler is best known, for improving Copernicus' heliocentric model through the discovery of Kepler's laws of planetary motion. He did not reject completely Aristotelian metaphysics but attempted to search for harmony of spheres (Cohen, 2010). We cannot omit Galileo Galilei, who is appointed as the father of modern science. He made innovative use of experimenting and in the field of mathematics. New technology of the printing press helped greatly to publish many arguments, including some that disagreed with contemporary ideas of nature and natural sciences. Descartes and Bacon presented new philosophical arguments in favor of a new type of non-Aristotelian science. Descartes concentrated on individual thought and proposed an argument in favor of mathematics rather than geometry to study the nature. Bacon underestimated the contemplation and emphasized the role of experiment. He also questioned the Aristotelian concepts of formal cause and final cause and promoted the idea that science should study the laws of 'simple' natures. He also argued for the very practical use of science aiming for the improvement of human life.

Relationship between science and religion in Europe (a historical outline)

There is not enough space in this article to speak about the place of science and the relationship of science and religion in Europe because of its complexity and very long and complicated background. Therefore, we need to touch only briefly on the problematic, which is necessary, though, because of the common misconceptions about it ending many times in caricatures portraying a false image of this relationship in the present era. The most common, or most widely used view of science and religion is, that they are in eternal and irreversible conflict with one another, a view that is an artifact of a few well-known historical examples that have served the agendas of political and social activists. (Fergren, 2017: 3). It is obvious that the terms 'science' and 'religion' have been used extremely broadly. Depending on the time, place, and context, they can refer to completely different things or phenomena, and as a result, they can easily become barriers to a deeper and clearer understanding. (Fergren, 2017: 4)

The relationship between religion and science has a long history of debate in human history. In pre-Christian Europe, it seemed that rudimentary, what we would consider 'scientific' today, knowledge could co-exist together with primitive animism and shamanism. But in the later period of human history, when both religion and science became more developed with the diversity of their forms, especially with the appearance of Christianity, the relation between religion and science became more dynamic. Tertullian (155-240), the first Latin theologian and early father of the Christian Church who had said that "prorsus credible est quia ineptum est" (It is inevitable because it is impossible) (De carne Christi, V, 761B), appeared to be hostile to philosophy and rationality. "What has Athens to do with Jerusalem?" he asked (enter the quote). It might seem that Tertullian ignored any role of scientific knowledge and defended Christian faith: "The blood of the martyrs is the seed of the Church" (Apologeticus, Chapter 50).

Before we get deeper to the main subject of this part, we need to clarify what we mean when we talk about medieval 'science.' It would be misleading to think about science in the medieval period of time corresponding even approximately to, what we mean by modern science today. We can speak about the roots or sources or even beginnings of science in the Middle Ages, the basis for later modern scientific disciplines and practices. Medieval scientists, scholars, had ideas about nature, they were using certain methods for exploring it, and appropriate languages for describing their findings. Many of these ideas, methods, and languages were drawn from the classical period of time (as we have mentioned already above), during which the nature was closely connected with thoughts about other subjects. To think about nature and other phenomena belonged to the realm of philosophy. "Natural

philosophy, science, and natural science” were considered as synonyms. In this period, natural philosophy closely and uniquely interacted with Christianity as a natural part of philosophy. Therefore, we can speak about close interaction of science and religion during Middle Ages, about theologians as highly educated scholars, who owned beliefs about science and theology. All medieval scholars were both theologically and scientifically educated, and all understood that theological beliefs necessarily entailed scientific consequences. Scientists and theologians were often the very same person, educated in the full range of medieval disciplines. They were almost perfectly capable of dealing with scientific and theological matters of their present time and generally able to find ways of integrating both, theological and scientific belief. (Ferngren, 2017).

The famous theologian, Thomas Aquinas (1225-1274), would be a good example of such case. He had a notion about double truth defended by Siger of Brabant (1240-1284) and the Latin Averroism. One of the double truth is the philosophical and rational truth of human knowledge about nature. The other is the truth of faith in God’s kingdom, in paradise and hell, about the transcendent and supernatural sacred world. Basing on scholasticism, Thomas Aquinas emphasized Christian faith but did not ignore absolutely the role of rational scientific knowledge. This concept of a double truth was revived in the Renaissance, where pantheist theories about the relation between God and nature dominated.

It is only in the 19th century where this co-existence ends. Andrew Dickson White in his work “A History of the Warfare of Science with Theology in Christendom” written in 1896 eagerly argued that Christianity had a long history of opposing scientific progress in the interest of dogmatic theology. Another famous author William Draper (History of the Conflict between Religion and Science, 1874) also influenced American thinkers who agreed with secular outlook and recognized the central role of science within the context of modern society. Both books were used to create, so called, Draper-White thesis to emphasize irreconcilable conflict between science and religion later in the 20th century, which was predominant in the 19th century and for some time in the 20th century. It presented triumphalist view of science and a very dismissive view of religion. Science was, according to it, continually progressing, Christian faith continually retreated. Religion, based on faith, seemed to lose, when confronted by science, which claimed to be based on pure facts. Currently many historians, scientists and theologians consider this Draper-White thesis as way oversimplifying and quite distorting to a complex and a very dynamic relationship of science and religion. Later in the 20th century the thesis was systematically reevaluated. According to the new findings, ever existent relationship of science and religion must be regarded much more positively. Popular images of eternal warfare and controversy continue to exist, promoting supposed hostility of Christianity to new scientific theories. Contemporary theories have shown that Christianity has often nurtured and encouraged scientific endeavor, whole at other times the two have coexisted without too much tension or attempts at artificial harmonization. Christian understanding of the world and human existence exists in European scientific and philosophical thought predominantly until the twentieth century. “If Galileo and the Scopes trial come to mind as examples of conflict, they have proven to be the exceptions rather than the rule.” In the words of David Lindberg, writing on medieval science and religion for the earlier edition of this volume, “there was no warfare between science and the church. the story of science and Christianity in the Middle Ages is not a story of suppression, nor of its opposite, support and encouragement. What we find is an interaction exhibiting all the variety and complexity that we are familiar with in other realms of human endeavor: conflict, compromise, understanding, misunderstanding, accommodation, dialogue, alienation, the making of common cause, and the going of separate ways.” (Ferngren, 2017: xi-

xii). (old myths die hard!) Traditional picture of Galileo as a victim of the Catholic Church and its disgust to real science might become a caricature, if not put into proper context. Similarly, Isaac Newton, was not only a great natural philosopher, but he also had a deep interest in theology and biblical prophecy, which created a framework for his scientific discoveries. “Finally, Charles Darwin has been portrayed in recent historical studies as a man who, alongside the discoveries in scientific theory of natural history, struggled with very personal religious issues and was profoundly influenced by the tradition of natural theology” (Ferngren, 2017: xiii). Paley’s view is complemented by Whitehead’s emphasis on the complexity and dynamism of religious traditions as such, when he says:

“Both, scholars and theologians have long recognized that religious traditions are neither monolithic nor static – that they have developed over time and reflect the diverse circumstance of their geography and culture. Failure to understand this historical reality has led those who ... see controversies between science and religion as disputes in which religion was always wrong, and ... science was always right. The true facts of the case are very much more complex, and refuse to be summarized in these simple terms” (Whitehead, 1960: 163).

Today we often find ourselves in the real danger of ‘presentism and essentialism,’ which is irresistible tendency to shape the past by employing modern definition and understanding assuming that the basic idea of certain discipline or term is (and means) all the same throughout all the ages. It is as if both of them remain universal and unchanging throughout the ages. Obviously, there is no such possibility of any essence that remains constant across time and space. It is undeniable fact, that terms ‘science’ and ‘religion’ have had different meanings throughout the history. To impose our modern definitions on the study of the past and to admit as truly scientific only what a modern scientists would regard as such, surely distorts the history of science. Religion and science are both historically and socially conditioned. In any case, we agree with Mongrain (2017: 34) that “a unified truth that includes science and the Christian religion within a neutral philosophical theory is damaging to the life of faith. It offers people a counterfeit version of Christian wisdom that requires neither purity of heart nor love; seeing ‘nature’ as ‘creation’ requires more than a conceptual amending of Darwinian science with a Thomistic theory of final causes.” It is also important to notice that before 1600, neither the word ‘science’ nor the word ‘religion’ had the meaning we currently ascribe to the terms. ‘Scientia’ and ‘religio’ originally referred to very different concepts that we ascribe to the words today. We think of science as a way of knowing and religion as a set of beliefs and practices related to worship. In the Middle Ages the terms referred to interior qualities of a person, virtues to be cultivated. Scientia was described as a carefully developed habit of mind related to logical demonstration and problem solving and tied to moral excellence. Religio referred to interior acts of devotion and prayer, to behavior that is based on these inner motivations.

One needs to be truly aware of the cultural limitations that are imposed on all societies, ideas and disciplines, including our own. It is hard for us, just as for any other generation, to accept, that the modern age is also a historical period, limited in its perspectives by space and time and subject to the constraints of its own zeitgeist. We have historical and cultural limitation which force us to view the past in a manner that is neither patronizing nor disparaging, but instead capable of appreciating the power of ideas that we do not share or that have fallen out of fashion in our own day. (Whitehead, 1960).

Religion and Vietnamese traditional culture

Vietnam is a multi-religious country. Vietnamese are usually very proud of their long literate tradition. The Confucian Temple of Literature (Van Mieu) in Hanoi, which

was established in 1076, was the first university in Vietnam. Buddhism was a state ideology in Vietnam from eleven to fourteen centuries. After a thousand years under Chinese occupation, Buddhist pagodas were the early centers of education and culture. Some Buddhist monks such as Khuong Viet (933-1011), Van Hanh (938-1025), Huyen Quang (1254-1334), Phap Loa (1284-1330) became advisors in political affairs of the court. It was well-known that Tran Nhan Tong (1258-1308), the third king of the Tran dynasty, established a new Buddhist Zen branch of Truc Lam Yen Tu. However, Mahayana Buddhism was introduced into Vietnam, mainly from China, in the early centuries of the Common Era. Unlike Confucians who wanted to turn Vietnam into a Chinese model, Vietnamese Buddhism and an independent Vietnamese state were the main motivations of the first generations of Vietnamese Buddhist monks (Nguyen, 2010: 184-396).

Since the fifteenth century, under the Le and the Nguyen dynasties, the role of a state religion was replaced by Confucianism.

“Boys were supported to begin their schooling at the age of seven, the age of eight by Sino-Vietnamese reckoning. At the age of eleven, they first applied themselves to the Analects of Confucius, Mencius, the Doctrine of the Mean, and the Great Learning. At the age of fourteenth, having finished the Four Books, they read the Classic of Songs, the Classic of Documents, the Classic of Changes, the Record of Rituals, the Spring and Autumn Annals, and the earlier Chinese dynastic histories” (Woodside, 1971: 189).

The syncretism of three teachings (tam giao, Confucianism, Buddhism, Taoism including native religions and faiths), has been a spiritual basis of Vietnamese traditional culture. They are the three pillars of Vietnamese traditional culture.

It was un-doubted that educational systems in pre-colonial Vietnam, in fact, were generally Buddhist and Confucian. “Minh Mang may well have been the first man in the East Asian classical world to observe that the examination system could not prepare Chinese or Vietnamese societies for their looming confrontation with the military powers of Europe” (Woodside, 1971: 224-225), but he was not in situation to change this Confucian education and exam system. There were some Chinese algebra and mathematics, but there was neither rational science nor experimental scientific systematical knowledge. In general, in pre-colonial Vietnam, there was not a science in Western meaning. There was not also an extreme antagonism between religious and primitive scientific knowledge. Unlike in the West, because of Confucian secularism in Chinese-Vietnamese culture, we see a relatively flexible relationship between materialism and idealism, between atheism and theism, as well as between religiosity and secularism in Vietnamese traditional spirituality.

But that does not mean that there was only an absolute harmony between Western science and Confucian traditional values. In the nineteenth-century, Nguyen Duc Dat wrote in *Nam Son tung thoai* that Confucianism alone is enough for Vietnamese, that we could find in four books and five Classics an explanation for everything. It was undoubted that the rule of Confucian world outlook and self-sufficing agriculture were the main reasons for an underdeveloped scientific knowledge in pre-colonial Vietnam.

Religious life in Vietnam became more diverse since the Christian mission in the seventeenth century. Western ideas, including some knowledge of natural science, were introduced into Vietnam. It was undoubted that the Christian mission was a bridge between Western and East Asian ideas. European missionaries had played an essential role in creating a Latin-based-alphabet for the Vietnamese language. But together with Christian mission, there was the first clash between European-Christian values and Vietnamese Confucian traditional cultural and religious rituals. That is why it is not surprising that Christian prohibitions were issued in the seventeenth and

eighteenth centuries, especially in the nineteenth century under the Nguyen dynasty. That was not only because Christians wanted to carry out monogamy, gender equality, or even the fact that Vietnamese Christians were not allowed to carry out their ancestor worship. The conflict, in reality, was more serious: a Confucian court could lose their legitimacy if Vietnam became a Christian country one day. A Confucian Son of Heaven did not accept the fact that Vietnamese Christians do not follow him firstly but Christ.

“The traditional Vietnamese order could not tolerate such evangelism, because Vietnamese institutions were based not upon the modern Western concept of the separation of church and state, but upon the concept of the state as the political expression of the elite, would obviously, qualify the nature of elite ideology” (Woodside, 1987: 135).

Also, a gap between Christianity and native religions and beliefs was more prominent than that among native religions and faiths themselves. There was no cultural background for Western science development in pre-colonial rural Vietnam: “As of 1839, the Vietnamese elite, led by Minh Mang, exhibited a naïve optimism that Western technology could be privately appropriated by Vietnamese artisans without their having to cross any cultural barriers. The existence of Western machines was recognized empirically before the existence of Western scientific culture as acknowledged philosophically” (Woodside, 1987: 133).

There is a debate on whether Vietnamese are religiously pious or impious. Here we see Tran Trong Kim versus that of L. Cadiere. According to Tran Trong Kim, Vietnamese have usual behaviors towards worshipping but are not devout with any religion (Tran, 2003: 16). Tran Trong Kim was right when we analyze the fact that Vietnamese usually do not spend much time on their religious worship like Hindus or Muslims. Furthermore, they are polytheists and relatively tolerant concerning their religious life. Vietnamese pagodas worship not only Buddhas and Bodhisattvas but, in many cases, also some other Taoist and native deities. It is not rare for many Buddhists to visit Taoist temples.

On the contrary, L. Cadiere emphasizes the fact that Vietnamese cannot live without the presence of religious faiths in all important events of their life cycle: birth, marriage, death, etc. It is when a Vietnamese has troubles in his daily life that people get to see which religion he or she really follows. Vietnamese people believe in Buddhist karma. From the viewpoint of Confucianism and folklore faiths, ancestors can give their relatives blessings or punishments depending on their behaviors toward their ancestors. Therefore, people worry about punishments if they do something wrong with their ancestors. That is why Vietnamese are pious, according to Cadiere (Cadiere, 2010: 48).

The debate between Tran Trong Kim and L. Cadiere expresses some paradoxes in Vietnamese spirituality. On one side, Vietnamese are active in worship, but on the other side, they are not enthusiastic about any religion and faith. Vietnamese culture is religious, based on the syncretism of the ‘three teachings’ (Confucianism, Buddhism, and Taoism), but is also secular. Different from Theravada Buddhists in Sri Lanka, Thailand, Laos, or Cambodia, Vietnamese usually pray to Buddha for their health or something worldly rather than for salvation in Nirvana. Due to the secularism of Confucianism, Vietnamese traditional religious life has many secular aspects. It is questionable whether they have religious faith in a theological sense. Another paradox is that while Vietnam is multi-religious, a spiritual vacuum still exists. All ‘three teachings’ are not native. Every exotic culture and religion can be introduced into this country because Vietnamese are not enthusiastic about any religion and faith: “Burdened as he was by a Chinese-style worldview in an environment which daily contradicted it, it was amazing that the Vietnamese ruler maneuvered as much as he did. If it was true that Vietnam never completely conquered the difficulties of domesticating the Chinese institutional model, it was also true that the Chinese

model's influence never completely stifled Vietnamese ingenuity” (Woodside, 1971: 294).

Western science in colonial and post-colonial Vietnam: Religiosity versus secularism

In Vietnamese tradition, the relationship between religious faiths and native knowledge was only relatively similar to that in pre-Christian Europe. However, the situation had changed due to Christian mission and Western ideas and cultural values introduced into Vietnam. Since the colonial period, a secular state and education system following the French model was established. The relationship between religion and science since then became more complicated. By the end of the nineteenth century, there were two parallel educational systems. Besides a thousand years long traditional Confucian education, there was the first time in Vietnamese history a secular education system that followed a Western model. Besides the traditional Confucians, there was a new intelligence stratum that was under the influence of Western education. In 1906 the Indochina University (Vietnam National University in Hanoi today) was established. It was the first university that provided Western education. A short time later, a college of medicine was also established. Western medicine existed in parallel with traditional treatment. Intellectuals who followed Western education took different positions within the government in both colonized areas and the area under the Nguyen. Rulers played a significant factor in increasing or decreasing the gap between religion and science. In sum, the French colonial regime had tried to reduce conflicts between Western and Vietnamese traditional values and rituals. Colonial authorities did not hinder traditional religions and faiths rising in the consequences of the collapse of a Confucian bureaucrat. The Buddhist rebirth, as well as the appearance of Cao Dai and Hoa Hao religions in the first half of the twentieth century, did not really meet hindrance from secular authorities. After a long discussion, there was no separation between state and church in French Indochina as it was in France in 1905.

On the other side, Vietnamese society did not avoid secularism as the fruit of the French revolution. Secularism in Vietnam became more extreme when Marxism was introduced. While Marxism had no opportunity to gain influence in Islamic societies, it did not face much difficulty in becoming a power in China and Vietnam. Confucian secularism was one of the main reasons for such popularity of Marxism as well as of communist parties here. In 1930-1950 Marxists in Vietnam used Confucian terminologies to introduce Marxist ideas. Loyalty to the emperor was transformed into allegiance to the communist party. Piety to parents and ancestor, which was only second to loyalty to the emperor in Confucian society, was transformed into piety to workers and peasants' class. Nguyen Khac Vien emphasized the similarity between Confucianism and Communism as they both stressed the collective community against “capitalist personalism” (Nguyen, 1995).

Truong Chinh, in his book *The Outlines of Vietnamese Culture* (De cuong van hoa Viet Nam, 1943), had emphasized that Vietnamese culture is socialist and irreligious. There was a significant influence of the Marxist theory of class struggle in his writing, especially when he said that the communists should fight Confucius and Mencius' ideas and for the victory of dialectical and historical materialism. During 1946-1949 even though Ho Chi Minh had called for solidarity between Christians and non-Christians, the communists carried out a discussion in the newspaper *Truth* (Su that) on whether God exists or not. They had propagated the materialist worldview and the victory of science over the religious outlook. The communists promoted Marxism as a scientific theory. From the viewpoint of Marxism, all God and ghosts are nothing more than illusions. All things in this world consist of pure material. There is only one material world, and there is nothing else.

After 1945, the colonial education was abolished, but there was no movement against Western science itself. The authorities stand behind the relation between Western science and traditional religions. They nationalized all schools of religious organizations with the purpose of building a socialist, atheist state. There was a collective movement against superstitious and feudal remnants. Thousands of pagodas, temples, and religious places were destroyed. Materialistic and scientific worldview became synonym words. Materialistic and atheist state schools introduced Western science following the Soviet model and propagated the victory of science, materialism, and atheism.

Marxist view of radical antagonism between science and religion was introduced into Vietnam during the colonial period, and together with it the materialistic and atheist ideas. From a Marxist viewpoint, materialistic and scientific worldviews are almost identical. Religion was considered as an idealist and anti-scientific worldview. A secular essence of science is emphasized and considered as fundamental of materialist outlook. The distance between religion and science was extreme.

During 1953-1957, the North Vietnamese communist regime carried out land reform. Although, in theory, they would like to classify landlords into anti-revolutionary, normal, and patriotic ones, in reality, all lands of pagodas, temples, and churches were also confiscated. There was an exodus of almost one million North Vietnamese into the South; two-thirds of them were Christians. The government of North Vietnam sent thousands of students to study in the former Soviet Union and other socialist countries in East Europe, where an approach of secular, rational science was dominated.

After 1957 and during the Vietnam War, communists carried out a movement against all traditional religions and faiths as superstitious rituals and behaviors and residues of feudal society. Thousand pagodas and temples were turned into department stores, classrooms, storage, and so on. At schools, the curriculum propagated about the victory of materialism, atheism as well as that of a scientific outlook on religious virtues. In this way, hundreds of pagodas and temples were directly or indirectly destroyed.

The so-called “fighting against all superstitious rituals and behaviors” was carried out in all fronts, even among minority groups in the whole territory of North Vietnam. Many native religions and faiths were considered superstitious and anti-socialist elements. In the values scale of Marxists, Buddhist monks and Christian clergies were classified as unproductive and even sponged groups. Thousands of herbalists, magicians, geomancers, elders, etc. who were traditional intelligentsias were abolished. Religion and faiths in the eyes of Vietnamese communists were considered as symbols of a backward society, while science and technology become symbols of a progressive society. It was undeniable that North Vietnam authorities at that time were under the influence of Mao's Cultural Revolution in China. Hundred traditional festivals that included traditional cultural and religious activities were prohibited.

In sum, the authorities in North Vietnam promoted a concept of contradiction or antagonism between religion and Western science. It was described simply as an antagonism between idealism and theism on one side, and materialism, and atheism on the other side. Therefore, for many Vietnamese, not only religious values but also traditional cultural values were ignored.

Throughout the pictures of China and Vietnam, especially in the post-colonial period, it seems that there was an antagonism between Western science and East Asian Chinese and Confucian traditional culture. A harmonious relationship between them sounded impossible. The two countries fell into a dilemma: they had to choose between the growth of science and technology and the preservation of their traditional cultural and religious values. That antagonism was not the natural outcome of the relationship between Western science and Vietnamese traditional culture at that time but largely the result of some political propaganda by the communist authorities. The authorities wanted to reduce the influence of Vietnamese traditional religions and

faiths not because they wanted to develop Western science and technology, but because they were promoting the triumph of Marxist doctrine over feudal and colonial vestiges:

“Secularization and religious revival throughout the region have forced the elites of Southeast Asia to look at religion in different ways. The attachment of elites to a new gospel of science-based on ‘progress,’ for example, has led many to make distinctions between ‘religion’ (by which they mean scholarly, intellectually higher religions), on the one hand, and ‘superstition’ (by which they mean less scholarly, more autonomous forms of popular religious thought) on the other. Traditional Asian rulers, even in colonial times, would not have made such a distinction. In Vietnam in the 1980s, however, Buddhism is no longer seen as a single spectrum of higher and lower traditions, both of which may be involved in peasant life. The government, however, is hostile to manifestations of popular millenarianism, even those who are wholly nonpolitical” (Woodside, 1987: 465).

It is not easy to talk about harmony between Western science and Vietnamese traditional culture when we analyze environmental and ecological consequences in post-colonial and contemporary Vietnam. Traditional Vietnamese were under strong influences of Taoist conception on periodic and ecological nature. “Heaven gave birth to elephants, so earth gave birth to grass” (trời sinh voi, đất sinh cỏ) is a Vietnamese saying. Being harmonious with nature was the lifestyle of a traditional Vietnamese. You will have to face the punishment of nature if you do not respect it. Then a concept of ‘conquering nature’ was introduced into Vietnam and became a motive of the communist regime.

As the consequences of modernization and industrialization in the last decades, nowadays we see not only the population explosion and urbanization but also a ‘consuming culture,’ a new lifestyle, which tends to underestimate environmental and ecological issues. There was almost no city planning in both theoretical and practical points of view in Vietnam before the threshold of the third millennium. The conflict between Western science, technology, and Vietnamese traditional culture becomes more serious than it should be. Green bamboos, the symbol of every village in Red River Delta, becomes a story of the past. State policy for ‘foreign investment in any case’ did not face any challenges before the Formosa environmental crisis occurred in the central coast last year.

It was true that there was not a Western science uprising in Vietnam before Renovation (Đổi Mới). That was the difference between the situation in China and Vietnam and that in Taiwan, South Korea, and Japan at the same time. But it was also true that the communist authorities had used Western science as an argument against Christian churches, traditional worships, and all feudal vestiges in their eyes. It is not surprising that the gap between Western science and Vietnamese traditional culture and religion before Renovation was more significant than that was during the colonial period.

All those remarks of religious life in traditional pre-colonial Vietnam, as well as secularism in the colonial and post-colonial period, are crucial factors which have influences on the relationship between religion and Western science in the last centuries in the country. From the viewpoint of religiosity versus secularism, the clash between religious faith and scientific knowledge in colonial and post-colonial Vietnam was more significant than that was in the traditional pre-colonial period.

But that is only a side of the issue. However, there were not extreme phenomena of religious organizations against scientists like in the West. Due to Confucian and East Asian secularism, the conflict between religion and Western science is not so sharp as

it is in the West. If Marxism was introduced to Vietnam on the so-called Confucian 'chariot' vehicles, so the Vietnamese communists are not atheists like their comrades in Europe. They could not shake off their ancestor worship and traditional culture from thousands of years of their people. Although most of them stated that they were not religious according to the instructions of the Communist Party, but in fact, in their spiritual life, they were still rather polytheists than none-religious in the end. Thus, even though officially, Marxism considered religion as an 'opium for the people,' but to be able to integrate into Vietnamese East and Southeast Asian society, to dominate the way of thinking of the Communists, Marxism was forced to be tolerant of Confucianism, Buddhism, and indigenous religions, and that will stamp out any antagonistic ideas between science and religion.

Western science and Vietnamese traditional religion: Rationalism versus non-rationalism

Vietnam has a long literate tradition. Irrationalism was dominated in the traditional Vietnamese way of thinking. It is well-known that there were not great thinkers in Southeast Asian nations, including Vietnam. One reason is the fact that ancient Southeast Asia, apart from the Philippines, was not a great civilization itself, but only the periphery of two great civilizations of China and India (Benda, 1972: 127). In Vietnam, there were several famous Buddhist thinkers such as Phap Loa, Khuong Viet, Tran Thai Tong, Tran Nhan Tong, Huyen Quang and Confucian thinkers such as Nguyen Trai (1380-1442), Nguyen Binh Khiem (1491-1585), Le Thanh Tong (1442-1497), Le Quy Don (1726-1784) Ngo Thi Nham (1746-1803) and so on. There was a syncretism of Confucian, Buddhist, Taoist, and native thoughts. "In the Sinicized orbits the 'separation of state and church' (i.e., the ultimate supremacy of the Confucian mandarin over the Buddhist monks) at times seems to have brought the monks closer to the peasantry, without, however, endowing Vietnamese peasant religion with a lasting, let alone profound, Buddhist element" (Benda, 1972: 131). During the colonial period, there were some famous reformers who tried to combine both Vietnamese traditional and Western ideas such as Nguyen Truong To (1828-1872), Truong Vinh Ky (1837-1898), Phan Boi Chau (1867-1940), Phan Chu Trinh (1872-1926). After the Russian-Japanese war, there was a debate among Vietnamese thinkers whether Vietnam should follow either East Asian traditional or Western modern models. Pham Quynh (1892-1945) and Nguyen Van Vinh (1882-1936) defended Western model and Enlightenment ideas meanwhile Phan Boi Chau and Tran Trong Kim (1883-1953), who considered Japan as an ideal model, believed that Vietnam could modernize and industrialization basing on its Confucian legacies. Ho Chi Minh, in his Declaration of Independence in 1945, had cited the United States Declaration of Independence and the French Declaration des Droits de L'home et du citoyen. It showed that Western ideas could be accepted as important components of modern Vietnamese culture. However, the conquest of communists and the building of socialism following the Soviet model ended this debate in the following periods of Vietnam history.

In the thousand-year history of pre-colonial Vietnamese thoughts, there was not any tradition of theoretical thinking but only native knowledge based on mass experiences. According to Leopold Cadiere, in this country, there was not a Vietnamese academic theoretical philosophy, as we usually see in the Western tradition, but only a Vietnamese practical folklore philosophy which usually based on an irrational way of thinking. There was not really a theoretical rational thinking tradition in this country. What is called Vietnamese philosophy is, in fact, only a modification of Chinese philosophy, also Confucian, Mahayana Buddhist, and Taoist legacies. Even Vietnamese literate did not have many debates and theoretical speculations. They simply accepted all, what Chu Hsi had understood, and explained about thoughts of Confucius and Mencius (Cadiere, 2010: 48).

L. Cadiere was right. Vietnamese culture was also under some influences of Indian philosophy when Viet people expanded to the South (namtien). However, Buddhism and Hinduism composed only some important components but not the spiritual basis of Vietnamese culture. The same idea can be found in another author's work. Ha Van Tan admitted that there was not a theoretical science nor philosophy in the Western meaning in Vietnamese history. Vietnamese in many generations did not have a theoretical thinking tradition. Their living conditions did not usually base on science and technology development. Furthermore, they did not have opportunities to create rational scientific theories because they had to spend all their time to fight for Vietnamese national independence. Vietnamese have only so-called 'left hand' philosophers or practical philosophy (Ha, 1984: 29). The Vietnamese way of thinking ways is an experiential one.

By the end of the 1970s, there were some conferences to discuss whether the Vietnamese have their own philosophy. In general, most authors agreed that there was not a tradition of theoretical thinking, not philosophy, as a system of thoughts as we saw in the history of Western philosophy. There were only some philosophical and theoretical speculations, but not any pure and original philosophical works in the history of Vietnamese thoughts as a tradition (Tran, 1973: 10-11). There is also a consensus that Vietnamese did not have a history of philosophy in Western meaning, but only a history of Vietnamese thoughts, including some philosophical ideas (Le, 1984: 58-62). However, one may have a question: why Vietnamese people cannot say about their philosophy while in their neighborhood, people talk about Japanese philosophy and Korean philosophy? Most authors showed caution in using the term 'Vietnamese philosophy.' The term 'philosophy' has different meanings, and in any case, Vietnamese do not have it as a systematic metaphysical theory.

The fact is, an intuitive, sometimes irrational, philosophizing (*minh triet*) had dominated the traditional Vietnamese way of thinking. However, the situation had changed when Western science was introduced with the establishment of universities and research institutions in Western-style. The contradiction between rationalism and irrationalism was not new in Vietnam, but that was also a story in the past. "Proud of their rationality, the Vietnamese Confucian elite reacted with hostility to what they regarded as the irrational superstitions of the French Roman Catholic missionaries who were arriving increasingly in Vietnam as early as the seventeenth century" (Woodside 1987: 131). There was not personality as well as personalism in pre-colonial Vietnam, as we see in Europe after Reformation. Person and personalism usually appeared only in urban society, not a rural one. In a Confucian society, there was only a family, not civil relationships, as we saw in modern Europe. That family, not an individual, was a social cell. From this point of view, Vietnamese society was only a great Vietnamese family (Tran, 2001: 294-295).

The situation changed gradually during the colonial period:

"This new era is characterized by increasing, and ultimately decisive, Western influences upon Southeast Asian society. In at least three significant aspects, these influences differed from those of earlier times. In the first place, they originated in industrialized nation-states of the Atlantic community rather than either feudal monarchies (...) Second, and no less important, they came to envelop virtually all of mainland and island Southeast Asia with the exception of Siam (...) Finally, while the consolidation of Western control brought law and order to wide areas and, with it, a virtual cessation of dynastic and inter-principality rivalry and martial "interaction," the era of modern colonialism (...) Westernization has nonetheless provided a kind of intrinsic unity, which has tended to de-emphasize some of the major

historical differences between the Indianized, Sinitized, and Philippine segments of Southeast Asia” (Benda, 1972: 142).

After 1919, the traditional Confucian court exam was replaced by a new colonial exam system in Vietnam. Some Western works were also introduced. It was the first time the Vietnamese got to know about the ideas of Western authors such as R. Descartes, C. de Montesquieu, J.J. Rousseau, I. Kant, F. Nietzsche, etc. Together with them, the works of European writers such as Victor Hugo, Denis Diderot, La Fontaine, Alexander Dumas, W. Goethe, etc. were introduced. Some intelligentsias had an opportunity to study in Europe, especially in France, among them some famous scholars in social sciences and humanities such as Ta Quang Buu, Nguyen Van Huyen, Pham Quynh, Nguyen Van Vinh. The first half of the twentieth century was a golden time for the development of Western social sciences in Vietnam.

Unlike the colonial period when there were mostly social sciences and humanities development, communist Vietnam, following Lenin's formula ‘socialism is soviet government plus electrifying in the whole country,’ had a clear policy to develop natural sciences even during Vietnam War. Developing a socialist society demanded industrialization and modernization with the establishment of universities in the field of poly-technique and economics. A system of entrance examinations into universities and colleges was created with a focus on natural sciences. In the colonial period, there were also some famous scientists of natural sciences and technology. But only during the Vietnam War, those disciplines were focused and had considerable development following the Soviet system. Both the Vietnamese Academy of Natural Sciences and Technology and the Vietnamese Academy of Social Sciences were established in the 1950s. Thousands of students were sent to study abroad, mostly in the former Soviet Union and communist countries in East Europe. It was also carried out intensively after the unification in 1975. Since the collapse of the communist blocs, Vietnam has been more active in cultural and educational exchanges with Western countries and international organizations. Vietnamese government now tries to build a state with the rule of law to replace the traditional society, which is still quite heavily under the influence of Confucian morality. Due to secular education in universities since the colonial period, although there is not yet an intelligentsia stratum in contemporary Vietnam in the modern meaning of this term, it is true that the intellectuals now have more ideological freedom than Confucians in the past.

However, due to Western science and industrialization, soon, Vietnam was no longer a rural and village country as it was in the eyes of researchers. There has been a transformation in this society since Renovation (Doi Moi). On one side, it is undoubted that due to Western science and technology introduction in the last two centuries, Vietnamese now have not only a living standard improvement but also a more rational and theoretical way of thinking than their ancestors. As a consequence, the clash between traditional religious beliefs and scientific knowledge has also become more prominent than that was in their traditional situation. But on the other side, in the context of Southeast Asian none-institutional polytheism and syncretism relation between rationalism and intuition is something different from that in the West. Note that Southeast Asian indigenous elements are a significant factor. Any ideology and religion that has been introduced from outside here have been ‘softened’ so that it can take root in Southeast Asian society. Hinduism in Champa and Bali is different from Hinduism in India. In the case of Catholicism to accept ancestor worship, this region's Islam is not as extreme as it is in the Middle East and North Africa are other examples. However, despite the great efforts of colonial and post-colonial governments, the poor development level of Western science in Vietnam is not strong enough to put scientific and theoretical thinking on the position to dominate the thinking way of the elite. It has not had a far-reaching influence on the ‘intuitive’ lifestyle of the Vietnamese people for a long time. It is, therefore, wrong to speak about the antagonist contradiction between rationalism and irrationalism in Vietnam.

Conclusion: A Comparison of the Relationship between Science and Religion in East Asia and Europe

The relation between religious belief and scientific knowledge in East Asian culture is something different from that in Europe. There was some scientific knowledge but not science in pre-colonial China. Marx Weber was right when he found that Western terminology was not adequate with Chinese culture. He explained why, in pre-colonial China, there was not modernity and capitalism. Different from Christian God, Confucian Heaven is not the Creator of this world. Unlike in Western culture, in Confucian spirituality, there was only a relative distance between men and deities, between natural and supernatural worlds. Therefore, contrary terms such as materialism versus idealism, atheism versus theism, as well as monotheism versus polytheism in Western culture does not seem to fit with Chinese and Vietnamese culture.

While the emergence of Protestantism caused the emancipation of personalism in Europe, Weber found out that the concept of a person in the Confucian world did not exist. Weber analyzed why capitalism, as well as a rational science, could not rise in pre-colonial China. Confucian education was secular with the focus on ethical-political training for people to become state officials at both central and local levels. In a Confucian society, there were four strata: Confucians, peasants, handicraftsmen, and business people. The criteria for this social classification was not their economic condition or living standard, but Confucian moral doctrine. The literate stratum was, in reality, not intelligentsia in Western terminology because they learned and did court exams not for becoming the pure theoretician or researchers with demand for ideological freedom, but to be the court mandarins of different ranks (Weber, 1988: 290).

The most important virtue for all Confucians was loyalty to their emperor, the Son of Heaven. The Son of Heaven is the symbol for the state and all people in the country. Only the emperor is the real host of his country and people. Loyalty to the emperor was significant for patriotism. In traditional China, there was no concept of nationalism similar to the Western meaning. In the pre-colonial period, the Chinese had neither mathematics nor natural science, but only astrology and geomancy. There was no democracy, social equality (including gender equality), as became commonly known in Western terminology. Hegel said that the Chinese had no idea about liberty and freedom. In ancient Chinese society, only the emperor had the privilege of freedom. The concepts of liberty (freedom) and equality in Western meaning were introduced to China since the colonial period. Confucian rationalism is also very different from rationalism in Western meaning, where both logical theoretical and intuitive experiential levels of thinking are correctly classified. Confucius was not a prophet, and he did not think about the question of whether another world exists or not. He speculated only about this world and did not say about what happens with men after their death. However, he did not doubt the perpetual existence of human souls. Weber found that because of being secular, Confucianism could not exist alone. Dawson pointed out that there was a so-called 'spiritual vacuum' in the heart of Chinese culture (Dawson, 1951: 230), and it needed Buddhism and Taoism as its unofficial supplementary teachings. The relationship between religion and science in pre-colonial China and Vietnam was similar to that in pre-Christian Europe.

In Western culture, as well as Chinese and Vietnamese cultures, there are wide gaps between religion and science, at least in two dimensions. The first dimension points out religious faith conflicting with secular scientific knowledge. (Schockenhoff, 2014) In any case, religious belief does not exist without a sacred essence. On the opposite, scientific knowledge is secular and has the purpose of discovering the essence of real objects in nature, human society, and the human mind. Different from scientific

knowledge, religious belief turns towards transcendental and supernatural essences and values. (Vranjes, 2018) Second, science is usually based on rational and logical thinking, while religion is irrational or, as some argue, supra-rational (i.e., not 'illogical' but rather beyond the scope of natural reason). All scientific theories are validated based on both qualitative and quantitative argumentations and/or empirical experiments. (Ambrozy – Lokajicek – Valco, 2019) On the contrary, an intuitive religious feeling and experience are essential for every religion regardless of primitive or modern ones.

In general, the Vietnamese authorities have been playing a very important role in the relationship between religion and science. In post-colonial Vietnam, state policy usually had the power to increase or reduce the gaps between religious belief and scientific knowledge for the sake of their political and economic purposes. However, despite the fact that there are some differences between East Asian non-institutional polytheistic religions and institutional monotheistic Western religions, from the viewpoint of religiosity versus secularism, the gap between religious faith and Western scientific knowledge in the last two centuries has been bigger than it was in the traditional pre-colonial Vietnam. It is the same when we talk about the relationship between rationalism and irrationalism in traditional and contemporary Vietnam. In both aspects, the gap between Western science and religion in colonial and post-colonial periods were bigger and more problematic than it was in pre-colonial Vietnam. Vietnamese contemporary culture is more paradoxical than it was traditionally. However, due to indigenous factors from both the perspectives of religiosity vs. secularism as well as rationalism vs. non-rationalism, it would be an exaggeration to say that between Western science and religion in Vietnam, there is only antagonism. Rather, they both operate on two different planes of existence which intersect in the one, unified human experience (rational and intuitive) with its moral implications. (Zalec – Pavlikova, 2019) However, to facilitate a productive dialogue and cooperation, "the legitimate dialogue partners," that is, science and religion, must "avoid the pitfalls of scientism as well as blind and irrational fundamentalism (both, religious and secular-ideological)." (Valco – Boehme, 2017: 95)

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Assoc. prof. Quang Hung Nguyen, PhD.
Vietnam National University
College of Social Sciences and Humanities
336 Nguyen Trai, Thanh Xuan Trung, Thanh Xuan, Ha Noi,
Vietnam
nguyenquanghung50@gmail.com

Assoc. prof. Katarina Valcova, PhD.
Comenius University of Bratislava
Lutheran Theological Faculty
Bartokova 8, 811 02 Bratislava
Slovak Republic
katarina.valcova@gmail.com

Prof. Venera G. Zakirova
Institute of Psychology and Education
Kazan (Volga region) Federal University
18 Kremlyovskaya Street
420008 Kazan
Russian Federation
zakirovav-2011@mail.ru

Assoc. Prof. Anna A. Larionova, PhD
Department of Corporate Finance and Corporate Governance
Financial University under the Government of the Russian Federation
49 Leningradsky Prospekt
125993 Moscow
Russian Federation
annla@list.ru

Assoc. Prof. Natalja I. Lapidus, PhD
Department of Urgent and Outpatient Therapy
I.M. Sechenov First Moscow State Medical University (Sechenov University)
8 Trubetskaya Street
119991, Moscow
Russian Federation
nat_lap@mail.ru

A philosophical evaluation of the internationalization of higher education: A case study on the public universities in Vietnam

Trang Thi Huyen Nguyen

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Abstract

The internationalization of higher education is a common development trend of universities in the world. For Vietnam, the globalization of education, the most important of which is higher education, is an essential and vital issue in the country's development strategy. However, at the same time, the international context is also posing many challenges for Vietnam when it comes to the competitiveness of highly-qualified workers in relation to other countries in the region, the existing skill gap of good post-graduates, the brain drain phenomenon, etc. Besides analyzing current trends and their corresponding philosophical underpinning, this article focuses on ways of coping with these challenges. In addition to existing guidelines and policies of the state and universities in Vietnam, primarily concerning public universities (which account for over 70% of the universities in Vietnam), our study critically evaluates the following four groups of solutions: (1) improvement of university governance and enhancement of university autonomy; (2) strengthening joint training programs and quality assurance, while regularly updating and renovating training programs in line with general regional and world trends; (3) enhancing learners' exchange; and (4) strengthening cooperation in scientific research and international publications.

Key words: International cooperation, globalization, Internationalization of Higher education, Higher education, Public University, Philosophy of education

Introduction

The world has been witnessing profound changes taking place in the continuous development of higher education. The processes of globalization and economic integration among countries occur extensively and at unprecedented speed; The fast progress of science and technology changes both the content and forms of education in each nation. A significant indicator of the profound changes in education is its rising internationalization (especially that of higher education), which has now become a common trend for all higher education institutions in the world.

According to Knight (2012), the international dimension of the curriculum has progressed from an 'area study' and foreign language approach to the integration of international, global, intercultural, and comparative perspectives into the teaching/learning process and program content. According to Knight (2012), internationalization at the national, sector, and institutional levels are defined as the process of integrating an international, intercultural, or global dimension into the purpose, functions, or delivery of postsecondary education. There are three important points in Knight's definition. Firstly, the author emphasizes that internationalization is an ongoing effort. Secondly, internationalization does not only involve integration between countries, but it is also an acknowledgment of each other's cultural diversity on a global scale. Thirdly, the integration process is expressed in many different aspects of higher education, including the roles, tasks, characteristics, and training programs provided by the education system in general and in higher education institutions in particular (Tran, Marginson, 2018).

In the process, systems with developed higher education lead the game and influence underdeveloped countries in many ways. This complex process of internationalization and integration can be considered an import-export process, similar to that in

international trade, where the import-export balance between countries is often unbalanced. The "export" direction is mainly from developed countries, while the "import" direction is mainly from low and middle-income countries in Asia and Latin America (Tran, Marginson, 2018).

On the level of universities, internationalization is implemented in many forms, such as opening training institutions abroad, opening international programs taught in English, transferring programs and degree-issuing brands, cooperating in training, and issuing diplomas with universities in the host country. The internationalization takes place at both the micro-level (as in lecturer practice, in program development, training organization, management, governance, and university quality assurance), and the macro-level (in model and education policy formulation). In this context, the question "How to adapt to the internationalization process?" is posed for all universities - in the developed countries, the developing countries in general and in Vietnam in particular. In fact, each country has a different understanding and response to this problem.

This article will thus focus on the study of regional and global contexts, and the related issues for public universities in Vietnam in the context of globalization of higher education. It will also analyze responses of the public universities in Vietnam to the internationalization of higher education, and propose some recommendations for the development of Vietnam's public higher education in the future. The desired changes in the Vietnamese academic environment in general will require a new philosophy of education, as well as a more global, cosmopolitan cultural outlook.

Research Methods

Exploring the value of internationalization of higher education in Vietnam today, while also considering the global context and experience, demands an interdisciplinary scientific approach. The method of critical analysis and subsequent interpretation of available data related to public universities in Vietnam will be the main method used in this study. In addition, the author will conduct her analysis and interpretations in the context of a broader philosophical evaluation of the given phenomenon, identifying the existing philosophical presuppositions and normative ideas as well as their potential ethical impact.

International and Regional Context

With the coming of the 21st century, on an international scale and in Southeast Asia, education has moved to a new, higher, and more complex stage of development. The establishment of the WTO and the formation of the General Agreement on Trades and Services (GATS) has facilitated the increase in imports, trade liberalization, and support services for higher education development. The 2009 World Conference on Higher Education held by UNESCO in Paris observed that higher education is moving under the impacts of new motivations. Among these belong increasing demand for admission, diversification of universities and sources, cooperation between universities and networking, the need for lifelong learning, the impacts of information and communication technology, social responsibility of universities, and changes in the role of the Government. The list of motivating factors described above is a concrete manifestation of a globalized world in higher education (UNESCO, 2010). According to T. Friedman (Friedman, 2005), it is a flat world where geographical, economic, and political barriers are being removed. This flat world is also making education "flat" in the sense of creating a flat, networked educational playground where everyone can learn, cultivate knowledge, develop skills, and all nations and organizations can participate in providing education, both cooperating and competing equally. As a result of this development, each higher education institution involved in the global competition needs to develop its own initiative in designing long-term, medium and short-term strategies, roadmaps, and action plans for the

internationalization of their organization so that they can respond more dynamically, more effectively and more directly to the needs of their country's development.

On the regional level, the ASEAN Economic Community was officially launched in December 2015 with one of the common characteristics of mutual recognition of workers' qualifications, setting an important milestone in the regional economic integration process. Besides great opportunities, the formation of the ASEAN economic community also poses significant challenges for higher education institutions and countries. While the reality is that the universities' capital, qualifications, technology, staff resources, and reputation are not the same, the quality of education must be similar across the region. The main concern is how the regional higher education institutions and national governments of regional member countries can adjust and improve themselves to meet international standards to cope with challenges and competition with other educational institutions in the region.

In Vietnam, the issue of integration and internationalization of higher education is not new. The Party, National Assembly, and the Government of Vietnam have many policies and guidelines to promote educational integration quickly and effectively. This effort is utterly relevant as it remains an undeniable fact that the international competitiveness of Vietnamese education is currently weak compared to other countries in the world. Therefore, Vietnam is faced with the challenging need to build a system of high-quality universities of international standards to be able to "stand" (i.e., to withstand the pressure of competition) in the mechanism of free trade openness. It is an enormous challenge, but it is also an opportunity to force educational institutions in Vietnam, above all the public higher education institutions (accounting for more than 70% of the total number of universities in Vietnam), to make the necessary efforts to improve the effectiveness of training activities and to solidify their position to be able to create their own brands through international competitiveness.

Issues raised for Public Universities in Vietnam in the context of globalization of higher education

The author focused her research on public universities in Vietnam for the following reasons: In the current higher education system in Vietnam, the number of public universities still accounts for a decisive proportion of the existing institutions of higher learning (Table 1). Currently, Vietnam has 172 public universities out of 237 universities nationwide. This number is 2.7 times higher than in 1987, accounting for a large portion of the total number of universities in Vietnam (over 70 %).

Year	Public university	Non-public university	100% foreign-invested university	Total number of universities	Percentage of public universities/total number of universities in Vietnam
1987	63	0		63	100%
2009	116	44		150	77.3%
2018	172	60	5	237	72.5%

Table 1: Number of public higher education institutions in Vietnam over the years

(Source: Data from report No.: 760/BC-BGDDT, report on the development of the higher education system, solutions to ensure and improve the quality of training in 2009; summary report for the academic year 2018 - 2019, deploying the tasks for the academic year 2019 - 2020)

The existing student structure exhibits a strong preference for the system of public universities. As of the 2017-2018 academic year, according to the Ministry of Education and Training's report, out of 1,707,025 university students, there were 1,439,495 public students (accounting for 84.3%) (Linh, 2018).

A public university is a state-funded (central or local) university that finances its expenditures and facilities (land, housing) and operates primarily with funding from public financial sources or nonprofit contributions and is different from private universities that operate on donations and student fees. In this setting, students tend to be viewed as paying customers.

The common characteristic of public universities in Vietnam is that they are operated on the principle of serving the society. Such non-business activities are always promoted and governed by the socio-economic development programs of the State. Most public universities now receive full or partial state funding from the state. The high pace of economic development of Vietnam, however, results in the fact that despite the rapid increase in the number of universities and the offered study programs, the scale of highly skilled labor is still small compared to the requirements of the process of industrialization, modernization, and international integration.

For Vietnam, a developing country in Southeast Asia, the concept of internationalization of higher education is quite new. After more than 30 years of national renovation (the so-called Doi Moi), after 9 years of implementing the education innovation strategy of the 2001-2010 period, and another 9 years of implementing the 2011-2020 educational development strategy, Vietnam's higher education has been gradually developed in terms of scale, diverse types of universities and forms of training. In parallel with the attained achievements, the international context also puts Vietnam's higher education in the face of enormous challenges, especially its public universities. Globalization and internationalization, on the one hand, increase knowledge and economic competition among countries around the world, and it is this race that has partly turned higher education into one of the important tools to improve the nation's competitiveness. However, Vietnam, like many other developing countries, seems to be participating in this process rather passively because of its limitations in science, technology, and economics. The internationalization of higher education in Vietnam is being evaluated as a "goal" rather than a "process." The fact remains that awareness and practice of implementing this process at higher education institutions have not been synchronized and have not achieved the expectations set by the government (Tran, Marginson, 2018).

The first is the issue related to competitiveness in the region and the world. As of March 2019, the flow of foreign direct investment (FDI) into Vietnam increased sharply both in the number of projects and the scale of investment capital. Generally, in the first three months of 2019 (as of March 20, 2019), the total of newly and additionally registered capital, capital contributed, and shares purchased by foreign investors reached US\$ 10.8 billion, up by 86.2% over the same period in 2018 (FIA, 2019). According to Bloomberg's statistics, Vietnam ranked No. 1 among seven emerging economies in Asia in terms of destination for manufacturing-processing enterprises. The Natixis SA's assessment was based on factors such as population structure, wages, electricity prices, business environment rankings, logistics and the share of manufacturing-processing sector in foreign direct investment (FDI) in each country. According to Bloomberg, there are many factors that make Vietnam attractive to foreign investors, including cheap production costs. At the same time, growth and stability is a great attraction for FDI inflows into Vietnam. According to Forbes, Vietnam is an attractive destination for many multinational companies because it has many advantages to export goods without tax. (Hoang, 2019).

In this context, Vietnamese workers have countless opportunities, and their skills such as soft skills, communication skills, problem-solving skills, creative thinking skills, and critical thinking play a very important role; therefore, students who are fully equipped with these skills will be more likely to meet employers' requirements and find well-paid jobs.

The reality, however, is less optimistic. Vietnamese workers still rank very low in comparison with other countries in the ASEAN region and the world. According to the Human Capital Outlook Association of Southeast Asian Nations (ASEAN) report at the World Economic Forum in 2016, the rate of low-skilled labor in Vietnam was 41%, the highest in the region (Briefing, 2016). (Figure 1, Figure 2), the quality of the education system is lower than the world average and many countries in the region such as Thailand, Singapore, Philippines, Indonesia, etc.

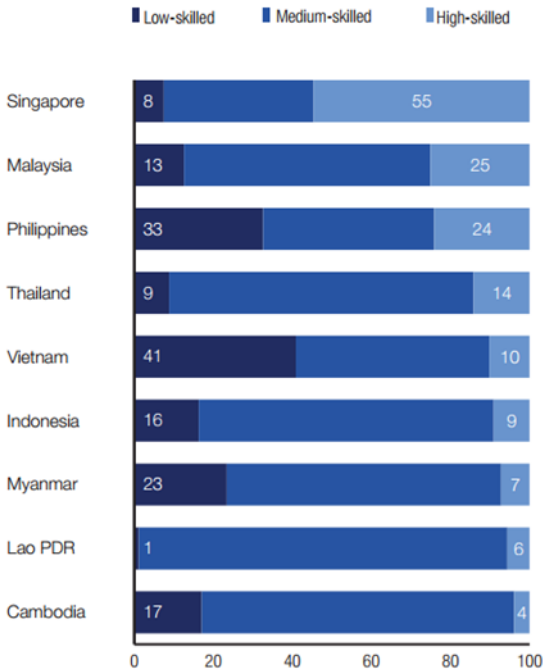


Figure 1: Employment share
 (Source: Human Capital Outlook Association of Southeast Asian Nations (ASEAN), the WEF 2016)

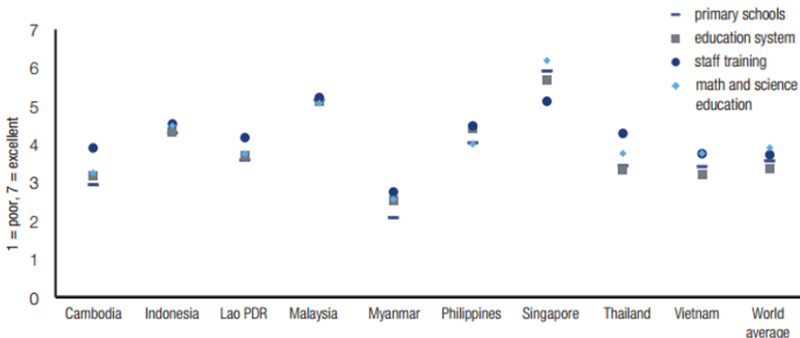


Figure 2: Quality of education as perceived by countries' business community
 (Source: Human Capital Outlook Association of Southeast Asian Nations (ASEAN), the WEF 2016)

There is still quite a large gap between Vietnam's labor productivity and the productivity of other developed and developing countries in Asia, as can be seen in Figure 2 (Tsychiya, 2015). The figure for labor productivity of Vietnam and some Asian countries from 1982 to 2013 below shows the clear difference in the labor productivity level of developed countries such as Singapore, Japan, Korea, and other countries. Considering the average and average-fair labor productivity group, the leading productivity level is in Thailand, followed by Indonesia and the Philippines. Vietnam is in the low productivity group.

Year 1990			Year 2000			Year 2010			Year 2013		
Country	Labor productivity (1000 USD)	Compared to Vietnam (VN = 1)	Country	Labor productivity (1000 USD)	Compared to Vietnam (VN = 1)	Country	Labor productivity (1000 USD)	Compared to Vietnam (VN = 1)	Country	Labor productivity (1000 USD)	Compared to Vietnam (VN = 1)
Singapore	65.6	23.4	Singapore	96.7	20.6	Singapore	116.9	15.6	Singapore	121.9	14.5
Japan	57.4	20.5	Taiwan	64.3	13.7	Taiwan	873	11.7	Taiwan	90.6	10.8
Taiwan	38.5	13.8	Japan	63.5	13.5	Japan	69.7	9.3	Japan	71.4	8.5
Malaysia	26	93	South Korea	42.8	9.1	South Korea	59.3	7.9	South Korea	61.5	7.3
South Korea	25.6	9.1	Malaysia	38.1	8.1	Malaysia	47.9	6.4	Malaysia	50.2	6.0
Thailand	11.3	4.0	Thailand	17.4	3.7	Thailand	22.4	3.0	Thailand	24.5	2.9
Indonesia	10.9	3.9	Indonesia	13.9	3.0	Indonesia	19.2	2.6	Indonesia	21.9	2.6
Philippines	10.1	33	Philippines	11.5	2.4	China	15	2.0	China	18.8	2.2
Laos	3.2	1.1	China	53	1.2	Philippines	14	1.9	Philippines	15.7	1.9
Vietnam	2.8	1	Vietnam	4.7	1	Vietnam	7.5	1	Laos	8.4	1.0
China	2.4	0.9	Laos	4.6	0.98	Laos	7.2	0.96	Vietnam	8.4	1
Myanmar	1.6	0.6	Cambodia	2.7	0.57	Myanmar	6.6	0.88	Myanmar	7.7	0.92
			Myanmar	2.5	0.53	Cambodia	4.1	0.55	Cambodia	4.9	0.58
USA	72.8	26.0	USA	88	18.7	USA	105.7	14.1	USA	107.6	12.8
Average of ASEAN	10.1	3.3	Average of ASEAN	13	2.8	Average of ASEAN	17.5	2.3	Average of ASEAN	19.4	2.3

Table 2: Comparison of Vietnam's labor productivity with some countries
Labor productivity by GDP and purchasing power at a fixed price in 2011
 (Source: APO Productivity Databook 2015)

According to the 2018 report on future production readiness prepared by the World Economic Forum (WEF), out of 100 countries assessed, Vietnam was in the group of countries with a low readiness level for the IR 4.0 revolution but with good potential. Among the foundational standards for assessing future production readiness, the factors of human resource development and technological innovation - which are directly related to IR 4.0 preparation of Vietnam, have low scores. Specifically: (1) Vietnam ranked only 70/100 in terms of human resources, in which the indicators of highly specialized labor, university quality ranked 81/100 and 75/100 respectively (VNEP, 2018); and (2) Vietnam ranked only 90/100 in technology and innovation, in which, 92/100 in technology platform (Technology Platform), and 77/100 in creative capacity. Compared to its neighboring countries in Southeast Asia, Vietnam ranked behind Malaysia (23/100 in technology and innovation and 21/100 in human resources), Thailand (41/100 in technology and innovation, 53/100 in human resources), or the Philippines (59/100 in technology and innovation and 66/100 in human resources). Vietnam ranked only close to Cambodia (with ratings respectively 83/100 and 86/100) (VNEP, 2018). This situation shows that there are many limitations in quality and quantity for Vietnam to meet the requirements of the trend and the context of global integration. The existing dynamics of globalization, as well as the domestic struggle for progress and sustainability, constitute an acute demand to “explore new insights, perspectives and ways of thinking about science, technology and engineering education in the new era” (Valco, Xing, 2019: 458).

One of the reasons behind the low rankings of Vietnam is the low starting point of labor productivity in Vietnam before 1986 when Vietnam was still a subsidized country whose economy was largely based on agriculture. The developed countries in South-East Asia and in the West had a relatively strong industry together with highly-developed science and technology at this time. Moreover, weak foreign language skills are also one of the factors that reduce Vietnam's labor competitiveness compared to other countries. According to Mr. Nguyen Minh Son, Rector of Hanoi University of Science and Technology, “the capacity to train high-quality human resources, high-level research capacity, and innovation capacity will be a measure of the university's level and a measure of competitiveness for each country.” (Van, 2016) If not promptly overcome, the labor productivity gap between Vietnam and other countries in the region and the world will continue to widen further. This places a heavy burden of responsibility on the higher education institutions, as they are the actors with the most important role in improving the quality of the nation's human resources. The task is clear: there is an urgent need to make continuous efforts to adapt to the changing needs of the region and the world and to close the gap in knowledge and skills of the students. A major part of how this can be achieved has to do with the modification and updating of university curricula. As President Tran Dai Quang (2016) emphasized: “If there is no suitable strategy, no education, and training, economic restructuring, development of science and technology, the development pressure on Vietnam will be much bigger, the distance between our country and developed countries will increase.” (Van, 2016)

The second is the problem related to the skills gap of students after graduation. Skilled workforce is central to the modernization of Vietnam's economy. As a middle-income developing country in Southeast Asia, Vietnamese society has a tradition of consensus about the importance of education. The interest in education is evident through the increased investment in education by both the government and educational institutions, as well as the people who are being educated or whose family members are being educated. On the other hand, there is a broad social agreement that Vietnam needs to do more to develop the “skills” and “quality” of its workforce. These needs are reflected in one of the essential goals of its 10-year national socio-economic development strategy in the 2011-2020 period (Prime Minister, 2012).

With the accession to the WTO and the ASEAN economic community, it has become more obvious that the explosion of the 4.0 revolution poses a considerable challenge for higher education institutions, as the requirements of the labor market change quickly in this new environment. The higher education institutions are thus confronted with the question: how can higher education programs also change quickly to meet market requirements?

However, despite a great deal of effort in improving the quality of graduate students (Harman, Hayden, Nghi, 2010), the situation is still alarming as hundreds of thousands of college graduates cannot find suitable jobs after graduation. For example, the statistics from October 2012 showed that a total of 165,000 graduates were unemployed, equivalent to 17% of the total number of unemployed workers (Pham, 2013). According to the statistical report of the Institute of Labor, Science and Social Affairs, in the fourth quarter of 2018 (October, November, December 2018), up to 135.8 thousand workers with tertiary education or higher were unemployed, accounting for 12.9% of total unemployed workers (GSO, 2018). Through a survey of a total of 251 department managers and 2,555 students, the authors Quang and William (2009) found that the skill development in Vietnamese universities did not match the needs of employers, especially technical skills, interpersonal skills, and teamwork skills. According to the survey of the authors Le & Nghia (2018), the results showed that there exists a considerable skill gap between what the graduates could offer and the skills required by the workplace (Figure 3).

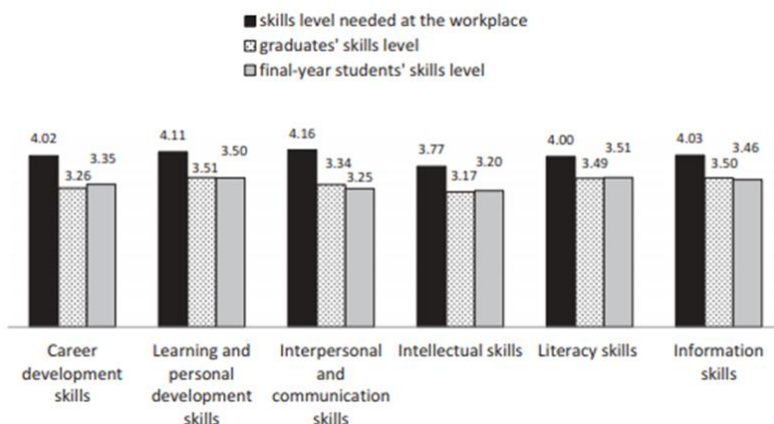


Figure 3: Vietnamese final-year students' and graduates' skill gap

(Source: *The skills gap of Vietnamese graduates and final-year university students*, Le & Nghia, 2018)

The constantly changing demands of the labor market can partially be blamed for this. Each area of expertise has a different rate of development, and the skills needs differ depending on the particular job. Some fields grow so fast that the supply side (i.e., universities, graduates) cannot meet the actual demand for skills, such as the current IT field (Le - Nghia, 2018). Although Vietnamese education has a tradition of doing very well in providing basic skills (World Bank, 2014), the educational system now faces greater challenges in training advanced skills as well as the 'on-demand' skills, the need for which will increase in the coming years. If not changed and improved, the skills gap after graduation will result in wasting educational resources, which will have a serious impact on the socio-economic development (World Bank, 2008). Therefore, equipping workers with the necessary skills will be an important part of

Vietnam's efforts to accelerate economic growth and continue the process of modernizing the economy in the next decade as well as the more distant future.

Thirdly, the problem is related to an ongoing brain drain. "Brain drain" is defined as the departure of educated or professional people from one country, economic sector, or field to another usually for better pay or living conditions (Meriam-Webster Dictionary, 2020). For nearly 10 years, from 2000 to October 2009, the Ministry of Education and Training sent 7,039 overseas students to study abroad, which was financed by the State budget (MOET, 2009). By 2017, the number of Vietnamese students studying abroad was around 94,662 (UNESCO, 2017). Vietnam ranks 6th (24,325 people) in the number of international students in the United States (IIE, 2018) and second (72,354 people - Figure 3) in the number of international students in Japan (JASSO, 2018). Meanwhile, in 2019, Vietnam received about 21,000 international students to study in Vietnam (Report on the Conference on summarizing the 2018-2019 school year and implementing the 2019-2020 school year mission of the Ministry of Education and Training), which only accounts for half of the number of international students studying abroad.

No.	Country (region)	Number of people
1	China	114,950
2	Vietnam	72,354
3	Nepal	24,311
4	Korea Republic	17,012
5	Taiwan	9,524
6	Sri Lanka	8,329
7	Indonesia	6,277
8	Myanmar	5,928
9	Thailand	3,962
10	Bangladesh	3,640

Table 3: Number of international students in Japan by country (region)

(Source: Survey on the situation of international students in 2018

<https://www.jasso.go.jp/about/statistics/intlstudente/2018/index.html>)

In fact, the competitive pressure of higher education institutions and university rankings is increasing. Due to the disproportion in support for universities in Vietnam and the developed world, attracting and retaining talented people is proving to be a difficult task for most public universities in Vietnam. According to World Bank statistics, when compared to neighboring countries such as Thailand, Indonesia, China and Malaysia, Vietnam has the highest percentage of skilled workers in the fields of engineering and technology employed in the United States. As many as 81.8% Vietnamese graduates of engineering find a job in the US; for the graduates from Thailand, the number was 29.7%, Indonesia 10.2%, China 14.9%, and Malaysia 43.3% (The World Bank, 2003); OECD Reviews of Innovation Policy Science, Technology and Innovation in Viet Nam). The above figures show that the "brain drain" in Vietnam is very high and many times higher than in other countries in the region, especially in the field of science and technology. The problem for Vietnamese universities is how to continue improving the quality of training, attract learners from countries around the world, and meet the needs of domestic learners.

Responses of the Public Universities in Vietnam to the internationalization of higher education

The internationalization of education will help domestic universities to improve their quality in the direction of training global citizens. Emphasis is laid on attracting international students to Vietnam and inviting talented people to research and teach,

which helps improving the ranking of Vietnamese universities. To overcome these challenges and to achieve these goals, the Vietnam Public Universities have been focusing on the following:

(1) *Firstly, giving priority to improving university governance and enhancing university autonomy.* The situation of Vietnamese universities before the renovation reflected the characteristics of an economy governed by the centralized management mechanism, administration, orders, and subsidies. Thus, higher education in Vietnam was also managed under centralized management, bureaucracy, and state subsidy. According to this governance model, the position and role of academic institutions and scholars was small and limited only to the scope of the task of executing the administrative decisions from the top down. This model of state-based university governance was the only existing model prior to Doi Moi in 1986. It did not allow any space for a combination of the three powers of the state, the market, and the scientific world, but rather promoted a model of governance based entirely on the state. The role of governance of science only focused on the field of professional activities "as regulated" by the state. Under this model, state management agencies directly performed the functions of distributing state budgets and resources and, at the same time, planning and organizing, directing, operating and supervising all higher education activities. All university faculties, subjects and units were placed under the jurisdiction of the managing ministries (Hung, 2019).

Vietnam's contemporary university administration has been developed according to a more modern and professional model. "Giant" universities have been previously divided into groups of universities competing with each other in different types of markets. In public areas, there are (i) national universities, (ii) regional universities, (iii) local universities, (iv) universities under ministries, (v) universities under corporations or other groups, and (vi) higher education institutions of central agencies and socio-political organizations (Hung, 2019).

Along with this new classification, public universities have been increasingly decentralized and became more autonomous. The new University Charter, promulgated under the Prime Minister's Decision No. 58/2010/QĐ-TTg in Article 6, states that "universities have autonomy and self-responsibility in accordance with the law." The Charter sets new rules for "planning and developing universities, organizing training activities, science, technology, finance, international relations, organization, and personnel." (Prime Minister, 2010: 3-4) The Education Law, issued in July 2005, stated explicitly in its Article 14 the goal of decentralization of education management, and enhancement of autonomy and self-responsibility of educational institutions. The Government's Resolution 14 (14/2005/NQ-CP issued on November 2, 2005) on the basic and comprehensive innovation of Vietnam's higher education in the 2006-2020 period also affirmed the importance of perfecting the higher education development policy in the direction of ensuring the autonomy and social responsibility of higher education institutions. New models of state management and the role of social supervision and evaluation of the higher education are to be developed, thereby renewing the management mechanism. Resolution 14 sees it necessary to change public higher education institutions in such manner so as to operate more autonomously as full legal entities, have the right to decide and take responsibility for training, research, organization, personnel, and finance; to abolish the mechanism of managing ministries, and to develop in its place a mechanism of state ownership representation of public higher education institutions. The Joint Circular of the Ministry of Education and Training and the Ministry of Home Affairs (07/2009/TTLT-BGDĐT-BNV dated April 2009) provided new guidelines for developing the autonomy and self-responsibility for task performance, organizational structure and payroll for public non-business units of education and training. The units' autonomy is clearly stated in determining tasks of formulating plans and

organizing their implementation, in organizational structure and staffing of the unit, as well as in the recruitment, management, and employment of cadres, civil servants and public employees.

Accordingly, universities have increased autonomy in enrollment, training, personnel acquisition and organization, finance, and deciding how to attract the participation of lecturers, students, and other stakeholders; the educational quality accreditation mechanism is implemented according to domestic standards and international integration orientations. By the end of the 2016-2017 school year, there were only 23 public universities in the public university area, which were approved by the Prime Minister to pilot the project of autonomy in renovating the operation mechanism. By August 2018, only 45% of universities established university councils. The whole country had 5 institutions devoted to higher education quality accreditation, and 117 universities were accredited after having met the accreditation standards. As of September 30, 2019, 124 universities were accredited to satisfy the testing quality, 7 university met foreign accreditation standards; in addition, there were 158 accredited training programs, including 19 evaluation programs that complied with the domestic standards and 139 assessment programs according to regional and international standards (updated list as of August 31, 2019) (MOET, 2019).

Moreover, many cooperation projects with foreign partners to improve the capacity of managers and lecturers have been effectively exploited and implemented by universities. For example, VNU cooperated with the Creative Institute, University of Dublin, Ireland to organize the training course "Enhancing the capacity of VNU lecturers and managers according to the approach of innovative and entrepreneurial thinking (thinking towards efficiency) to promote and enhance skills in the 21st century and foster entrepreneurship and innovation in students." Thai Nguyen University and the University of Agriculture and Forestry (Thai Nguyen University) signed a cooperation agreement with the "Australia with Vietnam Human Resource Development" Program (Aus4Skill), which included many critical activities to be implemented, such as training in leadership development and management, as well as the planning skills for leaders and senior managers of universities; accrediting the quality of higher education and renovating the curriculum for department heads and senior managers; integration method for teachers, supporting disadvantaged students to achieve high results in learning; attending seminars on teaching skills for ethnic minority students and study the gap between the skills of graduate students and the requirements of employers in the Northern mountainous area, etc. These programs are based on international best practices for teaching and learning from reputable institutions and universities around the world.

(2) *The second measure pertains strengthening joint training programs and quality assurance, regularly updating and renovating training programs following the regional, national, and world trends.* With the aim of improving and renovating their training programs, many Vietnamese universities are looking forward to cooperating with foreign partners to implement high-quality training programs or joint training programs and dual-degree programs. In return, because of the prevailing trend of globalization of higher education, there are also many international higher education institutions that wish to provide their training programs to Vietnam through cooperation with Vietnamese universities. Although the issue of ensuring quality, managing and improving the quality of joint training programs in Vietnam has until now been very concerning, it cannot be denied that with many joint-training programs and models currently taking place at Vietnamese Universities, this process has made an important contribution to helping public universities promote the internationalization of higher education in their own institutions. It contributed in part to improve the quality of training programs, provide necessary skills, and enhance knowledge and skills for students after graduation. At the same time, this process contributes to creating the desired change, overcoming five weaknesses of the current

Vietnamese universities: (i) backwardness of training programs and training methods; (ii) backwardness and lack of facilities, especially laboratories; (iii) backward management methods; (iv) weaknesses in qualifications and competencies of faculty members; and (v) lack of practical relevance of the existing training and scientific research due to insufficient exposure to real-world environment.

As of the end of 2019, according to the statistics of the Ministry of Education and Training, there have been more than 500 training cooperation programs and cooperation programs licensed. Vietnamese higher education institutions conduct joint training with more than 200 higher education institutions in 30 countries and territories. These joint training programs with foreign countries are implemented in many forms: Full training in Vietnam or partly in Vietnam and partly abroad; training by foreign programs or programs jointly developed by partners or under a "franchising" arrangement, in which foreign educational institutions transfer training programs to Vietnamese educational institutions, while conducting quality assurance monitoring (Van, 2017). The advantage of these programs is that Vietnamese universities, lecturers, and students have access to advanced training programs that are common elsewhere in the world, but their training takes place in Vietnam with moderate learning costs compared to studying abroad. On the other hand, active cooperation with foreign partners in designing and implementing high-quality training programs that meet international standards also contributes to "retaining" domestic learners and attracting overseas students to Vietnam. This has proven to be an effective way of reducing the brain drain in Vietnam.

However, the challenge that Vietnam's public universities will have to wrestle with in the near future is to pay more attention to quality issues, while addressing current issues related to the implementation of programs, such as choosing the right partners, programs and standards; updating curricula and learning materials in accordance with domestic and international conditions; innovating teaching and learning methods; and improving practical skills of students.

(3) *Third, increase student exchange.* In recent years, Vietnamese universities have been promoting student exchange programs with partner universities abroad, opening up an international learning environment as well as many opportunities for Vietnamese students to practice skills, foreign languages, and knowledge relevant for international integration. On the receiving end, universities are constantly improving the quality and diversity of the offered programs for international students. They also develop new policies to support, take care of and attract foreign learners, such as tuition fee exemptions, or a reduction / exemption of dormitory fees. They Regularly organize cultural, physical training and sports activities, traditional New Year holidays, field trips and practical experiences for foreign students (Glavica, 2019). On the other hand, outward mobilities are encouraged, as universities also promote sending students to study at partner universities on short and long-term courses. Short-term exchange programs can include summer camps, the Asian Students GPAC, Global Partnership of Asian Colleges GPAC, the International Students Forum, the Art Exchange Program, and various other designed programs. The long-term program includes a credit exchange program, 1 + 3, 2 + 2, 3 + 1 (etc.) programs and various exchange scholarship programs.

For nearly ten years, from 2000 to October 2009, the Ministry of Education and Training sent 7,039 overseas students to study abroad sponsored by the State budget (of which there were 2,029 doctoral students, 1,598 Master degree students, and 626 trainees, i.e., 2,786 university students); on average, over 700 students were sent abroad to study abroad per year. In the school year 2008-2009, over 1,000 people were sent to study abroad, of which over 700 were enrolled in doctoral, master's degree and trainee programs funded by the state budget, excluding other sources. In the first ten months of 2009 alone, 900 people were sent to study abroad, including

585 (330 for doctoral studies, 184 for master's degrees and 71 for trainees) (MOET, 2009). In 2019, the number of Vietnamese students studying abroad under the agreements and schemes of the Government and managed by the Ministry of Education and Training is 6,067 (Xuan, 2019). The total number of Vietnamese students studying abroad has also increased rapidly over the years (Table 4).

Year	Quantity
2013	55,979
2014	59,468
2015	68,045
2016	82,668
2017	94,662

Table 4: Number of overseas Vietnamese students studying abroad over the years

(Source: <http://data.uis.unesco.org/>)

(4) *Fourthly, strengthening scientific research cooperation and international publication.* It can be said that scientific research and international publication are considered to be good measures of the level of scientific and technological development and competitiveness of many countries (Cao, 2020). Scientific research is also a measure of research capacity and integration ability of scientists. According to the university ranking criteria, the number of articles/lecturers and the number of citations of the published papers are belong among important criteria of evaluation and ranking. This has put great pressure on all universities in the world. In an open and digitized knowledge space, the level of internationalization is not limited only to student and faculty exchange activities but comprises also scientific research aimed towards community service. Universities clearly define that to internationalize higher education, it is necessary to improve the capacity of scientific research. This task is directly related to internationalization. Expanded international relations will provide students with an understanding of other cultures, academic environments, as well as new ways of contributing to one's society. Becoming global citizens entails this complex learning and sharing process.

Public universities in Vietnam, therefore, emphasize the development of science and technology and highly applicable researches, dedicating large amounts of funding for related activities. Some universities see the development of science and technology as a key to generate revenue for their internal activities. In 2018, the Ministry of Education and Training issued the Decision No. 2981/QĐ-BGDĐT on rewarding articles published in prestigious international scientific journals in the list of ISI, SCI, and SCIE (published in 2017) with a total reward of VND 5 billion. The minimum reward for an article was VND 2 million (approx. 80 EUR). Along with the incentive mechanism for the S&T activities of state management agencies, many universities also issued appropriate policies to encourage officials and lecturers to international publications. Such incentives help keep the scientists' dedication at a high level, while also attracting scholars and students from abroad to come back to work in their home country.

This can be very effective especially if the scholarly dedicated teacher adopts a student-centered approach to education, tending to the concrete needs and capacities of the learners (Nguyen – Vo, 2019). VNU-HCM has stipulated a reward for science and technology activities with a maximum reward equivalent to 30 times of to the basic salary for a project (equivalent to VND 40 million). Since 2010, VNU University of Social Sciences and Humanities (VNU-HN) has a support policy of VND 5-10 million per international article and VND 15 million for an article in ISI and Scopus magazines with high citation index. In 2018, the university supported VND 100-250 million for monographs and proceedings of internationally-published

scientific seminars. The University of Science - Thai Nguyen University awards VND 20 million to individuals who publish an article in a journal indexed in the ISI, without receiving financial support from any agency.

Thanks to such practical policies, the international publication results of many universities have been improved in a short period. The number of articles published in ISI by Vietnamese scholars is constantly growing, so its scientific position has also improved continuously since 2000, remaining closely after Thailand, Malaysia, and Singapore in the ASEAN region. Vietnam moved from rank 75 to rank 50 in the world scientific ranking from 2000 to 2018 (Table 5).

Year	Rank	Documents	Citable documents	Citations	Self-Citations	Citations per Document	H index
2018	50	8837	7908	5741	1900	0.65	198
2015	58	4530	4363	43190	6701	9.53	198
2010	64	2196	2082	37865	5258	17.24	198
2000	75	402	394	12889	1391	32.06	198

Table 5: Ranking of Vietnam's international publications by year

(Source: <https://www.scimagojr.com/countryrank>)

In the past 10 years, the number of international publications indexed in Scopus in Vietnam has increased nearly 5 times, from 1,764 articles published in 2009, to 8,234 articles in 2018 (Source: Scopus's database, retrieved on January 7, 2019). The number and quality of research and publications are constantly increasing. Statistics adopted from Scopus' Database show that the number of international published works of Vietnam has had a stable growth rate in ASEAN, of which the highest was in 2016 (40.97%).

	2009	2010	2011	2012	2013	2014	2015	2016	2017	2018
Malaysia	11,945	15,778	20,760	22,873	25,440	28,777	27,436	30,228	32,774	30,892
Singapore	14,052	15,704	16,640	18,358	19,284	19,923	20,519	21,501	22,172	21,872
Thailand	8,531	10,107	10,735	12,040	12,393	13,615	13,149	14,818	16,430	16,713
Indonesia	2,108	2,833	3,434	4,079	5,305	6,699	8,278	12,341	20,405	29,031
Vietnam	1,764	2,190	2,414	3,154	3,758	4,061	4,159	5,863	6,578	8,234
Philippines	1,248	1,347	1,621	1,767	1,973	2,240	2,688	3,076	3,364	3,456
Myanmar	139	117	167	121	112	153	223	308	436	514
Cambodia	189	196	223	265	271	329	358	400	430	476
Laos	103	138	157	212	205	224	246	270	238	300
Brunei	119	124	173	247	292	390	440	526	514	460

Table 6: International publication of Scopus for ASEAN countries in 2009-2018

(Source: Nguyen Thu Thuy and Tran Tu Uyen, "In 10 years, the number of international publications in Vietnam has increased nearly 5 times"; Retrieved from <https://dantri.com.vn/giao-duc-khuyen-hoc/10-nam-so-luong-cong-bo-quoc-te-cua-viet-nam-tang-gan-5-lan-20190115081238291.htm>)

With the continuous and proactive efforts of universities directed at international integration, on September 11, 2019, the Times Higher Education (THE) announced the results of the World University Rankings 2020 during the academic summit of THE held in Zurich (Switzerland). Accordingly, for the first time, Vietnam National University - Hanoi (VNU) and two Vietnamese higher education institutions were ranked by THE together with nearly 1,400 leading universities in the world. Based on the 2020 ranking, Vietnam National University - Hanoi and Hanoi University of Science and Technology belongs to the world group of 801-1000; followed by Vietnam National University - Ho Chi Minh City in the 1000+ group (Table 7). Vietnam National University - Hanoi has the index of teaching, scientific research, and international integration, which is at the top of Vietnam's group of higher education institutions in the Ranking. Vietnam National University - Ho Chi Minh City ranks first in the corporate income index. Meanwhile, Hanoi and Hanoi University of Science and Technology has the highest scientific citation index, achieving the goal of having four higher education institutions in the top 1,000 in the world, as part of the Project on improving the higher education quality in the 2019 - 2025 period (approved by the Prime Minister).

Rank	Name	Overall	Teaching	Research	Citations	Industry Income	International Outlook
801-1000	Vietnam National University, Hanoi 🇻🇳 Vietnam	22.2-28.2	21.9	9.1	38.8	36.5	47.4
801-1000	Hanoi University of Science and Technology 🇻🇳 Vietnam	22.2-28.2	14.7	8.4	42.3	37.2	44.6
1001+	Vietnam National University (Ho Chi Minh City) 🇻🇳 Vietnam	10.7-22.1	14.1	8.7	16.0	42.8	40.3








1 to 3 of 3 - Page 1 of 1 (filtered from 1,396 total entries) Show 25 entries

Table 7. Rankings of Vietnamese universities in THE World Rankings.

(Source: <https://www.timeshighereducation.com/world-university-rankings/2020/world-ranking>)

Along with THE, QS rankings are rankings of the most prestigious universities in the world. Quacquarelli Symonds (QS) from the UK published the University Rankings of Asia in 2019. Based on this ranking, Vietnam has seven universities in the rankings,

including Vietnam National University - Hanoi, Vietnam National University - Ho Chi Minh City, Hanoi University of Science and Technology, Ton Duc Thang University, Can Tho University, Hue University, and Da Nang University. Meanwhile, Vietnam National University - Hanoi and Vietnam National University - Ho Chi Minh City were the only two universities listed in the 201+ group of the rankings in 2013. After five years, Vietnam National University - Hanoi has climbed 76 places, and the number of ranked universities in Vietnam has increased by five.

# RANK	UNIVERSITY	LOCATION	COMPARE	STARS™
2019	University search	Vietnam	<input type="checkbox"/>	<input type="checkbox"/> Rated only
= 124	 Vietnam National University, Hanoi More	Vietnam	<input type="checkbox"/>	
144	 Vietnam National University - Ho Chi Minh City (VNU-HCM) More	Vietnam	<input type="checkbox"/>	
261-270	 Hanoi University of Science and Technology More	Vietnam	<input type="checkbox"/>	
291-300	 Ton Duc Thang University More	Vietnam	<input type="checkbox"/>	4★ RATING
351-400	 Can Tho University More	Vietnam	<input type="checkbox"/>	
451-500	 Hue University More	Vietnam	<input type="checkbox"/>	
451-500	 University of Da Nang More	Vietnam	<input type="checkbox"/>	

Ranking 7 of 7 (498 items) 1 Results per page: 25

Conclusion

Thus, we can confirm that the internationalization of higher education is an indispensable process in the existence and development of public universities in Vietnam. In parallel with the policies of the state, there have been many efforts implemented by public universities to improve both the quality and quantity of training, integration, as well as to enhance competitiveness with universities in the world and in the region.

However, we should openly acknowledge that the internationalization process at public universities, in particular, and in Vietnam, in general, is in its beginning phase. This implies that in the coming time, Vietnamese public universities will need to increase their autonomy in expanding their international partnerships, innovating their training programs, strengthening cooperation, academic exchange, and exchange of lecturers and students. These appear to be indispensable prerequisites for the Vietnamese universities to be able to improve their position on the international scale and to increase the effectiveness and relevance of their contribution to Vietnam's socio-economic and political development. Also important is to emphasize true “‘democratic governance’ with an intentional exercise of political authority” – both in education as well as other sectors of the society – so as to avoid “a new social paradigm, in which a select few enjoy immense benefits at the expense of many” (Valco, 2015: 132).

To facilitate this process, a change of mindset in the area of philosophy of education will need to take place (Ibragimova et al., 2020). First of all, further economic development should be an intentional, concerted effort of the government and private sector, as we see in the developed countries. This leads us to believe that “Vietnam’s government should promote public-private partnership in innovative activities” and follow through with its “decision No. 592/QĐ-TTg dated 22/5/2012 on the program on supporting the development of science and technology enterprises and science and technology organizations implementing the mechanism of autonomy and self-responsibility” (Nguyen – Nguyen, 2018: 62-63).

Furthermore, the vision of Vietnam’s development should not be exclusively focused on crude economic growth as measured by GDP and GDI (Growth Development Index) but rather should include the perspective of human development (measured in the so-called Human Development Index, HDI). Any growth without such holistic development is bound to create social and economic imbalances that will, in the long run, destabilize the Vietnamese society. We must not settle for an economic growth that “does not consider the human (i.e. the human being as a person endowed with intrinsic dignity and value) as the goal of development,” because “such growth can lead to a lot of risks such as: increase in the unemployment; exclusive growth (due to only a few people getting their benefits from the economic growth); growth with no voice (because the growth does not guarantee democracy); growth with no origin (because the growth takes place, but loses its cultural identity); growth with no future (because the growth lacks sustainability)” (Truong, 2020: 1). Existing economic and political theories should be reevaluated in light of this new goal and complemented by a new, comprehensive philosophical outlook that takes into account the goals of human development and long-term sustainability. This includes upholding the notions of human rights and dignity, which are “related to a more comprehensive notion of common humanism among the citizens,” with the potential to “enhance a common understanding and ... active practicing of human rights by socially connected individuals” (Do – Valco, 2018: 621)

This new philosophy of social and economic development requires a new philosophy of education. It will no longer be enough to develop scientific knowledge, critical thinking, IT skills, and foreign languages competency through the programs offered by the Vietnamese higher education institutions. Instead, a new focus on personality development, including the soft skills and moral responsibility of the students, will need to be implemented. A philosophy of education for the 21st century will likely reflect the ‘student centered approach’ to education, as opposed to the traditional models centered more on teachers and curriculums’ content, as Truong (2019) rightly observes after analyzing educational programs of the more developed East Asian countries. Educators there “understand the value of increasing the student’s initiative and autonomy (primarily in terms of a developed sense of personal responsibility), increasing adaptability, moving towards a lifelong learning society, supporting the workers to improve their skills as well as to re-train the workers to adapt to a rapidly changing job market.” (Truong, 2019: 207). This is yet another good example of the importance of the internationalization of higher education – Vietnam can learn from international experiences, ideas and trends and then implement these carefully and sensitively in its own cultural and social context.

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Trang Thi Huyen Nguyen
TNU-University of Sciences
Office of Science - Technology & Intl. Cooperation
Tan Thinh Ward, Thai Nguyen City
Thai Nguyen 250000, Vietnam

University of Social Sciences and Humanities -
Vietnam National University, Hanoi
336 Nguyen Trai – Thanh Xuan – Ha Noi,
Vietnam
huyentrang280488@gmail.com
trang.nth@tnus.edu.vn

Philosophical and conceptual presentation of the emotional cluster of sadness: Metaphorization of German artistic consciousness

Nikolay A. Krasavsky – Kseniia M. Baranova – Valery L. Muzykant – Victor V. Barabash – Elena Yu. Burdovskaya

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Abstract

The article discusses the problem of the philosophical and conceptual verbalization of the emotional cluster of sadness. The purpose of this article is to identify features of philosophical and conceptual presentation of the emotional cluster of sadness and to explore metaphorization of German artistic consciousness. It is established that in German the cluster of emotions of sadness is formed by the following words: Trauer, Traurigkeit, Schwermut, Melancholie, Niedergeschlagenheit, Wehmut. They are synonymous to each other. As a dominant in this synonymous row the lexeme of "Trauer" acts. On material of German artistic prose of the 19-20th centuries the high-frequency explication of a concept "sadness" by means of a verbal metaphor is distinguished. The prevalence of a verbal artistic metaphor at expression and the description of this concept is caused by the aesthetic and pragmatical tasks solved by authors of the works. The most frequency semantic types of a verbal metaphor at an explication and the description of a concept "sadness" are revealed. Cognitive signs of the concept "sadness" are defined.

Key words: philosophical and conceptual presentation, emotion, emotional cluster, sadness, metaphorization, verbal metaphor, artistic consciousness, German artistic prose

Introduction

The first studies of emotions are observed in philosophy in the physiological, psychological, cultural, and social aspects. Philosophers emphasize the organizing role of emotions (Plato, 1998; Aristotle, 1976; Hegel, 1977), the connection of emotions to the processes of life of the organism and their reflection on the Psychophysiology of a person (Descartes, 1989; Spinoza, 2001; Kant, 1964). The significance of the triad «thinking – emotion – will» is particularly emphasized. Classifications of emotional states are developed by philosophers according to criteria: 1) «physical indicators», e.g. «bodily experiences»: sthenic / asthenic (Kant, 1966), 2) «sign»: pleasure / displeasure (Spinoza, 2001; Kant, 1966); attitude to good / to evil (Aquinas, 1981), 3) «form»: feelings arising from compliance with the existence and the maintenance / feelings arising from contemplation / feelings arising from moral, religious content (Hegel, 1977; Locke, 1985); feelings / affect / passion (Kant, 1966). Many psychological theories of emotion, as well as related studies of the emotional manifestations of human beings in psychology and linguistics, are based on the philosophical views of the nature of mental experiences. The purpose of this article is to identify features of philosophical and conceptual presentation of the emotional cluster of sadness and to explore metaphorization of German artistic consciousness.

Literature Review

R. Descartes (1989: 511) refers to the primary passions of surprise, love, hatred, desire, joy, and sadness. Modern theories of differential emotions (Ortony - Turner, 1990; Ekman, 1999; Prinz, 2004) single out up to 10 basic emotions, among which fear, joy, sadness, anger, surprise, curiosity, etc. It can be distinguished that different types of worldviews have their specific emotional properties and relate to specific

basic emotions. In the last three decades, the linguistics of emotions in Russia has actively and productively developed (emotiology) (Babenko, 1989; Myagkova, 1990; Shakhovskiy, 2003; Ionova - Larina, 2015; Shteiba, 2015; Petrova 2019, Ryabtseva 2019, etc.) – the new cross-disciplinary scientific direction which condition and prospects are rather in detail described by V.I. Shakhovskiy (2003): “Many aspects of linguistics of emotions are fruitfully developed: aspect of language/speech means and ways of their expression on different “floors” of language, each of which, in turn, has the forms and the maintenance of these means; aspect of functional and semantic category of emotivity of language; semasiological aspect, i.e. the aspect of studying semantic signs and specifications which provide coded information on emotive potency (valency) of language units; aspect of a social context of emotivity and added emotive meanings; aspect of categories ratio of emotivity, estimation, expressivity, modality, pragmatics” (Shakhovskiy, 2003: 3). It is necessary to notice that, judging by numerous publications of emotiologists, many of the specified tasks successfully are solved. The analysis of special scientific literature shows that emotional concepts of national languages often become a research object (Stefansky, 2008; Dzhenskova, 2012; Chupryna et al., 2018; Petrova, 2019), and of certain language persons, as a rule, elite (Maslova, 2004; Vystropova, 2013). The increasing interest of linguistic conceptology in the description of this type of concepts within an emotiology is caused, in our opinion, by a variety of reasons. Let us stop briefly on them.

First, the phenomenon of emotions is ontologically difficult. Intrinsic differences between many emotions close by the nature are difficult audible. As an argument it is enough to remember Z. Freud's (1984) reasonings on such emotional conditions of the person as melancholy and Sadness. The scientist, apparently, not without the bases, claimed: “Melancholy [...] differs in deep suffering despondency, disappearance of interest in the outside world, a delay of any activity and decrease in health... Sadness differs in the same way, except for one thing: there is no indifference. [...] It seems to us natural to bring melancholy into connection with the loss of an object, somehow inaccessible to consciousness, unlike sadness, at which in loss there is nothing unconscious” (Freud, 1984: 204-205). As we see, in psychoanalysis the distinctive sign essential to experts, but irrelevant, unknown to the ordinary average individual in concepts of sadness (Safina, 2014) and melancholy (“violation of health”) is distinguished.

Secondly, the study of the most nominative system of the emotional sphere of human being is no less urgent. Whether all emotions, feelings, emotional conditions of homo loquens are capable to be verbalized adequately? Many works at the intersection of philosophy, emotiology, cultural studies and linguoconceptology reveal ethnocultural features of emotional concepts (Vezhbitskaya, 1999; Golovanivskaya, 1997; Krasavskiy, 2001; Krasavskiy, 2008; Stefansky, 2008). “We can reach a thought only through words (no one has yet invented another method)”, A. Vezhbitskaya (1999: 293) notices. Speaking in general about gnoseological process, about rational and emotional in human communication, N.K. Ryabtseva (2019: 164) writes: “The natural language is the most reliable source of knowledge of the speaker and about his inner world. The corresponding knowledge is represented in language in the various ways [...]. Their identification represents an independent, relevant and important task which purpose is to understand the experience in this sphere accumulated by the person and the principles of its use in practice.”

Thirdly, both emotions, and their concepts directly correlate with assessment and respectively an axiological system. Decoding of objects of the world, their systematization and classifications are inconceivable out of psychoemotional human activity. When processing of information arriving from the outside the person cannot be the impartial subject (Sokolov, 2019). World objects are estimated by him not only rational, but also emotionally. The person makes their assessment with a support on a

certain system of values – utilitarian, moral, ethical, aesthetic (Zheltukhina et al., 2016b). Value acts as assessment basis. So, S.F. Anisimov (1988), discussing a problem of a ratio of these two categories, notes: “For each type of social and spiritual activity and the group of values connected with it as evaluation criterion a certain generalized image, a sample, a stereotype moves forward: rule, norm, ideal and other similar formal and informal regulators of collective life. [...] These samples of valuable – rules, norms, ideals, canons – are developed and function in public opinion, and anyway form the world of assessments prevailing in the spiritual activity of the people, the class, and the epoch. In turn dominating in the given social environment assessments limit an estimated arbitrariness of individuals” (Anisimov, 1988: 45; Barabash, 2010; Zheltukhina et al., 2016a; 2017; Merkulova - Baranova, 2019; Zheltukhina et al., 2020). The axiological perspective in relation to emotional concepts is especially important if to proceed from recognition of existence in the structure of this mental formation of a value component. Thus, the question of the philosophical and conceptual verbalization of the emotional cluster of sadness needs to be resolved: How is the German artistic consciousness metaphorized through the metaphorical embodiment of the concept of "sadness" in German artistic prose?

Methodology

The methods used in this study are: descriptive method, linguocultural analyses, comparative analysis, linguocognitive analysis, definitional analysis, lexico-semantic analysis, lexico-stylistic analysis, interpretive analysis, complete sampling technique, quantitative analysis.

Our decision to carry out a linguocultural analysis of a few nominees of emotions, forming a certain cluster is motivated by the fact of ontological “kinship” of elements of the sensual sphere of a person established by philosophers and psychologists.

In psychology the allocation basic (i.e. the main) emotions is accepted. The status of the universal mental phenomena is attributed to them (Izard, 1999; 1978). The psycholinguist E.Yu. Myagkova (1990: 65-66) for the purpose of establishment of the list of the emotions noted in their numerous classifications comes to conclusion that different authors call the different number of the main (basic, fundamental) emotions. When studying these lists of emotions, we established that at the same time practically as basic are called all philosophers and psychologists fear, joy, anger, and sadness. These phenomena act as patrimonial in relation to other emotions.

In the present article the following tasks are set:

- 1) the description of a cluster of emotions “sadness” (*Trauer*, *Traurigkeit*, *Schwermut*, *Melancholie*, *Niedergeschlagenheit*, *Wehmut*) which nominees by means of verbs are metaphorically represented in German-language artistic texts;
- 2) identification of cognitive signs in structure of emotional concepts of a cluster “sadness”;
- 3) establishment of the main semantic types of the metaphor disclosing these signs of concepts of the cluster “sadness”.

The research is conducted on material of German artistic prose of the 19-20th centuries. By preparation of the article we used the contexts of works of art posted on the website www.dwds.kernkorpus.

Results and Discussion

The group of German nominees of sadness (*Trauer*) includes, according to lexicographic sources (Lisovskaya, 2002), *Traurigkeit*, *Schwermut*, *Melancholie*, *Niedergeschlagenheit*, *Wehmut*. As a dominant at the same time lexeme *Trauer* acts that predetermined our choice of the nominee of the concept “sadness”. This concept, certainly, as well as any other concept, has numerous designations, as well as explications in the language and the speech. Because of the tradition of linguoconceptology, we selected a noun instead of any other part of speech as the

nominee of the concept. According to A. Vezhbitskaya (1999: 164), nouns concentrate a thought on what is perceived as stable, steady elements of human experience.

Words denoting emotions, as established by philosophers and linguists, are a subject in metaphorical models, particularly in artistic communication.

This fact is due, on the one hand, to the human feeling of hyperactivity and self-sufficient emotion, which is exciting, and, on the other hand, to the significant artistic and aesthetic potential of the metaphorical sensual world in which people communicating with each other are involved.

The statement about multifunctionality of a metaphor serves as the standard point of view. Its main functions are recognized as cognitive, nominative, artistic, aesthetic, and emotive (Arutyunova, 1999; Zheltukhina - Magomadova, 2015; Krasavsky, 2008).

The metaphor is known to be based on a comparison, some formal or functional similarity between the objects of the outside world and the inner world of man. Through consciousness fixing similarities and analogies between these objects their metaphorization takes place. This process is explained by the associativity of human thinking which reveals certain relations between world objects, between objects of the real-life reality and the inner (emotional) world of the person.

Analysis of numerous German-speaking artistic contexts, which include the verb metaphor and nominees of the «sadness» (Trauer) emotional cluster, allows to note the high frequency of its use.

The index of the frequency of verbal metaphors, which refer to different semantic types (e.g., anthropomorphic, fire, military), however, is various, as well as the nominees of the emotions included in the cluster of sadness were quantitatively different.

Let's provide statistical data. The number of word usage with metaphorical verbs at lexemes of *Traurigkeit* is equal 73, *Trauer* 60, *Wehmut* 30, *Schwermut* 29, *Melancholie* 10, *Niedergeschlagenheit* 9. The fact of considerable prevalence on word usage of lexemes *Trauer* and *Traurigkeit* in this synonymous row we attribute to their stylistic unmarking, usage in a variety of communication registers. More interesting, it seems, is the linguistic fact that we have identified a noticeable dominance of an anthropomorphic metaphor among the metaphorical descriptions of a cluster of emotions of sadness, which structure includes a substance (nominee of emotion) and a verb metaphorizing it. The rate of application of this metaphor is in absolute calculation 61 positions (i.e. 68% of the general sample). Let's give several examples.

Die unverhüllte Schwermut in ihren Augen zeigte mir, daß sie mich verstanden hatte, aber auch, daß sie wußte, sie könne mir nicht helfen (Rinser, 1952: 114).

Aber schon war der Mittelsatz zu Ende, der luftige Spuk verflogen, und die Schwermut, das unendliche Sehnen des Anfangs kehrte wieder (Mayer, 1932: 43).

Es geht kein Quentchen Traurigkeit mehr in mich hinein, ich laufe über vor Traurigkeit und renne nach Bosssdom (Strittmatter, 1983: 311).

Eine jammervolle Traurigkeit schluchzte heraus... (Boy-Ed, 2001: 834).

Es war, als lauere in ihren Augen ein heimlicher Ernst, eine Melancholie, vielleicht sogar ein gutes Maß von Verzweiflung (Knittel, 1957: 346).

Ich kann die Niedergeschlagenheit, die mich ergriff, nicht schildern (Langhoff, 1978: 108).

As it appears from the given artistic passages, the ability to serve as information signal of understanding of intentions of the interlocutor (*zeigen*), to return to the person after a certain stay out of it is attributed to despondency (*Schwermut*), the sadness (*Traurigkeit*) is allocated with ability of deep penetration into the person (*hineingehen*) and human emotional sobbing (*herausschluchzen*), melancholy (*Melancholie*) can ambush (*lauern*) in the same way that one person is secretly

watching another, depressed (Niedergeschlagenheit) is able to grip a person, creating great discomfort.

Anthropomorphic metaphorization of nominees of emotions of sadness, according to our observations, is carried out by numerous verbs (more than 60) from which the group of the most often used is distinguished: *kommen*, *weichen*, *ergreifen*. The analysis of the semantics of these verbs, as well as many others, allows to conclude that in them the anthropomorphic sign is expressed. In other words, these words characterize the actions of the person, quite often active actions (e.g., *treiben*, *ergreifen*, *hineinhuschen*, *schwinden*, *überwältigen*):

ergreifen – als [plötzliche] Empfindung in jmds. Bewusstsein dringen, als [plötzliches] Verhalten in jmdm. wirksam werden (Duden, 1989: 450);

huschen – sich lautlos und schnell über etw. hinbewegen (Duden, 1989: 744),
schwinden – immer mehr, ohne dass sich der entsprechende Vorgang aufhalten lässt, abnehmen (Duden, 1989: 1374);

schleichen – sich leise, vorsichtig und langsam, heimisch zu einem Ziel bewegen" (Duden, 1989: 1326).

The signs of the bearer of emotion are attributed by the concerned person to sadness, sorrow, melancholy.

The following cognitive signs of the concept "sadness," expressed by anthropomorphic metaphor, have been determined because of material analysis:

- 1) high intensity of action (*hineinhuschen*);
- 2) sluggishness of action (*schleichen*);
- 3) possession (*überwältigen*, *sich bemächtigen*);
- 4) discomfort (*sich verkrümmen*);
- 5) approach (*kommen*, *wiederkehren*);
- 6) removal, disappearance (*schwinden*, *weichen*);
- 7) suddenness of emergence (*ergreifen*);
- 8) completeness of volume of emotion (*füllen*, *erfüllen*, *überfluten*, *überschwemmen*);
- 9) depth of experience of emotion (*sinken*).

The card file of examples with nominees of a cluster of the emotions "sadness" used in German-speaking artistic prose allowed to establish the average index of rate of the use aquametaphor (9 positions, i.e. 10.2% of the general sample). Let's give several examples.

Die Traurigkeit seines Gemüts überflutete das kindhafte Gesicht wie ein dunkler Schleier, und am Morgen waren seine Lider durch die während des Schlummers vergossenen Tränen verklebt (Wassermann, 1987: 32).

Unabänderlich allein, dachte er, und begriff erst jetzt an der Traurigkeit, die ihn überschwemmte, wie groß seine uneingestandene Hoffnung immer noch gewesen war, das alles würde eines Tages einfach vorüber sein (Hetteche, 2001: 46).

Auch in dieser Stunde sank die Schwermut wieder über ihn (Klepper, 1962: 421).

Lag doch der höchste Zauber ganz in den Augen, und diese Augen, erfüllt von Wehmut, Unschuld, nachdenklicher Klarheit, diese Augen, leider, geboten Distance... (Niebelschütz, 1991: 174).

9 verbs, which semantics includes a sign of "aqua" are in total revealed: *füllen*, *erfüllen*, *strömen*, *überschwemmen*, *sinken*, *überfluten*, *auftauen*, *schmelzen*, *anfeuchten*.

The emotions that form the cluster "sadness" are, as can be seen, associated with a certain amount of fluid that fills up to the ends of man, his soul (Traurigkeit seines Gemüts).

In addition to the cognitive sign «completeness of volume» (*füllen*, *erfüllen*, *überfluten*, *überschwemmen*), the concept in question, described by a verb aquametaphor, showed signs of the appearance of emotion (*einströmen*), its disappearance (*auftauen*), the intensity of the experience (*strömen*), the depth of feeling (*sinken*).

The third position is on the frequency of consumption in spatial (5.6%) and military (5.6%) metaphors that express the concept “sadness”. First, let us give examples of spatial metaphors in the concept “sadness”.

Die Jazzmusik war für ihn eine Weile alles und die Subwayfahrten nach East Harlem so etwas wie die stets neuen Versuche, sich von der ganzen wehleidigen Schwermut zu befreien, die sich bei ihm zu Hause immer mehr ausbreitete (Biller, 1990: 115).

Sie begriff – und wie Nebelschwaden, die immer dichter, trüber, schwerer, aus abendlichen Auen steigen, – so stieg Schwermut aus ihrer Seele und breitete sich aus (Meisel-Hess, 2001: 486).

Als aber Tag auf Tag und Woche auf Woche verstrich, ohne daß der Geliebte wiederkehrte und ohne daß eine Zeile von seiner Hand ihr Trost gebracht hätte, da fing der Schmerz an, seine Wohnung in ihrem Herzen aufzuschlagen und eine tiefe Traurigkeit verbreitete sich über ihr ganzes Wesen (Meysenbug, 2001: 502).

The following lexemes belong to verbs of this semantic group: *sich ausbreiten, sich verbreiten, sich breiten, sich ziehen, aussteigen, aufkommen*.

The use in one of the given contexts of the lexeme *Seele* (soul) indicating a locus of experience of emotion “sadness” (Schwermut) is indicative, in our opinion. 23 uses of the word *Seele* in contexts with the metaphorical description of a cluster of emotion “sadness” in the German prose and according to 4 cases of use of the synonymous word *Gemüt* (soul, mental state) are in total revealed. Let us notice that, for example, nominees of a concept “anger” (Zorn) have in comparison with the sadness nominations in the German artistic prose much lower index of rate in contexts with their metaphorical descriptions (lexeme *Seele* – 2 uses, lexeme *Gemüt* – no cases of use). This linguistic fact, as we think, is explained first by various orientations of the compared emotions. The anger interfaced to the maximum externally issued activity adjoining on aggression is not associated by native speakers with such substance as soul – a peculiar storage of deep, introverted human experiences. The following are examples of a military metaphor in the concept “sadness”:

Und die Wehmut ihres Herzens niederzwingend, redete sie mit der Unbefangenheit des Alters, das seiner letzten Lasten ledig wird ... (Klepper, 1962: 127).

Doch schon in der Straßenbahn überfiel mich eine große Wehmut und eine ungeheuerliche Angst, Nadja zu verlieren (Schulze, 2005: 344).

Amalie überfiel es mit tödlicher Traurigkeit (Meysenbug, 2001: 501).

The following verbs present the military metaphor in concept “sadness”: *überfallen, befallen, sich durchringen, umschließen, niederzwingen*.

The index of the rate of use of another metaphor types in the concept “sadness” in the German artistic prose revealed by us during the analysis of the material is extremely low (mechanical metaphor – 3.5%, gastronomic metaphor – 2.3%, medical metaphor – 1.2%, phytometaphor – 1.2%, fire metaphor – 1.2%, temperature metaphor – 1.2%).

The following are examples:

Sie zwingt sich zu arbeiten, aber es geht nicht, Traurigkeit und Begierde reiße ihr jedes Gesicht aus der Hand (Feuchtwanger, 1993: 76).

[...] *die Melancholie verspeiste mich bei lebendigem Leibe* (Niebelschütz, 1991: 104).

Ihre Traurigkeit steckte mich an (Seghers, 1995: 131).

Immer wieder stachelte er sich zu neuen Reden auf, erzeugte Wut in sich und Empörung, um das Gefühl unsäglicher Bedrückung loszuwerden, das ihn beim Anblick des Gestürzten überfallen hatte, eine Niedergeschlagenheit, die wie eine Lähmung in ihm wuchs und ihm das Wasser in die Augen trieb (Walser, 1997: 171).

Er hob sein Glas und sah auf die Frauen; die strenge Kälte, der quälende Ehrgeiz, die Schwermut seiner frühen Jahre erloschen zum ersten Male in ihm (Klepper, 1962: 124).

[...]Während feiner gebildete Kreaturen die Schmeichelei einer unauffällig zur Schau getragenen Schwermut von ihm empfangen hätten; einer Trauer, die weniger Geist und Herz als das Eingeweide erwärmt und gleichfalls eine Bruderschaft stiftet, aus welcher die Eitelkeit Nahrung zieht, ohne dabei den eigenen Wert in die Waagschale werfen zu müssen (Langgässer, 1959: 292).

Conclusion

Let us sum up stated above. The question of the philosophical and conceptual verbalization of the emotional cluster of sadness was resolved. We have established, how is the German artistic consciousness metaphorized through the metaphorical embodiment of the concept "sadness" in German artistic prose.

In the process of mastering and learning the world, the emotions that accompany the human being play a significant role. Feelings, emotions as well as other mental experiences besides reflective carry out as well cognitive function. The importance of emotions in human life has the result their rather detailed verbalization in society through the most various semiotics means. One of them are lexical designations of fragments of the sensual sphere of the person. Philosophers and psychologists established the clustered nature of experience by the person of emotions and their storage in his memory. The cluster of emotion "sadness" includes the following German designations: *Trauer* (sadness, grief), *Traurigkeit* (sadness), *Schwermut* (despondency, heavy grief), *Melancholie* (melancholy), *Niedergeschlagenheit* (depression), *Wehmut* (longing, melancholy). The called nominees of emotions are synonymous each other. In this synonymous row lexeme *Trauer* acts as a dominant.

The nominees of emotions are highly prone to metaphor in the artistic text, due to its pragmatic and aesthetic tasks. Nominees of a cluster of emotion "sadness" in German-speaking artistic prose of the 19-20th centuries are described by mainly anthropomorphous metaphor. The substantive (the nominee of emotion) and the verb metaphorizing it form the structure of the cluster of emotion "sadness". The rate of application of this metaphor is 68% of the general sample of all revealed metaphors in relation to a concept "sadness". We explain an established fact with the tendency of the person to attribute to emotions and feelings of property, the actions characterizing it. The second in rate of application semantic type of a metaphor is an aquametaphor. The index of the rate of its use is equal in German-speaking prose to 10.2%. Relatively the prevalence of this type of a metaphor should be understood, probably, first from the vital value of a phenomenon of water for activity of the person. The frequency index of the other types of metaphor, we have identified is low (military metaphor, spatial metaphor, mechanical metaphor, gastronomic metaphor, medical metaphor, fire metaphor, temperature metaphor, phytometaphor).

The analysis of the material allows to conclude that the cognitive characteristics of the emotional concepts of the cluster "sadness" are the following: 1) high intensity of action; 2) sluggishness of action; 3) possession; 4) discomfort; 5) approach; 6) removal, disappearance; 7) suddenness of emergence; 8) completeness of volume of emotion; 9) depth of experience of emotion.

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Prof. Nikolay A. Krasavsky, DrSc.
 Institute of Foreign Languages
 Volgograd State Socio-Pedagogical University
 27 Lenin Ave.
 400066 Volgograd
 Russia
 nkrasawski@yandex.ru

Prof. Kseniia M. Baranova, DrSc.
 Institute of Foreign Languages
 Moscow City University (Moscow City Teachers' Training University)

4-1 2-d Selskohozyastvenyi proezd
129226 Moscow
Russia
ksenia1973-73@mail.ru

Prof. Valery L. Muzykant, DrSc.
Faculty of Philology
Peoples' Friendship University of Russia (RUDN University)
6 Miklukho-Maklaya Street
117198 Moscow
Russia
vmouzyka@mail.ru

Prof. Victor V. Barabash, DrSc.
Faculty of Philology
Peoples' Friendship University of Russia (RUDN University)
6 Miklukho-Maklaya Street
117198 Moscow
Russia
Barabash.victor@gmail.com

Associate Prof. Elena Yu. Burdovskaya PhD.
Faculty of Philology
Peoples' Friendship University of Russia (RUDN University)
6 Miklukho-Maklaya Street
117198 Moscow
Russia
burdovskaya-eyu@rudn.ru

Auden's creative collision with Kierkegaard

[Audenova tvoriva kolizia s Kierkegaardom]

Martina Pavlikova – Tibor Mahrik

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Abstract

Interpretation of any authors' works is one of the permanent challenges of any researchers and experts in the field of their literary research work. The metaphor of collision represents in our conception here the interaction of two subjects or rather two exceptional writers and poets of their time - Wystan Hugh Auden (1907-1973) and Søren Kierkegaard (1813-1855). Through our research, we followed which way Auden understood Kierkegaard, how he has been inspired by him and in what scope he interpreted his works in a relevant way, and finally, how his interpretation deviates from Kierkegaard. Our understanding of this matter and key propositions we compare with the contemporary research as well as the scholarly discourse on Kierkegaard. The aim of the study is to expose and critically reflect upon the work of Auden against examples of his selected poetry and to identify the common penetration and overlap of both authors as well as to point out some fields in which they differ from each other. In order to get to the point, we present three areas of Auden's inner world of thinking in relation to Kierkegaard, i. e. we are to focus upon:

- 1) the logic of dialectics as an interpretation of the inner direction of man from his potentiality to the actuality,
- 2) philosophical perception of the relationship between reality and abstraction,
- 3) the religious dimension of the existence of individual as a sensitive parameter in relation to the hermeneutics of the interpretation of the work of both authors.

In the study, we present findings that indicate Auden's reductionism with respect to the interpretation of the breadth and depth of thought wealth left by Kierkegaard, whom Auden has repeatedly associated to throughout his life as it has been poetically embraced and materialized across his writing corpus. However, the investigation of the reductionism causes and wider context of Auden's interpretative misunderstanding is not at the target of the study.

Key words: interpretation, leap, abstraction, faith, poetry

Abstrakt

Interpretácia diel autorov patrí k trvalým imperatívom bádateľov a znalcov ich literárnej tvorby. Metafora kolízie predstavuje v našom ponímaní interakciu dvoch subjektov - v našom prípade dvoch výnimočných spisovateľov a filozofov svojej doby - W. H. Audena a S. Kierkegarda. Spoločným výskumom sme sledovali to, v čom a ako Auden pochopil Kierkegarda, nechal sa ním inšpirovať, interpretoval jeho diela relevantným spôsobom a v čom sa jeho interpretácia odchyľuje od porozumenia Kierkegardovho diela. Naše zistenia kontextualizujeme do odborného diskurzu medzi súčasnými bádateľmi Kierkegarda. Cieľom štúdie je porozumieť tvorbe Audena na príklade vybranej poézie a identifikovať spoločný prienik obidvoch autorov na jednej strane a na druhej strane poukázať na niektoré témy, v ktorých sa obidvaja odlišujú. Predstavujeme tri oblasti vnútorného sveta uvažovania Audena vo vzťahu ku Kierkegardovi:

- 1) logika dialektiky ako interpretácia vnútorného smerovania človeka od svojej potencialite k aktualite,

- 2) filozofické vnímanie vzťahu reality a abstrakcie na pozadí poetického a umeleckého spracovania vo vybraných dielach,
- 3) religiózny rozmer existencie jednotlivca ako citlivý parameter pre hermeneutiku interpretácie diela obidvoch autorov.

V štúdií predstavujeme zistenia, ktoré indikujú redukcionizmus na strane Audena vzhľadom na interpretáciu šírky a hĺbky myšlienkového bohatstva, ktoré zanechal Kierkegaard a ku ktorému sa Auden intenzívne hlásil počas svojho života čo je do istej miery zhmotnené v jeho tvorbe. Skúmanie príčin a širších súvislostí interpretačného neporozumenia na strane Audena nie sú predmetom štúdie.

Kľúčové slová: interpretácia, skok, abstrakcia, viera, poézia

Úvod

Významní autori zvyčajne čerpajú podnety k svojej tvorbe z bežného života, z udalostí, ktoré sa nijako nevymykajú obyčajnosti a predsa oko dobrého umelca v nich dokáže objaviť diament nesmiernej ceny. Čím to je, že rytmus podvozku vlakovej súpravy zrazu osloví hudobného génia a v jeho hlave sa zrodí skladba, ktorú zaraďujú do svojho repertoáru virtuózi z celého sveta a každého času? Koľkí hudobníci cestovali vlakom a počuli ten zvuk a predsa neuzreli ten jedinečný diament v ruke múzy. Skutoční géniovia vidia neviditeľné, počujú nepočuteľné a vysvetľujú nevysvetliteľné. Preto je toľko diamantov. Sú rôzne brúsené, hrajú rôznymi farbami a jasom svetla, ale znalec rýchlo pozná, že patria do vitríny ľudského ducha všetkých čias.

Ako sa však dá vysvetliť nevysvetliteľné a začuť nepočuteľné tam, kde matematické vzorce prestávajú dávať zmysel a hudba kláves sa stráca v hlbokom priestore ticha ľudskej existencie? Vtedy sa vynára poézia. To jedinečné umenie slova zrazu zhmotní jemnú pavučinu reflexie a zveční poznanie človeka o sebe samom a o svete, ktorý chce zmeniť. Koľkí chodili do kostolov v časoch zlatého veku dánskej kultúry, ale iba jediný vedel tak hlboko dokázal uzrieť prorocký záblesk smrti inštitučného kresťanstva v čase stavieb úžasných katedrál naprieč Európou a politického rozmachu cirkvi. Sám proti všetkým, ten ktorý si pravé kresťanstvo len vybánil. Protestujúci voči protestantom, katolíckejši ako katolíci. Majster slova, irónia a hĺbokej filozofickej reflexie, ktoré robia z jeho tvorby umelecké dielo nesmiernej ceny.

Viac vrstvitosť významov Kierkegaardovho jazyka je skvele previazaná s pseudonymami, ktoré používa osobitným spôsobom, robia z jeho diela ťažký oriešok pre tých prekladateľov, ktorí sa podujali na sizyfovské poslanie preniesť kierkegaardovské videnie sveta do svojich národných jazykov. (Kralík, 2013: 443-446; Khan 2018: 2-8). Dodnes sa prekladajú jeho diela a porovnávajú sa preklady, pretože jazyk Kierkegaarda nie je technický ani vedecky formulovaný, ale v sebe skrýva vedeckú rigoróznosť zaobalenú do poetického štýlu, v ktorom humor, sarkazmus, narážky, analógie a odvolávky na historické reálie svojej doby výrazne komplikujú prácu prekladateľov. V prípade slovenčiny čelíme ešte inému problému. Kierkegaard bol desaťročia zaznávaný autor z ideologického dôvodu a preto vývoj slovenskej filozofickej terminológie zaostal v istom ohľade za lingvistickým pohybom vo svetovej filozofickej literatúre. Niektoré pojmy nemajú v slovenčine ekvivalent a musia sa prekladať opisne. V prípade odborných článkov to nepredstavuje až taký problém ako v prípade prekladu pôvodných textov samotného Kierkegaarda.

Takmer o storočie neskôr ukázal svetu nevšedné majstrovstvo poézie Auden. Hannah Arendt výnimočnosť jeho poézie prirovnáva k dielam Goetheho alebo Puškina, pretože „ich spoločným puncom je ich nepreložiteľnosť“ (Arendt, 1975) podobne ako u Audena. Arendt sa tu odvoláva na svoju skúsenosť s tromi prekladateľmi do nemčiny, ktorí boli vo svojich pokusoch neúspešní a nedokázali svojimi prekladmi naplniť očakávania znalcov tvorby Audena v prípade jeho básne *Ak by som ti mohol povedať* (báseň *If I Could Tell You* zo Zbierky krátkych básní z rokov 1927-1957).

Jadro problému nespočívalo len v tom, že báseň vznikla prirodzenou cestou z dvoch bežných idiomov používaných v hovorovej angličtine *Time will tell* (Čas napovie) a *I told you so* (Veď som ti povedal), čo spôsobilo nevidané ťažkosti v hlavách desiatok inak zručných prekladateľov, ale sú za tým tiež mnohé iné príčiny. Dôvod je veľmi jednoduchý: Audenovo umenie vidieť v bežných hovorových idiómoch príbeh, ktorý vzápätí dokáže vyrozprávať unikátnym spôsobom a s nesmiernou schopnosťou kritickej reflexie svojej doby, ho radí do top galérie majstrov slova.

Auden spolu s Kierkegaardom majú okrem nepreložitelnosti ich špecifických vyjadrení a kompozičných štruktúr v autorských textoch oveľa viac spoločného, aj keď v niektorých ohľadoch - najmä obsahových - sa pomerne dosť odlišujú. Pojem kolízie sme v nadpise použili s istým zámerom, keďže na rozdiel od zrážky terminologicky v sebe zahŕňa nedeštruktívnu interakciu subjektov, pričom dochádza k ich vzájomnému ovplyvňovaniu. V prípade dvoch ľudí, ktorí sa osobne nestretli, pretože ich oddeľuje takmer 100 rokov, pojem kolízie predkladáme so zámerom metafory, v ktorej interakcia je možná iba jedným smerom podľa ireverzibility času. Kolízia týchto dvoch veľikánov tak predstavuje perspektívu, v ktorej Kierkegaard ponúka svoj myšlienkový svet, poéziu a porozumenia života, pričom zjavne Audenov myšlienkový svet obohacuje, inšpiruje jeho tvorbu a zároveň ostáva nepochopený vo svojej ontologickej hĺbke vnímania príbehu existencie jednotlivca.

Inverzná dialektika

“Vďakyvzdanie
Vlasy mi dupkom vstávali,
Z toho, čo Hitler a Stalin robili.
Oni myšlienky o Bohu vo mne
vznietili. Odkiaľ viem, že sa mýlili?
Nespútaný Kierkegaard, Williams a Lewis
Ma späť k viere priviedli.”

(W. H. Auden 2007: 316; preklad: Pavlikova, 2019: 23)

Po svojom návrate do cirkvi (v dôsledku postupného procesu zmeny uvažovania po mnohých osobných krízach z rokov 30. a 40. nakoniec Auden re-konvertoval ku kresťanstvu a vrátil sa do Anglikánskej cirkvi v roku 1940) sa Audenov vnútorný svet a citlivosť na životné príbehy výrazne rozšíril o existenciálny rozmer. Neskôr sa “v USA dostal do okruhu bádateľov orientovaných na Kierkegaard, ktorými boli Charles Williams (1886 – 1945), Renhold Niebuhr (1892 – 1971), Paul Tillich (1886-1965) a Nicolas Nabokov (1903 – 1978).” (Pavlikova, 2019: 15)

Tento moment zohral významnú úlohu v procese Audenovej otvorenosti čo sa týka vnímania sveta a skrytých hĺbín duše jednotlivca. Naviac, existencializmus tej doby vo svete filozofov výrazne osciloval okolo diela S. Kierkegaard, ktorý svojim filozofickým, teologickým ale najmä literárnym spracovaním reflexií života vytvoril inšpiratívny rámec, do ktorého sa mnohí súčasníci Audena v období najmä po II. svetovej vojne usilovali prenikať a polemizovať, resp. rezonovať s ním. Audenovo hľadanie odpovedí na hlbšie životné otázky a objavovanie existencialistických dimenzii svojho bytia sa preto nemohlo udiat bez toho, aby sa nestretol s dielom Kierkegaard v rovine osobnej úprimnej reflexie.

Auden bol oslovený jeho spôsobom interpretácie pravdy, ironie, použitím metafor a komického skepticizmu, ktorý Kierkegaard bravúrne vkladal do svojej dialektickej štruktúry textu. U Kierkegaard sa totiž nejedná o dialektiku sokratovského typu, v ktorej sa neustále v úvahách a dialógu posúvame dopredu a späť. Kierkegaard vo svojich úvahách nekonštruje koncept, ktorý by mal teleologickú os, na konci ktorej bude riešenie absorbujúce všetky predchádzajúce tézy a antitézy v štýle Heglovej

dialektiky. Napriek tomu však Kierkegaard teleologický vektor svojho uvažovania nielenže priznáva, ale svojou *teleologickou suspenziou etického* vytvára silný myšlienkový pohyb, ktorý vidieť naprieč jeho spisovateľským korpusom. Smeruje pritom od poznaného k nepoznanému, od opísateľného k neopísateľnému, od aktuálneho k potenciálnemu.

Zaujímavý je Kierkegaardov prístup k uchopeniu reality, ktorý vytvára používaním dvoch pseudonymov - *Climacus* a *Anti-Climacus* - vďaka ktorým môže pracovať s dvomi módmi logiky a uvažovania. Pokiaľ *Climacus* predstavuje logiku ľudských aktivít a argumentácie, *Anti-Climacus* otvára iný svet uvažovania. Ten síce tiež v sebe obsahuje ľudské uvažovanie a aktivity, ale vo svetle *divine grace* (milosť Božia) dochádza k inverzii. V akom zmysle? Ľudská snaha už nesmeruje k Božej milosti, ktorú si privlastní vďaka svojej potencii ale Boh vo svojej láske prichádza k človeku a v stave jeho beznádejnosti a zúfalstva (*despair*) mu ponúka nezaslúženú milosť, čím iniciuje nový aktívny a existenciálne oživujúci pohyb v živote jednotlivca. (Kondrla – Durkova 2018) Špirála dialektiky sa tak znovu otáča smerom od človeka, ktorý prichádza k nepoznanému a tajomnému, pričom vo svojej autentickí existencii transcenduje všetko ľudské, poznané a racionálne vysvetlené resp. vysvetliteľné.

Auden je nadšený majstrovským zvládnutím *inverznej dialektiky* u Kierkegaarda. Podľa Audena tam, kde Hegel vedie človeka na ceste k poznaniu konečnej príčiny, Kierkegaard nabáda človeka využiť poznatky o tom, čo vieme resp. si myslíme, že vieme a pokračovať smerom k paradoxnému uvažovaniu, pre ktoré je typické napätie v ľudskej mysli medzi poznaným a nepoznaným, poznateľným a nepoznateľným, pričom *Absolútny paradox*¹ v tejto dialektike zohráva dôležitú úlohu. Práve táto kľúčová Kierkegaardova metafyzická dimenzia absolútneho paradoxu do istej miery absentuje nielen v diele Audena, ale aj v jeho analytických komentároch Kierkegaardovej tvorby. Aj keď Auden preberá inverznú dialektiku a vkladá jej silu a filozofický náboj do svojich diel, v jeho prípade takáto dialektika stráca veľmi dôležité dimenzie. V dôsledku toho paradox v tvorbe Audena sa stáva viac-menej dvojzrnmou polaritou v ktorej sa odohráva jeho dialektické uvažovanie, ktoré konzekventne pripomína viac Aristotelovskú zlatú cestu hľadania optimálneho streda, než Kierkegaardovské úsilie reflektovať nereflektovateľné transcendentno.

Jedným z možných vysvetlení je charakter Audenovej mystickej skúsenosti *Vízia agapé* (Vision of Agape), ktorú zažil v jednu letnú noc roku 1933, keď bol spolu s niekoľkými kolegami. Ako sám o tom napísal:

„Zhodou okolností, nepili sme vtedy žiadny alkohol. Hovoril sme o bežných veciach života, keď zrazu a nečakane sa niečo stalo. Cítil som, že mnou prenikla zvláštna sila, ktorá hoci som s tým súhlasil - bola neodolateľná a určite nie moja. Prvý krát v mojom živote som vedel veľmi presne - pretože vďaka moci sa to stalo - čo to znamená milovať svojho blížneho ako seba samého... Moje osobné pocity voči nim sa nezmenili - stále to boli moji kolegovia a nie intími priatelia - ale cítil som, že ich existencia ako taká má nekonečnú hodnotu a radoval som sa z toho... A medzi rôznymi faktormi, ktoré ma o niekoľko rokov priviedli naspäť ku kresťanskej viere, v ktorej som bol vychovaný, bola práve spomienka na tento zážitok tá rozhodujúca ako aj otázka, aký by to mohlo mať význam...“ (Auden, 1990: 69-70)

¹ Absolútny paradox predstavuje v tvorbe Kierkegaard *terminus technicus*, ktorý zohráva kľúčovú úlohu pri komplementárnej fúzii jeho teologického, filozofického a psychologického uvažovania. Vychádza z inkarnácie Boha v čase, preto v sebe obsahuje dialektiku poznaného a nepoznaného, časného a večného, ľudského a božského, možného a nemožného, historického a nehistorického, pochopiteľného a nepochopiteľného. Z dôvodu toho, že v sebe spája viaceré perspektívy uvažovania, je problém správne interpretovať jeho význam a aplikačný dopad. Je to možné len za predpokladu výbornej znalosti kontextu použitia a správnej hermeneutiky interpretácie Kierkegaarda.

Pozornému čitateľovi neunikne skutočnosť, že v tejto skúsenosti niet priestoru pre milosť Božiu ani pokánie, teda pojmy, ktoré pri podobnej skúsenosti u Kierkegaarda zohrávajú zásadnú úlohu. Kierkegaardov absolútny paradox sa stáva žriedlom pohybu ontologických realít odpustenia a spásy smerom k človekovi, ktorý môže alebo nemusí na ne pozitívne reagovať. Aj keď je pravdou, že Auden vníma *Víziu agapé* ako „vzťah medzi rovnými“ zatiaľ čo v prípade *Vízie Boha* (Vision of God) hovorí o dvoch osobách vstupujúcich do vzťahu: „duša a Boh, kde vzťah stvorenia a Stvoriteľa je úplne nerovnocenný, ale je vzájomný“ (Auden, 1990), z jeho porozumenia kresťanskej spirituality je však zjavné, že na rozdiel od Kierkegaarda sa viac identifikoval s denomináciou, ktorej bol členom, než s existenciálnym zápasom o porozumenie svojho bytostného miesta v živote. Ako Anglikán sa priznáva k tomu, že v tejto otázke svojej existencie „kladie najväčší dôraz na inštitucionálny aspekt náboženstva“ (Auden, 1990: 70), pričom je zjavné, že sa do istej miery identifikuje s liberálnymi názormi tej doby, ktoré boli poplatné Bultmanovej demytologizácii biblickej narácie.

Tento vplyv ako aj efekt trendovej literárnej kritiky Písma je evidentný v tom, ako Auden vníma naráciu o stvorení. Auden napríklad považuje Adama iba za metaforu, nie za historické vysvetlenie pôvodu ľudstva - „Dogma o pôvode celého ľudstva z jedného predka Adama nie je a nikdy sa nemala chápať ako vyhlásenie o biologickom vývoji človeka... Adam je inkarnáciou celého ľudstva“ (Auden, 1990: 53-54). Takáto interpretácia príbehu stvorenia má svoje dôsledky v uvažovaní Audena o základných axiómách existencie človeka. V jeho ponímaní hriech človeka ostáva v polohe psychologických a vôľových preferencií, ktoré za istých podmienok človek môže prekonať. Je to vidieť aj na jeho analýze a komentovaní Kierkegaardovho životného pocitu utrpenia a existenciálneho zápasu o vlastnú spásu, kde príčiny vidí vo vonkajších okolnostiach jeho života a povahovej stránku osobnosti Kierkegaarda (Auden, 1990: 169-170). U Audena absentuje ontologická rovina porozumenia hriechu. Nejde o intrinzičnú vlastnosť existencie jednotlivca. V prípade Kierkegaarda je to inak: hriech a choroba na smrť tvoria základný rámec východiska pre jeho inverznú dialektiku. Ako vo svojom hodnotení napísal Peter Šajda: „Kierkegaardovo dielo *Choroba na smrť* chce zasiahnuť čitateľovi do života. Kladie naňho vysoké existenciálne nároky...“ (Šajda, 2018: 157).

Ďalší významný atribút Audenovho chápania života na ktorý chceme poukázať je jeho antropocentrické vnímanie spirituálneho sveta. Aj z toho dôvodu svojsky interpretuje dôležité teologické termíny. Jedným z nich je stvorenie človeka a jeho pád. Vo svojej interpretácii Kierkegaarda uvádza:

„Človek je stvorený na Boží obraz; obraz preto, že jeho existencia nie je odvodená od seba a boží obraz preto, že rovnako ako Boh aj každý človek si uvedomuje svoju existenciu a jedinečnosť. Človek padol vďaka pýche, pretože si želal byť ako Boh, chcel odvrátiť svoju existenciu zo seba samého a nie prostredníctvom zmyslov alebo akýchkoľvek túžob svojej vlastnej prirodzenosti.“ (Auden, 1990: 171)

Súhlasíme s Dienerom (2013) v tom, že Kierkegaard videl príčinu rozkladu autentického kresťanstva v ústupe rešpektu moderného sveta k autoritám, najmä k autorite Boha a v (ne)poslušnosti Božích prikázanií. Podrobnejšie štúdium Kierkegaarda odкрýva iný koreňový systém, na ktorom vyrastá jeho dielo a chápanie prirodzenosti existencie človeka a nadprirodzenosti Božieho sveta, ktorý intervenuje vo svete človeka a mení ho. Kierkegaard vychádzal z inej interpretácie príbehu stvorenia a pádu človeka. Na rozdiel od Audena vníma opačné poradie príčiny a následku. Nie preto je človek stvorený na Boží obraz, lebo jeho existencia nie je odvodená od seba samého, ale naopak. Pretože je človek stvorený, preto nemá svoj pôvod v sebe a je unikátny bez ohľadu na to, či si to uvedomuje alebo nie. Ďalšia vážna nezhoda medzi Audenom a Kierkegaardom je porozumenie príčiny pádu

človeka. Podľa Kierkegaarda príčina nespočíva v pýche, ale v neposlušnosti Božieho prikázania danom Adamovi a Eve - z tohoto stromu nebudeš jesť, lebo by si zomrel. Rozhodujúcim činiteľom v skutočnom kresťanstve je podľa Kierkegaarda preto poslušnosť: „pretože každý človek má na nešťastie prirodzený sklon k neposlušnosti. Pretože ľudia neradi poslúchali, tak „dovody“ vymenili za „poslušnosť“, veriac na základe troch dôvodov.“ (Kierkegaard, 1991: 227) Túžba „byť ako Boh“ je v tomto príbehu pre Kierkegaarda iba pokúšením, je hrozbou ale nie príčinou zlyhania Adama. Zmyslové a vôľové kapacity človeka preto nezohrávajú rozhodujúcu úlohu v Raji, ale jedine radikálnosť rozhodnutia buď/alebo: buď poslúchnem nariadenie Boha alebo nie. Kierkegaard žiada *iba jedno* - poslušnosť.

Téma poslušnosti ako základný atribút príbehu Abraháma ako *Rytiera viery* (Knight of Faith) predstavuje východisko smerujúce za hranice nielen estetického ale aj etického a dokonca náboženského. Poslušnosť viery transcenduje všetky tri štádiá existencie jednotlivca resp. presahuje *tri dôvody* spomínané vyššie. Aj keď pre Abraháma neexistuje ospravedlnenie obetovania Izáka na hore Moria, aj tak sa stáva príkladom viery. Jeho dôvera k Bohu ide za hranice ľudského chápania. Táto dôvera sa môže stať príkladom viery len v kontexte života v poslušnosti a v atmosfére lásky. Láska Božia na jednej strane a poslušnosť človeka na druhej strane tvoria dialektiku teleologického uvažovania. Na začiatku pohybu je stratený a zúfalý jednotlivec, ktorý smeruje esteticky, eticky aj nábožensky k absolútnemu paradoxu, Bohu v čase. Kierkegaard sa netají tým, že túžba „byť ako Boh“ nie je opovážlivosť, ale dôležitý motív radikálnosti voľby na strane človeka. Aj tu poslušnosť predstavuje základ, bez ktorého radikálnosť voľby nemá praktickú podobu ale sa stáva iba prázdny filozofovaním. Tento základný motív interpretácie príbehu stvorenia tvorí dôležitý segment Kierkegaardovho porozumenia existencie jednotlivca, ktorý sa objavuje v rôznych podobách a intenzite naprieč celým jeho dielom. (Zalec, 2018a,b,c)

Abstrakcia a realita

Auden jednoznačne nasiakol Kierkegaardovským paradoxom, čo sa prejavilo najmä v jeho diele *Atlantida* (Atlantis), pričom Auden seba považoval za „poetického bratranca Sorena Kierkegaarda“ (Costello – Galvin, 2015: 141). Aj keď sa tu odvoláva na mýtus o stratenej utopickej ríši aby vzápätí priniesol „poetickú víziu“ umeleckej kapacity vhodnú na morálne inštrukcie a ich obmedzenia, aj tak pritom do tohto obrazu šikovne zahŕňa rámce ako nádej v beznádejnosti, sila v slabosti, prosperita v protivenstve. V praktickej podobe diela sa preto v samotnom texte dynamicky striedajú hlasy komické a vážne, skeptické a pozitívne, pričom dielo má charakter cesty, životného príbehu jednotlivca, ktorý vŕhaje do seba vnútorný svet čitateľa, aby mu ponúkol zážitok existencie. Je to skutočná ponuka, aj keď sa odohráva vo vysnívanom svete. Pracuje so skutočnými emóciami a úvahami, ktoré majú ambíciu preniknúť do reálneho sveta čitateľa a ovplyvniť ho k lepšiemu.

Kierkegaardov prístup je iný. Odlišuje svet fantázie a svet skutočný, aj keď svet fantázie sa odohráva v mysli skutočného človeka. Duchovný svet pre Kierkegaarda ale nepredstavuje abstrakciu, aj keď sa jedná o nepoznanú realitu. Teda abstrakcia aj duchovná realita sú neznáme, nepoznané, neuchopiteľné, ale z toho nevplyva to, že splyvajú a je možné ich vzájomne zameniť. Abstrakcia v Kierkegaardovom svete je výmysel, predstava. Tiež je nepoznaná a neuchopiteľná, podobne ako duchovný svet v zmysle žido-kresťanskej narácie. Správna interpretácia Kierkegaardových textov preto musí vychádzať z hlbšieho porozumenia meta-obrazu človeka vo svete ako takom, ktorý Kierkegaard explicitne v žiadnej časti svojho diela nepostuluje vyčerpávajúcim spôsobom, ale implicitne ho vkladá do úst rôznych postáv, pseudonymov a interpretácie filozofických veľikánov svojej doby.

Auden je prevkypivo silne rozhodnutý odmietnuť odlišnosť medzi abstrakciou a realitou, čo je v súlade s tým, ako sa na túto tému vyjadrovali mnohí filozofi jeho dní. V osobnej korešpondencii svojmu priateľovi Spenderovi o tom otvorene píše:

„Veľmi dobre si to uvedomujem... že abstraktno stráca všetok kontakt s konkrétnom.... Senzácie chtivý umelec mal práve opačné ťažkosti; je v nebezpečenstve, že síce pozoruje fakty vďaka svojím zmyslom, ale ani jeden z nich nemôže abstrahovať a vytvoriť významný vzor... Čo ja namietam... je odlišovanie abstrakcie od reality, akoby realita bola iba zmyslovým faktom a nie vzorcom faktov; akoby úlet z reality by nemohol byť dvomi smermi, k nekoordinovanému nezmyselnému faktu a k abstrakcii, ktorá sa nijako k faktom nevzťahuje.“ (Auden, 2001: 75)

Z psychologického hľadiska je fantázia človeka objektívny fakt, ale filozofického hľadiska predmet objektívneho filozofovania a umeleckého stvárnenia nie je objektívny len preto, že sa objektívne vyskytuje. Ide o subjektívnu realitu pomeru k objektívnej pravde. Je *Atlantída* objektívny svet, alebo subjektívny svet existencie jednotlivca, ktorý je objektívne pozorovateľný? Predstavuje iba metaforu, na ktorej sa dajú elegantne modelovať úvahy a riešiť problémy vzaté z reálneho sveta? Tak sa zdá, že Audenova *Atlantída* nepredstavuje objektívnu realitu mimo subjektu jednotlivca, akýsi externý cieľ životného príbehu jednotlivca. Nepredstavuje ani básnickú fikciu virtuálnej reality, na ktorej by mohol autor demonštrovať naratívne modely plné poetických odkazov a morálnych náznakov. Audenovi ide skôr o vnútorný svet jednotlivca, z ktorého sa vynára silný hlas volajúci človeka vydať sa na životnú púť zápasov, konfliktov, víťazstiev a pádov. *Atlantída* predstavuje vnútorný zdroj vonkajších pohybov jednotlivca. Auden tak akcentuje dôležitosť nájsť v sebe vnútornú silu vstať a pokračovať ďalej. Podľa C. S. Lewisa je *Atlantída* metaforou temného strateného bájnneho kontinentu vo vlastnej myšli, kde je pochovaná pamäť a minulosť celého ľudstva a občas sa v živote jednotlivca vynára zdola hore, z podvedomia do vln vlastného vedomia (Costello–Galvin, 2015: 153). Ak by sa človek dostal do úzkosti a strácal pôdu pod nohami, potom Auden vo svojej *Atlantíde* radí (vlastný preklad):

*„Pevne zotrvaj v radosti;
A ak by potom, aj
Si skutočne sa dostal
Na koniec, skolaboval
So všetkými svetlami Atlantídy
Nižšie ako si sám aj tak nemôžeš
Zostúpiť, aj tak ostaň hrdý
Stačí mrknúť na Atlantídu
V poetickej vízii:
Podakuj a ľahni si v pokoji,
Uzrel som tvoje spasenie.“*

Do istej miery text korešponduje s estetickou dimenziou života u Kierkegaarda, avšak vektor Audenovho uvažovania nemieri do metafyzického transcendentna tak, ako je to v prípade Kierkegaarda. Smeruje do akéhosi psychologického transcendentna, v ktorom človek, ak chce žiť zmysluplný život, musí transcendovať svoje názory, motívy a kultúrne povedomie. Musí objaviť samého seba a stať sa tým, kým naozaj je. Proces stávania sa sebou samým je viac ako cieľ cesty. *Atlantída* ponúka *spasenie* oslobodzujúce prijatie samého seba od všetkých nepriaznivých okolností, v ktorých sa jednotlivec nachádza. Cieľom spasenia je pokoj a postoj napriek nepriazni v maxime snahy aktualizovať svoj potenciál. Je nutné povedať, že Kierkegaardov koncept *spásy* tiež predstavuje psychologické dimenzie existenciálneho putovania jednotlivca ako

napr. pokánie, rozhodnosť, viera, oddanosť, radikálnosť atď. Tieto pojmy sú vždy vzťahnuté k absolútnemu paradoxu, v ktorom Boh je na nebi a človek na zemi, avšak treba podotknúť, že nikdy sa nejedná o napätie medzi abstrakciou a realitou. Ide o napätie medzi dosiahnutým a dosiahnuteľným, medzi vysvetleným a vysvetliteľným, medzi poznaným a poznateľným. Kierkegaard obidve dimenzie univerza vníma ako dve reality vo zvláštnom dialektickom vzťahu, z ktorých prvá je pre autentickú existenciu jednotlivca dôležitejšia ako druhá, hoci je absurdnejšia z hľadiska percepcie človeka a jeho schopnosti ju obsiahnuť.

Audenova vtedajšia silná previazanosť s myšlienkami a invenčnými nápadmi Kierkegaarda je zjavná aj inej básne *Skoč skôr, než uzrieš* (Leap Before You Look), ktorej pracovná verzia a poznámky sa nachádzajú v tom istom zápisníku ako Atlantis (Auden, 2007: 123-124). Aj v tomto prípade opäť Auden berie do rúk známe príslovie a majstrovsky o obracia s jasným cieľom: poradiť a povzbudiť viac, než varovať a viesť k opatnosti. Deje sa to v socio-psychologickej perspektíve apelu a jeho zdôvodnenia. Tento rámec je zrejmy v zaujímavom kontraste medzi úvodom - *Pocit ohrozenia sa nesmie stratit'* - a záverom básne - *Náš sen o bezpečí sa musí rozplynúť*. Otázkou zostáva interpretácia pojmov *pocit ohrozenia* a *sen o bezpečí* ako aj ich kontext vo vzťahu k objektívnej skutočnosti a k subjektívnemu prežívaniu. Auden svoje sociálne, politické a osobné vedomie i názory vložil do formy tejto básne veľmi živým spôsobom. Podrobnejšia analýza textu básne a kontextu toho, čo autor pri jej písaní prežíval ukazuje na to, akým spôsobom je možné interpretovať stelesnenie Audenovho vesmíru v tejto básni. Ukazuje sa, že vyjadrenie *pocit ohrozenia* korešponduje s psychoanalytickými znalosťami autora, o ktoré sa neskrývane zaujímal. Pre Audena cit pre nebezpečie, pocit ohrozenia, vnímanie externých rizík patrí k nevyhnutným predpokladom sebaaktualizácie človeka a hľadania rozvoja vlastného potenciálu, ktorý korešponduje s psychologickým motorom vnútorného pohybu vpred. Na druhej strane spektra je *sen o bezpečí* predstavujúci koncept prítomného poznania, ktorý je potrebné odhodiť, ak chceme skočiť do nepoznaného a dostať sa tak na vyššiu úroveň sebaaktualizácie vo všetkých rovinách bytia. Audenov *skok* vytvára alúziu na Kierkegaardov *skok*, ktorý však nie je pohybom do neznáma v metafyzickom zmysle, ale pohybom do neznáma v epistemologickom zmysle. Podľa Kierkegaarda človek opúšťa to, čo má, čo drží, čo pozná, čo cíti, aby získal menej alebo viac. Pojem *skok* používa Kierkegaard v rôznych súvislostiach a kontextoch. Ak však tento pohyb *skokom* nasmeruje k absolútnemu paradoxu, situácia sa radikálne mení. Človek získa viac, ako si dokáže predstaviť.

Skok (do) viery

Vo svojich úvahách o existencii človeka sa Auden dostáva až k najhlbším záchvatom bytia človeka. V období roku 1941 prehlbuje svoj záujem o teologickú dimenziu poznania človeka a sveta. Jeho porozumenie viery vychádza z antropologického presvedčenia, podľa ktorého viera patrí k atribútom ľudskej existencie (Auden, 2002: 109). Viera podľa toho dáva zmysel ľudskej existencii v pohľade na vlastnú minulosť a prítomnú skúsenosť života. Vďaka viere človek môže konať aktivity a robiť rozhodnutia, ktoré majú zmysel. Preto viera u Audena predstavuje vnútornú silu, z ktorej pramení vôľa meniť svet tak, aby sa stával viac a viac uspokojujúci potreby existencie jednotlivca i celej spoločnosti. Za zmienku stojí to, že intelekt a teologické presvedčenie nie sú v porozumení Audena v konflikte, ale tvoria komplementárne dialektický celok, pričom poézia predstavuje onen dôležitý faktor, vďaka ktorému vierou človek dosahuje presah intelektuálneho poznania a teologického presvedčenia. Vo svojej básni *Skoč skôr, než uzrieš* Auden používa obraz „skoku“, aby opísal vzťah manželskej lásky agapé a náboženskej viery. Tento termín prevzal od Kierkegaarda, ako podrobne analyzuje Schuler-Compitello (2013: 112), pričom s ním narába podľa svojho vlastného teologického presvedčenia. Vychádza pritom z Kierkegaardovej tripartitnej dialektiky (estetické, etické a náboženské štádium existencie človeka),

s ktorou hlboko rezonuje. Aj keď sa spolu s Kierkegaardom radí k religióznemu presvedčeniu reprezentovanom Augustinom, Pascalom, Newmanom a Barthom na rozdiel od Tomistickej tradície oficiálneho katolicizmu a liberálneho protestantizmu v štýle Schleiermachera, jeho porozumenie Kierkegaardovského *skoku* je odlišné. (Auden, 2002: 213-214).

Pojem *skok* u Kierkegaarda predstavuje neľahkú úlohu pre tých, ktorí sa snažia Kierkegaarda prekladať a vážnu výzvu pre tých, ktorí sa pokúšajú o interpretáciu. Mnohí (napr. Murray Ray, Brand Blanchard, Stefan Swanson) mylne uvádzajú slovné spojenie *skok viery*, ktoré Kierkegaard nikde nepoužíva. Nachádzame ho aj v mnohých odborných komentároch a štúdiách. Aj v prípade analýzy Audenovej básne *Skoč skôr, než uzrieš* tvrdia niektorí bádatelia, že „Auden prevzal obraz vznášania sa ponad tisíce siah od Kierkegaarda, ktorý tento obraz použil na zrozumiteľnejšie vyjadrenie náročnosti obsahu náboženského štádia života, ktoré si človek môže privlastniť resp. doň preniknúť iba skokom viery.“ (Schuler-Compitello, 2013: 112). Samotný Auden v úvode ku Kierkegaardovi v časti *Kázanie k neveriacemu* (Preaching to the Non-Believer) nepoužíva pojem *skok viery* ale správne iba *skok*. To korešponduje s tým, ako ho používal Kierkegaard. Pri detailnejšej analýze tvorby Audena sa odkryje skutočnosť, že napriek tomu, že toto slovo používal dôsledne správne, jeho obsahové vymedzenie Kierkegaardom si neosvojil. V čom je problém?

Je pravdou, že *70.000 siah vody* (70,000 fathoms of water) je obľúbené vyjadrenie Kierkegaarda toho, ako je viera nedosiahnuteľná a riskantná, podobne ako plavba ďaleko od pevniny na mori s obrovskou hĺbkou vody. Ak však chceme správne interpretovať jeho význam je potrebné si uvedomiť, že to nehovorí Kierkegaard ale *Climacus*, pre ktorého „viera je kontradikcia medzi nekonečnou túžbou vo vnútri človeka a objektívnou neistotou“ (Kierkegaard, 1992: 204). *Climacus* sa pozerá na problém viery analogicky s Lessingovou bariérou medzi historickou pravdou a večnou pravdou, ktorú je možné prekonať iba prostredníctvom *skoku*. Pre *Climacusa* neexistuje koncept *skoku viery* ako vlastnosti viery samotnej alebo iného jej atribútu, pretože *skok je kategóriou rozhodnutia* (Kierkegaard, 1992: 99). Skutočný význam pojmu *skok* teda predstavuje rozhodnutie k niečomu alebo pre niečo, čo musí spĺňať potrebné atribúty. Pre Kierkegaarda sa takýto *skok* stáva existenciálnym pohybom dopredu, od poznaného k nepoznanému, pričom tento pohyb nie je automatický ani nevedomý, ale patrí ku kognitívnej výbave autentickej existencie jednotlivca. Takýto pohyb je súčasťou vnútorného pohybu jednotlivca v rámci tripartitnej dialektiky: od estetického k etickému a k náboženskému. Relevantnejšie je vyjadrenie formou „skok do viery“ alebo „skok ku viere“ (the leap into faith) tak ako v prípade Adama a Evy došlo ku "skoku do hriechu" (the leap into sin). Veľmi dôležité je poznamenať v tomto ohľade to, že nie je korektné interpretovať *vieru* (faith) u Kierkegaarda ako pohyb od racionálneho k iracionálnemu. (por. Stewart, 2018) Dôvodom je fakt, že pre Kierkegaarda viera nie je v kategórii ani racionálneho ani iracionálneho, ale spadá do sveta nepoznaného, objektívne neuchopiteľného, ktorý však môže človek existenciálne prežiť a doň vstúpiť. Deje sa to z Božej milosti a láskavého rozhodnutia Stvoriteľa, ktorý reaguje na túžbu človeka stojaceho na pevnine *zúfalstva* (despair).

Práve v tomto sa aj Auden mýňa s Kierkegaardom. Vo svojej esejí o Kierkegaardovi porovnáva dva koncepty viery: Pascalov koncept *stávky* (wager) a Kierkegaardov koncept *skoku*. Pascalov koncept predstavuje naturalistický prístup, podľa ktorého je viera prirodzenou vlastnosťou človeka, na základe ktorej žije a koná. Nemôže preto očakávať, že v prípade náboženstva to bude inak. Kierkegaardov koncept predstavuje pre Audena postoj, podľa ktorého žiadny človek nemôže žiť bez toho, aby v niečo neveril. Viera patrí k životu. Preto „keď sa zem rozpadne pod ich nohami, musia skočiť hoci aj do neistoty, ak majú zabrániť istej deštrukcii“ (Auden, 1990: 178-179). Auden v tomto prípade síce nevníma *skok* ako pohyb od racionálneho k iracionálnemu

ale explicitne ako pohyb od istého k neistému, aj tak mu uniká panoramatický pohľad, ktorý Kierkegaard otvára v dialektike perspektív Climacus a Anti-Climacus. Iba v tejto dialektike môžeme proporčne vymedziť pojmy „skok“ a „viera“ tak, ako ich zamýšľal Kierkegaard. Pokiaľ pre Climacusa je *skok do viery* pohybom k neznámemu, pre Anti-Climacusa je *viera* aktom milosti zo strany Boha. Vychádza z príbehu stvorenia, kde intuitívny rámec viery je ohraničený slobodou človeka a jeho *nemocou na smrť* - na jednej strane - a láskou Boha a jeho teleologickým pozvaním na druhej strane. Možno povedať, že pojem *skok* predstavuje akýsi priesečník dvoch pohybov: ľudského snaženia a hľadania napriek zlyhaniu všetkých ľudských odpovedí a riešení a Božieho pohybu smerom k človekovi, ktorý prichádza prostredníctvom zjavenia (*Boh v čase*). Tieto dva pohyby sú tak rámcované vertikálnym smerom: Je to dialektika pohybu nahor k Bohu (Climacus) a nadol k človeku (Anti-Climacus).

Záver

V diele Audena je nepochybne pozorovateľná hlboká stopa odkazu dánskeho filozofa S. Kierkegaard, ku ktorému sa Auden hlásil a považoval sa za jeho duchovného príbuzného. Analýza niektorých častí z diela Audena v tejto štúdií potvrdzujú skutočnosť, že vzájomný prienik myšlienok a podoba v oblasti humoru, majstrovstva poézie a literárnej hyperbolizácie sú nepochybniteľné. Kierkegaard svojou silou filozofického argumentovania a pravdivým ponorom do existencialistického prežívania jednotlivca získal srdce Audena a ten sa k tejto „závislosti“ viac krát verejne priznal. Ako sme ukázali, je prirodzené, že Audenovo svet, politický, kultúrny a náboženský kontext vytvoril istú špecifickú optiku, ktorou vnímal odkaz S. Kierkegaard a následne svojsky interpretoval jeho obsah. V štúdií poukazujeme na tri oblasti, v ktorých sa rozdielne prístupy obidvoch mysliteľov prejavujú najvypuklejšie.

- 1) Vo sfére inverznej dialektiky sa Auden odkláňa od Kierkegaard a najmä v psychologizovaní autentického hľadania naplnenia existencie človeka. Tam, kde pre Audena je kľúčom pohybu vpred nepoznané, tam je pre Kierkegaard teleologické smerovanie k neznámemu, ktoré nie je fiktívne ani volitórne, ale skutočné a reálne, vychádzajúce z vášne k životu ako takému.
- 2) S tým súvisí aj problém ontologického uchopenia reality. Pre Kierkegaard má realita dve dimenzie: fyzickú (prirodzenú) a duchovnú (nadprirodzenú), pričom obidve tvoria dialektickú jednotu. Pre Audena existuje iba jedna prirodzená realita, v ktorej sa duchovná zrkadlí vo vedomí a podvedomí človeka. Na rozdiel od kristocentrického teologického uvažovania u Kierkegaard sme poukázali na antropocentrické dôrazy v uvažovaní Audena, ktoré redukujú jeho porozumenie Kierkegaardovho odkazu.
- 3) Obidve predchádzajúce zistenia sa prejavujú aj v interpretácii náboženskej skúsenosti viery. Pre Kierkegaard viera nie je skok do tmy, ale je dar, prejav Božej milosti človekovi, ktorý prežíva zúfalstvo a jeho autentické hľadanie absolútnej odpovede na svoje bytostné otázky zmyslu a smerovania naráža na limity ľudskej schopnosti pochopiť samého seba a preniknúť do tajomného sveta Božej existencie a konania. Je preto pohybom do istoty Božej lásky avšak neistoty v zmysle ľudského (ne)poznania reality duchovného sveta. Auden napriek tomu, že sa odvoláva na Kierkegaardov odkaz, považuje vieru za výsledok ľudskej odvahy skočiť do sveta neistoty a neznáma. Bez hlbšieho metafyzického ukotvenia takejto perspektívy ostáva viera v polohe psychologického stavu vedomia a náboženstvo iba inštitučným vyjadrením prežívania viery na strane jednotlivca. U oboch je však zdôraznená subjektivita a osobné prežívanie.

Pre toho, kto chce spoznať diela Kierkegaard a Audena a ich nadčasový odkaz a neuviaznuť pritom v spleti skreslených interpretácií zostáva len to jediné: začítať sa do nich samotných.

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PhDr. Martina Pavlikova, PhD.

Faculty of Arts, Constantine the Philosopher University in Nitra

B. Slančíkovej 1, 949 01 Nitra

Slovakia

mpavlikova@ukf.sk

PhDr. Tibor Máhrik, PhD.

Kierkegaard Society in Slovakia

Hurbanova 18, 927 01 Sala

Slovakia

mahrikt@gmail.com

Decoding ‘Going into Trance’ ritual in festivals of saint and mother goddesses temples in Vietnam: A philosophical assessment

Thi Thuc Nguyen – Truong Thi Thanh Quy¹ – Huong Thi Lan Nguyen –
Nigina S. Babieva – Gulnara F. Ruchkina

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Abstract

Spirit mediumship rituals are one of the forms of Shamanism, common to all peoples on the planet, which arose during the period of tribal society. Today, spirit mediumship rituals continue to satisfy the spiritual need of some segments of the society. As a form of folk belief, these rituals appeal to a majority of the Vietnamese people, often taking place during nation-wide festivals. Spirit mediumship rituals are not only for communicating with spirits. The Vietnamese people believe that the dead continue to live in the ultimate realm of bliss while at the same time following the lives of their loved ones here on earth. Spirit mediumship rituals contain a “yin-yang” narrative with strong affective significance. However, modern skeptics question the value and nature of the phenomenon (beliefs vs. superstitions). This paper argues that understanding the humanistic value of spirit mediumship rituals as well as deciphering the meaning of the layers of the phenomenon will help people to realize more clearly the underlying moral nature of their experience, as well as the ritual’s historical-cultural value that is worthy of protection and preservation.

Key words: Spirit mediumship rituals, medium, psychic, trance incarnations, mother goddess worship

Introduction

No scientist has been able to either confirm or refute the existence of a supernatural force in the human soul so far. Epistemologically speaking, such undertaking is beyond the methodological limits of scientific scrutiny. (Valco, 2018: 3; Baron 2019) Thus, we are left with analyzing existing human experience, personal accounts, and relevant historical records that claim to possess ‘revelatory’ information. The phenomenon of spirit mediumship rituals may partially be attributed to the beliefs, allusions, superstitions, emotional, and spiritual needs of the indigenous people. All of these seem to have played a role in making spirit mediumship rituals into a popular practice of a significant number of Vietnamese people. These ceremonies are often held several times a year during ceremonial occasions and take place mainly at the Temples and Shrines of the Saints of the Four Palace Cult.

These spiritual rituals embody a very different philosophy of life, marked by a mythical understanding of nature and the human’s place in it. It came to be known by several different names, such as Spirit mediumship rituals or Trance Incarnations, and contains many “mysteries.” The popularity of these Spirit mediumship rituals seems to be on the rise among the public. However, its nature is still quite vague. The spirit mediumship rituals phenomenon is thus causing many debates on scientific forums. (Huwelmeier, 2019; Schwenkel, 2018) The skeptics and the critics point out that there is no rational substance to the rituals and that these practices are mere psychological and artistic representations of crowd superstition. (Nguyen et al., 2019) The Soviet

¹ Corresponding Author, Hanoi Medical University; e-mail: truongthanhquyhu@gmail.com

religious scholar, X.A. Tokarev (1964: 330), for example, described Shamanism and spirit mediumship rituals as follows:

“...Spirit mediumship rituals are considered to be a way of communicating with the spirits in two possible ways: either the spirit enters the Dharma teacher (or into his disciples), or vice versa, the Dharma teacher's soul travels to the divine land. In fact, spirit mediumship ritual is a way of hypnotizing people around, and thanks to that, the dharma teacher not only forces the adoration and the ceremony to believe in the supernatural, miraculous abilities, but the dharma teacher often believes in that ability, so during the spirit mediumship rituals, he is in a state of illusion. In the opinion of many researchers, the spirit mediumship rituals of Shamanism are very similar to Hysteria mental disorder (episodes of sudden uncontrollable and inappropriate laughing or crying); Shaman dharma teachers are often “silly” people with this disease. The purpose of worshiping Shamanism is to treat and cure people or animals as well as to eliminate hazards and fortune-telling, or to ensure one's success in career.”

The defenders point out to their cultural and historical value, as well as to the possibility that this phenomenon has more than a psychological basis and needs to be studied without prior scientific prejudice. The question regarding the true nature, meaning, and motivational/moral potential of the spirit mediumship rituals thus stays open.

Careful observing, documenting and analyzing the practices as well as the overall setting in the Temples and Palaces² where these rituals take place provide us with sufficient data for making preliminary assessments. The Spirit mediumship ritual is a religious-cultural phenomenon at the center of which there is the multiple appearance of incarnation of the *Four Palace Cult* spirits into the bodies of the *Medium or Psychic*. In essence, this is a ritual to communicate with the gods through Shamanists (medium, psychic).³ People believe that the gods can enter into the body of the medium and the psychic, in order to restrain the evil spirits, cure diseases, and bless the gathered disciples. When the spirit enters the medium, the medium and the psychic are no longer themselves, but the embodiment of the god who enters them. Participants of these rituals further believe that “man is able to live on the efficiency of the superior principles, which is the Soul. And that is the principle of inferiority, which is the Live principle. People have three Souls, in which men have 7 Live principles, women have 9 Live principles” (Nguyen, 2018: 126). These Principles do not completely dissipate when people die but they last forever. Some principles are associated with the body, other with the ancestral tablets, and some principles are so to speak ‘floating’, without being anchored to one concrete reality. Moreover, the living and the dead are always closely connected. That is the reason why the ancestor worship and commemoration rituals emerged to commemorate and help the deceased. Most people believe that the spirits of the dead will always follow the lives of their loved ones. Therefore, when staging and invoking the spirits, the spirit of the dead can enter the caller to talk to a living relative. Through this yin-yang conversation, the living one will know the requirements of their deceased loved ones about their graves

² Tây Hồ Palace (Hanoi); Sòng Sơn Temple (Bim Sơn Town, Thanh Hoa Province); Phủ Dày Temple (Vu Ban district, Nam Định province); Temple of the Great Mandarin Hoàng Mười (Hà Tĩnh province); The Princess Xứ Temple (An Giang province).

³ Shamanism is a primitive type of polytheistic religion with animistic beliefs, including the belief in the existence of immortal souls. Since the “Shaman” (magician) is at the center of religious activities such as healing, communicating with the gods, (etc.), it is called Shamanism. Shaman is the translation of the word Tungus, originally meaning the one who is excited, reeling and dancing, going into a trance.

and the forms of required prayer. In return, the living can find out about their future destiny. Although the spirit mediumship rituals are an influential element within Shamanism, the nature of the phenomenon in this context bears remarkable differences. Shamanism is mainly focused on life after the person's death. In contrast, spirit mediumship rituals are directed towards life in this world, with very real-life aspirations and fulfillment of human desires. The inclusion and acknowledgement of such aspirations bridges mystery with real-life needs, which appeals to everyone of all eras.

Spirit mediumship rituals are considered typical for the Four Palace Cult in the North as well as in the South, regardless of the specific type of environment (plains, urban areas, mountains, coastal areas). Commenting on the origin of the Mother Goddess and Spirit mediumship rituals in his article *The Mother Goddess and spirit mediumship rituals*, professor Ngo Duc Thinh gives us the following details:

"The origin of The Mother Goddess and Spirit mediumship rituals of the Vietnamese people are in the North region, which appeared at the latest from the late Le Dynasty (16th century). Later it followed the footsteps of immigrants to the South region and the Central Highlands. Spirit mediumship rituals in the North are about classics, majesty, etiquette; spirit mediumship rituals in the South region, especially in Saigon, are more open, fun, and more folksy. In Hue, in addition to the conventional spirit mediumship rituals, there is also the collective spirit mediumship rituals, called *Đông vui* (the Happy Spiritual Performance), especially on the occasion of the death anniversary of the Mother Goddess, Thiên Y A Na, and taking the holy communion of the Mother Goddess on the "Perfume River to Hòn Chén Palace" (Ngo, 2017).

The Trance Incarnations have both, a medium and a psychic. However, the proportion of the psychic's significance and ritual action accounts for the majority of the ritual. Moreover, "These people do not voluntarily become psychics or mediums, but most of them are forced to adopt this role due to their circumstances, their inner abilities, family heritage, or *spiritual destiny*. Those who have the 'spiritual destiny' but have not yet come forward to the Saints often suffer from illnesses, which is a 'yin' disease that cannot be cured by medicine; alternatively, they fail to do business well. Folk belief calls this phenomenon the 'Saint maltreatment,' that is, the one who is being ill-treated by Saints. When going into a trance, they often recover and make a good fortune" (Ngo, 2017). The mood of the medium and the psychic is often very different from normal people; they are more unstable, volatile, assertive, and sensitive. Most mediums are more "feminine." Among the common folk, therefore, comments about people who behaved like a medium have been recorded from very early periods of Vietnam's history, e.g. "such medium-like one," "such psychic-like one" – all meant in a derogatory sense.

When a person has been "compelled by the Saints" to take part in an annual trance ritual (depending on the schedule, it took place especially on the occasion of *tháng Tám giỗ cha, tháng Ba giỗ mẹ* (August is the month of Father (Trần Hưng Đạo Saint) death anniversary, March is a month of Mother (Liễu Hạnh Goddess) death anniversary), the psychic and the medium must often conduct the spirit mediumship rituals. In such rituals, according to the traditional folk understanding, the Saints from different regions of the universe flew back into their bodies that served as medium.

Research Scope and Method

The article provides an overview of the spirit mediumship rituals, starting from answering the question: What are Spirit mediumship rituals in terms of their essence, meaning, and value? What kind of philosophical and religious/spiritual understanding of the world stands behind them? Who are the participants and what is the structure

and setting of these rituals? At the same time, it aims to decipher the meaning types of spirit mediumship rituals to prove that this is a religious and cultural phenomenon with special contributions to culture, morals, and spirituality of the people. They bring to the light the unique nuances of the worship of Mother Goddess in Vietnam, worthy of being regarded and protected as cultural heritage acknowledged by UNESCO as an intangible cultural heritage of humankind.

In addition to studying materials from monographs, the results of completed scientific studies, articles published in scientific journals, etc. the authors of the article attended and directly observed the actual execution of trances in several temples and palaces across Vietnam (the North, the Central and the South Vietnam). They interviewed experts in the field of religion, culture, and cultural management, as well as the very actors of the rituals – the mediums, the psychics, and the common participants of the trances. The conducted qualitative study (i.e., interviews) included local people living around the temples and palaces as well as the relics managers. This diversity of consulted sources was to ensure that we get the most accurate and truthful information and data included in the article to prove the scientific points of the article.

Research Results

The order in which the gods are worshiped

There are seven levels of deities, also called ‘rows’, within the mythical pantheon of the Mother Goddess cult.

1. *The Mother Goddess*: is a title or way of referring to a respectable woman (or mother). The Mother Goddess is one, but she incarnates into Three Mother Goddesses or Four Mother Goddesses who take over the existing realms of the universe: Thiên Phủ (Heaven), Địa Phủ (Earth), Thoải Phủ (Water) and Nhạc Phủ (Mountain and Forest). Under the Mother Goddess, the lesser gods are classified as Rows and Palaces. (Bachkhoatoanthumo, 2020)

The worship of the Mother Goddess is one of the Vietnamese folk beliefs which dates back very early in the concept of worshipping natural gods. Over time, the concept of the Mother Goddess expanded to include heroines - real women in Vietnamese national history. In the system of worshipping the Mother Goddess, the highest Mother is the Mother Thượng Thiên (Heavenly Mother) (sitting in the middle, in red shirt) – she is the Goddess who created the sky, the master of cloud, rain, thunder, and lightning. The Mother Liễu Hạnh appeared around the time of the late Le Dynasty but quickly became a deity and was honored as the Heavenly Mother, worshiped in the center, dressed in red. The Mother Thượng Ngàn (on the left, in green) is the almighty reincarnation of The Mother Goddess that oversees the mountains and forests. The Mother Thoải (on the right, in white shirt) is a goddess who rules the rivers and waters. The Mother Địa (the Earth Goddess) is the land keeper (Giacngo, 2019).

2. *The level of mandarins*: this level includes the 10 Great Mandarins, called from one to ten, but the first five ones are the Five Great Mandarins, who are worshiped and often performed the spirit mediumship rituals, including the First Heavenly Mandarin, the Second Mountain Control Mandarin, the Third Water Court Mandarin, the Fourth Envoy Mandarin, The Fifth Patrol Mandarin. There are also the Sixth Mandarin, the Seventh Mandarin, the Eight Diem River Mandarin, the Ninth Mandarin, the Tenth Mandarin Triệu Tường. The Second Mandarin, Third Mandarin and Fifth Mandarin are those most frequently incarnated during the rituals.

3. *The level of court ladies (the princesses)*: At present, there is no consensus on the number of court saints in the worship system of the Mother Goddess Four Palaces Cult, but according to folklore, the Four Palaces of Court Ladies include 12 goddesses:

the first court ladies – the first divine princess⁴; the second court ladies - the mountain princess⁵; the third court ladies – the third water princess⁶; the fourth envoy court ladies⁷; the fifth court ladies of Lân stream (the fifth court ladies of Lân stream)⁸; the sixth court ladies – the mother of six palaces⁹; the seventh court ladies Tân La, the seventh court ladies Kim Giao¹⁰; the eighth court ladies – the eighth court ladies of mountain and forest¹¹; the ninth court ladies - the ninth court ladies of nine planets¹²; the tenth court ladies Đông Mò - the princess Mỏ Ba¹³; the youngest princess Bắc Lệ¹⁴; the court ladies Bản Đền – the princess Bản Đền¹⁵. Among the 12 saints, there are four court ladies who are the Special Envoys of the Four Mother Goddesses who are the most important and often go into a trance.

4. *The level of princes*: In the divine system of Three Palaces-Four Palaces, the Four Kings, also known as the Four Kings-Princes Huang, are male Saints under the ranks of the Five Gods and the Four Gods, and on the Four Divine Merchants and the Four Kingdoms. This includes ten names named in the order of princes from Princ Hoang Ca to Princ Hoang Muoi. They are the sons of Bat Hai Dong Dinh, being reincarnated

⁴ Considered to be the embodiment of the First Mother, a monk, rarely going into a trance. The Lady Thuong's clothes are red, pink scarf and she often works in Phu Giay internal palace (Nam Dinh).

⁵ According to folklore, she was the daughter of the Man family in Dong Cuong, whose name was Le Thi Kiem, the wife of Mr. Ha Van Thien, the Tay, was assigned to govern the area of Dong Cuong by the court. She is the reincarnation of the Second Mother. The Second Court Lady ruled 36 mountain caves. Her main temple is Dong Cuong temple.

⁶ She was the embodiment of the Third Mother. Her main temple is in Rong Temple, Nuoc Temple, Han Temple (Thanh Hoa Province), the Mother Thoai Temple (Lang Son Province) and estuaries.

⁷ The legend has it that she was the princess Chiêu Dung, who was a general of Hai Ba Trung, one of eight female generals. She is a vicar to the Mother Tam Tòa. Her temple is located in Phu Giay Temple (Nam Dinh province); Cay Thi temple (Thanh Hoa province); Thuong temple (Lao Cai province); Temple of the court ladies Đệ Tứ, Gia Lam District, Hanoi.

⁸ She was originally a Nung person under Le Trung Hung dynasty. She guarded the forest gate Lan River by Hoa River. Her temple is located at the forest gate Lan River, Lang Son.

⁹ She is the embodiment of the Mother Liễu. According to folklore, the court ladies Lục was the daughter of the Nung chieftain in Huu Lung, Lang Son; her mother was the Trần dynasty princess. Her temple is located in Huu Lung (Temple 94) Lang Son, Cay Xanh, Tuyen Quang.

¹⁰ She was the general of Hai Ba Trung, her main temple is located in Tan La, Mo Bach, Thai Nguyen.

¹¹ She instigated a rebellion following Hai Ba Trung. Her merits are remembered and worshiped by people in many places. In addition to Tan La and Thai Binh, her temple also exists in Lang Son.

¹² She was a nymph in heaven who descended onto earth in Bim Son, Thanh Hoa, helping people in their daily struggles. Later, when she died, she became the court lady Ba, recording books at the Cửu Trùng Heaven Palace. She often dwells in trance when returning to temples in Phu Giay, Nam Dinh or Sóng Temple in Thanh Hoa. When going into a trance, she wears a red shirt (pink shirt).

¹³ She is the daughter of the Chieftain of Dong Mo Land, very good at the sword, with merits to help the country fight its enemies. She often returned to go into a trance with a yellow shirt. Her main temple is located close to Chi Lang Gate, the place she held in the past – Temple of the court ladies Mười Đông Mỏ or Mỏ Ba Temple, in Mo Ba Commune, Dong Mo Town, Lang Son.

¹⁴ Originally a Nung girl in Huu Lung, Lang Son, raped by the enemy, she immersed herself into Bắc Lệ River. She was the embodiment of the Second Mother Thượng Ngàn. Her main temple is located at Công Đông Bắc Lệ Temple.

¹⁵ She was the embodiment of the goddesses, depending on the temple or locality she manifested. Because of this, she often wears flamboyant attire at the beginning of the year, wear pink scarf at the end of the year.

in the form of a general with remarkable merits in Vietnamese history. However, when the medium - psychic sees suitable days to perform spirit mediumship rituals, there are three people who often descend to medium spirit rituals, namely Hoang Bo (Ba), Hoang Bay, and Hoang Muoi. Mandarins: Hoang Ca and Hoang Doi; Hoang Chin are only rarely incarnated. The mandarins: Hoàng Tư, Hoàng Năm, Hoàng Sáu, Hoàng Tám do not typically descend into the earthly realm.



The Four Palace Saints, also known as the Ten Great Mandarins

[Source: Viet Theatre, “Thap vi Quan Hoang”; available at: <https://viettheatre.com/blog/thap-vi-quan-hoang>]

5. *The level of young princesses:* This level includes 12 goddesses: The first princess Thượng Thiên¹⁶; the second princess Thượng Ngàn¹⁷; the third princess Thoải Cung (the princess Bơ Bông)¹⁸; the fourth princess Ý La, the fourth princess Địa Phủ¹⁹; the fifth princess Suối Lân²⁰; the sixth princess Lục Cung, the sixth princess Sơn Trang²¹;

¹⁶ She was the water of the Water King in Thoải Palace, and was named the Princess of Heaven Palace, the servant beside the First Mother. She is a wise, green, and gentle fairy, serving the Mother in Mẫu Sòng Sơn Temple.

¹⁷ As the son of King Đế Thích in the Heavenly Palace, she was named the Princess Sơn Tinh. She was born in Ninh Bình land. The two main temples of the princesses Cô Đồi Thượng Ngàn are the two temples associated with her biochemical legend: Bông Lai Hạ Temple in Nho Quan (Ninh Bình Province) where she was born; Bông Lai Thượng temple (Cao Phong district, Hoa Bình province) is the place of incarnation.

¹⁸ Like the son of the Water King in Thoải Palace, she was conferred as the Thoải Palace Princess. The princesses Bơ was born in the early Le dynasty. She had great merit in helping the King Le in the early years of fighting against the Ming aggressors. The princesses Bơ is the main worshiper at the Princesses Bơ Bông Temple (Ha Son commune, Ha Trung district, Thanh Hoa province).

¹⁹ Like the son of the Emperor Đế Thích chính cung, she also followed her father to serve the Mother Thượng Ngàn in Tuyen Quang land. She is worshiped in temples: Mother Ý La Temple (Tuyen Quang City) from a distance in Tu Lien communal house (Tay Ho district, Hanoi).

²⁰ She is a heavenly maiden descending to earth as a Nung ethnic girl in Lang region. Her sanctuary is now located right next to the main temple of the court ladies Năm Suối Lân (Huu Lung district, Lang Son province).

the seventh princess Kim Giao (the seventh princess Tân La, the seventh princess Mỏ Bach)²²; the eighth princess Đồi Chẻ²³; the ninth princess Sông Sơn, the ninth princess Thượng Ngàn²⁴; the tenth princess Mỏ Ba (or the tenth princess Đổng Mỏ)²⁵; the young princess Thượng Ngàn²⁶; the young princess Thoải Cung.²⁷

6. *The level of young princes*: including ten young princes, who are assistants of the Kings, but often descended as princ Bơ (Third princes) and princ Bé (Tenth princes)

7. In addition to the above-mentioned 'rows,' or levels of deities, there are also Snake Gods, and Tiger Gods also worshiped and often descending into the earthly realm. Like the Mother Goddesses, the aforementioned Gods are classified into four Prefectures: the Heaven Palace symbolized as red, Diagonal - yellow, Comfortable - white, and Musical Cover - blue. In addition to the four above-mentioned governments, people sometimes mention Phu Tran Trieu (or Phu Nhan Than) worshiping Duc Tran and his subordinates. He is the god of a number of temples or worshiped at Tu Phu temples in Vietnamese customs and traditions. He and his subordinates also occasionally infiltrated this realm to eliminate healing spirits. At times, the Holy Father was identified with the Jade Emperor and became the Jade Emperor of Vietnamese Taoism.

Participants

Regarding the composition to join a trance, the person who embodies the Trance Incarnations (collectively called Young psychic) has the most important position. In "Quốc Quốc" it is written that "In ancient times, only a person with the spirit of concentration, wisdom, purity, and nobleness would be able to descend into his body, so that he could become the intermediary connecting him with God. People like this are called "Medium" for a man and "Psychic" for a woman." (Nam, 2018) The Medium (Dong) has two or four sub-uniforms (known as two pillars or four pillars of surges). They follow a Young psychic to prepare uniforms and ceremonies.

Individuals who get into a trance are often said to be predestined, with a karma related to the Holy. Depending on karma, according to a predestined relationship, they can come to the Four Governments. But in order to become a young psychic, they had to go through an open-court ceremony under a co-teacher. Also, according to karma, they become one of the four forms: *Missionary education; Merit of good deeds;*

²¹ She was honored as a fairy who has the ability to cure. Currently, the temple of the princesses is built next to the palace of the court ladies Lục Cung Nương (Chín Tú, Huu Lung and Lang Sơn).

²² A fairy from the Mỏi ethnic group at Kim Giao temple, Mỏ Bach, Thai Nguyen. The princesses Bay is worshiped at the temple of Kim Giao (Thanh Lien, Mỏ Bach, Thai Nguyen) and also at Tân La Temple (Đoc La, Bao Khe, Hung Yen).

²³ Said to be born in the Le Thai To Dynasty, she was instrumental in helping the king in his quest to fight off foreign invaders. The princesses Tám Đồi Chẻ is worshiped separately at her temple in Phong Muc, Hà Trung district, Thanh Hoa province.

²⁴ A nymph on the Heavenly Palace, the attendant of the court ladies Cừu – the Mother Cừu. The princesses Chín is the main worshiper at Cô Chín Sông Sơn Temple (Bac Sơn Ward, Bim Sơn Town, Thanh Hoa Province). Besides, she is also worshiped in most temples, palaces in separate altars or shared in the Four Palaces of the Goddess.

²⁵ The princesses Mười Đổng Mỏ followed and served the court ladies of Mười Mỏ Ba, helping the king fight the Wu invaders. The divine relic related to princess Mười is almost nonexistent.

²⁶ Cô Bé Thượng Ngàn (the youngest princess from the mountains and forests) is a fairy whose name is often named after places and temples. All of the youngest princesses are goddesses in Sơn Trang Palace, in the form of Thương Ngàn. There are many girls all over the woods, big and small.

²⁷ She dwells in the palace Thoải Cung; she is very beautiful, talented, can chant the rain and call the wind ... The divine relic related to her has not been collected yet.

Rescue salvation (co-moving, co-method, co-fortune telling, co-cure); Chief Justice Dharma. In particular, the group of teachers related to "Saving the family" is now very popular and well known in society.

Music is an indispensable component of the ritual and the composer (main palace) serves at the ceremony. The text from "Quốc Quốc," pertaining to the sacrifices conducted at the beginning of the Zhou Dynasty, states that "...Dance music can really touch the Spirit of the world, personally come to receive the sacrifices; this is also the power of the early dance music through God. Dance music can be performed through God, the Christmas God. For this reason, it is widely used for sacrifices and it developed into the Trance Incarnations dance."

In Vietnam, according to historical records, the song *Chầu Văn* emerged earlier than other types of folk songs. In the book, *Small Notes on Witnessing and Hearing*, scientist Le Quy Don notes that "The Tran dynasty (1225-1400) had a singing style in front of the Emperor, called *Chầu* singing." (Le, 2019: 145) Thus, it can be seen that *Chầu Văn* was used as a royal art form. Due to the history of the country tormented by chaotic wars it is now difficult to find the original source of *Chầu Văn* song and to determine the course of its development process, including the time since when it was put into use for chanting Trance Incarnations.

This opinion was also mentioned in the article "*Chầu Văn* - a form of worship of the Mother Goddess," by the musician Dân Huyền (Dan, 2016). Dan argues that "*Chầu Văn* originated from ancient folk beliefs when people believed in the presence of gods and fairies who served the Jade Emperor – the Maker of heaven and earth. They divided the world into three precepts: Heavenly Family, Hades, and Waterworld. Each precept has its own deity. Their duty is to protect humanity against all disturbances of youkai. The regular contact between "the naked" and the gods must be through intermediaries such as the Taoist, the witch, the medium, and the core. Those sitting in the audience come here to pay homage to the Saints, hoping to be in harmony with the dance and the blessed Saints. The most prosperous period of *chầu văn* singing is at the end of the 19th century and the beginning of the 20th century, when the world recognized it as a unique type of Vietnamese folk beliefs and culture, clothed into the words of spiritual music.

The order of a trance

Whenever a saint enters, it is through a trance. In the ball maid ritual, there is an estimated number of up to 36 trances. There are 36 trance Incarnations commonly referred to in the folk traditional belief.²⁸ But in practice, the 'enterment' ritual depends on the number of trances and the number rarely goes up to 36 trances.

²⁸ 36 trances including: Holy incense inviting Buddha, 2. Inviting the Mother, 3. Monarchist, 4. The highest rank Great tutor, 5. The first great mandarin, 6. Inviting the second great mandarin, 7. The third civil mandarin, 8. Inviting the fourth mandarin, 9. Patrolling great mandarin, 10. Great mandarin of Reigning king's court., 11. The first court ladies, 12. The second court ladies, 13. The third court ladies, 14. The court ladies of Great Ba God, 15. The court ladies of Thác Bà Goddess, 16. The fourth court ladies, 17. The court ladies of Bắc Lệ God, 18. The court ladies of Mười Đồng Mỏ Saint, 19. The court ladies of Bắc Lệ princesses, 20. Inviting the princes Hoàng Cả, 21. The civil mandarin Hoàng Ba, 22. The civil mandarin Hoàng Bảy, 23. The civil mandarin Hoàng Mười, 24. Inviting the first great princesses, 25. The civil mandarin of the princesses Đồi Thượng, 26. The civil mandarin of the princesses Đồi Thoái, 28. The civil mandarin of the princesses Năm Suối, 29. The civil mandarin of the princesses Sáu Lục Cung, 30. Inviting the princesses Tám đôi chè, 31. The civil mandarin of the princesses Chín, inviting the princesses Mười, 32. The civil mandarin of the princesses, 33. Inviting the great princes, 34. Inviting the great princes Hoàng đôi, 35. Inviting the great princes Hoàng ba, 36. Inviting the great princes Hoàng bé.

When practicing a ritual, any trances are performed by the assembly in a certain order. Formally, the trances basically perform the same sequence. The order of performing trances not only reflects the well-being, solemnity, and belief in a spiritual bond between the negative and the positive realms of a connection in a certain sacred space, but also between the dead and living. Interestingly, the mortal and the underworld has the same direction toward the common good. The sequence of a trance is described in some published documents and articles (TuPhu, 2018). Our actual research process also brings consistent results concerning the three fundamental components of a trance:

(1) *Preparation of a scarf and a dress:* This is the first stage and is done after the altar preparations are finished. At this time, the palace starts singing. The Medium or the Psychic start to wobble, making hand signs while keeping her face covered with red cloth.



Putting the red cloth on a young psychic before the incarnation

[Source: Tue Minh, Mediumship rituals in Mother Goddess worship of ancient Ha Noi, <https://baophapluat.vn/ha-noi-hotnews/tuc-thi-me-dong-quan-cua-nguoi-ha-noi-xua-469902.html>]

The invitations to enter the Saints are provided with the singing in styles suitable to the trances. When the Saint has entered, the Young psychic wipes his face off as if it were the beginning of his return. If the saint just passes through, he/psychic makes another sign. The ceremony changes back to singing to invite the next person to come in. After throwing a towel, the Medium/Psychic is in a new "trance" and must change her clothes again. New towels, fan flags, and servants come to the scene to match this new "trance." According to our observation, we found that for the Quan and Hoàng trances, the Young psychics often dressed in the mandarin's robes of the ancient times, having jewelry points such as brooch, ivory card, pomp, etc., then dressed neatly in the style of rich, colorful women, adorned with many jewels to make her look more youthful. During the You Trance, the psychic is dressed as a young man, wrapped with towels.

(2) *Ceremonial dance:* After getting dressed, the Saint began to stand up for the ceremony. Young psychic must hold incense through a layer of red cloth to offer to the altar of The Mother Goddess. She kneels for the ceremony and then goes out to the audience to perform other rituals, mainly dances by trance.



A scene from the ceremony of Trance Incarnations was recreated on stage of Four Palaces Cult. The show was directed by Viet Tu and Viet Theater

[Source: Viet Theatre, General guidelines of Hau dong; <https://viettheatre.com/blog/huong-dan-cach-hau-dong-va-cac-nguyen-tac-chung-trong-nghi-thuc-hau-dong>]

The dances belong to one of the following levels:

- Level of mandarin: Flag dance, sword dance, long sword, defoliant;
- Level of court ladies: Primer dance, flag dance, sword dance, fan dance, bare hand;
- Level of princes: Cheo Dance, flag dance, sword dance;
- Level of young princesses: Rowing boat, market dance, brocade weaving and dance like those of Châu trance;
- Level of young princes: Sword dance, Unicorn dance.

There are many researchers who believe that the dances performed by Young psychics in trances not only show the joy of doing the Holy work or having fun with the audience, but also manifest the dread caused by the power of the Saint God. While the Young psychic is reincarnating, the four subordinates sat down on their knees, facing the audience. The participants also tilted and danced in response to Young psychic to the rhythm of the song. Accompanying the dance is the free distribution of the small change of psychic money tossed tot the participants by Young psychic. She throws this money to people as a ransom. The banknotes are quickly picked up by the people and stored for luck.

It is difficult to establish how the Trance Incarnations dance developed and what specific forms of dancing it copied. Some examples have been preserved in museums. Each type of dance represents a specific type of activity and native environment of Vietnamese people. We may conclude that activities such as dances, rowing flowers, and sword dancing were designed, among other things, to manifest clearly the Vietnamese women's character.

(3) *Propagation and sublimation*: After the "sublimation" period, the Saint was entering into a medium/psychic body, sat down, listened to songs, and drank betel nuts. When one drinks alcohol, the companions must cover their faces with fans as if creating a separation between the Spirit and the world. While listening to the text, the saint did the remaining procedures, such as clearing and speaking. The narrative about pre-logistics, post-logistics, and demolition rituals reassured the disciples. After that, the Holy Council signaled, and a red scarf was used to cover up the psychic. This marked the official closing of the Trance Incarnations.

The significance of the spirit mediumship rituals phenomenon

When observing the phenomenon of spirit mediumship rituals, we realize that these rituals represent layers of profound human aspirations. Three approaches to meaning can be identified in them:

(1) *An embodied, dramatic way of explaining meaning:* The rituals use appropriate symbols to communicate the presence of the Holy Spirit, i.e., the spirit of the Mother Goddess in her various manifestations, to the communicants. The communicants are all people present in the ritual who are ‘touched’ by the sensual and mystical experience of the ritual made possible by the intermediary, namely the spiritual medium in the person of the psychic/medium. The established use of symbolic artefacts and colors (red symbolizes the sky; yellow symbolizes the landscape of the fields; white is the color of the rivers and the sea; and blue is the color of the mountains) helps participants identify precisely what is going on in the ceremony. Meaning is thus conveyed not primarily through the mythical narratives that have been handed down through generations, nor via the content of the accompanying chants and songs, but rather ‘procedurally’ – by enacting episodes of the mythical encounter of the gods with nature and the people. This episodic, procedural knowledge is highly participatory and engaging. It does not flatten one’s identity to that of a ‘rational animal’ (the intellectualist approach) but rather invites the believers experience the drama by enacting and reliving the stories of trance incarnations. Meaning is thus not ‘explained’; it is dramatically enacted.

(2) *A way of social manipulation of meaning:* Though it is primarily a rite of the Holy Spirit with profound spiritual and moral significance, the ritual also reveals and reinforces an existing social structure through the lens of “ritual.” In the content and enactment of the ritual, we can see not only the relationship between human individuals and the spirit but also the way human beings are governed and dominated. The present social order emerges organically out of this dynamic mythical drama, performed always anew to reinforce the dominant social hierarchy and rules of interhuman relationships. Heaven reaches down to earth to mold it by infusing its presence among the people, using specific incarnations of the divine. This dramatic, ritualist ‘manipulation’ of reality is very potent in shaping the moral and spiritual imaginations and creating ethical and social imaginaries of the Vietnamese folk. It is a fluid, dramatic, ritualistic philosophy of life – acted upon the participants and with the participants, rather than abstractly, intellectually mastered. The specific structure of the divine society is reflected in the social structure and obedience models here on earth and experienced ritualistically, which then gives the ground for the individual to process this experience cognitively.

Another important aspect consists in the fact that when a person of a young age and from a low social class becomes the medium of the Spirit, even people of an older age and much higher social status must worship the medium and ask for advice. This context-induced spiritual reality trumps all existing, temporary social structures and exposes all participants equally as equally wanting, deficient, and hungry for meaning and guidance.

(3) *A way of seeking a deeper meaning of one’s existence:* Spirit mediumship rituals and attending trances can be some of the most emotional and existentially relevant experiences that occur in an individual’s lifetime. Time passes differently during the drama of the ritual. The person is pulled into a parallel time reality where time transpires at a different qualitative level. It is not just a matter whether it is faster or slower – it is more intense and personal, while giving the experiencing subject the opportunity to be completely immersed in the dramatic rendering of the events. His mind and soul is refocused in the ritual, so as to enable him to reflect deeper about his life priorities, goals, principles, etc. This an important asset for everyone, but especially those living in the context of a market economy, in an increasingly urbanized society. This experience provides a relief of tensions and frustrations because the spirit mediumship rituals help the worn out, neglected, or psychologically unstable individuals to reintegrate into the community. (Cao, 2020) The mental recalibration takes place alongside the touch of the divine spirit in the

psychic/medium on a deep psychological level. Believers would call this a kind of spiritual renewal on the level on one's soul. Thus, at the end of the trances, every disciple feels reassured, strengthened in his belief in life, and has a new perspective on his place and role in the world.

Conclusion

The Vietnamese cult of the Mother was officially recognized by UNESCO and put on the list of Intangible Cultural Heritage of Humanity in 2016. As a native belief, the Vietnamese custom of worshipping the Mother Goddess, rooted deeply in the most ancient Vietnamese cultural and religious history, contributes to the beauty of Vietnamese culture, the psychological and spiritual well-being of participating individuals, as well as the cohesion of the Vietnamese society.

Spirit mediumship rituals are a form of practice that synthesizes almost the full value of this type of belief. The Mother Goddess is represented everywhere, in all three realms of the world – (1) heaven, (2) water, and (3) fields and mountains. The essential idea of these rituals is that the Goddess is not far away from the complexities of human life, but rather always close, always ready to be incarnationally represented in saints and heroes of this world. An example of such incarnational manifestation is Lieu Hanh, a heavenly nymph who upon becoming incarnate lived as a Buddhist nun and helped people. The daily worship is meant to draw the worshipers into a participatory encounter with these spiritual realities through carefully designed ceremonies, music, drama and art.

Decoding the spirit mediumship rituals phenomenon through the specific content presented in this study has the potential to help people better understand this phenomenon, which consists of a typical and unique model of worship and religious belief in Vietnam. This mystical worship experience aims at instilling a sense of honor and self-awareness in each participant, connecting them spiritually and culturally with the rich heritage of this Southeast Asian nation. The preservation and protection of one's soul happens ceremonially and intra-psychically (initially) through the experience of participation. To be effective, the ritual requires the contribution of various people with designated roles. However, it is the inner disposition of the participants that receives that which is symbolized in the manifold 'incarnations' of the Mother Goddess. Nevertheless, the ritual can speak even to a distanced observer who participates in the ritualistic worship out of curiosity, namely through its rich cultural content and historical value.

It is only natural, therefore, that it is in the interest of the Vietnamese society to preserve this cultural phenomenon. Many entities such as managers, researchers, artists, and others, should converge their energy in helping to preserve the cult of Mother worship. The main reason behind the need of such concerted effort is the fact that the knowledge, customs, and skills are transmitted orally, not in a written form. The practice of shared values and heartfelt beliefs in the compassion and grace of the Mother Goddesses, as it was transmitted and enacted through centuries, constitutes a fertile environment for the emergence of community cohesiveness and the strengthening of national/cultural identity. This has been happening not merely in Vietnam but also among Vietnamese emigrants. "Through their shared devotion to holy mothers, these Vietnamese American faithful have also rebuilt relations with co-ethnic co-religionists living throughout the world." (Ninh, 2018: 223) Another important consequence of this phenomenon is that it promotes the value of women and their indispensable roles in society. (Cline, 2010) Thus, it helps cultivate a new, philosophical-ethical perspective that is conducive to justice and equality across genders and social classes, as has been proven by numerous studies on the influence of religious beliefs on civic virtues. (Zalec, Pavlikova, 2019; Truong, 2020) Such new philosophical outlook needs to be further cultivated through ongoing educational efforts and mass media.

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Thi Thuc Nguyen, Ph.D.
Thanh Hoa University of Culture, Sports and Tourism.
N561, Quang Trung street, Thanhhoa City
Vietnam
bichthuc.dvtdt@gmail.com

Dr. Thi Thanh Quy Truong, PhD.
Hanoi Medical University
N01, Ton That Tung Street, Dong Da District, Hanoi City
Vietnam
truongthanhquyhmu@gmail.com

Nguyen Thi Lan Huong, PhD.
Arts Division of studies Vietnam National Institute of Culture and Arts Studies
N32 Hao Nam Street, Dong Da District. Hanoi City
Vietnam
nguyenlanhuongvicas@gmail.com

Assoc. Prof. Nigina S. Babieva, PhD
Department of Development Psychology
I.M. Sechenov First Moscow State Medical University (Sechenov University)
8 Trubetskaya Street, 119991, Moscow
Russian Federation
n.s.babieva@mail.ru

Prof. Gulnara F. Ruchkina
Head of the Department of Legal Regulation of Economic Activity
Financial University under the Government of the Russian Federation
49 Leningradsky prospect, 125993, Moscow
Russian Federation
gumer@bk.ru

Historical-philosophical aspects of professional communication in education management

[Historicko-filozoficke aspekty profesionalnej komunikacie v manazmente vzdelavania]

Maria Pisonova – Peter Brecka – Viera Papcunova – Barbora Jaslovska

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Abstract

The study deals with the implementation of historical and philosophical aspects of communication into the management process of an educational institution. The importance of this communication is often underestimated, even though it allows the manager to reflect on his communication mistakes. These communication mistakes are frequently causing inappropriate working climate, and it causes frequent changes in the jobs of employees. That all does not lead to the prosperity of the organization. Unfortunately, managerial communication is not sufficiently accepted in the training of school managers in Slovakia. This issue is included among the main subjects of the new study program at Constantine the Philosopher University in Nitra called Management of Education and Public Administration. The main goal of the new program is to prepare future managers of schools and school facilities for effective communication depending on the specific decision-making situation. The paper aims to generalize several research findings of national and international authors who deal with the issue of managerial communication and its impact on current practice. The study answers questions related to philosophical aspects of communication from the theory of interpersonal relationships (behavioral, neoclassical theory), especially Rogers' theory of communication, which is based on the PCA (Person-Centered Approach). The attention of the study is focused on some forms of managerial, mostly interpersonal communication such as effective telephone communication and conducting meetings, as well as communication bad habits and mistakes.

Key words: professional-managerial communication, historical and philosophical aspects of communication, communication theories, communication styles and techniques, education management

Abstract

Uvedená vedecká štúdia sa zaoberá implementáciou historicko-filozofických aspektov komunikácie do procesu riadenia vzdelávacej inštitúcie. Ich význam býva v praxi často podceňovaný napriek tomu, že umožňujú komunikátorovi – manažérovi reflektovať svoje komunikačné chyby. Práve tie sú totiž častým dôvodom nevhodnej pracovnej klímy a následne fluktuácie zamestnancov, čo nevedie k prosperite organizácie. Žiaľ manažérska komunikácia nie je v príprave školských manažérov na Slovensku dostatočne akceptovaná. Aj preto je táto problematika zahrnutá medzi nosné predmety nového študijného programu na UKF v Nitre s názvom Manažment vzdelávania a verejnej správy. Jeho zámerom je, okrem iného, pripraviť budúcich manažérov škôl a školských zariadení na efektívnu komunikáciu v závislosti na konkrétnej rozhodovacej situácii. Cieľom príspevku je zovšeobecnenie viacerých výskumných zistení domácich a zahraničných autorov, ktorí sa zaoberajú problematikou manažérskej komunikácie a jej vplyvom na súčasnú realitu. Obsah vedeckej štúdie ponúka odpovede na otázky súvisiace s filozofickými aspektmi komunikácie a to z pohľadu teórie medziľudských vzťahov (behaviorálnej, neoklasickej teórie), ale najmä Rogersovej teórie komunikácie, ktorá vychádza z PCA

(Person Centred Approach). Pozornosť je upriamená na niektoré formy manažérskej, prevažne interpersonálnej komunikácie s akcentom na efektívnu telefonickú komunikáciu a vedenie pracovných porád, ako aj na komunikačné zlozvyky a chyby.

Kľúčové slová: profesionálna manažérska komunikácia, historické a filozofické aspekty komunikácie, teórie komunikácie, komunikačné štýly a techniky, manažment vzdelávania

Úvod

Komunikácia má svoju minulosť, prítomnosť aj budúcnosť a to v zmysle kontextovom aj historickom. Kontext komunikácie je ovplyvnený dejom, ktorý sa odohral pred ňou a po nej. Historický aspekt súvisí s vývojom človeka od prvopočiatku až dodnes. V odbornej literatúre sa uvádza aj biologický, resp. fylogenetický aspekt komunikácie súvisiaci s vývojom človeka. Časové úseky medzi prvými dôležitými medziami v komunikácii boli veľmi dlhé, ale postupne sa skracovali. Prvá zmienka o existencii jazyka je známa z doby 10 000 rokov pred Kristom. Najstaršia zachovaná písomná správa pochádza z roku 4000 rokov pred Kristom. Guttenberg vynášiel tlač v roku 1450 a v roku 1837 bol vytvorený telegraf – Morse. Neskôr, v roku 1844 sa podarilo odoslať prvú správu telegrafom a o pár rokov neskôr aj prostredníctvom telefónu. V minulom storočí pokračoval komunikačný progres vynájdением rozhlasu, televízie, satelitov, počítačov, internetu, intranetu, digitalizáciou písomných, obrazových informácií, čo pokračuje závažnou rýchlosťou až dodnes. Je zrejmé, že interpersonálna komunikácia prežíva v súčasnosti krízu napriek tomu, že jej význam je nespochybniteľný. Verbálna komunikácia je totiž jedna zo základných schopností človeka, ktorá mu umožňuje výmenu informácií, nadväzovanie vzťahov, riešenia konfliktov, vyjadrovanie emócií, či vyjednávanie, riadenie procesov nevynímajúc.

Historické východiská manažérskej komunikácie

Komunikácie je teda základný interakčný nástroj, ktorý je typický pre človeka ako spoločenskú bytosť. Spôsob komunikácie sa pochopiteľne, postupom času menil, pretože ju ovplyvňovali mnohé faktory. V staroveku sa ľudia pod vplyvom sofistiky často považovali za „sofistikované osobnosti“, čo znamenalo, že sú výrazne orientovaní na formálnu stránku prejavu s cieľom vzbudiť dojem vzdelaného človeka, ktorý sa vie predovšetkým vyjadrovať teatrálnym spôsobom. Pre tento komunikačný prístup je príznačný fakt, že komunikátor často nevie odpovedať na otázky. Zároveň je ale potrebné uviesť, že ide o vhodný prostriedok pre zdokonaľovanie výrečnosti. V súčasnosti sa pojem sofistika používa v súvislosti s kultivovaným, náročným a komplikovaným komuniké (Mikuláščík, 2003). Pojem *eristika*, ktorý tiež pochádza z obdobia staroveku, ale na rozdiel od sofistiky akcentuje umenie viesť spory (napr. usvedčiť, poraziť protivníka) a doceliť víťazstvo. V porovnaní so sofistikou, ktorej zámerom bolo presvedčiť poslucháča o svojej pravde, eristi sa snažili o múdry prejav, z ktorého je zrejmé, že komunikovanej problematike poslucháči rozumejú. Z uvedeného príkladu je zrejmý obsahový a vzťahový aspekt, ktorý sa uplatňuje aj v súčasnosti. Na obsahovej úrovni komunikácie sú artikulované informácie predovšetkým sémantického charakteru. Na vzťahovej úrovni komunikácie sú vyjadrené afektívne relácie medzi komunikujúcimi a vzťahy k tematickému obsahu komunikácie na neverbálnej úrovni pomocou výrazových prostriedkov, tj. mimikou, gestikou, paralingvistickými aspektami reči. (Svancara, 1999). Ako uvádzajú (Petrova - Kozarova, 2018: 117): „Komunikácia vysvetľuje vzťahy medzi mozgovými a jazykovými štruktúrami, teda ako sa správa jazykový systém v mozgu človeka (lokalizácia a aktivácia jazykových reprezentácií v mozgu človeka), nakoľko jazyk je abstraktnou záležitosťou konceptu mysle. Navyše jazykové regióny mozgu sú špecializované - najmä pre jednotlivé reprezentácie symbolickej komunikácie.“

Termín komunikácia pochádza z latinského *communicare* = styk, prenášanie informácií. Na komunikácii sa podieľajú viacerí činitelia. (Szarková, 1996) medzi nich zaraďuje emitenta, teda odosielateľa informácie a jeho protipól percipienta (prijímateľa informácie). Komunikácia medzi týmito dvoma aktérmi môže byť čiastočná a úplná. Ak percipient prijme informáciu od odosielateľa a spätne na ňu reaguje, jedná sa o úplnú sociálnu komunikáciu. Pokiaľ správa od odosielateľa ostane bez odozvy, prípadne ju adresát ani neprijal, hovoríme o čiastočnej komunikácii. Uvedené tvrdenie dopĺňa (Petrufova et al., 2009), ktorí uvádzajú, že v praxi sa často používajú pojmy ako komunikátor (ten, kto vysiela správu), komunikant (prijímateľ vyslanej správy), komuniké (konkrétna správa, ktorú komunikátor vysiela). Táto správa je posielaná cestou, ktorá sa volá komunikačný kanál. (Petrufova et al., 2009). Tieto poznatky priniesla kybernetika, pre ktorú je okrem iného dôležité kódovanie a dekódovanie správ, ako aj ich časové parametre. O rozvoj a poznanie komunikácie sa významným spôsobom pričínila aj psychológia, pre ktorú nie je komunikácia iba nástrojom prenosu informácií medzi odosielateľom a prijímateľom, ale aj prostriedkom na vyjadrovanie postojov k predmetu, ku komuniké, či k prijemcovi informácie nevynímajúc rôznu úroveň seba prezentácie, seba potvrdzovania, ovplyvňovania či uľahčovania vzájomného porozumenia. Je všeobecne známe, že človek komunikuje s okolím, aj keď nevyužíva verbálne výrazové prostriedky. Existuje niekoľko definícií pojmu komunikácia, ale všetky sa zhodujú v nasledovných charakteristikách (Konvit – Jakubikova, 2008: 58): „Komunikácia v širšom slova zmysle predstavuje interakciu medzi dvomi alebo viacerými objektmi, ktorej cieľom je odovzdanie, resp. získanie určitej správy.“

Vplyv teórie medziľudských vzťahov (behaviorálnej, neoklasickej teórie) na rozvoj manažérskej komunikácie

V súčasnosti existuje niekoľko teoretických a filozofických prístupov, ktoré majú v procese komunikácie svoj význam. Nie všetky z nich sú ale využiteľné v riadiacej praxi aj keď niekoľko prvkov našlo svoje uplatnenie, napríklad zrkadlenie – *pacing*, *reframing*, interpretácia spôsobov prenosu a ďalšie. (Mikluláščík, 2006). Profesionálne riadenie vzdelávacej inštitúcie je závislé od kvalitnej manažérskej komunikácie, ktorej úlohou je konsolidácia a budovanie medziľudských vzťahov a zároveň dosahovanie kvalitných pracovných výsledkov. Dôsledkom zlyhania tejto dôležitej schopnosti manažéra je nedostatočný prenos informácií, ktorý spôsobuje na pracovisku zhoršenie medziľudských vzťahov, nárast fluktuácie zamestnancov a pochopiteľne pokles kvalitatívnej úrovne školy. Na túto požiadavku upozornili predstavitelia teórie medziľudských vzťahov (behavioristickej, neoklasickej teórie) ešte v minulom storočí. M. P. Follettová, E. Mayo, T. N. Whitehead, F. J. Roethlisberger a neskôr A. Maslow a D. McGregor už v tom období apelovali na uplatňovanie psychologicko- sociálnych prístupov k zamestnancom. Upramovali svoju pozornosť predovšetkým na ľudské komponenty a v tomto zmysle na skúmanie psychologických motívov správania sa ľudí v pracovnom procese, skupinové vzťahy a normy, problémy konfliktu a spolupráce, štýly vedenia ľudí, neformálnu organizáciu a v poslednom rade na komunikáciu a komunikačné bariéry (Sedlák, 2007).

Kongruentné rozhodovanie v intenciách filozofie PCA (Person Centred Approach) C. R. Rogersa

Na uvedený problém upozornil ako jeden z prvých C. R. Rogers vo svojich knihách „Moc bytia“, „Túžba po osobnej moci“ a v ďalších. Pojem kongruencia predstavuje súlad medzi prežívaním a uvedomovaním si, príp. medzi prežívaním, uvedomovaním a komunikáciou. (Sollarova, 2005: 116) tvrdí nasledovné: „Z pojmu kongruencia vyplýva dôsledok, že ak je jedinec úplne kongruentný, ak sa jeho fyziologické prežívanie presne odráža vo vedomí a jeho komunikácia presne zodpovedá jeho

uvedomovaniu, tak potom jeho komunikácia nikdy nemôže obsahovať vonkajší efekt.“ V inom vyjadrení to znamená, že ak je človek naozaj kongruentnou osobnosťou, potom je jeho komunikácia vyjadrená v kontexte jeho osobného vnímania. Prevažná časť vlastnej organizácie školského manažéra spočíva v kontrole pracovného zafarbenia. Ak na všetky požiadavky, s ktorými sa riaditeľ školy stretne odpovie „áno“, je to signál príznačný pre permanentné preťažovanie a stres. Navyše sa môže stať, že neustále riešenie menej dôležitých úloh mu zabráni plniť úlohy kľúčového významu. Častými príčinami prejavu súhlasu riaditeľa školy proti vlastnej vôli a presvedčeniu sú nasledovné dôvody: verí tomu, že odmietnuť je sebecké; ostatní od neho očakávajú, že bude súhlasiť; obavy, že osoba, ktorú riaditeľ odmietne sa bude cítiť nepríjemne; myslí si, že je nezdvorilé odmietnuť; cíti sa previnilo; myslí si, že by nebol obľúbený/á a pod. Na základe odporúčania B. Uhliga (2008) sme formulovali tri tvrdenia, ktoré by mohli riaditeľovi školy pomôcť vyjadriť zamietavé stanovisko: čas riaditeľa je rovnako cenný, ako čas kohokoľvek iného; riaditeľ školy má právo požiadavku odmietnuť a nie byť zodpovednosťou za prípadné následky; je potrebné si uvedomiť, že pri vyjadrení odmietavého stanoviska nejde o odmietnutie človeka, ale jeho požiadavky. Spôsob odmietnutia závisí od typu temperamentu a ostatných osobnostných rysov toho - ktorého riaditeľa školy. Z uvedeného dôvodu J. Caunt (2007) určil nasledovné tri prístupy k odmietnutiu požiadavky: agresívny, bojzlivý a asertívny typ. Úspešné riešenie uvedenej situácie je podmienené fenoménom skupinovej súdržnosti, ktorá je založená na emocionálnom základe vo vzťahoch medzi členmi skupiny. Skupinovú súdržnosť možno vyjadriť pojmom konsenzus. „Konsenzus predpokladá vznik zhodných orientácií u členov skupiny vo vzťahu k určitým pre skupinu významným hodnotám.“ (Armstrong – Stephen, 2008: 26; Cf. Ibragimova et al., 2020). V inom vyjadrení to znamená, že na základe konsenzu vzniká v pracovnej skupine psychologická zhoda a efektívna komunikácia. Pri dosahovaní tohto efektu je možné iniciovať vznik skupinových noriem, ktoré predpokladajú: určenie jasných pravidiel, ktoré platia pre všetkých členov pracovnej skupiny rovnako (napr. pre riaditeľa a ostatných zamestnancov školy); vytvorenie mechanizmov sociálnej kontroly (pri konsenzuálnom prijatí pravidiel spravidla dochádza ku vzájomnej, spontánnej a neindikatívnej kontrole ich dodržiavania) a definovanie sankcií za porušenie pravidiel. V aplikácii na školskú riadiacu prax možno sociálne skupinové normy konkretizovať ako určenie pravidiel a zásad, ktoré sa vzťahujú na všetkých zamestnancov školy. Uvedený spôsob spolupráce vytvára podmienky na budovanie vhodnej klímy školy, ktorá eliminuje porušovanie pravidiel, ale najmä vytvára podmienky na to, aby riaditeľ školy nemusel komunikovať zamietavé stanovisko k neoprávneným požiadavkám svojich spolupracovníkov.

V prípade, ak riaditeľ školy aj napriek vyššie uvedeným opatreniam bude musieť povedať „nie“, je žiaduce, aby dodržal niekoľko zásad. V časovom manažmente ide o požiadavku vyjadriť zamietavé stanovisko prostredníctvom tzv. kongruentnej správy, ktorá sa dá naučiť a trénovať. Úspešnosť jej osvojenia je pri tom do značnej miery závislá od schopnosti riaditeľa školy facilitovať osobnú zmenu prostredníctvom tzv. mäkkých zručností (soft skills), ktoré po prvýkrát definoval C. R. Rogers, zakladateľ humanistickej psychológie a indirektívnej psychoterapie. Ich princíp pútavou formou vyjadril v mnohých jeho knihách napr. O osobnej moci Rogers (1999), Způsob bytí Rogers (1998), Klientom centrovaná terapia Rogers (2000) a v ďalších. V slovenských vedeckých a akademických kruhoch pôsobí ako pokračovateľka na človeka zameraného (centrovaného) prístupu - PCA prof. PhDr. Eva Sollárová, CSc. K tejto tematike napísala knihu s názvom: Aplikácie prístupu zameraného na človeka (PCA) vo vzťahoch (Sollarova, 2005) a preložila monografiu Roberta J. Sternberga - pokračovateľa myšlienok C. R. Rogersa s názvom: Prečo robia múdri ľudia hlúposť?

Kongruencia umožňuje riaditeľovi školy byť jedinečnou, autentickou osobnosťou, ktorá dobre pozná svoje silné a slabé stránky a na základe toho dokáže pomerne

presne určiť svoje možnosti a ciele. Riadiaci zamestnanec týchto kvalít je spôsobilý vyslať smerom k svojmu okoliu spomínanú kongruentnú správu, ktorej charakter eliminuje pri komunikácii odmietavého stanoviska pravdepodobnosť defenzívnej reakcie iného človeka. Podmienkou dosiahnutia vyššie uvedeného efektu je, aby riaditeľ školy posúdil požiadavku, tzn. položil si tieto otázky: Je požiadavka z môjho pohľadu akceptovateľná, reálna a sledovateľná v čase? Je to moja priorita? Chcem to urobiť? Aké by boli následky jej odmietnutia? Som schopný/á prijať (akceptovať) tieto následky? Kongruenciu možno v tomto zmysle považovať za životnú filozofiu, ktorá umožňuje riaditeľovi školy odstrániť časový stres a budovať efektívne komunikačné vzťahy so svojimi spolupracovníkmi aj v prípade, ak sú jeho názory v rozpore s ich predstavami. Komunikácia kongruentnej správy, ktorá vyjadruje zamietavé stanovisko je často podmienená zvnútornením filozofie PCA (Person Centred Approach) a tréningom. Efektívna tímová práca je determinovaná osvojením si techniky „kongruentnej správy“, ktorej základné piliere upravila (Pisonova, 2012) podľa (Sollarova, 2005) nasledovne: komunikácia svojho odmietavého stanoviska v prvej osobe jednotného čísla (neskrývať sa za niekoho iného – stáť si za svojim rozhodnutím); svoje stanovisko vyjadrovať prostredníctvom vlastných pocitov (napr. necítim sa dobre v tejto situácii..., mám záujem o vyriešenie tohto problému..., dotklo sa ma Vaše vyjadrenie... a pod.); partnera neosočovať, neurážať a neponižovať. (napr. Čo si o sebe myslíte..., Vy sa nebudete „vozíť“ na mojej dcére...!, Ja Vám ukážem...! a pod.); neustále držať v rukách „kormidlo“, t.j. nenechať sa zatlačiť do úzadia; používať vecnú argumentáciu založenú na faktoch a podložených tvrdeniach. Prijímaným dôsledkom zvládnutia techniky odmietnutia je, že riaditeľ školy už nebude musieť klamať, vyhovárať sa a cítiť sa previnilo. Práve naopak, týmto spôsobom docieli vecnejšiu komunikáciu so svojimi zamestnancami, bude rešpektovaný pre svoju úprimnosť a transparentnosť, bude mať viac času na svoje priority a väčšiu kontrolu nad svojím životom.

Profesionálna komunikácia v podmienkach riadenia vzdelávacej inštitúcie

V starom Grécku a Ríme bola schopnosť komunikácie nevyhnutnou požiadavkou vtedajšej spoločnosti rovnako ako za čias Sokratesa, Platóna, či Aristotelesa. V súčasnosti je charakteristikou moderného sociálneho rozvoja rastúca sila komunikačných prostriedkov, teoretických poznatkov a informačných technológií. (Rodriguez et al., 2015). Intelektuálna kultúra je chápaná (Pushkarev – Pushkareva, 2017) ako kultúra spoločnosti, hromadenie, reprodukcia a vytváranie špeciálnych informácií vo forme systému hodnôt (nápad, ideály, tradície, formy a normy komunikácie a správania, atď.), ako osobitné prostredie pre rozvoj spoločnosti. V tejto súvislosti sa stále častejšie označuje súčasná škola ako moderná súčasná škola, činná škola 21. storočia alebo škola pre život. Napriek tomu v posledných rokoch zaznamenávame rastúcu kritiku postupov, komunikácie, metód a stratégií, prostredníctvom ktorých pedagógovia svojim žiakom sprostredkujú obsahy vzdelávania. Moderná filozofia edukácie sa pri tom intenzívne zameriava na procesuálnu, tvorivú, činnú a kognitívnu koncepciu vyučovania. (Duchovicova – Fenyvesiova, 2019).

Profesionálna komunikácia vzniká a používa sa v presne určenom prostredí, má presne definovaný obsah, o čom vypovedajú aj zvolené výrazové prostriedky a komunikačné postupy, je teda vždy cieleňá. (Majtan et al., 2003). Jej hlavným znakom je používanie určitých konkrétnych termínov, ktoré dávajú zmysel iba v istých súvislostiach, tým pádom môže byť pre ľudí, ktorí do daného problému nie sú zainteresovaní, nezrozumiteľná. Uvedený autor definuje profesionálnu komunikáciu nasledovne: používa sa v nej odborná terminológia a špecifické výrazové prostriedky; prevažuje v nej jasné definovanie komunikačného zámeru; vyznačuje sa stupňom záväznosti voči prijímateľom informácie; vyznačuje sa taktiež spôsobom riešenia

prípadných komunikačných problémov. Schopnosť komunikovať profesionálne je jednou zo základných požiadaviek každého manažéra, riaditeľa vzdelávacej inštitúcie nevyvímajúc. Tento pojem zaviedol do teórie manažmentu (McQuail, 2007). Charakterizuje ho ako špecifický typ komunikácie, ktorá na rozdiel od všeobecnej sociálnej komunikácie vzniká a používa sa v určitom presne definovanom prostredí, nielen podnikateľskom. Manažérska komunikácia je obsahovo vyprofilovaná. Typické sú pre ňu komunikačné nástroje, postupy a prostriedky, ktoré komunikátor a komunikant musia v komunikačnom procese rešpektovať (Szarkova, 2018). Veľmi často sa v praxi spája pojem manažérska komunikácia s procesom riadenia podniku. Avšak manažérska komunikácia musia na požadovanej úrovni uplatňovať aj riaditelia škôl, či školských zariadení, ako aj ich zástupcovia, respektíve stredný a nižší manažment. V tomto kontexte je ale opäť potrebné dodať, že uvedené spojenie existuje aj medzi riaditeľom školy a učiteľom, či zákonným zástupcom žiaka a pod. V každej činnosti manažéra sa kladie mimoriadny dôraz na efektívnu interpersonálnu komunikáciu. Manažéri permanentne poskytujú informácie, ktoré musia byť pochopené správne. Z uvedeného dôvodu je spôsob, akým ich komunikujú veľmi dôležitý. (Donnelly et al., 1997) za týmto účelom definovali štyri oblasti informácií, ktoré aktéri rozhodovacích aktov buď poznajú, alebo nepoznajú. V aplikácii na školskú riadiacu prax ide o ich nasledovnú charakteristiku. Oblasť, ktorá v najväčšej miere prispieva k efektívnej interpersonálnej komunikácii nazvali „aréna“. V tomto prípade sú komunikátorovi – manažérovi školy aj príjemcovi – zamestnancom školy známe všetky relevantné informácie, nevyhnutné k vedeniu efektívnej vzájomnej komunikácie. Jej súčasťou je spoločné zdieľanie pocitov, údajov, názorov a schopností, čo predpokladá vzájomné porozumenie. „Hluchý priestor“ vzniká vtedy, ak príslušné informácie majú zamestnanci školy, ale nie jej vedenie. V tejto súvislosti je jeden z aktérov v nevýhode, čím sa komunikácia stáva kontraproduktívna. Opačný efekt spôsobuje situácia, ak vedenie školy disponuje potrebnými informáciami, ale v prípade zamestnancov školy absentujú. Tento stav autori nazvali „fasáda“. Fasáda rovnako ak hluchý priestor znižujú arénu a eliminujú predpoklad efektívnej komunikácie. Posledná oblasť má názov „neznámo“. Predstavuje prípad, keď nedostatkom relevantných informácií trpí nielen vedenie školy, ale aj jej zamestnanci. Tí, ktorí chcú efektívne komunikovať môžu použiť nechránené polohy, alebo spätnú väzbu. Avšak v skutočnosti nie sú manažéri vždy schopní použiť obidve tieto metódy. V uvedenej súvislosti (Donnelly et al., 1997) definovali štyri manažérske štýly, respektíve typy. Typ A je príznačný pre manažérov, ktorí nepoužívajú ani nechránené polohy, ani spätnú väzbu. Väčšinou sú úzkostliví, nepriateľskí a autokratickí. Pokiaľ riadia školu, či inú vzdelávaciu inštitúciu manažéri typu A, je možné očakávať neefektívnu interpersonálnu komunikáciu a stratu individuálnej tvorivosti zamestnancov školy. Typ B predstavujú manažéri, ktorí túžia po kvalitných vzťahoch so svojimi zamestnancami, ale kvôli vlastným postojom nie sú schopní vyjadriť svoje pocity a názory. Z uvedeného dôvodu nemôžu používať nechránené polohy a musia sa spoliehať na spätnú väzbu. Dôsledkom uvedeného stavu je skutočnosť, že zamestnanci školy nebudú uvedenému typu manažérov dôverovať, pretože si svoje nápady a názory nechávajú iba pre seba. Správanie sa podľa typu B je vlastné manažerom, ktorí chcú praktikovať niektorú formu permisívneho vedenia, t.j. ponechávajú veciam voľný priebeh, alebo prejavujú nezáujem o riešenie rôznych problémov. Manažéri, ktorí vysoko pozitívne hodnotia svoje vlastné nápady a názory, ale nie invenciu a vklad ostatných zamestnancov, používajú nechránenú polohu na úkor spätnej väzby. Tento prístup je typický pre manažérov typu C, dôsledkom čoho je takmer neexistujúca komunikácia so zamestnancami. Najefektívnejším komunikačným štýlom je ten, ktorý vyváženým spôsobom uplatňuje nechránené polohy a spätnú väzbu. Ide o manažérov typu D, ktorí sú ochotní prijímať spätnú väzbu, ale aj vyjadrovať svoje pocity, čiže sú autentickí. Na základe charakteristík vyššie uvedených typov možno konštatovať, že

rozhodujúcim faktorom, ktorý determinuje efektívnosť interpersonálnej komunikácie je interpersonálny štýl, teda postoj manažérov k nechránenej polohe a spätnej väzbe. Často sa stretávame v praxi s informáciami, ktorých je pomerný dostatok, aktéri im buď nerozumejú, alebo sú neobjektívne. Uvedená situácia môže nastať vo vzdelávacej inštitúcii, kde sa delegujú kompetencie nie podľa osobnostných charakteristík pedagógov, ale náhodne. Príčinou nesprávnej komunikácie je veľmi často skutočnosť, že riaditeľ školy či školského zariadenia nepozná preferenciu profesionálnych typov pedagogických zamestnancov. Tie už v roku 1966 zafinoval (Suler, 2002). Cieľom jeho snaženia bolo určenie kariérnej orientácie zamestnanca, respektíve jeho preferovaných štýlov a kariérneho konfliktu. Od týchto informácií totiž závisí výber adekvátnych komunikačných štýlov a pridelovanie primeraných pracovných úloh zamestnancom. Zistil, že ľudia majú sklon uprednostňovať prostredie, ktoré zodpovedá ich povahovej orientácii a preto určil šesť typov osobností podľa profesionálneho prostredia. Každý z nich orientuje svoju kariéru, resp. výber povolania do pracovného prostredia, ktoré je v súlade s jeho osobnostnou preferenciou. Typ *realistický* sa vyznačuje schopnosťami a zručnosťami spojenými s fyzickou aktivitou (poľnohospodárstvo, remeselníctvo a pod.). Typ *skúmový* dáva prednosť poznávacím aktivitám (premýšľanie, analyzovanie) pred emocionálnymi aktivitami (biológia, matematika, kybernetika, geológia). Typ *sociálny* preferuje interpersonálnu aktivitu pred intelektuálnou alebo fyzickou aktivitou (sociálna práca, diplomacia, psychologické poradenstvo, učiteľstvo). Typ *konvenčný* vyhľadáva činnosti jasne vymedzené pravidlami; rád vykonáva príkazy nadriadených; záujmy organizácie môžu byť pre neho dôležitejšie ako vlastné potreby (účtovníctvo, financovanie). Typ *podnikavý* využíva svoje schopnosti k získavaniu ostatných a vedie ich k dosiahnutiu svojich cieľov (manažment, právo, obchod). Typ *umelecký* sa usiluje o sebvýjadrenie, vyjadrenie svojich pocitov a tvorivej práce (hudba, výtvarné umenie, herectvo). Pokiaľ jeden typ výrazne prevažuje, je profesionálna orientácia človeka v podstate jednoduchá. Pokiaľ však dochádza k rovnováhe dvoch alebo viacerých záujmov, nastáva u človeka kariérny konflikt (napríklad pri riešení pracovnej úlohy), pri čom v priebehu ďalšej práce sa budú potlačené varianty znovu pripomínať. Správny výber komunikačného štýlu determinujú aj základné tímové roly zamestnancov školy, ktoré v roku 1981 určil na základe mnohých výskumov (Suler, 2002). Uviedol, že podmienkou kvalitnej tímovej práce je uplatňovanie komunikačného štýlu, selektovaného na základe určenia prínosu pre tím, ako aj nedostatkov a nebezpečenstva vyplývajúcich z deviatich tímových rolí: inovátor, hľadač zdrojov a príležitostí, koordinátor, formovač, pozorovateľ (vyhodnocovač), smelovač, realizátor, dokončovateľ a špecialista. Výsledky výskumov, ktoré sa realizovali na Univerzite Konštantína Filozofa v Nitre (Pisonova et al., 2014) s cieľom zistiť preferovanú tímovú rolu u riaditeľov základných škôl na Slovensku poukázal na nerovnomernosť ich zastúpenia v učiteľských kolektívoch. Výrazne dominujú smelovači, pri čom absentujú inovátori, realizátori a dokončovatelia. Pri tomto rozložení je realizácia interpersonálnej komunikácie veľmi náročná a často neefektívna.

Komunikačné štýly a techniky v manažmente vzdelávania

Výsledky prezentovaného výskumu možno zohľadniť pri implementácii komunikačných techník v procese riadenia vzdelávacích inštitúcií. Ich využitie v praxi bolo predmetom skúmania procesu komunikácie najmä začiatkom 20. storočia za účasti odborníkov pracujúcich najmä v týchto vedných odboroch: filozofia, sociológia, psychológia, psycholingvistika, manažment a pedagogika.

Je dôležité, aby manažér bol schopný efektívne komunikovať so všetkými zamestnancami školy. V závislosti na ich osobnostných charakteristikách (Robbins, 1992) rozlišuje štyri základné komunikačné štýly: analytický, riadiaci, priateľský

a expresívny. Analytická osobnosť má sklon k premýšľaniu, pomalému konaniu, častej kontrole a k pasivite. Riadiaca osobnosť je aktívna, ambiciózna, nezávislá, vytrvalá, opatrná, vyhľadáva súťaže a konflikty a je rezervovaná v prejave svojich citov. Opakom riadiacej osobnosti je priateľská osobnosť, ktorá sa vyznačuje citlivosťou, rada teší ostatných spolupracovníkov, má pre ľudí pochopenie a má úprimnú radosť z ich úspechov. Expresívna osobnosť je tiež citlivá, má rada vzrušenie a sklony k unáhlenému zovšeobecňovaniu na rozdiel od priateľských osobností je však egocentrická. V zmysle uvedených charakteristík by mal každý riadiaci zamestnanec poznať predpoklad kompatibilných a toxických vzťahov. Kompatibilné väzby sú príznačné pre kombináciu analytickej a riadiacej osobnosti, analytickej a priateľskej osobnosti, ako aj priateľskej a expresívnej osobnosti, respektíve zamestnanca školy. Toxické vzťahy predstavuje spojenie analytickeho a expresívneho zamestnanca, riadiaceho a expresívneho zamestnanca a napokon spojenie medzi riadiacim a priateľským zamestnancom.

V manažérskej praxi sa používajú *špecifické typy komunikácie*, ktoré sa uplatňujú v závislosti od situácie, ktorú manažér rieši. Medzi najčastejšie používané patria: vyjednávanie (negociačné techniky), lobizmus, koučovanie a obchodné rokovanie (Majtan et al., 2016).

Vyjednávanie môže prebiehať v školskej riadiacej praxi ako špecifická forma interpersonálnej komunikácie v malej skupine alebo ako forma masovej komunikácie. Zmyslom a cieľom vyjednávania je dosiahnuť dohodu, optimálne má konsenzus prednosť pred kompromisom (Pisonova et al., 2014). *Lobizmus (lobbying)* predstavuje účelové sprostredkovanie informácií o záujmoch školy s cieľom dosiahnuť jej prospech. V súčasnosti je lobizmus považovaný za legálny nástroj školského marketingu (Svetlik, 1996). Jeho opodstatnenie stúpa hlavne, keďže konkurencia medzi školami, ako aj dopyt po kvalitnej vzdelávacej službe narastá. (Pisonova, 2011). *Koučovanie (koučing)* je jeden z najnáročnejších typov manažérskej komunikácie. Je zameraná na poradenskú komunikáciu s celou škálou komunikačných poradenských prostriedkov a techník. Ich súčasťou je napríklad priama diskusia, cieleňý štruktúrovaný rozhovor s uplatnením empatie, rozpoznania a vyjadrenia pocitov a objektívnosti, ako aj poskytovanie a prijímanie spätnej väzby. V praxi sa často zamieňa pojem koučing a *mentoring*. „Mentoring je pravdepodobne najlepší spôsob ako si osvojiť konkrétne poznatky a zručnosti potrebné k výkonu svojej práce. Je doplnený o formálny výcvik, ktorým poskytuje mentor zamestnancom vlastné skúsenosti v dlhšom časovom horizonte“ (Armstrong, 2015). Základom mentoringu je spolupráca medzi mentorom a mentorovaným zamestnancom (mentee). Jeden zo základných rozdielov medzi koučingom a mentoringom spočíva v tom, že mentor komunikuje svoje vlastné pohľady na riešenie situácie, zatiaľ čo kouč komunikuje riešenia iných ľudí, z rôznych uhlov pohľadu. (Petrasova et al., 2014). V tomto prípade je komunikácia so zamestnancom náročnejšia, nakoľko v nej ide často o facilitáciu osobnostnej zmeny a postojov, čo je dlhodobý proces.

V procese uplatňovania adekvátnej manažérskej komunikácie by mal manažér školy venovať pozornosť *aktívnemu počúvaniu, kladeniu otázok, testovaniu porozumenia, sumarizovaniu a uplatňovaniu mlčania*. (Suler, 2002). Keďže ide o pomerne rozsiahlu problematiku, upriamime pozornosť na aktívne počúvanie, ktoré sa v školskej riadiacej praxi uplatňuje zriedkavo, v niektorých prípadoch vôbec. *Zásady aktívneho počúvania* je nevyhnutné dodržiavať najmä pri riešení konfliktov na pracovisku. Ich rešpektovanie je podmienené prejavmi pozornosti, primeranými reakciami na hovoriaceho a efektívnym vyhodnocovaním prezentovaného obsahu, či pocitov zamestnanca. Poslucháč (riaditeľ, či zástupca školy) by sa mal snažiť sústrediť na prejav, eliminovať myšlienkovú neprítomnosť, sledovať gestá hovoriaceho a dávať najavo svoju pozornosť komuniké zamestnanca. V manažérskej komunikácii má aktívne počúvanie dvojaký význam (Borg, 2007): optimalizuje komunikačnú situáciu medzi komunikantmi (utvára podmienky na partnerský komunikačný vzťah)

a napomáha získať v komunikačnom procese také informácie, ktoré by manažér získal inou cestou s problémami. Fázy aktívneho počúvania (Szarkova, 2018) definuje nasledovne. Prvú fázu fyzikálneho počúvania tvorí miera schopnosti presne zachytiť, identifikovať a analyzovať v pocitovej a vnemovej rovine systém vysielaných verbálnych a neverbálnych znakov a signálov. Druhá fáza spracovania získaných informácií sa sústreďuje na triedenie, analýzu a syntézu prijatých signálov a informácií, na ich posudzovanie vo vzťahu k vnútorným hodnotám a vonkajším podmienkam komunikačného procesu. Tretia interpretačná fáza je založená na predpoklade vnútornej a vonkajšej interpretácie počutého nielen v čase prijímania informácie, ale aj v určitom časovom odstupe. Ide o požiadavku aktívneho zapojenia ostatných psychických procesov, najmä pamäte, myslenia a obrazotvornosti do komunikačného procesu. Poslednú fázu označuje autorka ako fázu reakcie, ktorá obsahuje psychickú dispozíciu a zručnosť komunikátora použiť empatiu, asertivitu a persúáziu.

Uvedené požiadavky je potrebné rešpektovať vo všetkých formách interpersonálnej komunikácie. V manažmente vzdelávania je veľmi dôležitá a častá telefonická komunikácia, či vedenie pracovných porád. Čo je cieľom *telefonickej komunikácie* a aké výhody ponúka? To sú otázky, ktoré neodmysliteľne patria k práci každého manažéra, v našom prípade riaditeľa školy. Výhodou efektívnej telefonickej komunikácie je, že umožňuje riaditeľovi školy získať dôveru a vytvoriť kladné vzťahy so súčasnými a potenciálnymi zákazníkmi školy, tiež umožňuje šetriť čas a tým aj finančné prostriedky. Kombináciu e-mailu a písomnej korešpondencie s telefonátmi často nahrádzajú osobné kontakty, ktoré sú v niektorých prípadoch časovo náročné a nákladné. Telefón, resp. telefonát umožňuje riaditeľovi efektívnu spoluprácu, ktorá nasleduje po osobných stretnutiach s externými spolupracovníkmi školy, sponzormi, predstaviteľmi nadriadených inštitúcií, či pri kontaktoch so zákazníkmi školy. Krátka telefonická komunikácia je spravidla efektívnejšia. Pomocníkom pri regulácii dĺžky hovoru je zobrazovanie času na displeji telefónneho prístroja, ktorý je programovateľný. Bežný telefonický rozhovor by mal trvať podľa odborníkov maximálne 4 ÷ 6 minút, pri čom najčastejšími príčinami neprimerane dlhých a neefektívnych hovorov sú: neexistencia vlastného cieľa; chýbajúca štruktúra hovoru; nesystematický postup; zbytočné opakovanie sa; nedorozumenie a absencia stručného zhrnutia výsledkov. (Backwinkel – Sturtz, 2005). Mnohí riadiaci zamestnanci majú problém ukončiť telefonickú komunikáciu, čím strácajú čas na plnenie ďalších dôležitých úloh. Z uvedeného dôvodu odporúča (Uhlig, 2008) dodržať nasledovné pravidlá: používať krátke vyjadrenia, resp. uprednostňovať jednoduché vety pred zloženými súvetiami; koncentrovať sa na podstatu hovoru a predovšetkým na strategické ciele; v prípade, že riaditeľ nemá k dispozícii dostatok vecných argumentov na vyriešenie problému, mal by si dohodnúť spätné zavolanie použitím nasledovných fráz: „Ujasním si to a zavolám Vám o tridsať minút naspäť.“ „Na akom telefonickom čísle Vás môžem zastihnúť?“ a pod. Predchádzajúce informácie doplníme o fázy úspešného telefonovania, ktoré obsahujú uvedený priebeh a štruktúru telefonátu. Považujeme ich za prospešných pomocníkov v prípade, keď sú telefonáty cielene naplánované, uskutočnené a dodatočne korigované (Knoblauch, Woltje, 2006). Niektoré fázy sú v praxi opomínané. Dôsledkom sú nespokojní telefonickí partneri, nedorozumenia, zbytočne dlhé telefonáty, vyššie náklady a v extrémnych prípadoch ukončenie partnerských vzťahov. Mnohí účastníci telefonickej komunikácie si neuvedomujú dôležitosť piatich fáz profesionálneho telefonovania, ktorými sú: 1. Priateľský začiatok rozhovoru. 2. Profesionálna analýza problému. 3. Potvrdenie informácií (parafrázovanie). 4. Riešenie. 5. Ukončenie hovoru. (Ciglerova, 2002). Prvá fáza: Priateľský začiatok hovoru by sa mal niesť vo význame, že prvý dojem je rozhodujúci, posledný pretrváva. Začiatok a koniec telefonátu sú hlavnými determinantmi úspechu celého rozhovoru. Prvých dvadsať sekúnd často rozhodne, či

bude komunikácia prebiehať v pozitívnej alebo negatívnej atmosfére. Podľa skúsenosti je negatívny prvý dojem počas ďalšieho telefonátu len ťažko napravitelný. Partnerovi je potrebné poskytnúť dostatok času na to, aby v pokoji vyjadril svoje prania a žiadosť. V tejto fáze je dôležité aktívne počúvanie a zaznamenanie si najdôležitejších detailov (približne 60 až 90 sekúnd), čím riaditeľ školy získa solidný základ pre ďalší priebeh hovoru. Pomôckou sú hodiny na displeji telefónneho prístroja, ktoré objektívne zobrazujú čas trvania hovoru. Na konci prvej fázy by mal riaditeľ prevziať vedenie hovoru. Toto najľahšie dosiahne využitím otvorených otázok, ktoré ho automaticky prevedú do druhej fázy komunikácie. Na začiatku hovoru sú obzvlášť dôležité: profesionálna formulácia ohlásenia; priateľský a angažovaný hlas; „úsmev“ pri telefonovaní; vytvorenie príjemnej atmosféry hovoru; ujasnenie si s kým hovoríme; vytvorenie dôvery a vyžarovanie pokoja; vytvorenie kompetencie vyjadrovania sa angažovaným spôsobom; primerané tempo vyjadrovania sa; vyjadrovanie záujmu zmenenou intonáciou hlasu; aktívne počúvanie a písomné poznámky. Je vhodné, ak je volajúci počas hovoru minimálne raz oslovený menom. V druhej fáze: Profesionálna analýza problému má riaditeľ k dispozícii dôležité informácie, na základe ktorých si vyjasní ďalšie detaily. Je vhodné použiť otázky, cieľom ktorých je prejaviť záujem, zistiť ďalšie dôležité detaily a získať čas na návrh riešenia. K tomuto účelu je možné použiť techniku dotazovania, resp. opytovania. Kvalita druhej fázy závisí od rešpektovania nasledovných odporúčaní: správne pochopenie požiadavky; odpoveď na otázky: Kedy? Kde? Kto? Prečo? Ako? Koľko? Do kedy?; rozhovor nemôže mať charakter výsluchu a ďalšie. Dôsledným rešpektovaním požiadaviek na druhú fázu telefonovania sa obmedzujú nepotrebné straty času a zhoršenie atmosféry počas telefonovania.

Na začiatku tretej fázy: Potvrdenie informácií (parafrázovanie) je potrebné ujasnenie najdôležitejších informácií. Vo väčšine telefonickej komunikácie totiž táto fáza chýba, pri čom sa často priamo prechádza od analýzy problému k fáze otázok zameraných na riešenie. To vedie k nedorozumeniam, lebo obaja partneri môžu nadobudnúť dojem, že každý hovorí o niečom inom. Z uvedeného dôvodu je potrebné v tejto fáze krátko zhrnúť podstatu žiadosti. Formulácia typu: „Rozumel som vám správne, že...?“ alebo „Ide vám teda o ...“ signalizuje volajúcemu, že ho riaditeľ školy pozorne počúval a jeho žiadosti sa snaží porozumieť. Tým sa získa pevná základňa pre ďalší priebeh hovoru. V štvrtej fáze: Riešenie, ak riaditeľ školy získa aktívnu odpoveď „áno“ môže prejsť k riešeniu žiadosti. Spravidla má tri možnosti: problém vyriešiť hneď a sám; vyjasniť si žiadosť a zavolať späť neskôr a prepojiť hovor na kompetentného zamestnanca školy. V prípade okamžitého vyriešenia žiadosti (problému) je potrebné sa sústrediť na tieto podstatné požiadavky; používať krátke a jednoduché vety; obmedziť použitie cudzích slov a odborných termínov; neustále viesť rozhovor; koncentrovať sa na užitočnosť riešenia; zdôrazňovať výhody daného riešenia pre volajúceho; nepoužívať nefunkčné frázy a vyplňujúce slová; používať pozitívne formulácie. V piatej fáze: Ukončenie hovoru už volajúci nekladie ďalšie otázky, ale sumarizuje dôležité aspekty riešenia problému nasledovne: krátke zhrnutie najdôležitejších informácií; doladenie dôležitých údajov; informácia o adrese, e-mailovom kontakte, telefónnom čísle, alebo o bankovom spojení; verbalizácia navrhnutého riešenia; vyžiadanie si aktívneho súhlasu volajúceho s navrhnutým riešením. Ak volajúci vyjadril súhlas odpoveďou „áno“, potom je možné hovor ukončiť. Pokiaľ odpovie „nie“ alebo ešte so svojim súhlasom váha, je nutné sa vrátiť späť k štvrtej fáze. Znamená to, že navrhnuté riešenie nepôsobí presvedčivo.

Ďalšou významnou formou riadenia školy, ktorá si vyžaduje kompetentnú komunikáciu, je *pracovná porada*. Existuje niekoľko publikácií, ktoré sa venujú cieľom porady, ich dĺžke a ďalším kritériám. Menej je tých, ktoré sa zameriavajú na analýzu vhodných výrazových komunikačných prostriedkov tak, aby boli prínosom nielen pre vedenie školy, ale aj pre zamestnancov. Vyššie uvedené princípy Rogersovej teórie komunikácie založenej na rešpektovaní autentickejši osobnosti,

empatickom prístupe a kongruencii je potrebné uplatňovať tak, aby sa docielili nasledovné efekty. (Veber et al, 2002). Jednotlivé charakteristiky sú aplikované na školskú riadiacu prax. Zamestnanci si na porade majú možnosť uviesť svoje vlastné postavenie v pracovnom kolektíve školy. Porady s členmi učiteľského zboru poskytujú priestor na vytvorenie tímov a upevňovanie participatívneho ducha školy. Riaditeľovi porady umožňujú prejavíť svoje komunikačné schopnosti, vybudovať si prirodzenú autoritu, upevniť svoje postavenie. Zamestnanci sú osobou riaditeľa pozitívne motivovaní, pokiaľ sú presvedčení o jeho kompetentnosti a odbornosti (Haskova et al., 2019). Porada stimuluje kolektív ku konkrétnym záväzným cieľom, pretože sú ideálnym fórom pre prezentáciu cieľov a prostriedkov k ich dosiahnutiu. Porada je faktor synergie, pretože všetci jej účastníci ponúkajú a zdieľajú svoje skúsenosti, poznatky, talent a predstavivosť.

V komunikácii nielen na pracovných poradách, ale aj pri riešení konfliktov a ďalších činnostiach manažéra je potrebná autokontrola komunikácie nielen po obsahovej stránke, ale aj z pohľadu jeho verbalizácie, používania nonverbálnych znakov a paralingvistických prejavov. (Hupkova, 2011) upozorňuje na nasledovné komunikačné zlozvyky a chyby pri hovorení. *Nesúlad slovného a mimoslovného prejavu* (dvojitá väzba), čo znamená, že prejav obsahuje inú informáciu, ako možno pozorovať z mimoslovného prejavu napríklad v mimike, gestách, postoji, či tóne hlasu. *Zovšeobecňovanie a prehánanie*, čo sa prejavuje v tendencii hodnotiť situáciu neprimerane, nadnesením negatívnych zážitkov a prehliadnutím pozitívneho aspektu. *Nedostatok konkrétnosti v reči* sa prejavuje nejednoznačnou formuláciou, čo má za následok nezrozumiteľnosť obsahu informácie. Tým sa poslucháčovi poskytuje veľký priestor pre rôzny výklad, čo pravdepodobne spôsobí nedorozumenie. *Neúprimnosť* znamená, že manažér vedome skresľuje alebo predstiera svoje emócie za účelom osobného prospechu, manipulácie s inými, či v dôsledku strachu z úprimnosti. V praxi sa často vyskytujú aj ďalšie zlozvyky, ktorým je *pripisovanie úmyslu* tomu, čo druhý hovorí alebo robí v zmysle skrytého úmyslu. *Únikom od témy* autorka nazvala tendenciu odbočovať počas rozhovoru od hlavnej témy. Tejto chyby sa niektorí riaditelia škôl dopúšťajú pomerne často, čo môže mať za následok nevyriešenie problému a neefektívny časový manažment. (Pisonova, 2012). *Neologické afektívne odpovede: prehnaná afektívna reakcia na podnet, používanie expresívnych výrazov*. V tomto prípade býva možnou príčinou emočná nestabilita riaditeľa, ktorá je väčšinou vnímaná zamestnancami školy odmietavo. Aj *nepriame vyjadrovanie citov okľukou* sa vyskytuje v komunikácii manažérov škôl. Ide o neúprimnú komunikáciu, ktorá je v rozpore s ich prežívaním.

Záver

Umenie komunikovať predstavuje v súčasnosti dôležitú a nenahraditeľnú kompetenciu školského manažéra (Haskova, 2011; 2012). Je to jeden z jeho hlavných pracovných nástrojov, ktorý používa každý deň v kontakte s pedagógmi, prevádzkovými zamestnancami, zriaďovateľom, zákonnými zástupcami žiakov, ale aj s verejnosťou. Je zrejmé, že schopnosť adekvátnej komunikácie v kontakte s vyššie uvedenými cieľovými skupinami si bude vyžadovať použitie viacerých komunikačných prostriedkov a stratégií. Predmetný príspevok poukazuje iba na niektoré aspekty manažérskej komunikácie a zároveň apeluje na tých, v ktorých kompetencii je príprava a ďalšie vzdelávanie školských manažérov, aby jej venovali náležitú pozornosť. Komunikácia sa totiž stáva súčasťou všetkých manažérskych funkcií, ktorými sú plánovanie, organizovanie, vedenie ľudí, rozhodovanie či kontrola (Pisonova et al., 2017). Ich obsah je možné implementovať do praxe iba prostredníctvom profesionálnej komunikácie, ktorá je mostíkom k permanentnému rozvoju a prosperite školy prostredníctvom vytvárania a udržiavania kvalitných medziľudských vzťahov.

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Prof. PaedDr. Mária PISOŇOVÁ, PhD.
Department of Pedagogy
Faculty of Education
Constantine the Philosopher University
Nitra
Slovakia
mpisonova@ukf.sk

Assoc. Prof. PaedDr. Peter BREČKA, PhD.
Department of Technology and Information Technologies
Faculty of Education
Constantine the Philosopher University
Nitra
Slovakia
pbrecka@ukf.sk

Assoc. Prof. Ing. Viera PAPCUNOVÁ, PhD.
Department of Economics and Management
Faculty of Natural Sciences
Constantine the Philosopher University
Nitra
Slovakia
vpapcunova@ukf.sk

Mgr. Barbora JASLOVSKÁ, PhD.
Department of Education and Social Pedagogy
Institute of Educational Studies
Faculty of Education
Comenius University
Bratislava
Slovakia
jaslovska@fedu.uniba.sk

Sacral values as a phenomenon of Kazakhstan spiritual heritage

Amen Askhat – Aktoty Raimkulova – Raikhan Doszhan – Manifa Sarkulova
– Akmarzhan Auyelbekova

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Abstract

The interest in the sacred problem, clearly felt throughout the centuries, was caused by those socio-historical processes called social disasters, which raised the question of the very possibility of the existence of modern man. In the modern century, the process of destroying the fundamental foundations of traditional life, the growth of an ever-deeper feeling of losing a person's sense of stable, guaranteed being, became clearly apparent. Similar processes took place in Kazakhstan, in the history of which, over the centuries, the events of the beginning and the end of the century are surprisingly synchronized when it comes to their impact. The essence of these events was a sharp demolition of the integrity of the way of life and the transition to new foundations of being. The relevance of our study is determined, on the one hand, by the realities of the modern state of society, the intensity of experiencing the deep needs of its development, and, on the other, by the state and logic of the development of historical, cultural, philosophical and religious knowledge. As for the first aspect, it is determined, firstly, by the systemic crisis experienced by civilization, the essential feature of which is the destruction of the fundamental foundations of traditional life, the growing sensation of loss of the person's lasting guaranteed existence. This caused the rapid development of new anthropological concepts that seek to comprehend the "position of man in space," the main ways of its constitution, and the main directions of socio-cultural determination. Secondly, the complexity of the transitional processes of the modern world, the dramatic tension in the atmosphere of spiritual life. The essence of this period is rooted in a radical and fast-paced change of the whole lifestyle.

Key words: sacral values, spiritual phenomenon, spiritual heritage

Introduction

The appeal to socio-philosophical analysis in the study of the sacred is caused by the ambiguity of its manifestation, the uncertainty, and inconsistency of the description of this phenomenon in philosophical and social sciences. (Roberts, 2001) So, for example, the adequacy of the stereotypical interpretation of the sacred as exclusively religious can be called into question. In European traditionalism, the phenomenon of the sacred is revealed through the correlation of man with the transcendental principle, while the dimension of the sacred is determined by three coordinates: God, man, nature. The main intention of this study is to analyze the sacred phenomenon in an unconventional aspect, to identify the mechanism of sacralization in the history of human culture, and to show that the sacred belongs to the social sphere, although it includes personal experience.

The relevance of the study of the sacred phenomenon is due to two factors. Firstly, the widespread opinion about the strengthening in public life and the consciousness of secularization processes that supposedly lead to its complete desacralization. Secondly, by the fact that modern social consciousness is still deeply mythologized, saturated with various mythologies (including sacred ones) that set some "ideal" patterns of behavior. Speaking about social mythology, it is necessary to point out two points: one of them is the meaning of mythologies for adapting a person to the existing social order, the second is that myths are part of the social mechanism that

sets the masses in motion, generates and consolidates social innovations. Upon reaching a certain critical state of society, a collective obsession can cause an avalanche-like process of mental breakdown. Hence the tendency to all kinds of mysticism and sacralization.

Society needs some kind of reference point, a value reference, as the abundance of poorly or incorrectly perceived information leads, as a rule, to the creation of myths and gradually in society, belief in something incomprehensible to the mind becomes dominant. Fear of the forces opposing an individual person, such as a formidable state organism, a high rate of changes in lifestyle, the negative consequences of the conquest of the mind (environmental disasters, wars), etc., intensifies the growth of superstitions and mysticism in various spheres of public consciousness. For example, the mystical connotation even acquired an attitude towards mathematical modeling, which is ordered to lead to the discovery of many secrets of nature and society. (Restivo, 1985)

Understanding the dynamics of social processes is impossible without understanding the mechanisms of formation and functioning in the public consciousness of sacred myths and the corresponding ritual practice. The intellectual atmosphere and spiritual searches of humans in modern society are determined by the awareness of the crisis of the system of worldviews. Moreover, the sense of crisis of the fundamental foundations of human life and the search for a way out of it are characteristic of both Western civilization and Russia, which indicates a certain commonality of trends occurring in the world, regardless of the prevailing socio-political situation. The mental crisis of man today is a great danger. Under these conditions, the task of understanding the meaning of the foundations on which people's attitude to the world and the development of their life strategy is becoming urgently necessary. This greatly exacerbates the theoretical and practical interest in what a person associates with the concept of the sacred.

The sacred problem is a concrete expression of anthropological interest in the metaphysical aspects of human existence. Unlike foreign philosophical, cultural, and religious thought, it turned to the study of a complex of problems connected with the sacred only in the last decades of the past century, which was caused by the realities of being in history. A recent appeal to a holistic study of the problems does not allow us to talk about any established tradition of research, which, in turn, determines difficulties not only of a methodological nature but also of the difficulty of formulating the problem itself.

The desire to comprehend the new ontological foundations of human life caused a peculiar "anthropological turn" in modern philosophical thought, carried out by M. Sceller, A. Gelen. The concepts formed in the framework of the existentialist approach (K. Jaspers, 2014), the psychological method (A. Adler, 2014; S. Freud, 1977; E. Fromm, 1990) were permeated with anthropological pathos, and new questions are posed within the framework of ontology and epistemology, in the analysis of the problems of which the praxiological problems sound more distinctly (J.F. Lyotard, 1984; J. Habermas, 1984).

The state of knowledge of the problem is characterized by a peculiar paradox. On the one hand, since the sacred is an important intentional element of the structure of religious consciousness, it has always been in the field of attention of theology and religious philosophy. This term was also widely used by the literature of an extra-scientific nature, within the framework of which the sacred was regarded as an adjective to various spheres of human existence, which allegedly testified to the clarity and transparency of the meaning of this term. To a greater or lesser extent, philosophical and cultural thought turned to the problems connected with the sacred. However, it approached it as a concomitant, not distinguishing it as an independent one. On the other hand, the sacred has not been, until now, at least within

the framework of the national scientific consciousness, the subject of special and exceptional scientific research, and has not attracted close attention.

The terms “sacred” and “profane” were first conceptually used at the end of the 19th century in the works of R. Smith, A. Hubert and M. Moss. These researchers used the two terms to denote the two extreme poles of religious action and religious thought.

The problem of the sacred attracted close attention at the beginning of the 20th century. Extensive research was undertaken by R. Otto (1958) and the French sociologist E. Durkheim (1982), whose work is recognized as a classic (Otto). They formulated two different models of the sacred. R. Otto developed a theological concept, which was supported by the English anthropologist R. Marett (1967) and the Scandinavian religious scholar N. Soderblom (1962). The pathos of this position lies in the fact that the sacred was declared the ontological object of another world, the answer to which is religious behavior (Otto, 1958).

E. Durkheim, unlike his predecessors, who attributed the sacred to a priori religious reality, to transcendental subjects and, therefore, were closed to thorough analysis, formulated a new approach, within which the sacred is not a term of another world, but a sign of behavior, a systemic property possessing own nature. The distinction between sacred and profane, made by Durkheim, “relates more to the regulation of behavior than to metaphysical dualism” (Paden, 2016: 235).

A further step in the analysis of the sacred was taken by M. Eliade (1959), author of the special work “Sacred and profane.” Based on the fact that religious experience presupposes the division of the world into sacred and profane, the opposition of which, as a model, enters into countless systems of binary opposites, M. Eliade associated the sacred with mythological time, and the profane with history, with temporary irreversibility (Eliade).

A new surge of interest in the sacred problem was indicated in the last quarter of the 20th century, among Western European researchers, G. Becker, D. Bell, P. Berger – T. Lukman (1995), H. Waldenfels, among other foreign researchers as V. Vinokurov, A. Hoffman, A. Zabiako and others.

Important for the present study were the results of foreign and domestic religious studies, primarily those sections that are devoted to the study of the characteristics of religious consciousness and the problems of religious psychology. Although the sacred and profane were not the subject of special attention in the writings of the aforementioned researchers, they were analyzed in a number of other questions as an integral part of a wider range of problems. The approaches and results of their research have undoubted positive value, since certain features of the sacred, sacralization process are fixed in them.

Thus, W. James (1917) in *The Variety of Religious Experience* considered the sacred as a specific phenomenon of religious consciousness, which is the result of the expansion of the unconscious into the sphere of consciousness. K.G. Jung (2014) emphasized the positive functional orientation of the sacred, which in turn was a manifestation of the collective unconscious. In the works devoted to the analysis of culture and religion of the East, Jung emphasized the uniqueness of the national lines of holiness and sainthood. The present study is meant as an attempt to create a holistic concept of the sacred as a familiarization with the absolute (Jung, 2014).

Research Methods

The goals and objectives demanded the use of comprehensive methodology, which includes the principles of a synthetic interdisciplinary approach, a historical-genetic method that allows us to consider the process of formation and development of the sacred in its personality-individual form. The work also uses methods of structural and functional analysis, phenomenology, as well as historical and cultural reconstruction in the analysis of a specific historical and cultural form of the sacred,

and hermeneutics in describing the results of the study and interpretation of empirical facts.

Discussion of the Findings

For the first time in the domestic philosophical, cultural and religious thought, an attempt was made on the basis of generalization and analysis of the phenomenology of the sacred, and on the empirical basis of the historical existence of religion, to approach and describe the concept of the sacred as involvement in the absolute. The sacred is presented as a specific cultural phenomenon that performs a number of functions within its borders.

This determines the boundary of a new problem for domestic cultural thought. The social need for the sacred is considered, expressed in the fact that it is a means of introducing a person to being; the personality-individual aspect of the sacred in the history of culture is considered on the example of the analysis of the religious sacred; it is shown that the sacred is formed in individual religious experience and, being a mode of a concrete historical context, determines the way out of the sphere of existence into the sphere of being.

The deep socio-ontological basis of the sacred is rooted in the fundamental inconsistency of human existence, in which a number of fundamental aspects can be distinguished. First of all, one should consider the fundamental problem of an existential nature - the understanding of being as a whole. The birth of philosophy, its entire history testifies to the indestructible desire to understand what being is. "A dizzying, almost leading us to the brink of madness, question: 'what exactly do we mean by the word 'is'? what does it mean that something or everything at all is?'" asks Bulgakov (1917). A man lives in the real conditions of existence, which he organizes and as he organizes himself. The introduction of order is a necessary condition for the realization of human existence.

It can be clearly defined, but on the other hand it should become for a person specifically defined, that is, not a general being, but a concrete being, close and understandable to a person. Being addressed to man, as the inescapable and unconditional beginning of his existence, becomes not just an ontological given, but an axiological given. Such a perception of being is recorded as sacred, that is, sacredness, as the quality of the absolute characterizes its being in relation to a person. S. Bulgakov noted the necessity of combining the ontological and inherent to the characterization of the deity (sacred): "An absolute that would only be premium or transcendental to the world would not be God for man, remaining for him to be completely neutral, meaning pure nothing. God, who would become completely immanent and only immanent, would not be God, it would be a person or the world, taken in its last depth." (Bulgakov, 1917: 22)

Man is necessary for being; without him, it is incomplete. And man must be open to being in order to take it into himself. At the level of religious interpretation, this problem is fixed in the idea of the necessity for God of man. Man is necessary for the deity to realize his own fullness. It is in the light of this that the idea expressed by many Russian saints becomes clear: God is where they let him in. The sacred as an attribute of the whole is a characteristic of the spiritual thread connecting this whole while being internally voluntarily accepted by a person who is intimately experiencing it.

Another basis for the need for the sacred is rooted in the contradictory nature of human existence, characterized by the fact that initially, man belongs to two worlds: he is part of nature and, at the same time, an "extra-human" creature. Man belongs to nature, obeys its laws and, with all his will and desire, is not able to free himself from this dependence. The history of society, the development of civilization, based on confidence in the power of reason, can be considered as a process of increasing the

measure of freedom, greater independence from the power of nature. Still, this measure only makes sense when the dependence itself is recognized.

But man, in its wholeness, is a socio-cultural phenomenon. There is an objective separation, the gap between man and nature, which nourishes the inner drama of the human soul. "The disharmony of human existence gives rise to needs that go far beyond its animality. These needs call for the restoration of unity and balance between him and the rest of nature. Man is trying to recreate unity and balance primarily through thinking, constructing a comprehensive picture of the world in the mind." (Bulgakov, 1917: 24)

The need for the sacred reflects the need for spiritual unity, a spiritual means that ensures the preservation of the integrity of the human collective while recognizing the sovereignty of the individual. The sacred is a means of social cohesion and solidarity, the inviolability, and eternity of a collective. The solution to the problem of the connection between the finite and the infinite, the absolute and the transient, the universal and the individual, is not achievable unless some timeless, ultimate values of being are formulated. The sanctity of the divine is an indication of the value character of the transcendent in its relation to the concrete individual. Thus, the sacred is rooted in the fundamental contradictions of human existence; it ripens in the force field of the antinymity of human existence.

The sacred reveals its content in opposition to the profane (sacred as that, which is not profane). Sacred and profane thus designates the two different spheres of being. The profane characterizes a life filled with the solution of short-term affairs, needs, a clash of private interests, self-esteem, will. The sacred is oriented towards a different being. We can say that the profane reveals the fullness of the human (Mitrokhin, 1993)

The sacred indicates the value priority of being in relation to existence. The sacred indicates a transpersonal, supra-individual being, the existence of the whole and appears in connection with this symbol of integrity, its eternity. G. Pomerants once remarked that God connects the fragmentation of facts with a "divine knot" (Saint-Exupery) and is present as a beautiful whole in which private ugliness disappears. In this sense, the sacred, as a designation of transpersonal being, its fullness and absoluteness, is synonymous with a transcendental, infinite, higher reality. The desire for the sacred, his "thirst" is an expression of the need for a greater existence. The sacred characterizes the axiological aspect, demonstrating the highest value, the root system of a person's connection with being (Pomerants, Mirkina, 2006).

The sacred and profane characterize two types of cultural space. The space of culture, as L. Kogan noted, is a special kind of social space, the internal essence of which is a system of social ties that have a direct and indirect impact on human development. The space of culture is a space for the production, dissemination of cultural values. Sacred space is a special type of cultural space that has rigidly defined boundaries that separate it from the profane space, within the boundaries of which the empirical life of people unfolds. Profane space is accessible to all (Kogan, 1993)

The absoluteness, and infinity, along with the separation of the sacred, are connected with the system of taboos. The taboo nature of the sacred reveals its reserved nature. The sacred is protected by taboos, which testifies to its special being and to such a trait as a mystery. Moreover, a special system of relations with the sacred is connected with this. It is carried out through a system of clearly developed cults, rites, rituals. "Any cult worship, if we consider it in the broadest sense, is a person's answer to the sacred" (Kogan, 1993: 12), the authors of a modern textbook on religious studies note. It underlies the hierarchy of personality values and defines the whole spectrum of a person's connections with reality. The hierarchical system of values of the human individual is formed by the entirety of personality-individual, social, and historical conditions. Sacred is the highest value, occupying a dominant position in the hierarchy of personal values, evoking a wide range of feelings: faith, love, worship,

reverence, etc. Sacred is an expression of ultimate and absolute value. The absolute nature of the sacred value is expressed in the idea of its power, strength, and coercion, sacred as the highest value, a guideline for understanding the whole spectrum of life-meaning problems (Samugin et al., 1996). The sacred in this sense is characterized by authority and universality.

As the ultimate, highest absolute value of the sacred causes a contradictory, ambivalent response of man. Reaction to the sacred and attitude to it contain fear, love and attraction. "I am a small person" and "A person with a capital letter" - these common expressions outline the boundaries of different strategies of behavior and self-esteem of a person. In the first case, conscious repulsion from the sacred: I am not given the opportunity to embody absolute requirements in my individual being, in the second - recognition of authority for someone. The duality of the experience of the sacred is also manifested in the fact that it outlines the boundaries of the permitted and unresolved, freedom and responsibility. Approaching the sacred is entering the higher realm, joining it.

The sacred, being the expression of the highest, manifests itself in the profane. Sacralization is a kind of metamorphosis: the sacred that is transcendental to the world becomes immanent to it; in this sense, it is total. The sacredness of the profane is a value that needs supernatural justification, overcoming the narrowly pragmatic, purely rationalistic justification of something.

Within the framework of culture as a whole, in relation to a living human personality, the sacred performs functions. First of all, the sacred allows one to overcome value chaos; it acts as the constitutive principle of the individual's value system. Hegel also considered the words as eternal, holy, absolute, infinite, able to lift a person, who at the same time feels something, in height, warm him, fill him with heat. These are the forces that control him, and the sign of their power over him is that he, hearing them, feels himself. (Hegel, 1998) The sacred, thereby, is the core around which a system of human values is formed (Hegel).

The sacred is an expression of spirituality, which can be understood as the immanent need of a person for the fullness of being, overcoming the limitations of individual being and involvement in the absolute. The sacred makes possible the authentic existence of man, defining the boundaries of his freedom and responsibility. The sacred, considered as a fact of the historical activity of individuals, is expressed in different types of activity. The prophet, in the course of his creative activity, which takes place at turning points in history, formulates new religious and moral ideas that allow laying the foundation for a new socio-historical community of people. Speaking on behalf of the transcendental world, he gives an absolute character to those moral ideas that become the foundation of a new being. Analysis of the sacred in the system of relationships with various cultural phenomena allows us to imagine the ways and forms of the change of some historical forms of the sacred by others. Social being is characterized by the fact that in it there is constantly a need for the sacred. This circumstance makes obvious the need for further comprehensive studies of the sacred. Of particular interest to the content and logic of this study were the works of D.V. Pivovarov (1993). Two provisions of his concept were of fundamental importance. First, considering culture as an ideal-forming side of people's lives, the researcher emphasizes that the totality of culture in the unity of its essence and existence should not be reduced to either religious or purely secular. Rather, it is the result of the interaction of the economic and spiritual spheres of human existence. Secondly, defining religion as the search and establishment of sacred connections that provide the individual and social groups with the required integrity, the scientist offers a peculiar methodology for the analysis of the sacred (Pivovarov, 1993).

Due to the fact that in this work the sacred is considered in its personal-individual aspect and at the same time as a cultural phenomenon, the research context was the

work on the philosophy and history of culture, cultural studies, as well as works devoted to the problems of the spirituality of a person (Blanchot, 1995).

Conclusion

Sacred is an expression of ultimate and absolute value. The absolute nature of the sacred value is expressed in the idea of its power, strength, motivation, and coercion. Sacred as the highest value is a guideline for understanding the whole spectrum of life-meaning problems. The sacred indicates the value priority of being in relation to existence. The sacred indicates a transpersonal, supra-individual being, the existence of the whole and appears in connection with this symbol of integrity, its eternity. In this sense, the sacred, as a designation of transpersonal being, its fullness and absoluteness, is synonymous with a transcendental, infinite, higher reality. The desire for the sacred, man's "thirst," is an expression of the need for a greater existence. The sacred characterizes the axiological aspect, demonstrating the highest value, the root system of a person's connection with being. The sacred lies at the heart of the hierarchy of personality values. It defines the whole spectrum of a person's connections with reality. The hierarchical system of values of the human individual is formed by the entirety of personality-individual, social, and historical conditions. Sacred is the highest value, occupying a dominant position in the hierarchy of personal values, evoking a wide range of feelings: faith, love, worship, reverence, etc. The socio-ontological basis of the sacred is rooted in the fundamental contradictions of human existence. The sacred represents the understanding of being as a whole, acts as a recognition of the extra-natural essence of man, and expresses a desire for social cohesion and solidarity. In the system of culture, the sacred performs a number of functions, acts as the basis of human existence itself, guides a person's life in the light of higher values, thereby indicating the boundaries of human freedom and his responsibility. The prophet formulates new ideals and values, giving them the character of the sacred, and thereby lays the foundation for a new type of community. The activity of the reformer and the missionary is the unity of sacralization and desacralization, which allows us to argue that in historical dynamics, there is not a linear change in the sacred to the profane, but a change in various historical forms of the sacred. The individual form of the sacred is the being of a saint, which has an important formative effect on the characteristics of national culture.

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Aktoty Raimkulova
Kazakh National university of Art
Prospect Tauelsizdik, 50
city Nur-Sultan
Kazakhstan
bislauka@mail.ru

Amen Askhat
Eurasian National University named after L. Gumilev
Satpayev street, 2
city Nur-Sultan
Kazakhstan
perzhanzhan@mail.ru

Raikhan Doszhan
Kazakh National academy of choreography
Uly Dala Avenue 9
city Nur-Sultan
Kazakhstan

Manifa Sarkulova
Eurasian National University named after L. Gumilev
Satpayev street, 2
city Nur-Sultan
Kazakhstan
nurbeklunara@mail.ru

Akmarzhan Auyelbekova
Kazakh National academy of choreography
Uly Dala Avenue 9
city Nur-Sultan
Kazakhstan

The end of the Kingdom of Judah and its echoes in the Jewish calendar

[Konec Judského království a jeho ozveny v židovském kalendáři]

Marie Roubalova – Olga A. Kalugina – Roman Kralik – Peter Kondrila

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Abstract

This article analyzes exegetically and historically the end of the Kingdom of Judah, identifying and subsequently interpreting its echoes in the Jewish Calendar. The books of TaNaKh serve as the primary resource. The fate of the chosen people of Israel was intricately linked to the presence of God in the midst of His people as represented by the Temple. Therefore, the loss of the Jerusalem Temple entailed profound feelings of loss, forsakenness, even hopelessness. The accompanying loss of land and basic religious and political institutions engendered a cycle of mourning and repentance at the end of which a glimpse of hope emerges of a future renewal of Jerusalem. The cycle of excruciating sorrow, mournful repentance, and signs of hopeful renewal are reflected in the liturgy and Jewish Calendar.

Key words: Jewish calendar, the Kingdom of Judah, chosen People, Jerusalem Temple

Abstrakt

Předložená studie analyzuje exegeticky a historicky konec Judského království a identifikuje a následně interpretuje jeho ozveny v židovském kalendáři. Knihy Tanachu slouží jako primární zdroj. Osud vyvoleného lidu Izraele byl složitě spojen s Boží přítomností uprostřed jeho lidu, jak jej reprezentoval chrám. Ztráta Jeruzalémského chrámu proto znamenala hluboké pocity ztráty, opuštění a beznaděje. Doprovodná ztráta země a základní náboženské a politické instituce vyvolaly cyklus smutku a pokání, na jehož konci se objeví záblesk naděje pro budoucí obnovu Jeruzaléma. Cyklus nesnesitelného smutku, truchlivého pokání a známek nadějně obnovy se odráží v liturgii a židovském kalendáři.

Klíčová slova: Židovský kalendář, Judské království, vyvolení lidí, Jeruzalémský chrám

Úvod

Tanach čtenáře seznamuje se svou teologickou interpretací konce Judského království v knihách Melachim a v knihách Divrej hajamim. (Divecky, 2010: 139). Bez této teologické interpretace by dějiny Judska neměly pro rabínský judaismus žádný smysl: „*Za zdánlivě přesnými záznamy, jež se zdají být historicky spolehlivé, se skrývají konkrétní teologické a ideologické zájmy. Ty jsou vyjádřeny jak tvrzením o legitimitě nebo naopak nelegitimní konání určité postavy krále, tak pohybováním vybraným vladařem nejen v čase, ale také v prostoru.*“ (Capek, 2018: 118).

Podání výše zmíněných knih dokresluje v Tanachu kniha proroka Jirmejahu a kniha Ejcha. (více: Benes, 2020). Společným tématem obou je přímá vazba mezi hříchem a utrpením (obdobně jako v Devarim 28). Vyvolený lid porušil smlouvu, kterou s ním uzavřel Hospodin, proto je zodpovědný za nastalou katastrofu. (Noth, 1950: 207). Zkáza však není posledním slovem, protože smlouva zrušena nebyla.

Historické pozadí konce Judského království

Malé, poměrně chudé Judsko pocítilo bezpochyby velké zděšení již při zániku svého bohatšího a vojensky lépe vybaveného severního souseda. (Divecky, 2010: 108-109, Bic, 1980: 282). Po ztrátě severních kmenů zůstává národem, který má právo na

Zaslíbenou zemi již jen obyvatelstvo Judska (z jehož pohledu jsou dějiny interpretovány). Judští králové se snaží zabránit tomu, aby byl osud jejich země stejný jako osud Izraele. (Finkelstein, 2016: 191). Mnozí spoléhají na koalice se sousedními státy. Proroci a kněží však vidí tyto snahy jako zbytečné. Malé Judsko nemůže svou vlastní silou vzdorovat mocným veleříším. Jeho jedinou nadějí je spojit se s tím, kdo je Pánem celého světa. Proroci volají po věrnosti Bohu a zachování Božího učení, což jako jediné může přinést záchranu. Nestáčí pouze vnější projevy Chizkijášovy a Jošijášovy reformy (ničení vyobrazení, posvátných stromů a návrší, pobíjení modlářských kněží) je třeba vnitřní změna srdce člověka, které bylo dosud umíněné a vzpurné.

Pro Hospodinovy vyznavače jsou všechny národ - velké (Egypt, Asýrie, Novobabylónská říše apod.) i malé (Edóm, Moáb, Amón, Pelištea apod.), v jejichž kontextu se odehrává jejich historie, pouze nástrojem, kterým Hospodin zasahuje do jejich vlastních dějin. Pokud jde o konec Judského království, byl jedním z nejvýznamnějších Božích „nástrojů“ král Nebúkadnesar, který je v knize Jirmejahu nazván Hospodinovým služebníkem (Jr 25,9). Tento Boží služebník zasáhně z důvodu neustálého porušování smlouvy s Bohem. Zkáza Jeruzaléma bude tak velká, že: „*toto město bude vzbuzovat úděs a posměch; každý kolemjdoucí nad všemi jeho ranami posměšně zasykne úžasem*“ (Jr 19,8). Události, které k této zkáze bezprostředně vedly, se začínají řetězit přibližně od roku 609 př.o.l. V tomto roce zemřel zbožný spravedlivý charismatický král Jehošijáš (2 Kr 22-23,30), který v Judsku prosazoval náboženské reformy podporované Knihou zákona nalezenou r. 622/621 př.o.l. během oprav v Chrámě (2 Pa 34,3-7; 2 Kr 23). Zbožný král Jehošijáš byl těžce raněn z šípem na počátku bitvy u Megida (609/8 př.o.l.), když se postavil egyptskému faraonovi Nechovi/Nékovi II., který vytáhl na sever, aby vojensky pomohl Asýrii případně, aby získal (resp. obnovil) slib věrnosti od vazalských států po smrti svého otce Psammtéka, který tyto státy ovládal a jehož smrtí se tyto závazky staly neplatné. (Finkelstein, Silberman, 2007: 258). Horlivost krále Jehošijáše pro Hospodina dávala tomuto střetu kromě roviny vojenské také roviny náboženskou: „*Poprvé od exodu zkrřídili Židé a Egypťané zbraně ve velké bitvě na otevřeném poli...*“ (Herzog –Gichon, 1999: 111-112). Pro Hospodinova vyznavače šlo o střetnutí dvou světů - světa života, do kterého se vystupuje („ole“) a světa posvěti, do kterého se sestupuje („jored“).

Po převozu do Jeruzaléma král Jehošijáš svému zranění podlehl (2 Pa 35,24). Tanach na neúspěch králova počínání a náboženské reformy odpovídá odkazem na bezbožného krále Menašeho (syn zbožného krále Chizkijáše): „*Avšak Hospodin neupustil od svého velikého planoucího hněvu, kterým vzplanul proti Judovi pro všechny urážky, jimiž ho urážel Menaše.*“ (2 Kr 23,26). Jeho hříchy způsobily všechny následující pohromy, které vyvolený lid postihl. Nástupci Jehošijáše v reformách nepokračovali.

Po smrti krále Jehošijáše dosadilo svobodné obyvatelstvo země - „am haarec“ (2 Kr 23,30; 21,24) na trůn jeho syna Joachaze (609 př. o.l.) a to i přesto, že nebyl prvorozeným synem (Noth, 1950: 206). Joachaz vládl pouze tři měsíce (v době, kdy Necho II. řešil problémy na severu u Charanu). Po svém návratu do Judska faraon Necho II. uvalil na zemi za králový proti egyptské postoje velkou pokutu, kterou musel zaplatit jeho nástupce (2 Kr 23,35). Krále Joachaze sesadil a odvezl do Egypta (609 př.o.l.), kde zemřel (2 Kr 23,31-35). Faraón Necho II. „*vrátil vládu Davidovců do předjoziášovských poměrů, omezil ji na městský stát Jeruzalém a starý stát Juda... území někdejšího státu Izrael dal spravovat jako egyptské provincie.*“ (Noth, 1950: 206).

Po epizodní vládě Joachaze nastoupil na judský trůn jeho starší bratr Eljakim. Faraon mu na znamení své svrchovanosti změnil jméno na Jehojakim (Jójakím). (2 Kr 23,34; srv. 2 Pa 36,4). Jehojakim vládl v Judsku poměrně dlouho (608 až 598 př.o.l.). Byl prvorozeným synem Jehošijáše, což mu dávalo velké naděje na trůn (2 Kr 23,36-24,7).

Podle rabínské tradice však na něj po smrti svého otce neusdl, protože nebyl považován za vhodného k vykonávání královské funkce. Jakoby ani nebyl synem zbožného Jehošijaše. V Tanachu se mluví o jeho „ohavnostech“, které jsou zapsány v (nedochované) Knize králů izraelských a judských (2 Pa 36,8). Jak strašná byla jeho vláda, dosvědčuje rovněž prorok Jirmejahu. Jehojakim byl slabým, bezbožným, nespravedlivým, chamtivým a despotickým vládcem: „*Nebyl uctívý ani k Bohu, ani nebyl laskavý k lidem.*“ (Josephus, *Judean Antiquities*. X.83) Jeho vládu provázal útlak, krveprolití a sociální nespravedlnost. Dopouštěl se „*toho, co bylo zlé v očích Hospodina*“ (2 Pa 36,5; srv. Jr 52,2). Prosazoval modloslužbu a poskvrnil dům Hospodinův. Pro stavbu paláce král využíval nucené práce, což vzbudilo mezi obyvatelstvem velkou nelibost. (Potok, 2002: 174-175). Na lid uvalil tvrdé daně, aby byl schopen financovat stavbu královských budov a aby mohl platit vysoký tribut (sto talentů stříbra a talent zlata), který na Judsko uvalili Egypťané. Pohrdal slovy proroků a krutě proti nim vystupoval (Jr 26; 36). Svitek se slovy proroka Jirmejahu nechal spálit (Jr 36,23.29.30). Prorokův, kteří veřejně promluvili proti králi, šlo za jeho vlády o život. Urijahu ben Šemajahu, prorok Hospodinův z Kirjat-hajearim, který to učinil, byl přivlečen z Egypta, kde marně hledal ochranu před svým králem. Na králův rozkaz byl po návratu nelítostně zabit. Jeho tělo bylo ponecháno bez řádného pohřbu pohozené u hrobů prostého lidu (Jr 26,1-24). Prorokova snaha hledat pomoc proti krvelačnému králi právě v Egyptě byla bláhová. Vždyť Jehojakim se stál králem právě z vůle Egypta. V židovských legendách je král Jehojakim vyobrazen ještě v horším světle než v Tanachu. Historikové přinášejí pozitivnější pohled na období vlády krále Jehojakima, ovšem považují jej za „*vladaře, který vzhledem k nepříznivé politické situaci dosáhl maxima... a konsolidoval situaci svého územi*“ (Schipper, 2010: 221 in: Capek, 2018: 175)

V roce 605 př.o.l. (ve čtvrtém roce vlády krále Jehojakima) byl faraon Necho II. (v této době spojenec Asýrie) poražen babylónským vojskem. Vojsko vedl nejprve Nabopalasar (625-605) a později (po jeho onemocnění) jeho syn - korunní princ a spoluvládce Babylónie později nazývaný Nebúkadnesar II. K jeho porážce Egypta došlo v bitvě u Karchemiše. Ozvěny této bitvy zachytil prorok Jirmejahu (v básni proti Egyptu), Josephus Flavius (Josephus, 2005: X 11,1) i Babylónská kronika. (Nandrasky, 1994, 124). Novobabylónská říše tím získala nadvládu nad celou oblastí od Eufratu po Egypt: „*A egyptský král už nikdy ze své země nevytáhl, protože babylónský král zabral od Egyptského potoka (Wadi el-Aris) až k řece Eufratu všechno, co předtím patřilo králi egyptskému.*“ (2 Kr 24,7). Nadvláda Egypta tak byla v oblasti Sýrie a Judska ukončena. Úspěšné tažení Nebúkadnesara na západ bylo téhož roku (605 př.o.l.) ukončeno zprávou o smrti jeho otce Nabopolasara (626-604 př.o.l.). Tato událost přiměla Nebúkadnesara k návratu do Babylonu (604 př.o.l.), kde musel upevnit své pozice a nastoupit na královský trůn. Stal se králem po svém otci (vládl v letech 605-562 př.o.l.). V prvním desetiletí po svém nástupu na trůn podnikal výpravy do oblastí Sýrie a Judska. (Nandrasky, 1994: 124)

V roce 604 př.o.l. se Judsko a spolu s ním řada malých států (dříve vazalů Egypta) dobrovolně podrobují nadvládě Novobabylónské říše. (Capek, 2018: 175). Po třech letech se Nebúkadnesar znovu vypravil na tažení proti Egyptu, tentokrát však úspěšný nebyl. Egyptské vojsko jej pod vedením Necha II. odrazilo nedaleko Aškalónu. Babylónské vojsko utrpělo velké ztráty. Neúspěch babylónského vojska využil král Jehojakim. Nedbal na varovné hlasy (Jirmejahu 36) a odmítl své vazalské povinnosti (pravděpodobně ve stejném roce nebo ve dvou následujících letech). Nebúkadnesar nezaútočil na Judsko bezprostředně poté, protože musel znovu vyzbrojit svou armádu po neúspěšném boji s Egyptem.

V roce 599 vytáhl Nebúkadnesar s vojskem do Sýrie a proti kmenům, které žily na východ od Sýrie a Judska (na tuto situaci reaguje pravděpodobně prorok Jirmejahu 49,28-33 výroky o Kédáru a Chácóru). (Nandrasky, 1994: 124). S přímým útokem na Judsko zpočátku patrně váhal. Nejprve aktivizoval malé místní posádky (v této době

stále vyzbrojoval svou armádou) tvořené mimo jiné hordami Aramejců, Moabců a Amónovců, které týraly a pustošily judskou zemi (2 Kr 24,2-7). Pravděpodobně šlo o „soldatesky umístěné babylónským králem na okupovaném území..., které z Nebúkadnesarova příkazu vymáhaly vazalské poplatky /tribut/“ (Bic, 1980: 317-318). Země byla již po nájezdech těchto soldatesek velmi zpustošená.

Nebúkadnesar se potom na krátký čas vrátil do Babylónu. Po svém návratu táhl přes Sýrii na Jeruzalém. (Nandrasky, 1994: 124) V roce 598 př.o.l. jeho vojsko oblehlo Jeruzalém (později již za vlády krále Jehojachina si jej poprvé podrobují). Při obléhání města (na sklonku roku) král Jehojakim zemřel, takže si již neodpykal trest za svou vzpou. Josephus Flavius se mylně domníval (na základě slov proroka Jirmejahu), že byl Jehojakim zabit Nabúkadnesarem a jeho mrtvé tělo bylo vyhozeno za hradby města (Josephus, 2005: X, 96-98). Za nepravděpodobnou je považována i tradice zachycená v Divrej hajamim bet (2 Pa 36,6-8), podle níž byl král v bronzových řetězech odveden do babylónského exilu (případně, že během této cesty zemřel).

Králem se stal Jehojachin syn předchozího krále Jehojakima. Podle Melachim bet vládl Jehojachin (Jechonja či Jechonjahu) v Judsku tři roky (v období 598-597/598) př.o.l. Na trůn usedl jako osmnáctiletý mladík (2 Pa 24,8) nebo jako osmiletý chlapec (1 Pa 36,9). Rabínská tradice, která se snaží texty harmonizovat, se domnívá, že mladý král byl korunován dvakrát. Poprvé jako osmiletý, aby tak jeho otec zabránil sporům o trůn. Podruhé jako osmnáctiletý, když jeho otec zemřel. (Posner, 2019) Po třech měsících a deseti dnech odporu dal druhého adaru (roku 597) otevřít brány Jeruzaléma: „*Jójachin, král judský, vyšel ke králi babylónskému, on i jeho matka, jeho služebníci, velitelé i dvořané.*“ (2 Kr 24,12). Jehojachin pravděpodobně předpokládal, že jej Nabúkadnesar ponechá na trůnu jako vazalského krále. Nebúkadnesar to podle midraše neučinil, protože věděl, že „*pes nemůže mít dobré potomstvo*“. (Vajikra raba 19,6; Seder Olam raba 25).

V babylónské kronice uložené v Britském muzeu je porážka Jehojachina popsána slovy: „*V sedmém roce, v měsíci kislev, přehlížel babylónský král svá vojska, A když vpochodoval do země Chatti (Sýrie a Palestina), oblehl město Judovo (Jeruzalém) a druhého dne měsíce adar dobyl město a vzal krále do zajetí. Dosadil tam krále podle své vlastní volby, přijal jejich těžký tribut a poslal /obyvatele/ do Babylonu.*“ (Johnson, 1995: 81). Podle židovských legend se ve chvíli, kdy Nebúkadnesar vstoupil do Chrámu v Jeruzalémě, narodil jeho největší nepřítel perský král Darius. (Seder Olam, 1998).

Město, Chrám i královský palác byly poté podle Tanachu vyloupeny. (2 Kr 24,10-13). Podle hodnocení historiků bylo „*hlavní město... spíše jen symbolicky vyloupeno a zbaveno svého lesku než dobyt*“ (Capek, 2018: 176). Horní vrstvy byly odvedeny do zajetí. V zemi byla ponechána pouze chudina - „*dalat am haarec*“ (2 Kr 24,14). Tento exil se označuje jako tzv. „*první deportace*“. (2 Kr 24,14-16; Jr 22,18-19). Mezi deportovanými byl podle Tanachu rovněž kněz a prorok Jechezkel. Oproti podání Tanachu se historikové domnívají, že „*nejspíše jen malá část obyvatelstva je odvedena do Babylónie, zbytek zůstává...*“ (Capek, 2018: 176).

Jehojachin byl za svou vzpou v Babylónii uvězněn. Milost mu udělil (po 37 letech pobytu v zajetí) Evil-merodach (Avel/Amel Marduk jehož jméno má význam „*Sluha/Ctitel*“ nebo „*Muž /boha/ Marduka*“) nástupce a syn Nabúkadnesara v roce 562/1 př.o.l. Židé vlivem první části jeho jména „*evil*“ (odvozeno od slovesného kořene alef-vav-lamed - „*byl pošetilý, byl hloupý*“) museli jméno krále vnímat jako „*Hlupák Merodach*“ nebo „*Šílenec Merodach*“. (Heller, 2003: 42)

Výraz „*evil*“ však může být odvozen také od slovního kořene alef-jod-lamed. Poté by první část jména mohla znamenat „*mocnár*“, „*vládce*“, „*princ*“ (pak by význam jeho jména byl „*Princ Merodach*“) a „*despota*“ („*Despota Merodach*). Druhá část jména „*Merodach*“ odkazuje na nejvýznamnější babylónské božstvo té doby. Židé v tomto

jménu slyšeli hebrejský slovesný kořen mem-reš-dalet („vzepřel se“). Jméno Merodach tak mohli chápat jako „Vzbouřenec“. (Heller, 2003: 42). Této akustické podobnosti využil midraš, když vypráví, jak se král Evil-merodach („Šílený vzbouřenec“) postavil proti svému otci a prohlásil se králem. Otec jej však přemohl a dal uvěznit. (Vajakra raba 18,2). Podle rabínské tradice byl král Evil-merodach proslulý svými krutostmi, ale Jehojachina milostivě propustil. Podle židovských legend to učinil, protože jej s ním pojilo osobní přátelství (již za života jeho otce) nebo tak učinil na přímluvu moudrého Daniela.

Jehojachin byl po ustanovení Evil-merodacha na trůn usazen mezi ostatními vazalskými králi, kteří žili v Babylónii. Jirmejahu uvádí, že byl mezi nimi dokonce králem vyvýšen: „*Mluvil s ním vlídně a jeho křeslo dal postavit výše než křesla králů, kteří byli u něho v Babylóně.*“ (Jr 52,32; srv. 2 Kr 25,28) Spolu se svými pěti syny dostával příděly z královského dvora. (Thomas, 1958: 84-86).

Někteří historikové se na základě nových archeologických nálezů klínových tabulek domnívají, že určité příděly získával zajatý král již o osm let dříve, což by znamenalo, že za vlády Evil-merodaka došlo pouze k navýšení těchto přídělů.

Jehojachin žil se svou rodinou a družinou v Babylónii dlouho, protože byl deportován velmi mladý. Přesídlení Judejci datovali události, které zažívali ve vztahu k roku přesídlení svého krále. Z uvedeného je pravděpodobné, že Židé v Jójachinovi spatřovali posledního pravoplatného krále Judska. Rovněž v babylónských dokumentech je Jehojachin dále označován titulem „král Judska“.

Přes svou odbojnost se Judsko nestalo babylónskou provincií. Zůstalo vazalským státem. Králem byl ustanoven Jojachinův strýc, nejmladší syn krále Jójijáše, bratr Jehojachima nerozhodný král Matanjahu (Matanja). Jméno Matanjahu („*Dar Hospodinův*“) mu Nebúkadnesar změnil na Cidkijáhu (Cidkija), jehož význam je „*(Má) spravedlnost (je) Hospodin*“ (2 Kr 24,17). Cidkijahu byl poslední judský král. Vládl v období od roku 598/597 do roku 587/586 př.o.l. Vrchní vrstvy obyvatelstva byly již za vlády jeho předchůdce odvedeny do exilu. Z toho důvodu měli jeho státní úředníci velmi nízký původ (2 Kr 24,14-16). Cidkijáš obdobně jako jeho předchůdci podporoval modloslužbu. Dům Hospodinův byl v době jeho vlády poskvrněn (2 Kr 36,14). Neprosazoval spravedlnost a slova proroků neměl ve vážnosti. Zpočátku byl spojencem Babylónie. Falešní proroci (např. Chananja) v zemi intenzivně vyzývali k odporu (2 Kr 28,2-4). Své spojenectví v boji proti Babyloňanům mu nabídly také okolní státy (Tyrus, Sidon, Edom, Moáb) včetně egyptského krále Hofry (Ua-chab-Ré). Cidkijahu z počátku ujišťoval babylónského krále o své věrnosti. Podporoval jej v tom prorok Jirmejahu (Jr 29,3).

V roce 594 př.o.l. vypukla v Babylónii vzpoura a vazalské státy na západě v tom viděly příležitost, jak se vymanit z područí Babylónie. S prosbou o pomoc se obrátily i na Judsko, kde stále existovala proti babylónská frakce. Král Cidkijahu (ve čtvrtém roce své vlády) navštívil Babylónii, pravděpodobně ve snaze zbavit se podezření z účasti na spiknutí (Jr 51,59). Nakonec však (v devátém roce své vlády) vypověděl babylónskému králi vazalskou poslušnost a přestal platit tribut (589 př.o.l.). Spolehl se především na pomoc Egypta (aktivně probíhala jednání s faraonem Hofrou), který však v té době s Babylónii nemohl soupeřit ani politicky ani vojensky. (Thomas, 1958: 214) Prorok Jirmejahu, který před tím krále varuje, byl považován za zrádce (Jr 27-29; 37,11-16).

V roce 589 přitáhlo do země přes Sýrii babylónské vojsko, dobylo města a vesnice v Judsku (s výjimkou několika pevností). V dubnu roku 589 př.o.l. byly napsány depeše vojenské hlídky štábnímu důstojníkovi v Lakiši (Lakišská ostraka), které byly objeveny roku 1935. Jako poslední (před pádem Jeruzaléma) vzdorovala dvě města - Lakiš a Azeka. Jak uvádí prorok Jirmejahu: „*Vojstvo babylónského krále bojovalo proti... všem zbylým judským městům, proti Lakiši a Azece; z opevněných judských měst zůstala jen tato města.*“ (Jr 34,7). Tragičnost této chvíle dokládá nápis z Lakiše:

„Nechť můj pán zví, že sledujeme signály z Lakýše, jak nám můj pán znamením uložil. Poněvadž již nevidíme Azeku...“ (Finkelstein - Silberman, 2007: 261)

Desátého tetu (asara betevet) roku 588 př.o.l. vojsko oblehlo svaté město Jeruzalém. Tanach uvádí: „V devátém roce Sidkijášova králování, v desátém měsíci, desátého dne toho měsíce, přitáhl Nebúkadnesar, král babylónský, s celým svým vojskem proti Jeruzalému, položil se proti němu a zbudovali dokola obléhací val.“ (2 Kr 25,1 sr. Jr 52,4) Město bylo vyhladověno do takové míry, že se v něm začínají projevovat stopy kanibalismu. Po dočasném přerušení obléhání (vypořádání s egyptským vojskem) se vojáci vrátili (Jr 37,5.11). Jeruzalém byl po půldruhém roce zničen („churban bajit rišon“) devátého avu (tiša beav) roku 587 př.o.l. (podle rabínské tradice 3338 let po stvoření světa). Mnoho lidí bylo pobito („Zabil členy Sanhedrinu - velkého i malého, mládence a panny i děti... celkem 940 000 lidí... další byli zabiti za městem a další zemřeli hladem“ (BT, Gittin 57b). V knize Jirmejahu o tomto obyvatelstvu bylo řečeno: „Jako se špatnými flky, které jsou tak špatné, že se nedají jíst, praví Hospodin, právě tak naložím se Sidkijášem, králem judským, a jeho velmoži, i pozůstatkem jeruzalémského lidu, s těmi, kdo zůstali v této zemi...“ (Jr 24,8). Chrám byl vyloupen, zapálen a zbořen (od této doby již neexistují zprávy o arše úmluvy). Vydrancován a zničen byl pod vedením Nebúzaradána (velitel tělesné stráže babylónského krále) také královský palác, ostatní domy a hradby města. (2 Kr 24,10-17; 25,3-4; 25,8; 2 Pa 36,17; Jr 52,6-7.12.28). Jak uvádí historikové: „Bylo po všem. Čtyři sta let judské existence skončilo v ohni a krvi. Babyloňané zcela zpusťovali hrdé judské království, zničili jeho hospodářství a zcela rozvrátili judskou společnost... Náboženství i existence ... národa se mohly skončit touto ohromnou katastrofou. Jako zázrakem však jak izraelské náboženství, tak izraelský národ přežily.“ (Finkelstein – Silberman, 2007: 262).

Král Sidkijáš prchající s jednotkami své osobní stráže z Jeruzaléma přes Judskou poušť do Zajordání byl lapen u Jericha při přechodu Jordánského příkopu (Jr 52,7-8). Odtud byl převezen do Nebúkadnesarova hlavního stanu (Nebúkadnesar sám se obléhání Jeruzaléma neúčastnil), který byl v Rivle (Rible) ve střední Sýrii (Jr 52,9). Poslední věc, kterou zde spatřil před tím, než jej Babyloňané oslepili (což byl „standardní trest pro vazala, který porušil přísahu“ (Johnson, 1995: 81), byla poprava jeho synů (Jr 52,10). V Rivle byli rovněž popraveni mnozí úředníci a příslušníci horních vrstev obyvatelstva (Jr 52,10) včetně nejvyššího kněze (2 Kr 25,18-21). Král byl pak v řetězech odveden do vyhnanství v Babylónii, kde jeho stopa mizí. Rabínská literatura hodnotí jeho působení kladně (někdy pro něj dokonce používá výraz „cadik“), nezamlčuje však, že znal zlé věci (vytýká mu například, že nevaroval hříšníky své generace). (BT, Sanhedrin 103a).

Obyvatelstvo bylo deportováno (druhá deportace) do Babylónie s výjimkou nejchudších vrstev. Chudí („dalej haam“) měli zůstat, aby vysazovali vinice a pracovali na poli. Žili prostým životem v babylónské provincii Judsko (zmenšenou o oblast Negevu a jižního Šefelu). (Berlejung, 2017: 189). Zůstat v Judsku mohli také bohatí obyvatelé, kteří zastávali pro babylónské (tedy proti egyptské postoje). V zemi rovněž zůstali Benjaminovci, kteří se pravděpodobně podřídili Babylónii již v roce 588 př.o.l. (z tohoto důvodu nebyla zničena města Gibeon, Mispa a Bétel). (Johnson, 1995: 82) Již před pádem Jeruzaléma odchází do Babylónie více než 800 osob, které se pravděpodobně přidaly na stranu nepřátel (Jr 52,29). Odchod obyvatelstva pokračuje ještě minimálně čtyři roky po dobytí Jeruzaléma, v jejichž průběhu z Judska do Babylónie odchází více než 700 obyvatel (Jr 52,30). Část obyvatelstva rovněž uprchla do Egypta a do východního Jordánska. Babyloňané do Judska nedosadili žádnou vrchní vrstvu obyvatelstva, která by nahradila deportované vyšší vrstvy (tím se situace v Judsku podstatně lišila od situace v Izraeli).

Po zničení Jeruzaléma byl v Judsku ustanoven za správce lidu Gedaljahu (Gedalja) ben Achikam. Jeho jméno bylo vyznavačské („Hospodin učinil velké věci“) a dobře

vyjadřovalo naděje, které v něj byly vkládány. Gedaljáš pocházel z významné rodiny. Byl přívržencem menší frakce umírněných (obdobně jako Jirmejahu a Baruch), kteří upřednostňovali mírovou spolupráci s Babyloňany (stáli proti početnější skupině radikálů, kteří požadovali boj a spoléhali na pomoc Egypta). Babyloňané zpravidla jmenovali správcem země, kterou si podmanili, některého z mužských příbuzných poraženého krále. Z toho důvodu se někteří rabíni domnívali, že Gedaljáš pocházel z davidovské dynastie. Historikové se oproti tomu domnívají, že to „nemohl být někdo z davidovského rodu“. (Bic, 1983: 240)

Gedaljáš spolu se svými lidmi sídlil v Mispě (Jr 40,8,10), starobylém městě na severu Judska. Zde také představil svůj program obnovy: „*Nebojte se sloužit Kaldejčům. Zůstaňte v zemi, služte babylónskému králi a povede se vám dobře... Sklízíte víno, letní ovoce i olej, ukládejte do svých nádob a bydlete ve svých městech, která držíte.*“ (Jr 40,9-10). Ke Gedaljášovi se do sídelního města Misy soustředili především chudí, kteří nyní dostali půdu a začali hospodařit jako vinaři a rolníci. Do země se také vrátilo mnoho uprchlíků z okolních zemí především z Edomu, Amonu a Moabu (Jr 40,11). Do Misy přišel i prorok Jirmejahu, který se rozhodl v zemi zůstat, aby pomáhal Gedaljášovi ve správě země. Připojili se k nim také velitelé vojsk se svými muži a mnozí královští hodnostáři. Gedaljáš byl povinen Babyloňanům platit tribut. Nadvládu Babyloňanů v Judsku uznával a vyzýval lid ke spolupráci s jejich úředníky. Jeho správa země však trvala jen velmi krátce.

V sedmém měsíci (září/říjen) 585 př.o.l. deset mužů (úředníci nebo důstojníci) v čele s Jišmaelem ben Netanjou, který poházel z královského potomstva (Jr 41,1), úkladně Gedaljáše zavraždili (Jr 41,1-9). Podle rabínské tradice k tomu došlo při oslavách Nového roku. Půst připomínající tuto událost byl odložen až na 3. tišri, aby nerušil oslavy. Motiv, který vedl k zavraždění Gedaljáše není v Tanachu výslovně zmíněn. Pravděpodobně jím mohla být Gedaljášova spolupráce s Babyloňany a jeho mírový program obnovy běžného života země.

Gedaljáše na zlé úmysly Jišmaela upozornil Jóchanan ben Kareach, který mu nabídl, že sám Jišmaela zavraždí, aby naděje na obnovu života v zemi nebyla zmařena (Jr 40,15). Bezelstný a čestný Gedaljáš to však odmítl. Obavy svých velitelů považoval za pouhou pomluvu („lešon hara“). Talmud Gedaljáše chválí jako čestného muže, zároveň jej však kárá, že nedbal na varování svých přátel a byl tak zodpovědný nejen za svou smrt, ale i za smrt svých stoupenců.

Den po zavraždění Gedaljáše bylo (podle proroka Jirmejahu) zavražděno Jišmaelem ještě sedmdesát poutníků, kteří přišli do Misy ze severoizraelských měst Šekemu, Šíla a Samaří s obětím darem a kadidlem pro Hospodina (Jr 41,4-9). Jejich mrtvá těla hodili do cisterny (Jr 41,7) uprostřed města (minimálně centrum města se tak stalo neobyvatelné). Poutníků bylo celkem osmdesát, ale deset z nich se zachránilo, když Jišmaelovi nabídli své skryté zásoby (Jr 41,8): „*Těchto deset poutníků tím dalo najevo svůj nesouhlas s programem Gedaljášovým (žít v područí Babyloňanů v pokoji) a naznačovali ochotu přijmout program jiný (pokračování v odporu, pro nějž je třeba mít zásoby).*“ (Bic, 1983: 246) Následně Jišmael zajal královské dcery, dvořany, bojovníky a veškerý lid (včetně žen a dětí), který zůstal v Mispě (mezi zajatci byl i Jirmejahu a Baruch). V jakém roce k této události došlo je nejasné. Tanach uvádí pouze měsíc - sedmý (Jr 41,1). Většinou se předpokládá, že šlo o stejný rok, v jakém došlo ke zničení Chrámu, podle jiných historiků však k této události došlo později (maximálně však čtyři až pět let po pádu Chrámu).

Jochanan ben Kareach a další velitelé se shromáždili k boji proti Jišmaelovi. Dostihli ho u „Veliké vody“ v Gibeónu. K boji pravděpodobně ani nedošlo. Zajatci z Misy se přidali na stranu Jochanana. Jišmael prchá do Zajordánie. Snaží se dostat k Amónovcům od nichž vyšel popud k zavraždění Gedaljáše (Jr 41,10-15). Jeho strach byl oprávněný, protože spolu s Gedaljášem a jeho muži byli povražďeni také babylónští vojáci (Jr 41,3).

Velitelé, kteří stáli na straně Gedaljáše, i lidé z Mispy měli rovněž obavy. Ani oni si nejsou jisti tím, jaká bude reakce Babylóňanů. Zvažují útek do Egypta. Bůh (prostřednictvím proroka Jirmejahu) je před tím důrazně varuje (Jr 42,1-22): „*Jestliže se opět usídlíte v této zemi, budu vás budovat a nikoli bořit, zasadím vás a nevyvrátím... Jestliže řeknete: Nebudeme bydlet v této zemi... půjdeme do zemí egyptské, kde nevidíme válku a neuslyšíme zvuk polnice a nebudeme lačnět po chlebu; tam budeme bydlet... Všichni muži, kteří mají v úmyslu vstoupit do Egypta, aby tam pobývali jako hosté, zemřou mečem, hladem či morem a žádný z nich nepřejde a neunikne tomu zlu, které na ně uvedu.*“ (Jr 42,10-17). Velitelé a lidé z Mispy však jeho varování nedbali a hledají útočiště v Egyptě. Usadili se v Tachpanchésu nedaleko hranic u východního ramene nilské delty (Jr 43,7). Do Egypta s nimi byl nedobrovolně odveden také prorok Jirmejahu a jeho přítel písař Báruch (Jr 43,1-7). Pro Hospodinova vyznavače musela být tato situace vnímána jako tragický zvrat dějin Izraele. Tyto dějiny začaly vyvedením lidu z egyptského otroctví ke svobodnému životu v zaslíbené zemi. A nyní se pozůstatky lidu svévolně vrací do Egypta. Mnozí z nich se také vrací k modlářskému způsobu života (Jr 44,15). V těchto teologických souvislostech zavraždění Gedaljáše přestává být malou osobní tragédií lokálního významu a stává se událostí srovnatelnou s pádem Chrámu a babylónským exilem.

Zavraždění Gedaljáše ukončilo období židovské samosprávy v zemi. Judejcům „*zhasla poslední jiskra naděje*“. (Kicur šulchan aruch 121,2) Judsko následkem zmíněných událostí téměř zpusťlo. Konec Chrámu neznamenal úplný konec Hospodinova kultu (Tkac, 2018). Jeho tradice částečně pokračuje na místě trosk Chrámu, v místních svatyních, např. Mispa, Bét-el (Jr 41,5) a v domech, které unikly zkáze (zejména ve městech na sever od Jeruzaléma). (Berlejung, 2017: 189, 202).

Zničení Jeruzaléma, spálení Chrámu a porážka davidovské dynastie představuje velký otřes a „*hluboký zlom v dějinách Izraele*.“ (Rendtorff, 1996: 82). Tato katastrofa byla interpretována jako trest, který postihl vyvolený lid za jeho neposlušnost a vzpurnost proti Bohu, který jej vyvedl z egyptského otroctví, aby jej nyní uvedl do babylónského zajetí. Zároveň je však tato kalamita vnímána jako počátek nových důrazů (možnost šíření slávy Hospodinovy mezi cizími národy). Chrátová bohoslužba končí a rozvíjí se bohoslužba bez obětí. Hledalo se však řešení, které by umožnilo realizaci micvot spojených s Chrámem a Zaslíbenou zemí ve chvíli, kdy jejich realizace byla zhora nemožná. A Židé řešení našli. Nerealizovatelné věci jsou neustále do nejmenších detailů studovány, připomínány a zpřítomňovány.

2. Ozvěny zániku Judského království v židovském kalendáři

V době tragických událostí (osobních i národních) člověk více než kdy jindy hledá svého Boha (2 S 12,16). Přemýšlí o sobě i o svém životě a zkoumá své skutky. Vzdává se věcí, které mu působí potěšení, zdržuje se jídla (někdy i pití), trhá svůj šat a obléká si prostý nekomfortní oděv (např. žíněné roucho) případně obuv, nepřevléká se (nenosí nový oděv), odkládá ozdoby a šperky, zachovává sexuální zdrženlivost, straní se lidí (usedá do prachu, sype si hlavu popelem), leží na zemi nebo na tvrdém či jinak nepohodlném lůžku, nemyje se (nebo jen ve studené vodě), modlí se, pláče, pokouje se před Bohem (Kicur šulchan aruch 121,1) a činí pokání. Tomu se říká půst. Obdobně se člověk chová také v době příprav na setkání s Bohem nebo jeho poslem.

Půst jako sebeponížení („com“, „taanit“) a všechny jeho vnější doprovodné projevy jsou pouze přípravou na vnitřní proměnu. Tato proměna je zahájena pokáním. Hebrejské slovo „tešuva“ („pokání“) znamená „návrát“ a „odpověď“. Je to návrat k Bohu, kdy se člověk přestává před svým Bohem skrývat. Člověk se vrací k Bohu a odpovídá mu dřívě, než se jej Bůh zeptá: „Kde jsi? Proč ses skryl?“ (Gn 3).

Také později, když zlé pominulo, jsou tyto tragické události stále připomínány (či spíše zpřítomňovány) postními dny: „*Naši moudří stanovili, že se máme postit ve*

dnech, kdy naše předky postihly tragické události a katastrofy.“ (Kicur šulchan aruch 121,1.) Tak také zánik Judského království (pád prvního Chrámu a ztrátu národní suverenity) připomínají v židovském kalendáři čtyři veřejné postní dny („taanit cibur“): Půst desátého měsíce - „Asara betevet“ připomíná počátek Nebúkadnesarova obléhání Jeruzaléma r. 586 př.o.l. Půst čtvrtého měsíce - „Šiva asar betamuz“ připomíná prolomení hradeb Jeruzaléma r. 586 př.o.l. Půst pátého měsíce - „Tiša beav“ připomíná zničení Chrámu r. 586 př.o.l. (BT, Taanit 29a). Půst sedmého měsíce - „Com Gedalja“ připomíná zavraždění Gedaljáše (3. tišri), který byl guvernérem Judeje po zničení prvního Chrámu. Tři z těchto postních dnů („Asara betevet“, „Šiva asar betamuz“, „Com Gedalja“) se označují jako „malé“, protože jsou dodržovány od rozbřesku do soumraku. Čtvrtý půst („Tiša beav“) je dodržován od západu slunce do večera příštího dne a proto se nazývá „velký“. Dva malé veřejné postní dny („Asara betevet“, „Šiva asar betamuz“) zpřítomňují události, které vedly k prvnímu churbanu (obležení Jeruzaléma, prolomení jeho hradeb). Třetí malý veřejný půst („Com gedalja“) připomíná zmaření všech nadějí na obnovení normálního života v zemi po prvním churbanu.

Důvodem zkázy Chrámu byl (podle rabínského judaismu) tragický obrat charakteru celého města (případně celé země), jak se projevoval v každodenním životě jeho obyvatel (nespravedlnost, útlak, korupce, duchovní úpadek). Tento zbídačený stav ve své době popisuje Jirmejahu: „*Proběhněte ulicemi Jeruzaléma, prohledejte jeho náměstí, jen se dívejte a přesvědčte se, zda najdete někoho, kdo uplatňuje právo, kdo hledá pravdu, a já Jeruzalému odpustím.*“ (Jr 5,1).

Chrámb byl v době své existence nejen místem obětí, nýbrž také centrem vzdělávání, soudního systému, oslav putovních svátků a přinášení desátků. Centrum symbolizovalo čistotu, oddělenost pro Boha, národní jednotu, sociální spravedlnost a vymahatelnost práva. Rezignace na dodržování těchto ideálů vedlo ke zkáze Chrámu i města a ke ztrátě země.

Po zániku Judského království Židé v exilu (v Babylónii) postní dny na památku prvního churbanu pravděpodobně pečlivě dodržovali. Po návratu z exilu jejich dodržování začali někteří zpochybňovat (Za 7,3). Argumentovali tím, že po návratu do zaslíbené země a obnovení Chrámu není možné truchlit nad jejich ztrátou a zároveň oslavovat jejich znovunabytí. Proti zrušení těchto postních dnů se postavil prorok Zecharja. Učí lid, že i v době existence druhého Chrámu mají tyto dny svůj smysl a musí být stále zachovávány. Na rozdíl od předchozího období exilu to však již nejsou postní dny nýbrž radostné sváteční dny: „*Toto praví Hospodin zástupů: Půst čtvrtého /tamuz/, půst pátého /av/, půst sedmého /tišri/ a půst desátého měsíce /tevet/ se judskému domu obrátí v radostné veselí a utěšené slavnosti. Jen milujte pravdu a pokoj!*“ (Za 8,19). Stejně stanovisko se opakuje i v Ústní Tóře: „*V době pokoje (ješ šalom) budou /tyto dny/ pro radost..., ale v době, kdy není pokoj (ejn šalom), budou postními dny.*“ (BT, Roš hašana 18a,b) Raši (s odvoláním na rava Chanu bar Biznu) definuje dobu, kdy „*ješ šalom*“ (existuje pokoj/mír), jako dobu, kdy „*ješ mikdaš*“ (existuje Chrám) a dobu, kdy „*ejn šalom*“ (neexistuje pokoj/mír), jako dobu, kdy „*ejn mikdaš*“ (neexistuje Chrám). Představu, že stejný den může být slaven buď jako radostný nebo jako postní den (podle okolností), doplňuje rabi Papa o třetí možnost, kdy je možné si (za určitých okolností) vybrat: „*Když je mír... tyto dny budou radostné..., v době pronásledování... budou postními dny. V době, kdy nebude ani mír ani pronásledování... se lidé mohou postit, ale nemusí se postit...*“ (BT, Roš hašana 18b) V současné době mají tyto dny truchlivý charakter pro celou pospolitost. Menšinový názor nespojuje truchlivý charakter těchto dní primárně se zánikem Chrámu, nýbrž se ztrátou národní suverenity.

Závěr

Čtyři postní dny židovského kalendáře zpřítomňují zničení Chrámu („Tiša beav“), jakož i události, které k této katastrofě vedly („Asara betevet“, „Šiva asar betamuz“) a

události, které bezprostředně následovaly („Com Gedalja“) a na dlouhou dobu ukončily všechny naděje. Připomínají člověku, že od pádu Chrámu, již není nic tak, jak by mělo být. Vyvolený lid přišel o svou zemi, ztratil půdu, byl připraven o instituce, které zajišťovaly jeho náboženský, sociální, právní i ekonomický chod. Tím nejhorším však bylo, že byl ohrožen jeho charakter „Božího lidu“ i charakter jeho země jako „země zaslíbené“. Právě tato skutečnost (nikoliv ztráta hmotných statků) vzbuzuje v člověku nesmírnou lítost a bolest (Kardis, 2019) Smutek je v průběhu zmíněných postních dnů prožíván postupně - v tíživém nástupu, tragickém vrcholu i pomalém odeznění. (Katolo, 2018)

Zármutek však nemá poslední slovo. Již v odpolední modlitbě Mincha (v Amidě) v den postu „Tiša beav“ je přítomna naděje a útěcha, která vrcholí následující sobotu. Tato sobota se nazývá „šabat nachamu“ („šabat útěchy“). Haftara (čtení z Proroků) v tento den cituje Boží příkaz, aby národy světa utěšily Boží lid: „*Nachamu ami*“ - „*Potěšte, potěšte můj lid!*“ (Iz 40,1-26). „Šabat nachamu“ je první ze sedmi sobot útěchy, které po Tiša beav následují. Jejich hlavním motivem je obnova Jeruzaléma. Na konci těchto sedmi týdnů útěchy Židé slaví Roš hašana (Nový rok). Židé v exilu si tento den přejí, aby příští Nový rok již slavili v Jeruzalémě.

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ThDr. Marie Roubalova, ThD.
Hussite Theological Faculty
Charles University in Prague
Pacovska 350/4, 140 00 Praha
Czech Republic
marie.roubalova@htf.cuni.cz

Assoc. Prof. Olga A. Kalugina
Department of Foreign Languages 102
Financial University under the Government of the Russian Federation
Leningradsky prospect 49 125993 Moscow
Russia
kaluginaruc@mail.ru

Prof. ThDr. Roman Kralik
University of Zilina in Zilina
Faculty of Humanities
Univerzitna 1, 010 26 Zilina
Slovak Republic

Institute of Psychology and Education
Kazan (Volga region) Federal University
18 Kremlyovskaya Str 420008, Kazan
Russia
kierkegaard@centrum.cz

Doc. Dr. Peter Kondrla, PhD.
Faculty of Arts,
Constantine the Philosopher University in Nitra,
Hodzova 1, 949 01 Nitra
Slovakia
pkondrla@ukf.sk

Russian liberal historiography and European philosophical thought in the late 19th century and early 20th century: Man in the space of culture

Tatyana Ivanovna Sidnenko – Primoz Repar – Sergey A. Polevoy – Elena V. Shamalova – Nina I. Kryukova

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Abstract

The article considers the ideological and theoretical legacy of liberal historians of the late XIX – XX centuries in the context of the study of the main philosophical trends of this period. The purpose of the article is to highlight the current ideas about the influence of positivism, neo-Kantianism and Marxism on Russian liberal historiography, and to identify the main trends in the history of studying the problem. Based on the comparison of the experience of reforming the historical science of the last century with modern requirements and principles of development, the analysis of the main trends in the formation of innovative projects by P. G. Vinogradov, N. I. Kareev, A. S. Lappo-Danilevsky, P. N. Milyukov, I. M. Grevs, D. M. Petrushevsky is presented. Of particular relevance is the appeal to the discussions of St. Petersburg historians, whose scientific and pedagogical activities in the field of conceptual and methodological updating of historical science in Russia had a global character. The so-called cognitive model of knowledge development in society in critical epochs, which has found its embodiment in the pedagogical practice of scientists, is still relevant today.

Key words: European philosophical thought, Russia, liberal historiography, human personality

Introduction

At the turn of the 19–20th centuries, there was a global revision of the methodological and philosophical foundations of the development of the humanities. The formation of a new vision of the tasks of historical science and ideas about the nature and specifics of the methodological practice of the historian was accompanied by active polemics. Almost all historians, Russian and foreign, were involved in it. Assessing the depth of historiosophical and sociological discussions about *Man in the cultural space*, it is necessary to bring to the fore such problems as the personality of a scientist in the system of scientific knowledge, the personality of a person in society, the legal boundaries of world perception, the ability of a person to understand the world, the boundaries of scientific knowledge. In the historical and philosophical literature, there is no unified position on the question of the time of perception of positivist and *neo-Kantian* ideas by the largest Russian representatives of liberal historiography: A. S. Lappo-Danilevsky, N. I. Kareev, M. M. Kovalevsky, D. M. Petrushevsky, P. N. Milyukov, V. M. Khvostov, M. M. Khvostov.

The social reality of the era of globalization has put the humanities before the need for a systematic understanding of the ways of humanitarian knowledge. From the methodological opposition of the natural sciences and the spiritual Sciences (as using fundamentally different cognitive strategies), scientists gradually come to realize the unity of the principles of scientific knowledge about the natural Sciences, about life and about man (Ramazanov, 1999). These ideas, developed by liberal scientists of the late 19–20th centuries, also encourage modern researchers to think more deeply about the problem of "methodological crisis of science at the turn of the century" (Korzun, 2000), "*man in the space of culture*". Today, at the epicenter of modern reflections of the scientific community – the integrity and consistency of the historical process, its systemic qualities as part of the world whole, the prospects and possibilities of

historical knowledge. A comprehensive analysis of modern Russian and foreign literature has revealed serious discrepancies in the assessment of historiographical positions and methodological orientation of Russian liberal historians in the context of comparing their positions with *positivist* and *neo-Kantian* trends (Malinov, 2003). The historical-social and political-legal positions of liberal historians were largely determined by the nature of methodological research, reflecting the ideas about the nature, driving forces of historical development and the specifics of historical knowledge (Sidnenko, 2006). In this regard, liberal historians were primarily interested in positivism, neo-Kantianism, and Marxism. Forming its attitude to them, Russian liberal historiography developed its own methodological positions (Sidnenko, 2008: 55).

Russian scientific thought

The traditional dispute in Russian scientific thought about the degree of influence of certain European scientific schools and philosophical trends on the formation of historical thought in Russia at the turn of the 19–20th centuries remains relevant for modern researchers of the work of liberal historians. The key parameters for the assessment and objectivity of judgments are, on the one hand, the theoretical and methodological basis underlying the epistemological and ontological constructions of scientists, on the other hand, their political and legal views on the prospects for the development of society and man in it, in the conditions of revolutionary upheavals in Russia. Thus, based on the specifics of the methodology of *neo-Kantianism*, it is wrong to classify N. I. Kareev as a *neo-Kantian*, based only on the identification of his "ethical attitude" to history with the neo-Kantian method of attribution to value. First, by "ethical attitude" N. I. Kareev meant not the method of selecting the essential in history, but only the ethical assessment of the past, the necessity and inevitability of which, unlike the founders of the Baden school, he recognized (Kareev, 1913: 278, 283). Secondly, the "ethical attitude" only complemented the unified General scientific method of cognition, which N. I. Kareev called the "theoretical" attitude (Kareev, 1913: 278). It is obvious that the theoretical basis underlying the conclusions of N. I. Kareev, which he used as arguments to explain the uniqueness of the historical method of knowledge, is fully justified by the means of positivism. Moreover, in the General system of scientific views of the scientist, there is no mention of the subjectivity of the historical method of knowledge, only the subjectivity of the scientist's attitude to the historical facts established by scientific research is emphasized (Dzhivegov – Kareev, 1913: 326).

On the contrary, V. M. Khvostov's views should be recognized as neo-Kantian in their basis (Khvostov, 1919). It was V. M. Khvostov who developed neo-Kantian ideas most fully and deeply in pre-revolutionary Russia. Moreover, socio-political events in Russia in 1905-1918 dramatically influenced the final transition of the historian to the position of *neo-Kantianism*.

Studying historical patterns, the influence of socio-political and socio-legal processes on the change of the scientific paradigm in history, on the emergence of new scientific trends and ideological concepts in society, in contrast to the positivists, N. I. Kareev, M. M. Kovalevsky, A. S. Lappo-Danilevsky, P. N. Milyukov admitted the possibility of catastrophes in history, a combination of progress and decline in the evolution of society (Kareev, 1915: 155, 158; Kovalevsky, 1913: 1, Lappo-Danilevsky, 1923: 6–7; Milyukov, 1903: 11; Milyukov, 1890: 1). It should be emphasized that liberal historians do not borrow the scheme of O. Conte, and the application of his scientific direction in the framework of historical research. This position was expressed in the relationship of understanding the driving forces of social development with the solution of the problem of progress in history. Sharply criticizing the metaphysical attempts to explain the nature of phenomena is not based on empirical data and using

theory constructions, P. N. Milyukov, at the same time took the existence of issues not addressed by experience, but only available to "philosophical explanation" (Milyukov, 1918, Part 2, 3]. P. N. Milyukov tried to prove that his theoretical and conceptual constructions are strictly "positive" in nature, completely based on facts. But in fact, no scientist can completely eliminate subjectivism in their research. This is evidenced by the chosen logic of the scientist's evidence in the issue of identifying patterns in history. P. N. Milyukov gave the following proofs of his position: "... the Wide application of the idea of regularity necessarily follows from the modern view of the world, just as the idea of expediency followed from the old worldview. We accept the regularity of historical phenomena completely regardless of whether history can reveal these desired laws to us" (Milyukov, chapters 1, 8). This view is a clear reflection of the influence of neocantianism on P. N. Milyukov, but it did not take place to the extent that allows us to talk about the neocantian methodology of research. The scientist was true to the position that in the process of research, objective fact is primary, and only on its basis is a theory or concept created. Unlike the *neo-Kantians*, he insisted that history, like the natural Sciences, had its own laws, and the historian could not limit himself to describing individual facts, but should strive for generalizations. Moreover, P. N. Milyukov raised the question of the need to distinguish between a fact and representations about it (Kareev, 1883: 173).

The impact of *neo-Kantianism* on the Russian historiography of the XIX century was more pronounced in the sphere of methodology. Within the framework of the *neo-Kantian* current, a radical break was made in the ideas about the nature and form of historical knowledge, on which Russian historical science was based (Sidnenko, 2019: 26, 29). The establishment of the leading positions of *neo-Kantianism* in Russian historiography of the early twentieth century was facilitated by the desire of the *neo-Kantians* to combine methodological constructions with the system of historical knowledge, to turn the methodology of history into a special scientific discipline. Fundamentally diverging from positivism in the interpretation of the final orientation of the knowledge of history, the methodology of *neo-Kantianism* absolutized the practice of concrete historical research based on factographism, which the positivists considered as a preparatory stage of the development of historical knowledge (Sidnenko, 2008: 55).

At the present level of scientific research of the process of interpenetration of methodological and conceptual structures in the philosophical and historical European thought in a comparative analysis with the Russian historiographic research practice, we will highlight the main trends that influenced the spread of *neo-Kantianism* as a philosophical and methodological direction. First, the statement and theoretical constructions concerning the role of the individual in history and science. Social and political upheavals of the early twentieth century. they led the theorists of Russian liberal-historical thought to the need for a value reorientation in the justification of historical and political events, the possibility of establishing a "legal state" (Kareev, 1876: 54-56) in Russia.

Developing a comparative analysis of existing value judgments in science regarding the diversity of research approaches to the role of the individual in history, we emphasize the diversity of existing trends in Russian socio-political and historical-sociological thought of that time. As part of the study of the specifics of the approaches of liberal historians, we will highlight some of the most characteristic positions. For example, P. N. Milyukov took the position of Marxists in determining the natural course of history. The scientist refuted any attempts to evaluate the creativity of the individual, the free expression of human thought, as opposed to the laws of the historical process. All creative activity, including scientific activity, of the individual, was considered by him exclusively within the framework of the laws that govern the development of society, culture, and society. In this regard, constant opponents of p. N. Milyukov were P. B. Struve and N. I. Kareev. If P. B. Struve

questioned the scientific nature of P. N. Milyukov's attempts to explain the role of the individual in history using the idea of regularity, then N. I. Kareev emphasized a significant element of subjectivity in the activity of the individual, which not only affects its personal fate, but also affects social phenomena, becoming one of the main factors of progress (Kareev, 1876: 114-115, 142). Moreover, without identifying a logical mechanism for the influence of psychological regularity on the behavior of individuals in P. N. Milyukov, P. B. Struve rejected the idea itself.

It is obvious that the differences in the approaches and positions of N. I. Kareev and P. N. Milyukov to the scientific substantiation of the specifics of the role of the individual in history consisted in their interpretation of the factors of the historical process. P. N. Milyukov put forward a sociological regularity in the first place, believing that "personality" is present in history as an element of "chance" (Milyukov, 1993: Parts 1, 14). N. I. Kareev's dominant position is that the individual is given a more significant role. On the other hand, P. N. Milyukov distinguished the spheres of perception of this problem: practical and theoretical, and accordingly identified two approaches to solving the problem. In public activity, P. N. Milyukov recognized a more active role for the individual.

Despite the similarity with extending the period of the Marxist interpretation of Man's place in the world of personality in history, a scholar in the Sciences, the position P. N. Milyukov, in contrast to the Marxist concept of "the decisive role of the masses in history", did not record quantitative growth of the consciousness of the masses in the studied social phenomena and focused on the possibility of qualitative changes (Milyukov, 1993: 1,18). Thus, Milyukov clearly shows historical optimism as an integral feature of his scientific and social activities, in contrast to Milyukov. Kareev, who is inclined to see in the activities of individuals more elements of irrational than conscious creativity.

Seeing in the person "the only factor of history" N. I. Kareev sought to find the laws of social development in the properties of human nature. Adherents of social biologism were, in particular, I. V. Luchitsky (1868), P. G. Vinogradov (1905), M. M. Kovalevsky (1905). The desire to find in psychological laws the key to understanding the social process, reducing the variety of trends in historical development to human nature as their primary source, an attempt to combine psychological and economic points of view in the interpretation of the history of society reflected one of the trends in the development of liberal historiography at the end of the 19th century (Sidnenko, 2014: 1491).

At the same time, biopsychologism in the explanation of history has become one of the weakest sides of the methodological views of liberal historians, leading to historical agnosticism, distracting historians from the study of historical regularities in their concrete historical works. The fascination with the biopsychological explanation of history contradicted the desire of liberal historiography to reveal the significance of socio-economic relations in the social process. In the last quarter of the 19th century not idealism, which proclaimed the idea as the Creator of history, but biopsychologism, as a more refined form of idealistic worldview, becomes the main opponent of the materialistic understanding of history (Sidnenko, 2019: 29). Note, however, that pointing to historical idealism as the essential content of liberal historiography is clearly not enough. In fact, the term "historical idealism" is extremely ambiguous. Moreover, the methodological views of liberal historians who were influenced by a materialistic understanding of history were too complex and contradictory to be reduced to a purely idealistic system. The defining feature of the methodological ideas of liberal historians is a certain eclecticism, which is expressed in a mixture of materialistic and idealistic ideas about the nature and driving forces of the historical process in the presence of a common idealistic worldview (Sidnenko, 2019: 30). It is important to emphasize that the influence of biopsychologism affected

mainly in the sphere of their theoretical views about the nature of Man, about the place of Man in the space of culture, in concrete historical works, on the contrary, the object of research is usually socio-economic relations in a given period of time.

Secondly, an important result of the author's research is the fact that the positions of liberal historians were differentiated within the scientific direction, which refutes the widespread view of the unity of the liberal direction of Russian historiography. The positions of liberal historians in their critical attitude to neo-Kantianism as a philosophical direction were quite different (Sidnenko, 2014). To a large extent the desire to revise a number of provisions of the Baden school stemmed not only from the originality of the previous development of Russian historical and philosophical thought, but also the specifics of the socio-political situation in Russia from 1903 to 1918 years, the visible contradictions of *neokantianism* doctrine, the inconsistency of some of his methodological principles, the practice of concrete historical research. In contrast to *neo-Kantianism*, the research practice of liberal historiography reached a high scientific level by the end of the 19th century, mainly associated with success in the study of socio-economic history. Liberal historians gave priority to history, philosophy, and sociology in the General system of Sciences and, as a result, to the system of Humanities education. The basis for this position is the use of special historical and philosophical methods of knowledge, including the way of understanding the past of humanity in the system of scientific values (Lappo-Danilevsky, 1910) For example, P. Rickert contrasted history and philosophy, and A. S. Lappo-Danilevsky pointed out that it was permissible for a historian to justify values, although he considered it a matter of philosophical science. In fact, the doctrine of value itself was considered by A. S. Lappo-Danilevsky to be one of the sociological problems (Lappo-Danilevsky, 1923). So, A. S. Lappo-Danilevsky, following the *neo-Kantian* tradition, fundamentally objects to the monistic approach, solving questions about the method and subject of history from dualistic positions. A. S. Lappo-Danilevsky developed a methodology, not his own philosophy of history, which was his main divergence from *neo-Kantianism*. Neokantians philosophical beliefs manifested in A. S. Lappo-Danilevsky in his division of Sciences into *nomothetical* and *idiograficescoe*. The peculiarity of the position of A. S. Lappo-Danilevsky is that in contrast to the neo-Kantians of the XIXth century, who attributed all natural Sciences to nomothetic, and sociology to idiographic, he attributed sociology to nomotetic Sciences, and the history of nature to idiographic (Lappo-Danilevsky, 1902: 25).

Third, considering the specifics of historical knowledge and the epistemological roots of historical knowledge, liberal historians turned to the problem of building a cognitive model of man at the turn of the century. In the General process of modernizing scientific research at the turn of the century, a special place was taken by the recognition of the cultural value of information, which not only changes the cognitive model of a person, i.e. his ability to mentally perceive and process external information, but also the idea of the educational system as a whole. Research by the author of liberal-historical thought of the late XIX – early XX centuries. in the context of historical and comparative comparison of the program provisions of the heritage of the Russian liberal historiography with modern projects of transformation of the education system, the following conclusions can be drawn.

The problem of comparative analysis of educational systems of Russian and Western civilizations was first raised in Russian history by representatives of liberal historiography. Scientists have identified the discrete, fragmented non-system nature of this process, having considered in some detail the issue of translating knowledge and ideas in Russian society. The study focused not only on the problem of the variability of ideological borrowing in different epochs, but also on focusing on specific cognitive models of knowledge development in society in critical epochs. The theoretical model has also been implemented in practice (Sidnenko, 2015: 156).

The growth of socio-political and cultural-legal contradictions in Russia at the turn of the 19-20th centuries gave rise to serious doubts among some historians about the possibility of rational justification of generally significant values and processes. The increase in the scale of criticism of the methodology of *neo-Kantianism* by Russian socio-philosophical thought also influenced the strengthening of methodological disputes among historians. Attempts of liberal historians to establish the relationship between the socio-political development of society and changes in the economic system (M. M. Kovalevsky, N. I. Kareev, I. V. Iuchitsky, P. G. Vinogradov, P. N. Milyukov, D. M. Petrushevsky), cannot be understood outside of the radical shifts in all spheres of life that Europe and Russia experienced at the end of the 19th century. In close connection with the ideas of liberal historiography about the revolution, its regularities in the historical process, and the attitude of its representatives to the Marxist interpretation of the revolutionary process in history. And finally, the development of historical science was for advancing the historiographical and specific historical studies to identify the driving forces of history and progress in historical science, the nature of social relations in a certain historical epoch, understanding the specifics of social consciousness. Changes in research guidelines in historical science were mainly due to the search for strict scientific knowledge, the desire to identify the relationships of historical events, to identify the special place of Man in the space of culture. This new paradigm of research has most fully manifested itself in the work of liberal historians.

It is no exaggeration to say that the concept of feudalism (P. G. Vinogradov, M. M. Kovalevsky, N. I. Kareev, I. V. Iuchitsky, P. N. Milyukov, D. M. Petrushevsky) in Russian historiography was formed under a certain ideological influence of the materialist theory of the historical process. This influence affected not so much the assessment of individual historical facts and processes, but rather the General theoretical principles that guided scientists in their research of specific problems in the history of Western Europe and Russia. So, I. M. Greaves explained the interest in the knowledge of "economic history" by the achievements of political economy and statistics; the relevance of social issues in modern social life; the internal development of historical science and the influence of Marxism (Greves, 1899: 34-35).

Opposing influences

But it is also worth noting opposing influences, at least indirect ones, that at the end of the 19th century and in the early twentieth century formed Russian thought. They formed in opposition to Russian liberal historiography and dominated its European counter-current. Here, of course, we cannot get past the new mentality, actualized through the writings works of Dostoyevsky. It created something that the philosopher Nikolai Berdjajev calls the Russian idea. (Berdyaev, 1979)

From Dostoyevsky onwards, Berdjajev included, we differentiate people by whether they read Dostoyevsky or not. His thought is deeply Russian and existential at the same time. It is no coincidence that the Soren Kierkegaard was composing his own manifesto of the Single Individual, (Kierkegaard, 1998; Martin et al., 2020) known by the title *Works of Love* (Kierkegaard 1995) while Marx and Engels were writing the Communist Manifesto Kierkegaard's thought began to appear in journals with first fragmented translations in Russia as early as the end of the 19th century. Thinkers such as Nikolai Berdjajev and later Lev Shestov include both Dostoyevsky and Kierkegaard in new personalistic philosophy that became quite influential after First World War. They both share a common anti-ecclesiastical position (for example at Dostoyevsky in the Grand Inquisitor), the subjectivity of truth, the freedom of a believing individual, and a sharp critique of the existing European positivist spirit, which is also prevalent in governing European institutions at that time. There are also surprising things: the kinship of Kierkegaard's notion of the term *Salighed*, (Khan,

1982) which, though derived from the Protestant tradition, has much in common with the Russian notion of "Foolishness for Christ", which is also at work in key heroes of Dostoyevsky's novels from Knez Mishkin in the novel *Idiot*, Sonja in *Crime and Punishment*, to Alyosha and Zosyma in the *Karamazov Brothers*. That influence continued in the development of Russian scientific and pedagogical activities until the First World War. (Porubsky, 2017; Porubsky, 2018). Accordingly, Russian existential thought was spread to Europe through those exiled, especially in Paris.

Conclusion

We note that the anthropological turn in socio-humanitarian research of the turn of the 19th and early twentieth centuries radically predetermined the further development of Russian liberal historiography. Highlighting the influence of positivism, neo-Kantianism, and Marxism on the liberal historiography of the late 19th and early twentieth centuries, we once again focus on the methodological independence of liberal historiography. The differentiation of the ideological and methodological positions of Russian historians was due to the originality of the previous development of Russian and foreign historical and philosophical thought, the specifics of the socio-political situation in Russia in 1905-1918 years, the understanding of the place and role of the individual in history, the Person in the space of culture. The study of socio-political and state-legal issues by liberal historiography reflected the needs of the historical consciousness of society and the development of science as a whole.

Using the example of scientific research by liberal historians presented in this article, we have illustrated the processes that reflected the dynamics of historiography at the turn of the century. At the beginning of the twentieth century, the range of problems covered, sources used and methods of their processing by historians expanded, which inevitably led to the evolution of both positivist and neo-Kantian ideas. The departure from classical methods in the works of liberal historians has put Russian science on a new stage of development in General theoretical, concrete historical and cultural terms (Sidnenko, 2014).

The desire of liberal historiography by applying a set of approaches to the study of historical and social laws reflected the general processes of the evolution of historical science in the early twentieth century. Namely, the analysis of the relationship of socio-economic relations and personality in history; culture, science, politics and ideology; the relationship of the socio-legal status of historical science, the personality of the historian in society with his specific historical and theoretical and methodological works, proposed by M. M. Kovalevsky, N. I. Kareev, A. S. Lappo-Danilevsky, P. N. Milyukov, D. M. Petrushevsky, allows us to make a statement about the high scientific significance and modernity of the conclusions of scientists. The legacy of liberal historians of the turn of the 19-20th centuries is also of particular significance in the framework of modern trends in the study of the typology of historical situations, the study of the role of the subjective factor in them, the interaction of different types of situations as stages in the development of the system that characterize its state.

The repeatability of systems of phenomena and processes, as well as the repeatability of situations, marks a return on a new level to the historical tasks that once faced humanity. And at the present time, in the period of re-evaluation of historical, cultural, social and legal values, the need to use the views of liberal historians in the development of the problem of " socio-psychological and state-legal conflicts in history, in society in a certain historical period " seems very relevant.

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Prof. Dr. Tatyana Sidnenko, PhD
Faculty of Economics

Department of State and Municipal Administration Leningrad State University named
after A.S. Pushkin
Petersburg highway, 10
196605 Pushkin
Russian Federation
sidnenko@list.ru

Dr. Primož Repar
Central European Research Institute Soeren Kierkegaard Ljubljana
Ulica Lili Novy 25
SI-1000 Ljubljana
Slovenia
primoz.repar@t-2.net

Assoc. Prof. Sergey A. Polevoy
Department of Management
Financial University under the Government of the Russian Federation
49 Leningradsky prospect 125993, Moscow
Russian Federation
SAPolevoy@fa.ru

Assoc. Prof. Elena V. Shamalova, PhD
Department of Economics and Management
I.M. Sechenov First Moscow State Medical University (Sechenov University)
8 Trubetskaya Street
119991, Moscow
Russian Federation
elenavic975@yandex.ru

Prof. Nina I. Kryukova
Department of State and Legal Disciplines
Plekhanov Russian University of Economics,
36 Stremyannyyi Pereulok
115093, Moscow
Russian Federation
ninari68@mail.ru

Conception of intuition: From the Western philosophy, science, and religion to traditional Vietnamese philosophical thought

Vu Hao Nguyen – Daniel Slivka – Nadezhda V. Telegina –
Natalia A. Zaitseva – Zhanna M. Sizova

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Abstract

Intuition is one of the unique human powers to quickly and directly realize the truth of things without any rational analysis or logical thinking process. However, intuition has not really been properly stressed in Western rationalist philosophy. In this article, based on analyzing some conceptions on intuition in the history of Western philosophy, science and religion, we give some comparative interpretations on intuition from traditional Vietnamese philosophical thoughts, especially Confucianism, Daoism, Buddhism, Zen Buddhism... to show that (1) intuition is a universal term that is valid not only in Western philosophy but also in Eastern philosophy, particularly in Vietnamese philosophical thought; (2) intuition is understood in traditional Vietnamese philosophical thoughts mainly as irrational, mystical intuition, and (3) this view has certain similarities to some irrational conceptions in Western philosophy in the twentieth century and today. Since this topic has been scarcely discussed in the academic literature, especially in terms of East-West comparison, the aim of our study is to offer a comparative analysis of existing views and their historical roots.

Key words: Intuition, Western rationalist philosophy, irrationalism, traditional Vietnamese philosophical thought, Confucianism, Daoism, Buddhism, Zen Buddhism, East-West comparative philosophy

Introduction

When reflecting on knowledge process and cognitive capabilities, one often focuses on sensory knowledge (including sensations, perceptions and representations) and rational knowledge (including concepts, judgment and deduction) as the basic factors determining the process of acquiring of the truth knowledge. These have been the fundamental points in the epistemology of many dominant Western rationalist philosophical theories until today. (Ambrozy, 2014) However, these rationalist theories of knowledge have paid scarce attention to other unique human cognitive abilities, particularly intuition. Since the nineteenth century, Western philosophical irrational theories have emphasized intuition as a special human power. Among them were A. Schopenhauer's Philosophy of life, Henri Bergson's Intuitionism, Edmund Husserl' Phenomenology, S. Freud's Psychoanalysis, the Existentialism of Martin Heidegger and Jean-Paul Sartre and so on. Many different conceptions of intuition were formed and developed before that in the history of Western philosophy, science and religion, however. Concerning this topic, a series of questions can be asked: What is intuition? How is it related to hunch, premonition, sixth sense, telepathy or religious revelation? What are the main conceptions of intuition in the history of Western philosophy, science and religion? What forms of intuition are there in social life? What are the characteristics of traditional Vietnamese philosophical thoughts on intuition?

In this article, based on analyzing some conceptions of intuition in the history of Western philosophy, science and religion, we give some comparative interpretations on intuition from traditional Vietnamese philosophical thoughts, especially Confucianism, Daoism, Buddhism, Zen Buddhism. We will demonstrate that intuition is a universal term that is valid not only in Western philosophy but also in Eastern philosophy, particularly in Vietnamese philosophical thoughts. Moreover, intuition is

understood in traditional Vietnamese philosophical thoughts mainly as irrational, mystical intuition. Therefore, this view has some similarities to some irrational conceptions in Western philosophy in the twentieth century and today. Since this topic has been scarcely discussed in the academic literature, especially in terms of East-West comparison, the aim of our study is to offer a comparative analysis of existing views and their historical roots.

Complementary ways of perceiving intuition

Intuition is the special human power to perceive truth directly without any logical or proven process of thinking. Intuition is considered to be associated with human hunches, premonition, or "sixth senses." Unlike the indirect cognitive process from sensory knowledge to rational knowledge, intuition is direct knowledge of the truth and the nature of things, so this is the best possibility and the shortest path to gain the truth. In social life, we can mention many different kinds of intuition, such as mathematical intuition, scientific intuition, art intuition, and intuition of belief (belief in direct, obvious things without any doubt).

In everyday life, there are countless different kinds of intuition such as intuition in "love at first sight," intuition in looking for friends, searching for partners, intuition as an ability to make sound decisions in real-world situations without intermediate results, child intuition, female intuition (subtle abilities to sense good or bad things in other people's personalities and souls), business intuition (the ability of an entrepreneur to make sound investment decisions in real estate, securities, business for profit...), the intuition of politicians (when making policies or unique political decisions with certain breakthrough possibilities), etc. One of the common kinds of intuition is safety intuition, when people anticipate the dangers of driving, or when preparing to fly, or when confronted with a natural disaster or war situation (for example, intuition tells a person while driving on a deserted rural road in the dark to drive to the side of the road to prevent a giant subsidence; or intuition tells a passenger not to board to avoid a plane crash), etc. (Orlandi, Pierce, 2019)

Intuition is also often mentioned in a close relationship with special human abilities such as hunch, premonition, sixth sense, and telepathy. (Kondrla, Durkova, 2018) Contrary to logic and rational reasoning, hunch or premonition called the "sixth sense" is the mysterious power of the human being to know something, not through the effects of the senses. It is a special power of human beings - although it does not rely on senses and sensory knowledge - it can make great creativities not only in sciences such as the invention of the periodic law by Mendeleev (1834-1907) or the Laws of Universal Gravitation by I. Newton (1642 – 1727) or the Theory of Relativity by A. Einstein (1879 – 1955) but also in art areas such as the musical works of W.A. Mozart (1756-1791) or Ludwig van Beethoven (1770-1827). Hunch or premonition can be considered as a hypothesis or prediction based on intuition. Hunch or premonition is also a form of intuition. Intuition can also be expressed in a telepathic way (telepathy in the Greek is the feeling from a distance), i.e., a movement of a certain image or a certain meaning from the consciousness of a one to the consciousness of another. Telepathy is often accidental, for example, when parents receive a direct signal of the danger threatening their children.

Intuition in Western Philosophy, Science, and Religion

Human beings are considered to have two dominant major cognitive powers: intellect and intuition. In human history, there have been situations in which the intellect, as the ability to think in a logical way and understand things, cannot penetrate things to define their nature. Then intuition as the supreme power can play its special role. The problem of intuition has been mentioned by some Western rationalist philosophers such as Plato, Aristotle, R. Descartes, I. Kant, J.G. Fichte, F. W.J. Schelling (etc.), and

carefully analyzed by so-called 'irrational philosophers' (i.e. existentialists or phenomenologists) such as A. Schopenhauer, H. Bergson, S. Freud, E. Husserl, M. Heidegger, J.-P. Sartre, etc.

Intuition is also one of the important and complex research objects of philosophy. This is a controversial issue in the history of Western philosophy. Until now, there has been no unified concept of intuition because this concept is sometimes understood as rational, sometimes as irrational, unable to be verified by empirical facts.

Even in ancient times, the problem of intuition gained the attention of philosophers such as Plato and Aristotle. Plato considered intuition to be a form of direct knowledge, unexpected and super-sensory insight, or a means to gain absolute knowledge about ideas and the idea world. Plato was one of the first thinkers who mention intellectual intuition as contemplation of ideas, which are considered to be the prototype of things in the world of sensory things or as a direct knowledge type and an unexpected insight. Aristotle asserts that human beings have intellectual intuition as the ability to capture directly and unmistakably the nature of things and understand their essence. (Pietka, 2015)

In the Medieval period, intuition was also a live philosophical topic. In his works "On the Trinity" and "Confessions," Augustin of Hippo Rhegius repeatedly states that, in order to achieve the satisfaction of the soul, the individual does not need to turn to the external senses, but must focus on "Inner feeling" or "understanding" as the character through which the soul feels, exists and thinks. (Godawa, 2015) Augustin offers the idea of God's intuition as a religious revelation to perceive God through the human soul and to know the human soul through God (Le, 2000: 49).

In the Early Modern period, there were philosophical debates about intuition from the position of empiricism and rationalism. Descartes was one of the first modern rationalist philosophers to address intellectual intuition, a topic of interest by other philosophers such as Spinoza, Kant, Fichte, and Schelling, closely related to the concept of man. According to Descartes, intuition is the highest form of reason, and the sign of intuition knowledge is evidentness, clarity, and simplicity. From here, he considers the thesis "I think, therefore I am" as the axiom, a theoretical point that is obvious and can be perceived intuitively. This is the foundation for his whole rationalist philosophical system built on the basis of the deductive method. Acknowledging emotions and passions as the third fundamental phenomenon of human nature, after thinking and movement, Descartes does not consider them as cognitive powers. He regards reason as the only source of reliable knowledge. Descartes writes: "In human reason, there are already first concepts or ideas as seeds of truths perceived by us" (Descartes, 1950: 350). He regards evidentness and clarity as the standard of truth of knowledge acquired intuitively. According to Descartes, intellectual intuition is the necessary cognitive power or "mental activity," which can access to innate transcendental knowledge or witness its truth. (Van de Pitte, 1988)

Regarding the nature of intuition, Spinoza asserts that there are three types of knowledge that are suitable for four types of perceptions. Intuitive knowledge is based on the fourth type of perception in which things are perceived through their nature or awareness of their causes (Spinoza, 1957: 325).

In the decades of the late eighteenth and early nineteenth centuries, there was a new philosophical trend that criticized rationalism. One of the important beginnings of this trend was I. Kant's critique of reason, particularly through his trio of critical works. However, rejecting intellectual intuition as human cognitive power, Kant believes that this is why people cannot perceive things-in-themselves, but only their phenomena. According to him, only God, as an infinite being, can have intellectual intuition. In spite of denying the intellectual intuition of human beings, Kant acknowledges space and time as transcendental innate forms and indispensable conditions for sensory intuitions. According to him, human beings cannot perceive things-in-themselves because they do not have intellectual intuition. (Wilson, 1975)

For Fichte and Schelling, intuition is not passive but active. Fichte also acknowledges the role of intuition but asserts that it is impossible to prove it by concepts and that each person needs to find intuition within himself or herself. According to him, intuition is the event of each individual consciousness; at the same time, it is the universal foundation of philosophy and the basis of activities of the cognitive subject. And F. W. J. Schelling emphasizes the role of intuition and considers intuition to be an act of performing the identity between subject and object. "When the contemplating ego immerses itself into itself, it becomes identified with the contemplated ego." (Schelling 1987, 68). Schelling considers intuition to be a form of full awareness of the absolute. According to him, intuition is "the deepest inner experience, and everything we know about the supersensory world depends on it." (Schelling, 1987: 68)

This criticism of reason and science has led to a unique philosophical trend in Western philosophy since the nineteenth century - the irrationalism. Philosophical irrationalists (F. Jacobi, S. Kierkegaard, etc.) focus on intuitive knowledge instead of rational knowledge. The contribution of irrationalism is to show other capacities apart from human reason, specifically to affirm the existence of irrational perception by intuition or mystic intuition as direct perception (Mahrik et al., 2018; Pavlikova 2018; Martin et al., 2020), in which the world is seen as a unified whole of all forms of existence. For example, A. Schopenhauer sees the world voluntaristically and as representation.

Different from the philosophical trend of classical rationalism and scientism, representatives of the philosophical trend of irrationalism, such as H. Bergson and E. Husserl, emphasize intuition as an irrational inner experience. In his work, "Introduction to Metaphysics," Bergson considers intuition as a special kind of sympathy for the object, as the human universal power attached to life and to the will. Husserl also understands intuition not in such a traditional way, while directing to the consideration or contemplation of intellect as a way of recognizing the world and human beings. Other philosophers such as A. Schopenhauer, M. Scheler, M. Heidegger see intuition as a kind of broader and more dynamic generalization or as a special form of profound, overall, and irrational knowledge which has advantages over logical thinking. Criticizing the creative power of reason and its ability to bring about objective knowledge, Schopenhauer argues that reason itself does not extend human knowledge but only can give knowledge a different form, mainly bring about what can be intuitively perceived to reach the clear and general perception (Schopenhauer, 1998: 166). According to him, the sensation is different from intuition: the sensation is only material for intuition.

However, the limitation of this irrationalism is to refuse rational perception and to absolutize the opposition between intuition and intellect. H. Bergson was one of the first thinkers who mention the possibility of mutual complementarity between rational and intuitive perception. He regards intuition as a manifestation of the biological instinct that is opposed to intellect. On the contrary, Husserl's phenomenology considers intuition in a rationalist view rather than a contrast between intuition and rational perception. Moreover, intuition is considered by him to be the basis for rational perception. Phenomenological intuition is a direct contemplation of pure essences, so it is closer to Descartes's intellectual intuition than to Schelling's super-rational mystic intellectual intuition.

This kind of mystical intuition is still of little research interest from a philosophical perspective. In addition, some Western religious theories also mention mystical intuition. They claim that God can only be known directly by intuition through revelation. For example, Friedrich Schleiermacher's doctrine emphasizes the role of sensation associated with intuition in religious experience. (Zalec, Pavlikova 2019) His conception influences many later thinkers, including Ernst Troeltsch, Rudolf Otto,

and Paul Tillich, who stress the role of intuition in the exclusive dependence on reason or tradition. However, most traditional theological thoughts, especially within Christianity, claim that it is impossible to have access to the full knowledge of God in this life, so it is necessary to have dogmas based on traditional revelation. The Russian philosopher N. O. Lossky also refers to mystical intuition as the ability to reveal God. (Sladek, 2017)

In short, from the conceptions given in the history of Western philosophy, religion, and science, *the following major types of intuition can be drawn: sensory intuition, intellectual intuition, irrational intuition, and mystical intuition.*

(1) *The first is sensory intuition*, which consists of sensation and perception, attached to sensory organs and sensory knowledge. It is opposed to intellect and thinking, while it does not completely eliminate the rational elements. However, the truth of the sensory intuition was criticized soon by Parmenides and Zenon, especially by Plato in ancient Greek philosophy and later rejected by Leibniz in early modern German philosophy. Sensory intuition can have different forms of expression in social life, for example in communication at home, at work or in the public places, when the smallest details of the interaction of people create a general impression about the behavior and conduct of others, and this is the basis for forecasting possible events in the future.

(2) *The second is the intellectual intuition*, i.e., the intuition attached to intellect and reason without the support of senses and sensory perception. The concept of intellectual intuition was given by rationalist philosophers such as Plato, Descartes, Spinoza, Leibniz, etc. According to them, it is the direct knowledge acquired in the activities of intellect or reason. Intellectual intuition is a form of direct intellectual knowledge. Intellectual intuition relies on rational thinking, exploring a large amount of information such as in the case of the scientist Mendeleev who invented the periodic table of chemical elements. The intuition here may have a role as a cognitive method or as a form of social anticipation.

(3) *The third is the irrational intuition*. This unconscious irrational intuition is understood as an innate biological instinct and as a means to directly point out to the human beings what they need to sustain life. Henri Bergson developed his intuitionism on the basis of such an understanding that makes intuition as a manifestation of the "momentum of life" into an opposition to intellect, reason, and science.

This is also the unconscious intuition as the first hidden, secret principle for creativity given in Freud's psychoanalysis. Husserl and Meinong argue that philosophy has a duty to describe the nature of everything that appears in consciousness, regardless of whether this nature corresponds to something in the real world or not. (Cocchiarella, 1982) In the existentialism of M. Heidegger and J.P. Sartre, intuition has no longer epistemological characteristics but becomes the mode of human existence, which is irrational, not directed at reason and thought, but into empathy. Neo-Kantian thinkers in the twentieth century, such as H. Cohen, P. Natorp, use the concept of blind, irrational intuition to refer to "experience" (Erfahrung) as the opposite of every thought.

(4) *The fourth is mystical intuition*. So far, there are some different conceptions and theories about intuition, its nature, and content in an epistemological perspective or in ontological view as something mysterious and super-rational. These conceptions and theories do not reject the ability to grasp truth at the moment. Still, they see intuition as an extremely important moment of the complex and unconscious interaction of emotions, reason, and experience. Mystical intuition is considered to be closely related to religious revelation as a special power of the human being who communicates directly with God and receives truth from God.

In the social aspect, intuition can also be manifested in the mixed form of the aforementioned forms, especially sensory intuition, intellectual intuition, and irrational intuition. This intuition, then, plays an important role in, for example,

dealing with socio-political issues, such as state management and political power, because it is used by almost every leader consciously or spontaneously. As knowledge arising outside of the ways, forms, and conditions perceived consciously and logically, intuition is a forecasting process that includes ways of solving problems. Intuition is characterized by the speed (sometimes quickly and immediately) of making hypotheses and making decisions when there is not enough rational knowledge.

Vietnamese Traditional Conceptions of Intuition

In Eastern countries, there were thoughts on intuition very early, even in ancient times, but mainly in the direction of irrational, mystical intuition based on the symbolic interpretation of mystical experiences to assist the intellect to have an intuitive experience at the profound levels of absolute reality. Especially in Vietnam, the thoughts on irrational, mystical intuition are given in various doctrines such as Confucianism, Buddhism, Zen Buddhism, Taoism, etc., mostly imported from China and India into Vietnam and transformed, vietnamized, adapted in the context of Vietnamese culture.

Eastern doctrines and Vietnamese philosophical thoughts are not based on coherent concepts and categories as in Western thinking, but use symbols associated with irrational, mystical intuition of absolute reality. According to these Eastern doctrines and Vietnamese philosophical thoughts, behind the world of existing things or the empirical world of phenomena, there is an absolute transcendent reality as the basis, source, and origin for all forms of the world of experience. This can be seen in some traditional Vietnamese philosophical thoughts such as Confucianism, Buddhism, Zen Buddhism, and Daoism.

First of all, it can be said that *Vietnamese Confucianism also mentioned the concept of intuition*. In the work "Confucianism," first published by Trung Bac Tan Van in 1930, and republished by the Culture and Information Publishing House in Hanoi in 2001, Tran Trong Kim, one of the major scholars of Vietnamese Confucianism, analyzed the Confucian thought on intuition as a special human power.

Accordingly, the human being is a special product of nature influenced by God as an absolute being. God gives human beings a special intuition to perceive the world, to enjoy the beauty and meaning of the world. Without intuition, the world would be meaningless, like a masterpiece of music or a masterpiece of painting that no one would enjoy (Tran Trong Kim [1930], 2001: 78). Among the secrets of the universe, the human being is considered as the greatest secret, among the secrets of the human being, intuition is considered as the greatest secret. As a human creative and unique power, Intuition helps people understand the world, making them better and different from other animals (Pham, 2019).

According to the Metaphysics of Confucianism (Hinh nhi Thuong hoc), the human being is endowed with the quintessential virtues, and is the harmony of Yin and Yang and of Heaven - Earth - Human being, the convergence of demons and the celestial aura of the five elements. "Heaven and earth give birth to people and endow them with very precious characteristics, i.e., people bear the virtue of heaven and earth. People have completely inherited both the mystical spirit and the temperament of the stars, so they are said to be more spiritual than all things. Thanks to that spirit and temperament, people have the insight to understand all things." (Tran, 2001: 78).

In this view, every born human being is also endowed with a gift "Minh Duc," considered as part of God's nature or God's wisdom intellect, a natural insight power to understands the deepest essence of everything, without using reason for the analysis. This Minh Duc or lucid power called intuition, Conscience, or Tam (Mind) is gained by the induction of Heaven, Earth, and Human Being ("Everything in the universe is united"). The knowledge that intuition brings is authentic, capable of achieving the truth and the nature of things. To have that mystical intuition outside of reason and

intellect, therefore, at the same time also irrational intuition, people need to maintain a calm and relaxed mind, not letting objects and desires obscure the natural insight. In that sense, the intuition in Confucian thought expresses the close relationship between human beings and God. From a Vietnamese Confucian perspective, intuition is different from intellect as human cognitive power. The knowledge brought about by intellect is prone to mistakes because intellect has the ability to quibble and only aim to consider things from their external manifestations.

Concerning the Confucian conception on the role of the intellect, Tran Trong Kim writes: "Intellect is the ability to reason to know everything. But intellect only knows the nature and form of appearance of things ... Usually, what we say, or draw, is not the spirit anymore. So if we deny intuition as the mind's knowing, and use only intellect, then that often makes us wrong ... The intellect of a person, no matter how smart, is limited, and cannot understand as quickly and deeply as intuition..." (Tran, 2001: 33-34). According to Tran Trong Kim, Confucianism highly appreciates the role of both intellect and intuition as special cognitive powers of human beings. He comments the following: "Intelligent and profound insights are often intuitive, not rational. But once you know something, you must use your intellect to check it out, to know clearly what your intuition knows ... So now you have to use both intuition and reason. Intuition is to know, and the intellect is to control" (Tran, 2001: 35-36). However, Confucianism still emphasizes intuition more than intellect, considering learning mainly through intuition. Tran Trong Kim concludes that by logic, we can prove things; thanks to intuition, we can explore them.

Thus, in Vietnamese Confucian thought, intuition or Minh Duc is understood as primarily in the form of irrational and mystical intuition, which is an integral part of the reason of Heaven or the Wisdom of God. From the above analysis, it can be seen that Vietnamese Confucian thought on intuition is quite unique and undeniable. Intuition in Vietnamese Confucianism seems to be quite close to the irrational intuition in Western philosophy.

Second, it is also possible to talk about *Vietnamese Buddhist thought on intuition*. According to Vietnamese Buddhism, after meditating continuously for 49 days and nights under the Bodhi tree (Bodhirukkha), Shakyamuni became the enlightened being, the Buddha. He conquered inner obstacles and external demons, including greed, ambitions, love desire, affliction, hatred, anger, hunger, loneliness, etc., always appearing and harassing. On the last night, at the time of the first hours of the day, he turned his mind to enlightened intellectual Intuition, recalling past lives: one life, two lives, three lives to hundreds of thousands of previous lives. He achieved Thien Nhan Minh, i.e., the Heavenly Eye, an insight of God through space and time, not with the naked eye. Thien Nhan is an insight of God, and Minh is bright, clearly visible as during the day. He realized what sentient beings of all shapes and sizes created, what karma rotated in the three realms. From there, he was called Buddha, who awakened in the teachings of Buddhism with three main points: "The Four Noble Truths," "The Twelve Links of Dependent Origination," and "Eightfold Path." According to the Buddhist thought, executing the Noble Eightfold Path, the person who attains the righteous result is liberated (Thich, 2018).

Buddhism recognizes two cognitive levels of intellect: (1) transcendent wisdom, Holy wisdom, Prajna wisdom or Intuition - a high level capable of merging into the absolute; and (2) distinguishable intellect, i.e., capable of reasoning or common empirical perception - a lower level. According to the Diamond Sutta of Buddhism, one of the most influential Mahayana sutras, Intuition or Prajna wisdom, can even be aware of "Nothingness" and the main path of knowledge is nonverbal, transcending all concepts (Nguyen, 2012: 44). In order to have intuition as a special power, the cognitive subject must go against the normal flow of consciousness, "wipe out the consciousness," and perform the meditation cycle according to the Noble Eightfold Path. That has certain similarities with Husserl's Phenomenological Reduction to

achieve a state of pure consciousness in which intuition can identify phenomena identical to essences. On the other hand, the Buddhist conception on intuition as transcendent wisdom, Holy wisdom or Prajna wisdom, which can merge and grasp the absolute, has some similarities with some conceptions in Western philosophy and religion (Henri Bergson, Friedrich Schleiermacher, Paul Tillich...) on irrational or mystical intuition as a revelation.

Third, in the Vietnamese Zen Buddhism, there is also the thought of intuition. According to Zen Buddhism, the world of phenomena depends on the law of cause and effect, and the law of dependent origination, being constantly moving and changing, understood as "impermanence," "non-self" or real non-existence; Behind this phenomenal world, there is an ultimate, absolute invariant reality, an "immutable true existence," transcending all phenomena and extremes "being - nothingness." This real-world cannot be described by concepts and called non-empirical reality. This reality cannot be grasped or realized by common knowledge or logical thinking. To realize the true nature of this absolute reality and to attain absolute truth, human beings can only use the intuition called Prajna wisdom or Prajna Paramita as the only cognitive tool, but not the intellect.

Without denying the ability to perceive the truth, Zen Buddhism explains that there are two types of truth: relative truth (Samvritisatya) and absolute truth (Paramarthasatya). Relative truth is the truth that can be grasped by the common intellect, called consciousness (Vijnana). And the absolute truth can only be grasped by the intuition - Prajna wisdom through meditation practice. The absolute truth of Zen Buddhism often has religious-spiritual meaning. The cognitive way of it is associated with the ability to grasp reality in the whole, in an inseparable entity, completely different from the means, ways, methods of the common cognitive process from the sensory knowledge to rational knowledge (Hoang, 2005).

In order to have an intuitive capacity to access to the absolute, the cognitive subject must "reverse the cognitive direction and enter the inner world" and must "wipe out the consciousness." The belief enlightened by intuition is expressed in Zen Buddhism as a way of personal cultivation, combining inner mind cultivation with morality in the Eightfold Path. Zen Buddhism considers enlightenment as limits to overcome the common rational perception to return to intuition. Therefore, the Vietnamese Zen Buddhist conception on irrational, mystical intuition (Prajna wisdom) as the only cognitive tool outside intellect and logical thinking to grasp the absolute truth and absolute reality, is relatively close to the concept of intuition as a revelation in some Western philosophical and religious conceptions (Henri Bergson, Friedrich Schleiermacher, Paul Tillich, and others)

Fourth, in Vietnamese Daoism, the conception of intuition is also particularly emphasized. The fundamental concept in Daoism is Dao understood as something absolute and as a way that cannot be perceived by the senses. Dao is considered as a way of life, not a God or a religion. Dao is the way or the path on the journey through life. It is suitable for the terrain and the specific timetable of nature. Any path defined outside the Dao is regarded as false. According to Daoism, the whole universe is steeped in ethics. This pristine cosmic power was once called Tai Hu, Tai Chi, and Tai Di (Thai Hu, Thai Cuc, and Thai Di). It is closely connected with an invisible, formless, and colorless element of the universe from which all things are born. Lao Tzu writes about the agnosia of the Dao in his work "Dao De Jing" (or "Tao Te Ching") as follows: "Dao that can be expressed in words is not a permanent Dao" (Lao Tzu, 1996: 215). Zhuangzi, one of Lao Tzu's most famous disciples, adds: "If you do not know, it is profound; if you know, it is superficial ..." (Chuang, 1995: 69). Dao cannot be perceived by experience, but indirect conclusions about the nature of Dao are possible. Dao is often incompletely translated as a way, as emptiness or as non-existence (nothingness).

However, the emptiness here is understood not as naked, passive, and inactive emptiness as according to Democritus, but as the development process, when something does not exist anymore. Dao is transcendental, i.e., before experience and cannot be realized by experience or the human senses. Like Buddhism, Daoism does not appreciate the knowledge acquired from logical reasoning. Liberation in Daoism is understood to be liberation from the strict rules of convention. The doubtful attitude of Daoism towards knowledge and reasoning is one of the highlights in Eastern philosophy in general and Vietnamese philosophical thought in particular.

This stems from Lao Tzu's conception that the reasoning abilities of the human intellect can never understand the Dao. This can be seen in the comment of Zhuang Zi: What we consider as known best is not necessarily already known; logic reasoning cannot make people wiser. Daoism overlooks the role of theoretical reasoning and discussion. Accordingly, the dog that barks well is not necessarily a good dog; the one who speaks in an attractive manner is not necessarily a gentle person. Arguments can only be seen as superficial. Daoism believes that all Dao's activities are a continuous interaction between contradicting pairs. Daoism draws two basic rules for human attitude: To achieve something, one has to start with the opposite.

However, Lao Tzu points out the key to enlightenment. Approaching to Dao cannot be done by any action ('vo vi' in Vietnamese or 'wu-wei' in Chinese). Vo vi or wu-wei is understood in Daoism as "nonaction," "effortless action," "action without intent," or "action following nature." This concept refers to the state of "contemplation" or "meditation" in the Daoist tradition, requiring a conscious effort to empty the whole mind completely, but not filling it with profound knowledge. Accordingly, people can have relaxation and excitement, because it clears from the mind the disturbing sounds of everyday life. It is tranquility and insight that can lead to a lot of spontaneous knowledge or intuition on the Dao. People need to completely wash away the rambling thoughts so that their intuitive knowledge of Dao can be spontaneously expressed. A confused mind will obscure the Dao.

According to Daoism, Dao is not an existing reality, but it is nothingness, so it cannot be approached by experience or rationalist means. Dao is the unity being realized. The world is an expression of Dao as an absolute. *The only way towards Dao is direct experience or the experience of mystical intuition outside intellect, in which there is no division between one's own self and the world. Therefore, the irrational, mystical intuition of Dao is considered both as a means and as a purpose.*

Therefore, general characteristics of traditional Vietnamese philosophical thought systems, such as Confucianism, Buddhism, Zen Buddhism, and Daoism are (1) the tendency to absolutize the irrational, mystical intuition as special power of people and (2) to emphasize the role of irrational, mystical intuition more than their reasoning or empirical perception. Even under different names such as Minh Duc, Transcendent Wisdom, Holy Wisdom, Mystic Experience, and others, all forms of these Vietnamese thoughts consider irrational, mystic intuition as the highest capability of human beings in approaching to true enlightenment about an Absolute Transcendent Reality. In order to have this irrational, mystical intuition power, people need to train and cultivate it throughout their lives. Through these characteristics, it is possible to identify the similarities of some conceptions in Western philosophy and religion analyzed above with some Vietnamese philosophical thoughts, particularly and with Eastern philosophical thoughts generally on intuition.

Conclusion

The conception of intuition was formed early in the history of philosophy, science, and religion. As a special and marvelous human ability to realize the nature of things quickly without logical analysis and reasoning, intuition can be regarded as an invaluable gift of creation, capable of supplementing and overcoming the limitations in the traditional approach of reason and intellect, helping humans to transcend all

other animals. Intuition plays a very important role in social life, in science, art, and everyday life. It is a valuable cognitive tool, with great potential for application.

The term intuition is valid both in Western philosophy and in Eastern philosophy, particularly in Vietnamese philosophical thoughts. Therefore, this term is universal. The conceptions of intuition in the history of Western philosophy, science, and religion mention various types of intuition, such as sensory intuition, intuition, intellectual intuition, irrational intuition, and mystical intuition or their mixed forms. However, in Western countries, due to the habit of overestimating the role of reason, intellect, and science, intuition, despite of being known and respected early in the history of Western philosophy, has not attracted the appropriate research interest in traditional rationalist trends and schools. Since the nineteenth century, in the trends of Western irrationalist philosophy, both atheistic and theistic ones, there has been a tendency to stress intuition as one of the special non-rational cognitive powers of human beings.

For their part, concerning the human cognitive power, traditional Vietnamese philosophical thoughts in particular and Eastern Philosophy in general focus mainly on intuition, especially on irrational, mystical intuition. As analyzed above, traditional Vietnamese philosophical thoughts such as Confucianism, Buddhism, Zen Buddhism, and Daoism mainly pay attention to irrational, mystical intuition as a religious - spiritual unique power of human beings. On the other hand, these thoughts tend to underestimate rational perception, absolutizing the opposition between intuition and intellect, and emphasizing the role of intuition. These can be considered as characteristics of the Vietnamese philosophical thought.

Therefore, in a certain sense, it is possible to talk about a closer trend between Western philosophy, science, and religion on the one hand and Eastern philosophy and religion on the other, including traditional Vietnamese philosophical thought, when it comes to understanding and using the various conceptions of intuition. The study of intuitive concepts in the history of Western philosophy, religion, and science and in the philosophical thought tradition in Eastern countries including Vietnam is very important and necessary. It can be considered as the key to explaining many other important issues of Western philosophy, Eastern philosophy and East-West comparative philosophy related to the secrets of traditional culture, society, and religion, including the cultural identities, morals forms of life of social communities, characteristics of religions or beliefs and other socio-cultural aspects.

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Prof. Dr. Vu Hao Nguyen, PhD.
University of Social Sciences and Humanities, Vietnam National University, Hanoi
Faculty of Philosophy
336 Nguyen Trai Str., Thanh Xuan District, Hanoi
Vietnam
nguyenvuhao@hotmail.com

doc. PhDr. PaedDr. Daniel Slivka, PhD.
Department of Historical Sciences
Greek Catholic Theological Faculty
The University of Presov in Presov
Ul. Biskupa Gojdica 2
080 01 Presov
Slovak Republic
daniel.slivka@unipo.sk

Assoc. Prof. Nadezhda V. Telegina, PhD
Institute of Psychology and Education
Kazan (Volga region) Federal University
18 Kremlyovskaya Street
420008 Kazan
Russian Federation
nadya-telegina@yandex.ru

Prof. Natalia A. Zaitseva, Doctor
Department of Hospitality, Tourism and Sports Industry
Plekhanov Russian University of Economics
36 Stremyanniy Pereulok
115093 Moscow
Russian Federation
zaitseva-itig@mail.ru

Prof. Zhanna M. Sizova, Doctor
Department of Urgent and Outpatient Therapy
I.M. Sechenov First Moscow State Medical University (Sechenov University)
8 Trubetskaya Street
119991, Moscow
Russian Federation
sizova-klinfarma@mail.ru

Philosophical roots of the slovak national revival movement in mid-19th century: A case study on the Memorandum events of 1861 in Turciansky Sv. Martin

Michal Valco – Pavol Dancak – Evgeniya V. Shikh – Marina V. Polevaya –
Liudmila V. Shukshina

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Abstract

The Memorandum events from June 1861 constitute an important milestone in the development and shaping of the Slovak nation, its culture, political self-awareness, and national self-determination. Formulated and approved by the First Slovak National Gathering on June 6-7, 1861 in Martin, the Memorandum of the Slovak Nation to the upper chamber of the Hungarian parliament, containing the Petitions of the Slovak Nation which ask for a just enactment of the law with regard to equality of the nations in Hungary, reflected not only the political ambitions but also philosophical and religious convictions (and presuppositions) of the leading figures of the third phase of the Slovak National Revival Movement in mid-19th century. Jozef Miloslav Hurban, Karol Kuzmany, Michal Miloslav Hodza, Andrej Braxatoris Sladkovic and others belonging to the “Sturovci Circle,” the circle of German-educated Slovak Lutheran pastors surrounding their leader Ludovít Stur, brought to Slovakia the new trends of national awakening coming out of the right-wing Hegelian philosophy. In their national awakening efforts, Sturovci also incorporated Romanticism’s interest in language as a medium of thought, which made them strong proponents of education and cultural emancipation of the Slovaks. The paper provides an analysis of the philosophical roots of the governing ideas of the main leaders from the “Sturovci Generation” with the focus on the Memorandum Events of 1861 and Andrej Sladkovic.

Key words: Slovak National Revival, Memorandum of the Slovak Nation, Hegel, the Sturovci Generation

Introduction:

The Memorandum events from June 1861 constitute an important milestone in the development and shaping of the Slovak nation, its culture, political self-awareness, and national self-determination. The philosophical roots of this crucial event, however, have not been sufficiently explored so far. Our paper offers new insights on the ideational anchoring of important figures of the Slovak national Revival (Awakening) movement, showing how philosophical thoughts intertwined with religious convictions and monotheistic metanarrative presuppositions in cultivating a specific, nationalist-philosophical outlooks that shaped the Slovak culture and nation. After a Brief overview of the three phases of the Slovak National Revival Movement, we will examine the philosophical roots and ideas of the ‘Sturovci Generation,’ explore the reception of Hegelianism and other selected philosophies by the ‘Sturovci Generation,’ and finally offer a short case study on the role these philosophical ideas and corresponding religious beliefs played in the Memorandum of the Slovak Nation in Martin (1861). Here, we will focus on the personal views of Andrej Braxatoris Sladkovic (1820-1872), one of the leading figures of the ‘Sturovci Generation.’

Overview of the three phases of the Slovak National Revival Movement

The Slovak National Awakening of the 18th and 19th centuries marked the beginning of a cultural emancipation process of the Slovak ethnic group living in what was then known as the Hungarian part of the Austro-Hungarian Empire. Three distinct phases

can be identified, spanning the period between 1780-1870. The following table (Table 1) offers a succinct overview of the phases, indicating the time period, leading figure(s), and main emphasis of the given period.

Three phases of National Awakening






<i>Phase 1</i>	<i>Phase 2</i>	<i>Phase 3</i>
1780 – 1820	1820 – 1835	1835 – 1870
Anton Bernolák and the "Bernolák Generation"	Ján Kollár and Pavol Jozef Šafárik	Ľudovít Štúr and the "Štúrovci Generation"
common folk edification and written language codification	Slavic nations cooperation	written language codification, cultural and political rights of the people

Table 1. Three phases of National Awakening; Source: authors

Phase 1 of the Awakening took place between 1780-1820. Its leading figure was Anton Bernolák (1762-1813) and his followers were known as the 'Bernolák Generation.' The main emphasis of this generation was common folk edification. This included not only the first attempt to codify the national language (in written form) but also teaching people about good habits and overcoming superstition. Phase 2 of the National Awakening lasted from 1820-1835 and was led by Jan Kollar (1793-1852) and Pavol Jozef Safarik (1795-1861). Kollar, Safarik and their followers took on the romantic position of appealing to the Slavic brotherhood and mutuality, hoping that in linking the fate of the small Slovak nation to that of the Russian people, Slovaks could find stability and protection, as well as new cultural inspiration for developing their 'Slavic spirit'. The third Phase of the Awakening took place between 1830-1870. Ludovít Stur (1815-1856) was the founder, inspiration and leading figure of this phase. Stur managed to inspire many gifted young intellectuals who looked up to him and who together aspired to edify the Slovaks by means of art and literature, as well as to organize them socially and politically as a self-aware national entity. Therefore, written language codification and the struggle for cultural and political rights, were the main emphases of their efforts. The so-called 'Sturovci Generation,' known also by the term 'Sturovci Circle,' comprised the following intellectuals: Ján Kalinčiak (1822-71), Samo Chalupka (1812-83), Andrej Sládkovič (1820-72), Janko Kráľ (1822-76), Ján Botto (1829-71), Janko Matúška (1821-77), Michal Miloslav Hodža (1811-70), Jozef Miloslav Hurban (1817-88), August Horislav Škultéty (1819-92), Samo Tomášik (1813-87), Viliam Paulíny-Tóth (1826-77), Ján Francisci-Rimavský (1822-1905), Štefan Marko Daxner (1822-91), Mikuláš Štefan Ferienčík (1825-81), Samo Bohdan Hroboň (1820-94), and other, less known figures. Most of the members of this circle were German-educated Slovak Lutheran pastors surrounding their leader Ludovít Stur. On the other hand, it would be incorrect to

argue that Lutheran Protestants were the only driving force behind the Slovak National Awakening in the 19th century. This can be clearly documented by the list (index) of authors who contributed to the two most influential national-cultural magazines of the time, as is shown in the Index below:¹

Evanjelickí prispievatelia:	Katolíckí prispievatelia:
Abaffy Leopold	Brázay Imrich
Ambrózy Matej	Čepka Leo Martin
Balkovič Gabriel	Dobšovič Anian
Bohurád Ján	Emmanuel Jozef
Bohuš Matej	Gerometta Eugen
Braxatoris Karol	Gerometta Ján
Čaplovič Ján	Hattala Martin
Černo Karol Ludomil	Holček Juraj
Čipka Ján	Hýroš Michal
Čipka Jonathan	Chlebák Michal
Daxner Štefan Marko	Chrások Michal
Demian Baltazar	Juračka Ignác
Dohnány Ľudovít	Ondrišík Ján
Dohnány Mikuláš	Palárik Ján
Féjerpataký-Belopotocký Gašpar	Plošic Július
Ferienčík Samuel	Rakovský Ján
Ferienčík Štefan Mikuláš	Serholec Jozef
Francisci Ján	Slopovský Karol
Helenay Karol	Soltész Aloys
Hurban Jozef Miloslav	Strakovič František
Jurecký Móric Samuel (Samoslav)	Šaliga Andrej
Kadavý Ján	Ščasný Jozef
Kardoš Adam	Tagányi František
Kellner Hostinský Peter	Tamaškovič Martin
Kráľ Janko	Tombor Ján Krstiteľ
Kraus Ján	Tombor Ľudovít
Kuorka Jur	Viktorín Jozef Karol
Langhoffer Tobiáš Ján	Závodník Štefan
Leška Štefan	Zechenter Gustáv Kazimír
Ličko Eduard	
Lučanský Peter	
Maróthy Daniel	
Maróthy Martin	
Meličko Michal	
Mešša Andrej	
Mínich Daniel	
Mockovčák Ján	
Nosák Timotej Ignác	
Novák Samuel	Evanjelickí prispievatelia (pokračovanie):
Orfanides Ľudovít	Šuhajda Ján
Rohoni Jur	Šulek August
Sládkovič Andrej	Šulek Ľudovít
Slujka Ján	Šoltés Michal
Šípka Jur	Špamensis Eugen
Škultéty August Horislav	Tomášik Samuel
Štúr Ján	Trokan Ján
Štúr Ľudovít	Jančo Jozef
Štúr Samuel	Zoch Ctiboh

Table 2: Index of contributors to *Slovenske narodnie noviny* and *Orol Tatranský*
Source: (Adamcik, 2016: 22)

¹ Table 2 lists Lutheran contributors in the first column on the left and the lower, separated column on the right, while Catholic contributors are listed in the right column from the top.

The Philosophical Roots of the ‘Sturovci Generation’

Uneasiness about Immanuel Kant

The beginning of the 19th century was marked by an anti-Kant movement in Hungary (counter-Aufklärer). Catholic schools in the country forbade Kant’s philosophy, excluding it completely from the curriculum. Lutherans were a bit more open in this respect. Though the later emphasis on Kant’s ethics made him [Kant] more acceptable in the eyes of some intellectuals, his theory of knowledge was considered especially toxic and dangerous. The overall cultural and intellectual environment was rather conservative. The political environment was marked by Habsburgs’ absolutism and a close ‘entanglement’ between the church (Catholic) and the state – two hierarchical institutions.

The ‘Sturovci Generation’ of Slovak intellectuals brought to Slovakia new trends of national awakening coming out of the right-wing Hegelian philosophy. (Dupkala, 2000) In their national awakening efforts, Sturovci also incorporated Romanticism’s interest in language as a medium of thought, which made them strong proponents of education and cultural emancipation of the Slovaks. (Meszaros, 2016) They tried to answer ‘big questions’ pertaining to the very purpose of existence of the life on an individual, the Slovak nation, and humanity, while their metanarrative framework was determined by their monotheistic belief in divine providence.

Four key philosophical influences

Four key philosophical influences can be identified underlying the thoughts and outlooks of this generation of Slovak intellectuals: (1) French Rationalism – especially Charles-Louis de Secondat, Baron de La Brède et de Montesquieu (1669–1755), François-Marie Arouet Voltaire (1694–1778), Jean-Jacques Rousseau (1712–1778); (2) 19th century German Philosophy – mainly Idealism and Romanticism as these were elaborated by Johann Gottfried Herder (1744–1803), Immanuel Kant (1724–1804), Johann Gottlieb Fichte (1762–1814), Friedrich Wilhelm Joseph von Schelling (1775–1854), and Karl Wilhelm Friedrich von Schlegel’s (1772–1829) interpretation of Hegel; (3) Polish Philosophy – especially Adam Bernard Mickiewicz (1798–1855), Bronisław Ferdynand Trentowski (1808–1869), August Dołęga Cieszkowski (1814–1894); and finally (4) the Russian ‘Slovanofili’ – such as Ivan Vasilyevich Kireyevsky (1806–1856) and Pyotr Vasilyevich Kireevsky (1808–1856), Aleksei Stepanovich Khomiakov (1804–1860), Ivan Sergeyevevich Aksakov (1823–1886) and others. (Osusky, 1936: 18–34)

Naturally, these four philosophical influences are not necessarily compatible in all respects and they did not exert the same level of influence on all phases, let alone all figures of the National Awakening. Still, it can be historically maintained that they constituted the most potent force of philosophical inspiration, providing basic outlooks and helping create governing presuppositions upon which further thought structure was erected.

Herder’s Philosophy of History

When it comes to assessing the major influence on the leading figure of the Sturovci Circle, Ludovít Stur was captivated primarily by Herder’s philosophy of history, published in his magnum opus *Ideen zur Philosophie der Geschichte der Menschheit* (1784–91). Herder believed that the source of religion is in the human sentiment. The purpose of history is to develop the dormant powers of individual entities, achieving a new, harmonious convergence in the ideal of humanity/humanness. The type of sentiment and cultural specificity that Herder identified among the Slavs lead him to believe that the future development of humanity is likely to be connected with the Slavic peoples, who are known to be peaceful, meek, hospitable, freedom-loving, malleable and whose cultural values are deeply entrenched in their hymns, myths, and fables. It is here where the renewal of the Western culture and civilization can find a potent resource. While it is questionable to what extent Stur himself believed Herder’s

presuppositions about the Slavic destiny as cultural 'saviors' of the Western civilization, he did agree with Herder's organic vision of history and the role that literature played in the forming of one's life-vision and moral as well as cultural identity. (Osusky, 1920; 1922)

The Reception of Hegelianism among the 'Sturovci Generation'

Many of the representatives of the 'Sturovci Generation' chose Halle as their preferred university town in Germany (as opposed to Jena or Wittenberg for previous generations). German Idealism mixed with Romanticism were the normative trend: from Kant, through Fichte, Schelling, to Hegel (Georg Wilhelm Friedrich Hegel, 1770-1831). This mix engendered a rich variety of genres and a wide array of attitudes and moods, as Zajac (2016: 106) rightly observes: "the oscillation of emotional moods between heroic enthusiasm, idyllic happiness, melancholic sadness and existential anxiety." Hegel's teaching, mediated through 'right-wing' Hegelian philosophers in Halle and Berlin (more precisely, the second generation), made the deepest impressions on Stur and his compatriots. All four key works of the German philosopher played their role: *Phänomenologie des Geistes* (1805), *Logik* (1812, 1816), *Encyklopedie* (1817), *Die Grundlinien der Philosophie des Rechtes* (1821), although logic and Hegel's metaphysics were less significant for the Slovak intellectuals when compared to other parts of the Hegelian thought. The following teachers were recognized as 'genuine Hegelians' by Stur, Hurban and others from their circle: the historians Duncker and Roepell (historians), and the philosophers Erdmann, Schaller, Göschel, Gabler, Hinrichs (Osusky, 1936: 25-26). As indicated above, the 'Sturovci Generation' did not care much about Hegel's logic, metaphysics, or psychological constructions; instead, they preferred his ideas about the objective spirit, religion, philosophy of history, art, politics, and of rights.

The following ideas were often discussed by the 'Sturovci Generation' (and others, also from the Catholic intellectual circles): History consists of the actualization / development of the Spirit. This actualization of the Spirit is then the purpose of the world. History of philosophy is the proper tool at hand to identify and understand how the Spirit is developing, whose very essence is freedom and self-awareness. The intentional realization of freedom in the course of human history thus constitutes the goal of history of the world. True human freedom is not an original gift but rather a goal and a task to be completed by the acts of intellect and will. It is with Germanic Christianity that freedom achieved its last stage of development where each individual can be free. But this freedom must be acquired; it must be taught by a human community and intentionally cultivated. It starts with a family and then continues through a larger community (society) the unifying form of which is a nation. Finally, its highest form is the State – a unity of subjective and objective, morally informed will. As a divine idea, State is a moral community of free individuals, the most perfect expression of the absolute Spirit. Nations are mere tools of the State, fulfilling their temporary purposes as part of the larger purpose of the development of the Spirit.

One must remember, however, that the reception of Hegel in mid-19th century Upper Hungary (today's Slovakia), had its distinctive, historical-cultural specifics. (Varossova, 1987) There were two competing (and yet, somewhat converging) philosophical lineages among the 'Sturovci': (1) The rationalist-realist line (led by Ludovit Stur and Jozef Miloslav Hurban) and (2) the messianic-utopist line (represented by Michal Miloslav Hodza, Peter Kellner-Hostinsky, Samo Bohdan Hrobon and others). As mentioned above, traces of messianism could be found in the rationalist-realist line as well. (Meszaros, 2016: 846)

There is one important thing that needs to be clarified at this point. Members of the 'Sturovci Generation' often referred to Hegel when presenting their ideas, appealing to the authority of his method and system of thought. However, the original 'Hegelian System' can only scarcely be recognized in their own renderings of the allegedly 'Hegelian ideas'. Their cultural-political context along with their goals of cultural and

national emancipation gave rise to a synergy of theological and cultural metanarratives producing a unique reading of Hegel through a theological and eschatological (or even apocalyptic, at times) lens (Cuzy, 2016: 29-30). The Hegelianism of the 'Sturovci Generation' took the shape of a distinctive 'National Philosophy,' which expresses and cultivates the national spirit and leads to cultural and national renewal. Church representatives were the main proponents of this national philosophy during this time (i.e., the 19th century). This period was marked by the rejection of Immanuel Kant (especially his works on epistemology) and a return to classical metaphysics in the service of the national cause and the Judeo-Christian metanarrative. At the same time, the lack of functioning political structures and sufficiently developed academic environment gave support to messianic tendencies (contrary to the situation in Lower Hungary). (Meszaros, 2014: 734)

Ludovit Stur was the originator and main proponent of messianic elements in the Slovak national philosophy. Any change in interpretation of the existing national philosophy required an articulation of one's relationship to Hegel. To achieve this, members of the Sturovci Circle appealed to Stur's reinterpretation of Hegel. The Canonization of Hegel in what is today Slovakia thus came to pass through Stur in the form of "Stur-Christian-Slavic philosophy". (Ormis, 1869: 30; Meszaros, 2016: 850)

The Slovak National philosophy of the 'Sturovci Generation' built above all on two key elements: (1) the theism of right-wing Hegelians, and (2) Hegel's anticipation (prophecy) of the inevitability of the coming of the Slavic Era as a next stage in development of world history. Hence the 'theological/eschatological' significance of Slovak history. Hegel's thought, mediated through selected intellectuals of right-wing Hegelianism, was therefore used pragmatically as a conceptual tool, a mobilizing framework to achieve certain cultural and political goals. (Meszaros, 2016: 851)

Legend has it that towards the end of his life, Hegel handed his pen over to August Cieszkowski, saying: "Finish what I have not been able to do". (Ormis, 1869: 23) This legend was 'alive' among the Sturovci which helps us understand the mutual intertwining of Slovak and Polish messianisms. (Osusky, 1939: 356-359; Bakos, 2008: 173-175)

It is not surprising, therefore, that there seem to have been a concrete historical reason for the preference of Hegel to Kant among the Lutheran intellectuals gathered in the Sturovci Circle – Slovak Lutherans of the 19th century led the cultural emancipation movement of the Slovak nation, the major part of which had been attempts to codify an official version of the Slovak language and to promote it in literature, worship, church governance, and education. Catholic intellectuals gradually joined these efforts, though Latin remained the preferred language of the church. However, Hungarian Lutherans and Calvinists promoted the Hungarian language in the whole Hungarian empire. Choosing Hegel and interpreting him in a way conducive to the Slovak national emancipation efforts may have been an intentional subversive maneuver on the side of the Sturovci (all of whom were Lutherans) and other Slovak intellectuals.

There are significant differences between Hegel's thought and the Slovak Hegelianism of the Sturovci Generation, most markedly, in their understanding of the nature of the Absolute Spirit. Contrary to Hegel's view that considered the absolute Spirit the final product in the development of nature, intellectuals from the Sturovci circle believed that the Spirit is the original, sovereign being who creates matter/nature. (Osusky, 1928: 145-157) Nature thus is not a negation but a creation of the Spirit. As such, it [nature] is to be developed in accordance with the Spirit's providence. (Ormis, 1869: 27) Critical voices warned against excessive speculations and the resulting messianic dreaming. (Hecko, 1868) For example, Ctiboh Zoch pointed out the lack of "academic society" as the underlying reason for the lack of "scientific thinking and coherency in thinking" among Slovak intellectuals. (Cochius, 1847: 407) Zoch was critical to German philosophy for its excessive analytical

dissections and lack of positive, upbuilding coherence: an analysis that dissects the human spirit into the subtlest elements possible will not lead anywhere. (Cochius, 1847: 412; cf. Meszaros, 2016: 854)

Memorandum of the Slovak Nation in Martin (1861) and Andrej Sladkovic

In 1861 several hundred representatives and intellectuals of Slovak nationality gathered in the rural town of Martin. Many of them had participated in the revolution of 1848, fighting on the side of the Austrian Habsburg emperor, only to be betrayed by the government in Vienna and sacrificed for the sake of the empire's "greater" political interest. The Memorandum events from June 1861 constitute an important milestone in the development and shaping of the Slovak nation, its culture, political self-awareness, and national self-determination. (Valco, 2012: 129) Formulated and approved by the First Slovak National Gathering on June 6-7, 1861 in Martin, the Memorandum of the Slovak Nation to the upper chamber of the Hungarian parliament, containing the Petitions of the Slovak Nation which ask for a just enactment of the law with regard to equality of the nations in Hungary, reflected not only the political ambitions but also philosophical and religious convictions and presuppositions of the leading figures of the third phase of the Slovak National Revival Movement in mid-19th century. Intellectual leaders of that era wanted to remain politically loyal to the multi-ethnic Austro-Hungarian state, as they expressed in many speeches at the gathering. At the same time they wished to articulate their own right to national self-determination, as well as that of other oppressed minorities: Croats, Serbs, Rusyns, and Romanians. Their underlying conviction was that all people(s) were created equal (in God's image) and shared common human dignity, the expression of which included the right for ethnic, cultural, and national emancipation and self-determination.

As a substantial number of the gathered people were clergymen, either Roman Catholic or Lutheran (or members of the lay intellectual elite most of whom had studied theology and philosophy in German universities),² it is safe to argue that their religious conviction and a robust monotheistic outlook was the preeminent motivational force behind their actions. Obviously, Slovak historiography prior to 1990 could not fully reflect this motive. Scholars resorted instead to attribute these courageous actions to a general ethical responsibility based on a thoughtful reflection of abstract ethical ideals. There was an implicit ideological pressure that often manifested itself in the form of self-censorship to downplay or utterly hide the possibility that such actions could have been fueled by the religious-normative vision of life derived from a certain meaningful (and meaning conferring) narrative, in this case, the Christian monotheist metanarrative.

Upon a close reading of the public declarations, statements, historical documents and existing pieces of literature from the representatives of these events, however, we can observe a clash of diverging worldviews: the theocentric world of the biblical narrative on the one hand, and the anthropocentric world of the enlightened human mind on the other. It was interesting to observe how the rationalists emphasized political realities at the expense of theological and ecclesiastical ones and how, on the

² Out of 195 representatives of the Slovak National Memorandum gathering (1861), 59,8% were intellectuals and 20% clergymen. Out of the 1117 charter members of the seminal Slovak cultural institution – Matica slovenská (1863-4) – 57,5% were intellectuals and 30,4% were clergymen. When it came to the percentage of the founding members of the National Newspaper (Národné noviny, 1872), the percentage went up to 58,7% for intellectuals and 40,3% for clergymen. (Holec, 2008: 44)

other hand, the theologically anchored proponents interpreted the transpiring events more in line with their understanding of the biblical history of salvation, often disregarding (or miscalculating the importance of) the value of political action. It was also interesting to notice that whenever the rationalist side disagreed theologically with their opponents from the more conservative/confessional camp, their arguments and/or accusations went almost solely along political lines, almost never using theological reasoning. This could be observed in the ongoing cultural and political struggle against the Magyarization efforts of the Hungarian government, as well as intellectuals and most of the Hungarian Calvinist Church representatives. “It was as if theology had been dispersed in and identified with their national and political ambitions. Their sense of identity and responsibility (i.e. of the rationalists) thus seems to have been more derived from a national-cultural narrative, rather than a comprehensive religious one.” (Valco, 2017: 166) Of course, it was not so easy to distinguish religious from nationalistic zeal during this era. The socio-cultural imaginary of the 19th century kept them closely intertwined. Nevertheless, one could still claim that “even if it could be argued that national-cultural and political interests had in some cases prevailed over the religious ones, one’s nation, culture, language and land were all associated with the divine providential care as divinely appointed realities for which human agents needed to assume responsibility.” (Valco, 2017: 166) We can see a powerful dynamics of mutual influence of one’s life vision (as grounded in one’s metanarrative framework) and socio-political responsibility (stemming from one’s civil identity). The internalized monotheistic metanarrative constitutes the necessary motivational basis for concrete expressions of civic engagement. This ‘civic experience’ then, in return, helps the active agents attain a higher maturity in their respective worldview (or even theological convictions). Such development in maturity leads to a more courageous and competent civic engagement for their local communities, ethnic group and nation. “Their religious convictions (based on their internalized monotheistic narrative) helped deepen their national patriotism. Both of these factors subsequently played an important role in shaping human characters and identity, providing thereby a solid basis for cultivating a sense of personal and social responsibility.” (Valco, 2017: 175)

Many of the intellectual leaders of that time compared the Slovak nation to the nation of Israel, seeing divine providence manifesting itself in the way of the cross – that is, God leading their nation through much toil and suffering into a new, promised future. Those who suffered innocently were being prepared for surprising new tasks of divine blessing, whereby they would become a blessing for the surrounding nations as well. (Valco, 2012: 133) This motif was most notably worked out in Andrej-Braxatoris Sladkovic (1861) in his *Náčrtky v predsieni slovenskíeho národného shromaždenia* [*Sketches in the Vestibul of the Slovak National Gathering*]. In the introductory paragraphs of his *Sketches*, Sladkovic writes:

The almighty God created this Slovak tribe, preserved it, led it across many regions of Asia, and planted them in all valleys of Ural, the Tatras, Krkonose, and the Balcans; He promoted it and then humiliated it with the domain of Great Moravia, baptized it with His arm, enlightened by the Scripture of the blessed Thessalonians; he gathered them in troops against the Magyars, Germans, Tartars and the Turks, against the rebels and usurpators; He made it into a sage, artist, engineer, plowman, master, and teacher, priest and writer for all nations – ‘a Jew to the Jews, a Greek to the Greeks, to gain all’ – ... He made it [the Slovak tribe] a polyhistor and polyglot, so that the Slovak would be everything to all but nothing to himself; he made it a sacrifice for all so all could be in him; He made it a cosmopolitan until the time came for it to become a nation again. The world

appropriated its history as in a strife, so that nobody could achieve anything of his own without it, so that in all specific historical moments it would find hidden its own acts and deeds, until the time would come when it [the Slovak tribe] will demand its portion from the heritage of the fathers in Asia and Europe, in Germany and Hungary. (Sladkovic, 1861: 3-4)

In the next section, Sladkovic quotes Paul's First Letter to Corinthians 9:19-22 'a Jew to the Jews, a Greek to the Greeks, to gain all', whereby He situates the Slovak nation into the position of a mediator of blessing for the surrounding nations; and also as a subject who is willing to bear calamities, inequities, and difficulties as an "sacrifice ... for all". We can also discern the motive of an intentional diaspora of the Slovak tribe, through which God wishes to humble the Slovak people in order to make them ready to be "enlightened by the Scripture" so that they may serve other nations through their work and sacrifice. The Slovak tribe, however, was not always faithful to its higher calling. Sladkovic attributes the current state of affairs to a self-induced deafness of the people, especially then its priests and teachers, to the love and truth of Christ. "The young souls were first captivated by the young age; ... the unbiased mind of the new generation started to embrace the impressions of the spirit of the age." (Sladkovic, 1861: 5) After much pain and suffering, and diverse kinds of afflictions, the nation was made ready by the divine providence for its calling and new lot on the stage of world history. "The truth of the nation had to be purified by fire and crucified to strengthen the shoulders in the service of the nation – so that the flames of martyrdom would call forth new believers within our nation." (Sladkovic, 1861: 24)

Sladkovic's appeal to St. Cyril and Methodius reflected the crucial notion of a 'Cyrillo-Methodian cultural and spiritual tradition' present in the works of many representatives of the Slovak National Awakening. In fact, this idea goes way back to the middle of the 17th century, namely to Jakub Jakobeus. Jakobeus mentions this 'Cyrillo-Methodian' notion in his *Viva Gentis Slavonicae Delineatio* from 1642 and also in his earlier work, *A Reflection of Changes of the Czech Evangelical Churches in the Splendid Czech Kingdom* from 1624. In the Roman Catholic environment, reference to Cyril and Methodius can be traced to the Hymnal *Cantus Catholici* from 1655 (Judak, 2002: 122), as well as to the Roman Catholic priest, Jan Baltazar Magin (1681-1734) who considers the Cyrillo-Methodian cult in the Slovak lands to be ancient, continuous, and original, and as such constituting a substantial element of Slovak national awareness.³ (Judak, 2002: 123)

Sladkovic was not the only one holding this view, though his mystical-eschatological interpretation of the development of history and the place of the Slovak nation in it could not easily be matched by others. The only exception, perhaps, was Michal Miloslav Hodza (Osusky, 1932: 215-220). Nevertheless, even if lacking the mystical, eschatological emphasis, the Lutheran intellectuals associated with the Sturovci Circle along with the Roman Catholic priests and intellectuals at the Martin gathering of 1861 interpreted their liberation as an opportunity and a call for service, tolerance and peace. This was, however, not a mere secular-philosophical principle, or primarily a historical possibility, but rather a theological precept stemming from their belief in the providential guidance of the world history by the Divine Spirit. World history was viewed eschatologically as the 'History of Salvation' – right-wing Hegelianism interpreted theocentrically in line with a 'personalist monotheism'.

³ See Jan Baltazar Magin's work: *Murices Nobilissimae et novissimae diaetae Posoniensis scriptori sparsi, sive Apologia pro inclito comitatu Trenchiniensi* [Thorns or Defense of the Glorious Trenchin Region and town of the same name]. Puchov, 1728. Magin's work is the first defense of the Slovak nation written in the Latin language.

Conclusion

The historical phenomenon of the Slovak National Revival Movement of the 19th century manifested not only the cultural and political ambitions of the awakening Slovak nation but also the specific, contextually sensitive philosophical and religious convictions (and presuppositions) of the leading figures of the Movement. This can be best seen in the example of the representatives of the third phase of the Slovak National Revival Movement. Jozef Miloslav Hurban, Karol Kuzmany, Michal Miloslav Hodza, Andrej Braxatoris Sladkovic and others belonging to the “Sturovci Circle,” brought to Slovakia new trends of national awakening coming out of the right-wing Hegelian philosophy. The Sturovci intellectuals, however, adopted and adapted selected right-wing Hegelian ideas in a creative fashion to suit their cultural and national interests and to comply with their overall religious outlook. In their national awakening efforts, Sturovci also incorporated Romanticism’s interest in language as a medium of thought, which made them strong proponents of education and cultural emancipation of the Slovaks. Choosing Hegel and interpreting him in a way conducive to the Slovak national emancipation efforts may be considered an intentional subversive maneuver on the side of the proponents of the third phase of the national awakening. Here it is important to notice that there are substantial differences between Hegel’s thought and the Slovak Hegelianism of the Sturovci Generation. The most fundamental difference, which then subsequently influences the appropriation and interpretation of some other key elements of Hegel’s thought, is their understanding of the nature of the Absolute Spirit. Unlike Hegel who considered the absolute Spirit to be the final product in the development of nature, the leading figures of the Sturovci Generation were convinced that the Spirit is the original, sovereign being who creates matter/nature and providentially governs over the history of the humankind. Nature thus is not a negation but a creation of the Spirit. As such, nature, as well as human history, which is nested in the natural order even if it must be clearly distinguished from it, is to be developed in accordance with the Spirit’s providence. World history was viewed eschatologically as the ‘History of Salvation’. (Chistyakova, 2020: 98-99) This, however, should not be understood in a Hegelian-pantheistic or panentheistic manner but rather in a monotheistic metanarrative sense. This crucial emphasis leads us to argue that the intellectuals gathered in the Sturovci Circle interpreted the right-wing Hegelianism that they had learned in Germany (for the most part) theocentrically in line with a ‘personalist monotheism’ – ideas that we see (though with some reservations and differences) developed in the 20th century Personalist movement in philosophy. (Dancak, 2014)

Andrej Sladkovic and his compatriots clearly understood that within the drama of these events there existed a confrontation of different worldviews – the theocentric world of the biblical narrative on one hand, and the anthropocentric world of the enlightened human mind on the other (easily identifiable in most German philosophers of the era). The cultural and political struggle against the feared Magyarization was at the same time a theological / philosophical struggle on the level of competing worldviews. These two things could not be separated though each had its own distinctive marks. Religion and nationalism thus could not be so easily distinguished and separated within the social imaginary of the 19th century. Even if it could be argued that national-cultural and political interests had in some cases prevailed over the religious ones, one’s nation, culture, language and land were all associated with the divine providential care as divinely appointed realities for which human agents needed to assume responsibility. Principles of freedom, truth, justice, and dignity of individual humans, as well as nations, the natural right for self-determination and cultural emancipation – these principles were considered to be the values of the divine righteous rule, something that our age continues to question and undermine with omnipresent relativism and creeping nihilism. (Bahovec, 2015;

Malovic, 2007; Pavlikova, 2017) The internalized monotheistic metanarrative prompted them to concrete expressions of engagement for their nation, which in turn helped them attain a higher theological maturity. This more mature theological understanding, then, led them to a more courageous and competent civil engagement for their people and nation. Their religious convictions (based on their internalized monotheistic narrative) helped deepen their national patriotism. Both of these factors subsequently played an important role in shaping human characters and identity, providing thereby a solid basis for cultivating a sense of personal and social responsibility. If this assessment carries any weight today, the urgency to enter into dialogue with religious metanarratives as they are formulated and enacted by local religious communities, should assume new importance. (Petkovsek, 2019) The task to hermeneutically recover the religious sources of human flourishing is inescapably before us. (Taylor, 1989; Petkovsek, 2016; Zalec, 2019) To face the challenge of cultivating authentic human personhood with a developed moral conscience, will need to include religious narratives and rituals into our discourse (Zalec – Pavlikova, 2019; Kocakova, 2018) and refuse to let ourselves be limited by the so-called ‘immanent frame’ of secular, exclusive humanism.

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Prof. PhDr. Michal Valco, PhD.
 Department of Church History
 Lutheran Theological Faculty
 Comenius University of Bratislava in Bratislava
 Bartokova 8
 81102 Bratislava
 Slovak Republic
 valcovci@gmail.com

Prof. PhDr. Pavol Dancák, PhD.
Department of Religious Studies
Greek Catholic Theological Faculty
The University of Presov in Presov
Ul. Biskupa Gojdica 2
080 01 Presov
Slovak Republic
pavol.dancak@unipo.sk

Prof. Evgeniya V. Shikh
Department of Clinical Pharmacology and Propedeutics of Internal Diseases
I.M. Sechenov First Moscow State Medical University (Sechenov University)
8 Trubetskaya Street
119991, Moscow
Russian Federation
chih@mail.ru

Assoc. Prof. Marina V. Polevaya
Head of the Department of Human Recourses Management and Psychology
Financial University under the Government of the Russian Federation
49 Leningradsky prospect
125993, Moscow
Russian Federation
MVPolevaya@fa.ru

Prof. Liudmila V. Shukshina
Department of Psychology
Plekhanov Russian University of Economics
36 Stremyanniy Pereulok
115093, Moscow
Russian Federation
Liudmila.shukshina@yandex.ru

A philosophical assessment of the ‘New Religion’ phenomenon in the global context today

Van Hau Vu – Thu Nghia Nguyen – Thi Minh Tuan Dang
– Thi Thanh Huong Do

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Abstract

With the changing culture and abrupt shifts in the socio-economic and political layouts of our globalized world, the religious situation, too, undergoes major changes. The article analyzes the phenomenon of New Religious Movements (NRM) in its current socio-cultural and political context. After defining the guiding terminology relevant to NRM, we proceed to (1) show the historical roots of this new religious trend, (2) expose the existing diversity of NRM, (3) define their characteristic traits, and philosophical assessment of the phenomenon as a whole (rather than its specific beliefs or practices). The article ends with identifying potential social, psychological, and political impacts of the NRM, calling for epistemological humility on the side of philosophers, and critical openness and cautiousness on the side of governmental institutions.

Key words: New Religious Movements (NRM), modern age, post-modernism, post-industrial age, epistemology

Terminology Unification and the Global Academic Awareness of the New Religious Phenomenon

The emergence of religious phenomena in the world today is a topic of widespread discussion in religious research and social management. The assessment of the nature and potential threats/benefits of such movements must necessarily be based on careful philosophical, religious, and social analyses. (Dawson, 2004)

Francoise Champion from Sorbone - Paris Research Center calls these groups minority religious groups, religious groups on the sidelines, mixed groups, or rebelling groups. The reason behind these designations is the fact that they exhibit a considerable level of volatility and fragmentation. They usually consist of fragments of a disintegrated original religion, as most of them arise out of a schism from a normative, traditional religious body. These movements usually do not display religious content, at least not in the way it has been defined in the classical European religious landscape (Champion, 2007: 105-106). Coming from an environment of religious pluralism, American religious scholars call this phenomenon ‘New religious movements’ or ‘Para-religious movements.’ (Bird, Reimer, 1982) This new name is meant to emphasize the contrast between the so-called traditional religions (established world religions, such as Christianity, Judaism, Islam, Buddhism, Hinduism, etc., and their factions and denominations) and the new religious groups. In Japan, the study of the new religious movements is well underway, too. Contemporary Japanese religious researchers offer different interpretations of this ambiguous phenomenon. The ‘common sense’ approach simply points out that these new religions are religious organizations that exist independently from recognized religious organizations in the Japanese environment, such as Shinto, Buddhism, and Christianity. This group of researchers focuses on the structural aspects of the new movements. The second group of researchers lays emphasis on chronology. Since these new groups only started appearing recently, they must be classified as ‘new’ or ‘recent.’ There are three possible eras in which to date the emergence of the new religious movements. The first group of researchers dates the beginning of this trend

to the Tokugawa period (1603-1868), the second to the Tai Sho period (1912-1926), and the third group to the post World War II period. This was the period of promulgation of the new Constitution and the Law on Religious Persons. (Hambrick, 1974; Nobutaka, 2012) Chinese scholars classify this phenomenon in the category of mixed religions. All members of this group are usually labeled as paganism with a clear political and ideological nuance. They are looked upon with suspicion politically. (Lowe, 2001) Academically, researchers typically do not attribute any scientific value to them, denying their potential for intellectual, philosophical edification and/or morality cultivation (Maliavin, 2004: 589-590).

Due to their sectarian and schismatic tendencies, some Western scholars classify the new religious movements as 'sects.' This is a derogatory label suggesting that the phenomenon exhibits dangerous trends and comprises potentially detrimental traits. The existing variations from the original, traditional religions are so fundamental that the new movement/religious sect can no longer be considered an heir to the doctrinal content and practices of the original group. When it comes to the Christian religion, the need to distinguish between 'denominations' and 'sects' is emphasized. In contrast to sects, denominations carry on in the general doctrinal vision of the family of the Christian churches and differ mainly in concrete practices of social and pastoral service, worship, mission engagements, and structure. They also exhibit divergent approaches to the question of what the right relationship between the church group and the state should be. Obviously, opinions on these phenomena differ across the wide array of disciplines that have taken it upon themselves to scrutinize it – social and behavioral scientists, philosophers of religion, sociologists of religion, psychologists of religion, politicians, Church management and administration, theologians, journalists, etc. (Tran, 2011). In their recent study, Pronina (et al., 2018) emphasized the values and needs aspects in the study of the nature and impact of the new religious movements. Values and needs as they manifest in consumption (consumerism) were found to be the most suitable multipurpose criteria for comparing multiple new religious movements or their adepts. The principle of consumption can namely be regarded as a civilizational sign of the information society. To analyze this phenomenon along the said lines, Pronina and Fedotov used sociological concepts of Maslow's hierarchy of needs and Sorokin's 'cultural mentalities' concept. (Pronina et al., 2018: 73)

Balagushkin (1996) in his recent article *New religions as a socio-cultural and ideological phenomenon*, confirmed that the classification of these movements as 'new religious movements,' [NRM] i.e., a distinguishable phenomenon from the traditional conceptions of religions, is justified. The NRM comprises the emergence of new, dynamic, unestablished religious movements with low/fluid organizational structure and management, often mystical/esoteric outlook on life, and manipulative psychological techniques to establish the cohesion of the group. Essentially, the concept of a new religious movement eliminates diverse regulations characteristic of the more traditional religious groups: churches, denominations, religious orders, congregations, monasteries, temples, etc. A new morphology of religion is needed, along with a new philosophical assessment of the underlying beliefs, and the hidden metanarrative frameworks. There is a dual semantical meaning of the adjective 'new' relative to these movements, according to Balagushkin. Because the specificity of the new religious phenomenon in particular needs to be considered, it firstly lies in their morphological characteristics, not in their epochality (i.e., temporal situatedness). Moreover, the term itself does not indicate in what sense the 'novelty' of religion must be understood. It can either be from the point of time of their appearance or from the point of view of their characteristics.

Though the above-listed viewpoints diverge significantly in their overall approach, they do converge on some fundamental assessments. This convergence leads us to believe that the phenomenon of new religious movements is not merely a new religion

per se, as compared to the traditional religions, but rather a wholly new, qualitatively different phenomenon that marks a new developmental stage in the history of religions and spirituality. Robert Bellah (2011) situates the development of religion in the context of human biological and socio-cultural evolution. He contradicts the notion that human history began with writing, and argues for the compatibility of evolutionary science and humanistic history. He pays attention to “the behavioral and symbolic aspects of evolution, which build on genetic capacities but are themselves not genetically controlled, as it is there that we will probably find most of the resources for religion — cultural developments from biological beginnings.” (Bellah, 2011: xii) Instead of abstract philosophizing, Bellah considers narrative and ritual to be the bridge between iconic and enactive representations and conceptual representations. In the social space of religious rituals, narratives, and representations, social bonding takes place. As a consequence, the cohesion of the community grows, which further influences the chances of survival of the group. Bellah argues that “ritual is the primordial form of serious play in human evolutionary history — ritual because it is a defined practice that conforms to the terms described [...], rather than religion, which is something that grows out of the implications of ritual in a variety of ways that never leave ritual entirely behind” (Bellah, 2011: 92). Besides storytelling, communal dancing, and individual or group theorizing made the development of religion in its diversity possible. If we build on Bellah’s notion of interrelatedness and complementarity of religious studies, cognitive science, biology (especially evolutionary biology), and evolutionary psychology, we can get a new, more complex picture of the development of these new capacities for the Paleolithic period to the so-called Axial Age (the first millennium BC). It was during this time when the prophets, philosophers and their followers challenged the norms and beliefs of the old aristocracies of the old world. Though these rebels rarely succeeded in creating a new socio-cultural reality that would last, their principle of criticism and dissent persevered. This spirit of criticism, this inner disposition of restlessness and dissent, came to new life with the emergence of the new religious movements in the modern age. Interestingly, the theme of play, which is “a realm of freedom relative to the pressures of the struggle for existence” (Bellah, 2011: 567) converges with the innate desire for free self-expression. “Human play, though also beginning in physical play, can move to the level of aesthetic play in which the full spiritual and cultural capacities of humans can be given free reign,” says Bellah (2011: 568) provokingly.

Context-Sensitive Reflections on the New Religious Movements Phenomenon

The new social space within which these religious movements develop is associated in the West with the ‘postmodern situation.’ Postmodern scholars of religion argue, rather passionately, that religion is the product of social and cultural forces and the related intrapsychic imaginations. (Olson, 2013) Alvin Toffler, the famous 20th century American futurist, adds another layer of interpretation of the phenomenon, arguing that the emergence of a series of religions and new denominations is the result of the largest civilization transformation, as the West entered the post-industrial era of social development.

Before going into identifying and philosophically assessing the characteristic features of new religious phenomena, it is good to recapitulate the differences in the cultural and philosophical layout between modernism and postmodernism. Modernism was the ‘age of reason’ of the French Encyclopedists, the German idealists, and the English empiricists, the new intellectual elite that took it upon itself to reform the medieval European society. (Cao, 2006) While there were major differences between these three main groups of intellectuals, what united them was their common suspicion towards revealed religion (in their era, it was Christianity) in its institutionalized historical manifestations. They wished to establish the future

development of European society on the ground of reason, accessible to all educated people. The church was to lose not only its monopoly on education and civic virtues formation, but also increasingly its public voice. The emerging Protestant groups throughout Europe called for at least a partial separation of church and state and advocated for religious liberties unheard of in the Middle ages. While Roman Catholicism, as it was defined at the Council of Trent (1545-1563), remained a strong force in central and southern parts of Europe, its monopoly was either overthrown or seriously questioned. Immanuel Kant (1724-1804) with his Critique of pure reason (1781), Critique of practical reason (1788), and Critique of judgment (1790), as one of the most brilliant and outspoken proponent of the Enlightenment era, laid the foundations for a new understanding of the place of reason and of religion in the society. In summary, he did this by dividing matters of opinion and morals (religion) from matters of science (from Latin *Scientia* – genuine knowledge). Humans were meant to take responsibility for what they know, what they believe in, and how they act by using their rational faculty. This new, enlightened man was then (supposedly) able to transform the world and smash the shackles of destiny that had till then defaulted his life.

The history of European development led to the Age of Enlightenment (18th century) was closely connected to the history of religious wars (17th century). The call for religious tolerance was thus natural aftermath of what had until then been to the bloodiest century in European history. The overall trend that had its roots already in the 17th century, becoming only stronger and more widely accepted in the 18th and 19th centuries, could be defined as the secularization of European society. This trend pushes for a separation of religion from the state to liberate society from ecclesiastic domination. The European secularization is not against religion per se; it merely designates the space where the religious phenomenon is to function to the private spiritual life of an individual. Hence, there is a difference in approach to traditional, institutionalized religion as opposed to an individual's 'religiosity' or 'spirituality.' Needless to say, the new religious movements established their roots towards the end of modernity's secularization, as they benefited from the increased emphasis on individualism and the continuing societal suspicion against institutionalized forms of religion.

Traditional religions were hesitant to give up their position in society and even more reluctant to adjust to the newly emerging social and cultural environment. They failed to understand the principles of dialectical methodology, according to which there are different conceptions, needs, religious forms, linking reality and requirements of life in each particular age. When this happens, an inevitable disconnect exerts its influence between the sacred and profane (secular). Nevertheless, traditional religions enjoyed a relatively stable social status in European societies for much of the 19th and at least until the middle of the 20th century. They were rarely challenged by fundamentally alien outlooks on the nature of religion as a phenomenon in general, and of spirituality (or what should be considered legitimate versions of personal piety) in particular.

The situation began to turn in the period after WWII (especially after the 1950s and 1960s). Experts on culture, philosophers, and religious scholars noticed a shift in the religious landscape that was unexpected and new. A series of religious needs and sentiments arose that could not be explained by the old theory of religions. These phenomena needed a new theory to explain them. Toffler's insightful comment that in the chaos of such new spiritual supermarket seeds of a new 'culture' will sprout that will meet the requirements of times. (Toffler – Toffler, 1995) We have seen this 'new culture' emerge in what has been known as the postmodern times (postmodernity). The historically turbulent industrial culture, dominant and normative in the modern era, gives way to a post-industrial society. (Balagushkin, 1996: 92) Religious issues are seen as intricately interwoven in their social and cultural supporting fabric and

interpreted more through the lens of psychology and culture than philosophy or revelation.

Jean Francois Lyotard (1924-1998), one of the most outspoken commentators on the post-modern situation, reminds us that this new trend is actually not a negation of modernity but a continuation of modernity at another level, in a different way. It is easy to continue thinking and creating new and more appropriate forms to salvage and protect the true values of Modernity: freedom and individual liberty. (Lyotard, 1984) Lyotard grounds the post-modern consciousness model on a new philosophical foundation called the model of reflection. It consists of three aspects: i) Experience and recognition of 'realism' of reality; ii) Experience and recognition of irreparable differences in the human world and society; iii) An attempt to test constituents of reality and differences within our concrete realities (Lyotard, 1984: 25). When talking about the postmodern mind, one of three structural elements of the postmodern situation, Lyotard argues that, in this context, the postmodern mind is a new attempt to awaken to existing risks of temptation. In general, Lyotard defines the post-modern condition as a situation when people are no longer willing to believe in meta-narratives. This incredulity stems from the historical disappointment of humanity with the grand secular meta-narratives of Marxism, Nazism, and even democracy (as Lyotard provokingly suggests). In addition, on a more personal level, though with strong social consequences, the European civilization has experienced a profound disappointment with the Judeo-Christian meta-narrative as it was socially embodied in the institutionalized form of European Christendom. People have thus been left without clear guidance or template as to how to build a prosperous and stable human society. According to Lyotard, these meta-narratives failed because they had failed to understand that culture is constituted by knowledge as competence. "Knowledge, then, is a question of competence that goes beyond the simple determination and application of the criterion of truth, extending to the determination and application of criteria of efficiency (technical qualification), of justice and/or happiness (ethical wisdom), of the beauty of a sound or color (auditory and visual sensibility), etc. Understood in this way, knowledge is what makes someone capable of forming 'good' denotative utterances, but also 'good' prescriptive and 'good' evaluative utterances" (Lyotard, 1984: 18). He distinguishes between 'scientific' and 'narrative' knowledge. Scientific knowledge requires a teacher who is uniquely qualified to determine what is falsifiable (Popperism) and timeless. "Scientific knowledge is in this way set apart from the language games that combine to form the social bond. Unlike narrative knowledge, it is no longer a direct and shared component of the bond. But it is indirectly a component of it, because it develops into a profession and gives rise to institutions, and in modern societies language games consolidate themselves in the form of institutions run by qualified partners (the professional class)." (Lyotard, 1984: 25) Narrative knowledge, on the other hand, is dominant in culturally less developed or 'traditional' societies but continues to exert its influence in all societal settings. It is founded on storytelling and rituals, i.e., dramatic behavioral patterns that convey meaning. Narrative knowledge does not need scientific (empirical) legitimation because its legitimation is immediate within the narrative itself. The narrative creates its own 'world' of cultural, social, and ethical imaginaries by eluding to the success or failure of a hero, god or mythic figure, using descriptive language and inviting the audience (or, more precisely, the participants) to trust in the narrative. It is the enduring character of a 'timeless' narrative that lends it its potency and credibility. (Lyotard, 1984: 20-22) Narrative knowledge is transmitted across generations by story-telling, following prescribed behavioral patterns, and dramatic reenactments (cultural and religious rituals). To question the validity of this kind of knowledge equals blasphemy. While scientific knowledge must be empirically verified by perfect measurements, the verification of narrative knowledge rests on whether or not the

narrator is trustworthy. The ‘narrator’ here should not be viewed as necessarily an individual person but also the whole tradition and the community that embodies it.

Understanding the differences between the two cultural and philosophical milieus in general and the distinctions between the two kinds of knowledge, in particular, will help us reflect on the phenomenon of new religious movements today. Curiously, despite the fast advancing secularization of Western societies, people seem to have rediscovered religion in the form of new spiritualities as something that gives them meaning or provides some level of satisfaction. Instead of top-down structures of leadership and organization, typical for traditional, institutionalized forms of religion, however, they seem to prefer inner experiences and horizontal relationships with loosely defined leadership models. Alternatively, some plunge to the dangerous adventure of following a leader (a religious ‘narrator’) uncritically, deriving their identity and worth from being obedient followers of a cult. The omnipresence of social networks and immediate means of communication, there are numerous choices of spiritual fulfillment in the supermarket of narrations and rituals. Religion here seems to fulfill the function of meeting the psychological needs of culturally and socially conditioned people who are prone to prefer narrative knowledge to scientific knowledge.

The identification of new religious phenomena in the world today

The logic of identifying new social contexts leads us to assume that the new religious phenomena will be dramatically different from traditional religions. We have identified the following differences so far:

(1) The content of religious beliefs

Starting from the postmodern social context, the birth of religious phenomena has initially “broken away” from traditional religious beliefs. (Kondrla – Repar, 2017) If traditional religious beliefs are about a supreme God, obedience in acts of following and believing miracles, and grace that infuses people and guides human societies (morally and spiritually), proponents of the new religious movements believe in personal experiences that are somehow linked to the mysteries of the universe through mystical language, images, and esoteric rituals. Thus, the content of belief is focused more on the individual and his intrapsychic needs and processes, veiled in esoteric images and interpretations. “Contemporary humans give preference to subjective feelings and experiences, they are seekers who like experimenting, and this applies to the domain of religion, too. Market pluralism of religious and spiritual offers contributes to this situation.” (Kardis – Valco, 2018: 104) There is no room for discussing sin in a moral sense that would place personal responsibilities on the ‘believer’ for their own spiritual failures. (Petkovsek, 2019) Instead, if there is a language of sin, then sin is conceived of as a ‘lack of knowledge,’ ‘staying in the dark,’ or ‘weakness of the spirit.’ The human soul is portrayed as fully or partially divine, otherworldly, immortal, etc., with the need to be liberated from its state of ‘unknowing’ and ‘alienation’ from the higher realms. (Urban, 2019) On the other hand, a strong sense of personal responsibility is instilled in the minds of the believers concerning their actual life-choices.

(2) Reasons behind the increased interest in the new beliefs

Thomas Molnar observes that “the New Gnosticism, like many another line in contemporary thought, in anthropology, in the study of myths, in structuralism, et cetera, has been largely a reaction against several centuries’ excessive rationalism. Such a reaction is not the first in the history of the West; ... In short, there emerges, and in quite a few instances, reemerges, another tradition that no Church is strong enough today to suppress, incorporate, or publicly refute.” (Molnar, 1983: 132) Molnar argues that “the main prompting element is the observation that the Western way of thinking has sacrificed much of life’s substance to restrictive rationalism centered on the self, whether the orientation is signed by Socrates, Descartes or Kant.”

(Molnar, 1983: 132) The self-chosen seclusion into the realm of esoteric forces which the mind and/or the soul of a gnostic is called to enter is then the new way of fighting excessive intellectualism, technocracy, and consumerism of the present age.

It is also important to admit, as was previously stated in this article, that the European societies are changing in their attitude to the traditional religions that are native in their environment (primarily Christianity but also Judaism). We could see this clearly at the time when the European Constitution was being drafted. "The attitude of the European Community to the question of whether or not to include a reference to God or Christianity in the Preamble to the Constitution revealed the new sentiment. Despite Poland's and Pope John Paul II's appeals, any reference to God or Christian roots were rejected." (Cao, 2006: 70) Also rejected are most of the attempts of the churches to influence laws and regulations in support of some traditional values pertaining to issues such as abortion, euthanasia, divorces, and others. (Tomanek et al., 2019)

(3) Personal engagement and responsibility is promoted

The phenomenon of New Religious Movements in Western countries promotes trust through personal experience and personal responsibility to face the changing reality of life. According to Françoise Champion: "The new religious movements emphasize personal responsibility, it is not the responsibility of a cult based on respect for the will and dictation of God, but the responsibility of active construction. The great success of reference on reincarnation and karma in most new religious movements is largely linked to ideas of responsibility and encouragement of action that reference is implicitly directed; it is urging of man to face and transform difficulty that destiny will sooner or later encounter" (Champion, 2007: 110).

(4) The characteristics and nature of the faith

Andrew J. Davis divides the faith of the new era into two distinct forms: (a) philosophical pluralism and (b) phenomenal pluralism. (Albanese, 2012: 366) The cognitive approach of philosophical pluralism is based on secular faith. The proponents of this approach seek social reform according to a model that they consider human and just (based primarily on the principle of equality). The phenomenal pluralism approach, on the other hand, focuses on emphasizing superhuman faith. They are soul-seekers who gather direct new evidence regarding their connection with supernatural forces. Of course, this sublime world of phenomenal pluralism is not supernatural in a traditional religious sense, but it is still clearly understood that the sublime world consists of entities and experiences that normal awareness and common cognitive processes cannot grasp. To summarize, these two approaches have contrasting tendencies: while philosophical pluralism avoids any notions of transcendence in an ontological or even phenomenological level and emphasizes instead the importance of the secular realm, phenomenal pluralism places importance on transcendence, bringing transcendence into the daily lives of the believers. (Luu, 2009: 376-377) Experiences of transcendence, then, allegedly have transformative effects on those who experience them.

(5) Case study on the potentially detrimental effects of the New Religious Movements

The cult of Truth Aum (Pham, 2005: 89) in Japan, known also as 'Aum Shinrikyo,' provides an interesting case study on the potential dangers of these new movements. It exposes the detrimental practices of linking politics with religion and psychological manipulation. The leaders of this sect intentionally connected religious practices of meditation (Yoga, as well as other, more esoteric practices) with the duties and task of civic life and politics. According to Asahara Shoko (1955-2018), the leader of the Aum Truth School, it is through the practicing of Yoga that the human individual feels special spiritual energy capable of awakening life. When transmitted into one's body and mind, it will lead to further spiritual development and help people to be

enlightened, to be healed, or even to heal others, and it will fill people with joy. This esoteric experience permeated with magic was meant to bring fulfillment to the cult's followers.

The actual doctrine of this cult combines the teachings of the Vajrayana scriptures, the Bible, and other religious and esoteric texts of Asian origin. The community quickly became fully focused on its leader, Asahara Shoko, who in 1992 declared himself to be 'Christ,' the true 'Lamb of God,' meant to enlighten and lead Japan to prosperity and happiness. (Asahara, 1992) As a true Messiah, his mission was to take other people's sins upon himself and to heal others through his innate spiritual powers. All those who would object were considered enemies in an apocalyptic sense – that is, dark powers that cannot be reconciled but must instead be overcome and (ultimately) annihilated. The category of 'enemy' eventually grew to encompass rival Japanese religions, the Dutch, the Brits, the Jews, and many other groups. His apocalyptic vision of the world entailed a doomsday prophecy about the imminent World War III and the end of the old world in a nuclear Armageddon. Though painful and destructive, this course of events was hailed as useful and necessary to cleanse the world of sin and evil and bring about 'human relief.' Asahara became so deeply convinced of his own (conjured up) religious convictions that he organized a series of terrorist attacks, which he actualized with a group of his radicalized followers on March 20, 1995, in Tokyo. The infamous Tokyo subway Sarin gas attacks killed 13 and wounded thousands of people.

(6) Changes in Epistemology and new approaches in Psychology

Most scholars concur that the new religious phenomenon is conceptually grounded in a modern version of the Correspondence Theory of Truth. Often associated with metaphysical realism, this new theory argues that "truth is correspondence to, or with, a fact [...]. But the label is usually applied much more broadly to any view explicitly embracing the idea that truth consists in relation to reality, i.e., that truth is a relational property involving a characteristic relation (to be specified) to some portion of reality (to be specified)." (David, 2016) From the perspective of the Correspondence Theory, the universe is a source of countless manifestations of life; at the same time, it has intellectual property that people respect as one guides and protects them on the paths of life. And clearly, the relationship between the universe and the human individual in the phenomenon of the New Religious Movements is not the same as the traditional relationship between God or the Supreme Being and his creatures manifested in religions such as Judaism, Christianity, and Islam. Instead, the universe of the NRM comprises all life and, at the same time, is present within life. The universe in the concept of the NRM is a form of designing and creating its miniature view within the existence of all things; it covers everything as parts of a homogeneous whole. These new conceptualizations of reality are based on quantum physics – the breakthrough discoveries in physics in the twentieth century. A new spatial conception of material existence is conceivable now thanks to quantum physics, namely the phenomenon of duality and movement between waves and particles. With a new concept of the universe that stems from our modified understanding of reality, a foundation was laid for alternative beliefs, religious expressions, and spiritual practices expressed in mystical language.

Besides physics, new theories of psychology also contribute to the rise of new forms of spiritualities and classifications of religions. Specifically, the theory of Carl G. Jung (1871-1961) on the symbolism of dreams has proved to be essential in mapping the path of ontological discovery. In Western countries, in the 1960s and 1970s, the trend of ego research, self-expression, and the study of personal experience were developed. This has since become the basis for the trend of supra-psychology research, an important 'transition' marker to the study of depth-psychoactive phenomena. At the same time, with the development of psychology and depth-psychology disciplines, the foundations of alternative medical treatment science were developed. Diseases are

no longer treated as isolated problems on the level of biology, chemistry, and physics but more holistically when increased attention is being paid to the patient's psychological well-being. More advanced forms of alternative medicine emphasize the ability of the human psycho-somatic system to heal itself by new habits of thought (meditation), complemented with massage techniques. The idea is to create healing energy to support the positive biological and chemical processes to heal and save a life when diseases (physical and mental) cannot be cured by traditional, modern medicine.

(7) Influence on the social and cultural systems

Every social phenomenon which appears on the stage of life is a result of the functioning of a given society. Conversely, any phenomenon that arises in a society has an impact or an effect on that society. This dynamic, dialectic relationship is constitutive for the New religious phenomenon as well.

As we have documented, scholars have identified changing beliefs in the New Religious Movements that led to new practices with unexpected consequences for social life. This change affects socio-cultural values in both positive and negative directions. The magnitude of their socio-cultural impact is given by the fact that the NRM do not only propose new ways of thinking about social issues; they also participate in solving social problems in their own, 'unorthodox' way. It is safe to conclude that, on the one hand, the NRM are consistent with the overall cultural and intellectual development trends; on the other hand, there is a value conflict as well as tensions stemming from the newly emerged layout of authority and leadership structures between the new and traditional models of religious life. Furthermore, social development is linked to personal development. This connection can, at times, be detrimental (as we saw in the case of Asahara Shoko), but it can also provide a valuable resource of positive motivation and local groups' cohesion. Spiritual development techniques are complemented with psychological development to boost personal resilience, perseverance, courage, and positive thinking. Sometimes it is difficult to distinguish between a psychological self-help approach and a spiritual/religious one. A good example of such a 'semi-religious' method can be found in the Japanese Tea Ceremony or certain kinds of 'Karate Reverence/Worship' ceremonies. These methods are developed with the aim to strengthen human health, induce psychological and spiritual balance, and cultivate high moral standards in the participating individuals. (Institute of Social Science Information, 1998: 130-131)

The new balance that is established on the personal level has its positive repercussions on the social level as well as on the level of ecology. A healthy communal life can only be established in a sustainable way in a socio-natural environment that is ethically and ecologically healthy. Those who pursue this goal will necessarily be met with opposition as they disturb the 'balance' established by previous generations. However, "Ecosystems have due to their properties the adaptability and flexibility to meet these changed conditions [and the ensuing tensions] and still maintain the system far from thermodynamic equilibrium. The disturbances call for new and creative solutions for life to survive. Disturbances may therefore also be beneficial in the long term for ecosystems" (Nielsen et al., 2019: 250) To cultivate such inner disposition in human individuals, the New Religious Movements use both narrative and ritual forms. Some characteristics from the religious environment can be found in the new type of political parties and NGOs (such as the Green Party or the Green Peace Organization). The followers of the New Era movement protect animal rights to create ecological balance and coordinate with businesses to provide eco-friendly products.

Besides cultivating more potent environmental values, some of the NRM promote values that enhance the well-being of the human community in other aspects of our social living. The modern Feminist Movement and the numerous movements

promoting world peace can serve as examples here. While these movements are not to be regarded as religious in and of themselves, their causes have been picked up by the members of the NRM. Members of some of the NRM spoke on forums about cooperation instead of confrontation within our human interactions. They lectured about the feminine side of men and equal rights for women, to provide only a few examples, and to engage in other social activities. The area of economic development is also included in the discourse on the social impacts of NRM. Some of these groups have been known to promote new forms of capitalism based on the logic of the development of production factors. This is underscored by Francoise Champion when he writes, "it is clear that the capitalist spirit is not simply a force that chokes charismatic religions; on the opposite, the form and structure of capitalism in different forms adapted, arranged, and directed to benefit for the vast majority of charismatic religious movements." (Champion, 2007: 114)

In addition to these well-regarded social impacts of the NRM, there are some traits that are viewed with more suspicion due to their esoteric nature, such as the affinity of some of these groups to animism. Interestingly, their characteristic 'animistic slant' is not about sanctifying the earthly elements or temporal life; it is rather to explain them in a mystical and spiritualistic spirit. In this view, the application of supernatural powers that are present in this universe as all-permeating forces, as well as in the afterlife, have to potency to solve all problems of the human, mundane realm. This will allegedly allow humanity to escape the imminent socio-cultural crisis. In a way, therefore, the NRM have a prophetic, critical function when it comes to evaluating the current state of affairs of our societies. They tend to reject social reality as it is, in order to imbue it with genuine social and cultural values. For them, the current world development cannot produce a cure of its own accord and powers.

New, so-called 'spiritual healing' methods are promoted, and alleged successes of this method are widely broadcasted. Healing is usually facilitated by the power of imagination and autosuggestion. Another popular method is the 'Shamanistic' method. This method usually uses a mental journey to acquire power and manipulate it. Those who practice this method aim to visit different worlds according to their notions: The lower world populated by powerful animals and guardian spirits; the medium world is the earthly realm, which is visited in ecstasy; and then there is the upper realm where the Shaman finds spiritual masters. Thus, the mind and its imagination rest at the heart of the ritual. As these rituals and shared practices are conducted by large groups of participants (either individually or collectively), which constitutes a significant social force. The so-called 'New Agers' who believe in reincarnation, for example, comprise 20-25% of the US population. Of course, this is a very loosely organized group, and not everyone is equally committed to following this religious movement.

With such a concept, at least two trends can be distinguished that are presently influencing the social and cultural fabrics of our societies. According to the first trend, followers are called to seek communion with the mystical realm of spirits and gods (or divine beings in general). Some of these may have a distinctly Christian flavor, adhering doctrinally to the Trinitarian Christian creed but differing significantly in the forms of piety and institutional structure (or the lack thereof). This trend is essentially represented by religious groups from North America and Western Europe: the 'Meditative Hippies,' 'Jesus Revolution,' 'Opium Revolution,' etc. There might also be the tendency on the side of believers to abandon their homes, possessions, jobs, etc. in order to concentrate on waiting for the day of salvation. Another type of extreme expression that has been documented is violence against secular society. From the perspective of this type of the NRM, the world is about to end, so destroying the world to build an ideal world is a noble endeavor, sanctioned by a higher order being. "The cult leaders revert to terrorist acts after their political plans fail. They create social hatred and, through radio stations located in Russia and Japan, spread their apocalyptic propaganda enthusiastically. In March 1995, the AUM cult leader let his

followers spread poison on the subway line in Tokyo, which caused chaos and dread, resulting in 12 deaths and 5,500 injuries” (Tran, 2011: 606). Other ‘toxic’ religious groups (sects) established secret societies where the unlimited authoritarian rule was practiced, as was the case with David Khoresh sect. Khoresh forced men and women to live separately, pray daily, and report ideologically incompatible activity. He used physical force and psychological manipulation and terror to achieve total compliance. The People’s Temple sect used the intimidation of body and mind as a tactic to indoctrinate its members. They collected the members’ passports and restricted their freedom of movement to prevent believers from running away from the community (Tran, 2011: 609).

Some groups belonging to the NRM are actively undermining the authority of the government. Their zeal and devotion often cannot be distinguished from pure fanaticism. Part of the reason for such utter dedication is their apocalyptic perspective on the world. Within this apocalyptic framework, the cult members take it upon themselves to fight against the forces of darkness that had taken over the world – politically, socially, economically, environmentally, or morally. This vision of the world sometimes prompts them to militarize themselves and fight actively against the existing social structures and the government.

However, it is difficult to monitor the activities of the NRM and counter these potential threats due to the absence of clear institutional structures and designated places of gatherings and worship. Religious ceremonies are often held spontaneously, out in nature, or in people’s homes. Some of their practices, rituals, and ceremonies attract considerable attention and may be viewed as captivating by outside observers, prone to believe in magic and desiring a deeper, spiritual fulfillment.

Conclusion

The high level of volatility and complex forces that influence the development of the world today compel us to carefully consider the potential benefits as well as threats of new social, cultural, political, and, above all, religious movements. Religion is, as some believe, at the heart of culture and, as such, has an immense power to motivate people to do good or evil. This is true for the phenomenon of New Religious Movements as well. Their attractiveness has to do with the basic principles of human psychology (on the intrapersonal level), as well as with overall changes in culture and society. Our post-industrial and post-modern world favors alternative movements, structures of leadership, ways of expressing one’s needs and feelings. The spiritual hunger of technocratically inclined individuals adds fuel to this curious cultural situation, as do the numerous problems that our societies face today, especially corruption. (Cao, 2020) Philosophically speaking, new discoveries in quantum physics open new ways of understanding the very nature of our reality. No longer can we explain our world mechanistically, or even using some later models that tried to complement Newton’s mechanics. These discoveries have philosophical consequences, not just the economic ones. Moreover, we observe fatigue in the European and North American societies from the traditional political and religious solutions to communal life. The situation is ripe, therefore, for new approaches to emerge. However, as we have shown in this article, new solutions need not necessarily be better solutions. The vague, philosophical-mystical underpinning of the New Religious Movements is epistemologically ambiguous. On the hand, it offers new perspectives on the reality of the world in its physical and social dimension, as well as in the realm of the human psyche. On the other hand, it takes us to uncharted waters of human fiction, spiritual enthusiasm, and potential manipulation (including self-delusion). If connected with political ambitions or, worse yet, an apocalyptic vision of the world happenings, these movements may constitute a serious threat to our societies. (Nguyen et al., 2019)

The situation will be challenging to solve because the novelty of our situation limits our ability to use past resources as inspiration. As Bellah warns us, it is hard to bring key axial thinkers like Plato, Buddha, Confucius, and the biblical prophet Amos into our current discourse. This is especially true when it comes to the contents of their reflections. However, the affective and procedural aspects observable in the NRM might bring some inspiration. One example is the role of play in the cultivation of human mutuality and moral vision. Bellah notices this fact and points out that Plato “took play very seriously as a way in which men and gods interact. For him the freedom of play was linked to another realm where necessity does not reign” (Bellah, 2011: 585). From this Bellah discusses axial “utopias,” arguing that the Confucian utopia was “the expression of ritual,” whereas for Plato, “the vision of the good itself as a kind of ritual” prevails. In Israel, the “ritual prescriptions of the Torah” were binding, and for the Buddhist utopia, meditation was central (Bellah, 2011: 587). Bellah’s conclusion is that axial societies were the first to develop “universal” ideas about ethics, about human equality, and that in the contemporary world, we have to take seriously differing religious views, without (he claims) slipping into relativism. He remains committed to what Thomas McCarthy calls “dialogue across differences” and cautions (following Wilfred Cantwell Smith) that different religions ask and answer different questions, and that it is a serious error to dismiss a religion because “we think the other traditions are answering our questions” (my emphasis), and answering them “less well than our own” (Bellah, 2011: 605). Together with Bellah, therefore, we wish to argue for an ‘ecumenical openness’ (understood broadly) and epistemological humility when it comes to dealing with and assessing heterodox ideas and religious beliefs and practices. A critical vigilance should be the appropriate stance that governments, politicians, as well as academicians should adopt.

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Dr. Van Hau Vu

Ho Chi Minh National Academy of Politics, Academy of Politics Region I

15 Khuat Duy Tien, Thanh Xuan, Hanoi

Vietnam

vuvanhouqltd@gmail.com

Assoc. Prof. Dr. Thu Nghia Nguyen

Vietnam Academy of Social Sciences

Institute of Philosophy

59 Langha, Badinh, Hanoi

Vietnam

nguyenthunghia75@gmail.com

Dr. Thi Thanh Huong Do

National Academy of Education Management.

31 Phan Dinh Giot Street, Phuong Liet, Hanoi

Vietnam

dothithanhhuong.eso@gmail.com

Dr. Thi Minh Tuan Dang

Ho Chi Minh City University of Technology and Education

1 Vo Van Ngan Street, Thu Duc, Ho Chi Minh City

Vietnam

tuandtm@hcmute.edu.vn

Regarding the intersection of metaethics and applied ethics

[Na margo prieniku metaetiky a aplikovanej etiky]

Marian Ambrozy

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Abstract

Philosophical research devotes little attention to the intersection of metaethics and applied ethics. If researchers devote any attention to these fields, they study them separately. As far as applied ethics of economic nature is concerned, mainly management and business ethics, there are only few researchers studying them in metaethical context. The present paper attempts to map their mutual relations. It asks if it makes sense to connect philosophical and applied ethics. The second question the paper asks is whether it makes sense to connect metaethics and applied ethics. The paper also presents relations between applied ethics and metaethics.

Key words: applied ethics, metaethics, management ethics, business ethics, ethical decision-making process, ethical counselling

Abstrakt

Filozofické skúmania venujú malú pozornosť prieniku metaetiky a aplikovanej etiky. Pokiaľ výskumníci daným oblastiam venujú pozornosť, študujú ich samostatne. Pokiaľ ide o aplikovanú etiku ekonomického charakteru, najmä o manažérsku a obchodnú etiku, existuje len málo výskumníkov, ktorí ich študujú v metaetickom kontexte. Táto práca sa pokúša zmapovať ich vzájomné vzťahy. Pýta sa, či má zmysel spájať filozofickú a aplikovanú etiku. Druhá otázka sa pýta, či má zmysel prepojiť metaetiku a aplikovanú etiku. Príspevok tiež predstavuje vzťahy medzi aplikovanou etikou a metaetikou.

Kľúčové slová: aplikovaná etika, metaetika, manažérska etika, etika podnikania, etický rozhodovací process, etické poradenstvo

Úvod

V rámci rozčlenenia filozofických subdisciplín patrí výhradne a nezastupiteľné miesto metaetike. Predmetnej etickej disciplíne patrí právom jedno z dominantných miest v diapazóne rozčlenenia systematickej etiky. Musíme konštatovať, že v rámci slovenskej filozofickej publikačnej scény sa jej nevenuje pozornosť, aká jej prináleží z hľadiska podstaty i štrukturálnej pozície neuralgického bodu etických disciplín. O niečo málo viac rozvinutejšie je skúmanie v danej oblasti v českom publikačnom priestore. Oboje konštatovaní platí v oblasti prác, ktoré sa zaoberajú metaetikou. Monograficky jestvuje prehľadová práca, ktorej autorkou je slovenská etička Ondřejková (Ondřejková, 2000), hlbšou a analyticky viac orientovanou je práca českých autorov Koláři a Svobodu (Koláři - Svoboda, 1997). Čiastočne sa metaetickej problematiky dotýka i monografia Brázdu (Brázda, 2010). Z novších prác možno vyzdvihnúť monografiu od Mahrika (Mahrik, 2018).

Okrem monografických prác vyšlo niekoľko interesantných časopiseckých filozofických textov k predmetnej problematike. Pozoruhodnými sú texty Mandzela (Mandzela, 2004) a (Mandzela, 2008). Najmä mladší z jeho článkov možno považovať za filozoficky inovatívny. Metaetiky sa čiastočne týkajú aj dva wittgensteinovské príspevky teoreticky aplikovanej etiky Remišovej (Remišová, 2003a) a (Remišová, 2003b). Parciálne metaetické prístupy skúmajú aj ďalší autori,

napr. darwinistickou metaetikou sa zaoberá Hříbek (Hribek, 2016), kritikou deskriptivizmu autorka Pacovská (Pacovská, 2006), niečo v zmysle hľadania vymedzenia miesta pre etiku ako humanitnú disciplínu naznačuje príspevok Navrátilovej (Navratilova, 2006), vymedzenia vzťahu etiky a morálky sa dotýka článok Smrekovej (Smrekova, 2004).

Na druhej strane, po páde socializmu pred tridsiatimi rokmi sa otvoril i priestor pre rozvoj etiky ekonomickej proveniencie, alebo lepšie povedané, činnosť na tomto poli vedy dostala zmysel. Otvoril sa v rámci Slovenska a Česka i priestor pre iné videnie filozofie (Dupkala, 2009). Dominancia direktívnych prvkov socialistickej zmiešanej ekonomiky totiž pretrvávala napriek úsiliu (paradoxne) zo strany východných susedov bývalého Československa prehĺbiť proces prestavby hospodárskeho mechanizmu. Napokon až príchod liberálnej zmiešanej ekonomiky s dominantnou zložkou trhovej ekonomiky znamenal diverzifikáciu v potencialite variability správania ekonomických jednotiek. Globálne i lokálne zmeny sa týkajú interakcie prírodných i humanitných vied, ako zdôrazňuje Valčo (Valco, 2018). Nový status quo potreboval teoretickú reflexiu a fundovanie.

Prienik etiky a ekonomiky sa objavil ako nosná téma v prostredí Slovenska pionierskej monografii Lukniča (Luknic, 1994). Nasledovali viaceré monografie Remišovej, z ktorých sa o určité synteticko – holistické uchopenie usiluje najmä práca *Etika a ekonomika* (Remisova, 2000). Rovnako sú známe viaceré monografie českej proveniencie Zdenka Dyrtra – za všetky (Dytrt, 2006), ako aj práca autorov Rolný a Lacina (Rolny – Lacina, 2004). Od vyššie uvedených, ale aj iných autorov sa objavilo niekoľko vedeckých článkov.

Téma prepojenia aplikovanej etiky v rôznych ekonomických disciplínach nielen s filozofickou etikou, ale predovšetkým s metaetikou je v rámci českej i slovenskej filozofickej i aplikovanej etiky stále v podstate nedotknutá. Stále jestvuje voľný priestor, ktorý je v rámci českej a slovenskej etiky otvorený a čaká na teoretickú reflexiu. Nie je našim zámerom otvárať neproduktívne prepojenia, súčasný stav poznania umožňuje hľadanie naozaj rôznych súvislostí v oblasti aplikovanej etiky, ako napr. prienik bioetiky a počítačovej etiky (Hongladarom, 2006: 37). Nejde pritom o nejakú filozofickú reflexiu psychológie, ale o prepojenie manažérskej a podnikateľskej etiky s metaetikou v snahe o ich hlbšie ukotvenie. Uvedené hľadanie prepojenia netreba zamieňať s psychologizáciou etického správania v ekonomickej rovine, čo je posunuté do inej dimenzie problematiky. Na možnosti prepojenia etických a psychologických problémov poukazujú i v našom priestore viacerí filozofi, napr. Sucharek (Sucharek, 2014). Ide o výsostne humanitnú problematiku. „Vzhľadom na individuálnu a zároveň sociálnu povahu prostredia, v ktorom človek interaguje, musí byť štúdium otázky osobnej identity interdisciplinárne“ (Bila, Kacmarova – Vankova, 2015: 430). Problém sa týka aj lingvistického aspektu (Bila, Kacmarova – Vankova, 2016). Nemožno z toho vylúčiť ani teologické disciplíny, napr. biblickú knihu *Genezis* možno chápať ako východiskový bod judaisticko-kresťanského vnímania ľudskej bytosti (Storoska, 2018: 61). Podľa Voleka dokonca „biológia spája psychológiu a teológiu na úrovni filozofie“ (Volek, 2015: 1). Zámerne neotvárame tému modalít, hoci ju pokladáme za nesmierne zaujímavú v súvislosti s etickou problematikou, napr. téma vzťahu modálneho realizmu a fiktívneho diskurzu, ktorej sa venuje Vacek (Vacek, 2018).

História problematiky je aj v rámci európskej filozofie nesmierne dlhá. Prirodzene, korene má v antickej filozofii. Pokus o teoretické uchopenie základu etiky nemožno ešte nájsť u Empedokla, hoci hovorí o láske a nenávisti, zdanlivo etických fenoménoch, je to úsilie uchopiť filozofickú podstatu fyzis, nie etické skúmanie. Problém otvoril až Platón v dialógu *Politeia*. Hoci v diele *Sofistes* postuluje šesticu, ktorá tvorí *κοινωνία των εθνών*, nad ideami dominuje idea Dobra. Táto slovami Platóna osvetľuje ostatné idey, pretože im dáva zmysel. Platón myslí na nahliadanie

podstaty dobra ako ozmyslenie všetkých etických súdov. Podstatné je, že napriek naznačením štruktúry sveta ideí Platón nikde nepostuluje definíciu dobra. Špekulácie zo strany niektorých odvážnych historikov antickej filozofie, ktorí sa pokúšajú o rekonštrukciu nepísanej náuky nemôžeme brať ako serióznu vedeckú premisu z jednoduchého dôvodu nespoľahlivosti ich záverov. Podobne, ale už viac konkrétne a menej metaeticky vníma Aristoteles cieľ života človeka v blaženosti. Novoplatonistická metafyzika stavala reálny predikát dobra spolu s jedným nad samotnú existenciu, ako je badateľné u Plotina a Porfyria.

Myslenie patristiky, východnej i západnej, v celom rozsahu obišlo predmetnú otázku. Patristickým mysliteľom evidentne chýbala motivácia nastoliť ju, keďže hodnotovo boli úzko kompatibilní kresťanskému metapribehu, s možnou variabilitou k metapribehu judaizmu, prípadne manicheizmu. Gnostické myslenie zdanlivo vnašalo chaos, ale zmena úloh v gnostickej soteriológii, prípadne svojská eschatológia neprodukovali priamu potrebu zmeny základu etiky, ktorá bola (bez ohľadu na jej konkrétne, často diametrálne odlišné etické smernice) plne závislá od kladnej postavy, zväčša predstavujúcej najvyššieho boha. Gnostickému i patristickému mysleniu muselo vystačiť, že samotné dobro má metafyzický pôvod v najvyššom bohu, kam treba smerovať za pomoci (často personálne veľmi bizarne obsadeného) spasiteľa. Scholastické etické myslenie síce prinieslo nové dimenzie ako zmysel pre intencionalitu u Abelarda, vnímanie úlohy vôle v etike (Duns Scotus) a spojenie cností Platóna a Pavla z Tarzu (Akvinský), avšak metaetickú problematiku rovnako nepotrebovalo otvoriť. Po kvase renesancie a prechodnom oživení novoplatonizmu znamenali určité inovácie vystúpenia etikov Shaftesburyho a Pascala. Fenoménu citu v etike bol zjavne nový. Situáciu zneprehľadnilo vystúpenie pragmatizmu v 19. storočí v USA. Pragmatizmus vníma etiku ako závislú na hodnotách, no zároveň sa objavuje vágnosť uchopenia hodnôt. Hodnotou je v pragmatizme to, čo môže byť pokladané za užitočné. Dokonca je predmetnému kritériu podriadená i pragmatistická teória pravdy. V Peirceovej abdukcii hrá úlohu dokonca aj inšpirácia aj inštinkt, ako nedávno poukázal Országh (Országh, 2019).

Metaetické portfólio sa plne rozvinulo v 20. storočí. Je možné povedať, že z hľadiska metaetickej problematiky pribudli mnohé nové názorové pozície. Pôdu pripravilo v prvom rade vystúpenie analyticky orientovaných filozofov, započaté Fregem. Hoci sa Frege k etike nevyjadroval, nasledujúca generácia, predovšetkým Moore a Wittgenstein už priniesli do metaetiky zjavne významné implementy. Predovšetkým šlo o spojenie etiky ako aj celej filozofie s logikou. „Analytická filozofia je tak úzko previazaná s modernou logikou (ako je aristotelovská metafyzika úzko previazaná so sylogistikou) zrejme preto, že vzniklo presvedčenie, že - zjednodušene povedané - logika môže byť pre filozofiu tým, čím bola matematika pre fyziku“ (Zouhar, 2003: 260). Fyzika zohrala v aspektoch vzniku analytickej filozofie dôležitú rolu, hoci sa to málokedy pripomína (Zouhar, 2004: 203).

Dnes klasické Wittgensteinove texty charakterizujú etiku ako transcendentálnu. „Je jasné, že etika sa nedá vysloviť. Etika je transcendentálna“ (Wittgenstein, 1993: 163). V tomto zmysle Wittgenstein dáva v Traktáte etiku a estetiku na jednu platformu. Názory na etiku zostali pevné v ranom i strednom období tvorby. Wittgensteinova známa prednáška o etike, jeden z dvoch textov, ktoré povolil publikovať, v podstate prinášala až na malé rozdiely rovnaký názor o nevyhoviteľnosti etiky, založenej na neverbalizovateľnej axiológii, základné uchopenie nevyhoviteľných hodnôt ako žriedla etiky sa nemení. Ako upozorňuje Remišová, u Wittgensteina v tomto období boli charakteristické predovšetkým tieto názory: „1. Etika sa nedá vyjadriť. 2. Etika existuje mimo sveta – tak ako dobro, hodnoty, logika. 3. Etika je úzko spojená s mystikou, náboženstvom a metafyzikou. 4. Etika vyrastá z mystiky“ (Remišová, 2003a: 170). Etiku teda vníma ako čosi mimo prírody a vypovedateľnosti. Malá

inovácia, ktorú Wittgenstein pridáva vo svojej známej prednáške o etike, je „rozdelenie súdov na relatívne hodnotové súdy a absolútne hodnotové súdy, ktoré v Traktáte chýba“ (Remisová, 2003b: 438). Ako upozorňuje Remišová, na základe článku jeho kolegu a študenta Rheesa je možné pokúsiť sa o rekonštrukciu Wittgensteinových názorov na etiku v 40. rokoch 20. storočia. V danom pokuse o rekonštrukciu Remišová vníma tieto názory na etiku ako výrazný obrat od raného a stredného obdobia, jeho postoje sa teda menia. Ak máme veriť Rheesovi, podľa Remišovej došlo k nasledovným zmenám: etiku vníma v tradičnom zmysle slova, venuje pozornosť konkrétnym bežným morálnym problémom, názory o nevyjadriteľnosti absolútnych súdov spresňuje, etiku vníma ako určité systémy, štrukturalizovane paralelne koexistujúce, do etiky implementuje aj jazykové hry (Remišová, 2003b: 444). Podstatné je, že etiku vníma ako určitú teóriu. Tak, ako sa menia Wittgensteinove názory na náboženstvo, matematiku, na filozofiu všeobecne, tak prichádza nové obdobie jeho názorov na etiku. Kým vo filozofii (všeobecne) a názoroch na náboženstvo možno vnímať u Wittgensteina tri obdobia, v etike sú to dve obdobia, podobne ako v matematike. Nota bene, jednotlivé obdobia zmeny názorov na filozofiu všeobecne, matematiku, náboženstvo a etiku sa časovo úplne nezhodujú, nová perióda v jednom segmente u Wittgensteina automaticky neznamenala zmenu názoru v inom segmente.

Wittgensteinovo a Moorovo vystúpenie bolo priamou inšpiráciou pre objavenie sa metaetických úvah. Wittgenstein inšpiroval mnohé neskoršie prúdy a osobnosti analytickej filozofie, rovnako logický pozitivizmus ako aj filozofiu prirodzeného jazyka. Moore je pokladaný za samotného zakladateľa metaetiky, pretože kvôli monografii *Principia Ethica*. Leitmotívom monografie je analytický obrat v etike, ktorý spočíval v Moorovom skúmaní hľadania významu slova dobré. Moore si uvedomuje kardinálny význam predmetného významu rovnako ako Platón. Domnieval sa, že pojem dobro nie je redukovateľný na iné pojmy, ani vysvetliteľný pomocou nich. Je možné ho definovať iba ostenzívnou definíciou, pretože ho môžeme pochopiť iba prostredníctvom intuície. Jeho metaetické názory neboli v mnohých rysoch príliš vzdialené od Wittgensteinových pozícií v jeho ranom a prostrednom období tvorby.

Po vypublikovaní *Principia Ethica* a Wittgensteinovho *Traktátu* sa otvoril priestor pre postulovanie ďalších metaetických názorových pozícií. Objavilo sa ich viacero a ako je známe, medzi všetkými nie je kompatibilita. Pozoruhodná je pozícia intuicionizmu. Zástancom tejto názorovej pozície je Moore, v podstate ide o historicky najstaršiu metaetickú orientáciu. Intuicionizmus sa objavil i v matematike. Intuicionizmus sa spoliehal na zmysel matematika, prostredníctvom ktorého boli formulované konkrétne matematické hypotézy. Cieľom je, samozrejme, dokázať vetu. Typickým predstaviteľom je Poincaré. Zdôrazňoval úlohu heuristiky v matematike. Domnieval sa, že síce potrebujeme logické dôkazy, ale heuristické objavy prichádzajú cez intuíciu. V oblasti geometrie Poincaré veril, že ju nemožno overiť, ale overujeme jej primerané spojenie s fyzikou. Podstatné je zvoliť vhodnú geometriu pre predpovede a výpočty. Zatiaľ čo Poincaré veril, že jednoduchosť euklidovskej geometrie ju predurčuje na úplné použitie vo fyzike, prax ukázala jeho predpoklad ako nesprávny. Ako sa teda domnieval Moore, dobro je najvyššia etická hodnota, napriek tomu, že nie je definovateľná. Obdobným stanoviskom je deontologický intuitivizmus. Spomínaný smer spropagoval najmä Ross. Za ďalších predstaviteľov možno pokladať Pricharda a Caritta. Tento pokladá za fundamentálny metaetický pojem, ktorý nemožno redukovať, morálnu povinnosť. Zaujímavosťou, že základným pojmom tu nie je pojem dobra, ale morálnej povinnosti. Otázkou je, čo sa môže stať, pokiaľ popri základnej morálnej povinnosti ostane etika stáť aj na určitých hodnotách. Z nášho pohľadu sa tak človek môže pomerne jednoducho dostať do vnútornej morálnej kontroverzie. Ide o možný rozpor medzi morálnou povinnosťou a určitými

hodnotovými preferenciami, pokiaľ popri základnej morálnej povinnosti budú etické správanie determinovať aj hodnoty (ako učebnicový príklad možno uviesť morálnu dilemu v Sofoklovej *Elektre*). Je dobré poznamenať, že intuicionizmus v etike nie je prítomný iba v metaetike. „Okrem metaetického možno ešte hovoriť o axiologickom intuicionizme fenomenológie (etické práce N. Hartmanna a M. Schelera, ktorí podobne ako G. E. Moore zdôrazňujú, že hodnotovo orientované výroky, charakteristické pre etiku, nemožno previesť na popisné výroky)“ (Ondrejková, 2000: 68).

Historicky má nasledovať emotivizmus, ktorý sa objavil v súvislosti s logickým pozitivizmom. Hoci zárodok tohto postoja už možno pozorovať u Huma, v čistej podobe sa objavil v I. polovici 20. storočia. K vzniku dopomohli aj práce Carnapa, ktorý i metafyziku pokladal za emocionálne výpovede. V zmysle rigorózneho pozície tzv. krajný emotivizmus rozpracoval Ayer. Podľa Ayera sa veda a etika líšia predovšetkým zmyslom a funkciou výpovedí. Kým jazyk vedy opisuje rovinu Sein, tj. ako sa veci majú, jazyk etiky deskribuje rovinu Sollen, tj. ako by to malo byť. Základnú pozíciu vyjadruje v diele *Language, Truth and Logic*. Domnieva sa, že spor vedcov je sporom o fakty, no spor etikov sa týka postojov. Inšpirácia Carnapovou kritikou metafyziky je viac než zjavná. Ako pripomína Ondrejková (Ondrejková, 2000) v krajnom emotivizme môže jestvovať len pluralitná paralelná koexistencia axiologických systémov, keďže ich možno v podstate všetky považovať za inkomensurabilné. Obdobný postoj, ale na báze tzv. malých rozprávání, jazykových hier, zastával neskôr Lyotard. U Ayera je kľúčové vnímať dištinkciu medzi výrokom a výpoveďou, upozorňuje Ondrejková. Kým výrok nadobúda rôznu pravdivostnú hodnotu, hodnotové otázky môžeme charakterizovať ako správne a nesprávne v zmysle hodnôt, ktoré pociťujeme. Arzenbacher, Ricken a Fredwel tvrdia, že v podstate ide o skrytú diskusiu o faktoch, podobnú sporu výrokov.

Druhú formu metaetického emotivizmu, umiernený emotivizmus postuloval Stevenson. Ťažiskovou je jeho kniha *Ethics and Language* (1944). V jeho názorovej pozícii jestvuje zhoda s Ayerom, ale i rozdiel. Rovnako hovorí o rozdielnych funkciách jazyka vedy a jazyka etiky, ale pritom sa domnieva, že etické výpovede nemajú čisto emotívny, ale aj deskriptívny význam. U etických výpovedí je však dôležitejší emotívny význam. Stevenson rozlišuje medzi finálnou a inštrumentálnou hodnotou, tj. medzi konečnou etickou hodnotou a medzi hodnotou v bežnom zmysle slova.

Vývinovo mladším metaetickým smerom je preskriptivizmus. Etikom, ktorý prišiel s touto názorovou pozíciou je Hare. V jeho názoroch je badateľné ovplyvnenie Austinom. Kým Austin delí výroky na lokúcie, ilokúcie a perlokúcie, Hare určuje tri druhy významov. Rozoznáva deskriptívny význam (opisný), preskriptívny význam (usmerňujúci) a hodnotový význam, ktorý oba predošlé zlučuje. Preskriptívna funkcia jazyka sa dotýka úzko etiky, predovšetkým určuje, čo je žiadúce robiť z etického hľadiska a čo je naopak pokladané za neželané. Preskripcie môžu pri tom podliehať hodnotovým súdom. Môžu sa samozrejme vzájomne vylučovať. Ondrejková (Ondrejková, 2000: 79) upozorňuje, že niekedy býva naozaj ťažké upresniť, akej povahy je vlastný súd. Preskripcia tak môže byť zameniteľná s deskripciou, alebo s expresívnou povahou výpovede, jednoznačnosť je sporná, záleží nielen od sémantických, ale aj pragmatických indikátorov. Hare sa zamýšľa aj nad možnou kolíziou rôznych morálnych súdov v podobe možných dilem. Tu prináša riešenie, ktoré hovorí o dvoch rovinách etického uvažovania, o kritickej rovine a o intuitívnej rovine. Intuícia nám môže ukazovať morálny zmysel dvoch kontroverzných etických súdov, ale rovina kriticismu, kritické myslenie má pomôcť k rozhodnutiu dilemy.

Ďalšou metaetickou pozíciou je teória dobrých dôvodov. Je to v podstate konglomerát teórií, ktoré spája niekoľko spoločných znakov. Takýmito znakmi je podobná metóda

hľadania dôvodov pre etickú argumentáciu. Rôzni teoretici, medzi ktorými možno menovať Toulmina, Edwardsa, Aikena, Taylora, využívajú na ich hľadanie viaceré disciplíny ako filozofia, logika, psychológia a pedagogika. Stúpenci tohto stanoviska nesúhlasia so závermi emotivizmu a preskriptivizmu, keďže argumenty pôsobiace na city alebo usmerňovanie postojov neuznávajú ako relevantné. Tiež sa domnievajú, že pokusy o empirické definovanie základných kategórií etiky, napr. dobra sú a priori neúspešné. Dobro a hodnoty jednoducho pokladajú za plauzibilné, vzhľadom na heterodoxnosť zloženia ľudskej spoločnosti a rozdielnosť hodnotových systémov.

Metaetický naturalizmus je názorová pozícia, podľa ktorej je v etike možné poznanie. „V užšom chápaní je termín „naturalizmus“ chápaný ako označenie pre metaetickú doktrínu, ktorá tvrdí, že mravné sudy nie sú nijako principiálne odlišné od súdov, ktoré popisujú svet z pohľadu empirických vied“ (Kolar – Svoboda, 1997: 59). Ak máme veriť Platónovým referenciami o Sokratovi, už jeho názorom bolo, že cnosti je možné sa učiť. Platón pokladal za fundamentálnu ideu práve ideu Dobra, implicitne teda predpokladal, že náhľad na dobro v zmysle hypostazovaného významu slova a teda aj jeho zvrchované poznanie, sú možné. Naturalistickú pozíciu zastávali aj niektorí iní antickí filozofi. Napr. kyrénska škola pokladala za etické pozitívum doslova rozkoš. Výstavba etických príkazov a istého systému u Theodora a Aristippa sa teda odvíjala od princípu rozkoše ako poznateľnej a najvyššej hodnoty vo svete človeka. Neskorší Platónovými optimizmus možno spájať s názorom, že je možné vysvetliť holistické usporiadanie sveta v jednotnom filozofickom obraze. „Filozofická reštitúcia augustinovsko-tomášovskej myšlienky a predstavy univerza ako harmonického a usporiadaného celku, o ktorú sa pokúsil Gottfried Wilhelm Leibniz, spôsobila v konečnom dôsledku jej absolútnu demontáž“ (Abel, 2007: 23). Za ďalšie naturalistické etické pozície možno, pokladať napríklad už spomínanú etiku pragmatizmu, ako aj evolucionistické etiky. Naturalizmus započal obdobie svojej renesancie v USA pred polovicou 20. storočia. Určite nie je povinnosťou morálneho prírodovedca poukávať deduktívne platný argument, ktorého záver obsahuje slovo „mal“, ale žiadny, ktorého premisy obsahujú toto slovo (Joyce, 2006). Za naturalistickú pozíciu možno tiež označiť antropomorfické poznanie u Florenského. „Ľudské poznanie, ktoré má schopnosť byť životodárnym zdrojom organizmu, ktoré môže byť základnou oporou či fundamentom osoby, je poznaním symbolickým a to práve preto, lebo skutočné poznanie sveta je vždy antropomorfické“ (Rusnák, 2018: 174).

Za samostatnú názorovú pozíciu metaetiky možno pokladať aj utilitarizmus. Za jej tradičných predstaviteľov pokladáme Benthama, Milla, Sidgwicka. Výber žiadúceho správania je podľa utilitarizmu v tom, že hľadáme mieru úžitku etického konania. Ako upozorňujú Kolář a Svoboda, možno odlíšiť tzv. utilitarizmus činu (kde sa hodnotí, resp. vyberá konkrétny ľudský čin) a utilitarizmus pravidiel, ktorý považuje za nemožné hodnotiť jednotlivé skutky, ale usiluje sa skúmať jednanie takého všeobecného spôsobu (matrice) jednania, ktorý sa osvedčil ako užitočný. Je zaujímavé, že k utilitarizmu prejavil sympatiu aj ťažšie jednoznačne zaraditeľný americký filozof pracujúci analytickou metódou Smullyan.

Ako sme videli vo viacerých prípadoch, metaetické stanovisko sa niekedy prelína s filozofickým stanoviskom. Obdobne je tomu tak i u Kierkegarda, mimochodom inšpirujúcu postavu mnohých literárnych diel (Tavilla, 2018). „Otázka, či morálne kategórie patria do sveta relatívnych javov alebo to, či majú svoje vlastné absolútne súradnice, zostáva humanistom nezodpovedaná z hľadiska, hoci táto otázka je v súčasnosti mimoriadne dôležitá a naliehavejšia ako nikdy predtým“ (Mahrik, 2018: 12). Ako upozorňuje Mahrik, reálne kresťanstvo Kierkegaard chápe ako transcendentné a nie imanentné náboženstvo. Nesúvisí to s objektívnym popisom Boha, ale s poukázaním, ako človek spoznáva Boha. Kierkegaard počíta pravdu ako niečo mimo sveta a človeka, ktorý sa spolieha spravodlivosť na svete to nemôže

hl'adat' ani nájst'. Kierkegaard často používa rôzne pseudonymy, čo s'ťažuje niekedy identifikovať jeho skutočné pozície. Pokiaľ je názor človeka iný, než je názor Boha, je omyl stále na strane človeka, domnieva sa. Etické štádium človeka Kierkegaard nadrad'uje nad estetické štádium ľudského života, vníma v ňom i rozmer pravdy, avšak nechápe ju v zmysle epistemologického významu ktorejkoľvek z teórie právd, ale myslí tým etickú a estetickú dimenziu života, zdôrazňujú Mahrik a kol. (Mahrik – Kralik – Tavilla, 2018). Pravdu a pravdivosť Kierkegaard vidí v Kristovi ako v univerzálnom princípe, pretože Kristus ako pravda sa sám realizoval v živote a vo svete ako jednotlivec. Podobné momenty sa objavujú aj v poslednom Kierkegaardovom diele *Okamžik*, mimochodom prvého Kierkegaardovho spisu, preloženého do jazyka, zrozumiteľného pre Čechov a Slovákov (Cf.: Kralik a Pavlikova, 2013, 82-86; Kralik, 2013: 443-451).

Možno tvrdiť, že Kierkegaard bol nepriamym kritikom metaetického naturalizmu v striktnom zmysle slova, keďže v ňom nevidí relevantné odpovede na zásadné otázky. „Absolútna pravda je dostupná pre každú ľudskú bytosť nie každý akceptuje túto absolútnu pravdu kvôli nedostatku viery“ (Mahrik, 2017: 128). Kierkegaard vníma pravú vieru ako dôveru v živého Boha. Podľa neho je vnútorným zdrojom existenciálneho pohybu vzťah konkrétnej osoby k Bohu ako k pravde. Lásku pritom vníma ako leitmotív celého ľudského snaženia i života človeka vôbec. Osoby „žijú zo svojho skutočného vzťahu s Bohom a na tomto základe kultivujú svoje vlastné vzťahy s ostatnými“ (Pavliková – Žalec, 2019: 1015). Ako podotýka Aguas (Aguas, 2006), táto dimenzia je možná pri rešpektovaní náboženskej slobody, a tá je zasa možná len pri rešpekte k pravdám a hodnotám jednotlivých náboženstiev.

Možno si položiť dve základné otázky. Tú prvú sa môžeme opýtať spolu s enfant terrible Rortym – je filozofia relevantná pre aplikovanú etiku? Ak položíme otázku, smerovanú na aplikovaného etika, o ktorých etikov sa vo svojej intelektuálnej práci opiera, asi sotva by, ak má elementárnu vedeckú úroveň, odpovedal, že sa opiera o všetkých etikov. Metaetické i filozofické ukotvenie rôznych etických názorových pozícií je v mnohých prípadoch nutne nielen nekompatibilné, ale až kontradiktórické. Má však aplikovaná etika potrebu opierať sa o filozofickú etiku, a tým vlastne o filozofiu vôbec?

Rorty vníma akmé filozofie v čase pôsobenia Hegela a Humboldta. Od tých dôb podľa Rortyho, stratila prestíž, postihla ju marginalizácia (Rorty, 2006: 370). Poukazuje na zneužitelnosť filozofie pre ospravedlňovanie rôznych zločinov rozličných ideológií a organizovaných náboženských spoločenstiev. Podotýka, že filozofia a jej vývoj je v určitej izolácii od histórie ekonomického myslenia. Domnieva sa, že filozofická etika neprispela k celkovému morálnemu progresu. Premýšľajúca osobnosť má k dispozícii omnoho viac názorov a možností. Východisko vidí Rorty napríklad v pragmatistických postojoch Deweyho, k (meta)etickému naturalizmu sa stavia skepticky. Neverí, že vedomostné kompetencie vedú človeka k väčšiemu zmyslu pre morálnu imagináciu (v zmysle aplikovanej etičky Werhane). Spoločenstvo aplikovaných etikov ekonomickej proveniencie podľa Rortyho nepotrebuje ľudí s vedomosťami o teóriách morálky, než ich potrebujú pre kvalitný výkon ich práce novinári alebo spisovatelia, uzatvára (Rorty, 2006: 378). Rortyho metaetické názory nevzbudzujú u všetkých filozofov rešpekt ako vnútorne bezproblémové. Donelson pokladá Rortyho metaetiku za neuskutočniteľnú v jeho vlastnej filozofii, tvrdí, že „Rorty nezodpovedá a nemôže zostať verný metodickému prístupu k metaetike, ktorý obhajuje“ (Donelson, 2017: 292).

Pragmatisticky orientovaný Rorty teda nevidí opodstatnenie vzťahu filozofickej a aplikovanej etiky v zmysle potreby disponovať kompetenciami filozoficko-etických vedomostí, odpoveď na prvú položenú otázku je z jeho strany negatívna. Môžeme uviesť názor, že aj pragmatistické metaetické presvedčenie môže byť vedomé

a založené na vedomostných teoretických kompetenciách pragmatisticky zameraného aplikovaného etika. Napríklad „filozofi s pragmatickým presvedčením urobia vedecké rozhodnutie o tom, ktoré hypotézy prijať alebo odmietnuť, podstatne zahrňujúc etické hodnotenia, ako aj priamu epistémickú evaluáciu koherencie, vecnej podpory atď.“ (Alexander, 1974: 392).

S prvou otázkou úzko súvisí aj druhá otázka. Je pre aplikovanú etiku relevantná metaetika? Otázka môže zdanlivo pripomínať problém, ktorý rieši Joaquin: či je logika ontologicky záväznou, či má metafyzické základy (Joaquin, 2013: 87). Pokus o odpoveď môžeme formulovať na základe rozličných súvislostí. V preskriptivistickej metaetickej pozícii Hare odlišuje dve roviny morálneho myslenia, rovinu kriticismu a rovinu intuicionizmu. Podstatné je dôjsť k nejakému etickému rozhodnutiu. Kritická, teda rozumová rovina je nadradená rovine intuicionizmu. Hierarchia sa prejaví najmä vtedy, pokiaľ nastane kolízia morálnych súdov. Ich nekompatibilita znamená nutnosť rozhodnúť sa pre jeden z nich. Preskripcia súvisí s deskripciou, usmerňujúca funkcia je spojená s kritickým myslením. Je potrebné rozhodnúť sa pre jeden z morálnych súdov. V takom prípade je dôležité orientovať sa predovšetkým v niektorých skupinách indikátorov. Je potrebné podrobne rozpoznať záujmy, rovnako zistiť afinitu zúčastnených osôb k predmetným záujmom, získať určité predstavy o postupe v hodnotení a rovnako si uvedomiť predpokladané následky výberu možných rozhodnutí (Ondrejková, 2000: 80).

Načrtli sme teda problém rozhodovania. Etické rozhodovanie v praktickej aplikovanej etike je problémom, ktorý skutočne môže mať priamu súvislosť s metaetickou pozíciou. Etický problém nebýva v zmysle rozhodovania hlbšie problematický. Tento problém je jednoznačne kategorizovateľný, rozhodovanie v ňom býva jednoznačné. Rozhodovanie v etickom probléme je konvergentnou úlohou. V etickom probléme konflikt vyriešime s konečnou platnosťou (Luknič, 1994). I na to je potrebné oprieť sa buď o hodnoty, alebo uvažovania, čo znova súvisí s predstavenou metaetickou problematikou. Druhý typ konfliktu „sa nedá vyselektovať z danej situácie a sú na ňom zúčastnené viaceré subjekty, teda aj jeho riešenie bude mať dopad na viacerých účastníkov“ (Luknič, 1994: 62). V takom prípade hovoríme o etickej dileme. Priame rozhodovanie etickej dilemy je divergentnou úlohou. Rozhodovanie máva podobu viacerých zúčastnených strán, je viacrozmerným. Indikátory rozhodovania môžu byť ovplyvnené preskriptivizmom, kde Hare navrhuje rozpoznanie záujmov, zväzanie predstáv o postupe pri hodnotení a možné následky rozhodnutia. Rovnako pri rozhodnutí v aplikovanej etike, napr. manažérskej alebo podnikateľskej etike, sa postupuje identifikáciou problému, nasleduje identifikácia zúčastnených, diagnostifikácia situácie, aplikácia stavu potencialít (minimálne jedna možnosť a alternatíva). V etickej dileme nejde o zhodu názorov, aj pri najlepšej vôli zachovať sa správne. Hodnoty a uvažovanie spolu súvisia, ako píše Luknič, ohraňovaním a dichotomizáciou problému, rovnako usmerňujú posudzovanie. S obhájením hodnôt v rámci potenciálneho rozhodovania a tým aj zodpovednosti, súvisí práve metaetický aspekt. Naše hodnotenia ovplyvňujú emócie, intuícia aj vlastné osobné hodnoty, ako aj kritické myslenie. V oblasti aplikovanej podnikateľskej alebo manažérskej etiky bývajú tieto dilemy veľmi zložité (Luknič, 1994: 65). Zároveň ako píše Polacko má svoj vplyv na tieto aspekty rozhodovania aj makroúroveň, ktorú by sme mohli stotožniť s kultúrnou a civilizačnou podmienenosťou. (Polacko, 2019). Metaetická rovina uvažovania ako najvyššia má vplyv na normatívnu etiku a tým i na rozhodovanie. Metaetické teoretizovanie môže mať priamy i nepriamy vplyv na produkciu nástrojov aplikovanej etiky alebo priamo pri rozhodovaní v etických dilemách.

Veľmi podobne uvažuje v modeli etického rozhodnutia Remišová, ktorá sa pýta na okruh poškodených a tých, ktorým sa pomôže, na dobrovoľnosť v situácii, vinníka situácie, možnosti rozhodovania (mapovanie možností), výsledky rôznych riešení,

rovnako najviac želateľné výsledky, spolu s nákladmi každej voľby. Taktiež sa domnieva, že na rozhodovanie majú vplyv indikátory ako hodnoty a stupeň morálneho poznania jednotlivca (Remisova, 2000: 101). Predovšetkým možno nájsť zhodu v oblasti etických dilem, avšak rôzna orientácia jednotlivca môže byť spôsobená i metaetickým ukotvením jeho etického uvažovania, napr. argumentuje pocitmi, alebo argumentuje racionálne dobrými dôvodmi. Etická dilema zachytáva pri tom dve úrovne, individuálnu aj inštitucionálnu. Metaetické stanovisko môže ovplyvniť individuálnu rovinu primárne a inštitucionálnu rovinu sekundárne, cez tvorcov etických inštitúcií. V oblasti aplikovanej etiky ekonomickej proveniencie sa vyskytuje eticko – ekonomická dilema, ktorej postup riešenia prechádza cez analýzu problému, identifikovanie etickej a ekonomickej stránky problému, výpočet možných riešení, vlastné rozhodnutie a jeho zdôvodnenie (Remisova, 2000: 104). Predmetná schéma riešenia nevykazuje tie podobné znaky s všeobecnou analýzou etickej dilemy, ako ju zachytáva Hare. V modeli etického rozhodnutia podľa Remišovej je s Hareovým návodom na riešenie spoločného viac, rozpoznanie záujmov a možnosť poškodenia a pomoci pre stakeholderov, taktiež inklinácia k nim, výsledky riešení a predstavy o valuačnom procese, následky možného riešenia a náklady konkrétnej voľby. Napokon, i Remišová uvádza, že uvažovanie etickej dimenzie problému podčiarkuje aj Hare, ktorý si myslí, že rozhodnutia sú rozhodnutiami princípov (Remisova, 2000: 104).

Hare sa domnieva, že bytosť vnímajúca metafyzický základ vo svojej totalite a z toho plynúci úplný definitívny systém hodnôt by si vystačila s vlastnou intuíciou, bez akejkolvek potreby dodatočnej korekcie. Preto intuíciu musíme korigovať kritickým myslením. Hare hovorí o vlastnom teste kritického myslenia, intuitívne sa rozhodujeme iba prvoplánovo, t. j. ak je rozhodnutie podľa ktorej analýzy nemožné, respektíve pokiaľ ide o rutinné rozhodnutie. Kritické uvažovanie v prípade rozhodovania v zmysle procesu, nie automatickej činnosti nie je jediné, svoje miesto má aj intuitívna zložka. Príkladov na rozhodovanie skrz kritické uvažovanie je mnoho, môžeme uviesť rozpočtovú kalkuláciu a chuťovú kvalitu pri rozhodovaní študentov univerzít pri stravovaní (Delayco, Biana, 2015), alebo problematiku či a do akej miery možno zapájať deti do biznisu (Mabaquiao, 2012).

S pertraktovanou problematikou súvisí názor Aikena, že jestvujú aspoň tri etické postuláty, ktoré sú v rámci metaetickej teórie dobrých dôvodov považovateľné za rovnako hodnotné, pričom nie je možné vybrať jeden z nich na úkor druhého. Za také pokladá požiadavku nebyť príčinou utrpenia, statočnosť v etickom jednaní s ľuďmi, ktorú vníma ako spravodlivosť a stráženie možností slobodného rozhodnutia pre subjekty.

Kontraproduktívne môžu pôsobiť náhľady niektorých metaetikov na povahu etických súdov. Kým preskriptivizmus pripúšťa kombináciu deskriptívnych a preskriptívnych súdov, niektorí metaetici hovoria o priepasti medzi takými súdmi, ktorú pokladajú za neprekonateľnú. Putnam hovorí, že ide v podstate o rovnaký druh dichotómie, ako je rozdiel medzi analytickými a syntetickými súdmi. „Zástancovia tejto tézy o neprekonateľnej priepasti medzi faktuálnymi (deskriptívnymi) a hodnotovými (preskriptívnymi) súdmi považujú za logickú chybu (the is-ought fallacy) každú snahu o preklenutie tejto priepasti. Každá etická koncepcia s kognitívnym nárokom sa potom javí ako následok nejakej konkrétnej logickej chyby“ (Mandzela, 2008: 704). Takéto metaetické závery dávajú etikom príčinu v niektorých prípadoch ignorovať metaetické skúmania. „Mnohé závery vyplývajúce z metaetických teórií majú pre etiku závažné dôsledky. Tieto teórie tak budia dojem, že etici majú v dnešnej dobe perspektívy, ktoré sú pre etiku sotva prijateľné“ (Mandzela, 2004: 654). Niektorí autori sa proti takým názorom ostro vymedzujú. Cowie sa domnieva, že „metaetici zvyčajne rozvíjajú a hodnotia svoje teórie - čiastočne - na základe súladu týchto teórií

s „bežným“ normatívnym úsudkom prvého poriadku. V tomto zmysle sú „metodologicky konzervatívni“ (Cowie, 2015: 605). Ako uvidíme, tento vymedzujúci postoj nie je ojedinelý.

Známa Humeova námietka tvrdí, že z roviny *sein* nie je možné odvodiť rovinu *sollen*. Jestvujú pokusy falzifikovať predmetnú námietku, ako sa o to pokúsil Max Black. Preto ponúka kontrapríklad na zamyslenie: „Fischer chce dať mat Botvinnikovi. Jediný spôsob, ako dať mat Botvinnikovi, je Fischerov ťah dáμου. Preto by mal Fischer ťahať dáμου“ (Black, 1970: 27). Blackov protiargument by mal spočívať v tom, že preskriptívny záver vyplýva z dvoch deskriptívnych premís. Niektorí filozofi, ako napr. Mandzela, nepokladajú jeho argument za dostatočný. Jeho návrh je iný: aby filozofi, ktorí pracujú v metaetike, „neredukovali význam morálnych súdov na čisto nedeskriptívny (preskriptívny, emotívny prípadne iný) význam a keby namiesto skúmania skutočného jazyka morálky neodvodzovali svoj ortieľ zo skúmania jazyka prispôbeného svojim alternatívnym teóriám etiky (napr. emotivizmus)“ (Mandzela, 2008: 713). V takom prípade nebudú metaetické skúmania produkovať výsledky, ktoré sú voči etike deštruktívne. Súhlasíme s jeho názorom, podľa ktorého význam metaetiky pre etiku spočíva v tom, že človek je nútený klásť si otázky, predovšetkým odôvodnenia plnenia etických povinností, najmä v absolútnom zmysle, inak je len ťažké ubrániť sa pokušeniu totalitných ideológií (Valco et al., 2019; Petkovsek, 2019). Podľa Mandzela by analýza oprávnenia takého plnenia v absolútnom zmysle mohla zabrániť zneužitiu pojmu morálna povinnosť.

Mikušiak, ktorý kriticky reaguje na Mandzelovo konštatovanie neoprávneného redukovania jazyka etiky na preskriptívnu rovinu. Kým Mandzela sa usiluje obhájiť poznávací nárok etiky, Mikušiak sa na problém pozerá z iného uhla pohľadu. Mandzela v Mikušiakovej interpretácii tvrdí, že „upriet' morálnym súdom kognitívny význam v tomto kontexte znamená upriet' im zmysluplnosť“ (Mikušiak, 2017: 320), no podľa neho je to zúženie pojmu zmysluplnosť. Zmysluplný rečový akt etiky môže byť funkčný aj bez pravdivostnej hodnoty, napr. pokiaľ je zrozumiteľný na báze známej z pragmatiky. Mikušiak uvádza prehovor „maj sa dobre“, ktorý nie je v skutočnosti rozkazom. Morálne súdy podľa neho nemožno vnímať ako hypotetické imperatívy. Uvádza príklad, podľa ktorého hypotetickým imperatívom nemusí byť morálnym súdom, ako potreba dostatku spánku, ak sa chceme mať dobre. V každom prípade Mikušiakov implement k Mandzelovej obhajobe poznávacieho nároku etiky nenahráva deštruktívnemu vplyvu metaetiky na etiku, skôr naopak.

Husserl sa na adresu pozitivizmu vyjadril, že stína filozofii hlavu. Pozitivizmus mal nepochybne vplyv aj na vznik analytickej filozofie a tá priniesla okrem iného aj analytickú metafyziku. Na adresu metaetických skúmaní taktiež odznali konštatovania, že znemožňujú etické súdy ako neopodstatnené. Nie je to pohľad väčšiny metaetických názorových pozícií a ani diskusia na stránkach Filozofie sa nepriklonila k takému názoru.

V mnohých prípadoch sa prejavujú prepojenia medzi problémami metaetiky a aplikovanej etiky, resp. potreba ukotvenia stanoviska v súdoch aplikovanej etiky nielen v etike, ale aj v metaetike. Vyššie uvádzame odporúčania Hareho v oblasti etického rozhodovania. Etické rozhodovanie patrí medzi základné problémy aplikovanej etiky. Domnievame sa, že v tejto oblasti častokrát nestačí sledovanie common sense, ale je potrebné určité metaetické ukotvenie.

Autorka Horná rozoberá vzťahy aplikovanej etiky ekonomickej proveniencie a filozofickej etiky. V rámci etických stanovísk spomína utilitarizmus, Kantovu deontologickú etiku, etiku cnosti Macintyra. Upozorňuje na uplatnenie teórie spoločenskej zmluvy v aplikovanej podnikateľskej etike. „Firmám je umožnené podnikat' vďaka presvedčeniu, že z podnikania bude mať nepriamy úžitok aj spoločnosť a firmy majú určité povinnosti prezentovať záujmy spoločnosti“ (Horná, 2018: 6). Spoločnosť zasa podporuje podnikanie cez podporu pozitívneho

podnikateľského prostredia, alebo pomocou represívnych legislatívnych opatrení. V rámci filozofickej etiky sa Horná vyjadruje aj k situačnej etike, ktorej zakladateľom je Fletcher. Základom je model konania v prospech agapé. Horná vníma situačnú etiku ako doplnkovú v zmysle využitia v podnikateľskej etike, a to v prípadoch, pokiaľ štandardné modely zlyhávajú. Horná uvádza deontologický etický prístup, podľa ktorého by sme nemali klamať ani potenciálnemu vrahovi, pokiaľ by pravdivá odpoveď spôsobila potenciálnu násilnú smrť človeka. Klamstvo je naopak podľa situačnej etiky dovolené v zmysle vyššieho cieľa zabránenia potenciálnemu zločinu.

Význam metaetiky v podnikateľskej a manažérskej etike autorka Horná však napriek predstaveniu konkrétnych metaetických teórií rozvádza len v minimálnej miere. Domnieva sa, že je možné pozorovať zdvihnutie životnej úrovne v rámci národa, čomu je podľa autorky možné vďaka vplyvu etiky a morálky na rozhodnutia, ktoré sú kľúčové. Horná sice tvrdí, že „dobre“ správanie spĺňa štandardy správania a prispieva k cieľom, ktoré sú všeobecne považované za pozitívne“ (Horná, 2018: 7), ale význam a chápanie tohto pojmu v metaetickom zmysle nerozpisuje. Otázka samozrejme súvisí aj s „kultúrnymi prvkami bežnými v ľudskej komunite, ktoré uľahčujú globálne podnikanie a umožňujú dnešný globálny ekonomický úspech“ (Hart, 2009: 49). Túto otázku do značnej miery sťažujú relativistické pozície, ktoré sponchybujú možnosť niečo považovať za dobré vo všeobecnosti, a ktoré v dnešnej dobe prestávajú byť celkom okrajovou záležitosťou (Polacko 2018).

Pre praktikov v etike je dôležitá otázka, či veria v prírodnú, naturálnu podstatu etických vyhlásení, myslí si Davis (Davis, 2008: 162). V etike reklamy môže hrať rolu, aká je podstata reklamy, či reklamu vnímajú aplikovaní etici ako prirodzenú, alebo ako nástroj vytvorený umelo. Z niektorých uhlov pohľadu sa nám môže zdať aplikovaná etika antirealistickou. Rovnako pokladáme za dôležitú otázku, či praktické etické teórie môžu byť kompatibilné so slabou kognitívnu (nenaturalistickou) metaetikou, ako aj, či sú praktici schopní tvoriť asertibilné morálne vyhlásenia. Praktickým impaktom aplikovanej etiky môže byť vykonanie dôkazu, že „že argumenty, ktorých cieľom je preukázať irelevantnosť etiky pri podnikaní, sú neudržateľné“ (Mabaquiao, 2007: 14). Príkladom antirealistického a slabo kognitívneho pohľadu môže byť Turner (Turner, 1994). Pýta sa, či je pojem bezprávia, nespravodlivosti morálnej povahy. Ďalšou významnou otázkou je, či využíva teória praxe pojmy a fakty mimo teórie praxe na identifikáciu skutočných praktík? (Davis, 2008: 166). Je to podobné ako používanie definície pojmu humoru v praxi rozprávania vtípor a humorných anekdot, myslí si Davis. Pokiaľ budeme charakterizovať praktickú aplikovanú etiku pomocou pojmov sociálnej istoty, budeme v podobnej situácii. Predpokladáme teda, že ukotvenie praktickej aplikovanej etiky by nemalo ísť mimo etických teórií.

„Ak máme nejakým spôsobom čeliť reálnej hrozbe nihilizmu a hodnotového relativizmu, ktoré drvia dušu dnešného človeka a v prospech ktorých navyše jestvuje mnoho dobrých argumentov, jediné, čo nám zostáva, je opätovne premyslieť základné ľudské skúsenosti, ktoré sú v rámci všeobecného kultúrneho sprostredkovania tabuizované alebo celkom ignorované, a poukázať na ich pozitívne črty“ (Sucharek, 2017: 427). Problém hodnôt a možností ich použitia v aplikovanej etike je tiež dôležitý. Ich možné ukotvenie cez rôzne smery môže mať rozličné podoby, na čo má vplyv aj to, podľa akej metaetickej pozície postulujeme konkrétne hodnoty. Starostlivosť o zamestnancov je založená na určitých hierarchizovaných hodnotách, ľudská hodnota zamestnanca, ekonomické hodnoty v podniku. Vypracovanie etického kódexu možno sotva oddeliť od axiologickej problematiky, riešenie ekonomicko – etickej dilemy môže niekedy byť dané pod kuratelou etického kódexu, ktorý musí mať určité ukotvenie v hodnotách. Tieto plne závisia nielen od filozofickej etiky, ale mnoho môže závisieť aj od metaetického stanoviska spolutvorcov kódexu. Hodnoty

môžu byť vnímané cez intuíciu, alebo emocionálne, prípadne sa môže argumentácia opierať o pozície etiky dobrých dôvodov, kde dobrým dôvodom nemusí byť nutne hodnota. V ekoetike môžeme intuitívne ponímať životné prostredie ako významnú hodnotu, deontologická pozícia zasa ukladá povinnosť chrániť životné prostredie, emocionalistická pozícia je o pocite, ktorý vedie k chráneniu prostredia, preskriptivistické stanovisko je zasa kombináciou intuície a kritického myslenia, vyplývajúceho napr. z environmentálnych analýz. Tie môžu mať impakt smerom k ekonomickým nástrojom, ako napr. environmentálne dane, čo je priame prepojenie medzi ekoetikou a ekonomikou (Csikosova, Culkova, Mokrisova, 2015). V tejto súvislosti možno podotknúť zaujímavé zistenie, že environmentálne faktory sú relatívne malé v oblasti vplyvu na kvalitu života (Zub, 2019: 83).

Metaetické ukazovatele a ich ovládanie je potrebné aj pre filozofických poradcov. Horák vo svojej monografii z nášho pohľadu neoprávnene redukuje filozofické poradenstvo na etické poradenstvo (Horak, 2016). Aj keď nesúhlasíme so závermi Horákovej monografie, domnievame sa, že bravúrna orientácia filozofa – profesionála, ktorý vykonáva prax filozofického poradenstva v metaetických otázkach je *conditio sine qua non*, keďže etická oblasť filozofických problémov tvorí jej významnú súčasť.

Záver

Prienik metaetiky a aplikovanej etiky ekonomickej proveniencie je oblasťou, ktorej sa venuje málo pozornosti. Tomuto aspektu etiky sme sa venovali v našej štúdií. Zmapovali sme bibliografickú základňu v Čechách a na Slovensku, ktorá sa venuje tematike. Po stručnom historickom exkurze sme sa venovali metaetickým pozíciám. Pokúšame sa poukázať na súvislosti medzi metaetickou a filozofickou pozíciou u Kierkegaarda. Kladieme si prvú otázku, či má význam hľadať prepojenie medzi filozofickou a aplikovanou etikou. Pokúšame sa o polemiku s Rortym, ktorý má na otázku záporný názor. Obhajujeme stanovisko, že medzi filozofickou a aplikovanou etikou jestvuje priame prepojenie. Postulujeme aj podobnú otázku, či jestvuje nejaké zmysluplné prepojenie medzi metaetikou a aplikovanou etikou orientovanou ekonomicke (manažérska etika, podnikateľská etika). Naša odpoveď je kladná. Argumentujeme určitou izomorfiou medzi procesom rozhodovania v oblasti aplikovanej etiky podľa uznávaných odborníkov a procesom etického súdu v etickej dileme u Hareho. Taktiež sa zaoberáme názorom, že niektoré metaetické pozície hovoria o etických úsudkoch ako o logickej chybe, čo v plnom rozsahu odmietame. Uvádzame viacero príkladov na ovplyvňovanie modelov správania v aplikovanej etike cez rozličné metaetické pozície, ako napr. v oblasti starostlivosti o zamestnancov, kreovania etických kódexov, ekoetických aspektov aplikovanej etiky etc.

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PhDr. Marián Ambrozy, PhD., MBA
 College of International Business ISM Slovakia in Presov
 Duchnovičovo námestie 1
 Prešov 080 01,
 Slovensko
 ambrozy@imspo.sk

Historical and philosophical foundations of A. Schopenhauer's philosophy

Amrekul Abuov – Aktoty Raimkulova – Raikhan Doszhan – Gulsaya
Kuttybekkyzy – Ulbossyn Aimbetova

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Abstract

This paper considers the evolution and origins of Schopenhauer's philosophy, analyzing its main topics, and concepts that appear in the manuscripts of the thinker, as well as the role that Schopenhauer's assimilation of the concepts and terminology of other thinkers played in the development of his ideas. As a result of our study, we made conclusions about the decisive influence on the design of the Schopenhauer system of philosophies of Kant, Fichte, Schelling, Schulze, as well as (to a much lesser extent) the works of some writers of German romanticism. One of the main results of the research was the opportunity to highlight several stages of the development of Schopenhauer's philosophy, during which it changed, having been influenced by earlier philosophical concepts. This study helps to Arthur Schopenhauer's philosophy within its historical context. Thus, it contributes to a more detailed development of relevant topics not only in relation to Schopenhauer proper but also in relation to the reception history of German classical philosophy and the very composition of its "pantheon." In addition, the work dispels many misconceptions regarding the genesis of Schopenhauer's philosophy and refutes the idea of its independence from the systems of his contemporaries. Finally, the results of this research help to genetically clarify many inconsistencies and contradictions in the concept of a mature Schopenhauer through the disclosure of the belonging of different elements of the corresponding concepts to the various stages of the formation of Schopenhauer's thought.

Key words: Schopenhauer, Kant, German classical philosophy

Introduction

The systems of Arthur Schopenhauer are a generalization of vast historical and philosophical experience that manifests itself in the form of a clash of views and a search for new solutions to philosophical issues, which elevates the problem of historical and philosophical continuity between thinkers. The ambiguous interpretation of Schopenhauer's key problems (such as problems of the law of sufficient foundation, free will, moral law) is a case in point. This also pertains to the question how the developed positions of one thinker is perceived, and how it passes into completely different consequences of another system. For example, in some studies, Schopenhauer is understood as a follower of Kant (Gardiner, 2003; Fleischer, 2003; Wirtz, 1910).

Moreover, we proceed from the fact that the theoretical principles of the whole system, which are consistent, are implemented precisely in the field of morality, which is an integral and dominant part of the whole system. An important and even essential moment in the modern world of information and technological progress is how individuals interact with each other, what moral guidelines they follow, etc..

Thus, the basis of interaction between subjects is the field of moral practice. In the research, we do not identify the concepts of "morality" and "moral." Our aim is to explore and substantiate the position, in which morality is the determining essence of the sphere of morality. Morality is the essence, the freedom of a rational being, which acts in accordance with generally binding laws. Morality, however, covers a wider range of human relations, namely: law, rituals, customs, and so on.

Schopenhauer is often regarded as a seer, a pessimist, a staunch supporter of the view that the human person is a purely egoistic being. After 1853, that is, after the publication of his work "Parerga und Paralipomena" ("Notes and Additions"), he had an increasing influence on the creative art and psychological science, first in Europe and then throughout the world. The tone of his thoughts was partially adopted by Wagner, but also Nietzsche and somewhat later by Freud. (Wagner, 1978), (Nietzsche, 1994), (Freud, 1933). He relied on this tonality not only on I. Kant, whom he thoroughly criticized, but also on M. Montaigne, F.M. Voltaire, and others. Unlike other German philosophical classics of the 19th - 20th centuries (Kant, Fichte, Schelling), Schopenhauer's works are "readable," that is, understandable by simple, literate persons, and not just philosopher specialists. Though his works are relatively easy to read, it is difficult for most readers to agree with his conclusions, despite of their convincing arguments.

Everyone knows the perennial controversy between idealism and materialism. Idealism asserts that only the ego exists, the various ideas, and seeks to explain matter from them. Materialism starts from the existence of matter and seeks to explain sensation from it. Schopenhauer tries to transcend these oppositions by saying that the existence of the whole world rests on subject and object, neither of which is anything at all on its own, but they exist only in their mutual relation: an object can exist only relatively to its subject and vice-versa. What makes this even more complicated is his assumption that the subject can be its own object. In that case we are again left with a subject and no object. He clarifies this as follows: the cognizing subject cannot be object, but the subject as willing can be object, so that the subject is split into a cognitive and a volitional one. The volitional is object of the cognitive. Questions as to a more detailed explanation he stops short by saying that this is the cosmic knot that cannot be disentangled. Schopenhauer then proceeds to what Kant calls forms of the intuition, time and space. (Boltzmann, 1974)

The relevance of the research topic is due to the fact that in the late XIX - early XXI century, the problem of man has become the central problem of philosophy. Having experienced a total crisis, mankind, at the turn of the millennium, is reconsidering the usual landmarks of its existence and development. In the ensuing debates that took place in the recent decades, habitual ideas about worldview coordinates are lost.

What is man today? What drives the inner struggles and motivates his soul? What connects him with the outside world? How to achieve the desired goals in this world? And is it possible to unconsciously trust all signals coming from outside, acting on the principle of "stimulus - reaction"? Man is still trying to explore himself, to understand his mission, to reveal his place in the universe. The matter is complicated by the fact that new models of this very universe pose new, unconventional questions and provoke new solutions.

The crucial crises that took place in public life and culture in the last century influenced people's mindsets, their attitude to the "philosophical faith", and the belief in the unlimited possibilities of the human mind (Jaspers, 1987). Reason, previously considered the universal tool of philosophy, is no longer a sufficient basis for the development of a holistic worldview. The agenda includes the study of the so-called "irrational" components of human life - intuition, will, instinct, faith, and properly interpreted feelings, emotions, etc.

The increased attention to all these phenomena by philosophers significantly limits the possibilities of rational knowledge. The worldview, as some recent thinkers state, is not always consciously formed by the individual himself, but is largely acquired "irrationally," as a result of direct influence on the personality of other people, as well as in the course of one's responses to ideological propaganda and advertising. In its formation and development, philosophy has reached a certain limit: acting, on the one hand, as a tool of cognition, being a completely sober, rational way of describing a

person and the world; on the other hand, it has come to the obvious conclusion that the world is largely illogical and irrational. But this means that the cognitive apparatus of a person is not the only factor in one's assessment of reality. Reason (if we use the concepts of (Kant, 1964), which Schopenhauer rejected), i.e. the main tools that philosophy has traditionally used, can no longer be considered authoritative evidence of truth, as it used to be during the time of Plato and Aristotle. Metaphysics is no longer a theory that studies only that which is subject to logic and speculation. Reason is no longer elevated to the rank of a deity, fastening and permeating the becoming material world, as it was with Stagirite.

To clarify Schopenhauer's criterion of the value of life and non-being, it is necessary to recall the philosopher's provisions on the will. When talking about the Copernican coup in worldview and science, it is useful to realize that there were other coups:

(1) Copernicus proved that the Earth is not the center of the cosmos.

(2) Kant proved that we could not know the world outside of us, outside of our thinking and self-awareness, outside of our cognitive activity, to know what it is in itself.

(3) Schopenhauer convincingly showed that our actions are never purely or even primarily rational; that reason serves our instincts, i.e., manifestations of the world will result in individual human identities. In this sense, Schopenhauer was far ahead of Sigmund Freud, his follower. Schopenhauer's will is absolute, the eternally active principle of the world, acting everywhere and always. In this, it differs from Kant's "thing in itself." (Sineokaya, 2010) But there is also a resemblance to the "thing in itself": "Strictly speaking, we know our own will always only as a phenomenon and never as it is by itself." (Die Welt als Wille und Vorstellung, 2010)

Schopenhauer interprets the entire world-process as a manifestation of creative elemental force - the will to live. The whole world process is an unconscious desire for life. This unconsciously positive desire to preserve is being in its highest form - in the form of accumulation of energy and information as opposed to entropy. The blind will to live is our deepest human being, it is the core of any life. Separate individuals are only a means to achieving its goal. The goal is their kind. (Die Welt als Wille und Vorstellung, 2010)

Cognition for the will is initially alien; as the metaphysical principle of the world, it simply wills, not cognizes. With the advent of the organic, living world, cognition also begins. It turns out that cognition does not begin with a person, which all living beings ("animalische Wesen") know and the difference between living beings in this regard in the proportions of the ratio between their will (instinct) and intelligence. The same applies to people as living beings: they also have very different proportions. Thus, he writes, "a phlegmatic person, that is, a weak, involuntary character, can be dispensed with a small intellect." (Die Welt als Wille und Vorstellung, 2010)

In cognition, the cognitive interest itself plays the decisive role, while impulses come from the will: material interest, status, position in society, recognition in it, self-affirmation, etc. Moreover, is the truth is here? – the philosopher will ask rhetorically. The will is the foundation, the soil of all knowledge and all sciences, but it itself is incomprehensible, unknowable, inexplicable. A strong intellect seeks to hinder the actuality of its will, but this succeeds only to a small extent, if at all. The will determines the necessary actions of man, and therefore the will coincides with the need.

The will can deny itself by its own will, entering into the realm of the non-existence of the will, i.e., into nirvana. The formula "Convincing does not mean proven and true" in particular refers to the pessimism of Schopenhauer, which is reflected in his statements about the dominance of egotism in human behavior, and its interpretations of the value of life and death. In these views, he was followed by such celebrities as E. von Hartmann, (Nietzsche, 1994) and (Spengler, 1998). Schopenhauer's pessimism is briefly expressed in the following provisions:

- (1) There is no good God-creator who would save people from evil and would lead humanity and the whole world to a good future.
 - (2) Our world is a bestiary in which one looks at the other from the point of view of a victim.
 - (3) Fairytale notions of the future have always led to cruel disappointments.
 - (4) In the life of man and human society, there is no sense besides what they invent for themselves.
 - (5) There are no viable programs that could fundamentally remake human societies, neither socialist nor capitalist-democratic: human nature is fundamentally unchangeable.
 - (6) Optimists shouted at all times - we will continue, as we have done so far, and then the paradise, the golden age will come to Earth by itself (Kaiser-El-Safti, 1988).
- The following Schopenhauerian principles are fundamental (Babstista, 2019)

1. Schopenhauer conceived several levels of the Will: (a) an unknowable primeval level, (b) the basic forces of nature (e.g., electricity, magnetism), (c) the Platonic Ideas, (d) all the inorganic and organic phenomena, and (e) the deliberate human actions as the pinnacle, constituting a tiny part of the whole Will.
2. Either individual phenomena or biological species are intended, never fully achieved copies of the ideal prototype.
3. With phenomena, *selfishness* appears because every phenomenon needs the matter, time, and space of other phenomena to exist. The alimentary chain may illustrate the concept of selfishness. At the ontological level of beings in general, the Will is thus insatiable. This is part of the metaphysical foundation of Schopenhauer's pessimism. (Baptista, 2019)

This philosopher is a pessimistic "seer" in assessing the correlation of pleasure and suffering, happiness and unhappiness in the fates of an individual and of all mankind. In the history of mankind, in relations between peoples and states, only during brief moments did the mind prevail over instincts and rage. And since history has not taught anyone anything (due to the incorrigibility of human nature), instinct and rage (instinct of grasping and rage of conquest) will prevail. Schopenhauer, as it were, foresaw that technological progress - the only true achievement of the mind of mankind - does not lead to the ideal of the Enlightenment (freedom, equality, and fraternity), but to an environmental disaster and self-destruction of mankind and, as a prelude, to the ever-greater enslavement of the majority of people by the minority. Schopenhauer's general conclusion directly opposes the teachings of the optimist W. Leibniz about the existing world as the best possible. Schopenhauer claims that this world is the worst possible (Lutkehaus, 1980).

In the Foundations of Morality (1841), the author states that people are inseparably connected with selfishness. This philosophical position follows from the basic principle of Schopenhauer, according to which the whole world, and therefore all people, exist only in our view. On this view, the individual considers himself the center of the world and prefers his existence and good to everything else; everything that opposes his selfish aspirations causes his displeasure or even anger and hatred. The egoist would like everything that is possible to enjoy, to have everything. The egoist's slogan "Everything for me, remnants for others." Schopenhauer argues that in human behavior, as well as in animal behavior, orientation toward such actions that can have positive results for us is dominant. Later in psychology, this behavior was called "Lustprinzip" (to seek pleasure, to avoid suffering).

But long before Schopenhauer, this attitude was known and expressed by many intelligent people and reflected in popular wisdom. It was understood that the greatest force that separates people, which impedes the unity of society, are egoistic and asocial, people. It is much more tempting for them to pursue their own profit than to act morally, to consider and respect the interests of other people. The famous ancient

Greek speaker and politician Demosthenes claimed, "Everyone follows what benefits him." (Demosthenes) Schiller insisted, "Only profit rules the world." Similarly, T. Hobbes believed that both nature and society represent scenes of the merciless struggle of selfish individuals and that "Man is a wolf to man." The mutual extermination of people is partly hindered by the state, socialization, upbringing, religion, Hobbes noted, and not upbringing in itself. Schopenhauer agreed with this, despite his contempt for the untalented mob. And wisdom says: "Big fish eat small ones," "From someone else's misfortune our head doesn't hurt," "We measure our own misfortune with centners, others with grams," etc.

Egoism, which is especially pronounced in a situation of conflict of interests, cannot be equated with selfishness (Aristotle "virtuous must be selfish"), neither with individualism nor with hedonism, although all these teachings are closely related. In hedonism, all moral definitions are derived from the pleasure that everyone aspires to and the suffering that everyone avoids. On the one hand, hedonism affirms the intrinsic value of a person; on the other hand, hedonism is the basis for the apology of evil and immoralism when it insists that pleasure is the highest value. (Moore, 1984)

This brief introduction to the main topic gives, we believe, the possibility of a better understanding of Schopenhauer's attitude to issues of death and immortality. It shows that this philosopher, despite the "scandalous" nature of many of his propositions, is based on a great philosophical tradition. The following analysis, formulated above as hypothetical judgments, were substantiated and proved during the research, which provides the basis for the following conclusions.

In the middle of the XIXth century in Western European thought, a new kind of metaphysics was formed, which focused not on the values of cognitive consciousness and thinking, but on a specially comprehended will, as the ultimate philosophical category, understood as a world element or "force." The phenomenon of voluntarist metaphysics itself has appeared due to a whole complex of motivating reasons.

On the one hand, with the emergence of capitalist relations and against the backdrop of increasing scientific and technological progress, the negative aspects of the industrial revolution were noticed, and new crisis phenomena in the field of culture were discovered. In modern times, natural and historical sciences, in the methodology of which metaphysical and mechanistic approaches dominated, focused only on rationally comprehensible relations between things and people. In the XVIII-XIXth centuries, philosophy gradually concluded that many social processes and personality states could not be studied only with the help of the mind and cognitive "tools" of the human psyche. Some phenomena of life are accessible only to experience; they are not comprehended intellectually, but contemplatively and intuitively. The main means of actively comprehending such phenomena are philosophical and aesthetic intuition, persistent feeling, survival, etc.

On the other hand, these economic and socio-political processes took place against the backdrop of the crisis of the metaphysical method itself, the peak of which was German classical idealism. Kant's "critical philosophy," having proposed a satisfactory concept of organizing social life based on practical reason, in the realm of pure reason, faced a number of insoluble problems and, like (Hume, 1965), posited the unknowability of metaphysical data ("things in themselves"). In his system of thought, I.G. Fichte developed the strengths of the philosophy of (Kant, 1964) but bypassed the metaphysical questions he designated. (Schelling, 1993), following the romantics, went directly to the philosophy of contemplation and revelation.

In this case, only (Hegel, 1990) supported the idea of philosophy of revelation. However, his concept of the World Spirit is also largely borrowed from the theologians and has a pronounced strong-willed characteristic. If one looks closely, contains mystical features. Moreover, the Hegelian system, although it rejects a metaphysical Aristotelian source, subsequently goes over to idealistic dialectics, essentially breaking with metaphysics. The philosophical system of Hegel turned out

to be very popular in the scientific and political circles of Germany. This then became a reason for the emergence of an alternative “philosophy of will and representation” (A. Schopenhauer).

The Frankfurt thinker suggested a completely unexpected turn of metaphysical topics in those conditions, making the foundation of his teaching not a rational, but a spontaneous, strong-willed principle. It is not surprising that the philosophical public took so much time to perceive the concept of Schopenhauer in its entirety. Schopenhauer’s metaphysical theory is distinguished by extreme pessimism (which he contrasted with the optimism of the “smooth” progress of the enlighteners), anti-rationalism, biologism in the interpretation of man and society, as well as pronounced voluntarism. The German thinker was one of the first to catch the negative consequences that the one-sided development of mankind could lead to and noticed the onset of the gap between “civilization” and “culture,” which O. Spengler later writes about.

Schopenhauer’s will is active, it expresses itself in various objectivities, but this self-expression is devoid of any rational meaning. The will is inactive if we understand the activity as a rational sequence of actions to achieve certain goals. The new metaphysical principle of A. Schopenhauer is fundamentally untenable from a teleological point of view, which completely excludes the possibility of a rationalist dialectic, which was represented in the Hegelian idealist system and which was subsequently developed in detail in the historical materialist concept of K. Marx and F. Engels. Indeed, such a dialectic requires knowledge of the ultimate goals of development through which the subject must go. But A. Schopenhauer ignores any goals in his system composed of ideas and a volitional world. Any goal-setting is relative and does not bring anything to the subjects but satiety and suffering.

As a result, the World Will, having gone through a series of natural objectivations, returns to the original beginning in man through art, in particular, in music, which reflects the essence of the struggles of the will, which is an eternal formation. The limitless imagery in music is unique; it allows you to organically weave your own fantasies and experiences into the author’s plan. On an irrational, intuitive level, music penetrates the soul, touching the mysterious and inexplicable inner world of the individual.

Music, as the highest manifestation of spirituality, mystically comprehends this truth. It is characteristic that in this place, the philosophy of art of A. Schopenhauer intersects with the philosophy of art of G. Hegel, although unlike his senior colleague at the University of Berlin, the Frankfurt thinker does not consider poetry the highest form of art. Words are rude; they cannot even roughly express what life is. Only the musical formation, birth, and dying of absolute sound can transmit the pulse and heartbeat of suffering living creatures in the whirlpool of the World Will.

The idea of the musical and expressive formation of A. Schopenhauer is a kind of bridge to both the individualistic philosophy of F. Nietzsche and the musical and dramatic work of R. Wagner. F. Nietzsche accepts and develops the biologizing and voluntarist ideas of A. Schopenhauer. Society is the sum of individuals that differ from animals only in their ability to recognize and evaluate their actions.

Overcoming the pessimism of A. Schopenhauer, F. Nietzsche, on the contrary, is trying to create a philosophy of active action, one of the central categories, which is “the will to power,” or rather - the “will to power.” In an ontological interpretation, the whole cosmos appears as a struggle of “quanta of power.” The psychological interpretation brings the various qualitative states of the psyche (instincts, emotions, intelligence, etc.) into a single moving principle.

But volitional power and talent for super-willpower are different for different people. In a strong person, creation and creator are organically connected. It has, on the one hand, matter, madness, chaos, on the other - creativity, creation, firmness. The first

qualities are inherent in ordinary people who create material wealth and have a weak “will to power.” The second - to noble people, “aristocrats of the spirit” who are called to create “higher” values and have an increased content of “will to power.” Thus, history is a struggle of two types of wills, says F. Nietzsche.

In his opinion, cognition is just a means of expressing fiction, for there is no constancy in the world. It allows a person to survive and fulfill his “will to power.” Cognition is an instrument of the “will to power”; it is not aimed at theoretical comprehension of the world, but at the practical mastery of it. The pursuit of knowledge is based on instincts and subjective desires. The logical laws created by rational scientific knowledge are something universal, and therefore “mediocre.” Logic only generalizes knowledge.

Metaphysics and the world in the interpretation of F. Nietzsche resemble the metaphysical theory of T. Hobbes, set forth in *Leviathan*. But if the English philosopher-empiricist has a reasonable beginning, the ability of people to come to an agreement, takes precedence over people’s instincts, and this is understood as a positive beginning, which creates the state as a complexly organized “artificial body,” then this approach is unacceptable for F. Nietzsche. The way out of the chaos of the natural (“Dionysian”) state is only in personal work on oneself, a firm and consistent change in one’s nature. Every social organization for managing the vital forces of people is sharply criticized by F. Nietzsche. In fact, he did not answer the question of how to organize social life so that, on the one hand, the self and “will for power” of strong individuals do not suffer, and on the other hand, the strength and desire of individuals with a lack of “will for power” “were encouraged to overcome themselves. For the first time in Western philosophy, the irrationality, voluntarist, biologizing concept of F. Nietzsche creates the “tradition of negating traditions.” The reason for the appearance of this point of view is the rejection of existing cultural and social values.

Developing the idea of world musicality advanced by A. Schopenhauer, R. Wagner created his own musical theater. The man in his works is shown in a clash with mystical forces derived from natural will and is hostage to their games and intrigues. The personal will of an individual who finds himself in similar circumstances, his heroism, and his readiness for a tragic loss are shown as interpretations of the voluntarist metaphysics that R. Wagner proposed in his philosophical and aesthetic concept.

In general, differences in philosophical doctrines of the thinker stem from various metaphysical interpretations of the will and attitude of a person to it and ultimately come down to pessimism or optimism. The very existence of such irrationality tendencies in a broad sense can be traced throughout the history of philosophy. In a narrower sense, the irrational concepts that emerged in the 19th century, combined with a negative attitude to the rationalist belief in the limitless possibilities of the human mind, sought either to completely refute rationalism or to limit it. But at the same time, they proposed new interesting concepts for understanding rationality itself.

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Amrekul Abuov
 Akhmet Yassawi International Kazakh-Turkish University
 Bekzat Sattarkhanov Avenue, 29
 city Turkestan,
 Kazakhstan
 nurzhanzhan@mail.ru

Aktoty Raimkulova
 Kazakh National university of Art
 Prospect Tauelsizdik, 50
 city Nur-Sultan
 Kazakhstan
 bislauka@mail.ru

Raikhan Doszhan
 Gulsaya Kuttybekkyzy
 Ulbossyn Aimbetova
 Kazakh National academy of choreography
 Uly Dala Avenue 9
 city Nur-Sultan
 Kazakhstan
 nurbeklunara@mail.ru

The concept of reincarnation as depicted in Indian tradition and culture

Thu Ha Do – Narasingha Charan Pand

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Abstract

Reincarnation is the philosophical or religious concept that the non-physical essence of a living being starts a new life in a different physical form or body after biological death. It is also called rebirth or transmigration, and it can be said that all the religions and cultures in the world have got a central tenet surrounding this concept. India is a country of different traditional spiritual beliefs and religious faiths. People of India generally bind with the spiritual beliefs and sacred thoughts, since time immemorial. Hence, in India, generally, we have the concept of various avatars (incarnations) of Lord Vishnu or Shiva. The traditional scholars of India believe that the avatars are more in number, and they are duly worshipped by the devotees of Lord Vishnu or Shiva in different ages of the Indian tradition and culture. This is really very interesting to know all about the sacred as well as mysterious incarnations of Lord Vishnu as rightly described in the Vedic texts and other spiritual texts, like epics and *Puranas*. And not only the ancient times but also recent decades have there been many both theologians and scholars worldwide who have developed an interest in reincarnation and many contemporary works mention it on different religions, especially in Buddhism and Jainism. The paper divides into three parts: 1. The real source of different incarnations (Avartara) in Indian sacred texts; 2. The incarnation of Lord Vishnu in sacred Sanskrit texts and 3. Reincarnation according to Buddhism.

Key words: Reincarnation, Hinduism, Buddhism, Indian culture and tradition

Introduction

The idea of reincarnation is an ancient idea, originating from a traditional Samsara doctrine of cyclical existence (McClelland, 2010: 24). It was first documented in Indian environment over two thousand years ago. Scholars have been debating whether this is primarily a philosophical or religious concept. Most likely, we can and should consider it as both, since in the Indian intellectual environment, philosophy and religion cannot be easily disentangled, especially when referring to ancient beliefs and philosophical convictions. The concept of reincarnation teaches the continuity of being of a higher living organism. This continuity of being can be manifested either in the same or in a completely different life-form after one's biological death. Thus, most strands of reincarnation teachings refer to this process as the transmigration of a human soul, or spirit. Though there are significant differences and nuances in this doctrine, especially after it had spread to other parts of the ancient world beyond the Indian subcontinent, there are distinct commonly held views and emphases shared by the adherents of this doctrine, whether they are from ancient Greece (Socrates, Plato, Pythagoras, etc.) (Wiley, 2009: 640), mystical strands of Judaism, or more modern religious movements, such as Theosophy, Spiritism, tribal societies of South America and Australia or the New Age in the West (Obeyesekere, 2005: 15).

India is a country of different traditional spiritual beliefs and religious faiths. People of India generally bind with the spiritual beliefs and sacred thoughts, since time immemorial. Hence, in India, generally, we have the concept of various *avatars* (incarnations) of Lord Vishnu or Shiva. The traditional scholars of India believe that the *avatars* are more in number, and they are duly worshipped by the devotees of Lord Vishnu or Shiva in different ages of our Indian tradition and culture. This is really very interesting to know all about the sacred as well as mysterious incarnations of Lord Vishnu as rightly described in the Vedic texts and other spiritual texts, like

epics and Puranas. This paper will only deal with the different incarnations of Lord Vishnu as described in Indian culture and tradition as well as Buddhist thinking about reincarnation.

Ordinarily, we believe and understand that the Sanskrit word *avatara* means incarnation in English. The incarnation may be of Lord Vishnu or Shiva. But here we will deal about the incarnation of **Lord Vishnu** as found in Indian tradition and culture. The word *Aavatara* means to cross over, to attain, to save, with the prefix *ava*-down; and so, *ava*+ $\sqrt{t^a}$ - means to descend in, to appear, to become incarnate) means 'descending' and the term is applied to the act of a Divine or Supernatural Being in assuming the form of man or animal, and continuing to live in that form till the purpose for which that form was assumed or carried out. The incarnation of God on the earth is called *avatara*. So, *avatara* is an appearance of any deity on earth, or descent from heaven, and it bears a great importance as a religious concept in the Indian tradition and culture.

Exploring the roots and etymological foundations of the Concept of Reincarnation

The Latin term of reincarnation – “reincarnatio,” means literally to “enter into the flesh again (or: anew).” This idea was directly connected with the concept of the transmigration of the human soul from one physical (biological) body into another one. The soul tended to forget its prior life in this process. However, sophisticated religious rituals and/or meditation could, if done well, help the soul recollect its past lives. The Greek term *metempsychosis* (μετεμψύχωσις) has a different connotation. It can be translated as “changing the state of one’s soul” (Harper, 2015). Some scholars (Huffman, 2005: 4) attribute this term to the ancient Greek philosopher, Pythagoras. But the semantic, conceptual idea of transmigration can also be found in Pythagoras and other philosophers of his time and in the subsequent centuries (Oxford Dictionaries, 2016). Another Greek term that is sometimes used, though less frequently, is *palingenesis* – which, like its Latin counterpart, means “being born again” or “being re-generated” into being.

As the etymology of the concept suggests, reincarnation is the belief that there is something stable and continues in the human being that does not die with his/her physical body. Some cultural traditions hold the conviction that the process of reincarnation applies not only to humans but to other living beings as well (Chapple, 1986: 38-39). Thus, the circle of life is extended to animal and even plant life. The common misconception holds that this term is (and should be) reserved only to the ancient and myths, religions, and mystical philosophies. This is far from being true, however. Western philosophers such as Karl Sigmund, Kurt Godel, and others have used this term in their philosophical theories.

Though the use of the reincarnation terminology and semantics in the West and around the globe has been well documented by philosophers, philologists, as well as religious scholars, it is in Indian religions where this concept finds its original birth place and, arguably, the most fertile soil in Jainism, Buddhism as well as Hinduism. Like elsewhere around the world, the concept is identified and described in different terms. The famous 19th century scholar, Monier-Williams (1872: 582), identified several key terms in the Sanskrit texts, namely “*Punarjanman*” (rebirth, transmigration),” but also “*punarāvṛtti*, *punarājāti*, *punarjīvātu*, *punarbhava*, *āgatigati*,” common in Buddhist Pali text.” (Monier-Williams, 1872: 582). Behind these ideas is the belief in the endless cycle of Samsara, which can be conceived of as a purification and maturation path of each sentient being towards spiritual maturity and liberation. (Juergensmeyer - Roof, 2011). Even though the term “samsara does not appear in the *Vedas*,” as Keown rightly points out, “the notion of cyclic birth and death is an ancient one and dates to around 800 BCE” (Keown, 2003: 248). Thus, the concept of a cyclical rebirth with the aim of one’s purification and spiritual maturation

has existed for almost three thousand years. Each human being is inevitably, i.e., by his/her own birth, part of this cycle of life, death, and rebirth. Unlike the Western concept, however, the rebirth is not considered a gift but rather a burden, a curse from which the human being must liberate himself. This tedious “cycle of aimless drifting, wandering or mundane existence,” (Roof, 2011: 44) must be broken by living an exemplary life, which can be understood primarily in ethical or, more often, also in mystical, spiritual sense. Rituals, ethical practices and virtues, as well as spiritual meditation (e.g. yoga) are essential parts of this process. The liberation from the cycle of rebirths (reincarnations) is called *kaivalya*, *nirvana*, or *moksha*. (Flood, 2010; Juergensmeyer - Roof, 2011).

Real Source of different Incarnations (*Avatara*) in India

The term *avatara* is relatively late, and an older word for the phenomenon is ‘manifestation’ (*Āvirbhava* & *pradurbhava*).

Tasya taccataso devāi stutimithāi prakurvatai /
 Āvirbabhuva bhagavan pitambarodharo harih/
 (*Vishnu Purana*, I. 20. 14)

The word *avatara* does not occur in the classical *Upanishads*, though there are a few references in later *Upanishads*. It is listed in Panini’s *Astadhyañi* (*ave trstrorghañ*, *Astadhyañi*, III.3.120) and also occurs in many standard works after the Epic literature. But there are faint glimmerings of the theory of *avataras* and of these forms even in the earliest Vedic literature (*Upadhyaya*) (Baladev, 2015: p.170). In the *Rgveda* it is said that Indra was the grandson of the sage *Srngavrsa*. This may be interpreted as meaning that Indra was supposed to have descended on the earth in a human form. *Nirukta*, VIII. 2 explain that “Sayna, the great commentator takes ‘*napat*’ to mean ‘*putra*’ here.

Yaste *Srngavrso* *napat* *pranapatkundapayyah*/
nyasmindadhra a manah//
 (*Rgveda*, VIII.17.13)

Again, in the *Rgveda* the sage *Vamadeva* explains “I was *Manu* and I was also the Sun”.

ahāi manurabhavaī suryascaham kaksivan rsirasmi viprah/
 (*Rgveda*, IV. 26).

This is referred to in the *Bṛhadaranyaka Upanishad* and often relied upon in support of the doctrine of the transmigration of souls.

aham brahmasmiti.....pratipede ‘ham manurabhavam suryasacetī/
 (*Bṛhadaranyak Upanishad*, I.4.10. Cf.
Sastradrstya tupadeso vamadevavat – Brahma Sutra, I. 1. 30).

It may be capable of that interpretation, but if that is not accepted it will at least tend to support the proposition that the Vedic sage thought that the Sun could be born on the earth as a human being. It clearly indicates that there was an *avatara* of Sun. Besides, according to the *Srimad Bhagavata Purana*, the first incarnation of God is *Puranas*, as it is mentioned in the famous *Puranas-sukta* of the *Rgveda*.

jaṅrhe paurasam rupam bhagavan mahadadibhih/
sambhutam sodasakalamadau lokasisrksaya//
 (*Bhagavata Purana*, I. 3. 1).

Some scholars have definitely observed in the following *Rgveda* verse (*mantra*), the germ of the doctrine of the *avatara*, viz.

pado'sya visva bhutani tripadasyamrtam divi
(*Rgveda*, X.90.3 (*purusasukta*)).

The great philosopher Prof. S. N. Dasgupta in his *History of Indian Philosophy*, says that here there is the starting-point of the theism of the *Bhagavad Gita*, the idea of God as not only immanent but transcendent, a universe which is no illusion, and the doctrine of incarnation/ reincarnation (Dasgupta, 1991: 523ff). Certainly, this hymn is important, and it is quoted in the theistic *Svetasvatara Upanishad* and in the *Gita* (*Svetasvatara Upanishad*, III.12ff; *Bhagavad Gita*, XIII.13). Hence, the *Bhagavata Puranas* clearly states that this *Puranas* form (*rupa*) is the original source of different *avataras*, as well as the real base of creation of gods, human beings, animals and other creatures.

*etannanavataranam nidhanam bijamavyayam/
yasyansansena srjyante devatiryannaradayah//*
(*Srimad Bhagavata Purana*, I. 3.5).

However, the beginning of the doctrine of *avatara* and some of the well-known *avataras* of Vishnu may also be traced to the Vedic literature. In the Vedic idea of Lord Vishnu, as a solar divinity, coming down to the earth from the highest abode, and so in the frequent allusions in the Vedic literature, it is clear that gods assumed different forms in order to accomplish their several exploits. In the Vedic literature, we actually come across of the early indications of the Matsya, Kurma, Varaha, Vamana and other incarnations (Satapatha Brahmana, I.8.1.1-6 (*Matsya avatara*); VII.5.1.5 (Kurma); XIV. 1.2.11 (Varaha); I.2.5.1ff. (Vamana); and *Chandogya Upanishad*, III.17.6 (Krishna), etc).

The reincarnation of Lord Vishnu in Hindu sacred texts

Real necessity of reincarnation of Lord Vishnu

The theory of Incarnation brings to mankind a new spiritual message and it presupposes the recognition of Lord Vishnu as a Supreme God, the creator and ruler of the universe, the upholder not only of the cosmic but, also of the moral order of the world. When the enemies endanger the order of the world, the Lord incarnates Himself for the purpose of defending it. It is a comforting belief for the ordinary man to hold that when the affairs of the world are in a mess, Gods come down to the earth to set matters right (*Satapatha Brahmana*, I.8.1.1-6 (*Matsya avatara*); VII.5.1.5 (Kurma); XIV. 1.2.11 (Varaha); I.2.5.1ff. (Vamana); and *Chandogya Upanishad*, III.17.6 (Krishna), etc.), i.e. when the world is in serious trouble, people believe that deliverance will come by the grace of God and they are often justified in their belief by their appearance of godly men who appear with some noble mission and masterly idea suited to the particular time and place when they appear. Another purpose of the Supreme God assuming the worldly form is to educate the mortals (because the people, in general follow the footsteps of the great men).

*martyavatarastviha martyasiksanam raksovdhayaiva na kevalai vibhoh/
(Bhagavata Purana, V.19.5).*

The Supreme Power appears in human form as the *guru*, the teacher, to lead them beyond the delusion of ignorance, to where there is no difference between the *guru*

and the disciple. In addition to these, the manifestation of the Lord is intended only for bestowing the boon of the final beatitude or liberation on the human beings. As it is rightly said in the Srimad Bhagavata Puranas:

nram nihsreyasarthaya vyaktirbhagavato nrpa

(Srimad Bhagavata Purana, X.26.14; Cf. Bhagavata Purana, III.24.26 & III.25.1)

Number & Types of Incarnation of Lord Vishnu in Sanskrit Texts:

It is very common to find out the various incarnations of Lord Vishnu in different famous Sanskrit texts. In the *Mahabharata*, the *Ramayana* and the *Puranas*, it is frequently stated that Lord Vishnu comes down to the earth often for punishing the wicked, for the protection of good and the establishment of *dharma*. The *Srimad Bhagavata*, the most popular *Purana*, states that the *avatars* of Vishnu are innumerable, like the rivulets following from an inexhaustible lake (*Bhagavata Purana*. I. 3. 26. Cf. *Harivamsa*, I.41.1; *Mahabharata*, *Santiparva*, 339.106). In the *Mahabharata*, the *avatars* are stated to be ten and they are the same as now generally accepted except that Haïsa which is mentioned instead of Buddha and Krishna is called Satvata (*Mahabharata*, *Santiparva*, 339.103–104). Among the *Puranas* also, several *Puranas* do not mention Buddha as an *avatara*. The *Matsya Puranas* mentions the well-known ten *avatars* (*Matysa Purana*, 285.6–7) including Buddha as the 9th *avatara* (*ibid.*, 47.247) of Lord Vishnu. Besides, the *Agni Puranas* (*Agni Purana*, Chapters 2–16), the *Padma Puranas* (*Padma Purana*, II.257.40–41) & the *Varaha Puranas* enumerate the well-known ten *avatars* of Vishnu.

*matsyai kurmo Varahasca narasinho 'tha Vamanah/
ramo ramasca Krishnasca buddhai kalki ca te dasa//*
(Varaha Purana, IV.2; cf. Padma Purana, VI.229.90;
Linga Purana, II.48.31-32; Matsya Purana, 285.6–7)

The names of the ten *avatars* are thus : (1) *Matsya*– the fish, (2) *Kurma*–the tortoise, (3) *Varaha*–the boar, (4) *Narasi̥ha*–the man-lion, (5) *Vamana*– the dwarf, (6) *Parasurama* (7) *Sri Rama*, (8) *Sri Krishna*, (9) *Buddha* and (10) *Kalki*. The *Bhagavata Puranas* makes the number of *avatars* twenty–two (*Srimad Bhagavata Purana*, I.3.1–25) including the minor ones. These are : — (1) *Puranas*, (2) *Varaha*, (3) *Narada*, (4) *Nara & Narayana*, (5) *Kapila*, (6) *Dattatreya*, (7) *Yajña*, (8) *Rsabha*, (9) *Prthu*, (10) *Matsya*, (11) *Kurma*, (12) *Dhanvantari*, (13) *Mohini*, (14) *Narasi̥ha*, (15) *Vamana*, (16) *Parasurama*, (17) *Vedavyasa*, (18) *Ramacandra*, (19) *Balarama*, (20) *Sri Krishna*, (21) *Buddha* and (22) *Kalki* (yet to come). The *Gitagovinda* of Sri Jayadeva speaks of ten incarnations (*avatars*) of Lord Vishnu. Famous Poet Jayadeva takes *Balarama* as an *avatara*, instead of *Krishna* and explain *Krishna* as the Supreme Lord, the *Purusottama* in his *Gitagovinda*.

*Vedanuddharate jagannivahate bhugolamudbibhrate.....
mlecchanmurcchayate dasakrtikrte krishnaya tubhyah namah//*
(*Gitagovinda*, I.1.16)

The God takes three kinds of incarnations (*avatars*), such as:

- a) *Purnavatara* (full incarnation): When the God manifests Himself in the form of a human being for the full span of life, this is known as *Purnavatara*. The examples of this kind are: *Sri Rama*, *Sri Krishna*, sage *Vedavyasa*, etc.
- b) *Amsavatara* (partial incarnation): When the incarnation is only partial, i.e. the activity of such manifestation is limited to a particular time, place or incident, it is called *Amsavatara*. The most famous and common manifestations of Lord Vishnu

under this category are in the form of animals of semi-human beings, such as Vamana, Varaha, Narasiṅha, Kurma, Matsya, *etc.*

c) *Avesavatara*: *Àvesa* means over-shadowing. The example of this kind is Parasurama *avatara* (Vide, *Mahabharata*, II.49; III.98; 116–117, *etc.*; *Matsya Purana*, Ch. 47; *Vishnu Purana*, IV.7; IV.11; *Srimad Bhagavata Purana*, I. 3. 20; II.7.22). When Sri Rama had married Sita, he had to fight Parasurama in a violent duel. This incident subsequently served as the origin of Sri Rama's exaltation and Parasurama's denigration. While Parasurama became only a sage, Sri Rama received the soul of Parasurama. This could happen because of Vishnu who overshadowed (*Avesa* – overshadowing) the soul of Parasurama.

Incarnation (Avatara-vada) & the theory of Evolution:

The *avatars* give us the keys which will make us unlock the mysteries of nature. They represent the different stages of evolution in the different departments of nature. Even if we take into consideration the ten *avatars* (of Lord Vishnu) as they stand, the different stages of evolution are there. The circumstances which necessitated these *avatars* and the mighty deeds accomplished by Vishnu on these occasions are most graphically and exhaustively described. Attempts have been made to rationalize the different forms assumed by Vishnu in different incarnations. In the beginning of the creation there were waters everywhere, and, to suit this condition of the world, the first incarnation of Vishnu was, appropriately enough, in the form of a fish—the animal to be found in water and therefore in His second incarnation, Lord Vishnu appeared as a tortoise, which can easily move both in water and land. The later stages of evolution are of animal life in the forests. After this, the boar (Varaha) incarnation has appeared. The Boar lives on land alone. Next, we have the transition between the animal and the human worlds in the man-lion (Narasimha) incarnation. The development is not completely fulfilled when we come to the dwarf (Vamana) incarnation. The first stage of man is that of the brutish, violent, uncivilized Rama with axe (Parasurama), who devastates the rest of humanity; later we get the Divine Spiritual Sri Rama, who consecrates family life and affections, and Sri Krishna, who exhorts us to enter into the warfare of the world; and after him Buddha, who, full of compassion for all living beings, works for the redemption of mankind. Last of all we have the incarnation yet to come, the Kalki, who will fight against evil and injustice with the sword in hand.

It can be said that, through this part of the paper, the scholars may get some general idea of the various incarnations of Lord Vishnu as described in the Epics, *Puranas*, and other traditional texts of Sanskrit. Although the number of incarnations may be more or less, but we should try to critically understand and study the real and sacred nature of various incarnations in different ages as found in the Sanskrit texts.

Reincarnation according to Buddhism

The issue of reincarnation in Buddhist teachings often causes a lot of debate, especially since Buddhism was introduced into the Western world ... Is reincarnation a particular Buddhist concept? Is it a very common belief in India that the Buddha "incorporated" into his teachings? So should one believe in reincarnation or should it be considered a doctrine that needs revision? Is reincarnation a true continuation of many different biological lifetimes or rather just different mental forms that can (or may not) happen to each individual person right in this present life? One of the distinct values of Buddhism is the idea of impermanence. As Damien Keown rightly emphasizes, "A fundamental tenet of Buddhism is that all formations (*samskara*)—things that come into being dependent on causes and conditions— are impermanent" (Keown, 2003: 32).

There are divergent interpretations of this, however. Concrete texts can be presented that seem to document Guatama Buddha's belief in the existence of a world after this visible, temporal world. That is, according to some texts, Buddha directly believed in

the afterlife and the possibility of reincarnation of the human souls. Harvey (2012: 112), for example, cites a text from *Majjhima Nikaya* (i. 402; Apannaka Sutta) that says the following: “since there actually is another world (any world other than the present human one, i.e. different rebirth realms), one who holds the view ‘there is no other world’ has a wrong view...” Ajahn Sucitto (2010: 37-38) concurs and provides more textual evidence of the same. Of course, there were other schools of thought before Buddha, some of which continued to exert its influence long after his death. The materialistic school of Charvaka, for example, promoted the opinion that death is the final end of all human life. As we live in a material universe, there is no afterlife. (Billingont, 2002) Human body, mind and memories are completely annihilated. No vestiges of personality, or personal stories are left to be reincarnated in a process of transmigration of souls.

Buddha was aware of the teaching of such schools and rejected them. (Keown, 2013: 162; Neufeldt, 1986) Instead, he insisted on a karmic influence on the cycle of life and rebirths. His concern was not religious, nor mystical, but rather ethical. Buddha was convinced that if humans live in a random, purposeless world of material causes and effects, they could not develop a sense of responsibility. Instead, they would necessarily degenerate into lawlessness and hedonism. (McClelland, 2010) Only if a karmic cycle can be established, there will be enough impulse and motivation for humans to act responsibly. (Keown, 2013: 225).

Reincarnation is the basic teaching of Buddhism. The bodhisattvas’ happiness to flourish on the road to Buddhahood is based on the teaching of reincarnation.

The doctrine of the Buddhist reincarnation is quite different from the concept of the reincarnation of the soul in some religions. Because Buddhism does not recognize that there is an eternal soul to be reborn from one life to another. Only karma results in reincarnation, that is, from the past karma leads to the present and by the present karma merging with the past karma creates future reincarnation. The present person is the biological child of the past and it will give birth to the future person. Thus, there is a series of processes connecting the past life to the present and the future, from which one questions what is the source of life.

There are religions that advocate that human life comes from a metaphysical omnipotent being called God. For instance, Islamic scriptures reject any idea of reincarnation of human beings or God (McClelland, 2010: 122-123). It teaches a linear concept of life, wherein a human being has only one life and upon death is judged by God, then rewarded in heaven or punished in hell (Geisler - Saleeb, 2002). Islam teaches final resurrection and Judgement Day but there is no prospect of reincarnation of a human being into a different body or being (McClelland, 2010: 122-123).

There is also a belief that the soul of man is born of God and the parents only help to add the outer shell to the soul. According to science, humans are born from a combination of the father’s sperm and the mother’s oocyte, but science cannot clearly explain the development of the spirit more important than the body. According to Buddhism, we are born from a template that contains all our actions from the past, and our parents give us material bases. In particular, the intangible power of the past karma generates the spirit and spirit combined with the vigor of the parents’ body, forming the three factors that make up human life: consciousness, vigor and pregnant. In the *Mahatanhasankhaya Sutta*, No. 38, of *Majjhima Nikaya*, it is stated that in the intercourse of the parents, if the mother’s conception does not occur and there are no reincarnated beings, the germ cannot be planted. If at the time of the mother’s conception, there are no reincarnating beings, then the germ of life cannot be planted. If the mother’s conception and the birth of a reincarnate being are also present during sexual intercourse, if all three elements, namely sperm, oocyte, and consciousness (*Vijnana*) are met, the germ is planted.

Some religions, or the doctrines that death is finished, when the human body is destroyed, their life ends, there is no successive reincarnation, so doing the sins has no consequences at all. On the contrary, according to Buddhism, the continuous life of man flows forever in the six paths of Saṃsāra by the continuous accumulation of ignorance and craving. Trainor (2004) analyzes the relationship of Saṃsāra with karma in the Buddhist doctrine. “Buddhist doctrine holds,” Trainor observes “that until they realize nirvana, beings are bound to undergo rebirth and redeath due to their having acted out of ignorance and desire, thereby producing the seeds of karma” (Trainor, 2004: 62-63) Samsara is identified here with dukkha, which, together with avidya (ignorance) afflict the human life. The karmic cycle is provided here as a healing and enlightening space where illumination (enlightenment) can take place. Only when ignorance and craving are completely cut off, the reincarnation in the cycle of Saṃsāra will cease and that is one of the preminent effects of the Buddhas and the Arahats.

Therefore, in many suttas, the Buddha often taught that those who do evil, after death will be reborn in misery, beings who do good, will be reborn in a peaceful scene. And the Buddha showed great compassion, so he often sought predestined people for salvation, because he saw that they were creating sin that would adversely affect their future lives (Wilfred, 2011: 74-75). In fact, people think superficially that “death is the end”, they often overlook the good and easily do evil, leading to the consequences of suffering for themselves, their families and society.

While the disciple practices Dharma, having faith in karma and reincarnation will reap many practical benefits for himself, his family and the social community. Indeed, first of all, correctly understanding the Buddha’s teaching that our present life is good, or suffering stemming from the acts of artifact from past lives, we easily accept the bad situations that we are suffering, meaning that we are happy to be responsible for the debt we have borrowed from our past life, without resentment to those around us. And further, understanding the consequences of past actions leading to the present life, we are also at ease against the disparity commonly known as social injustice as well as understand the causes of differences in intelligence, health, material and mental life... of us and others.

Buddhists deeply believe in the fair justice law of karma, that is, the thoughts, words and deeds created in the past life are the nucleus that make up our body and our present life. With such awareness, Buddhists certainly do not evade the results of karma in samsaric flow, helping them to diligently cultivate their thoughts, words and deeds well according to the Buddha’s teaching, inevitably will make their present life and future peaceful, happy and liberated.

Even the Buddha also said Devadatta – his brother always caused trouble with him from past lives to the present life (Davids, 2010). We see that Buddha also has this karma and that He can neutralize it, so we learn that Buddha must know how to resolve. Therefore, the Buddha said that Bodhisattvas do great things because they know how to cultivate good karma from the past. In the past, Bodhisattvas once devoted themselves to saving lives, so today, the people wholeheartedly devote to Bodhisattvas, which is normal. Typically, 500 Arahats in their previous lives were rescued by the Buddha from the murder of pirates, so whenever they were reborn, they met Buddha and followed Buddha soon, attaining Arahats quickly. Precisely because the intimate relationship of LIFE-DEATH-REINCARNATION thus continues in a continuous stream on the continuum of human life, Samantabhadra Bodhisattva has reminded Buddhists to practice, how to be reborn in species all know their previous life, then they never fail (ten great vows in *Avatamasaka Sutra*).

Conclusion

Reincarnation has been a complex and sometimes controversial concept. Yet, it must not be ignored as it remains at the core of most of ancient and even contemporary

thinking in India. We have been able to show that this concept, though with sifted, sometimes contradictory meanings, has been adopted and adapted by other parts of the world. It has come to govern the minds of faithful Hindus but also other religions, and religious movements. It cannot be circumscribed to ancient history; to the contrary, it remains influential even in modern, Western religious movements. We do not need to establish firmly to what extent the idea of reincarnation can be ascribed a truth value from an ontological perspective. Not only is it impossible, epistemologically speaking, but it is not even necessary. Suffice to say that this concept influences ethical and social imaginaries of countless millions in India and beyond. As one of the world religions' most common and foundational idea, the concept of reincarnation exerts its influence and shapes the moral behavior of individuals and social norms of human societies. And nowadays, it seems that the question about reincarnation is still stirring the human mind both as beautiful hope and academic curiosity! However, from the above discussions with textual evidences and explanations, it may be safely concluded that the tendency of showing oneness to many forms, *i.e.* henotheism to polytheism and finally go back to the oneness indicating the Vedic theory of monotheism, *e.g.* '*ekam sad vipra bahudha vadanti*' Secondly, it is also clear that an *avatara* or incarnation is a descent of God into man and not an ascent of man into God.

*eka murtistrayo deva brahmavishnumehesvarash/
(Devi Bhagavata Purana, I. 8. 4)*

Although we accept a number of *avatars* of either Lord Vishnu or Lord Shiva, but in reality, both are conceived as one and these incarnations are treated as the essence or part of one God or Absolute, appear in the world for the protection of *dharma* as well as for the welfare of beings in time.

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Assoc. Prof. Dr. Ha Thu Do
Head, Department of Indian Studies
Faculty of Oriental Studies
VNU, University of Social Sciences and Humanities, Hanoi
336 Nguyen Trai Str., Thanh Xuan District, Hanoi
Vietnam
dothuha2000@gmail.com

Prof. Dr. Narasingha Charan Pand
ICCR Chair Visiting Professor of Sanskrit, Sanskrit Studies Centre,
Faculty of Archeology
Silpakorn University, Bangkok
Thailand
ncpanda@gmail.com