

Abstracts

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Is Translation a Bridge between Linguistic Worlds? (on the basis of Hans-Georg Gadamer's philosophical hermeneutics)

The paper is intended to study the nature of translation as a phenomenological practice of understanding. The purpose is to explore Gadamer's way of speaking about translation whereby translation practice as interpretation can be seen as ontological event. The author focuses mainly on such central themes regarding translation practice: (a) phenomenology of linguistic world, (b) boundaries of language, and (c) inadequacy of translation. For each of these themes, an instrumental theory of language is compared with non-instrumental one drawn from a hermeneutic approach. There is discussed Gadamer's difference between language and linguistics to explain the coexistence of plurality of languages and unity of understanding that allows possibility of translation. The paper also analyses important notion of rituality that philosopher offers to show difference between human language and animal communication. Finally, the author explores Gadamer's metaphor of a bridge between linguistic worlds that shows possibilities and limitations of translation practice. Translation is not a simple act of word-to-word reproduction or on the contrary the creation of a new text. Rather it is the transfer of the sense of what is said with one language in order to say it with another language.

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The Open Political World — the Hidden Democratic Ethos

Plato's formula of *the domination of intellect* in society implies that only those who have and use true knowledge of the common good should actively participate in rational politics. Now Plato's formula legitimizes authorities that rely entirely on expert knowledge. Critics of «open society's enemies» often assume that the domination of the intellect is a matter of *public governing*. The author calls this equality of the intellect's authority and publicity «Habermas' formula», since the interpretation of the openness of the democratic world as the publicity of the intellect is attributed to this thinker. This article explores the connection between Plato's and Habermas' formulas to ultimately show the reasons why philosophy of intellectual domination fails to fully explain the openness of democracy as a just world. The author uses some ideas of the phenomenology of the political world that has been proposed by K. Held. The main proposition is as follows: a democratic society cannot be open if its democratic ethos isn't hidden; justice arises from the unity of *openness* and *hiddenness*, that is, it is not a product of intellectual arguments. There isn't any reason to attenuate this proposition with Held's idea of the world ethos. In this paper the author focuses on the ineluctability of the personal and lingual-cultural *horizon* for political arguments.

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Language as a Phenomenon of Culture in the Context of Evolution of Transcendental Phenomenology (on the basis of M. Scheler's phenomenology)

The article is intended to investigate the concept of language as a phenomenon of culture in Max Scheler's phenomenology. Special attention is paid to analysis of this concept in the context of phenomenological reductions problems. The author describes the most important part of Scheler's conception of language, notably his theory of symbols. The role of this conception is defined by differentiation between the latter theory and Husserl's ideas about the place of language in the reductions method. The author argues that Scheler's concept of symbols can get round the obstacles of transcendental and eidetic reductions. Scheler interprets modifications of judgments only as modifications of individual pronouncements, but not as general pronouncements. It is a kind of treatment which has an influence upon whole phenomenological procedures, as well as upon the practice of phenomenological reductions. All these changes shows that phenomenology is also possible as a philosophy with a natural standpoint. The ground of such a view is Max Scheler's concept of language or, to be more precise, his theory of symbols and theory of judgment.

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Sedimentations of Meanings in Culture and Responsibility of Memory

The contemporary situation of «returning to the source» to search for the main meanings calls for responsibility of memory. This article aims to explain some problems of formation of meanings and their performance on the ground of Husserl's and some his followers' phenomenological methodology, such as schemes and factors of devastation of meaning as a result of the sedimentations of meanings in the culture. The formation of simulated meanings is connected with such impacts as linguistic expression of acts of constitution of meanings; factors of memory manipulation; reactivation of meaning completeness through a return to primary meaning. The memory is a main instrument in the conservation of a true sense of the past. This requires reinterpretation of historical events and implication of unknown facts in order to overcome the mythologized notions and apprehensions of the past. In conclusion, the author contends that memory isn't a can of invariable meanings but is a living organism urged to reactivate and to create adequate understanding of history by means of revealing the true senses accessible to the human mind.

Andrzej Gniazdowski — Doctor, professor of the Institute of Philosophy and Sociology of the Polish Academy of Sciences, secretary of the Polish Association of Phenomenology. The main field of academical interests — the relation between phenomenology and political theory, history of ideas.

Phenomenology as a Transcendental Theory of the Political World

The main problem of the paper is to what extent the political can become a subject of phenomenology as a transcendental philosophy. Its starting point is Ludwig Landgrebe's thesis that if phenomenology is to be a transcendental philosophy, it is — consistently thought out to an end — a transcendental theory of history. Referring to this thesis, the author poses the question: would the meaning of phenomenological transcendentalism not be consistently thought out to an end only if phenomenology proved its capacity as a transcendental theory of the political? In order to answer this critical question Landgrebe's thesis is interpreted from the perspective of Klaus Held's project of a «phenomenology of the political world». The author of this paper

analyses the categorial relationship between both projects and poses two questions in this context: To what extent the problem of the political falls within the scope of phenomenology as a transcendental theory of history and how far the phenomenology of the political world can be understood as a transcendental theory of the political.

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History of the Development of Phenomenological Philosophy in Ukraine

The author briefly describes the history of the development of phenomenological philosophy in Ukraine from the beginning of the 20th century to modern times. He attempts to show the continuity of the Ukrainian phenomenological tradition and at the same time the gaps in its evolution, which are conditioned by socio-political circumstances.

Andrei Lavrukhin — Byelorussian philosopher, PhD, associate professor of chair of philosophy of the European Humanitarian University (Vilnius, Lithuania). Field of academical interests — phenomenology, hermeneutics, history of the modern philosophy.

Influence of I. Kant on E. Husserl's Phenomenology

The research aims to show the difference between Husserl's phenomenology and philosophy of Immanuel Kant. The author focuses his attention on three points, which are fundamental for Husserl's phenomenology and philosophy of Immanuel Kant: the problem of a priori, the problem of impression of reason on the sensory perception and the question of the legitimacy of the categorical imperative. In the spotlight is the question of how independent from the conceptual and methodical presuppositions of Kant's philosophy Husserl is in his attempts to execute the phenomenological revolution in philosophy- or, on the contrary, how dependent he is on these presuppositions.

Serghei Proleev — Doctor, President of Ukrainian Philosophical Foundation and Leading Research Fellow at Institute of Philosophy, National Academy of Sciences of Ukraine.

Prophetism of Modern German Philosophy: K. Marx and E. Husserl

The author explores the quasi-religious encroachment of Husserl's phenomenology that is generalized in the notion of «prophetism».

Modern philosophy demonstrates the following paradox: though it declares itself to be determined by scientific ideal, anyway, realization of this intention causes quasi-religious phenomena and effects. Obviously, the objective truth of thought is attained in order to make possible the domination of prophetic spirit. This is the specific feature of German modern philosophy, specifically of Husserl's.

The paper discusses Husserl's analysis of the «crisis of European humankind» and his idea of the «spiritual Europe» (Vienna Speech, 1935). In order to make evident its specific commitment Husserl's position is compared with Marxist materialistic conception. This is rather helpful in underlining the common logic of these two philosophies.

The paper marks out the following elements constituting the prophetic position: primacy of idea over reality; reduction of reality to privileged ontological instance; radical disparagement of any other opinion as untrue; emancipation from untruth by way of soteriological practice; and defining true reality and legitimating one's own philosophy as the way to achieve it. Thus, both Husserl's phenomenology and Marx's materialistic understanding of history turn into the messiah able to rescue the world from the captivity of a deleterious existence. Thus philosophy becomes the propaganda of Weltanschauung.

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The inter-subjective Dimension of Liberalism: towards the Phenomenology of Fraternity

The article is devoted to the phenomenological consideration of the idea of fraternity as a component of a liberal doctrine that opens its inter-subjective dimension. The interpretation of liberalism as a political ideology that implies the primacy of the individual over the community is a consequence of etatism's predominance in continental political philosophy. Etatism in political phenomenology is shown by means of analysis of Merleau-Ponty's, Heidegger's, Levinas', Waldenfels' texts. Being connected with etatism political philosophy's attention to the question of the best regime leads to elimination of the concept of fraternity from the liberal doctrine, because its meaning does not «work» in questions of legitimation of authorities. The path to etatistic political thinking starts from metaphysical understanding of freedom as the subject's ability to cause things and events. The political analogue of metaphysical freedom is public activity of a person as a subject of power. Moral freedom in a private life serves as an alternative to metaphysical freedom. In the political sphere, a person as a participant of the brotherly community corresponds to moral freedom. Analyzing the phenomenological texts about fraternity one may come to the conclusion that fraternity is an inter-subjective relation that specifies the community disconnected with a state. In liberal doctrine such a community is considered to be a source of political rights that arise from ideas of freedom, equality, and fraternity.

Bernhard Waldenfels — German philosopher, professor, doctor, one of the main representatives of the modern German phenomenology. He has lectured at the universities of Munich and Bochum. Now he is retired.

Reflections on the Genealogy of Culture

The author confronts the reader with a fundamental methodological dilemma of the humanities, which can be formulated as the following question: Should we speak about the philosophy of culture, or rather about cultural philosophy? The author attempts to explain this problem against the background of the modern situation of globalization.

The second part of the paper deals with the opposition of culture and nature. In the two last parts of the paper, the author works to present the phenomenological genealogy of culture, in which an important role is played by the notion of the «stranger».