

UDC 1(091)(477)S. V. RUDENKO^{1*}, V. E. TURENKO^{2*}^{1*}Guangdong University of Petrochemical Technology (Maoming, China), e-mail rudenosrg@gmail.com, ORCID 0000-0001-9069-0989^{2*}Taras Shevchenko National University of Kyiv (Kyiv, Ukraine), e-mail amo-ergo_sum@ukr.net, ORCID 0000-0003-0572-9119**FORMATION AND DEVELOPMENT OF THE PHILOSOPHICAL ANTHROPOLOGY STUDIES IN SOVIET UKRAINE**

Purpose of this article is the historical reconstruction of the studies in philosophical anthropology in Soviet Ukraine. **Theoretical basis.** In the philosophical tradition of independent Ukraine, there is an opinion that at the intersection of the 1960s and 1970s, there was an anthropological turn in the national philosophical thought. The authors provide a holistic and comprehensive reconstruction of philosophical understanding of man in the works of Ukrainian thinkers of the Soviet era. **Originality.** It has been proved that before the emergence of the Institute of Philosophy of the Soviet Ukraine Academy of Sciences and the restoration of the Philosophy Department at Kyiv State University, the writings of Ukrainian philosophers in the 1920s and 1930s emphasize specifically the "ideological" factor of human existence. Based on the materials of M. Maksymovych Academic Library and the library at H. Skovoroda Institute of Philosophy of the National Academy of Sciences of Ukraine, there have been revealed and traced the specific features and peculiarities of the transformation of main accents in philosophical and anthropological studies of Soviet Ukrainian researchers in the post-war period. **Conclusions.** The studied problems developed in Soviet Ukraine in two vectors. The focus was on man as a social phenomenon and a "product of ideology" on the one hand, and, on existential aspects of a human being with its internal contradictions, understanding of its nature and the sense of existence, on the other hand. It has been established that the anthropological problems were the focus of not only scientists of the Institute of Philosophy of the Soviet Ukraine Academy of Sciences (Y. Andros, N. Holovko, P. Kopnin, Y. Ohrimenko, L. Sokhan, V. Tabachkovskiy, V. Shynkaruk), but also of teachers of Kyiv State University (F. Baikin, I. Bychko, M. Duchenko, I. Nadolnyi). The authors grounded the thesis that, unlike the 1940-1950s, when the focus was on philosophical problems of natural science and philosophical personology, the 1960s bring forward not only philosophical and anthropological studies but also ethical and aesthetic issues, logic and scientific atheism.

Keywords: Soviet philosophy; Soviet Ukrainian philosophy; philosophical anthropology; Institute of Philosophy of the Soviet Ukraine Academy of Sciences; Kyiv State University; P. Kopnin; V. Shynkaruk.

Introduction

The philosophical thought in Ukraine of the Soviet era is one of the most ambiguous periods of development and research in the history of Ukrainian philosophy. This is due to the fact that in this historical period, there were two vectors of Ukrainian philosophy – properly Soviet philosophy and emigrants' philosophy. Accordingly, there is a thought that the proper Ukrainian philosophy developed only in emigration, whereas on the territory of Soviet Ukraine, philosophical developments were exclusively dogmatized and ideologized. However, one of the key principles of research in the History of Philosophy, namely, the objectivity and historicity of scientific analysis, help avoid such categorical prejudice about this period of the history of the Ukrainian philosophy. Moreover, the most thorough, comprehensive and empirically-based studies will help "fill the gaps" in the less-studied aspects of philosophy in Soviet Ukraine, including the philosophical and anthropological problems.

There should be noted a number of thesis researches in the development of Soviet philosophy in Ukraine – these are the thesis works by V. Vilkov (2019), N. Galan (2015), Y. Lytvyn (2015), H. Vdovychenko (2017). However, they give a rather hasty glimpse on philosophical and an-

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thropological problems. Herewith, we can also note the scientific work of Y. Andros (2017), H. Hushpyt-Tytarenko (2013), A. Konverskyi, I. Bychko and I. Ogorodnik (2005), A. Loy (2003), V. Tabachkovskyi (2011), Y. Vilchynskyi (2014), V. Yaroshovets (2011), P. Yolon (2009), which deal with certain aspects of development of philosophical and anthropological studies in this period. In addition, we used some recent papers by Y. Sobolievskyi (2018), S. Yosypenko (2018), V. Tytarenko (2018), I. Liashenko (2018), which are devoted to Soviet studies in Ukraine and History of Philosophical Anthropology.

Purpose

The purpose of this paper is to provide a historical reconstruction of formation and transformation of the anthropological philosophy studies in Soviet Ukraine and to determine the key regularities and tendencies of their development.

Statement of basic materials

The state of the philosophical anthropology research at the end of the 1940s-1960s. With the end of the Second World War, there appeared the understanding of the fact that a fully functioning totalitarian system required the effective existence of philosophy, more precisely, of Marxist-Leninist philosophy. This resumed the work of philosophical departments and relevant scientific institutions throughout the USSR, including Ukraine. With the opening of the Institute of Philosophy in 1946 and the reopening of the Philosophy Department in the structure of the Kyiv University in 1944, extensive philosophical studies began.

At the same time, it should be emphasized that philosophical and anthropological studies were not the centre of attention for quite a long time. On the basis of the catalogues of the library at H. Skovoroda Institute of Philosophy of the National Academy of Sciences of Ukraine and M. Maksymovych Academic Library at Taras Shevchenko National University of Kyiv, under the influence of the Soviet leadership, scientists mostly dealt with the philosophical problems of natural science (P. Dyshlevyi, M. Omelyanovskyi, D. Ostryanyn). There were rare works on the philosophy of culture (I. Bychko), history of foreign philosophy (A. Avetisyan) and aesthetics (M. Honcharenko, V. Mazepa).

So, P. Yolon notes that

In the second half of the 1950s, the Institute of Philosophy was a very controversial entity. On the one hand, we can see a pleiad of energetic gifted philosophers of the junior and middle-aged generation who felt familiar with the tendencies of development of Western and national philosophy of that time, who were professionally engaged in research work and demanded changes in the Institute's activity. On the other hand, the key scientific and organizational positions were occupied there by the

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scholars, who, headed by the Director D. Ostryanyn, the Corresponding Member of the Soviet Ukraine Academy of Sciences, continued to view philosophy as an addition to the party ideology, and the Institute of Philosophy as an ideological institution. The scientific research plans of that period and the publications of the Institute's scholars were mostly conjuncture-oriented, and even this work was not brought to an end: party guidelines and ideological campaigns quickly changed each other, and so changed the thematic and publishing plans. (Yolon, 2009, p. 59)

Reflections that could at least approach the philosophical and anthropological problems, can only be noticed in the studies on philosophical personology that were developed at that time by the scientists of the Institute of Philosophy, by Kyiv University and the Philosophy Department at the Institute of Social Sciences in Lviv – T. Bilych [1957], O. Bilous [1956], A. Brahinets [1956], I. Holovakha [1953], V. Danyleiko [1955], V. Yevdokymenko [1955], I. Kulykov [1955], O. Lysenko [1958], etc. These scholars were focused less on the legacy of H. Skovoroda and academic philosophical tradition. They investigated more the heritage and philosophical aspects of T. Shevchenko, I. Franko, Lesia Ukrayinka, I. Kotlyarevskyi, M. Drahomanov, P. Hrabovskyi, who were supposedly presented as fighters for communist ideals and who implicitly observed the fundamental aspects of Marxist-Leninist philosophy, including the moments concerning the essence and sense of human existence.

Striking transformations in the national philosophical and anthropological studies took place only after 1960. One of the theoretical and methodological principles of focusing attention on human issues was the work by Professor P. Kopnin "*Dialectics as Logic*", which was issued by the Publishing House of Kyiv University in 1961. The impetus for writing this work was the fact that P. Kopnin's ideas did not suit the definition of the subject of philosophy as the study of the most general laws of nature, society and thinking, that was widespread in the Soviet philosophical tradition of that time. In this work, following the epistemological orientation, the Ukrainian thinker emphasizes that in Marxist philosophy there are no separate epistemology and ontology, philosophy is built around the cognitive attitude of not only consciousness to being but of the man himself to the world. Accordingly, philosophy is not only a science (in the forms of dialectics, logic, methodology), but also is a worldview, that is, such that considers the world not only as being, but as a view on the world in terms of nature and purpose of human existence (Kopnin, 1961, p. 120).

Thus, P. Yolon (2009) recalls that the thinking philosophers rated properly "the results of this study ("*Dialectics as Logic*" – S. R., V. T.)... The ideological opponents of P. Kopnin acted with fierce attacks, charging the author of the book with anti-Marxism, idealism, metaphysics, revisionism" (p. 60). As V. Yaroshovets notes, such reorientation of the subject of philosophy is also due to political events in the Soviet Union. The scientist writes that

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The end of the 1950s-the beginning of 1960s is characterized in our history as a period of "Khrushchev thaw". Though in the political sphere, rather timid processes of liberation from the Stalinism shackles were quickly suspended, the intellectual environment started a rather powerful movement of the "sixties", characterized by orientation on a person, his rights and interests that were raised above the abstract – utopian and dogmatically conscious priorities of society. In particular, in philosophy, this movement was aimed at searching the ways of overcoming stiff dogmatism, of returning to "authentic Marxism". Although these tendencies generally did not prevail in the philosophy of those times and were trampled by the ruling Marxist-Leninist dogma as an expression of revisionism, it was in Kyiv that they became rather well-defined and institutionally formed. (Yaroshovets, 2011, p. 54)

Continuous attention of the Soviet Ukrainian philosophy to philosophical and anthropological issues was another work by P. Kopnin (1966) *"Introduction to Marxist Epistemology"*, which he wrote already being Director of the Institute of Philosophy of the Soviet Ukraine Academy of Sciences. Referring to this book, Y. Vilchynskyi notes that

P. Kopnin called for studying the epistemological problems in a wide range of life-purpose problems, in the context of mankind's cumulative experience. He also urged to apply the scientific criteria to the analysis of worldview problems. As a result, "the restriction of philosophy to its own subject, understandable, in the end, as the attitude of man to the human world, P. Kopnin constructed a general scheme of Marxist philosophy, which, in his opinion, "corresponds to the modern level of philosophy development". In the *"Introduction to Marxist Epistemology"*, this

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scheme looks like this: 1) The concept of worldview; 2) The main problem of philosophy; 3) Subject and object of knowledge and practice; 4) Cognition and reflection, information, sign and sign system; 5) Truth and its criterion; 6) Feeling and mind, empirical and theoretical knowledge; 7) Reason and mind, origin and development of theory; 8) Truth, beauty and freedom. (Vilchynskyi, 2014, p. 307)

As one can see, the centre of Soviet Ukraine's philosophical studies was the issues related not only to Marxist-Leninist ideology but the studies related to various spheres of a human being. Of course, one can not say that P. Kopnin and other innovators in Ukrainian philosophical studies did not use the fundamental aspects of the functioning of the Soviet philosophy. However, owing to them, the concepts of "man", "individual", "person", "freedom", "morality", "values", "worldview", etc. appeared in the post-war Ukrainian philosophical studies (articles, monographs).

In support of this, it is worth mentioning the collective monograph entitled *"Man and the Worldview"*, edited by L. Sokhan, A. Yeryshev and M. Popovych (1963). It is this work that has a noticeable effect of P. Kopnin's ideas about the attention of philosophy not only to fundamental issues of Marxist-Leninist tradition but to philosophical anthropological studies. Thus, in particular, Y. Okhrimenko investigated the Marxist views on man, N. Holovko considered the moral aspects of human existence, N. Polischuk revealed the crisis of modern bourgeois individualism, and L. Sokhan analyzed the comprehensive development of a personality in communism.

In our opinion, the XIII World Philosophical Congress (Mexico, 1963), in which P. Kopnin participated, had obviously a great impact on the emergence and development of philosophical and anthropological studies in Soviet Ukraine. One of the Congress participants, M. Mitin, the Academician of the USSR Academy of Sciences, wrote that

To be discussed at the congress, two topics were announced in advance:

"The Problem of Man" and "Criticism of the Modern Era". These topics were chosen by the Congress leaders – representatives of bourgeois philosophy – not accidentally. It may be precisely these issues that they particularly wanted to fight the Marxist concepts with, depicting the situation in such a way that Marxism allegedly does not pay attention to the problem of man ... [As a result of the Congress – S. R., V. T.], the Presidium of the USSR Academy of Sciences draws attention of Soviet phi-

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losophers to the need of intensifying the development of problems that became currently important in the development of scientific knowledge and in the modern ideological struggle. Of special significance are researches into the process of personal development, studying the social aspects of war and peace, peaceful coexistence issues, researches into the theory and logic of cognition. Here are some of the top priority issues that Soviet philosophers had to work on defending their ideological positions in the irreconcilable struggle against the reactionary bourgeois philosophy. (Mitin, 1963, p. 74)

Summing up, it can be noted that directly philosophical and anthropological studies in Soviet Ukraine appeared due to three reasons: political ("Khrushchev thaw"), conjuncture-oriented (decision of the Presidium of the USSR Academy of Sciences on participation of Soviet philosophers in XIII World Philosophy Congress) and appearance of the books by P. Kopnin *"Dialectics as Logic"* and *"Introduction to Marxist Epistemology"*. The appearance of philosophical and anthropological developments was due not so much to the research attention of scientists to the problem of man in philosophical knowledge. They were rather one of the elements of ideological struggle with the so-called "Western bourgeois philosophy".

Key vectors of anthropological studies in the Ukrainian philosophy of the 1970s-1980s. P. Kopnin laid the theoretical and methodological foundations of philosophical and anthropological studies on the Ukrainian terrains. V. Shynkaruk, P. Kopnin's successor on the post of Director of the Institute of Philosophy of the Soviet Ukraine Academy of Sciences, conferred them institutionally. Having become the Director of the Institute in 1968, in the same year, he created or rather restored the department of dialectical materialism, whose research themes were actually aimed at developing philosophical and anthropological issues. For effective functioning of the department, V. Shynkaruk involved his like-minded associate professors of universities M. Bulatov, V. Ivanov and O. Yatsenko, graduates of the Philosophy Department of Kyiv Taras Shevchenko State University M. Tarasenko, V. Tabachkovskiy, O. Ilchenko, I. Molchanov, A. Loy, Y. Andros, V. Zvihlyanych, V. Zahorodniuk, Y. Bystrytskyi and others.

At the same time, V. Shynkaruk wrote articles important for the entire Ukrainian philosophical community and published them in the first issue of the new philosophical journal *"Philosophical Thought"* in 1969 and in the journal *"Questions of Philosophy"* in 1970. Thus, in particular, in the article "Marxist-Leninist Philosophy and Worldview", noting the need for a comprehensive study by the Soviet philosophers of the notion of "worldview" and its close concepts "world outlook", "world perceiving" and "world conceiving", he writes that

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Worldview is one of the socially developed forms of reality reflection in human consciousness. Its peculiarity is that reality in it is reflected indirectly – through its significance for a person. In a worldview, a person "theoretically" puts the subject world in relation to himself, to the goals of his life, perceives and evaluates it in human significance... So in relation to man, worldview is a social form of self-consciousness, a way of self-determination in the world. One of the fundamental problems of the worldview is the problem of meaning and purpose of human existence.

(Shynkaruk, 1969, p. 9)

As we see, V. Shynkaruk, allegedly "expands" the subject of philosophy, which was set by P. Kopnin in 1961 – from simply considering the phenomenon of worldview in the structure of philosophical knowledge to a thorough study of the essence and purpose of human existence. However, at the same time, based on the ideological aspect of the development of philosophical and anthropological studies, one of the foundations of such surveys was again what we observed in the pre-war period – the formation of a "new" person, which would embody the best ideals of communist ideology. And this can be proved by a number of scientific works by V. Shynkaruk (*The Role of Artistic Culture in the Formation of a New Person*, 1971), V. Kutsenko ((1975, April 13). Formation of a New Person (Round table "Questions of philosophy"). *Soviet Ukraine*) and so on.

At the same time, with the development and publication of ideologically biased philosophical works dealing with nature and essence of a person in the 1970s-1980s, a number of original fundamental monographs were published by the scholars of the Institute of Philosophy, as well as teachers of Kyiv State University. Let us consider this in more detail.

The Associate Professor of Kyiv State University F. Baikin developed for many years the general sociological problems of daily life and its influence on the man's spiritual development. In his work, *"The Lifestyle and Development of the Person"* (1969), F. Baikin gives a philosophical and sociological definition of the concept of lifestyle, the place of lifestyle category in the system of the materialist understanding of history. Lifestyle is regarded as an element of social life and people's way of life. At the same time, the problems of the theory of knowledge, dialectics of the subject and object, the relationship between science and ideology are considered in the scientific writings of Professor M. Duchenko. In particular, the work *"The Nature of Human Cognition"* (1971) is written at the intersection of epistemology and philosophical and anthropological reflections (Konverskyi, Bychko, & Ogorodnik, 2005, p. 174).

Important also were the monographs by professors of Kyiv University I. Bychko and I. Nadolnyi. Thus, I. Bychko published the monograph *"Cognition and Freedom"*, in which V. Tabachkovskyi emphasizes that

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The title itself seemed to pose a line in the hope of constructively overcoming the alienation, thus shifting the epicenter of domestic philosophical research on the improvement of epistemological arsenal, as well as reflections on the correlation between practical and spiritual counteraction to alienation. For this purpose (in the genre of criticism of bourgeois philosophy), more and more new semantic plots are involved: contradictory nature of human self-creation and aspiration to future, connected with the collisions of the freedom phenomenon and the ability of man to withstand the test of freedom of his own choice, etc. In the end, the philosophical thought is focused on what Michel Foucault will later call "techniques of caring for oneself". (Tabachkovskyi, 2011, p. 126)

Explication of the basic dimensions of the political context of this era, we find in research by modern scientists (Naxera, 2017).

However, I. Nadolnyi in his monographs *"Progress and Personality"* (1970), *"Man and Morality"* (1972) explores the philosophical and anthropological and socio-philosophical issues of the moral aspect of human existence, as well as the multi-vector nature of progress in the personal dimension.

At this time, the Institute of Philosophy published a series of fundamental works, which significantly expanded the range of philosophical and anthropological studies of Ukrainian scientists for the next decades (chronologically):

- Ivanov, V. (1971). *Practice and Aesthetic Consciousness*. Kyiv: Naukova dumka;
- Tarasenko, M. (1975). *Philosophical Aspects of the Attitude of Man-Nature*. Kyiv: Naukova dumka;
- Ivanov, V. (1977). *Human Activity-Cognition-Art*. Kyiv: Naukova dumka;
- Yatsenko, O. (1977). *Purpose-Setting and Ideals*. Kyiv: Naukova dumka.

The credit of M. Tarasenko was that in his monograph, he proposed and implemented an original approach to the analysis of socio-cultural foundations of the technology. Unlike the dominant formational, substrate and structural-functional approaches, M. Tarasenko's approach consisted in identifying the inter-subjective meaning of industrial technology, the power of specificity of social forms of practice and object-subject relations. Therefore, M. Tarasenko (1975) views harmonization of relations between man and nature as socially created relations in replacing technologies that are based on the forms of matter motion with technologies built on the dialectics of human collective work (p. 3). Another Soviet Ukrainian thinker O. Yatsenko (1977) considers goal-setting as an aspect of the basic issue of philosophy, the most important moment in

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the human way of life and the fundamental problem of contemporary socio-political development (p. 2). At the same time, V. Ivanov (1977) performs the philosophical analysis of human activity and covers a rather wide range of problems related to the definition of the general notion of activity, its relation to the essence and formation of man, the human world, as well as the characteristics of certain cultural and historical forms of its manifestation – experience, knowledge and art (p. 3).

However, the key philosophical and anthropological work of this period in the Ukrainian philosophical thought is fairly the collective monograph *"Man and the World of Man: (Category "Man" and "World" in the System of Scientific Worldview)"* (Shynkaruk, 1977). It is this work that

Considers a number of problems that prominently reveal the socio-historical and active practical essence of man and his attitude to the world. The worldview meaning of philosophical research is seen in revealing the active basis and "practical and spiritual" forms of the unity of man and the world. To identify general links that determine the way of human existence to the same extent as the way of being of the world for man – this is the fundamental task of philosophical synthesis of conceptual ideas of man and the world, which allows us to determine the universal characteristics of both. (Shynkaruk, 1977, p. 4)

It should also be noted that, apart from the original philosophical and anthropological studies, the Soviet Ukrainian scholars become focused on the development and modernity of this branch of philosophical knowledge. In particular, this category includes (chronologically):

– Kurhanskyi, V. (1971). *Criticism of Modern Bourgeois Concepts of the Essence of Man*. Kyiv.

– Kolomiets, T. (1978). *Conception of Man in French Materialism of the 18th Century*. Kyiv: Naukova dumka;

– Korotkov, N. (1978). *The Social Aspect of the Problem of Man in Religious Philosophy*. Kyiv: Naukova dumka;

– Sobol, O. (1978). *Criticism of the Philosophical Concepts of American Cultural Anthropology*. Kyiv: Naukova dumka.

These studies suggest that, although attention to the history and contemporary vectors of philosophical and anthropological knowledge at that time was caused by the struggle criticizing these concepts, the analysis and solid scientific research laid the foundation for further Ukrainian studies on the development of this branch of philosophy.

The 1980s witnessed further development of philosophical and anthropological studies in the national philosophical tradition, comprehension of new themes, development of conceptions and

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concepts in the context of this branch of philosophical knowledge. Thus, a number of collective monographs were published at the Philosophy Department of Kyiv University: *"Scientific and Technical Revolution and the Spiritual Development of Personality"* (1986); *"Moral Culture of Personality"* (1986); *"Scientific Ideology and Personality"* (1988); *"Creative Potential of the Person"* (1989), M. Tarasenko *"Nature, Technology, Culture: Philosophical and Ideological Analysis"* (1985), etc. (Hubersky, 2014, p. 8).

At the same time, the scientists of the Institute of Philosophy of the Soviet Ukraine Academy of Sciences, in their work on philosophical and anthropological problems, focused on the following issues: Y. Andros *"Truth as a Problem of Cognition and Worldview"* (1984), V. Tabachkovskiy *"Practice and Spiritual Development of the World"* (1980), M. Bulatov *"Dialectics and Culture"* (1984), V. Malakhov and S. Krymskyi *"Culture and Human Integrity"* (1984), V. Ivanov *"World-Cultural Personality"* (1986), etc.

Originality

It has been proved that before the emergence of the Institute of Philosophy of the Soviet Ukraine Academy of Sciences and the restoration of the Philosophy Department at Kyiv State University, the writings of Ukrainian philosophers in the 1920s and 1930s emphasize specifically the "ideological factor" of human existence. Based on the materials of M. Maksymovych scholarly library and the library at H. Skovoroda Institute of Philosophy of the National Academy of Sciences of Ukraine, there have been revealed and traced the specific features and peculiarities of the transformation of main accents in philosophical and anthropological studies of Soviet Ukrainian researchers in the post-war period.

Conclusions

Thus, having made a historical and philosophical reconstruction of the formation and development of philosophical and anthropological studies in Soviet Ukraine, we can draw the following conclusions.

The "anthropological turn" in Ukrainian philosophy in the 1960s was caused by three factors: political ("Khrushchev thaw"), theoretical and methodological (publication of P. Kopnin's work *"Dialectics as Logic"*) and conjuncture-oriented (Order of the Presidium of the USSR Academy of Sciences to intensify the scientific research in philosophical and anthropological issues). Although, judging by the library catalogues, one can state that not only philosophical and anthropological studies were more and more intensive – there were also developing the researches in logic, aesthetics and the history of Ukrainian early modern philosophy.

The Soviet Ukrainian studies on Philosophical Anthropology in the 1970s-1980s were developed within three vectors: 1) development of original anthropological philosophy concepts; 2) publication of works that were ideologically coloured in the context of formation of a "new person"; 3) study of history and current state of anthropological philosophy knowledge.

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СТАНОВЛЕННЯ ТА РОЗВИТОК ФІЛОСОФСЬКО-АНТРОПОЛОГІЧНИХ СТУДІЙ В РАДЯНСЬКІЙ УКРАЇНІ

Метою статті є історико-філософська реконструкція антропологічних студій в радянській Україні. **Теоретичний базис.** В філософській традиції незалежної України існує думка про те, що на перетині 60-70-х рр. XX століття відбувся антропологічний поворот у вітчизняній філософській думці. Автори здійснюють цілісну та комплексну реконструкцію філософського осмислення людини у напрацюваннях вітчизняних мислителів радянської доби. **Наукова новизна.** Доведено, що до виникнення Інституту філософії АН УРСР та відновлення філософського факультету Київського державного університету в працях вітчизняних філософів 20-30-х рр. XX століття акцент робиться здебільшого саме на "ідеологічному" факторі існування людини. Виявлено та прослідковано специфіку та особливості трансформації основних акцентів у філософсько-антропологічних розвідках вітчизняних радянських дослідників у післявоєнний період. **Висновки.** Розвиток досліджуваної проблематики в радянській Україні відбувався двовекторно: з однієї сторони, в центрі уваги була людина як соціальний феномен та "продукт ідеології", а, з іншої сторони, екзистенційні аспекти людського буття з її внутрішніми суперечностями, осмисленням її природи та сенсу існування. Встановлено, що антропологічна проблематика була в центрі уваги не лише науковців ІФ АН УРСР (Є. Андрос, Н. Головка, П. Копнін, Ю. Охріменко, Л. Сохань, В. Табачковський, В. Шинкарук), але й викладачів КДУ (Ф. Байкін, І. Бичко, М. Дученко, І. Надольний). Обґрунтовано тезу про те, що, на відміну від 1940-1950-х рр., коли у центрі уваги були філософські проблеми природознавства та філософська персонологія, у 1960-х рр. стають актуальними не лише філософсько-антропологічні студії, але й етико-естетична проблематика, логіка та науковий атеїзм.

Ключові слова: радянська філософія; українська радянська філософія; філософська антропологія; Інститут філософії АН УРСР; Київський державний університет; П. Копнін; В. Шинкарук

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СТАНОВЛЕНИЕ И РАЗВИТИЕ ФИЛОСОФСКО-АНТРОПОЛОГИЧЕСКИХ ИССЛЕДОВАНИЙ В СОВЕТСКОЙ УКРАИНЕ

Целью статьи является историко-философская реконструкция антропологических исследований в советской Украине. **Теоретический базис.** В философской традиции независимой Украины существует

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мнение о том, что на пересечении 60-70-х гг. XX века произошел антропологический поворот в отечественной философской мысли. Авторы осуществляют целостную и комплексную реконструкцию философского осмысления человека в наработках украинских мыслителей советской эпохи. **Научная новизна.** Доказано, что к возникновению Института философии АН УССР и восстановлению философского факультета Киевского государственного университета в трудах отечественных философов 20-30-х гг. XX века акцент делается в основном именно на "идеологическом" факторе существования человека. Выявлена и прослежена специфика и особенности трансформации основных акцентов в философско-антропологических исследованиях отечественных советских исследователей в послевоенный период. **Выводы.** Развитие исследуемой проблематики в советской Украине происходило двухвекторно: с одной стороны, в центре внимания был человек как социальный феномен и "продукт идеологии", а, с другой стороны, экзистенциальные аспекты человеческого бытия с его внутренними противоречиями, осмыслением его природы и смысла существования. Доказано, что антропологическая проблематика была в центре внимания не только ученых ИФ АН УССР (Е. Андрос, Н. Головкин, П. Копнин, Ю. Охрименко, Л. Сохань, В. Табачковський, В. Шинкарук), но и преподавателей КГУ (Ф. Байкин, И. Бычко, М. Дученко, И. Надольный). Обоснован тезис о том, что, в отличие от 1940-1950-х гг., когда в центре внимания были философские проблемы естествознания и философская персонология, в 1960-х гг. становятся актуальными не только философско-антропологические студии, но и этико-эстетическая проблематика, логика и научный атеизм.

Ключевые слова: советская философия; украинская советская философия; философская антропология; Институт философии АН УССР; Киевский государственный университет; П. Копнин; В. Шинкарук

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