
linguistic turn” in philosophy. The processes in philosophy of science encourage searching for the new ways of perceiving the truth, connected with the comprehension of communications. It is not justified to consider the turn in philosophy without regard to the scientific and extra-scientific knowledge problems. It has the direct correlation to the methodology issues as well. This correlation is to be admitted as it could not have appeared out of nothing. A sphere of being and activity where there would not be its own knowledge, cannot exist. The human civilization and society would not exist without various forms of knowledge. An attempt to reduce all the forms of knowledge to the scientific knowledge can lead to the excessive reduction of the notion of knowledge itself. The scientific perception is not the only a possible way to get information, and the notion of knowledge cannot be identified through the notion of scientific knowledge. Extra-scientific knowledge becomes important in social consciousness and culture. Currently accepted scientific methods have a limited field of application. One cannot forecast the course of human history with the help of scientific or rational methods. Philosophical research methodology developed in order to analyze science and the scientific knowledge, gives a possibility to find out the epistemological peculiarities of the extra-scientific form of perception.

Keywords: communicative turn, extra-scientific knowledge, sciences, philosophy, methodology.

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THE PHENOMENON OF TRUST AS A COMMUNICATIVE FACTOR

The article deals with philosophical and communicative aspects of the phenomenon of trust. Such distinctive features of trust as mutual understanding, mutual respect, reliability, competence, concern for the interests and needs of each interlocutor, responsibility for the final result are singled out. It is pointed out that trust is a key factor that determines communication among people. It is argued that trust as a mental state expresses a subjective assessment of the essence of a person. The article shows that the structural elements of the phenomenon of trust are knowledge, feelings, values and mentality. Trust is quite a complicated entity that reveals national peculiarities of a human being - knowledge, feelings, values, mentality. Modern research in humanities evinces individual rather than general qualities of a person. The role of spiritual self-determination of a person (not the category of "trust", but trust as a qualitative feature of a person) is singled out. It can be noted that trust as a spiritual essence leads to understanding.

Key words: trust, dialogue, spirituality, communication, person, phenomenon.

Articulation of the issue. The philosophical aspect of trust has not been fully elaborated. The question: “What is trust?” is important and difficult. Is it possible to respect a person whom we do not understand and trust? Does a "blind" trust serve as a means of self-deceit when you do not understand an interlocutor? When a person understands why an interlocutor talks and operates in the way, one thinks that one can trust the person. What is necessary to know and how should we trust in interpersonal relations?

Dialogic tradition stresses upon meaningfulness of the “Other”, human subjectivity, providing in this way mutuality in communication. The idea of trust to the person runs through the studies of M. Buber – the faith in wisdom and unlimited possibilities. In many of his works, the philosopher touches upon the important questions about the absence of trust among people, about the necessity to form the ability to conduct a productive dialogue in order to decide intergovernmental, cross-cultural and religious questions. Trust is the condition of inner development of a person, which forms harmonious relations among people and with the nature.

Research objective settings. The article aims at analyzing the importance of studying the phenomenon of trust as an image of faith, due to the uniqueness of the dialogical nature of the human being and his full and valuable life.

The phenomenon of trust must expose conformity of reality to our projection, meaning, confidence in the fact that an object of trust will be the same, as we imagine due to certain norms and requirements. Trust envisages formation of conditions under which our trustful object meets certain expectation - certain actions, their quality, efficiency and predictability. Trust is the mental state that expresses subjective estimation of authenticity and envisages formation of certain emotional conditions to

implement what is expected, displaying mutuality and responsibility. It is necessary to point out one specific feature of trust, i.e. it is impossible to confirm it.

Trust is quite a difficult formation that displays national features of a person – knowledge, feelings, values, mentality. Modern researches in humanities draw attention to individual qualities of a person, rather than a human being in general [4]. The role of spiritual self-determination of a person (not the category of "trust", but trust, as a value of personality's specificity) is distinguished. It is necessary to point out, that trust as the spiritual entity is a combination of the image of the world and the moral law of a person.

Trust as understanding.

The phenomenon of trust was investigated by many scholars, but mainly from economic, sociological, psychological, political and theological positions (E. Hiddens, R. Emerson, K. Arrow, N. Lumann, M. Rosenberg, A. Selihmen, T. Skrypkina, F. Fukuyama, P. Sztompka). In his work "Power and Trust" N. Lumann emphasizes complex and non-transparent character of modern societies. Trust under these conditions is necessary for their development. He distinguishes between "trust" as an important component of interpersonal relations and "trust" as "confidence". Trust must unite people in the society, that is why it is necessary to form it slowly and persistently.

A well-known philosopher and humanist Martin Buber considered trust as an image of faith which is possible due to the dialogic nature of the human being. He focused on the religious faith – subject-subject relations, their dialogic nature, based on trust. In his studies the way of breakthrough from loneliness into the world of relations between "I-You" is specified, it stretches beyond individualism and collectivism. Such estrangement can be overcome by means of faith. For him to believe in God means to speak with him. Belief in God is the ability to talk to the God that is expression of the deepest trust. It is important that the religious faith can be interpreted as metaphorical expression of the natural feeling of trust to the world. To determine the essence of religious faith such metaphorical concepts are used, as meeting, dialogue. In his philosophical anthropology dialogic existence of a human being in the world opens up only through penetration in the world of the "Other" and in correlation with the existence of "I" and "You". When defining the specificity of "faith as trust", the philosopher points out that trust is a state characterized by difficult multi-stage process, that combines in itself rational and irrational with important "interpersonal space" that makes a man a man. "the idea is about the true third the comprehension of which will help people to return to their true personality and create the real community" [2]. Hence, contiguity in is primary trust and leads to apprehension of the person who is trusted. Due to trust cooperation is possible in different spheres of activity, reciprocity, self-confidence, honesty.

At the end of the XXth beginning of the XXI centuries the problem of trust is investigated by contemporary Ukrainian scholars. S. Vorozhbit, A. Gumenyuk, M. Hoch, V. Zinchenko, R. Smith, V. Shynkaruk analyze maintenance, characteristic features, orientation, interaction of the concepts "trust", "faith", "mistrust". Researchers mark that trust is quite a difficult and wide concept. Under conditions of cognitive-informative freedom, cultural development the problem of trust is topical both in theoretical and practical aspects. Trust is necessary in situations, when essential information to make decision and take further actions is absent. It can compensate vagueness and unpredictable situation in interpersonal relations. The concept of "trust" has various interpretations. Subject-subject or subject-object relations in the society are singled out. They must be based on the confidence that communities of people execute all functions and duties entrusted with them and operate according to legal norms, and such cooperation will result in material and moral achievements. Personal features of trust are mutual understanding, mutual respect, reliability, responsibility, competence, anxiety and determination about the interests and needs of every interlocutor. Research of the concepts "trust", "faith", and "mistrust" enables to show their importance and usage in philosophical literature.

L'viv is one of well-known Ukrainian and European historical and cultural cities. On September 29, 2011, the Academic conference took place in L'viv entitled "Reforms through trust". It was held within the framework of the IVth Ecumenical social week (ESW), leading experts from Ukraine and abroad participated in it. The selected question concerned the affinity of the Church teaching and social sciences, the importance of conducting reforms that require trust. To be more specific, religion and legislation perform absolutely opposite roles in the life of society, however their cooperation is necessary to implement reforms.

"The day of trust" took place in L'viv already for the second time (9th, October) and it became the final accord of 3rd Ecumenical Social Week. We trust when we understand and respect. Trust as the basis

for partnership in social initiatives was discussed on one of the round tables that took place on the fifth day of the 3rd Ecumenical Social Week. Disputes were about overcoming barriers between public organizations, public initiatives and Ukrainian society in general, the ways to raise the level of trust in order to implement public initiatives. Ways to achieve trust were searched at the forum because during the period of frustration in Ukrainian society it is the trust that can unite citizens to solve various problems.

September 29 – October 4, 2014, the All Ukrainian public forum "Responsibility of Christianity in the modern world" (7th Ecumenical Social Week) took place. It paid close attention to religious, philosophical, political, psychological, sociological aspects of reforms in modern society. It was pointed out in the lectures that wide cooperation of the Church with civil society is crucial for reforms. It is necessary to have more people who will be ready to undertake responsibility for reformation processes.

Boris Gudziak (archbishop, UCU rector) marked that "history of our country is polluted with the radiation that has destroyed trust from early years of the life of each of us. It is mistrust that destroys our political and business life. It is present in personal human relations too. Therefore, searches of trust are the major task of present time. It is not easy to raise this topic and the result will not be fast, but the Lord will help us in this difficult endeavor" [3]. It takes much more time to obtain trust than to ruin it, because people are more likely to notice and estimate negative events rather than positive ones. As an example, 75 % of population in Ukraine trust nobody, especially, in financial sphere, people keep nearly 70 billion dollars in cash at homes (mistrust to banks).

Trust for Ukrainian nation is a pre-condition and the main driving force of socio-economic and cultural development of the civil society. Trust is formed by a person in the processes of one's activity, in search of the sense of one's personal life, and self-perfection [1]. Multidimensional nature of the phenomenon of trust produces its own system of understanding.

Communication today is not effective enough in Ukrainian society. Demand for the dialogue was and still remains urgent. Quite urgent is the necessity to build general bridges round each other in order to achieve better future. Trust of the society to state power (this helps to accept reforms) is the first step to understanding. Let us specify, Ukraine today is the state of nearly total mistrust, and a good indicator of it is the fact that the population decreased almost by 15 % for eighteen years, which makes seven million. As public opinion polls state, nearly 60 percent of young people if they had an opportunity to leave Ukraine, would take the chance. It testifies to the mistrust to the executive and judicial power. In the period of frustration trust is the crucial point that can unify Ukrainians. To implement reforms it is important to communicate and discuss problems, only in this way truthful decisions may be found. This, in its turn, can wake up the good in everybody in order to form the civil society. It is not necessary to search for something special in case of Ukrainian citizens, but to extend their own level of trust. Trust is very high on the personal level of Ukrainians. Its rise in the public sector will help people to understand, how to work properly for each other and for the common good.

The development of national culture is closely connected with philosophy. Dialogue in contemporary philosophy is the peculiar feature that comprehensively reveals the essence of the human being. Ukrainian philosophers W. Horsky, E. Bystrytsky, A. Yermolenko, M. Popovych, V. Tabachkovskyy, V. Shynkaruk have outlined the main principles which are dialogue and humanism. These principles should be based on historical and philosophical approach to culture. This view claims truly pluralistic, dialogical understanding of culture.

In the article "Humanism and Problems of Dialogue between Cultures" W. Tabachkovskyy also notes the lack of appeal to a single cultural model or absolute humanistic approach [5]. The main question for humanism is the nature and purpose of the human being. People seek their own selves (self-assertion), their identity within a certain image in the world of other people. They try to assert themselves in this complex world. This happens with every culture that creates a world of its own on the global cultural arena. Although there is an intense interplay, mutual enrichment of various cultures, their desire for self-identity remains not less important.

Spirituality is a prerequisite and the main driver of socio-economic and cultural development of society. Spirituality is formed by an individual in the process of one's activity, in search of the meaning for personal life, and self-improvement. Spirituality is a complex entity that reveals the essence of a man, his knowledge, feelings, values, and mentality. Spirituality is characterized by the presence of human skills and capabilities to change conditions of life. One can see that it is self-awareness and self-realization of the personality.

Nowadays spirituality expresses not only personal interests, but also interests of other people. Truth, goodness and beauty are combined in spirituality; this can be combined in one word – Love. Education of love is necessary since one's birth, because this is the way to achieve true happiness for the person that enables spiritual awareness and self-assertion.

One of the most important characteristics of human ontological choice is spirituality. Spirituality as a form of integration of individuals into national life, it is also a condition for self-determination. Uniqueness, originality and multidimensionality of "I" person give meaning to the individual and his/her socio-cultural existence.

Conclusions. There is no effective enough communication in Ukrainian society today. The requirement for a dialogue has been and still is very important. The necessity to build general bridges round each other in order to achieve better future is also very important. Trust of the society to the state power which helps to accept reforms, is the first step to understanding. It should be noted that Ukraine today is the state of almost total mistrust, and the fact that the population was reduced by almost 15 % during eighteen years (seven millions people) testifies to it. Sixty percent of young people, as public opinion polls state, would leave Ukraine if they had an opportunity. This testifies to the mistrust to the executive and judicial power. In the period of frustration, communication and discussion of problems are very important in order to carry out reforms. For, only in this way truthful decisions can be acquired and they might wake up the good in everybody and inspire people to form civil society. There is no need to search for something special for Ukrainian citizens, though it is necessary to extend the level of trust. It is high on the personal level of Ukrainians. Its increase in the public sector will help people to understand how to work properly for each other and what is necessary for the common good.

It is important to create the common European educational space. However, the following questions arise: Does European integration exist? How cross-cultural education and multiculturalism confront preserving national characteristics and traditions in education? How can we keep the balance between the experience of European countries, on the one hand, and national values and heritage, on the other one? It is also important to consider the controversial question: Do we need a single European educational space? What are the principles of common educational space? We can note that diversity is a source for development. By strengthening the unity, we receive many benefits.

Human being is responsible for the existence. One is responsible for his or her actions, and this makes the person a subject of law. Also, a person transforms the outside world into the inner and it is especially important when one plans to implement something. This implementation happens at least at three stages: self-determination, self-realization, self-confirmation. All these stages are equally important to us. The same analogy can be made for the establishment of the nation, civil society and the state. Today the following steps determine the historical fate of European civilization to a great extent. Nevertheless, all the significant events in Europe in XIX - XX centuries are associated with the definition, implementation, consolidation of space, lifestyle and identity of each particular nation.

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INTERTEXTUAL FEATURES IN THE POETRY BY VOLODYMYR LUCHUK AS AN EXPRESSION OF INTERLITERARY COMMUNICATION

The author analyzes the peculiarities of intertextual connections in the poetry by Volodymyr Luchuk. For every writer, the phenomenon of intertextuality is presented in a rather peculiar way: to a greater or lesser extent, the author applies this communication, conducts a "dialogue" explicitly or allegorically, and uses certain types of intertextuality. The poetry by Volodymyr Luchuk, a poet-forerunner of the Sixtiers' movement, has not yet been studied in terms of intertextuality; therefore, this article is only part of a wider study of intertextual communication in Luchuk's writings. She focuses on the connections among literary interactions that are reflected in the poetry analyzed. It is demonstrated how communication occurs in each of the following types of intertextuality on the example of several works by the Poet. Luchuk's poetry contains all these types of intertextual connections, so we will demonstrate how communication occurs in each of the above types as based on several poems of the poet. Intertextuality as a manifestation of literary communication shapes the artistic and philosophical discourse of quasi-writings in works by various authors.

Keywords: poststructuralism, intertextuality, communication, interpretation, Volodymyr Luchuk, poetry, text.

Articulation of the issue. The rhizomatic thinking of poststructuralism fundamentally changed the cultural and philosophical paradigm. One of the results is the phenomenon of intertextuality. It was first voiced by Julia Kristeva in 1966 in her report on Mikhail Bakhtin, which was later transformed into the article "Bakhtin, a Word, a Dialogue and a Novel" (1967). Mikhail Bakhtin wrote about the dialogical nature of the word: "The word wants to be heard, to have an answer and to answer the answer again, and so id finitum. It enters a dialogue which does not have a senseful end" [2, p. 421]. This theory had an impact on Roland Bart's theory of text and writing: the text of a literary piece acquires the properties of a smart device? It not only transmits the information contained therein, but also transforms the message and produces new ones. Comparing the concepts of writing and text, Roland Bart considers text to be the field of methodological knowledge [1].