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FORMATION OF IVAN LYPA`S WORLDVIEW

In the article the main known aspects of the formation worldview of Ukrainian public and political figure I. Lypa were revealed. Based on the memoirs of the research object and synthetic works of his son,

determined philosophical, political doctrine and social conditions that became the basis for the establishment I. Lypa's views.

Keywords: I. Lypa, Kerch, «People's Will», Ukrainianophile movement, T. Shevchenko.

Personality is formed in the course of human life under the influence of various factors. Peculiarities of that process become crucial for the ideas and actions of certain figure. The second half of the XIX century, characterized by the growing popularity of the ideas of the «philosophy of life» was full of bright and often utopian ideas for reorganization of social development. Just at this time it was started the formation of the worldview of Ivan Lvovich Lypa (1865-1923) – Ukrainian writer, journalist, doctor, social, political and public figure. Research of this process is important in the context of biographical and ascertains trends that had influence the formation of the views of historical figures of the late XIX century.

The issue of the formation of I. Lypa's youth worldview most attention was dedicated in several writings of his son Yuriy [3]. He defined the main points that could influence the worldview positions of I. Lypa in Kerch and Kharkov. But because the work of Y. Lypa written in artistic style and he did not disclose the value of many aspects of the impact of Ivan Lvovich philosophical and political doctrines, this issue needs a comprehensive study.

The aim of the article is to describe the main aspects that influenced to the formation of I. Lypa's worldview, to determine the influence of environment on the figure in different periods of his life, to ascertain the evolution of his political philosophy from early youth to the creating an organization «Brotherhood of Tarasivtsi».

The process of formation I. Lypa's worldview began in his home town Kerch. It is located on the former site of the Greek's colony in northern Black Sea region and capital of the Bosporan Kingdom – Pantikapei. On the mountain Mitridat, named in honor of the Pontic king Mitridat VI Eupator, was located the acropolis and the royal palace [1, p. 9]. Saturation of the area by small artifacts and remains of ancient majestic buildings the child could not ignore. If in memories and artistic works of Ivan Lvovich mention of the Greek state rarely

happen, which was located on the Kerch and Taman peninsulas, the work of his son Yuriy riddled with similar motives. It is unknown has Y. Lypa ever been in Kerch, and most likely his admiration of Mitridat VI, whom he called «the Black Sea Hannibal» caused by father's re-tellings. [2, p. 80].

Another «richness» of Kerch was the sea. A lot of time in childhood and adolescence I. Lypa spent at sea: swam, fished, made sea crossings. Observation of alive maritime landscapes in childhood significantly influences to the development of imaginative thinking. It is indispensable in artistic activities and literature. Perhaps that is why, in search of artistic perfection, Ivan Lypa at first wrote only poetry works. The image of the sea and the coast was perceived by them as native land, where he especially wanted to return at the end of his life [3, p. 119].

Remembering childhood I. Lypa stated that he «...lived broad cheerful childish life fully independent. No morality I was touched, except of that family citizen's ... Those family foundations maybe save me from the life mud at the certain time led to a different way...» [3, p. 119]. Family hearth of Lypas was quite favorable for such response. Father – Lev Vasilyevich Lypa – a retired soldier who spoke «mixed» language, grandmother, who didn't know Russian and mother Hanna who had origin from the ancient Cossack family. At Lypa's home often there were guests of the Kuban, Cossacks in particular [4]. Their characteristic features could not fail to remain in the memory only son in the family. However, the national question is obviously was not covered before Ivan Lypa, as he did not know Ukrainian language well until the study at Kharkiv University. Probably in the Lypa's family was paid great attention to moral education with elements of national culture. But family cosiness – it is only one of the components in the formation of attitudes.

Primary education that I. Lypa obtained in the parish school of John the Baptist church, of course, had a religious character. There was laid the foundation of his religious views. At school, according Y. Lypa his father studied well, gladly sang in the church choir. This fact points to the early formation of his attraction to art, subsequently embodied in literature. In addition, from an early age he has listening

to the conversations of adults who also liked to talk to the guy. Such communication usually affects the development of morality. In its turn, high morality in adolescence often forms in the mind the orientation of the so-called in psychological science «social contract» – the type of thinking that comes from the idea that the activities of the individual must serve the ideals of good [5, p. 543].

Entered to the Alexander Gymnasium in his hometown, I. Lypa got to the circle of students who secretly discussing revolutionary developments and read «progressive» literature for the second half of the XIX century. Just for the period of his studies occurred the events that were closely related to the gymnasium, because to the resonance event – the murder of Russian Tsar Alexander II, had been involved in its graduates. They are A. Zhelyabov, M. Trigony and L. Tikhomirov, who were active members of the famous terrorist organization «People's Will». In the early 80's XIX century the main ideas of the movement were overthrowing the autocracy, equality and the right to determination of peoples [6, p. 28]. After a successful attempt, the first two got to the court bench, and L. Tyhomyrov emigrated. Representatives of «People's Will» were a real secret role model for pupils.

Despite the death penalties to the part of representatives of «People's Will» and significant reaction from the side of the government, the number of student organizations of their direction increased throughout the empire. Students used to promote the ideas of organization among workers, peasants and troops [6, p. 28]. In this process is held the formation of I. Lypa's political opinions. Among the literature, which he read in this period Y. Lypa cites the philosopher and sociologist H. Spenser and materials of the liberal magazine «Russian opinion» [3, p. 121]. In another biographical sketch that was made likely from autobiographical materials submitted by I. Lypa, noted that he «... most loved Chernyshevsky, Dobrolyubov, Pisarev ...» [7, p. 132].

The list of authors makes it possible to determine the approximate theme of ideas that the gymnasium pupil I. Lypa admired. H. Spenser – the representative of positivistic direction in philosophy, which is inherent in scientific, systematic way of knowing [8, p. 8]. Positivism does not exclude the religious dimension of life, in contrast to Marxist materialism. H. Spenser as much of his contemporaries only separated

the world into «comprehension» and «incomprehensible», and in such way he rejected of atheism. An important milestone of its heritage is also a contribution to the development in research of regularities development of the society which he described like genesis of living organisms [8, p. 9]. The I. Lypa's interests of similar ideas had to assist the formation a scientific understanding of evolutionary processes and not hurt the religious preferences.

M. Chernyshevsky by his novel «What to do?» finally persuaded to revolutionary activities I. Lypa's countryman A. Zhelyabov [9, p. 4]. In spite of the adventure novel form, in its basis was the propaganda of socialist ideas. Along with utopian ideas, in creativity of M. Chernyshevsky are traceable motives of L. Feyerbah's materialism that was based on the anthropological principle of interpretation of social processes. M. Chernyshevsky added a principle of «party affiliation» – belonging the authors of philosophical and political concepts to contemporary leading or progressive political movements [10, p. 471]. Based on this concept he criticized the key provisions of leading thinkers, linking them with the imperfect political situation in their countries

M. Dobrolyubov collaborating with M. Chernyshevsky, almost indistinguishable from him in the ideological positions. By providing preference to journalism, he made a lot for the development of ideas «People's Will» and recognition them among the general public in the Russian Empire [10, p. 491]. The basis of M. Dobrolyubov's views is approaching to historical materialism. The revolutionary process he positioned as a reflection of material interests of social groups. However, the driving force in the implementation of social processes he saw primarily ideological motives of people. This, in turn, determines the accumulation of knowledge the main source of social development [10, p. 496]. To some extent, these ideas were supported among the leaders of the Ukrainian national movement in the late XIX century, when the members of the new intelligentsia was proclaimed the driving force of national revival.

Another I. Lypa's mastermind D. Pysarev in his writings appealed to young people, believing that contemporary society is not ready for total revolution. The thinker argued this statement focusing on

past revolutionary epochs [10, p. 523]. His creativity was one of the «pillars» of Russian «People's Will» by installing in it the idea of nihilism, or realism. D. Pysaryev tried to restrain this direction of social movement, that included the denial of the ruling system, from vulgarization [10, p. 528]. In some aspects he had disagreements with the first two ideologists of revolutionary of Populism because he preferred to intelligentsia in the revolutionary elements. In general, an interest in similar literature could not be reflected on the I. Lypa's views dealing with the socio-political situation of the Russian Empire. Accordingly of the above, in the period of study at the Gymnasium he was interested in materialistic aspects of the revolutionary struggle primarily and had no opportunity to draw attention to a national issue.

Entered the Kharkov University I. Lypa got into a completely different environment compared to Kerch. The capital of Slobozhanschyna due to the University founded in 1805 was a significant center of activity manifestation of students. Students developed their own circles tangentially to «hromadamen», the core of which was formed in 1862 [11, p. 59]. A landmark figure for Kharkiv students and lecturers was Professor O. Potebnya. He combined teaching and research activities with superintendence of Museum of Fine Arts and management of the Kharkiv Historical and Philological Society [12, p. 70-75].

An indication that the professor had an outstanding impact on the environment, in addition to memories of his closest associates, including M. Sumtsov and D. Bahaliy is I. Lypa's direct evidence. Obviously visiting the funeral O.Potebnya in 1891 third-year student placed posthumous memory of the scientist in «Bukovyna» printed in Chernivtsi. In it the author has identified the outstanding role of the scientist for Ukrainian philology, calling him a «great teacher» of Kharkiv students and noted that a large number of Ukrainian students accompanied him on his last journey. They put on the grave of O.Potebnya a wreath «...with ripe yellow ears, which were placed between the blue... everlastings...» [13, p. 39].

At the university under the influence of Ukrainian student society were occurred a significant transformation of I.Lypa's views. At the moment of entry a higher educational institution, he identified himself «persuaded the People's Willer» [14]. «People's Willer» is a concept

that comes from the Russian organization «People's Will», which appeared in 1879. Its members sought to push the government for democratic change by terrorist acts. Because I. Lypa is not belonged physically to this organization, his position should be regarded as sympathetic to the activity of the organization. In addition, the movement that emerged in the late XIX century and was called populism, included various directions related to which and the People. So I. Lypa's views should be considered as populist, because he did not show the focus to political terrorism.

«People's Will» movement aimed at democratizing and reforming the social system of the Russian Empire had its differences in the Ukrainian lands. Among the leaders of Ukrainian communities of 60-80 years of the XIX century there was a widespread notion of «commitmenters to nation» [16, p. 41]. Its main difference from the general Russian «People's Will» movement was in appealing the problems of the situation of the Ukrainian people under the empire. The representatives of «commitmenters to nation» not only sought a social equality for Ukrainian, but also studied the language, culture and history of their people. «Commitment to nation», by B.Hrinchenko's definition, composed of three groups of Ukrainian intelligentsia: Ukrainophiles (culture figures) radicals (Socialists) and nationals (independence supporters). Differences between the general Russian «People's Will» movement and Ukrainian «commitment to nation» is allowing the researchers, in particular S. Svitlenko, to argue that these are two different directions of socio-political movement of the late XIX century [16, p. 46]. Based on the aforementioned, I. Lypa's outlook of the Kerch period can be attributed more to the direction of general Russian «People's Will» movement.

If in Kerch, yet a gymnasium student, I. Lypa did not notice contradictions of «People's Will» movement, in Kharkov, it was obvious. This was due, in addition to the student community, also dating with notable figures of Slobodian Ukrainian movement: H. Alchevska, D. Bahaliy, O. Katrenko, family of Rusov's and many others. So we can assume that in Kharkov I. Lypa, almost immediately after entering the university, became Ukrainian «commitmenter to nation». Thanks to O. Rusov in 1891 he and other students of

the Kharkiv ware involved in the implementation of statistical descriptions of movable property in Slobozhanshchina and lands above the Dnieper [15, p. 89].

A trip to Kaniv was made possible by the work on the description of the property in Kremenchug [17, p. 91]. Four students: M. Bayzdrenko, M. Bazkevych, V. Borovyk and I. Lypa in summer 1891 went to the tomb of Taras Shevchenko. They went into this trip «...to venerate the mortal remains of glorious poet and drink unusual sadness that are directed only the graves of geniuses...» [17, p. 91]. Such I. Lypa's definition the purpose of travel shows that students are not put extraordinary task before him to the event. All what they wanted the day before was to make a small study tour to the historical monuments, which there were hundreds as well as to Ukrainian as to general Empire character.

Sailing by ship to Tarasova mountain I. Lypa with friends converged in a conversation with villagers and found that they didn't know exactly who was buried on the mountain. Therefore, Ivan Lypa, told them about the Taras Shevchenko's way of life. Impressions of the participants on the deck the ship was great, one of the villagers said that «... now I know whom I'll pray for, whom I must remember in my prayers...» [17, p. 92]. This moment is slightly stunned Ivan Lvovich, because he felt the importance of such educational mission, «...I realized by my heart, that it is not an old man said, and asked and said by his mouth all the great Ukrainian people...» [17, p. 92].

The grave of the poet, reading his poems and communication with old grave guardian, who lived near in the house, had the final effect on the views of young men on the Ukrainian question. I. Lypa recalled that on that day «... stirred something very old, came out from the deep of soul that was concealed there, somewhere at the bottom of it...» [17, p. 94]. This lulling love for their own people and culture inspired young idealists to swear for faithful service to Ukraine and Taras Shevchenko's covenants. Thus arose the «Brotherhood of Tarasivtsi» – the first in over-Dnieper Ukraine political organization that had an independence orientation. I. Lypa

from this time as his like-minded sworn brothers became on the position of «nationals» that were almost identical to the basics of nationalism.

Thus I. Lypa influenced by popular movements in the Russian Empire of the late XIX century crystallized his views to the «People's Will» positions. But later, under the influence of Kharkov Ukrainian community realized that general Russian «People's Will» movement will not solve the problems and which stood before Ukrainians, and so is foreign to him. Therefore he stand in positions of Ukrainian «commitmenter to nation». Impact on hin the testaments of Taras Shevchenko became the basis of his ideological evolution towards independence and nationalist positions.

І. І. Стамбол

ФОРМИРОВАНИЕ МИРОВОЗЗРЕНЧЕСКИХ ПОЗИЦИЙ ИВАНА ЛИПЫ

В статье выяснены основные известные на сегодня аспекты влияния на формирование мировоззрения украинского общественного и политического деятеля И. Липы. На базе воспоминаний объекта исследования и синтетических работ его сына, определены философские и политические учения, а также общественные условия, которые стали основой для становления взглядов И. Липы.

Ключевые слова: И. Липа, Керчь, «Народная воля», украино-фильское движение, Т. Шевченко.

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ФОРМУВАННЯ СВІТОГЛЯДНИХ ПОЗИЦІЙ ІВАНА ЛИПИ

В статті з'ясовано основні відомі на сьогодні аспекти впливу на формування світогляду українського громадського та політичного діяча І. Л. Липи. На базі спогадів об'єкта дослідження та синтетичних праць його сина, визначено філософські і полі-

тичні вчення, а також суспільні умови, що стали підґрунтам для становлення поглядів І. Липи.

Ключові слова: I. Липа, Керч, «Народна воля», українофільський рух, Т. Шевченко.

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