



## ФИЛОСОФИЯ И СОЦИОЛОГИЯ

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### *CONCEPTUAL ASPECTS OF THE DEVELOPMENT OF PHILOSOPHICAL THOUGHT IN BELARUS IN THE SOCIO-CULTURAL CONTEXT*

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The article reveals the philosophical heritage of Belarus for the English-speaking reader, focusing on the influence of the most important historical and socio-cultural factors contributing to the development of philosophical thought. The material is presented in order to familiarize foreigners with the conceptual aspects of the formation and development of philosophy on the territory of Belarus in the historical and socio-cultural context. The systematization of the main periods of the development of the Belarusian philosophical thought according to the socio-cultural determinants is specified; the most significant philosophical ideas are distinguished; the outstanding personalities are identified; their spiritual contribution to the development of the world and Belarusian culture is emphasized. In order to popularize the spiritual heritage of Belarus, this material can be used in teaching philosophy to international and English-speaking students at Belarusian universities.

**Keywords:** philosophical thought of Belarus; Belarusian enlighteners; Belarusian humanism; «Vilna scholasticism»; Belarusian national revival; Belarusian philosophy.

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**Introduction.** During the last 15 years, more and more international students come to study to Belarus. Every student has to study the obligatory subject «Philosophy», including the question about philosophical thought of Belarus. Nowadays there are a lot of textbooks in Russian that include this topic (authored by G. I. Malyhina, U. I. Miskevich [1], V. A. Semenyuk [2], Y. S. Yaskevich [3], A. I. Zelenkov [4], V. N. Sokolchik [5], V. K. Lukashevich [6] and many others) and a few of them are in English (by G. I. Malyhina [7], I. N. Melnikova [8], I. O. Shafarevich [9] and other authors). Chapters on the philosophical thought of Belarus in the manuals published in the English language often have a historical character and are not enough to get an objective vision on the topic. All textbooks represent Belarusian philosophy in their own vision and own way of interpretation, making different accents on ideas and personalities. Different authors even name

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a different number of stages in the history of Belarusian philosophical thought, sometimes present different important personalities, sometimes give different interpretation to certain historical events. All these facts confirm the wealth of philosophical thought on the Belarusian territories and the necessity of its further studies. Besides this, when teaching philosophy to international students, the lecturers have to acquaint foreigners not only with the main ideas of Belarusian philosophy but also with the main moments of Belarusian history and culture, which influenced the development of the philosophical tendencies. The lack of material on this topic in English encouraged writing this article. In addition, the material is also relevant to the process of learning, promotion of cultural heritage and understanding of the Belarusian mentality by foreigners, which is important in the context of globalization.

The objective of the article is to represent the conceptual aspects of the formation and development of the Belarusian philosophical thought in historical and sociocultural context in an easy and comprehensible form for the English-speaking audience. To reach this objective, it is necessary to fulfill the following tasks: to identify the main historical events and periods in the development of the Belarusian philosophical thought; to characterize the main typical ideas of the philosophy of Belarus; to present the most important personalities of Belarusian philosophy and culture; to underline the contribution of Belarusians to the world heritage.

Without a doubt, the philosophical thought of Belarusian people has an original character, which is due to the specific conditions of Belarusian culture, the processes of formation and development of statehood, self-awareness of people, their national identity, which is directly reflected in the philosophical teachings and ideas, according to the spirit of the individual, society and time. The originality and the specifics of the philosophical thought of Belarus are determined by the influence of a number of factors. Among them the most important are: the central geopolitical position of Belarusian lands on the map of Europe; the multi-ethnic structure of state formations, that included Belarusian lands in different historical periods (the Principality of Polotsk (9th–11th centuries), the Principality of Turov (10th–12th centuries), the Grand Duchy of Lithuania (14th–18th centuries), the Polish-Lithuanian Commonwealth (16th–18th centuries), the Russian Empire (18th–20th centuries), the Byelorussian Soviet Socialist Republic (the 20th century); polyconfessionality of the Belarusian ethnos, that has taken shape during all stages of its national and cultural development. Therefore, the Belarusian intellectual tradition to a certain extent reflects the geographical and territorial specifics of philosophizing, but not national ones until the second half of the 19th century, when the concepts of national identity, Belarusian nationality and the Belarusian language became topical.

**The main part. The birth of philosophical thought on the Belarusian lands.** The origin of philosophical thought in Belarus is associated with the emergence of the first state formations on the territory of Belarus (*the Principality of Polotsk* in the 9th century and *the Principality of Turov* in the 10th century) was connected with the process of Christianization of the lands and the development of the ideas of the *Christian Enlightenment*. For centuries, the philosophical worldview on the Belarusian lands was influenced by Western and Eastern Christian traditions, in most cases philosophical and worldview ideas were reflected in fiction and theological literature. The primary attention of the Belarusian philosophers-thinkers was directed to understanding and solving social-philosophical, moral-humanistic and aesthetic problems.

The Belarusian Middle Ages began in the 10th c. and lasted until the 16th century. The first philosophical and theological ideas appeared more clearly in the 12th century in the works of Euphrosyne of Polotsk, Cyril of Turov and Kliment Smoliatich. Information about their life and activity has come down to us from their

biographies. This literature of a moralistic and instructive nature brought Christian ideas through the biographies of persons whose lives, from the Christian viewpoint of the «holy» person, corresponded to the highest moral requirements of that time.

*Euphrosyne of Polotsk* (c. 1104–1167), daughter of Prince George Vse-slavovich of Polotsk, entered a monastery at the early age against her father's wishes. She settled in the cells of the Polotsk Sophia Cathedral and began to study and rewrite works of religious and moral content; she founded a convent and a monastery in her native city. We know about her life from the «Life of Euphrosyne of Polotsk», written after her death at the end of the 12th century. In it the Polotsk' enlightener is presented as a champion of elevated Christian ideas, who carried love for books and knowledge throughout her life, devoted herself to the cause of the moral education of others. In the «Life of Euphrosyne of Polotsk» the central idea is the high mission of the Christian, who must prepare themselves for a future life in the grave through selfless service to people, by achieving «spiritual purity and bodily tranquility» [2, p. 4–5].

The work «The Life of Cyril of Turov» of *Cyril of Turov* (1130–1182) is a kind of philosophical quintessence of early Belarusian philosophizing. Cyril's works, which relate mainly to the field of moral theology, also relate to other areas of contemporary medieval knowledge – ontology (God building), epistemology (knowledge of God), historiosophy. In his statements and teachings, Cyril of Turov synthesized all the tendencies and approaches that existed before him in ancient Russian philosophical thought [10, p. 14].

The philosophical work of this period is characterized by a deep assimilation and comprehension of the ideas of the Holy Scripture. The moral problems prevail in the theological-philosophical reasoning of the Belarusian Christian Enlighteners.

**The ideas of Renaissance and Reformation in the Belarusian tradition (16th–17th cc.).** The *second stage is the Humanist and Reformation movement* (the 16th – the first half of the 17th centuries), that was connected with the formation of professional philosophical activity on Belarusian lands. Traditionally, the Renaissance on the Belarusian territories is considered a period of our national history, because *the Grand Duchy of Lithuania* was founded in the 13th century and the genesis of the Belarusian nationality started in the 14th–16th centuries. The Renaissance and Humanism had certain features that allow us to talk about the actual *Belarusian Renaissance*. Firstly, the idea of common good and protection of the people prevailed over the cult of individual freedom, as it was in the West. It was concretized by the democratic, educational intention of the Belarusian Renaissance, the desire to make cultural and historical values the property of the whole society, the whole people. The Belarusian Renaissance humanism developed in close connection with the *Reformation* (a movement for the religious, socio-political and cultural renewal of society), a broad social movement that captured the widest strata of society. Secondly, the idea of tolerance in relations with other peoples and other religions was established in mass consciousness. The Renaissance on the Belarusian lands was formed in the conditions of the clash of eastern and western cultural and religious traditions, in the conditions of multi-ethnic and poly-confessional state formations of the Grand Duchy of Lithuania and later the Polish-Lithuanian Commonwealth.

The Belarusian Renaissance philosophy can be divided into two large periods: Early Renaissance (the first half of the 16th century) and Late Renaissance (the second half of the 16th to the first half of the 17th centuries).

The period of the *Early Renaissance* is marked by the creative work of the Belarusian thinker, the founder of the East Slavic printing press, the translator, the originator of the Belarusian Renaissance humanism *Francysk Skaryna* (approx. 1490–1551), whose activity was of all-Slavic significance. The Belarusian

humanist was the first in the East Slavic thought who put forward the problem of individual interpretation of the Holy Scripture and expressed most fully the values and ideals of the Belarusian people in the concrete homeland, the glorious city of Polotsk. The problem of making the Scriptures widely known to the people is solved not only by translating the texts themselves into the native language, but also by compiling Prefaces-interpretations to each book of the Old Testament and to the whole Russian Bible. The translation of the Bible by F. Skaryna played a huge role in the formation of the Belarusian language and national culture.

The enlightener expressed a lot of valuable philosophical ideas. The humanist philosopher considered man to be a rational, moral and social being, arguing that from birth people have equal rights. F. Skaryna emphasized the need for continuous improvement of human nature, as this would contribute to the harmonization of social life. The origins of morality, according to the humanist, lie in the person himself, in his mind [5, p. 138]. According to F. Skaryna, the law was a universal measure of social harmony, based on the law the foundation of society as a single social institution should be build.

The main issues on which thinkers were working in the Early Renaissance were the moral ideals of a unified Christian civilization and its legal basis, the principle of social harmony, the rule of law. The legal aspect of these ideas was reflected in the *Statutes of 1529, 1566, and 1588 of the Grand Duchy of Lithuania*, the first full code of laws written in Europe since the Roman Law. *Lew Sapieha* (1557–1633), who initiated the creation of the Statute of the Grand Duchy of Lithuania in 1588 as a legislative document, made an important contribution to the formation of legal world thought. L. Sapieha pointed out, that rights were invented by the people for their common benefit and should guarantee the freedom of an individual [11, p. 92].

The Late Renaissance philosophy reflects the main contradictions in the religious and ideological sphere, which took place at that time and were manifested in the polemical literature by *Symon Budny, Wasyl Ciapinski, Andreas Volanus, Piotr Skarga* and *Casimir Liszinski*. *The Reformation* as a fight for the church return to its biblical origins had a great influence on the formation of the ideas of this period. This approach was widely supported among the thinkers of the Grand Duchy of Lithuania. The basic foundation for salvation was the person's individual faith. Philosophically and politically these ideas were transformed in the principles of the individuality, respect for the personality, the formation of an individual relationship between the person and God, the concept of man's secular purpose, etc. [11, p. 92].

Thus, the ideas of the Renaissance and the Reformation found their expression in the work of many Belarusian thinkers and public figures who contributed to the spread of enlightenment and scientific knowledge on the Belarusian lands.

**Second Scholasticism and Enlightenment Philosophy in Belarusian tradition (the late 17th c. — the first half of the 19th c.).** In 1569 *the Polish-Lithuanian Commonwealth* was established by the Union of Lublin, and Belarusian territories came under Polish influence. The intellectual activity of the Reformers provoked a reaction of the Catholic Church — the Jesuit order was created specifically to fight against Protestant ideas. It had a great influence on the formation of philosophical thought in Belarus. This phenomenon went down in history under the name of the *Counter-Reformation* while its typical complex of ideas was called «*Second Scholasticism*». The philosophical ideas of that period were focused on religious dogmas, the scientific problems became unclaimed [12]. At that stage scholastic philosophy dominated (late 17th c. — first half of the 18th c.) and it was marked by an ideological struggle between the Orthodox and the Uniate Church. Catholicism in the Great Duchy of Lithuania was strengthened by the 1596 *Brest Union*, under which the Orthodox and Catholic confessions

were united under the rule of the pope, although retaining the orthodox rite, and became a unique phenomenon of the *Uniate Church* on the Belarusian lands [2, p. 14]. Philosophical thought at that time was concentrated in the sphere of influence of Catholic orders (Jesuits, Dominicans). Later the «*Vilna scholasticism*» was formed which was concentrated on the development of ethical, aesthetic and pedagogical ideas. There were debates between the representatives of different confessions: the Orthodox confession, the Uniate, and the Catholic.

A prominent representative of «the second scholasticism» was *Meletius Smotrytsky* (approx. 1577–1633), who tried to combine the philosophy of Plato and Aristotle with the canons of Orthodoxy. Along with this, *Casimir Liszinski* (1634–1689) developed the atheistic thought. In his work the philosopher not only rejected God as the creator of the universe, but also expressed the idea of the possibility of changing the existing social order [5, p. 139].

Since 1580, *the Jesuit College in Polotsk* taught philosophy in accordance with the Western model and under Catholicism influence. After the accession to the Russian Empire, H. Wolf's system of philosophy was lectured there. The Philosophy Department taught logic, metaphysics, poetics, mathematics, physics, geography, ancient and new languages in the most important center of education, *the University of Vilna* (1803), the source of progress of science in Eastern Europe, especially philosophy and natural science. During the period of the Russian Empire the university reached the highest degree of its scientific prosperity, brought the Russian system of education closer to that of Western Europe, and offered the latest knowledge in the theological sciences [13, p. 79–80].

At the end of the 17th c., the Age of the Enlightenment began in Europe. The main features of the Enlightenment philosophy were absolutization of the value of science and human reason, the belief in progress as a guarantee of universal happiness of mankind, a critical attitude to religion and theology. At that stage, the domination of the ideas of *the Enlightenment* (the second half of the 18thc. and the first half of the 19th c.) took place on the territory of Belarus and Lithuania in the course of the classical natural science, which demanded philosophical basis (*Marcin Poczobutt Odlanicki* (1728–1810), *Jan Sniadecki* (1756–1830), *Aniol Dowgird* (1776–1835)).

The beginning of the Enlightenment on the Belarusian territories was associated with the activities of *Stanislaw Konarski* (1700–1773), whose goal was to spread the democratic ideas of the Enlightenment. His program the «*Collegium Nobilium*», published in 1755–1756, marked the beginning of a change in the philosophy teaching [1, p. 65].

The representative of the early Enlightenment was *Kazimier Narbutt* (1738–1807). His ideas, in fact, determined the content of the early Enlightenment philosophy in Belarus. One of Narbutt's tasks was to substantiate the freedom of philosophy from religious dogmatism. The philosopher spoke about the necessity of using only one's own reason in knowledge that was able to seek the truth by itself without any references to dogmas and authorities. At the same time, K. Narbut said that reason could make mistakes, but it should be able to recognize and correct its errors. The business of reason is the search for truths and knowledge that should contribute to the solution of practical problems of human society [1, p. 65–66].

Initially, the ideas of the Enlightenment were closely linked to attempts of economic transformation. Their conductor at that period was the doctrine of the *physiocrats* and its representatives developed ideas about the progress of society in accordance with the laws of «natural order», about the unity of physical and moral (public) laws, and about recognition of the objective reality of the external world. The most important representative of the physiocratic school in Belarus is *Hieronim Stroynowski* (1752–1815). Among his merits is the opening of the chair of law at the University of Vilna.

**The period of national rebirth in Belarusian public thought (the 19th c. — beginning of the 20th c.).** In the first half of the 19th century there was a decline of the Enlightenment. The inclusion of the Belarusian territories in the *Russian Empire* since 1772 influenced a change in spiritual and value orientations. The formation of the anthropological perspective of thought took place in the *epoch of Romanticism*. The Romanticist revolution began with revision of the basic categories of Enlightenment thinking — «man — society — nature», and replacing them with a categorical network «person — people — history». This new knowledge no longer asked the question of man's place in the world, structure of nature and society, but spoke about personality and individuality as a part of the people. Both the people and the individual found themselves no longer in nature, but in history. The thinking of Romanticism asked the questions about the meaning of history, the idea of the people, the mystery of the individual [10, p. 18].

Its main representative was *Adam Mickiewicz* (1798 — 1855). The topic of the lost freedom and the search for future liberation was dominant in the Belarusian and Polish literature until the late 19th and early 20th centuries. Starting with A. Mickiewicz, on the territories of the former Grand Duchy the national idea was created precisely on the basis of idealization of the two types of values. The «correct» noblemen's court and the enlightened peasant's hut should become the beginning of the further development of all the nations inheriting the ethnicity of the Grand Duchy of Lithuania [10, p. 19]. The main difference between their works and the preceding intellectual tradition was the open proclamation of the primacy of peasant interests and the domination of the truth of the peasant estate over the rights of other estates. The main idea in the works of *Kastus Kalinouski* (1838 — 1864) and *Franzishak Bahushevich* (1840 — 1900) was devoted to the free working people, who were aware of their rights, who were the basis of free society.

The spiritual project of the *Philomath society* («those who strive for knowledge»), a secret student organization that existed from 1817 to 1823 at the University of Vilnius, set the orientation towards the ideas of national-cultural and state revival. Socio-political thought was replenished with the ideas of the search for national identity. This kind of evolution was initiated by ethnographic research conducted in Belarus.

In the 19th century socio-democratic ideas were closely linked with the liberation movement and found their reflection in the writings of Belarusian thinkers (*Jan Czeczot* (1796 — 1847), *Wladyslaw Syrokomla* (1823 — 1862), *Vincent Dunin-Marcinkievich* (1808 — 1884), *Jan Barszczewski* (1797 — 1851), *Franzishak Bahushevich* (1840 — 1900) and others). The main points were the demands for social and political change, national liberation, the struggle against autocracy, as well as work with the workers to popularize revolutionary ideas among them. In the second half of the 19th — early 20th centuries, the journalistic and literary form of expression prevailed in the history of Belarusian philosophical thought. *Yanka Kupala* (1882 — 1942) and *Yakub Kolas* (1882 — 1956) tried to solve the issues of the relationship between the people and the individual, the self-assertion of a person in the world and his freedom in the Belarusian literature.

The problem of national self-consciousness takes a central place in the philosophical work «The Eternal Way» (1921) by *Ihnat Kancheuski (Abdziralovich)* (1896 — 1923). Noting the geopolitical position of Belarus between East and West, he for the first time deeply analyzed and formulated the historical results of the impact of these two «cultural types» on the self-consciousness and spiritual life of Belarusian people. According to the philosopher, along with the ideas of humanism and democracy, exploitation of man by man came to Belarusian land from the West, and disregard of the individual and the suppression of his rights and freedoms came from the East. To overcome Western and Eastern influence, I. Kancheuski

proposed to revive truly national forms of life. In his book I. Kancheuski declared that the prerequisite for national rebirth must be the achievement of political independence by the people, and with it the ability to independently, without any «foreign coercion ... to build their lives» [14, p. 31–34].

**The Marxist tradition in the Belarusian philosophy (the 1920–80s) and contemporary period.** The development of Belarusian philosophy in the 20th century is connected with the creation of *the Byelorussian Soviet Socialist Republic* in 1922 and was mostly determined by Soviet socio-cultural and ideological factors. The Soviet period was the stage of institutionalization of philosophical thought. It was connected, first of all, with the opening of the scientific republican centers – *the Belarusian State University* (1921) and *the Academy of Sciences of the BSSR* (1931). It is also necessary to note that philosophy in this period was used as an ideological tool in the project of building a socialist state. The fundamental problems of this period were the questions of philosophical natural science, the study of philosophical and methodological foundations of science.

In the 1920s the first Soviet textbook on dialectical materialism was published based on the course of lectures given at the Department of Social sciences of the Belarusian State University by *S. Ya. Wolfson* (1894–1941), and later it was recommended for educational institutions of the whole Soviet Union [15, p. 83]. Dialectical materialism presented materialistic understanding of nature while the historical materialism focused on materialistic understanding of history. The first Soviet course in dialectical materialism was developed mainly for educational practices oriented towards wide and often non-professional audience to give a popular introduction into Marxist worldview [15, p. 86].

An invaluable contribution to the development of the Belarusian philosophical tradition of the 1970s and 1980s was made by Professor *V. S. Stepin* (1934–2018) who founded the Methodological School in Minsk known in the country and beyond it. Professor V. S. Stepin and his school addressed the problems of socio-cultural determination of scientific cognition, studied the problem of the culture universals and the relationship between philosophical and worldview foundations of culture and philosophical categories. The school actively studied philosophical and methodological problems of physics, biology, ecology, and some socio-humanitarian sciences, the specificity of formation of cultural tradition as a mechanism of stabilization and growth of scientific knowledge, the issues of social philosophy, philosophy of education, social ecology, and ecological culture [1, p. 49; 3, p. 305]. Later V.S. Stepin was invited to Moscow and became director of the Institute of Philosophy of the Russian Academy of Sciences. The members of this scientific school were A. N. Yelsukov (1936–2014), V. F. Berkov (b. 1936), L. F. Kuznetsova (b. 1951), A. I. Zelenkov (b. 1947), J. S. Yaskevich (b. 1949), M. A. Mozheiko (b. 1958), etc., who became famous and recognized Belarusian philosophers.

The next stage, connected with the collapse of the Soviet Union and the formation of the *sovereign Republic of Belarus* in 1991, encouraged the appeal to the national spiritual tradition and the values developed in Belarusian philosophical culture. The modern period of philosophical creativity in Belarus is connected with the development of ideas of the national identity of Belarusians, the inclusion of Belarusians in world culture, the study of the methodology of scholarly activity and research on the philosophy of science, sociological studies of the relationship between society and nature, the problems of bioethics, history of philosophy and many others.

**Conclusion.** The philosophical thought of Belarus has an original character due to the specific conditions of its formation and development. Philosophical

thought was developed as an integral part of the national culture and played an important role in the formation of the national consciousness of the Belarusian people. The radical socio-political events that took place in the world and the region in different historical periods were accompanied by corresponding transformations in the system of priorities and values of intellectual enquiry on the Belarusian territories.

The philosophical thought of Belarus is divided into the following periods: 1. The birth of philosophical thought on the Belarusian lands is connected with the activities of the world-famous Christian Enlighteners Euphrosyne of Polotsk and Cyril of Turov, who assimilated and comprehended the ideas of the Holy Scripture. 2. The Humanism and Reformation influenced the formation of professional philosophical activity on the Belarusian lands; tolerance in cultural and religious traditions; activity of all-Slavic significant figure Francysk Skaryna, as the founder of the East Slavic printing press and translator of the Bible in the Belarusian language; the creation of the Statute of the Grand Duchy of Lithuania in 1588 as an important legislative world document by Lew Sapieha. 3. Under the influence of Counter-Reformation and the Enlightenment unique phenomena of the Uniate Church and the «Vilna scholasticism» were formed on the Belarusian lands, the Jesuit College in Polotsk and the University of Vilna were opened, where western philosophy and progressive ideas of Enlightenment were lectured. 4. The 19th century became the period of national rebirth in Belarusian public thought with the theme of national consciousness and identity, the idea of freedom of the Belarusian people, the question of the status of the Belarusian language and culture represented mostly in literature. 5. In the period of the Soviet Union Marxist philosophy became an ideological instrument of building a socialist society, but despite the difficult conditions the Methodological School of V.S. Stepin in Minsk appeared and the theories of world value and significance were developed. Nowadays Belarusian philosophers research the most urgent problems of the contemporary society. Even today, in sovereign and independent Belarus, philosophy with its rich and long heritage continues to occupy the fundamental role in university education.

The path of the philosophy development was not easy and its leading representatives constantly had to overcome many difficulties and obstacles. In spite of this, their contribution into the treasury of national and world culture has been very noticeable and significant.

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**КОНЦЕПТУАЛЬНЫЕ АСПЕКТЫ  
РАЗВИТИЯ ФИЛОСОФСКОЙ МЫСЛИ  
БЕЛАРУСИ В СОЦИОКУЛЬТУРНОМ КОНТЕКСТЕ**

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В статье раскрывается философское наследие Беларуси для англоязычного читателя с акцентированием внимания на влиянии важнейших исторических и социокультурных факторов, внесших свой вклад в развитие философской мысли. Материал изложен с целью ознакомления иностранцев с концептуальными аспектами формирования и развития философии в Беларуси в историческом и социокультурном контексте. Уточнена систематизация основных периодов развития белорусской философской мысли согласно социокультурным детерминантам, отмечены наиболее значимые философские идеи, обозначены выдающиеся персоналии и подчеркнут их духовный вклад в развитие мировой и белорусской культуры. С целью популяризации духовного наследия Беларуси данный материал может быть использован в преподавании философии студентам-иностранцам в вузах Беларуси.

**Ключевые слова:** философская мысль Беларуси; белорусские просветители; белорусский гуманизм; «Виленская схоластика»; белорусское национальное возрождение; белорусская философия.

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## **ПРОБЛЕМА ЦИКЛИЧНОСТИ В ТРУДАХ СРЕДНЕВЕКОВЫХ МЫСЛИТЕЛЕЙ**

Целью исследования является анализ становления циклических воззрений в философско-политических трудах средневековых мыслителей, выявление обуславливающих их факторов. В основу исследования положен комплексный, системный и сравнительный анализ творческого наследия Аврелия Августина, Боэция Северина, Оригена, Фомы Аквинского, Скота Эригены, Аммиана, Григория Нисского, Иоанна Дамаскина, Иоахима Флорского, Кирика Новгородца. В Средние века формирование представлений о циклических процессах происходило под воздействием личного опыта авторов, философских учений античных мыслителей, христианского вероучения. Формально единая христианская доктрина совместила линейные и циклические подходы. Они не получили развитие как целостные концепции, воплотившись в форме отдельных высказываний и дополнений. Пессимистические взгляды на развитие общества были характерны для большинства концепций средневековых мыслителей.

**Ключевые слова:** Средневековье; цикличность; циклическая концепция; линейная концепция; христианская доктрина.

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**Введение.** Циклическая интерпретация природных и общественных процессов представляет собой один из способов восприятия человеком действительности. Чередование разного рода состояний вызывало интерес еще у мыслителей древности, потому что периодические повторения являются одной из основ для прогнозирования. В настоящее время исследования, охватывающие

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