



**НАЦІОНАЛЬНИЙ УНІВЕРСИТЕТ
ПОЛТАВСЬКА ПОЛІТЕХНІКА
ІМЕНІ ЮРІЯ КОНДРАТЮКА**

ЗБІРНИК МАТЕРІАЛІВ

**76-ї НАУКОВОЇ КОНФЕРЕНЦІЇ ПРОФЕСОРІВ,
ВИКЛАДАЧІВ, НАУКОВИХ ПРАЦІВНИКІВ,
АСПІРАНТІВ ТА СТУДЕНТІВ УНІВЕРСИТЕТУ**

ТОМ 1

14 травня – 23 травня 2024 р.

HUMANISM AS A PHILOSOPHICAL PROBLEM IN THE WORKS OF JACQUES MARITAIN

The reality of war necessarily stimulates reflections on both the human nature and the nature of evil. On the other hand – although it is well-known that history does not have a subjunctive mood, it seems, any thinking person now and again is doomed to return to a quite simple and straightforward question: how it was possible that this reality became our reality in which we have now to live, and to which we are (almost) unable to adapt. Was it not possible to avoid the unfolding of this dark mystery of evil, and if the answer is “yes, it was possible”, then what kind of opportunity was lost, what went wrong with humanity that it permitted unfolding this string of events that eventually brought to the reality in which we live after all those cruel “historical lessons” of the twentieth century?

Among the thinkers of the twentieth century there are a few prominent names, who tried drawing attention to the pre-war, war, and post-war human condition: e.g. Theodor Adorno, who spoke of the “impossibility of poetry after Auschwitz...”, Hannah Arendt, who coined the concept of the “banality of evil”, Jacques Maritain, who being one of the brightest Christian thinkers of the twentieth century tried to explain the dark mysteries of human life and history with the means of Christian philosophy.

The present paper focuses predominantly on Jacques Maritain’s vision of humanism as a philosophical problem.

As a philosophical problem, the problem of humanism is predetermined with human thinking in its connection with the reality in which one lives. This standpoint is normally known as *realism* (in Maritain’s case, as *Christian realism*), which is opposed to the extremities of both *idealism* and *materialism*.

Does the spiritual reality reflect the one that belongs to more complex temporal reality or can go beyond the temporal agenda to some eternal and everlasting values?

Maritain’s general vision of the problem evolves from the idea on the grandeur and misery of human person (and everything human, e.g. philosophy as the *human wisdom*, human social and political orders, etc.): as any human being can be grand or miserable, so the entire humanity carries this potency and is grand and miserable at once.

Maritain’s point of departure as he delves into the problem of humanism is an opposition between humanism and heroism. In European culture heroism has always been the point of aspiration since Homer for both the pagan and a significant part of (quasi-)Christian culture. For the authentic Christian culture, however, heroism has always been rather a kind of temptation.

The tragedy of humanism is that it is unable to overcome and is a twofold problem that arises between the man and human freedom. In the early modern period this contradiction even deepened as there were made two major discoveries – one Maritain calls the “Protestant discovery”, as the other one the “Humanist discovery”, referring to the famous dispute between Martin Luther and Erasmus on the free will of man. The major problem of humanists of Erasmus’s kind is that proclaiming humanism they were too anthropocentric (and, paradoxically, but too inhuman).

Classical humanism has its practical attitude facing the creation with its destiny. Therefore, as it has already been said, the anthropocentrism without humanism is the definition and misfortune of classical humanism. The dialectic of anthropocentric humanism brings forth three major tragedies and disaster of human beings: human tragedy of a person, human tragedy of human culture, the human tragedy of God.

As an alternative, Maritain offers the theocentric humanism [see 2, p. 27-36].

Література

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УДК 378.147:615.8

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ФОРМУВАННЯ ПРОФЕСІЙНОЇ КОМПЕТЕНТНОСТІ МАЙБУТНІХ СПЕЦІАЛІСТІВ

В умовах швидкозмінного світу та збільшення потоків інформації, фундаментальні предметні знання є обов’язковою, але не достатньою метою освіти. Студенти мають не просто опанувати суму знань, умінь та навичок, на що спрямована система освіти України. Набагато важливіше та складніше навчити здобувачів вищої освіти вмінням самостійно добувати, аналізувати, структурувати та ефективно використовувати інформацію для максимальної самореалізації та корисної участі в житті суспільства (компетентність) [1].