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THE TERMINOLOGY OF THE GERMAN IDEALISM IN THE FORMAL AND INFORMAL PRACTICES OF PHILOSOPHIZING

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The article considers some special moments of the forming and semantics of the main concepts in German idealism which show the relationship with the German mystics (Hildegard von Bingen, Meister Eckhart). The functional potential of lexical innovations is bringing into the light. Using of the heuristic metaphors with a seeing effect makes possible to realize the procedure of visualization of the philosophical terminology within the German idealism, which is very difficult for translation because of widening content in concepts that was formed during several generations of German philosophers. Poly-semantic of these concepts (Bildung, Bildsamkeit, Aufhebung, Anderssein, Sosein etc.) makes open the horizon for interpretations and creates the possibilities for applying of this skill in formal and informal philosophical education, especially in the case of the philosophical dialogues.

Keywords: German idealism, terminology, concepts, metaphor, visualization, education, dialogue, semantic, interpretation.

The German Philosophical Terminology is well-known as a brand of the German idealism with its conceptual innovations and systemic thinking. This terminology might be regarded both in two aspects: namely in the linguistic dimension and in the communicative practices. The latter is very important for achieving consensus in intercultural communications between different epistemic cultures and corresponded cultural traditions.

It must be said that the philosophical terminology was carefully analyzed in the European cultural space by many authors among of which can be mentioned G. Bollenbeck, U. Eco, A. Yermolenko, S. Krymski, M. Kulitaieva, O. Panych etc. Their works have given some impulses for elaborating the linguistic aspect of the German idealism with its romantic and universal components. The connection of the German idealism and mysticism was also observed by many researches working on this problem field (Ch. Asmuth, K. Flasch, E. Tugendhat).

The aim pursuing in this article is to show the functional potential of the terminology elaborated by the front men of German idealism. The visually of

these terminology was a heritage of German mystic with its ability to visualize the transcendental objects and abstract concepts. For example Hildehard von Bingen as a seer describes and paints the abstract concepts such as truth, justice and power (260-261). This hereditary specialty to show meaning of philosophical concepts makes the German Idealism nearly close for translation, but in spite of that it makes the philosophical matter more approachable for German speaking public. Kants “Critique of Pure Reason” is reach on example of such metaphorical concepts. His renowned thing in itself (Ding an sich), for itself (für sich) and out of itself (Anderssein) shows the methodological strategy of the Kantian approach to the terminology which plays an important role in his categorical schematics.

Just more examples for this kind of the terminological creativity takes place in Hegel’s philosophical terminology which has a hidden ground. There are references on Meister Eckhard in his Philosophy of Religion [5, c. 9]. In his “The Phenomelogy of Spirit” the very complicated construct of the dialectical of spirit on its different stages is described by using of the term “Aufhebung” with the semantics of transcending, abolishing and developing. But the most problems by translations makes the concept “Bildung” (culture, education, spiritual shaping). The West European philosophers prefer not to care about rendering of all meaning, which are included in this concept and leave it in German without any translation. There are very important reasons for this decision. This concept was elaborated by several generations of German philosophers. Its scope, so H.G. Gadamer, was finished in the period between Kant und Hegel (1, c.51).

The terms elaborated in the German idealism belong not only to the German national epistemic culture, but also were invented for communication in the frames of the popular philosophy. R. Mehring has named this educational aspect of the visualization of philosophical concepts as inventing of the freedom [11, S. 13]. This freedom can be realized in the form of philosophical dialogues, where the philosophical terminology is combined with the argumentation of the world-life. Philosophical dialogues take a very important place in the European cultural and educational tradition as a form of spiritual unity and as diversity of expression

possibilities both on the general level and in the concrete treatises of philosophical problems. This kind of dialogue has taken a medial position between the oral cultural communication and its representation in Literacy. The analysis of possibilities of this position can open new horizons in the searching for resources of European integration.

This problem field isn't a whole new one in Ukraine because it was researched in its other segments dealing with history of philosophy (M. Bachtin, I. Bychko, V. Gorsky, M. Tkachuk, M. Popovich etc.), with cultural and social anthropology (V. Tabachkowsky, N. Khamitov etc.) and with Ukrainian areal studies (V. Andrushchenko, V/ Skuratywski etc.). The ideas of these authors have contributed to the attempts of conceptualization philosophical dialogue as a soft provider of intercultural communication. Very important for the theory of the philosophical dialogue are explorations made by V. Höhle [10].

This model was well-known even in the antic Greek tradition. In the European tradition which was in Germany connected with Greek philosophy. In Ukraine it was also used by H. Skovoroda who has created his own life in the dimension of philosophical dialogue [see 4, p.150]. The ontological coordinates of Skovoroda's dialogues are remarkable. The time of these dialogues is always in accordance with biorhythms, but the space can be defined in the symbolic mode. All the features of Skovoroda's dialogues are structured on the European way, what results from intensive students exchange with the Europe during the 18-th and 19-th century. The philosophical terminology was not still formed in the Russian imperia, but as the substitution the theological terminology was used for the philosophical dialogue which had the terms borrowed from sermon.

But this pre-modern tradition was changed in the later Modernity, when the philosophy became recognition as a university discipline in Ukraine too. The philosophical dialogues at that time were both – popular and professional with more dynamic and expression as oral communication, as Literacy and as performance. The role reality of the philosophical dialogue was also transformed and is expressed in the terms of industrial culture. It is very significant that the

figures of producer and recipient are more important than relationships of the teacher and the pupil [10, с.187]. The linguistic expression of these dialogues shows else some distinctions from the early philosophical tradition with its clear constructions. The German philosophical language was developed in the dialogue with the mysticism. The heuristic metaphors are used often in German philosophical communication. The formal analysis of philosophical dialogues on the borders of the phenomenology (B. Waldenfels) and formal sociology (G. Simmel) allow to separate the constant elements of it from the variables ones. V.Höle proposed the following taxonomy of the philosophical dialogues: “direct, indirect and mixed ones” which are existing in the “universe of Literacy” [10: 166, 187, 189]. The direct dialogue occurs always between two participants, but their number can be extended for more actors of philosophical communication. The indirect dialogue includes the historical and cultural dimension; the participants must have a minimal philosophical culture and historical knowledge which are a necessary requirement for the symmetric communication with the presumption of understanding. It can be illustrated on history of the concept “Bildung”, what means both: education and culture in the ontogenetic and phylogenetic senses [8, S. 26-27]. This concept belongs to the so called monster for translator. It must be mentioned, that indirect philosophical dialogue and its simulacra are existentially important for the intercultural philosophy as its *modus vivendi*.

German was always regarded as philosophical language. But in the intercultural philosophical communication its complexity must be reduced because that is one of the necessary condition for an acceptable translation. Some experienced translators are very skeptical about this possibility: “: “Nothing is to be gained by passing over in silence the radical difference of non-canonical texts. The third world novel will not offer the satisfactions of Proust or Joyce [14, p.14]. National allegories without their interpretation can stop the intercultural dialogue on philosophical topics. This is a very risky situation. S. Benhabib makes some

comments to it and proposed “the critic of humanitarian reason” needed to defend the human rights” [6, 226-227].

Translation can be used also as manipulation in the relations with the “exotic Others”, what may wound the dignity of person and nations. R. Steiner unveils this mechanism: We break a code: decipherment is dissected, leaving the shell smashed and the vital layers stripped. Every schoolchild, but also the eminent translator, will note the shift in substantive presence which follows on a protracted or difficult in translation: the text in other language has become almost materially thinner; the light seems to pass unhindered through loosened fibers. For a spell of hostile ore seductive “otherness” is displayed. Ortega y Gasset speaks of the sadness of the translator after failure. There is also sadness after success” [13, 314].

The terminology of German philosophy might be regarded as a kind of translation from Greek and Latin. They have metaphorical elements in their meaning. Therefore it expects from the participant of the philosophical dialogue probably that abilities which Kant had explicated as power of creative thinking. The contra-metaphors addressed vis-à-vis of philosophical discussion may be also a kind of metaphorical performance e.g. dancing: “Metaphors of dance and movement have replaced the ontologically fixing stare of the motionless spectator. The lust for finality is banished. The dream is of “incalculable choreographies”, not the clear and distinct “mirroring” of nature, seen from the heights of “nowhere”. But I would argue, the philosopher’s fantasy of transcendence has not yet been abandoned [9, p. 143]. This kind of the mixed philosophical dialogues corresponds to the contexts of the Post-Modernity, where the philosophy is moving more near to literature. The institutional forms of philosophical dialogue are constructing new simulacra of the Greek agora with a new language.

The contribution of the German idealism to the development of the philosophical language is very significant. It can also be regarded as a mood of the struggle for recognition on the field of the European culture. The linguistic creativity of the represents of the German Idealism show the ways for making the philosophical thought more expressive and democratic.

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ТЕРМІНОЛОГІЯ НІМЕЦЬКОГО ІДЕАЛІЗМУ У ФОРМАЛЬНИХ І НЕФОРМАЛЬНИХ ПРАКТИКАХ ФІЛОСОФУВАННЯ

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У статті розглядаються особливості утворення і семантики основних понять німецького ідеалізму, які демонструють спорідненість з німецькою містикою (Гільдегарда фон Бінген, Майстер Екхарт). Розкривається функціональний потенціал лексичних інновацій. Використання зорових евристичних метафор дозволяє здійснити процедуру візуалізації філософської термінології німецького ідеалізму, яка викликає труднощі у перекладі через розширення обсягу понять, які формувались упродовж кількох генерацій німецьких філософів. Полісемантизм цих понять (Bildung, Bildsamkeit, Aufhebung, Anderssein, Sosein та ін.) розсуває горизонти інтерпретацій і можливості застосування цього досвіду у формальній і неформальній філософській освіті, особливо у філософських діалогах.

Ключові слова: німецький ідеалізм, термінологія, поняття, метафора, візуалізація, освіта, діалог, семантика, інтерпретація.

ТЕРМИНОЛОГИЯ НЕМЕЦКОГО ИДЕАЛИЗМА В ФОРМАЛЬНЫХ И НЕФОРМАЛЬНЫХ ПРАКТИКАХ ФИЛОСОФСТВОВАНИЯ

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В статье рассматриваются особенности образования и семантики основных понятий немецкого идеализма, которые демонстрируют родство с немецкой мистикой (Хильдегард фон Бинген, Мейстер Экхарт). Раскрывается функциональный потенциал лексических инноваций. Использование зрительных эвристических метафор позволяет осуществить процедуру визуализации философской терминологии немецкого идеализма, которая вызывает трудности при переводе из-за расширения объема понятий, которые формировались на протяжении нескольких поколений немецких философов. Полисемантизм этих понятий (Bildung, Bildsamkeit, Aufhebung, Anderssein, Sosein и др.) расширяет горизонты интерпретаций и возможности применения этого опыта в формальном и неформальном философском образовании, особенно в философских диалогах.

Ключевые слова: немецкий идеализм, терминология, понятия, метафора, визуализация, образование, диалог, семантика, интерпретация.