

dom is one of the central issues in the humanitarian discourse of our time.

Methods. Authors used descriptive, analytical, and hermeneutical methods to explore the topic of freedom. The work is based on the unity of dialectical, historical and idiographic approaches.

Results and Discussion. The primary task of philosophy, beginning with antiquity, was the liberation of thinking from prejudice. From the standpoint of R. Rorty, the place of Truth as a subject of philosophical search for many centuries, in the twentieth century Freedom comes as a task. No philosophical problem had such a resonance in the history of society as the problem of freedom. It is especially acute in the Ukrainian perspective of the XXI century - at the time of great political, moral and psychological crises, socio-economic trials, humanitarian lessons and the search for its place in a globalized world.

In the modern world freedom is an ethical principle that is systematically violated, thus invoking the need for its protection. [2] In the history of mankind, freedom has not become an absolute ethical principle of activity, despite hopes for this that aroused at different times and were inspired by different thinkers and leaders. In modern connotations, freedom is reduced to understanding it as a means: freedom from and freedom for. Therefore, the problem of freedom is interdisciplinary and is the key both in the political-legal sphere and in the individual-personal dimension. In particular, freedom is considered in ontological, socio-philosophical, socio-legal, ethical, moral and aesthetic contexts, and so on.

Eastern cultural tradition has significant differences in the interpretation of freedom compared with the western one, due to the peculiarities of historical and cultural development and, accordingly, the understanding of the ultimate grounds of human existence. Thus, in Indian philosophy and religion, the state of complete self-sufficiency, superior liberation and happiness, what is called "Moksha"

and "Nirvana", is seen as a possible way of fusing the individual spirit with spiritual principle of the world. Such a merger is made possible by the abandonment of its original self and the acquisition of a new identity in a merger with the universal primordial in a single impulse of cosmic love. Such an understanding of the phenomenon of freedom — as the liberation of consciousness — also requires its study. [5]

In our opinion, the identification of the concept of freedom as a liberated consciousness is to some extent an alternative interpretation of liberal freedoms, which correlates with the contexts common in modern humanitarian discourse. [3] Existential-anthropological analysis of the problem of freedom is the theoretical and methodological basis, a coherent foundation for building a philosophical paradigm of the cultural identity of the individual. In practical terms, this makes it possible to identify common determinants of life optimization in the controversy of the civilization process. At the present stage of development of society, the actualization of this kind of interpretation of the phenomenon of freedom is conditioned by the crisis of European rationalism and culture, as well as the processes of globalization. [6]

The subject of freedom has always attracted researchers; it is central to humanitarian studies of various philosophers. Analysis of literature suggests that the authors, while exploring the content of the phenomenon of freedom, focused mainly on only limited part of categorical constituents. The most complete, especially within the classical tradition, is the general, ontological nature of freedom as a manifestation of freedom in the process of self-realization of man, as his ability to act in accordance with his interests and goals. More than one generation of thinkers investigated the general nature of the phenomenon of freedom, significance, rooted in the life of any person, regardless of its social status.

The provisions were advocated by a whole group of ancient thinkers, both on the axiological (Protagoras) and ontological (Epicurus) levels. These same positions became the object of sharp criticism from the part of philosophers who actively defended the autonomy of intellectual activity (Plato, Aristotle, Stoics). As a result, the foundations of the tradition of understanding of freedom as a process of active development of the immediate objective conditions of life were formed. Early New European Social Philosophical Thought (M. Ficino, J. Pico della Mirandola, Erasmus of Rotterdam) took advantage of freedom as a special form of intellectual activity that met the needs of society in developing its reflexive potential on the eve of the fundamental changes of the age of bourgeois revolutions.

Discussion. The article explores the phenomenon of freedom as a liberated consciousness, as a problem of self-realization of an individual, the formation of his cultural identity by means of choosing a philosophical and life position in a situation of "existential tension" and activity that is adequate to contemporary criteria of culture, morality and responsibility.

Freedom is an element of the system of social relations, a characteristic of modern society, which is expressed in the fundamental reorganization of the subject-object structure of the existing experience. Equally relevant is the task of finding a balance between theoretical studies of the general patterns of disclosure of the content of the phenomenon of freedom and its practical application in modern Ukrainian society.

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ІСТОРИКО-ФІЛОСОФСЬКЕ ДОСЛІДЖЕННЯ ПРОБЛЕМИ СВОБОДИ

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Анотація. Досліджуються історико-філософські конотації проблеми свободи в межах класичної парадигми філософування. Феномен свободи є широким та складним. Свобода визначається як умова реалізації прав людини та громадянина. Проте шляхи розв'язання проблеми свободи є іноді вкрай протилежними. Автори досліджують свободу як ідею та цінність, як правову норму та етичний принцип, як суспільну реалію та характеристику практичної життєдіяльності соціуму та окремого індивіда.

Ключові слова: свобода, ідеал, цінність, суспільство, буття людини.