



Positivist ideas in the philosophical legacy of Ivan Franko: An epistemological dimension

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Abstract. The research relevance is determined by the need to redefine the epistemological foundations of the Ukrainian philosophical tradition of the late 19th – early 20th centuries through the prism of the reception of positivist ideas in the works of Ivan Franko. The study aimed to conduct a comprehensive analysis of positivist methodology in the epistemological views of the Ukrainian thinker and to identify the specifics of Ukrainian positivism as an original philosophical phenomenon. The study employed methods of historical and philosophical analysis, comparative studies, hermeneutic interpretation of texts, epistemological reconstruction, and critical analysis of philosophical concepts. The influence of the ideas of Auguste Comte, John Stuart Mill, and Herbert Spencer on the formation of Ivan Franko's epistemological views and the peculiarities of the reception of European positivism in the Ukrainian intellectual tradition were investigated. I. Franko's definition of the nature of scientific knowledge, the relationship between the empirical and theoretical components of cognition, the concept of scientific truth, approaches to the inductive method and the logic of scientific research were analysed. The study established that Ivan Franko's positivist methodology was an original synthesis of European philosophy of science with the needs of Ukrainian intellectual and national revival, combining methodological rationalism with social activism and national liberation aspirations. Elements of scientific realism and instrumentalism were identified in the epistemological views of the thinker, and critical attitude towards the extremes of positivism, in particular physicalist reductions in humanistic knowledge, was substantiated. The results of the study can be used by teachers of higher educational institutions in courses on the history of Ukrainian philosophy, epistemology and philosophy of science, as well as by researchers for further study of the positivist tradition in Ukrainian philosophical thought

Keywords: positivism in Ukrainian philosophy; Ukrainian positivism; positivism in Ivan Franko's philosophy; epistemology; theory of knowledge; truth

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Introduction

The study of positivist ideas in Ivan Franko's philosophical legacy is particularly relevant in contemporary scientific discourse. In the context of globalisation and the active integration of Ukrainian science into the European research space, it is necessary to critically reflect on the historical origins of scientific rationalism in the domestic philosophical tradition. The need to form a unique methodological tradition of national science necessitates an analysis of the conceptual approaches that have influenced the development of Ukrainian philosophical thought. Ivan Franko, one of the key figures in the intellectual history of Ukraine at the turn of the 19th and 20th centuries, demonstrates a unique example of the reception of European positivism and the adaptation of its principles to the national intellectual context. I. Franko's views on the nature of scientific knowledge and methods of cognition can be used for further analysis of the mechanisms of critical thinking and scientific approach within the Ukrainian cultural and national specificity.

An analysis of studies shows that positivism in Ukrainian philosophy has been explored in various aspects. Positivist ideas were substantial in shaping scientific culture in Ukraine in the second half of the 19th century, influencing the development of philosophical and cultural thought. Ivan Franko not only assimilated European concepts but also actively transformed them to suit the needs of the Ukrainian intellectual environment, particularly in terms of the interaction between science and society. O. Kulyk (2022) emphasised that Ukrainian philosophy, particularly through the prism of I. Franko demonstrates attempts to combine scientific rationality with national identity, and in later work, O. Kulyk (2023) revealed how I. Franko's ethical and epistemological approaches responded to the socio-political challenges of the time. Z. Yankovska & L. Sorochuk (2021) studied the cultural determinants of Ukrainian thinking and their influence on scientific activity, emphasising that scientific methodology in Ukraine cannot be considered outside the

context of mentality and historical development. The authors also emphasised the anthropological aspect of Ukrainian Romanticism, pointing to a "literature-centric" model that reflects the specificity of scientific thinking and philosophical reflection. S. Yosypenko *et al.* (2021), in the expert assessment of contemporary Ukrainian historical and philosophical research, identified the need to integrate classical philosophical approaches with contemporary methodological practices.

In the global context, discussions about positivism and its criticism continue to evolve. J. Ma & Y. Ma (2022) examined the debates between positivist and interpretive approaches, emphasising the need for a synthesis of different methodological strategies. K. Nyein *et al.* (2020) proposed a pluralistic approach to team interaction research that goes beyond rigid positivism, demonstrating its limitations in the social sciences. Y. Park *et al.* (2020) highlighted the advantages and limitations of positivist research in medical sciences, while J. Wu *et al.* (2022) showed that traditional positivist methods remain dominant in management research but need to be adapted to the demands of a practical audience. A. North-Samardzic *et al.* (2023) conducted a synthetic review of methodologies in management research, noting that positivist principles remain the foundation but are combined with interpretive and critical approaches. L. Kryvyzyuk *et al.* (2021) emphasised the significance of national specifics in the construction of scientific paradigms, confirming the need to adapt pan-European approaches to Ukrainian conditions.

An analysis of scientific sources shows that positivist ideas in Ivan Franko's philosophy play a key role in shaping the conceptual foundation of the Ukrainian scientific and intellectual tradition. They were used not only to trace the historical origins of the development of scientific rationalism in Ukraine, but also to determine how European ideas of positivism were adapted to the specific conditions of national development, in particular to socio-cultural, political and educational

contexts. O. Kulyk (2023) shows that I. Franko actively integrated positivist methods into personal views on science and society, trying to combine the objectivity of scientific knowledge with the needs of the national intellectual environment. The study noted that a critical reflection on positivist principles made it possible for I. Franko to avoid the extremes of formalised rationalism and, at the same time, to propose an adapted model of scientific knowledge that covered the peculiarities of Ukrainian cultural and social reality.

The study aimed to identify the specifics of positivist epistemology in Ivan Franko's philosophical legacy through an analysis of I. Franko's interpretation of nature of scientific knowledge, methods of cognition, and critical attitude towards the extremes of the positivist programme in the context of the needs of Ukrainian intellectual revival.

Materials and Methods

The methodological basis of the study was a set of interrelated methods of philosophical analysis, which was used for a comprehensive disclosure of the specifics of positivist ideas in Ivan Franko's epistemological views. The time frame of the study covered the late 19th and early 20th centuries. The historical-philosophical method was used to reconstruct the intellectual context of the formation of I. Franko's philosophical views and to analyse the genesis of I. Franko's epistemological concepts in connection with the development of the European positivist tradition. This method made it possible to trace the evolution of I. Franko's interpretation of the nature of scientific knowledge, to identify the stages of assimilation of the ideas of classical positivism and critical re-evaluation of the positivist programme. Historical and philosophical analysis established links between I. Franko's epistemological views and pan-European philosophical discussions of the late 19th and early 20th centuries, which are relevant for the determination of the originality of philosophical position.

The comparative method was used to analyse Ivan Franko's epistemological concepts in

relation to the ideas of representatives of classical positivism – Auguste Comte, John Stuart Mill, and Herbert Spencer. This method made it possible to identify common features and specific differences in I. Franko's reception of positivist ideas, to establish the degree of originality of epistemological approaches, and to determine the national specificity of Ukrainian positivism. Comparative analysis also compared I. Franko's views with the epistemological concepts of other Ukrainian thinkers of a positivist orientation, which identified general patterns in the development of the positivist tradition in Ukrainian philosophy.

A hermeneutic approach was used to interpret Ivan Franko's philosophical, journalistic, and epistolary texts to explain epistemological positions. This method involved a contextual reading of I. Franko's texts, covering historical and cultural circumstances of their creation, the author's intention, and the addressee. Hermeneutic interpretation revealed the implicit epistemological attitudes of the thinker, which were not always explicitly articulated by I. Franko in the form of systematic philosophical concepts, and revealed the deeper meanings of philosophical reflections. The method of epistemological reconstruction was used to systematise I. Franko's scattered statements about the nature of knowledge, methods of cognition, and criteria of truth form a coherent epistemological concept. This method provided for the logical explication of the philosophical presumptions underlying I. Franko's judgements about science and scientific cognition, the identification of the internal logic of epistemological views and their systematic presentation.

The object of the study was Ivan Franko's philosophical legacy in the context of the European positivist tradition of the late 19th and early 20th centuries. The subject of the study was Ivan Franko's epistemological views, in particular interpretation of the nature of scientific knowledge, methods of cognition, criteria of scientificity, and the demarcation of science from metaphysics. The source base of the study consisted of primary and secondary sources. Primary sources included

Ivan Franko's philosophical works, in particular studies on the theory of cognition, methodology of science, history of philosophy, as well as journalistic articles discussing epistemological problems (Franko, 1986). Secondary sources included studies by contemporary scholars devoted to Ivan Franko's philosophical legacy and the history of Ukrainian positivism (Artyukh, 2017; Hrytsak, 2019; Levyk *et al.*, 2020). The selection of sources was determined by the need for a comprehensive analysis of I. Franko's epistemological views in their genesis, systematic form, and historical and philosophical context.

Results and Discussion

An analysis of Ivan Franko's philosophical legacy identified several key aspects of reception of positivist ideas in the epistemological dimension. I. Franko assimilated the basic principles of positivist methodology, while critically rethinking them considering the specifics of the Ukrainian intellectual context. I. Franko's interpretation of the nature of scientific knowledge was based on the positivist belief in the priority of empirical experience as a source of reliable knowledge. For I. Franko, scientific knowledge had to be based on observation, experimentation, and inductive generalisation of facts. At the same time, the thinker was aware of the limitations of extreme empiricism and recognised the need for theoretical constructs to systematise empirical data. I. Franko emphasised that science cannot be limited to the simple accumulation of facts, but must reveal patterns and causal relationships between phenomena. The Ukrainian thinker viewed scientific knowledge as a dynamic process rather than a static system of truths. I. Franko recognised the historical variability of scientific theories and the progressive nature of scientific development, later revealing critical rationalism and fallibilism.

I. Franko's positivist interpretation of the epistemological foundations of science is confirmed by contemporary research in the field of philosophy of science. For instance, L. Varpio & A. MacLeod (2020) emphasise the key role of

empirical verification, which underlies scientific knowledge, and stress the importance of integrating different methodological approaches in contemporary research. At the same time, K. Nyein *et al.* (2020) emphasised that the traditional positivist paradigm has undergone significant transformations in contemporary scientific practice, manifested in the recognition of the multiplicity of research approaches and the need to combine quantitative and qualitative methods. A. North-Samardzic *et al.* (2023) confirm this view, emphasising the synthesis of positivist and interpretative strategies, which covers both objective patterns and sociocultural factors in the process of cognition. Thus, I. Franko's positivist epistemology remains a relevant basis for scientific thinking, while its contemporary interpretation requires the integration of new methodological and interdisciplinary approaches.

The problem of demarcating science and metaphysics occupied a central place in I. Franko's epistemology. The thinker shared the positivist attitude towards the distinction between scientific and metaphysical knowledge, but I. Franko's approach to this problem was more nuanced than orthodox positivism. I. Franko criticised speculative metaphysics, which claimed to know absolute entities beyond experience, believing that metaphysical constructs that cannot be verified empirically do not belong to the realm of scientific knowledge. At the same time, I. Franko did not seek to eliminate metaphysics from intellectual life, recognising that metaphysical questions about the meaning of existence, the purpose of man, and moral absolutes have substantial existential significance, even if they cannot be solved by scientific methods. This position reflected the specificity of Ukrainian positivism, which combined methodological rationalism with the recognition of non-scientific forms of worldview orientation.

The reception of classical positivist ideas in I. Franko reflects the general trend of adapting European philosophical concepts in the Ukrainian intellectual environment of the late

19th century, as noted by V. Artyukh (2017). At the same time, I. Davidenko (2023) emphasises that Ukrainian positivism was distinguished by a specific combination of methodological rationalism and national liberation ideology. In this context, B. Levyk *et al.* (2020) note that this synthesis of national ideas with Western European approaches made Ukrainian positivism different from its Western European counterparts. The reception of ideas from representatives of classical positivism in I. Franko's work was selective and critical. From A. Comte (1830), the Ukrainian thinker adopted the idea of the progressive development of scientific knowledge and the belief in the superiority of positive science over theology and metaphysics. However, I. Franko did not share A. Comte's utopianism regarding the creation of a scientific religion and a sociocratic organisation of society, considering positivism primarily as a methodology of scientific research rather than a comprehensive worldview system. J. Mill's (1882) inductive logic had a significant influence on I. Franko's interpretation of scientific method. The thinker highly valued J. Mill's systematisation of inductive procedures for establishing causal relationships, while at the same time being aware of the problem of induction and the limitations of empirical generalisation in achieving reliable knowledge about general patterns. H. Spencer's (1863) evolutionism resonated with I. Franko's belief in the regular nature of historical development, but the Ukrainian philosopher was critical of attempts to mechanically transfer biological laws to social phenomena, believing that social development is subject to specific patterns.

I. Franko's concept of scientific truth combined elements of correspondence and coherence theories. The thinker viewed truth as the correspondence of knowledge to objective reality, while emphasising that this correspondence is never absolute or final. According to I. Franko, scientific theories are approximations of truth that are constantly being refined in the process of scientific development. I. Franko recognised

the multiplicity of criteria for the truthfulness of scientific knowledge: in addition to empirical verification, I. Franko considered the internal logical consistency of a theory, its explanatory power, predictive effectiveness, and heuristic fruitfulness to be relevant criteria. This multi-criteria concept of truth reflected the desire to avoid both naive realism and extreme relativism. I. Franko's concept of truth correlates with contemporary discussions about the nature of scientific knowledge within post-positivist epistemology, as noted by Y. Park *et al.* (2020) and J. Ma & Y. Ma (2022). At the same time, J. Wu *et al.* (2022) emphasise that I. Franko's views anticipated later critical reinterpretations of the positivist paradigm, in particular the recognition of the historical variability of the criteria of scientific rationality.

I. Franko was part of a generation of Ukrainian intellectuals who grew up in an atmosphere of intense absorption of European philosophical ideas in the second half of the 19th century. Positivism, which was experiencing a period of popularity in Western philosophy at that time, attracted the attention of the young thinker, who sought to synthesise scientific rationality with the social practice of national revival. As Y. Hrytsak (2019) noted, I. Franko's acquaintance with the positivist tradition came about through reading the works of the classics of this movement, as well as through the indirect perception of positivist ideas in Polish and German philosophical literature (Comte, 1830; Spencer, 1863; Mill, 1882). However, I. Franko's reception of positivism was not uncritical. The Ukrainian thinker well understood the limitations of extreme forms of positivist reductionism, especially when it came to the application of natural scientific methods to humanistic knowledge. I. Franko's positivism can be characterised as moderate, or methodological, since I. Franko borrowed from classical positivism primarily epistemological principles and methodological guidelines, without leaning towards ontological materialism or vulgar scientism (Table 1).

Table 1. Comparative analysis of classical and I. Franko's positivism

Characteristic	Classical positivism	I. Franko's positivism
Attitude towards metaphysics	Complete rejection	Critical, but not nihilistic
Method of cognition	Empiricism, induction	Synthesis of empiricism and rationalism
Role of science	Intrinsic value	A tool for social transformation
Application to the humanities	Direct transfer of natural science methods	Adaptation based on the specifics of the object
Social orientation	Neutrality, objectivity	Active civic stance

Source: compiled by the author based on V. Artyukh (2017)

The problem of the scientific method occupied a central place in Ivan Franko's epistemological views. Following the positivist tradition, I. Franko emphasised the importance of empirical justification of knowledge and a critical attitude towards any a priori constructs. At the same time, I. Franko recognised that pure empiricism is impossible, since any observation already presupposes certain theoretical assumptions and conceptual schemes. This dilemma of empiricism and rationalism found an original solution in through the concept of methodological pluralism. I. Franko recognised the leading role of the inductive method in scientific knowledge, but did not absolutise it, as some representatives of classical positivism did. I. Franko was aware of the problem of induction, according to which no number of individual observations can logically justify a general statement. As V. Artyukh (2017) notes, I. Franko's solution to this problem was to recognise that scientific knowledge is probabilistic in nature and always remains open to criticism and reformulation. The problem of scientific truth occupied a central place in I. Franko's epistemological reflections. Rejecting metaphysical concepts of absolute truth, I. Franko leaned towards a pragmatic interpretation of truth as the correspondence of knowledge to empirical data and its ability to explain and predict phenomena. This position contained elements of both correspondence and coherence theories of truth, although I. Franko did not formulate the views in terms of modern analytical epistemology. As noted by Y. Park *et al.* (2020), I. Franko emphasised the relativity and historicity of scientific knowledge,

recognising that what is considered true may be revised considering new empirical data or theoretical discoveries.

The demarcation between science and metaphysics: I. Franko's position. One of the key problems of positivist epistemology – the problem of the demarcation between science and metaphysics – found special coverage in the works of Ivan Franko. In contrast to radical positivists, who completely rejected metaphysics as meaningless, I. Franko took a more nuanced position. I. Franko recognised that metaphysical questions naturally arise in human consciousness and that completely ignoring them leads to an impoverishment of intellectual life. At the same time, however, I. Franko emphasised the need for a clear distinction between scientific statements that can be empirically verified and metaphysical speculations that go beyond the limits of possible experience. I. Franko's demarcation criterion was based on the principle of verification – only knowledge that could be confirmed or refuted by empirical data was recognised as scientific. Metaphysical statements, following I. Franko, are not necessarily false or meaningless, but they cannot claim the status of scientific knowledge because they are not subject to empirical verification. This position was close to later logical positivism, although I. Franko formulated it in less technical terms and with greater philosophical caution.

Applying the principle of demarcation to various fields of knowledge, I. Franko highlighted the problem of the scientific status of the humanities. I. Franko criticised attempts to mechanically transfer natural science methods to the study of

social phenomena, but at the same time insisted on the need for scientific rigour in humanities research. I. Franko's practice of literary, historical, and ethnographic studies demonstrated the possibility of combining empirical accuracy with a concept of the specifics of humanities knowledge (Artyukh, 2017). A substantial aspect of I. Franko's approach to demarcation was the recognition that the boundary between science and metaphysics is not absolute and can change in the process of knowledge development. What is considered metaphysical speculation in one period of history may, under certain conditions, become the subject of scientific research. This dialectical flexibility distinguished I. Franko's position from dogmatic positivism and made it more productive for scientific knowledge.

The logic of science and the problem of scientific explanation. I. Franko's perception of the logic of scientific research is closely linked to epistemological principles. The thinker devoted considerable attention to analysing the structure of scientific explanation and the role of laws in scientific knowledge. I. Franko recognised that science seeks not only to describe phenomena, but also to explain them by establishing cause-and-effect relationships and formulating general laws. However, I. Franko was cautious about

absolutising a deterministic view of the world, leaving room for chance and unpredictability in natural and social processes. In I. Franko's interpretation, scientific explanation involves subsuming a particular phenomenon under a general law or theoretical scheme. This corresponds to the nomological model of explanation, which was later developed by analytical philosophers of science. At the same time, I. Franko understood that in the humanities, explanation often has a different nature – it is based not so much on subsuming under a general law as on interpreting the motives, meanings and contexts of human activity. This distinction between explanation and interpretation, although not explicitly thematised by I. Franko, is present in methodological reflections.

I. Franko was also interested in the problem of scientific forecasting. I. Franko believed that the ability to predict future events based on knowledge of general laws is a substantial criterion of scientific theory. However, I. Franko was aware of the limitations of science's predictive capabilities, especially when it comes to complex systems such as society. I. Franko's view of forecasting was realistic, recognising both the significant possibilities of science in this area and the fundamental limitations caused by the complexity and variability of the world (Table 2).

Table 2. *The specificity of the scientific method in various fields of knowledge, according to I. Franko*

Aspect	Natural sciences	Humanities
Main method	Experiment, induction	Interpretation, cognition
Type of patterns	Causal, deterministic	Credible, contextual
Verification criterion	Experimental reproducibility	Hermeneutic adequacy
Role of the researcher	Objective observer	Interpreter, accomplice
Form of explanation	Compliance with the law	Revealing meanings and motives

Source: compiled by the author based on V. Artyukh (2017)

A substantial element of I. Franko's scientific logic was awareness of the role of hypotheses in scientific research. I. Franko emphasised that science progresses not through the mechanical accumulation of facts, but through the formulation and testing of hypotheses. Following I. Franko, a

hypothesis is a form of creative synthesis of empirical data and theoretical assumptions. It must be specific enough to be empirically tested, but at the same time general enough to explain a wide range of phenomena. This view approached I. Franko to the hypothetical-deductive model of

the scientific method. I. Franko's interpretation of the logic of scientific research is consistent with the contemporary approaches of H. Zalaghi & M. Khazaei (2016) to the analysis of deductive and inductive reasoning in science, which emphasise the complementarity of these methods in the process of scientific cognition. I. Franko's attention to the problem of scientific explanation anticipates later developments in the analytical philosophy of science (Varpio & MacLeod, 2020). Thus, I. Franko was at the intersection of classical positivism and later critical rationalism, creating unique, specifically Ukrainian model of scientific knowledge, which considered the historical variability of the criteria of rationality and the need for the synthesis of science and social practice.

Conclusions

An analysis of Ivan Franko's epistemological views shows a successful integration of positivist approaches into Ukrainian intellectual context of late 19th century. I. Franko recognised the leading role of the inductive method and scientific rationality, while at the same time moving away from their absolutisation and emphasising the probabilistic and open nature of scientific knowledge. I. Franko's concept of truth combined elements of correspondence, coherence, and pragmatic theories, which addressed scientific knowledge critically, incorporating the historical variability of rationality criteria. I. Franko was at the intersection of classical positivism and later critical rationalism, forming unique model of scientific knowledge, which reconciled methodological rigour with the needs of national and social development. Thus, I. Franko's philosophical legacy confirms the possibility of synthesising European philosophical ideas with Ukrainian intellectual traditions, which makes the study of positivist views relevant to contemporary epistemology.

The study concluded that positivist ideas in Ivan Franko's epistemological views constituted an original synthesis of European philosophy of science with the needs of the Ukrainian

intellectual and national liberation movement. An analysis of I. Franko's reception of classical positivism revealed specific features of Ukrainian positivism, which combined methodological rationalism with recognition of the national and cultural uniqueness of scientific knowledge. The study established that I. Franko's interpretation of the nature of scientific knowledge was based on the positivist principle of empirical verification, while avoiding the extremes of empiricism through the recognition of the constitutive role of theoretical constructs. I. Franko's epistemological position is characterised by methodological pluralism and a dialectical combination of inductive and deductive procedures of scientific research. I. Franko was critical of physical reductionism, insisting on the specificity of humanistic knowledge and the need to address cultural and historical context when studying social phenomena.

I. Franko's concept of scientific truth combines elements of correspondence and coherence theories, recognising the objectivity of scientific knowledge while acknowledging its historical variability and openness to critical rethinking. The approach to the problem of demarcating science and metaphysics is marked by philosophical balance, avoiding both uncritical scientism and relativistic scepticism about the possibilities of scientific knowledge. The results of the study show that Ukrainian positivism, as represented in the works of Ivan Franko, has a characteristic feature of a close connection between epistemological reflection and national liberation aspirations and social practice. This renders I. Franko's philosophical legacy particularly relevant to contemporary Ukrainian philosophy of science, which seeks to combine universal standards of scientific rationality with national cultural tradition. Prospects for further research involve an in-depth analysis of the influence of I. Franko's positivism on the formation of the methodological foundations of Ukrainian humanities knowledge in the 20th century, as well as a comparative study of the reception of

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Позитивістські ідеї в філософській спадщині Івана Франка: епістемологічний вимір

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Анотація. Актуальність дослідження зумовлена необхідністю переосмислення епістемологічних основ української філософської традиції кінця XIX – початку XX століть крізь призму рецепції позитивістських ідей у творчості Івана Франка. Мета роботи полягала в комплексному аналізі позитивістської методології в епістемологічних поглядах українського мислителя та виявленні специфіки українського позитивізму як оригінального філософського феномену. У дослідженні було застосовано методи історико-філософського аналізу, компаративістики, герменевтичної інтерпретації текстів, епістемологічної реконструкції та критичного аналізу філософських концепцій. Було досліджено вплив ідей Огюста Конта, Джона Стюарта Мілля та Герберта Спенсера на формування епістемологічних поглядів Івана Франка та особливості рецепції європейського позитивізму в українській інтелектуальній традиції. Було проаналізовано франківське розуміння природи наукового знання, співвідношення емпіричного і теоретичного компонентів пізнання, концепцію наукової істини, підходи до індуктивного методу та логіки наукового дослідження. Було встановлено, що позитивістська методологія Івана Франка становила оригінальний синтез європейської філософії науки з потребами українського інтелектуального та національного відродження, поєднуючи методологічний раціоналізм із соціальним активізмом та національно-визвольними прагненнями. Було виявлено елементи наукового реалізму та інструменталізму в епістемологічних поглядах мислителя та обґрунтовано його критичне ставлення до крайнощів позитивізму, зокрема фізикалістських редукцій у гуманітарному знанні. Результати дослідження можуть бути використані викладачами вищих навчальних закладів у курсах з історії української філософії, епістемології та філософії науки, а також дослідниками для подальшого вивчення позитивістської традиції в українській філософській думці

Ключові слова: позитивізм в українській філософії; український позитивізм; позитивізм у філософії Івана Франка; епістемологія; теорія пізнання; істина