# UKRAINIAN PUBLIC PHILOSOPHY IN SEARCHING FOR A PUBLIC

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**ABSTRACT**

**Purpose.** The aim of the article is to analyze the state and development of public philosophizing practices in Ukraine in modern technological and socio-cultural conditions.

**Theoretical basis.** The author proposes to proceed from the fact that the removal of philosophical thought is an act of social communication, which becomes a cultural event and has signs of performativity with its aesthetic characteristics. Based on this, the process of social functioning of philosophy can be considered not only as a set of ideas and concepts but also as a set of performative practices in public spaces that correlate with the relevant historical and cultural contexts. The concept of "public philosophy" is difficult to unambiguously define, especially in the formation of a new paradigmatic field for social communication in substantive and formal aspects.

**Originality**. The article analyzes the process of self-awareness of tasks, content, and formats of public philosophy in the professional philosophical environment of Ukraine in the period 2014-2021 and formed a methodological position, which suggests outlining the phenomena and meanings of public philosophy to take into account both substantive and performative features.

**Conclusions.** Analysis of the "public turn" in Ukrainian philosophy forms a new topic for research that should find meaning based on both the modern socio-cultural reality of Ukraine and the prospects of general technological renewal of communication: 1) philosophy as a fundamental basis for forming a post-disciplinary paradigm of interaction areas of knowledge; 2) performative aspect of philosophical public communication; 3) the relationship between public and practical philosophy in the context of the analysis of cultural practices.

**Introduction.**

Reflections on the fate of public philosophy in Ukraine are inspired by the event that took place in Odesa on May 15, 2021. It was dedicated to the National Day of Science, which has been celebrated since 1997 and is usually marked by scientific conferences, reports of leading researchers on topical issues of science, festive gatherings with thanks to scientific employees, but is a corporate holiday that does not go beyond the interests of scientific institutions and not has some special public attention. At least, it does not have the public attention that should correspond to the weight of scientific activity at the beginning of the 21st century in a country with stable scientific traditions.

But last year, a group of female scientists decided to draw attention to the scientific life in Ukraine in an unusual way, which, from the position of a certain distance from the event, is seen as a reason for thinking in a wider context than the one that was the impetus for the experiment. Moreover, the joint communication of the participants continues, develops, plans are made and new scenarios for joint public expression are developed.

Women professors of Odesa universities, representing various scientific fields, held a celebratory event, which had no analogues and whose format can be analyzed both as an event of public philosophy and as an event of cultural life. This action received the typological definition of "performance" and a deciphering name that referred to the sources of inspiration and conceptual idea - Philosophical performance "In the circle of light: improvisation in the antique style". At the same time, the performative basis of the event was expressed both in literal visualization-action and in verbal actionism, since the performance had a common theme of the statements of its participants - our common future. In general, it can be described as a theatrical conversation between representatives of various scientific fields about the future, which will have both a cholic and a dialogical character. That's how one of the participants of the performance described her in an article that appeared soon.[1]

This event had three interrelated tasks: 1) create conditions for communication of various fields of science in a journalistic format; 2) test the generalizing possibilities of philosophy in scientific dialogue; 3) propose a new format for the public dissemination of scientific information. However, this list of tasks cannot be considered linear - from the first to the third, since the general plan was developed gradually in the atmosphere of the design studio of the famous Ukrainian fashion designer Elen Godis, who created a new collection that was a paraphrase of the decorative code of antiquity, and was based on aesthetic intentions of the famous Ukrainian philosopher Serhii Proleev[2] which are set forth in the book "Beautiful Elena: The Tragedy of Beauty". From the first conversations about the possibility of experimenting with the format to the final result, clarifications took place, new details appeared, and the final script basis and conditional distribution of roles were gradually formed. The philosophical context of the event was formed with the participation of the author of this article and Doctor of Science in Philosophy, Professor Inna Goubovych.

The public was invited to the antique hall of the Odesa Museum of Western and Eastern Art, where the presentation of the project took place. The philosophical performance opened with a prologue based on the text of S. Proleev's book, set to music by K. Debussy, which created an atmosphere of poetic anticipation and introduced the event into a performative context - referring to ancient times and hinting at the selectivity of female prophets. Then there was a small fashion show, in which the audience had the opportunity to pay tribute to the visual image of each participant, and later a conversation began about the contribution of the scientific field, which each professor was engaged in, to the understanding and creation of a common future in its bright outlines, which, in fact, was announced by the name – "In the circle of light"[3].

This event can be analyzed as a declarative statement in two relevant areas at once - as an act of public philosophy, the interest in the formats and social value of which is widely discussed in the modern philosophical community, and as a performative manifestation of the post-disciplinarity (transdisciplinarity) of scientific discourse, which goes back to the ancient understanding of philosophy. Philosophical performance can be considered as a visual demonstration of an intuitive sense of kinship between publicity and performativity, or as a search for such a form of socially significant intellectual expression that could encompass and use all the possibilities of the modern cultural paradigmatic norm.

The general situation with the formation of academic interest in the topic of public philosophy in Ukraine is quite rightly described in the article by Ilami Yasna "Public philosophy in Ukraine: first results and observations"[4]. It should be noted the important personal role of I. Yasnaya in developing interest in the problems of public philosophy in Ukraine. The researcher connects the explicit phase of drawing attention to the problems of the public life of philosophy with the holding of the round table "Rebranding of philosophy"[5] at the Institute of Philosophy named after G.S. Skovoroda of the National Academy of Sciences of Ukraine for her initiative and moderation, which took place in the summer of 2015. However, the countdown of the most powerful involvement of the academic philosophical community in the discussion of the issues of public philosophy should be started with the round table on the platform of the journal "Philosophical Thought" held at the beginning of 2017[6] and publication of her article "PUBLIC TURN": philosophy in public space"[7]. The next expert discussion of the issues of public philosophy also took place in the format of a round table and was covered at the beginning of 2019[8].

However, after 2019, a certain lull in the "classical" functioning of public philosophy can be noted, which can be linked to the situation that arose during the Covid-19 pandemic with restrictions on group meetings. But this gives a reason to look at the situation in a more general way, expanding the concept of publicity to modern digital formats. Actually, S. Pylypenko[9] emphasized the topic of mediality of public philosophy in his article "Academicism and publicity as modes of dissemination of

philosophical knowledge in modern conditions." Meanwhile, in the discussions held under the initiative of "Philosophical Thought" in 2017 and 2019, such issues were voiced that should be discussed, reflecting on the topic of further development of the publicity of philosophical expression and reasoning. And the philosophical performance "In the circle of light", which took place during the short period of time when the quarantine restrictions were relaxed, in a concentrated form represents both the problems and the prospects of the social functioning of public philosophy.

Therefore, the purpose of this article will be to analyze the state and development of public philosophizing practices in Ukraine in modern technological and socio-cultural conditions.

**Methodological Approaches: Publicity vs Performativity.**

The postulation of philosophising in the performance "In the Circle of Light" prompts the formulation of the question of the intersection of publicity and performativity. Since both publicity and performativity have a common feature - bringing them to the outside, declaring meanings in a sensuously accessible format, then the question of the simultaneous public-performative existence of philosophical statements that are offered to others, to the audience, to participation in thinking, can be considered a fact that is not needs extra proof. If we agree that the externalization of philosophical thought is an act of social communication, then this communication will take place according to all the signs of a cultural event, which will necessarily have signs of performativity with its aesthetic characteristics.

Thus, the social behavior of philosophers, when they present themselves in exactly this guise, i.e., when the social role of "I am a philosopher" is clearly defined in public, can be analyzed as a culturally conditioned action, which is important not only for the "development of philosophical thought", but also for the formation of the social norm of the "philosopher's image" in all the multifaceted factors of the cultural event. So, the history of philosophy can be considered not only as a flow of thoughts, but also as a flow of performative practices in public spaces. It is not for nothing that, developing the topic of "public philosophy", researchers turn not so much to philosophical meanings, but to the cultural practices of the functioning of these meanings. No one who undertakes to study the phenomenon of modern public philosophy does not bypass the history of symposia, or the agonal contests of sophists, or medieval debates, or salon discussions of the New Age, or the traditions of enlightened lectures. Thus, a continuous line of publicity for philosophy is formed, if there was a need for philosophical discourse at all. Publicity, with its obvious signs of perceptual certainty, always accompanies philosophical thought, that is, it always existed within the framework of the aesthetic, although it insisted on the exclusivity of the rational.

Focusing on texts as ways of transmitting philosophical heritage distracts from this vision of performative factors in the development of philosophical thought. Most likely, the "public turn" occurs not so much in philosophy itself, but in the cultural perception of the "normal philosopher". From the image of someone who writes texts, he goes, or rather – returns, to the image of someone who expresses himself in public. And the "normal existence of philosophy", in turn, emerges from the "silence of libraries" into the clamor of public discussions. Now we can observe a certain transitional historical moment, when the book (text) is still a very important element even in the modern public practices of "public philosophy", when it is proposed during public communication to read texts that are difficult to fit, for example, in the practice of symposia, as we imagine them in historical and cultural reconstruction and in Plato's dialogues. Can you imagine Socrates quoting? The use of quotations can be considered an asset of the times of the appearance of the "great sacred books" - the Bible and the Koran. Modern procedures for searching for hidden meanings, interpreting and commenting on philosophical treatises are due to sophisticated procedures for reading and interpreting sacred texts. But philosophy from its beginnings to our time is not about texts, but about thinking, which, as modern research proves, is not always exclusively a word. That is why philosophy is constantly accompanied by aesthetic "appendices" - poetic sayings, aphorisms, successful figurative comparisons that appeal to the performative experience of a seeker of philosophical wisdom. And since the beginning of the 20th century, philosophy in general quite naturally mastered an expressive literary style. Although, you can also recall the classic work of Epicurus.

The "public turn" in philosophy forces us to think about not only the content of the philosophical message but also the form of presentation of these thoughts because in our time of widespread availability of visual and audio technologies for the design of communicative acts, awareness and demands for audio-visual effects are growing. Public philosophy is always something that activates the sensory channels of information

perception. Therefore, performative regularities cannot be ignored in the public functioning of philosophy. We will understand performativity in public philosophy in a broad, but classic for this methodological position, understanding - both as speech through facial expressions and gestures, and as the sound of the voice (timbre, tempo), and as an accompanying aesthetically defined context. This is an important clarification, since philosophy uses speech practices of performativity. And this is fundamental for her. Public philosophy is a cultural practice of presenting thought in speech. In fact, a recorded opinion that involves social communication - whether in written or oral form - is a manifestation of publicity. Verbal texts were spread in different ways at different times.

But, although the publication of texts, especially in the "printing" cultural age, can be considered a publicizing of philosophy, that is, a certain act of publicizing philosophical thought, we will leave aside this form of public communication of philosophical ideas, since the individual reading of a book does not have public performativity (unlike a public demonstration such a reading). And therefore, we will have a question about the performative characteristics of public philosophizing, which, by the way, were not discussed during the already mentioned thematic round tables in the editorial office of "Philosophical Thought".

So, the philosophical performance "In the circle of light" really gives grounds for finding a place for this event in the realm of philosophical practices and encourages a theoretical understanding of the entire set of cultural practices of public philosophy as they have developed in modern Ukraine.

**Public Practices of Spreading Philosophical Thought in Modern Ukraine.**

We will try to create a representative picture of existing practices of public dissemination of philosophical thought in Ukraine. Let's leave "in parentheses" the teaching of philosophy or disciplines related to philosophical issues in the education system. After all, at the present time, the problem of the "publicity" of philosophy is considered as a problem of the functioning of philosophy outside the academic environment. However, if scientific conferences or gatherings of groups of professional philosopher-teachers, which are devoted to the development of scientific thought or methods of teaching philosophy, can be excluded from the field of view of a researcher of public philosophy, then classroom classes in the discipline "Philosophy" for those who will not be professionally engaged in development of philosophical problems, can be crossed out from the list of practices of public philosophy quite conditionally. Let's recall that Aristotle's ancient Lyceum or Plato's ancient Academy were centers of conversations with the public that sought to find a philosophical understanding of the world. Heraclitus and Epicurus also disseminated their philosophical views of the world to a public interested in philosophical thought in communities eager for learning. Therefore, it is worth emphasizing this feature of the functioning of philosophy in modern universities, and perhaps the purpose of the teacher's classroom presence will become more concrete. Various groups organized by philosophy teachers for the most interested non-philosopher students should also be recognized as acts of public philosophy, as they also contribute to the spread of philosophical thought.

However, today's interest in "public philosophy" concerns those facts of the social functioning of philosophical thought that have an obvious non-auditory and non-compulsory educational origin. And therefore, when describing the trajectory of the development of public philosophy in Ukraine, we will start from exactly such an "obvious" definition. But at the moment, having the experience of lockdowns inspired by the Covid-19 pandemic, we cannot ignore the fact of publicity that takes place in the online format. Therefore, describing the practices of the public existence of philosophy, we will refer to both offline communication and digital formats of philosophers' address to the public.

Quite interesting is the list of Ukrainian public practices, which can be found in I. Yasna's general review [10], which summarizes the results of the philosophical startup competition, which was held in 2018 with the assistance of the Philosophical Foundation of Ukraine. We can find a description of the activity, information on the duration of the nominees' initiatives, main achievements and problems in the article published alongside the materials of the second round table "Philosophical Thought" in 2019, dedicated to the topic of public philosophy. This is what this list looks like with an indication of the city and year of the foundation of the initiative: Cafe philosophique Lviv (Lviv, 2013), Discussion club "Plato's Cave" (Kyiv, 2018), "Art of Mind" (Kyiv, 2018), "Intellectuarium" (Odesa , 2016), City Philosophical Club "Position" (Mykolaiv, 2002), Philosophical Almanac "Metanoia" (Horlivka - Chernivtsi, 2010), Educational Project "School of Spectator" (Odesa, 2017), Discussion Club "Lyceum" (Kyiv, 2018 ), Discussion Club "Magellan's Boat" (Lviv, 2016), Philosophical Laboratory (Chernivtsi,

2017), Seminar of Researchers of Eastern Philosophies (Kyiv, 2006), Electronic Journal "Pro|/stranstvo" (Odesa, 2018), Discussion Platform "Filosofsky forum" (Cherkasy, 2013), Interdisciplinary group of independent researchers "Joint Project" (Kyiv, 2012), Cowo.guru: a community of thinking people, Educational project "OTIUM Academy" (Kyiv, 2018), Cultural and educational channel "White coffee" (Kyiv, 2018).

If we turn to the descriptions of the projects and comments of I. Yasna[11] , we can see that "public philosophy" includes phenomena of a very broad spectrum, which relate to the classical understanding of philosophy with a circle of authors, texts and topics represented by " authentic" philosophy, and those that are a certain "offshoot" - culture, art, social interaction, politics. One can also see an obvious tendency to "collect" branch knowledge - interdisciplinarity, which precedes the formation of postdisciplinarity on the basis of philosophical generalization. But, relying on the variety of facts of public philosophy stated by I. Yasnaya, this list can be expanded.

Supplementing the general vision of how philosophy functions in public space should begin with the mention of the International Cultural Association "New Acropolis"[12], which has its offices in 10 cities of Ukraine. One of the main activities of the "New Acropolis" is the functioning of the "School of Philosophy", as well as the magazine "Idealist" and cultural projects, among which the all-Ukrainian project "Ukrainian Philosophers" or the annual public actions for the World Day of Philosophy are of obvious interest for our review. This organization has existed in the cultural space of Ukraine for 30 years, and therefore – the entire period of our state's independence.

A certain expansion of those program actions in the field of spreading philosophical ways of thinking, which are represented by the activity of Oleksandr Tertychny as the head and founder of the Interdisciplinary group of independent researchers "Joint Project", should be considered the activity of Serhiy Zhiginas, who has been developing on the Internet for several years what he calls " rhizome"[13] and understands it as a network for creating a single intellectual space, the participants of which must unite their intellectual efforts for the intellectual support of the future world structure. He himself considers this project to be a realization of the idea of noospheric unity in its concrete implementation through the use of digital capabilities.

Outlining ways to satisfy public interest in the philosophical understanding of social and political events of modern Ukraine, one cannot fail to mention the educational activities of the "Maidan Open University"[14], which was launched thanks to a public initiative in 2014. Although there was no mention of philosophy in its "authentic" form among the organizers of VUM and the main speakers were not professional philosophers, one cannot help but pay attention to the "practical" philosophical topics that were discussed during the acute phase of the Maidan events and continue to be discussed in our time - how to be a conscious citizen, what democracy is, how to understand freedom and happiness.

Since the beginning of the Maidan in 2013-2014, intellectual forces have been found in Ukrainian society to understand the fundamental, deep, and therefore philosophical, positions of the existence of the state and worldview principles of creating its future. Valery Pekar and Oleksiy Tolkachov were actively engaged in public educational activities, the "Nestor group" was well-known, and the entry of the term "visionary" in its positive socio-political meaning into our public lexicon is associated with their names. Thanks to their activities, the memes "Dream Ukraine" and "Ukraine of my dreams" emerged, which accompanied public sessions on the formation of strategies for the country in various spheres of social, economic and political life.

Since the Maidan-inspired search for answers to philosophical questions, the formation of the public image of the philosopher Serhii Datsyuk, who constantly maintains his blog on the platform "Ukrainian Pravda" [15] and actively participates in intellectual discussions of various formats, is connected. Andriy Baumeister, whose lectures and articles are widely presented in digital formats and mass media, is another professional philosopher who is active in the public sphere.

Philosophically mastering new platforms - social networks, especially Facebook, which has become the leading social platform of interaction for Ukrainians since the days of the Maidan, the blogosphere and the digital capabilities of YouTube, continued even after the stormy year of 2014. But today, the leading way of existence of philosophy in its digital publicity can be considered the form of podcasts. In 2021, the Kult podcast series by Volodymyr Yermolenko and Tetyana Ogarkova became such a notable cultural phenomenon. As part of this project, in the last months of 2021, five conversations between V. Yermolenko and V. Kebuladze took place. The flourishing of the "Philosopher's Garden" platform, which aspires to become a cult center for those interested in

humanitarian issues in their universal meaning, can also be considered a product of digitalization and special requirements for social life in the period 2020-2021. This is the tendency of philosophy to enter the realm of cultural industries. In this context, it is impossible to ignore the "Laboratory of Fantasy", which is actively developed by Nazip Khamitov[16], bringing philosophy into the formats of a fantasy novel or a movie.

Perhaps this is not an absolute list of formats and names of those who are actively developing "public philosophy" in Ukraine, but such a description makes it possible to formulate a number of questions that lead to further thinking about the meanings and ways of living philosophy in public life. So, are there such questions for philosophy that are not "philosophical" and are there such topics? Is public philosophy created by professional philosophers or is it a cultural practice of philosophizing the entire range of questions about natural and social processes, which involves everyone who seeks to think with broad horizons and complex contexts? And is there a limited choice of formats that philosophy can use to disseminate ideas and meanings?

**Public Philosophy in Searching for Content.**

In the review of Ukrainian philosophical startups by I. Yasna[17], two waves of public interest in philosophy are noted - the first from the early 2000s and the second from 2017. However, the development of the "second wave" of public philosophy in Ukraine can be considered inspired by the socio-political circumstances of 2013-2014[18], when, in a natural way, there was a need in society to think about issues of worldview self-identification.

It was during the "second wave" that the discussion on the topic "Rebranding of philosophy" unfolded [19]. In the process of implementing the project on understanding the role and tasks of philosophy in the educational process, in the meaning-filled academic courses of philosophy, the social mission of philosophy, a series of interviews with leading modern Ukrainian philosophers - A. Yermolenko, V. Kebuladze, S. Proleev, in which the issues of the meaning of social need in philosophy were discussed. And, although the emphasis was placed on the state of philosophy in the formal sector of education - school, lyceum, university - in their statements one cannot but hear a constant reference to the public functioning of philosophical thought. This intersection of specific educational needs and general worldview needs gives us a reason to treat philosophy in the educational process as a form of publicity of philosophical thought, which, in fact, has already been mentioned.

But such a broad understanding of publicity, or in other terminology "exotericity", of philosophy leads to questions about the contents of philosophical messages sent to the public in general. It should be noted that the publicity of philosophy involves not only specific formats, but also specific topics that should be of interest to those who aspire to participate in philosophical wisdom, because it is with the search for specific "wisdom" that the average person associates their active interest in communicating with philosophers.

Since the topics of publicity and ideas of rebranding were actively discussed among philosophers who were invited to round tables in the magazine "Philosophical Thought", let's consider the problem of the "public content" of philosophy as revealed in the review of the magazine's publications for 2014-2021. The desire to start precisely from 2014 is obvious, because with the socio-political shifts that took place in Ukraine during the Revolution of Dignity, a surge of interest in the problems of worldview self-awareness of Ukrainians in both personal and socio-political life is connected.

Certain disagreements in the understanding of the public mission of modern Ukrainian philosophy are clearly defined in a short dialogue that took place during the second round table on the platform of the journal "Philosophical Thought", the materials of which were published at the beginning of 2019[20]. This is an exchange of remarks between Oleksandr Komarov, one of the public leaders of public philosophy in Ukraine, and Larisa Ivshina, editor-in-chief of Den newspaper, which took place after the former's story about the development of German-Ukrainian projects in the field of philosophy:

*"Larisa Ivshina: I was very interested in this prospect - to talk about philosophical problems in German. I would like to propose the following question: what will the Peace of Brest and the Minsk Agreements have in common a hundred years from now?*

*Oleksandr Komarov: This is a historical question that is not of my direct interest.*

*Larisa Ivshina: Historical, political, and practical. Any. Just think, is it interesting for a German-speaking audience?*

*Oleksandr Komarov: I will think about it.*

*Larisa Ivshina: Just think. It will be very interesting for the German, German-speaking audience.*

*Oleksandr Komarov: I will answer the question. I am not going to develop political issues abroad. I am more interested in epistemological, ontological, existential analytics, etc. I am not interested in reducing ontology to the social sphere, to the historical sphere, etc. It is interesting to talk about philosophy. About purely philosophical things. Me personally."[21]*

This dialogue took place four years after the rather rich discussions at the round tables organized by the "Philosophical Thought" in 2014[22], when professional and well-known Ukrainian philosophers gathered to make sense of the events they witnessed and were contemporaries of. Let's quote the most expressive statements of those times.

*"...the most important idea is that we — philosophers, sociologists, intellectuals in general — should be public, take part more and more in public discussions of the urgent problems of our society. However, philosophers have a specific task. After all, the public sphere - and we constantly observe this on the so-called public talk shows - is often reduced to chatter that does not end in anything, when the same people who have long been tired of everyone speak. Sociologists or philosophers can get lost in this many voices, although, of course, they as citizens have every right to participate in such events, expressing their opinions. Moreover, philosophers should not have a monopoly on the truth in the last instance, teaching everyone else. After all, they are equal participants in the public discourse, where the truth must be born through reaching a consensus with everyone else."[23]* (Anatoly Yermolenko. Intellectuals and public discourse as a moral category).

*"Therefore, trust is important, its presence or absence. Unfortunately, intellectuals are not so popular in our society, and since they do not know us, they cannot trust us. Or we are too elitist and far from the people. However, the elitism of intellectuals in a democratic society is not productive. It's true. Currently, there are other issues - solidarity, trust, in particular between colleagues from the intellectual community."[24]* (Ludmila Shashkova Intellectual community: communicative rationality and solidarity).

The topic of the 2014 Maidan, the fate of the state, the political consequences of choosing a pro-European vector of development, the ideological basis of the Revolution of Dignity were quite actively discussed at that time. The topics of the round tables in 2014-2015 in the magazine "Philosophical Thought" were, for example, "Political Space and Philosophical Discourse", "Ideologies of the Maidan", "War and Society". We will give credit to the participants in the discussions who called the Russian aggression a war against the Ukrainian people, but these discussions were intellectually sophisticated and descriptive after the fact. They interpreted the events in the classical traditions, which are a sign of intellectual training for a professional philosopher of the beginning of the 21st century, formed on the books of those who interpreted the First and Second World Wars post factum, the socialist revolution of 1917, the Holocaust, the student uprisings in Europe in 1968-1970, the collapse USSR The classical themes of the volume of concepts, definitions, multi-level complexity of the world, etc. were touched upon. But the real "philosophical despair" was felt when there was a need for a proactive statement or recommendations for specific action. For example, this is how the small dialogue in which Yevhen Bystrytskyi was involved during his speech at the round table "Ideology of the Maidan"[25] ended:

*"You are right, there are different modalities. The fact that the Maidan began with public organizations, with the NGO sector, and to some extent ends with it (because volunteer organizations are public organizations), is the way of becoming a political nation. And regarding the fact that philosophers should contribute to de-Sovietization, tell us how, and we will do it."[26]*

So we end up in a vicious circle where we wait for advice from philosophers who themselves are eager for advice. In this sense, the "philosophical silence" about the issues of war and peace, which have troubled the country in recent years and have acquired distinct drama in the days when this article is being written (February 2022)[27], is indicative. This is the picture created from the analysis of the topics of articles and round tables, the materials of which were published in 2014-2021. If in 2014 - 2015 there were active discussions of philosophical issues related to acute social topics of Ukraine at that time, then little by little such a "social turn" faded and philosophical reflections returned to the usual course - cultural philosophical heritage, interpretation of classical philosophical concepts, discussions traditional concepts and dilemmas. Such a gradual return "to the native harbor" is especially noticeable after 2018[28], which can be considered a peak for the development of public philosophy. This year ended a four-year outbreak of interest in public philosophy not only in its formal manifestation, i.e. as a sign of active non-academic functioning, but also as a sign of the issues being discussed.

In the classic definition of public philosophy, the conversations about which are considered to have been started by V. Lippmann[29], the characterization of philosophy as public is based on two elements inherent in it - the way of social functioning and the topic that is interesting for the public and influences public opinion. Therefore, the given example of abandoning the interpretation of the Minsk agreements in favor of more personally oriented topics can be considered a general substantive flaw of public philosophy in Ukraine, at least under the leadership of its leading academic circles. However, the Minsk agreements, as well as many other socio-political and economic events in the country, are the discovery of a certain, although perhaps unreflected, worldview foundation, the formation of which becomes the meaningful basis of social activity and forms the cultural landscape of the state.

Meanwhile, such complex issues as the introduction of the land market, the tax system of the state, the carbon transition, artificial intelligence, climate change, and demographic processes on the planet remain outside the attention of professional philosophers. One can, of course, respond to this criticism by naming the scientific fields that should take care of these problems - economics, sociology, cybernetics, ecology, but in this case philosophy actually admits that it does not have the power to become the basis for the unification of disparate knowledge, not claims to create the integrity of knowledge about the world, that is, it is not capable of exactly what the public expects from it.

Quite revealing in this sense is the division into public and practical philosophy, which, as it turns out, can be interpreted separately from each other. If we turn again to the materials of the journal "Philosophical Thought", we can see that in 2017, two different circulars were held - on public philosophy (No. 1)[30] and on practical philosophy (No. 3)[31]. Of course, if we keep the Kantian division of the subject of philosophizing, we can get four possible pairs:

Theoretical philosophy is public
Theoretical philosophy is not public
Practical philosophy is public
Practical philosophy is not public

But in outstanding philosophical systems, theoretical questions always precede practical ones, which, in fact, are the consequences of an ideological foundation, and therefore, if we focus on the communicative tasks of philosophy, there are no "impractical" philosophical theses for the public, because it always seeks to apply them to its real life, real experience, political or social situation in which the real everyday is. Therefore, the refusal to talk about the acute "practical" issues brought up by the political or social situation in the country is a manifestation of "social escapism", and if it is not overcome, no "rebranding" will be useless. However, such topical issues for today's Ukraine cannot be called exclusively internal reasons for practically oriented philosophizing, since Ukraine is also looking for itself on the world map.

At the peak of the "second wave" of interest in public philosophy, in 2018 there was a certain explosion of interest in the purely practical use of the thinking capabilities of philosophy, especially against the background of criticism of the state administration system and the intense search for strategies for the socio-cultural and economic development of the country. As a response to this trend, two issues of the magazine "Philosophy of Public Administration" were printed. Its initiator was Radmyla Voytovych, who quite convincingly raised a question that is also relevant to the problem of the publicity of philosophy - the interaction of intellectuals and the authorities[32]. In the same year, work on scientific research was started, in which professional philosophers were involved, who in their teaching activities were faced with the need to constantly satisfy the relevance of philosophical competence to the practice of state management (the system of the National Academy of Public Administration), and in 2020, a collective monograph "Philosophy of public administration" [33], which touched on topics that are not discussed at all in classical "practical" philosophy - decentralization of power, structure of public administration, ethics of public administration, etc. Let's emphasize that certain professional communities, in this case state employees, are the public that needs philosophical knowledge.

However, as already noted, the wave of interest in the development of public philosophy gradually subsided, and in February 2022, when the philosophical issues of war and peace were being resolved, Ukrainian philosophy entered without a clear place in the life of society and without a consolidated understanding of its role in it. I hope that the Congress of Philosophers of Ukraine, tentatively scheduled for October this year, will help philosophy to decide on these philosophical questions[34].

**Public Philosophy in Searching for Forms.**

As we have already noted, publicity is always connected with performativity, which, in turn, is connected with the aesthetic laws of formal-content unity. And in the modern world, which is full of performative effects, when thinking about the meeting of the public and philosophy, one cannot ignore the formal aspects of the presence of philosophical contents in the social space. In this sense, it is possible to consider all the facts of publicizing philosophical contents as cultural facts or cultural events. And it is not for nothing that during the 2019 round table in "Philosophical Thought" the topic of public philosophy as a cultural project with the corresponding problems and tasks of the management of such an event - from the professional training of its organizers to the financial aspects of the functioning of initiatives for the dissemination of public-philosophical activity - appeared.

In this context, the sensory (aesthetic) regularities of the functioning of public philosophy cannot be considered secondary, or not directly related to the content of the philosophical statement. Social postulation of philosophical theses must take into account modern forms of public representation and "work" in given socio-cultural conditions. This means that the concept of "extra-academic" or "extra-academic" environment of the dissemination of philosophy can acquire a broader interpretation than it is today. Formats of presentation of philosophical thought are able to correspond to the level of creativity of those ideas that they carry in general.

So, public philosophy faces a question that, for example, musical art is constantly looking for answers to - how can performativity support contents. We are talking about visual images of classical orchestra (or ensemble) musicians and images in show business, about the performance of classical opera or ballet repertoire - according to tradition or modern. Therefore, for public philosophy, going beyond the walls of universities is connected with the topic of new interiors and fashion, visual and auditory effects, modern artistic styles. Such inclusion in the modern context of performativity concerns all elements of the formal disclosure of philosophical thought - both in classroom public lectures, and in online communication, and the visual design of sites and magazines that claim to encourage the public to philosophical thought. And this process will either take place in parallel with the renewal of the entire sphere of representation of the academic cultural circle, which is currently taking place in Ukraine, preferably with a significant delay, or philosophy will lose its semantic persuasiveness, because one cannot talk about comprehensive development for a long time without demonstrating one's devotion to this idea in integrity of public philosophy as a cultural practice.

For public philosophy, the question is the following: are professional philosophers ready to become participants in the stylistic reformatting of culture associated with the new technological possibilities of the digital world? Are they ready to function in the era of the reality of visual persuasiveness, in the era of reality that can use not only a vivid word but also a vivid image for expressive publicity? But is it preparing to become an element of the virtual metauniverse in a more distant time? A certain sense of cultural changes, to which philosophy must participate, was also heard during the already mentioned round tables of "Philosophical Thought":

*"We live in a consumer society. Who do they listen to and follow, who do they listen to in this society? Who can be trusted? Is it to intellectuals? As we can see, they trust people known from television and the Internet, people who are more public — celebrities, TV presenters, bloggers, representatives of the creative class. American Hollywood stars constantly make statements in support of the processes that are taking place, in particular, in our country, and condemn actions that violate human rights in various countries. They are trusted, they are widely known."* [35] (Ludmila Shashkova Intellectual community: communicative rationality and solidarity).

Actually, the pathos of these words is a call to look at the ways of creating trust, which have deep cultural roots, but acquire new possibilities with the use of digital technologies. In a sense, Diogenes' wide fame is due to his courage to create a show in a way that was accessible to him. And therefore, this "classical" performative experience can also be taken into account by public philosophy.

Of course, the values of the consumer society can be debatable as a reference point for the development of public philosophy, but the emotional brightness and aesthetic perfection of the performative series of the publicity of philosophy is not a direct consequence of the consumer society in its rheic manifestation, because its public formats are aimed at the in-depth consumption of philosophical thought. This is a complex topic, since aesthetic positioning in the future world (which, however, has already been born) will be equally informational and rational positioning. And this informational duality will be more and more vividly manifested and realized.

**Conclusions.**

Philosophy, and not only Ukrainian philosophy, may be faced with an unusual task of self-reflection, but not in the sense of understanding the historical flow of philosophical ideas or concepts, but from the point of view of understanding philosophy as a fact of culture. In this case, philosophy will naturally be seen as a sequence of cultural practices in which intellectual and performative factors are combined. These cultural practices will be correlated with the general cultural context and it will be possible to describe the changing and unchanging aspects in them, that is, use the methodologies of describing cultural processes.

The "public turn" in Ukrainian philosophy forms a new topic for research, which is not established in the philosophical discourse. This topic has at least three directions that must be understood, based both on the modern social and cultural reality of Ukraine, and on the prospects of the general technological renewal of communication methods.

First, it is a problem of philosophy as a fundamental basis for the formation of a post-disciplinary paradigm of the interaction of various branches of knowledge. And we are not just talking about philosophy as a general theory of knowledge and the methodology of organizing scientific research, but philosophy as a field of building a complete picture of the world precisely for its public functioning. Therefore, it is necessary to look for a methodology for the synthesis of modern disciplinary knowledge based on philosophy.

Secondly, the performative aspect of philosophical public communication should be understood using the analysis of the aesthetic regularities of the functioning of cultural practices. This topic will increase interest in the form in public philosophical expression in its artistic sense.

Thirdly, the need to rethink the relationship between public and practical philosophy becomes obvious, because if "practical" philosophy is not aimed at the formation of public cultural practices, then it is not entirely clear what its practicality consists of. This topic will obviously be related to performativity as social actionism, in this case, in the performance of philosophers.

So, the philosophical performance, which became a reason for analyzing the situation with the public life of philosophy, really is an illustration of the complex circumstances of the development of public philosophy. It was a performative action that obviously appealed to the experience of aesthetic perception, it united specialists from various scientific fields and addressed the topic that is actively discussed in Ukrainian society - a common future. She created a new format of cultural practice of philosophical expression, which strives to visualize the post-disciplinarity of modern scientific thought.

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