

## РЕЦЕНЗІЇ / REVIEWS

UDC 821.161.2.09(092)“18/19”  
DOI: 10.24919/2519-058x.17.218188

### **Mykola ZYMOMRYA**

*PhD hab. (Philology), Professor, Head of the Department of Germanic Languages and Translation Studies Drohobych Ivan Franko State Pedagogical University, 24 Ivan Franko Street, Drohobych, Ukraine, postal code 82100 (zimok@ukr.net)*

**ORCID:** 0000-0002-7372-4929

### **Mariia YAKUBOVSKA**

*PhD (Philology), Associate Professor of the Department of Information, Library, and Books Ukrainian Academy of Printing, 19 Pid Holoskom street, Lviv, Ukraine, 79000, postal code (mmamariat92@gmail.com)*

**ORCID:** 0000-0002-7774-955X

### **Микола ЗИМОМРЯ**

*доктор філологічних наук, професор, завідувач кафедри германських мов і перекладознавства Дрогобицького державного педагогічного університету імені Івана Франка, 24, Дрогобич, Україна, індекс 82100 (zimok@ukr.net)*

### **Марія ЯКУБОВСЬКА**

*кандидат філологічних наук, доцент кафедри інформаційної, бібліотечної та книжкової справи Української академії друкарства, вул. Під Голоском, 19, м. Львів, Україна, індекс 79000 (mmamariat92@gmail.com)*

**ALGORITHM OF IVAN FRANKO'S ACTION: A SYSTEM OF STATE FORMATION**  
(Review of: Yevhen Nakhlik. Virazhi Frankovoho Dukhu. Svitohliad. Ideolohiia.  
Literatura. Kyiv: Naukovadumka, 2019. 640 p.)

**АЛГОРИТМ ДІЇ ІВАНА ФРАНКА: СИСТЕМА ДЕРЖАВОТВОРЕННЯ**  
(рецензія на монографію: Нахлік Є. Віражі Франкового Духу. Світогляд.  
Ідеологія. Література. Київ: Наукова думка, 2019. 640 с.)

To respond to the review of Yevhen Nakhlik's conceptually innovative research seems to be, without any doubt, an attempt with a relief vision of the specifics of the objectives. After all, the scientific understanding of the philosophical and cultural paradigm of the spiritual evolution of Ivan Franko is extremely important with a projection on the multifaceted and self-sufficient search. The peer-reviewed work is determined, primarily, by the innovative methodological basis. It is notable for its high intellectualism, scrupulousness in the selection of factual material, breadth of integrative thinking because in the field of study the researcher has a modern, European-integrated view of the scientific, artistic, cultural achievements of Ivan Franko, not the least a

history of the literary process. Here it is worth highlighting at least a few touches about the author. Corresponding Member of the National Academy of Sciences of Ukraine, Yevhen Nakhlik is a well-known historian, leader of the spiritual aspirations of the Ukrainian people. The author of more than 350 scientific publications, including some monographic works. He currently heads the Ivan Franko Institute of the National Academy of Sciences of Ukraine. Some scientific literary series were founded under his leadership, among which the "Frankoznavcha Serii" is significant. At present, 14 book editions have been published in this series.

The peer-reviewed monograph by Yevhen Nakhlik "Virazhi Frankovoho Dukhu Svitohliad. Ideolohiia. Literatura" is a significant event in the history of modern literary science. The author, researching the spiritual evolution of Ivan Franko's world view, argues: literary creativity was the epicenter in the system of evolutionary formation of Ivan Franko's views. It always worked ahead of time and often at the level of intuitive feeling outlined the algorithm of action in the system of the state formation, political visions. With the help of poetic symbols-metaphors Ivan Franko managed to convey the moods, motives of the whole epoch with maximum accuracy. With the foresight of the prophet, he guessed the "revolt of the masses" (the saying of Ortega y Gasset), which matured in the depths of state movements at the end of the XIXth and the beginning of the XXth centuries.

We claim that the fundamental work of Yevhen Nakhlik is needed in the system of modern Franko studies. The author of the monograph, of course, continues the innovative systematic understanding of the evolution of the spiritual Ivan Franko's world. He does not miss the names of his colleagues, referring to the works of, for example, O. Bahan, M. Hnatiuk, T. Hundorova, J. Hrynevych, R. Holod, V. Horyn, J. Hrytsak, P. Ivanyshyn, O. Zabuzhko, I. Denisyuk, V. Doroshenko, S. Efremov, V. Korniychuk, K. Kruk, L. Lutsiv, M. Mandryka, T. Pastukh, V. Simovych, J. Slavutych, L. Senyk, B. Tykholoz, M. Shalata, etc.

E. Nakhlik quite rightly puts the poem "Moses" at the center of Ivan Franko's literary development, which most fully shows the prospects for the development of Ukrainian nation.

The composition of the monograph is structured, built on the laws of gradation, with emotionally intense development of the story. The author managed to combine biographical, historical, culturological, textual, and synergetic methods within one study. Ivan Franko's biography is considered in close symbiosis with the events of world history. Therefore, it is not surprising that the Ukrainian history in the vision of Ivan Franko is a part of world evolutionary action. Extensive work consists of seven parts. In the first two parts "Stages of Franko's Evolution", "Worldview Controversies" there is considered the spiritual evolution of Ivan Franko based on biographical facts and the methodological principles of the study are substantiated. In the third and fourth parts of "Ivan Franko and the radical party", "Social progress, order and statehood in Franko's understanding" there are described the evolution of philosophical, political views of Ivan Franko and their reflection in the artistic work of the writer. In the fifth and sixth parts "Ideological, aesthetic and comparative aspects of Franko's poetry", "Philanthropy and society: an articulation of the problem is Franko's work" there is considered the literary heritage of the author of the poem "Moses" in the context of world visions in the context of the literary process. Extremely valuable is the section "French biography", which reveals unknown or little known hitherto facts of the literary activity of Ivan Franko. Articulation of the problem in Franko's work "considers the literary heritage of the author of the poem" Moses "in the context of visions of the world literary process. Extremely valuable is the section "Franko's biography", which reveals the unknown facts of literary activity of Ivan Franko.

Convincing disclosure of the essence of worldview, ideological, aesthetic and literary evolution of Ivan Franko makes possible to close some problematic issues, which, in turn, opens a new era not only in the study of the scientific and artistic heritage of Ivan Franko but also expands the thematic range of modern humanities discourse, in general.

What is characteristic of the monograph? First of all, it is high scientific culture, principled news, and multifaceted factual material, and thus, a spiritual breadth in the development of cardinal approaches to an adequate understanding of the problems of ideological, aesthetic and literary evolution of Ivan Franko. Hence, the built hierarchy of scientific dialogues of Ivan Franko with his contemporaries – M. Drahomanov, M. Pavlik, V. Barvinsky, Metropolitan Andrei Sheptytsky. The latter makes the monographic study a unique document in the history of Franko's studies as a science. This is illustrated by the following example: the biblical controversy between Ivan Franko and the priest Mykola Konrad determines the course of the evolution of the spiritual and existential world of the poem "Moses" author. Here the philosophical and aesthetic principle becomes the first impetus for the systematic creation of the evolutionary spiritual progress of the end of the XIXth and the beginning of the XXth centuries. From the pages of Yevhen Nakhlik's book, Ivan Franko emerges as an outstanding thinker of his time, whose constant dialectical thinking sought the code of formation of the Ukrainian people and the establishment of its statehood.

Near the roots of the "Virzhi Frankovoho Dukhu" there are "facets of Franko's philanthropy", in a word, Franko's nation-centric position. Unconditional fact: all the scientific and artistic achievements of Ivan Franko were designed to cement the national basis in the systematic establishment of statehood. Therefore, it is not surprising that Yevhen Nakhlik paid primary attention to the study of the spiritual and existential mental evolution of Ivan Franko, i. e., from asocialist federalism to national statehood. The scientist came to a convincing conclusion: Ivan Franko argued that the idea of ahistorical optimism and national pride should be the basis of state formation. In this context, the researcher skillfully applied both synchronous and diachronic sections of the analysis. He objectively showed the evolution of the spiritual progress of Ivan Franko, comprehensively considered his intellectual heritage in a multidimensional integrity. By the way, a similar approach was effective in analyzing the creative work of Panteleimon Kulish.

Explaining the need to use such a method, Eugene Nakhlik emphasizes: it is necessary to "consider Franko's statements in synchronous and diachronic contexts – literary, cultural and political, and in the context of all his written heritage and memories of him, take into account specific life situations, personal and social, in which his thoughts appeared, to compare them with his other thoughts, earlier and later, so you can see the dynamics of change and development of Franko's thoughts" (Nakhlik, 2019, p. 9).

In this regard, we are talking about the philosophical category of time in the renewed culturological space, which is not a frozen substance. Because it is layered with ethical and aesthetic strata, and thus allows a return from the past to the future and vice versa. The simultaneous personal presence of the discourse of the narrator-researcher and the object under study always proves that thought has a material force, is reflected in the systemic dimension of reality, the need for constant action. At the same time, in the system of the spiritual dimension of the epoch the axiological component of spiritual consciousness reappears as an important factor in the basic formation of national development, as values, norms, and ideals are the spiritual basis, the basis of state progress.

Ivan Franko's system of scientific interests, as Yevhen Nakhlik emphasizes, was first of all nation-centric; i. e., it was formed as the object of study based on its importance for the

creation of the state consciousness of the people. Here is an important statement from the researcher: "You should always take into account the place, time and context of Franko's statement and publication, for which readers the text was intended, where it was published, on what occasion (occasion), for what reasons (explicit or implicit) and on whose behalf it was written, under a real name, pseudonym or anonymously.

We also need to think deeply about the significance that Franko attached to certain words and concepts that we may understand differently. The generalization of Franko's statements as extra-situational and timeless, so convenient for manipulating the mass consciousness, does not allow us to understand adequately the writer and thinker, his living creative personality, the logic of his thoughts and the influx of feelings" (Nakhlik, 2019, p. 10). Hence, the unambiguous position, through the prism of which, spiritual and aesthetic visions of the time are closely linked with the philosophical and aesthetic beliefs of society.

The formation of intellectual consciousness becomes the basis for the formation of the spiritual consciousness of the nation, which consists in the ability to organize and the ability to concentrate on solving crucial tasks, the ability to find optimal and most effective means of spiritual influence, to structure major and minor actions; all this contributes to the maximum realization of a human individuality at all stages of social interaction.

Yevhen Nakhlik argues that the principles of the institution of the state are organically combined with the natural result of Ivan Franko's multifaceted activity. An important component is the consideration of the relationship between the personal interaction of the human individual and the state institution, taking into account Franko's warning against the totalitarian pressure of the state institution on the individual.

The writer lived in an era when the broad masses of people entered the arena of historical existence – this process Ortega i Gasset called the "revolt of the masses". Culturology is becoming an all-encompassing phenomenon that fills all areas of a human activity. In its systemic archetypes the symbolic codes of this or that century are formed. It is important that in several sections the problems of Ivan Franko's interaction with the youth, with the youth student movement are investigated thoroughly. In the power of youth, he saw the power that can take on the task of nation-building. Hence the urgency of cultivating a sense of need for self-education, spiritual independence, critical thinking, the productivity of knowledge acquisition and human culture.

According to Ivan Franko, the nation-building concept of working with young people contributes to the formation of non-standard thinking. It, in turn, involves a practical readiness to generate extraordinary ideas, the ability to identify the essence of the problem or situation, evaluate it, and identify the ways to implement it. All these characteristics are still relevant today, as they reflect the essence of the new quality of realization of the formation of a harmoniously developed personality. Thus, Ivan Franko believed that young people are highly sensitive in everything, including developed by him a sense of justice. Young people can sensitively capture changes in social relations, new trends of the time, progress in science, culture, technology, society. The highly developed intelligence of young people allows gaining new knowledge about the world around them. Creative abilities lead them to create new concepts, theories.

The monograph also covers the problems of studying the religious views of Ivan Franko. Its author outlined an algorithm for the perspective of many areas of Franko's studies, in particular, the problem of the role of religion in the formation of Ivan Franko's spiritual evolution.

Analyzing the evolution of Ivan Franko's worldview, Yevhen Nakhlik pays special attention to the spiritual and existential laws of its development. Maintaining the constant

integrity of the observation, the researcher gives a scientific presentation in the system of dialectical progress. However, he leaves the system of “open doors”, “open space”, which begins the need for dialogue between the present and future. Thus, the applied synchronous-diachronic method is projected into the future.

Researching the literary heritage of Ivan Franko, E. Nakhlik turns to the method of psychoanalysis. The scientist shows how the personal biography of the writer is transformed into his works. So the key meanings in the three manifestations of Franko’s erotic symbolic autobiography are: in “Zachar Berkut” – compensation and correction, in “Ukradene Shchastia” – reconciliation and departure, and in “Perekhresni Stezhky” – a hidden resentment, reinforced by a new traumatic (marital) experience, and revenge” (Nakhlik, 2019, p. 43).

The discourse of combining the rational and the irrational in Ivan Franko’s creative palette is revealed in the context of world literary experience “If Pushkin, Mickiewicz and Shevchenko have an internal contradiction between civilian positions and individuals with his personality, then Franko has a battle between rational consciousness, which by force of reason and feeling bound the individual to a certain pattern of behaviour, while trying to curb the spontaneous manifestations of the unconscious (in “[Speech for the 25th anniversary]” in 1898, Franko called it “a sense of obligation” and “required unreliable work” (t. 31, p. 309)) – and there is its own position about information that trusted the satisfaction of their needs and desires” (Nakhlik, 2019, p. 56).

The dialectic of existence, its evolution gives the individual, the representative of the elite of the people, the ability to self-development, transformation of forms, methods and means. Ivan Franko’s spiritual tablets are the phenomenon that unites whole generations into one continuous stream of a human activity. Each epoch is characterized by a gradation of spiritual and existential achievements that mark the stages of a human evolution. In close connection are the philosophical and aesthetic concepts of “creativity”, “activity”, “man”, “personality”. There Nakhlik rightly says: “The highest level of a spiritual originality, artistic and mental, Franko found not in ideology, not in philosophy (including national philosophy), not in literary studies, folklore, and other sciences, although in these areas he expressed a lot of thoughtful, accurate and interesting observations and considerations, and in confessional lyrics, and especially in a symbolic autobiography, which covers both Kamenyar and non-Kamenyar” (Nakhlik, 2019, p. 54).

Each of the generations adds to the spiritual, cultural heritage of its achievements. Based on nation-centrism, culture unites people both horizontally and in the intertemporal, vertical section, reaching deep origins, sources, traditions. In the system of paradigms of the foundations of quantum thinking there is a process of reformatting the theoretical and methodological principles of various scientific fields. On the example of the analysis of this monograph we see the birth of whole areas of science, created at the intersection of different industries.

The set of ideals and symbols, norms and principles, possessions, and values influence the organization and ways of a human life in both the material and spiritual spheres. At present, the idea of creating society based on state formation is the impetus for the study of the discourse of history and politics.

The monograph substantiates the evolution of Ivan Franko’s views from the popular ideas of Mikhail Drahomanov to the transition to national, democratic positions. Freedom as a typically enlightening idea formulates the fundamental values of human progress, freedom and science. “The reactive writer approached the assessment of life phenomena in many ways, sometimes situationally, was in constant search of the world, was unrestrained in the relentless knowledge of the world, over time critically reconsidered their views, followed the development of human knowledge, mastered new philosophical and aesthetic trends. To

understand the phenomenon of Franko, it is necessary to comprehend his worldview search systematically, in its entirety and evolution" (Nakhlik, 2019, p. 9).

The monograph for the first time proposes an innovative periodization of the spiritual and evolutionary progress of Ivan Franko, which is based on "not a formal indicator – decades, external moments of biography, it means certain events, such as changes in the nature or nature of activities, places of work", etc., but "internal, spiritual changes of personality, which were most striking in Franko. These are worldview changes – in philosophical (philosophical historical, philosophical existential, philosophical esthetic) and socio-political views, in ideology – as well as psychological changes (age, worldview), and even mental" (Nakhlik, 2019, p. 11).

In the interpretation of the studied texts of Ivan Franko Y. Nakhlik notes rightly that the literary text as the basis of culture, as a multidimensional vector of a human existence in its causal relationship and consequent manifestation, as a set of imperatives becomes an organic human need, determined by biological laws, a human spirit, individual the nature of aman-creator and the general factors of existence of both the individual and the social community. E. Nakhlik emphasizes: "The factors of Franko's ideological evolution were: 1) constant curiosity, relentless development of new achievements of a human thought, much less in the last eight years of life, marked by illness; 2) verification of their views on the history of civilization and modern society, as well as personal experience; 3) doubts about the truth of the ideology and social goal defended by him" (Nakhlik, 2019, p. 8).

Based on the analysis of Ivan Franko's texts, E. Nakhlik proves that the dialectic of a human existence, its evolution give culture the ability to self-development, transformation of forms, methods, and means. Literary text as a culturological phenomenon unites whole generations into one continuous stream of a human activity. Grown-up and late Franko had a deeper understanding of literary work – not as a true image (reflection) of reality, but as an artistic convention (Nakhlik, 2019, p. 29).

Ivan Franko's work needs research in the system of dialectical development and the system of integral connections with the development of society. The literary text is intended not only to reflect reality but to become an important factor in changing a human life according to the laws of the highest value imperative: "Franko's literary development depended on his ideological evolution" (Nakhlik, 2019, p. 9).

Literary text as a phenomenon of a human existence unites people both horizontally and in the intertemporal, vertical section, reaching deep origins, sources, traditions. It becomes the most important means of understanding between people and civilizations.

At the same time, the literary text is a manifestation of the author's worldview, a declaration of his life aspirations. E. Nakhlik speaks about the most important life credo of Ivan Franko: fidelity to the life ideas of the Ukrainian people. Confirmation of this judgment is the preface of Ivan Franko "Something about himself": "Franko declared his unshakable" Russian patriotism "because he is the son of a Ruthenian peasant, fed on black peasant bread": "I <...> I can quietly curse the fate that put this yoke on my shoulders, but I can't throw it off, I can't look for another homeland, because I would become mean in front of my conscience" (Nakhlik, 2019, p. 20). The need for self-education, spiritual independence, critical thinking, its productivity in the acquisition of knowledge and human culture – these are the traits that must be formed for the ability to create the spiritual evolution of mankind.

E. Nakhlik emphasizes: Ivan Franko's work creates a culturological archetype of his era: "A peculiar result of Franko's Ukrainian-centric self-consciousness was his confession of love for the Ukrainian people in the poem "Moses" (Nakhlik, 2019, p. 20).

In today's globalized society, when the human individual stubbornly seeks a way out of the system of risks of his time in the system of humanitarian security of mankind, the cultural component becomes decisive in the system of formation of humanitarian security of society. The system of humanitarian security is based on a system of national archetypes and develops a method of psychological protection of a man and society in the system of social challenges and threats, calls.

The system of universal ideals in the work of Ivan Franko is a pervasive motive of all the creative progress of Kamenyar. E. Nakhlik's judgment is fair: "according to the obtained high school education (studying the Bible, ancient, German and Polish literature, propaedeutics of philosophy), Franko aspired to universal ideals" (Nakhlik, 2019, p. 21).

The axiological principles of Ivan Franko's culturological code are most clearly conveyed by works of art. Showing typical manifestations of contradictions, literature as a system of culturological archetype helped to overcome the threats and difficulties of the time with a system of spiritual resistance: "Franko<...> attached great importance to independent learning and focused the others on it. He encouraged young people to learn, learn languages and cultures, and create on this basis. Hence his poetry, <...> often has the character of culturological, focused on certain patterns (genre, rhythmic, melodic, strophic), built on literary sources, largely intertextual" (Nakhlik, 2019, p. 39).

Literature as a system of culturological component helps to harmonize the branch of a social life. It is important that objectively existing contradictions are reflected in the spiritual life of a man, in the destinies of individuals. Literature is an environment in which myths are created – symbolic codes – which are carriers of new ideas for all areas of a human activity. Nakhlik rightly emphasizes: "The spiritual existence of textual material is the basis for the creation of a human individuality. Exits into the existentialism of doubt and reassessment of one's own personality and chosen path revealed the signs of the birth of a new Franko" (Nakhlik, 2019, p. 39).

In the system of paradigms of bases of modern quantum thinking there is a process of reformatting of theoretical and methodical bases of various scientific directions. Increasingly, we see the birth of entire areas of science, created at the intersection of different industries. In the system of modern innovative achievements of culturological discourse, the systematic evolutionary understanding of Ivan Franko's artistic heritage is important.

The study of the psychological foundations of Ivan Franko's creative evolution is innovative in Yevhen Nakhlik's research. The writer's personality is reflected in his works. The writer seems to want to "correct" the events of his life, to relive his autobiography in archetypal drawings. Such is the system of psychological compensation for those events that did not happen in the life of the author. "Even more significant for the manifestations of Franko's individuality, creative and personal, are the features of symbolic autobiography in his artistic texts. In the symbolic-autobiographical action of the historical novel "Zakhar Berkut", written in the autumn of 1882, Franko showed a compensatory approach to what happened in his real life, where he broke up with Olha Roshkevych due to the opposition of her father-priest, F. Michael" (Nakhlik, 2019, p. 42).

Moreover, Ivan Franko's renunciation of a happy personal life is interpreted as the need to serve the high ideals of the state establishment of his people. In the story "Zahar Berkut" the writer gives an example of how to build a society of social justice through the efforts of the human community. Of course, in the archetype of logical emphasis, the writer contradicts himself, because his characters (Myroslava and Maxim) find both personal happiness and

the happiness of common struggle and victory. But in the works of symbolic biography Ivan Franko often experiences the events that could have taken place under certain conditions.

These psychological techniques of Ivan Franko in the fabric of the literary text were quite innovative and integrated into the plane of the future discourse of human consciousness and self-consciousness and its role in the system of creating consciousness of the mass triumph of justice. In this intellectual plane, Ivan Franko brought to the plane of the literary text "the process of controlled mastery of spiritual meanings". This was a continuation of the teachings of Mikhail Drahomanov on a qualitatively new basis. Eugene Nakhlik emphasizes: "In part, the part of his life (a high level of aesthetic consciousness, logical thinking, generally a large share of consciousness in verbal self-expression) Franko was related to the psychotype Drahomanov, but Drahomanov outside the sphere of logical, rational, positivist irrational – the part of his "I" did not come out, and Franko as the second – irrational – part of the "I" asserted that Drahomanov was a stranger for him (Nakhlik, 2019, p. 47).

The process of creating new spiritual algorithms in the creative progress of Ivan Franko was difficult, because in the history of philosophical thought, according to M. Bakhtin and S. Rubinstein, "there are no pure cognitive processes, they are certain attitudes. "Ivan Franko was extremely demanding of himself and to the laws of general existence. The discourse of the interaction of culture, epoch, and personality begins when the contours of problems that cannot be solved with the help of traditional tools begin to take shape in the system of archetypal meanings.

Human consciousness needs to develop a new intellectual approach that goes beyond traditional ideas about the surrounding reality. Ivan Franko's interpretation of the intellectual evolution is the subject of a careful study by Y. Nakhlik: to reach such a level that not "everyone follows in someone else's footsteps", but to fill the works with "own content", to show "forms, thoughts, originality", testified to the creative and age crisis of almost a forty-year-old poet, which, however, enabled his transition to a new stage of thinking and making – more independent and original. The very lack of awareness of their individuality, originality is not enough (I must say, quite exaggerated in Franko, very demanding of himself and the others), his feelings about it, complaining about fate due to its lack of self-realization were signs of independent critical thinking and prerequisites for creative growth (Nakhlik, 2019, p. 48–49). The optimal combination of intuitive and discursive thinking allows us to achieve in the process of artistic creation of new intellectual achievements.

Substantiating the expediency of the proposed system of spiritual and existential progress of Ivan Franko, the researcher expressed an important thesis: "I am talking about clarifying the boundary lines of division from which Franko became different. Different worldview and psychologically" (Nakhlik, 2019, p. 11). Why is this so important? Yevhen Nakhlik gives an unequivocal answer: "Franko's literary development depended on his worldview evolution, although not entirely because it had its own dynamics due to psychological development and retained a certain autonomy, which should be taken into account during the periodization of Franko's poetry, prose and drama. Franko's artistic development does not always and not in all respects coincide with the political and philosophical, so the division into periods may be different depending on the selected criteria" (Nakhlik, 2019, p. 11).

The algorithm of the innovative methodological system introduced by the author of the monograph is a unique model; for it encompasses not only factual knowledge but also heuristic knowledge, which is created at the level of intuition and lives by the laws of anticipation of time as a philosophical substance. The dialogical approach that underlies the interpretation of

scientific and artistic action as a spiritual substance is designed to go beyond the individual's "I" and overcome this complex system of human dispersal, its loneliness in the cosmogonic space of modern life. The word is a living matter, a spiritual substance capable of changing for the better the world of an individual, and hence the world of civilizational progress. With this methodology, we observe scientific-cognitive and value-oriented approaches.

The organic connection between poetry and philosophy is often reflected in the scientific and artistic texts of Yevhen Nakhlik's monograph. In dialogic texts, the problem of kinship and difference, of this beneficial interaction between poetry and philosophy, grows into a level of metaphorical reflection. Not only the quantitative but also the qualitative indicator remains essential – preservation in the invariant of the study of the form-content unity. Thanks to the hermeneutic method, this component is convincingly reflected in the creative palette of Ivan Franko, in particular, his scientific and artistic heritage. Numerous examples have shown that the problem of kinship and differences between poetry and philosophy of the writer grows in measuring the level of metaphorical reflection.

As the analysis of Ivan Franko's work shows, the culturological component in the system of literary action is an open door through time and space. It is argued that nothing is impossible, that human individuality, absorbed in its essence, intellect, morality, and will, is capable of the rapid development of reality. Because it is formed by means of literary thinking, humanity is able to produce a qualitative renewal of forms of cognition.

We share the approach to the periodization of Ivan Franko's creative progress, highlighting the following stages: the first (1871 – mid-1876); the second (autumn 1876 – 1895), the third (1896 – 1907), the fourth (1908 – 28.05.1916). It is worth remembering: to determine the boundary of the transition from the second to the third stage is quite problematic. The researcher's conclusion is correct: "The key to the third stage of Franko's activity is the problem of verification of his own ideological, political, philosophical and aesthetic ideas, artistic and mental, Franko found not in ideology, not in philosophy (including national philosophy), not in literary studies, folklore, and other sciences, although in these areas he expressed there were thoughtful, accurate and interesting observations and considerations, and in confessional lyricism, and especially in symbolic autobiography... However, acquiring vital, literary and mental maturity, the third, "high", Franko became more original in literary work and philosophical understanding of the world" (Nakhlik, 2019, p. 46). The fact seems obvious: the result of Franko's Ukrainian-centric self-consciousness was his confession of love for the Ukrainian people in the poem "Moses".

The work of Yevhen Nakhlik is a kind of illustration of the fact that at the turn of the XXth – XXIst centuries the creation of the latest canon of Frankostudies took place. Of all the types of artistic activity, literature is the most important factor in the formation of the spiritual world, the worldview of a human individuality. Honore de Balzac once wrote: "a writer must have strong convictions in matters of morality and politics, he must consider himself a teacher of people because people do not need mentors to doubt". True scientific culture, principled news, and uncompromisingness in matters of creativity, spiritual breadth, the ability to perceive the cultural values of other peoples – all this determine the high level of the research search of Eugene Nakhlik.

Detailed analysis of the monograph "Virazhi Frankovoho Dukhu. Svitohliad. Ideolohiia. Literatura" makes possible to formulate a conclusion. Ivan Franko's concept of historiosophical nation-centeredness was central in the writer's art heritage. The history of the Ukrainian nation is rich in examples of noble behaviour and the obsessive work of many

luminaries of spiritual progress. Here, too, Yevhen Nakhlik's research is an important source for the formation of both the content of modern Franko's studies and a good reason for the creation of innovative methodological technologies.

#### **BIBLIOGRAPHY**

**Franko, I.** (2005). What is Progress? *Collection of Works: in 3 volumes. Vol. 3.* (pp. 432–478). Drohobych: Kolo. [in Ukrainian]

**Franko, I.** (1895). Ukraine irredenta. *Life and Word, 4,* 471–483. [in Ukrainian]

**Franko, I.** (1986). Thoughts on Evolution in the History of Mankind. *Collection of works: in 50 volumes. Vol. 45* (pp. 76–139). Kyiv. [in Ukrainian]

**Nakhlik, E.** (2019). *Virazhi Frankovoho Dukhu. Svitohliad. Ideolohiia. Literatura.* Kyiv: Scientific thought. 2019. 640 p. [in Ukrainian]

**Sherekh, Y.** (1993). *The Third Watchman: Literature, Art, Ideology.* Kyiv: Dnipro, 1993. 590 p. [in Ukrainian]

*The article was received on May 15, 2020.  
Article recommended for publishing 26/11/2020.*