

УДК 2-13 «652»

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РЕФОРМАЦІЯ ТА ЇЇ ВПЛИВ НА РОЗВИТОК СУСПІЛЬСТВА

Реформація – це соціально-релігійний рух, який мав місце в західній Європі радикальної перебудови системи освіти, яка надавала можливості отримання освіти незалежно від соціального статусу, ліквідації дискримінації за расовими, національними та гендерними ознаками. Реформація сприяла знищенню інституту рабства, швидкому розвитку науки і техніки, підвищенню морального рівня суспільства, зміцненню інституту сім'ї.

Ключові слова: філософія, суспільство, реформація, регрес, християнство, реформаторський рух, освіта у XVI столітті. Він сприяв розвитку та прогресу економічних відносин,

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REFORMATION AND ITS INFLUENCE ON THE DEVELOPMENT OF SOCIETY

Reformation is the social – religious movement which took place in the Western Europe in the 16th century. It contributed to the development and progress of economic relations, the radical restructuring of the education system which made possible to obtain education regardless of social status, the elimination of discrimination on racial, national and gender grounds. Reformation contributed to the destruction of the institution of slavery, the rapid development of science and technology, raising the moral level of society, strengthening the institution of the family.

Key words: philosophy, reformation, reformation movement, regression, Christianity, education.

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РЕФОРМАЦИЯ И ЕЕ ВЛИЯНИЕ НА РАЗВИТИЕ ОБЩЕСТВА

Реформация это социально-религиозное движение, имевшее место в западной Европе в XVI веке. Оно способствовала развитию и прогрессу экономических отношений, радикальной перестройке системы образования, которое давало возможность получения образования независимо от социального статуса, ликвидации дискриминации по расовым, национальным и гендерным признакам. Реформация способствовала уничтожению института рабства, быстрому развитию науки и техники, повышению нравственного уровня общества, укреплению института семьи.

Ключевые слова: философия, общество, реформация, регресс, реформаторское движение, христианство, образование.

Reformation is an important socio-historical movement, which is often accepted as a purely religious revolution. But this is not true, since the reformation was complex, which can be seen at least for the reasons that it was promoted. In addition to religious changes, the reform has had a major impact on the social, economic, educational and other spheres of society. And along with the revival and humanism, started the new social system, the capitalist one.

The Reformation, as massive popular movement undermined the spiritual dictatorship of the papacy, shook the system of church feudalism and intensified the widespread dissatisfaction with secular feudal power. She paved the way for new ethical, legal, and practical economic views that corresponded to a new attitude – capitalist.

The Reformation destroyed the unity of the feudal state and the feudal church. It opposed the national statehood of the cosmopolitan organization of Catholicism. Hatred of the feudal ecclesiastical regime contributed to combining the struggle against feudal exploitation with the struggle against its main ideological sanctification, that is, the dominant Roman Catholic religion. Proclaiming that any Christian able to understand the Holy Scripture is not worse than the pope and his dignitaries, the Reformation inflicted strong blows throughout the system of medieval authorities. Affirming that all believers could be clerics, she questioned the existence

of a privileged spiritual state, that is, one of the exploiting classes of the feudal society.

Reformation and economic prosperity

The reform of the economic system began with the destruction of the feudal system of medieval Europe. This system was beneficial to the medieval church for two reasons: firstly, it itself acted as a major feudal lord, had plenty of lands, castles, and hundreds of thousands of serfs; and secondly, the feudal system supported the fragmentation of the European powers, which was beneficial to the church in the management of the states, since the only mighty country could engage in serious confrontation, unlike small and often conflicting lands.

Such feudal fragmentation seriously undermined the economies of countries as a result of constant wars. The Reformation, opening the door to science, undermined the steadfast power of the medieval church, and thus led to the collapse of feudal fragmentation in most countries. This led to the construction of unified national full powers, with constitutions based on biblical principles, and with the steady development of the economy [2].

In particular, the issue of economic change during the Reformation was studied by Max Weber. In his work *Protestant Ethics and the Spirit of Capitalism*, he emphasizes the direct influence of M. Luther and J. Calvin's ideas on economic development, namely the formation of capitalist relations. The idea of Luther about BERUF, that is, about vocational vocation, as well as Calvin's idea of "certainty of human destiny", according to the sociologist, is the basis of the development of capitalist relations.

Studies confirm that Protestant denominational supporters are more engaged in entrepreneurial activity, and thus are the drivers of the country's economy [1].

Reformation has changed the attitude of people to work and earnings. The reformers called for work based on the biblical principles of honesty, diligence and conformity to their own calling. This approach has laid the foundations for a rapid and qualitative economic development in many European countries, which are now the world leaders in the economic plan.

Reformation and civil liberty

According to the biblical doctrine, the Reformation radically changed one of the foundations of the medieval church, which divided all people into a holy enlightened clergyman and a sinful, illiterate spiritual world, fully accountable to the clergy. Instead, one of the main principles of Protestantism is the principle of universal priesthood, which implies the equality of all people before God, in contrast to the special priesthood that restricted and humiliated most of the laity.

"In the Bible, every believer is called the saint, priest and king. This principle makes laity active in the management of the church... This principle is the source of religious and civil liberties that flourish in most Protestant countries. Religious freedom gives rise to civil liberties.

The positive effect of this principle was in spreading knowledge about the Bible among the laity, in the folk hymns and in the singing of the community, in the

appearance of the elders, the laity, in the pious ambitions of the city authorities for the moral improvement of society and general education. "[3].

The Reformation deprived Europe of the spiritual tyranny of the Roman Church. It restored the freedom of holy rights of conscience in matters of faith. And with the development of freedom of speech and conscience, we are indebted to the inspirational and heroic act of Luther, who once spoke in the War Reichstage in front of the emperor.

And today, the most democratic countries are Protestant: Germany, USA, Canada, Switzerland, Denmark, Great Britain, Finland, Australia, Sweden. They have the most human rights.

Reformation and education

The views of prominent reformers, such as Philippe Melanchont, Martin Luther, Johann Sturm, and others. greatly influenced the reorganization and development of education in medieval Europe. Due to them, the main obstacles to education and progress were destroyed.

First, the scholastic system of education was destroyed. Instead, humanistic learning was introduced, which envisaged meaningful material absorption, rather than dry learning.

Secondly, the Reformation denied the stereotype that science is contrary to religion. On the basis of the Bible, the reformers have proved that true science only confirms the greatness of the Creator.

Thirdly, the Reformation has provided all, without exception, equal rights to education, proclaiming the equality of all people before God, regardless of their national, gender or socio-cultural status.

Fourth, there was a separation of science from pseudoscience. It was proved the anti-scientific origin of chiromancy and astrology as manifestations of occultism, which contradicts biblical truth. And also ruined medieval superstition.

Fifthly, the Reformation advocated for compulsory primary education, as proclaimed that every person should know and read the Bible.

Already from the first years, as the Reformation began, new schools and universities began to open up, and the training of the elderly was undergoing radical changes. Thanks to this, new scientific discoveries were made, based not only on the analysis of theoretical data, but on empirical research methods. Almost every modern science starts from these times.

One of the merits of the Reformation in the field of education is the massive opening of schools, or rather the creation of an accessible education system for all segments of the population. Many reformist educators in their writings relied on biblical principles, and one of such educators was Jan Amos Comenius, who is considered to be the father of modern pedagogy.

The Reformation's educational commitment has shaped both lower and higher education across America throughout American history and worldwide through global missions. American academic centers such as Yale and Princeton are fruits of the Reformation spirit, along with countless schools, colleges, and seminaries such

as Westminster Theological Seminary in Philadelphia and the recently established Reformation Bible College in Florida. International Christian missions continue to translate the Scriptures, advance literacy, and establish schools of every level in nations around the world.

Ultimately, the Reformation's educational emphasis results from biblical obedience to our Lord's Great Commission: "Make disciples that is, learners, teaching them everything I've commanded you" [4].

The phenomenon of education for the masses has its roots in the Protestant Reformation. In order to promote Bible literacy, Christians have been leaders in education. This trend was accelerated with the advent of the printing press at about the same time as the Protestant Reformation. Many of the world's languages were first set to writing by Christian missionaries in order for people to read the Bible.

For the first 200 years in America, children's reading texts emphasized biblical literacy. The emphasis on literacy was so intense in colonial America, that John Quincy Adams said in the early 1800's that the illiteracy rate was only 4/10th of 1 percent. By comparison, it has been estimated that in America today, 40 million people are functionally illiterate. As Christianity wanes in influence the educational (ability to think and read) level of the broader population will continue to plummet.

All but one of the first 123 colleges in colonial America were Christian institutions. While these universities have lost their Christian identities, it is interesting to read the founding statements of these schools. Harvard, for example, was founded on this statement: "Let every student be plainly instructed, and earnestly pressed to consider well, the main end of his life and studies is, to know God and Jesus Christ which is eternal life"; John 17:3.

Reformation and family

The Reformation has had a significant impact on the institution of the family. If in the medieval society the monastic celibacy was considered the highest degree of piety, then the Reformation opened the biblical truth of holiness precisely of marriage.

"The Reformation has changed the moral ideal, raised the family and social life to a higher level. The medieval ideal of piety is an escape from the sinful world, and the modern ideal is its transformation. The exemplary holy medieval church is a monk far from the pleasures and responsibilities of society... An exemplary holy gospel church is a free Christian, an active citizen of society who manages his piety, fulfilling his social and family responsibilities, and strives to sanctify his human nature. The first is trying to defeat the world, escaping from its temptations, but in the end, it can not escape from the flesh, the worlds and oman of the devil in his own heart. The second wins the world by changing it with power of Christ. The first refrain from the wedding feast, and the second visits him and turns water into wine. The first avoids women as temptations, and the second relies favorably on her, reflecting in her marriage a holy union of Christ with His Church. The first attempts to attain chastity through restraint, and the second manifests it in his family. The first refuses from any earthly property, and the second uses it for the good of their

neighbors... Daily duties and tests of family and social life – this is a more decent school of moral discipline than monastic looting and poverty. The virtue and mercy of women serve as a necessary complement to the virtues of a man and form his character” [3].

The Christian life, said Luther, doesn't begin at the door to a monastery; it begins at the door to the family home. There God has actually commanded and promised to bless Christians who marry, raise children in righteousness, and serve one another in real, burden-bearing, sacrificial love [5].

Reformation and medicine

Due to the restructuring of the educational system, there were changes in the medical sphere as well as in the field of scientific knowledge.

In connection with the separation of science from pseudoscience, the following methods of treatment, such as ordering and other mystical means, were rejected. The popularity and development of experimental medicine, the study of anatomy and physiology that were previously banned and pursued by the Inquisition became popular. Such studies laid the foundation for the study of pathological conditions and greatly increased the level of medicine.

Also, thanks to the Reformation, medieval superstition regarding views on the notion of illness was destroyed; in particular, they rejected the theory of fiction, curse, the role of stars, and others like that. The principles of pathogenetic therapy of various diseases were formed. There were also discovered the principles of psychosomatic medicine, that is, the relationship of psycho-emotional features of man, its nature, social conditions with the peculiarities of the course of disease. This made clear the diagnosis of many diseases.

The Reformation promoted the establishment of universities and medical faculties with a purely scientific program, which resulted in the training of qualified medical personnel. The first state hospitals were opened. And so far, the countries that have adopted the reform have the best in the world with higher educational institutions and clinics, and the state is heavily involved in the insurance of citizens.

The main tendencies of the development of Protestantism in the twentieth century

Today, there are more than 833 million Protestants in the world, united in more than 2.7 million communities. By number Protestants are second only to Catholics, which as of December 31, 2013, there were 1.25 billion people. If we compare the statistics of the increase in the number of Protestants over the past 100 years, it should be noted that this group has increased by 8 times, while the number of Christians has increased by only 4 times. Consequently, Protestants are part of Christianity, which grows fastest.

However, within Protestantism, growth is not homogeneous. According to Pew Research Center, from 2007 to 2014, the number of adults who associate themselves with mainstream churches in the United States declined by 3.4%. As researchers point out, in the churches of the Protestant mainstream, the fastest contraction of church membership is observed in comparison with any other group of Christians in

America. It can be assumed that the same trend can be traced not only to the US but also to other countries. A significant role in reducing the number of church members was played by the fact that in this group of churches the average age is quite high (about 52 years). The older generation dies; young people come to replace them, who are in no rush to associate themselves with church culture.

Today, the gospel wing of Protestantism is the largest in the United States among all Christians. It should be noted that the United States is the only country in the world where the number of evangelicals exceeds the total number of representatives of other religions. In other countries, the proportion varies in favor of the rest of the Christian groups.

The same picture of the rapid growth of gospel Christianity can be traced back to Africa. Today, out of 380 African Christians, more than half are Evangelical Protestants.

However, Protestantism is not the main religion in other countries of the world. So in Europe, Protestants make up about 17% of the population (almost 100 million people). However, studies conducted by the Gallup Institute indicate that in the traditionally Protestant countries, the weekly attendance of churches is a record low.

This tendency is associated with the secularization of Western Europe. Thus, a significant proportion of Protestants, which there are about 100 million, are nominal Christians. So we are faced with the paradox: that part of the world that was the cradle of Protestantism today remains Christian only nominally.

As for Asia, over the past 100 years, the number of Protestants in this area has increased significantly. The particular influence of Protestantism was felt after the Second World War. Protestants took an active part in the social life of countries: they organized schools, universities, orphanages, rehabilitation centers, etc.

Consequently, the general picture of the spread of Protestantism around the world can be represented as follows: 36.9% in Central and South Africa; 32.9% in North and South America; 17.4% in Southeast Asia; 12.9% in Europe and 0.2% in the Middle East and North Africa. From these statistics, it can be seen that the largest number of Protestants lives in Africa.

The Impact of Christian Reformation – 500th Anniversary

Value of Human Life

- Human Rights. The concept of universal human rights and equality comes exclusively from the biblical teaching that all people are created in the image of God.

- Women. To be treated with equal dignity and value to a man. Despite different roles in society woman are equal to men in human value. In most cultures, this is not the case, including secular humanistic cultures. In reality, women are treated as the property of men within virtually all the major non-Christian religions. Aristotle said that a woman was somewhere between a free man and a slave. In the Greco-Roman world, similar to today, baby girls are murdered under the guise of gender selection. This is antithetical to Christian values. The Reformation and countries influenced by it, place a heightened importance on the protection of

women, widows and orphans. This includes legal protection in wills and estates. This is not the case in most countries around the world. Finally, Christians do not believe in cohabitation. If a Christian man wants to live with a woman he has to marry her. This provides women far greater security. In addition, the pagan double standard of allowing married men to have extramarital sex and mistresses was forbidden. In all these ways, Christian women enjoyed far greater security and equality than did women in the surrounding cultures.

- **Children.** In the ancient world, for example in classical Rome or Greece, infanticide was not only legal, it was applauded. Killing a Roman was murder, but it was commonly held in Rome that killing one's own children could be an act of beauty. It was the early Christian church that ultimately brought an end to infanticide. The modern pro-life movement is largely Christian. Age of consent laws, abolition of incest and sexual relations with children are thoroughly Christian teachings and up until recently were completely rejected as wicked and evil acts.

- **Slavery.** While it is true that Christians have owned slaves in history, it is clear that this was a distortion of biblical teaching. Early Christianity elevated the roles of those oppressed in society, by for example, accepting women and slaves as full members in the church. Slaves participated equally in worship and the community and were afforded contract and property rights. Christians were the first people in history to oppose slavery systematically. Early Christians purchased slaves in the markets simply to set them free. It is also true that slavery was ended in great measure by Christian activists. For example, historians credit the British evangelical William Wilberforce as the primary force behind the ending of the international slave trade (which happened prior to the American Civil War). Two-thirds of the members of the American abolition society in 1835 were Christian ministers. Unfortunately, in countries with little Christian influence slavery today is now a reality.

Marriage and the Family

- Christianity and the Reformation promoted as the norm, heterosexual monogamous love. History has clearly shown that this is the only basis for a lasting and exclusive relationship between a man and a woman. It is also by far the best relationship to raise productive and healthy children. Up until recently those living in Western countries have taken the Christian family for granted!

- Biblical family remains the most powerful structure for the elimination of poverty and cultivating a virtuous and productive people that are not dependent on the State. Christian marriage is created by God, and is a reflection of His character, it is not an arbitrary arrangement created by the State. Societies with strong healthy marriages, evidenced by low divorce rates and the will to reproduce are by far, the wealthiest and most productive. All cultures that undermine Christian marriage are poor, violent, thoroughly corrupt, drug invested and dependent on an oppressive State. Just a quick look at inner city life in most of our major cities in the world will shine a clear light on this tragic situation.

Law, Economics & Work Ethic

- Democracy, constitutionalism, and religious liberty were not the only social consequences of the Reformation. They were the beginning of a revolution that had implications for the world, and are still felt 500 years later.

- One of Luther's most brilliant followers, John Calvin, systematized the theology of the Reformation. The seventeenth-century Calvinists laid the foundations for both English and American civil rights and liberties: freedom of speech, press, and religion, the privilege against self-incrimination, the independence of juries, and the right of habeas corpus, the right not to be imprisoned without cause. The nineteenth century German historian Leopold von Ranke referred to Calvin as the "virtual founder of America."

- Private property rights are traced directly to the Ten Commandments recorded for us in Exodus 20. "Thou shalt not steal, and thou shalt not covet", assume the reality of private property!

- The German sociologist Max Weber wrote a book in 1908 titled *The Protestant Ethic and the Spirit of Capitalism* in which he argued that capitalism historically emerged in Protestant countries because they inculcated those virtues that led to the development of capitalism: hard work, honesty, frugality, thrift, punctuality. These virtues, coupled with the idea of a calling, provided the impetus ending serfdom and establishing a free political and economic order. The theology and values of the Bible, rediscovered by the Protestant Reformers in the 16th century, have been the principal ideas creating what we know as Western civilization.

Scientific Inquiry

- Historians have rightly argued that modern science has its roots in Christianity. They point out that other world religions, for example those that express a worldview of fatalism (everything is fatalistically determined) or believe in a worldview of illusion (that is, the physical world is an illusion) never produce a vibrant scientific inquiry! Just travel around the world and visit most of the countries in the world and this is brutally obvious. Science does not arise from pagan worldviews. Animism, paganism and all other systems of thought rooted in superstition have no interest in studying a rational universe made by a personal-infinite Creator who has made human kind in His image to be stewards of the creation.

- Christianity on the other hand, is based on the notion that there exists a rational God who is the source of rational truth. Without a Creator, there cannot be any basis for scientific laws. How absurd is the concept of the uniformity of nature, without God upholding the universe according to His immutable nature?

- Evidence for this view is that nearly all the founders of modern science were Christians or operated in within the context of a Christian worldview. These include men such as Kepler, Boyle, Pascal, Pasteur, Newton, etc [6].

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Надійшла до редакції 11.02.2018

УДК 1 (091)+130.1

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**СТАРЦІВСТВО І САМОТНІСТЬ:
ЇХ ІНТЕРПРЕТАЦІЇ В РОСІЙСЬКІЙ
ІСТОРИКО-ФІЛОСОФСЬКІЙ ТРАДИЦІЇ**

Старцівство – унікальний феномен у християнській аскетичній практиці, який у кожну історичну епоху набував особливих, лише йому властивих рис. В основі цього явища перебуває принцип духовного супроводу старцем тих, хто у питаннях віри не надто обізнаний або потребує духовного наставництва. При чому віковий критерій, у даному випадку, може не відігравати ключової ролі. До осмислення цього феномену, у різні періоди, зверталися Ф. Достоевський, К. Леонтьєв, В. Екземплярський, В. Соловйов та інші, але він до цього часу залишається закритим для повного його розуміння.

Ключові слова: старцівство, відлюдництво, аскетизм, духовний супровід, самотність.