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THE STATE OF WAR AS A HISTORICAL NECESSITY IN THE EMERGENCE OF THE UKRAINIAN NATION: JULIAN VASSYIAN'S RECEPTION OF HEGEL'S PHILOSOPHY OF HISTORY

Background. German idealism, and especially transcendentalism, was a unique phenomenon in the history of philosophy of the 19th century, especially its views on nature, man and spirit. It influenced various idealistic teachings both in Europe and in America (transcendentalism). This paper explores the reception of Hegelian philosophy of history and right in the works of Julian Vassyian, a Ukrainian philosopher and nationalist. Both thinkers emphasize the importance of historical necessity, war, and the role of individuals in shaping national identity. Hegel's concept of the "spirit of the world" and the unfolding of history through the dialectical process provides a foundational framework for understanding the evolution of nations. Vassyian, while influenced by Hegel, adapts his ideas to the unique historical and cultural context of Ukraine, a nation that has struggled with its identity and sovereignty due to external invasions and internal divisions. The study seeks to compare and contrast the way in which these two thinkers conceptualize history, the role of war, and the formation of national consciousness.

Methods. Research methods used in this paper are the following: literature review, textual analysis, and contextual analysis that made possible to select the proper text fragments and identify the set of philosophical problems for the analysis and research. Comparative analysis allowed to reveal similarities and differences in the researched doctrines by Hegel and Vassyian and draw the conclusions

Results. The analysis reveals several key areas of alignment and divergence between Hegel and Vassyian. Both thinkers view history as the unfolding of an idea that manifests in the actions of peoples and nations. The "spirit of the world" in Hegel's philosophy and the "unwritten order of being" in Vassyian's thought share similar functions in terms of guiding historical processes and embodying the spirit of a nation. Both thinkers agree that war plays a crucial role in revealing the health or decline of a nation. For Hegel, war is a moment that exposes the vitality of a nation and serves as a necessary force in history. Vassyian shares this view, seeing war not just as a destructive force but as a defining moment for the Ukrainian nation, a means of preserving or renewing national identity in the face of adversity. Both thinkers outline the role of the individual in history, but while Hegel views the individual as a mere instrument of the "spirit of the world", Vassyian requires active, willful participation from the individual to bring about historical change. Vassyian stresses the concept of moral sacrifice and the individual's duty to the nation, suggesting that only through personal commitment to a higher cause can a nation evolve and fulfill its historical destiny.

Conclusions. This study demonstrates that while Julian Vassyian was influenced by Hegelian philosophy of history, he adapted it to the Ukrainian context, highlighting the unique historical struggles faced by the Ukrainian people. The core concepts of historical necessity, war, and national identity in both philosophers' works converge around the idea that history is shaped by active, willful participation and sacrifice. However, Vassyian goes beyond Hegel's passive acceptance of historical determinism by emphasizing the importance of individual agency and moral commitment in shaping the fate of a nation. The paper concludes that Vassyian's philosophy offers a compelling interpretation of Ukrainian history and identity, suggesting that the Ukrainian nation's emergence is tied to the active will of individuals who align themselves with a higher moral purpose, particularly through the ongoing struggle and "war" for national survival and sovereignty.

Keywords: Julian Vassyian, Georg Wilhelm Friedrich Hegel, German idealism, history of philosophy, philosophy of history, historiography, transcendentalism, national identity, Ukrainian nationalism, spirit of the world, unwritten order of being, war as historical necessity, individual agency, moral sacrifice, nation-building, spiritual unity, hybrid war, Ukrainian history, constructive role of struggle.

Background

The history of the Ukrainian nation is one of continuous struggle, which reflects the historical circumstances the country has faced for centuries. In the 21st century, Ukraine is once again confronted with military aggression initiated by the Russian Federation on February 24, 2022. This brutal invasion, however, is the culmination of a long spiritual and mental battle for the nation's existence and self-realization. Native Ukrainian lands have always been objects of territorial and cultural claims by neighboring imperialistic regimes. This ongoing struggle has played a crucial role in the emergence and development of the Ukrainian national spirit.

The relationship between the spirit of a nation and war, as both a factor and a necessary means of ensuring its sustainability, was a central theme in the philosophy of history of Georg Wilhelm Friedrich Hegel. In his works on history and law, Hegel argues that war is a necessary test for the vitality of the national spirit. Nations not involved in war for extended periods tend to dissociate and eventually

cease to exist, as individual interests begin to prevail over national ones. According to Hegel, national unity can only be restored in the face of war and destruction. The "spirit of the world" guides the historical process, with the realization of freedom as its ultimate goal.

Although Hegel's philosophy of history did not address Ukraine directly, it provides a framework that has been applied to Ukrainian historical thought, particularly in the works of Julian Vassyian. During the Ukrainian state-building period from 1917–1922, the concept of the "Ukrainian nation" entered political and scientific discourse. Vassyian, a philosopher and member of the Organization of Ukrainian Nationalists, emphasized the importance of the historical process, especially in the context of Ukrainian nationhood. His idea that the history of the Ukrainian nation is the "Mars Field of East" reflects the constant state of war in which the nation has been involved. Vassyian viewed this "war" not only in military terms but also as a "war of ideas", where different ideologies compete for dominance in shaping the nation's historical direction.

Methods

This paper aims to analyze Julian Vassyian's reception of Hegel's philosophy of history, specifically concerning the relationship between the sustainability of the national spirit and the concept of war. To achieve this, the study adopts the following methods and procedures.

Literature Review: a review of Hegel's key works, including *Philosophy of History* and *Philosophy of Right*, to examine his views on war as an essential component in the development and vitality of the national spirit.

Textual Analysis: a close reading of Julian Vassyian's works such as *Warring Ukraine*, *Steppe Sphinx*, and *Ukrainian Idea of Life* to explore how Vassyian incorporates and adapts Hegelian concepts, particularly regarding the role of war in the historical development of the Ukrainian nation.

Comparative Analysis: a comparative approach to evaluate the similarities and differences between Hegel's and Vassyian's concepts of war, considering their socio-cultural and historical contexts.

Contextual Analysis: analyzing the relevance of the ideas of Hegel and Vassyian in contemporary philosophical and socio-political discourse, particularly in light of Ukraine's current geopolitical challenges.

Results

The analysis reveals that Julian Vassyian's philosophy of history, while rooted in Hegelian thought, offers a unique interpretation in the context of the Ukrainian nation. Vassyian emphasizes the importance of war—not only as a physical conflict but also as a spiritual and ideological struggle—that has been central to the Ukrainian national identity. His view of history as a constant state of "war" aligns with Hegel's assertion that war is a necessary test of the vitality of a nation's spirit. However, Vassyian goes further than Hegel by relating the national spirit directly to the historical experience of Ukraine, portraying it as a nation continuously fighting for its existence in a world dominated by imperialistic forces.

Vassyian's interpretation puts Hegel's theory in the national context of Ukraine, which has historically faced external threats and internal struggles. Through this lens, the philosopher emphasizes the necessity of war for the survival and flourishing of the Ukrainian spirit. Furthermore, Vassyian's historiosophy, unlike Hegel's more generalized philosophy of history, focuses specifically on the Ukrainian nation's trajectory within the global historical process. This study concludes that Vassyian's ideas provide an essential framework for understanding the historical and ongoing challenges faced by Ukraine in its pursuit of national identity and sovereignty.

Discussion and conclusions

Georg Wilhelm Friedrich Hegel paid a lot of attention in his major writings to the problem of civil society, state and the role of people in its formation and sustainability. Germany of Hegel's age faced numerous challenges of different nature, social, economic, and military. However, the major challenge in Hegel's opinion, was the lack of unity, not only from the perspective of external observer, but also from inside, from the very essence of internal order of the "Ethical Life" that embodies in the people and nation. Hegel clearly states this in the first phrase of his *German Constitution* (1803) as "Germany is no longer a state" (Hegel, 1999, p. 6). Beaten, devastated, corrupted, separated and involved in numerous wars with neighbouring countries Germany of that time needed a will to unity, coming from a healthy nation to become united and stable again. So, it is the matter of nation-budling and the matter of health of nation that Hegel outlines as one of the most

important to put forward. The concept of nation in Hegel's philosophy is closely connected with concept of war and its role in the history.

World history, according to Hegel, is the process of unfolding of the "spirit of the world" or "absolute idea". It embodies itself in nations and their most prominent individuals, who with their actions move history forward, without being aware of their true historical objective. The role of the individuals in history Hegel explains through the lenses of his concept of the "ethical life", claiming that it is the spirit of the world, who truly leads them forward to the realisation of the unfolding of the absolute idea. In his *System of the Ethical Life* Hegel summarizes this idea as follows: "Thus in ethical life the individual exists in an eternal mode; his empirical being and doing is something downright universal; for it is not his individual aspect which acts but the universal absolute spirit in him" (Hegel, 1979).

The purpose of the world history is the realization of the idea of freedom. From such a perspective the world history itself is predetermined in its final goal, and the spirit of the world utilizes individuals on path of its unfolding. Hegel claims in his *Philosophy of Right* that there were only for world-historic empires that reveal the chain of embodiment of the absolute idea: the Oriental, the Greek, the Roman, and the Germanic. (Hegel, 1896, p. 346). All the other nations appear to be out of scope of spirit and unhistorical in their essence.

Historical nature of the people and its potential to become the world-history state or kingdom, according to Hegel, is essentially connected with its "health". Healthy nation is strong, resilient and capable of state-budling and self-defence. In his *German Constitution*, Hegel states that the perfect test for the health of state is war: "The health of a state generally reveals itself not so much in the tranquility of peace as in the turmoil of war" (Hegel, 1999, p. 7). That is because in the healthy state a balance between individual interests and common good can be easily shifted towards the latter. This way, the state can always rely on the individuals, who are at any moment ready to sacrifice their individuality and even life to preserve the freedom and sovereignty of the state. "This relation and the recognition of it constitute their substantial duty. Property and life, not to speak of opinions and the ordinary routine of existence, they must sacrifice, if necessary, in order to preserve the substantive individuality, independence, and sovereignty of the state" (Hegel, 1896, p. 330). A state whose citizens or subjects are unwilling to act that sacrificing way is, in Hegel's opinion, doomed to the cessation of its existence. Hegel claims that such a sacrifice must be understood as an "ethical element of war" (Hegel, 1896, p. 330).

That is how Hegel eventually justifies the historical necessity of war, defining it as an essential factor for preservation of the health of any state or nation and "shape and individuality of the ethical totality" (Hegel, 1999, pp. 140–141). These were the lines from his another paper on the political philosophy *On the Scientific Ways of Treating Natural Law, on its Place in Practical Philosophy, and its Relation to the Positive Sciences of Right*, where he clearly puts himself into position to the Kant's idea of the perpetual peace as the final goal of reason in history. Any peace, even more a perpetual one, is harmful for the state because the individuals without a need for a united struggle will stay unmoved in their individual needs and will not be ready to put their own prosperity and comfort aside for the sake of the survival of the state. Hegel explains this in the following lines of the aforementioned writing: "It is this second aspect of the connection which posits the necessity of war for the

shape and individuality of the ethical totality. In war, there is the free possibility that not only individual determinacies, but the sum total of these, will be destroyed as life, whether for the absolute itself or for the people. Thus, war preserves the ethical health of peoples in their indifference to determinate things [Bestimmtheiten]; it prevents the latter from hardening, and the people from becoming habituated to them, just as the movement of the winds preserves the seas from that stagnation which a permanent calm would produce, and which a permanent (or indeed 'perpetual') peace would produce among peoples" (Hegel, 1999, pp. 140–141). In his *Philosophy of Right* Hegel suggests avoiding understanding of war as an absolute evil. "War is not to be regarded as an absolute evil. It is not a merely external accident, having its accidental ground in the passions of powerful individuals or nations, in acts of injustice, or in anything which ought not to be" (Hegel, 1896, p. 330).

Ukrainian people never had been in the scope of Hegel's doctrine on philosophy of history because of being not in the field of embodiment of the world-spirit. However, some of the mentioned ideas led to a numerous reception by followers and opponents, representatives of different schools of thought. We will now examine the influence of Hegel's ideas on the historiosophical doctrine developed by Ukrainian philosopher Julian Vassyan.

Hegel's ideas on philosophy of history and his understanding of war are still relevant in the 21st century and most likely influenced the work of Ukrainian philosophers of the first half of the twentieth century. The use of Hegel's concepts of "war", "historical necessity", "world spirit", and "people (nation) as the ethical life (Sittlichkeit)" has logical grounds in the Ukrainian philosophical tradition. Throughout its history, Ukraine has always been and continues to be in a state of "war". The "war" had the forms of occupation, assimilation, open armed conflict and other "hybrid" forms. Therefore, Ukrainian philosophers, along with social and state problems, should address the problem of war. This problem cannot be found in the legacy of Ukrainian philosophers of the eighteenth and nineteenth centuries, which is due to the imperial occupation. A new interpretation of the concepts of "war", "spirit", and "historical necessity" appears in the philosophy of Ukrainian nationalism of the first half of the twentieth century, in particular, in the philosophical legacy of the only academic Ukrainian nationalist philosopher, Julian Vassyan.

Historians of Ukrainian philosophy recognize him both as an academic philosopher and as a representative of the philosophy of Ukrainian nationalism. While studying in Prague, Julian Vassyan obtained his doctoral degree in 1928 with a dissertation titled *The Combination of Understanding Philosophy in its Relation to the Sciences of the Foundations of Poetics and Metaphysics*. However, the newly graduated Doctor of Philosophy did not want to continue his career as an academic philosopher. Bohdan Hoshovsky, the researcher of Julian Vassyan's legacy, in the introductory article, included in the volume "Steppe Sphinx" reconstructs Vassyan's rationale for such a decision: "To be a university professor? Oh, yes, my friend, but there is no prerequisite for that: there is no Ukrainian state university in the Ukrainian state" (Vassyan, 1972, p. 6). Dr. Vassyan's philosophical ideas are available for reading only in the format of archival manuscripts stored in archives and articles in periodicals of the Ukrainian diaspora.

As a representative of the philosophy of Ukrainian nationalism, Vassyan develops his own theory of the Ukrainian nation. Representing the academic philosophical tradition, the thinker in his works makes receptions of the

ideas of continental philosophers. In our opinion, some of the Vassyan's concepts such as "unwritten order of being", "living spirit", "spirit of purpose", "basic experience", etc. demonstrate the influence of German Idealism, particularly Kant's and Hegel's doctrines on the development of his philosophical ideas. Bohdan Hoshovsky, in the aforementioned introductory article, mentioned that Julian Vassyan "...knowing seven other languages besides Ukrainian, he used to write in foreign languages, but mostly in German: the philosophical work *Die allgemeine Bestimmung der Philosophie* and parts of other works (with the idea of rewriting them in Ukrainian)" (Vassyan, 1972, p. 25).

Y. Vassyan was working on a practical task – developing a theory of the Ukrainian nation that would contribute to the further development of the Ukrainian state. Therefore, authors suggest that Y. Vassyan's reception of Hegel's philosophical and historical concept in analyzing the concept of "war" is well grounded. The analysis of Julian Vassyan's reception of Hegel will also allow us to find answers to the current issues of modern Ukrainian realities, when Ukraine is the victim of Russian military aggression.

In this paper, authors examine Julian Vassyan's works "Warring Ukraine", "History as a Definition", "Over the Rubicon", "Steppe Sphinx", and other works that address the problem of war and its impact on the formation of the Ukrainian nation. However, "Warring Ukraine", published by Julian Vassyan in the 1950s in several volumes of the Ukrainian diaspora periodical "Independent Ukraine", is the main document that is the subject of the authors' analysis in this article. Most of the fragments are quoted using the newest edition of Vassyan's texts published in 2021.

Vassyan begins his *Warring Ukraine*, with a claim that the most appropriate and fair name for the Ukrainian history would be the "Mars Field of East", outlining the tragic and, at the same time, glorious fate of the land to be a constant battlefield. Its geographical location between two historically opposite forces East and West and territorial and political claims from Russia turned it into the land of constant struggle for the existence. "Bloodlands" is the name given to Ukrainian territories by a contemporary historian Prof. Timothy Snyder in his book on Europe between Hitler and Stalin. He claims that between 1933 and 1945 around fourteen million people were murdered there by Nazi and Soviet regimes. "The Second World War was the most lethal conflict in history, and about a half of the soldiers who perished on all of its battlefields all the world over died here, in the same region, in the bloodlands. Yet not a single one of the fourteen million murdered was a soldier on active duty. Most were women, children and the aged; none were bearing weapons; many had been stripped of their possessions, including their clothes" (Snyder, 2010, pp. 7–8).

Such fate or a determination of Ukraine, according to Vassyan, should not be causing neither sadness nor joy in people. "The attitude to the homeland must first of all be filled with *moral consciousness*, through which a person acknowledges their motherland and accepts it as it really is historically" (Vassyan, 2021, p. 167–168).

Such moral consciousness sweeps away all the external, subjective and fragmented elements in individual's attitude and leads to a "love in fate-determined unity of life". In several following paragraphs, Vassyan elaborates on the concept of fate or determination of history introducing another important concept of "unwritten order of being", which in our opinion reveals the influence of Hegel's ideas of the predestined by thought of God linear progress of the world history. Vassyan puts this into the following words. "There is a kind of profound justice of the *unwritten order of*

being in the twists and turns of fate's extremes, which is revealed more than once to its very foundations – as if to remind us that there is *one, indivisible and eternal* out there" (Vassyian, 2021, p. 168). One of the key goals for the individual, according to Vassyian is to realize the prevalence of the totality of that order of being over all possible rational theories of it, because they would never be able achieve same completeness but will always be limited and fragmented. With this idea in mind individuals should stop seeing themselves as merely external observers and theorists of being but discover their organic unity with the order of it. Vassyian's claim on that is the following. "It is not in the conjectural possibilities of utopian insularity that his living thought can pinpoint and establish the cosmic quality of his nature, but in the immediate solidity of the mainland, in the solidity of a single being, that the power of living individuality will reach its greatest self-realization" (Vassyian, 2021, p. 169). The same call for individual to break through the limitations of separation of thought and being and discovery of their unity with the spiritual nature and order of being was expressed by Hegel in his *Phenomenology of Mind* as leaving the uneducated (unscientific) standpoint behind and rising up to level "...of the universal [or general] individual, of self-conscious spirit" (Hegel, 1977, p. 89).

Vassyian then even uses the very term *idea*, in his words, the "...idea of the necessary order of being" that appears here the true reminiscence of Hegel's concept of *absolute idea* that presents itself in nature as its *other-being* and then turns into the knowledge of the absolute subject in a form of unity of thought and being. In *Warring Ukraine* this was stated as follows. "The harmony of thought and being, life and spirit has reached the plastic visibility as a living idea and constitutes a model of proper life completeness. The idea emerged as a nature, the regularity of actions became an expression of inner freedom, the world of thoughts deepened to the roots and became imbued with the magic of being and the beauty of creative organicity" (Vassyian, 2021, p. 169).

After sharing his thoughts on the nature of history and individuals' role and tasks in it, he returns to the analysis of the situation of Ukraine of his time (the 1950th) and the strategies for the preservation of nation and eventual recovery of the state. Vassyian used the term "sky-high human hecatomb" describing what had been going on in Ukraine. Hecatomb in ancient Greek stands for a massive sacrifice (100 cattle) to please the gods. The same massive sacrifice, in Vassyian's opinion, is what Ukraine has been going through in accordance with its tragic historical fate. This hecatomb rises as the monument of a sacrificial life of Ukrainian people on the *Mars Field of East*. Vassyian adopts a deeply poetic tone when discussing the profound impact of this great sacrifice. "The not-built-by-hands Ukrainian altar of sacrifice glows with the inner flame of the national spirit, casting a crimson halo of radiance around it. The marble of the people's mausoleum blooms with the ruby hue of blood, and this crystal-clear blossom of a blood-born gift terrifies modern-day pharaohs with its invincibility and unyielding vitality" (Vassyian, 2021, pp. 170–171). Vassyian refers in this fragment to the massive killing terror practices carried by soviet power on the Ukrainian territories since 1917. However, he claims, this only made the Ukrainian national spirit and the Ukrainian national idea stronger. Idea is something that one cannot destroy or transform because it is immutable and always evades its assassins. Vassyian summarizes this thought in the following lines: "Ukraine is eternal, and it is this Warring Ukraine, life-giving through its

truth, that cannot be destroyed, chained, re-educated, or transformed by any means of dialectical biology or the sorcerous practices of the all-powerful diamat. The roots of that inner Ukraine are too deeply and too fundamentally imbued with the immortal power of the primordial. So it cannot be successfully fought against by the methods of modern genocidal practices" (Vassyian, 2021, pp. 171–172).

According to Vassyian, in order to resist such aggressive and well-planned soviet-russian terror, an individual must make this internal struggle a daily practice. They must recognize the need to set aside personal desires and be constantly prepared to sacrifice all that is subjective and individual for the sake of the nation's and state's survival. This is precisely what Hegel referred to as the individual's "substantial duty", the fulfillment of which reveals the health of the nation and serves as "an ethical element" in any struggle. Vassyian puts this idea into the following words. "The prolonged struggle must be deepened ideologically and spiritually, and the battlefield of direct armed confrontations must be shifted into the realm of everyday life, making it the central focus of daily existence, with the conscious understanding that unfavorable realities of life will weaken forces, suppress eager motivation, and clog the main sources of ideological energy" (Vassyian, 2021, p. 173).

To eventually become a state again and to preserve itself Ukrainian nation must first realize and accept its fate of being the nation of eternal struggle that follows the "unwritten order of being". Individuals then should realize the true and eternal nature of national idea and deepen it by making the internal struggle the central focus of their life and fulfilling their ethical, substantial duty by this. This is the only way, according to Vassyian, for the nation to survive until the times when the current oppressors will be defeated and there will be a real opportunity to live in peace.

The analysis of Julian Vassyian's philosophical works demonstrated the reception of certain ideas of Hegel's philosophy of history. The authors have proved that the Ukrainian philosopher of the first half of the twentieth century incorporates into his historiosophical theory the ideas of the classic of German absolute idealism. Thus, the authors suggest that Julian Vassyian presents his concept of "war" in the context of "Hegel's "spirit of the world" which Vassyian himself defines as "the order of being".

However, Julian Vassyian's historiosophy is not a complete reception of Hegel's philosophy of history. The authors identify in his historiosophical conception the crucial provisions that do not fully coincide with German transcendentalism. Hegel's concept of "war as a historical necessity" that is imposed by the "spirit of the world" is complemented by the value orientation of voluntarism. Vassyian's position on that was outlined by Marko Antonovych in his introductory article to "Steppe Sphinx" edition as: "An active understanding of the historical process that is constituted by the fate of the individual" (Vassyian, 1972, p. 28).

The "moral consciousness" of the "warring Ukraine" is not only an embodiment of the logic of the historical world's unfolding process but also the result of purposeful human will and activity. "Where the soul lacks the foundation of movement – the will – no true history, woven with the thread of great names and glorious deeds, is possible", writes Dr. Vassyian in his work *The Steppe Sphinx* (Vassyian, 1972, p. 53). The Vassyian's point about the value of the human personality in history is also confirmed by the Ukrainian researcher, Yuriy Pundyk: "The resolution lies within the Ukrainian individual, in whether they understand the essence and purpose of themselves and their nation within the entirety of history" (Pundyk, 1954, p.18).

Thus, the realization of the Ukrainian nation as a "historical" one (in the "Hegelian" sense), according to the authors, is potentially possible in Julian Vassyan's view but requires one essential condition—a collective creative and willful activity. "...Life becomes great through personal expression, which is the entirety of the person—the great individual who transforms scattered, chaotic feelings into the unity of a defined sentiment, fuses the flickering world of thoughts into the sun of a single idea, and channels divergent desires into a unified current of will, giving it a clear direction toward a determined goal" (Vassyan, 1972, p. 68).

J. Vassyan explains the reason for the "non-historical" nature of the Ukrainian nation through a fundamental distinction between the concepts of "people" and "nation", which are synonymous in Hegel's philosophy. In contrast to the nation, which is defined by the "spirit of the idea", the people is an "uncreative" ethnic mass characterized by passivity and inertia. In his work *The Steppe Sphinx*, Dr. Vassyan gives a negative characterization of the Ukrainian person, stating: "The Ukrainian people have never been a community with all the normally developed organs of life" (Vassyan, 1972, p. 68). The Ukrainians' attachment to the land made them passive and powerless, incapable of great achievements: "A weakened will, with an overwhelming predominance of feeling, manifested in us as a passive, survival-oriented type of person" (Vassyan, 1972, p. 52).

It is logical and inevitable that the Ukrainian people will transform into a nation that will undertake its historical development. However, the "spirit of the nation" cannot be realized due to the lack of a willful principle in the average Ukrainian. The will of the Ukrainians is "blocked" by the psychological and mental characteristic of "settledness". The passivity and defensiveness of the Ukrainians make the formation of the "moral consciousness" of the "warring" Ukrainian impossible: "The deeply rooted settledness of the Ukrainian not only stifled their expansive drives, apart from the purely biological, reproductive aspect but condemned him to an eternal defensive role, which is inherently weaker and less productive, focused solely on maintaining his state of possession" (Vassyan, 1972, p. 53).

The concept of "war", as grounded by J. Vassyan, was realized within the actual history of Ukraine only as an "improvised explosion". Any attempts by the Ukrainian people to establish a state ended in failure. Using the examples of the Khmelnytskyi Uprising, the Ukrainian Revolution of 1917–1922, and World War II, the thinker illustrates the inability of the Ukrainian people to embody the "spirit" of the Ukrainian nation and build a state: "The dramatic episode of the liberation struggle ended in the defeat of a great cause, which withered in the hands of weak-willed buckwheat farmers, who hoped for all miracles from the land, but none from themselves" (Vassyan, 1972, pp. 66–67). Emphasizing the negative influence of "settledness" and "attachment to the land", the thinker concludes: "It is no wonder that the people of plowmen conquered vast territories, plowed the virgin steppes, yet remained serfs under the rule of foreign invaders-masters" (Vassyan, 1972, p. 53).

According to J. Vassyan, the Ukrainian people constitute a non-historical community, and even the heroic historical events of Ukraine's past are perceived not as lessons but as occasions for sentimental nostalgia: "...The undramatic nature of Ukrainian life is directly dependent on the willful weakness of the Ukrainian, who turned their history into a spectacle rather than what every history always was, is, and will be—a tragic struggle that brings its creator the high honor of a knightly death" (Vassyan, 1972,

p. 75). According to the thinker, Ukrainians, for the most part, are so far removed from realizing the "spirit of the nation" that the historiosopher regretfully observes: "A soul without the will could not produce a willful ideal from within itself, and so it sang of past glory and freedom in its songs..." (Vassyan, 1972, p. 72).

According to the thinker, the Ukrainian people cannot be denied the right to become a historical nation. However, this transformation requires overcoming the inherent mental and psychological characteristics tied to attachment to the land. The transformation of a people into a nation is only possible through the willful activity of the individual. It is the individual who must internalize the national idea as a "living spirit" or "plan of being", abandon private interests, and become a "warring Ukrainian". Marko Antonovych in his introductory article to "Steppe Sphinx" edition suggests the following Vassyan's line in support of the aforementioned claim: "By virtue of its creative role, the individual rises above the level of average social psychology" (Vassyan, 1972, p. 29).

The formation and development of the Ukrainian nation, therefore, lie in the development of the nation's "spirit", which, in the form of an idea, must unite Ukrainians and lead to the establishment and construction of a state. "The idea of the spiritual unity of Ukrainians is the foundational organic prerequisite for all existing and potential forms of Ukrainian cohesion. From its source, it infuses the central political idea of statehood with vital substance and driving energy", asserts the nationalist philosopher in his work *Over the Rubicon*. (Vassyan, 2021, p. 153–154).

However, the formation of the Ukrainian nation is impossible without the participation of an active and willful individual capable of transcending personal interests and, through their "self-sacrifice", aligning with the "world spirit" as the "order of being". The ordinary Ukrainian must "mature for the devoted sowing of themselves as life-giving seed into the global soil" (Vassyan, 2021, p. 181), for "the unified Ukrainian idea of life is impossible amidst the chaos of the dual-mindedness of the Ukrainian individual" (Vassyan, 2021, p. 4).

If this transformation does not occur, the Ukrainian people will remain locked in a state of "defensive" values: "For this is not about momentarily sustaining fading life for a single success, but about the ultimate shaping of the nation's spirit to endure the long breath of history" (Vassyan, 1972, p. 80). As a result, the Ukrainian nation will fail to realize its unique historical trajectory and remain merely a people, perpetually threatened by assimilation.

Thus, Julian Vassyan presents every Ukrainian with a choice: to be "...a creator of life and a life-giver for what is entrusted to the child born on the battlefield, at the war-torn crossroads of advancing paths, a child raised by the spirit of struggle and sacrifice (Vassyan, 1951, p. 192), or to descend into a situation where "one more degree of internal fever upward, and a rupture and collapse into the abyss are almost inevitable" (Vassyan, 2021, p. 146).

After analyzing Hegel's philosophy of history and the Vassyan's historiosophy, the authors have identified a significant conceptual proximity between the ideas and theoretical structures of the two thinkers.

First and foremost, there is a parallel between Hegel's concept of the "spirit of the world" and Vassyan's "unwritten order of being". Both thinkers understand history as the internally determined unfolding of processes guided by a specific idea. The carriers and embodiments of the active forces of history, according to both Hegel and Vassyan, are nations. This idea is clearly articulated by Hegel in his *Philosophy of Right* and by Vassyan in his *Warring Ukraine*.

Secondly, both philosophers share a similar understanding of the role of war in history, both on a global scale and within nations. War is seen as a "historical necessity" in Hegel's thought, and as a "battlefield of endless struggle", where "an sky-high human hecatomb is wrought by the invisible hands of fate" (Vassyian, 2021, p. 170) in Vassyian's work. For Hegel, war is a moment that reveals the health of a nation or accelerates its demise. In Vassyian's philosophy, war represents a knightly and proud destiny, as well as a tragic fate for Ukraine, which, under the condition of maintaining the nation's health through constant internal struggle, provides a chance for survival and restoration.

Thirdly, both Hegel and Vassyian interpret the role of the individual in the life of their nation similarly. According to Hegel, the "substantial duty of the individual" is the renouncement of everything subjective, the sacrifice of personal interests, and even life itself, for the existence and independence of one's state. Vassyian echoes this idea in his notion of moral sacrifice, through which an individual must fulfill their customary duty and destiny. "Only a conscious individual, through the affirmation of the fundamental order of being in its full reciprocity of law and freedom, reality and duty, creation and sacrifice, obedience and initiative, makes human striving morally valuable because it is fully alive" (Vassyian, 2021, p. 184).

However, in his doctrine, Ukrainian philosopher-nationalist Julian Vassyian assigns a greater role to the active will of the individual. Unlike Hegel, who views individual consciousness as merely the "executor" of the "spirit of the world" will, Vassyian demands voluntary effort and active participation from the individual. Therefore, both Hegel and Vassyian consider war a constructive and necessary phenomenon without which the formation of a nation is impossible. It should be noted that neither philosopher defines the concept of war exclusively as military aggression. The authors argue that, in the works of both Hegel and Vassyian, the concept of war is understood as the moral state of each person in their "readiness for sacrifice", for otherwise, the nation will not be able to realize itself as historical and will be doomed to perish.

In the modern world, war may take the form of "information warfare", "hybrid warfare", stages of "frozen conflicts", occupation, or assimilation, etc. However, Ukraine's historical fate will always be defined as the "Mars Field of East". At times when "the Russian social order demonstrates a distorted unity based not on solidarity, but on herd-like egoism" (Rudenko, 2024, p. 78), the Ukrainian people must recognize the constructive role of the concept of war in their history and realize the idea of organic spiritual unity through the purposeful volitional activity of each individual.

Authors' contribution: Vadym Tytarenko – conceptualized the study and conducted the comparative analysis of Hegel's and Vassyian's philosophical concepts; Daria Pohribna – contributed to the interpretation of Vassyian's historiography in the Ukrainian historical context and drafted sections on the contemporary relevance of their ideas.

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ВІЙНА ЯК ІСТОРИЧНА НЕОБХІДНІСТЬ У СТАНОВЛЕННІ УКРАЇНСЬКОЇ НАЦІЇ: РЕЦЕПЦІЯ ЮЛІАНОМ ВАССІЯНОМ ІДЕЙ ФІЛОСОФІЇ ІСТОРІЇ ТА ФІЛОСОФІЇ ПРАВА ҐЕОРґА ҐЕҒЕЛЯ

Вступ. Наголошено, що німецький ідеалізм, і особливо трансценденталізм, був унікальним явищем в історії філософії XIX століття, особливо його погляди на природу, людину і дух. Він вплинув на різні ідеалістичні вчення як в Європі, так і в Америці (трансценденталізм). Досліджено рецепцію філософії історії та філософії права Ґеорґа Ґеґеля у творчості представника філософії українського націоналізму Юліана Вассіяна. Обидва мислителі наголошують на історичній необхідності війни та визначають місце та роль особистості у формуванні нації та держави. Розкрито, що Ґеґелеве поняття "світовий дух" і розуміння світової історії як процесу діалектичного розгортання абсолютної ідеї було покладено ним в основу розуміння державотворення. В історіософії Ю. Вассіяна присутня рецепція філософсько-історичних ідей Ґ. Ґеґеля, зокрема розуміння війни як історичної необхідності. Ю. Вассіян аналізує поняття "неписаний лад буття" та "війна" в контексті унікального історичного та культурного розвитку України, яка протягом усієї своєї історії була змушена боротися за самостійність та суверенітет через агресивну політику сусідів. У дослідженні порівняно і протиставлено погляди цих двох мислителів на історію, роль війни та формування національної свідомості.

Методи. Використано такі дослідницькі методи: огляд літератури, текстологічний аналіз та контекстуальний аналіз, що дало можливість виокремити відповідні фрагменти текстів та визначити коло філософських проблем для аналізу та дослідження. Порівняльний аналіз дозволив виявити подібності та відмінності в досліджуваних ученнях Ґ. Ґеґеля та Ю. Вассіяна та зробити необхідні висновки.

Результати. У ході дослідження було виявлено кілька паралелей, а також розбіжностей у розумінні ключових досліджуваних понять Ґ. Ґеґеля і Ю. Вассіяна. Обидва мислителі розглядають історію як розгортання ідеї, що втілюється в діях народів і націй. "Світовий дух" у філософії Ґеґеля та "неписаний лад буття" у творчості Ю. Вассіяна виконують схожі функції, спрямовуючи історичні процеси та втілюючи дух народу і нації. Обидва мислителі вважають, що війна відіграє вирішальну роль у становленні нації. Для

Г. Геґеля війна – це момент, що демонструє життєздатність нації і є необхідною руйійною силою в історії. Ю. Вассиян поділяє цю думку, розглядаючи війну (у її багатьох формах) не лише як руйійну силу, але й як визначальний момент для українства, засіб збереження чи оновлення національної ідентичності в умовах викликів. Акцентовано, що обидва мислителі наголошують на важливості особистості в історії, але якщо для Г. Геґеля особистість є лише інструментом "світового духу", то Ю. Вассиян вимагає активної, вольової участі індивіда у здійсненні історичних змін. Він підкреслює ідею моральної жертвовності та обов'язку людини перед нацією, стверджуючи, що лише через особисту відданість вищій меті, моральну саможертвовність нація може еволюціонувати і виконати своє історичне призначення.

Висновки. Виявлено, що ідеї філософії історії та права Г. Геґеля у творчості Юліана Вассияна адаптуються до українського контексту. Ю. Вассиян робить акцент на унікальних історичних викликах, з якими історично стикається український народ. Аргументовано, що основні концепти історичної необхідності, війни та національної ідентичності в роботах обох філософів об'єднуються навколо ідеї, що історія формується активною, вольовою участю і жертвовністю. Однак Ю. Вассиян виходить за межі пасивного прийняття історичної детермінованості Г. Геґелем, наголошуючи на важливості особистісної дії та моральної відповідальності у формуванні долі нації. Обґрунтовано, що філософія Ю. Вассияна пропонує особливе розуміння української історії та національної ідентичності, доводячи, що становлення української нації пов'язане з активною волею індивідів, які прагнуть до вищої моральної мети, особливо через постійну боротьбу та "війну" за національне виживання і суверенітет.

Ключові слова: Юліан Вассиян, Георг Вільгельм Фрідріх Геґель, німецький ідеалізм, історія філософії, філософія історії, історіософія, трансценденталізм, національна ідентичність, український націоналізм, світовий дух, неписаний лад буття, війна як історична необхідність, індивід, моральна жертвовність, націєтворення, духовна єдність, гібридна війна, історія України, конструктивна роль боротьби.

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