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**Review on the monograph by Oleh Turenko
“Socio-political paradoxes of José Ortega y Gasset”
(Kyiv, 2021, 211 pp.)**

The appeal of Doctor of Philosophy, Professor of the Donetsk State University of Internal Affairs Oleh Stanislavovych Turenko to the work of the famous Spanish thinker José Ortega y Gasset did not come as a big surprise to the philosophical community of Ukraine. In recent years, this topic has been repeatedly raised by him in journal articles (See: *Turenko, 2020a; 2020b; Kozlovets, Turenko, 2019; Turenko, 2017a; 2017b; 2017d; 2017f*) and reports at scientific conferences (*Turenko, 2017c; 2017e*). All this indicates the presence of a lasting interest of the researcher in the legacy of Ortega, which resulted in a separate monograph.

For the Ukrainian reader, the name of J. Ortega y Gasset is associated mainly with his work “The Revolt of the Masses” (*Ortega y Gasset, 1994*). Students can remember the existential nature of his philosophy. However, in fact, these markers do not cover even a small proportion of the problems addressed by this original Spanish author. Unfortunately, the vast majority of these topics remain little known to Ukrainian-speaking intellectuals. Only in 2012, the publishing house “Dukh i Litera” (“Spirit and Letter”) published Ortega’s main book “Meditations on Quixote” with a wonderful Afterword by Crimean philosophers Felix Lazarev and Margarita Trifonova (*Ortega y Gasset, 2012*). Oleh Turenko’s monograph is also aimed at eliminating the information deficit regarding Ortegianism.

First of all, the title of the reviewed book is noteworthy: “Socio-political paradoxes...”. This formulation immediately orients us to the problematic and ambiguous nature of the issues raised by Ortega. The author of the study formalizes the latter’s purpose as “narrative reconstruction of José Ortega y Gasset’s sociopolitical concepts, revealing those worldview paradoxes that disclosed the flaws of established social and political ideas of Western European civilization and provided a true direction for improving individual and collective life” (*Turenko, 2021: 15*).

The range of concepts analyzed in the monograph includes both social and political concepts. In the first part of his book, O.S. Turenko distinguishes, among others in Ortega’s works, social themes of “epistemological space of sociality”, “hypothetical reality of ‘our world’”, “human experience as a guarantee of sociality”, “custom as the essence of society”, “language as custom”, “public opinion and public power”, “properties of society”, “people and nation”, etc. Based on these questions, Ortega develops his concepts of ratiovitalism and perspectivism, which proclaim the possibility of the existence of an individual point of view on the universe. “In the doctrine of the Madrilénian, the individual has ambivalent social qualities:

he uses society and has every opportunity to be an active player in social processes. And at the same time, a person is a product of the social, his ideas and tasks of life are permeated with the dictates of the customs of the collective, the value senses of the social. The social world is a part of the inner world of a person, his “Self”, as well as a part of circumstances, the outer world of human life” (*Turenko, 2021: 103*).

The monograph emphasizes that social space, according to Ortega, exists due to the constant multilevel communication of individuals, where everyone forms their own radical reality – a conscious world of their own “selves” and the circumstances of life. In radical reality, there is an a priori demand: a person is forced to have a constant dialogue with the environment, to influence the world and to fight for his own freedom. Freedom is interpreted by Ortega as a socio-existential phenomenon, as the right and opportunity of everyone to implement their project of their own “selves” within the dictates of society.

The social, according to Ortega, is not realized in its pure form, its essence can be comprehended abstractly through historical expertise. It reveals society as a non-random combination of customs, traditions, norms and holiday rituals that form a mechanized habit, determine the style of thinking and living of many segments of the population. Society has a complex structure of elements and is combined with certain dominant customs, perceptions and ideas, cultural heritage, and most importantly, with social harmony and flexibility. Social diversity and rational opacity bring to the individual both an unlimited number of opportunities and the threat of full socialization of a person to the point of loss of their existential potential.

The political views of the Spanish philosopher (second part of the monograph) are revealed through the thematization of “essential features of power”, “definition of the phenomenon of politics”, “forms of political thinking”, opposition of “tradition and revolution”, “right and law”, “city as the first socio-political space”, “nation-state”. This should be supplemented with the author’s analysis of the sports theory of the origin of the state, proposed by J. Ortega y Gasset, his vision of the mission of the University, the attitude to the slogan “United States of Europe”. In his socio-political works, J. Ortega y Gasset develops the doctrine of the progressive dichotomy of traditionalist and revolutionary perceptions. In the context of this doctrine, his theory of the genesis and essence of the state as a synthesis of irrational, festive and sporting aspirations of youth and patriarchal customs of the bloodline; a combination of violence and metaphysical ideas; dynamic ex-

pansion of the people and a frozen form of submission to power should be considered.

We see that socio-political paradoxes of Ortega, found in O.S. Turenko's monograph, are a highly intellectual "rise of the spirit" – an example of ironic debunking of stereotypes of Western European civilization, its historical self-deception, which reveals the primacy of human mental constructions, transformed into the level of beliefs. Using the examples of European humanistic thought, the Spanish philosopher called for self-critical improvement of individual and collective coexistence, for altruistic and moral principles of solidarity of states, nations, peoples, political movements, social strata, generations, and sexes. And Ortega's warnings about the risks of internal barbarization of Western European civilization and the onset of mass consciousness, which reduces and devastates the mind, have not lost their relevance in the 21st century.

A follower of I. Kant, J. Ortega y Gasset thought it necessary to spread social skills to "use the mind confidently and critically, develop original moral perceptions and cultural principles, which are reasonable responses to the desire of one's own "self" and external circumstances of life", to encourage everyone to be tolerant of the "Other", to spread social practices based on the facts of individual uniqueness, "insolubility" in the masses, the responsibility of the elite to their nation. Obviously, the appeals of the Spanish philosopher can be redirected to modern Ukrainians, because it is we who are sorely lacking in these features.

Given the above, we can confidently recommend to read O.S. Turenko's monograph "Socio-political paradoxes of José Ortega y Gasset". It will be useful not only to professional philosophers, sociologists, political scientists, but also to all who are interested in European culture and the history of European civilization.

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