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DOI <https://doi.org/10.30525/978-9934-26-120-6-22>

**GRIGORY SKOVORODA
ON THE HUMAN MIND AND EDUCATION**

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Ukrainian Enlightenment in most scholars is primarily associated with the name of Gregory Skovoroda (1722–1794), although his ideological and theoretical heritage researchers associate with the ancient (Socrates, Plato, Aristotle, Plotinus), the medieval (church fathers), and the German Enlightenment. and mystical ideas. Let's try to find out what world and Ukrainian cultural achievements influenced the formation of G. Skovoroda's philosophy of education.

Could G. Skovoroda get acquainted with the ideas of the Enlightenment? When he studied at the Kyiv-Mohyla Academy, the ideas of the early Enlightenment were already known and introduced into the educational process. But he dropped out of the academy for five years after studying classical and European languages, the basics of poetry and rhetoric. He traveled to European universities when the interest in Renaissance Aristotelianism, the scientific achievements of European scientists, was gradually growing at the Kyiv-Mohyla Academy. There is an assumption that the traveler in the middle of the XVIII century. spent the longest time in Germany and Hungary [1, p.288].

G. Skovoroda in "related work" focused on the philosophy of man, his desire for happiness. We will support researchers who advise the specificity and originality of the religious and philosophical work of G. Skovoroda "... to define in the context of the Kyiv-Christian Sofia heritage. It is the Sofia teaching that gives the ideas of the Ukrainian thinker inner unity." Such Sophia's motives can be traced in the work "Conversation on Wisdom",

where it is said that Sophia Wisdom permeates everything, gives it meaning and order, brings him order, order and beauty [1, p. 178]. What, according to Skovoroda, should be knowledge? What does a person need to know to find the path to happiness?

The philosopher-writer was imbued with the fundamental philosophical tradition of Ukraine, but did not lose his identity, finding his own place. He did not perceive philosophy as a collection of texts, works or volumes. He really wanted to create a philosophy where understanding the world would give grounds for moral behavior ("Conversation of five travelers about true happiness in life") [2, p. 337]. This means that it is necessary not only to read the printed texts, but also to immerse them in the context of the philosopher's life, the context of his actions and deeds.

G. Skovoroda believed that a person is born twice. The first – physical birth – is corporeal, and the second birth of man – spiritual – is that shown in the Bible. The highest spiritual achievements a person experiences at his second birth. Through knowledge and awareness of its spiritual nature, its purpose, it is born again. The central concept in G. Skovoroda's philosophy is the concept of God, in which the intellectual and mystical aspects of the cognitive process intersect. According to A. Kalyuzhny, "Therefore, Hryhoriy Savych, on the one hand, singles out cognitive or mental cognition, which allows to connect things with each other, allows a person to establish conceptual connections between things that exist in the person and outside. On the other hand, it offers intuitive cognition, which it calls self-knowledge, which makes it possible to penetrate into the depths of the main spiritual object, into the mystery of the subjective thinking being" [3, p.94]. How and why, according to G. Skovoroda, should a teacher teach young people to guide them to the path of truth and happiness? First of all, a person must focus on his own vocation and make it a matter of his life. After all, the purpose of education is the formation of man as a supremely spiritual being. The whole educational process in G. Skovoroda is aimed at helping the student to search for and find himself, his inner divine essence, "inner man". [4, p.116].

A person cannot achieve wealth and inner harmony if he is preoccupied with the search for some benefits outside of himself. Therefore, he argues that the main purpose of education is to teach the student introspection, which will help him get on the right path in life and develop abilities in accordance with the chosen profession.

If a person is not trained in introspection and chooses business for the sake of enrichment, profit, prestige, then even among such benefits he is doomed to be dissatisfied and suffer. And no other training or hard work will help her avoid that suffering. The desire to get rich and positions in

"unrelated" with their work has a negative impact not only on the person but also on society. Science can promote self-improvement only in "kinship": The most important thing in the educational process – the comprehension of the human mind by the inner divine light, which led to the formation, according to J. Stratiy, in the Ukrainian language the concept of "education", which replaced the external concept of "science" [4, p.38]. The philosopher highly valued the role of human knowledge in the development of the world. G. Skovoroda not only pondered what education should be, what is the meaning of knowledge. He practically joined the educational process as a teacher. What was he like?

In his pedagogical practice, the philosopher-educator made every effort to help the student find himself, his own inner divine essence. But he did not do it by means of coercion and punishment. The love and trust of the students were important for G. Skovoroda. To achieve this, he looked closely at the spiritual condition of children, the level of development of their abilities. And then, at the right time, gave a new impetus to further improve them. In 1753, a beginning teacher taught a course in poetics at the Pereyaslav Collegium, which was opened on the model of the Kyiv-Mohyla Academy. There he wrote reflections on poetry and guidelines for teaching such a course. But the leadership of the college did not appreciate such an innovation. G. Skovoroda is an outstanding figure in the development of the philosophy of education in Ukraine. Having received a good education, constantly engaged in self-education, he was able to choose from the world culture the best that humanity has produced, combine this knowledge with Ukrainian cultural achievements and form their own philosophy. He offered the same philosophy to his students as a personal example and personal achievement. But the main thing is that G. Skovoroda was really a Ukrainian educator who managed to get ahead of time and show the prospects of personal development with his own life. [3, p.119].

For Ukraine, G. Skovoroda laid the foundations of the philosophy of education of the future, which he understood as a complex process in which due attention should be paid to both "external", secular knowledge, and knowledge of "internal", which consists not only in the study of sacred texts but also in the ability to find themselves in society, to choose their own way of life. An important role in such a process, according to the philosopher-educator, should be played by the teacher, who with proper knowledge, life experience, his own example should help the student to learn. [4, p.88].

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DOI <https://doi.org/10.30525/978-9934-26-120-6-23>

ЗНАЧЕННЯ ЄВРОПЕЙСЬКОГО ВПЛИВУ У ФОРМУВАННІ АКАДЕМІЧНОЇ ФІЛОСОФІЇ В УКРАЇНІ

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Висвітлюючи сторінки вітчизняної академічної філософії, у дослідника виникає питання: чому ця форма філософського знання, пов'язана із певними освітніми інституціями, на українських теренах виникла занадто пізно (аж XVII ст.), порівняно із Європою? Відповідь на це питання можна знайти, на наш погляд, осмислюючи культурно-світоглядні пріоритети вітчизняних філософів, починаючи з часів Київської Русі. Маємо зазначити той факт, що в українській філософії вже з самого початку її розвитку превалював не теоретико-дискурсивний, а екзистенційний вимір філософування. Брак інтересу до питань теоретичної систематичної філософії у вітчизняній інтелектуальній спільноті того часу пояснює відсутність запиту до інституалізації філософії. Як справедливо зазначають сучасні українські дослідники (М. Ткачук, В. Горський), від початку обрання культурних пріоритетів філософія у першу чергу витлумачувалась як любомудріє, духовне роблення, життя в істині, а систематичне і понятійне знання розглядалось як другорядне і не здатне дійти живої істини [1, с. 25]. Екзистенційну, практичну спрямованість української