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**EDUCATIONAL INNOVATIONS OF G. SKOVORODY ON THE BASIS
OF THE MORAL AND WORLDVISING PRINCIPLE OF SELF-KNOWLEDGE**

Abstract. The article considers Skovoroda's educational innovations, which fully correspond to the current innovative educational principle – active personalized learning based on the development of critical thinking, creativity, curiosity, ingenuity, perseverance, mutual understanding.

The study is based on the analysis of primary sources – the works of G. Skovoroda, which address the introduction of innovative discoveries and methods in the educational process, in particular – to understand earthly nature and realize their place in nature, culture, world and voluntarily implement the life program of his soul. The basic approaches in the course of preparing students for the process of self-knowledge and self-education, for independent acquisition of true effective knowledge, as well as for living in justice with an awareness of duty and responsibility are outlined.

Keywords: self-knowledge; justice; self-education; independent thinking; self-immersion; inner man.

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**ОСВІТНІ НОВОВВЕДЕННЯ Г. СКОВОРОДИ НА ОСНОВІ
ЕКЗИСТЕНЦІЙНОГО ПРИНЦИПУ САМОПІЗНАННЯ**

В статті розглянуто освітні нововведення Г.Сковороди, які цілком відповідають нинішньому інноваційному освітньому принципу – активному персоналізованому навчанню на основі розвитку критичного мислення, креативності, допитливості, винахідливості, наполегливості, взаєморозуміння.

Дослідження проведено на основі аналізу першоджерел – творів Г. Сковороди, які торкаються питань введення інноваційних знахідок та методів у навчальний процес, зокрема, осягнути земну природу й усвідомити своє місце в природі, культурі, світі та власною волею здійснити життєву програму своєї душі. Викладено основні підходи, які необхідні у ході підготовки студентів до процесу самопізнання та самоосвіти, до самостійного здобування істинних дієвих знань а також – до життя по справедливості з усвідомленням обов'язку та відповідальності.

Ключові слова: самопізнання; справедливість; самоосвіта; самостійне мислення; самозаглибленість; внутрішня людина.

Introduction. Nowadays there is an urgent need for a deep, holistic study of the universal heritage and comprehension of the phenomenon of Hryhoriy Skovoroda, mastering the essence of his living teaching, introduction of moral and worldview principles of his philosophical and educational system into the educational process. His wisdom, ability to live truly: "When the spirit in a person is cheerful, thoughts are clear, the heart is pure, then everything is clear, joyful, happy". His humanistic testament is to think truthfully, to act justly, and to speak truthfully.

With his dialogical principle Skovoroda opened the perspective of inner sensory-mental self-knowledge of man and his cultural self-birth, self-development on the basis of moral maturity, as well as his knowledge of the people as cultural integrity and comprehension of Nature and the World. He embodies conscience as the main sign of moral maturity. Hence the criterion of educating student youth as morally mature, wise dignitaries of the Skovorodyn spiritual type: conscientious, direct, strong-willed, brave, just people.

Formulation of the problem. The need to move to innovative education is due to today's challenges, especially in the context of integration of the domestic education sector into the European and world educational space. Now higher education institutions face the task of constantly improving the quality of education, modernization of its content, development and implementation of educational innovations and information technologies, creating conditions for training a specialist suitable "for effective implementation of innovative tasks of the appropriate level of professional activity" [8, p. 5].

Innovations in education – is the process of creating, implementing and disseminating in educational activities of new approaches, ideas, methods and techniques, technologies aimed at updating, modernizing, transforming the educational process in accordance with the requirements of the time. In particular, the formation of a systematic approach to the analysis of professional tasks, strategic thinking, ability to social mobility, the desire for self-study, self-education and self-improvement throughout the active working life should be decisive for higher education. This can be achieved, first of all, by transforming the consciousness of university teachers, re-equipping them with new approaches to professional activity within the Cmodel of student-centric learning, constant implementation of innovative methods in the higher education process as one of the steps in launching innovative universities and stage in the process of internationalization of higher education in Ukraine.

Analysis of recent research and publications shows that the implementation of innovative approaches in higher education are considered in the works of V. Andrushchenko, I. Dychkivska, V. Kremen, A. Kuzminsky, V. Lugovoi, V. Morozov, P. Saukh, T. Turkot, D. Chernilevsky and others. In particular, V. Andrushchenko analyzes the ratio of necessary innovations and the traditional component in education, which requires radical changes in education [3, p. 7], I. Dychkivska notes that innovative learning is based on the development of various forms of thinking, creative abilities, high socio-adaptive opportunities of the individual [7, p. 34]. The essence of innovation in its conceptual, historical and methodological dimensions, as well as the innovative development of education in the context of creativity are considered in a monograph edited by V. Kremen [8, p. 22]. The combination of traditional and innovative teaching methods in the context of the general principles of higher school pedagogy is considered by T. Turkot [2, p. 12] and D. Chernilevsky [7, p. 55].

The purpose of the article is to give a generalized description of educational innovations, Skovoroda, to identify some features of an innovative university, to clarify the essence and features of certain innovative methods of training future professionals.

Unlike his predecessors, he was the first to clearly outline the purpose of upbringing and education: the formation of the inner world of the individual; knowledge and development of abilities and talents inherent in each person, so that he could fruitfully realize them in independent life; and gave a definition of the leading philosophical, pedagogical and musical concepts: music as a philosophy of pedagogy; Ukrainian folk songs as a three-thousand-year-old furnace "and philosophy as the most perfect music" and ideological all-arms. These concepts have become key in the Frying Pan system of true knowledge, upbringing, education and cultural self-development.

His leading ideas: spiritual enlightenment and moral maturity of pupils; reliance on the art of music as a fruitful factor in the self-development of the spiritual potential of the individual; identification and development of natural abilities and talents through self-knowledge and self-education; self-realization of the person of the innate possibilities.

Presenting main material. Pedagogy is Skovoroda's only profession, which he practiced all his life; "The only official state with which he ideologically reconciled". The sage everywhere and always remains a true teacher – a moral teacher for all generations and all segments of the Ukrainian people.

For contemporaries, Hryhoriy Skovoroda was a "traveling academy", and Mykhailo Kovalinsky called his teacher "a citizen universal". In fact, Skovoroda is a world-wise sage with a Ukrainian heart, because he received a foundation of education from a family heart in his native parental school. He also understood the wisdom and customs of the native people from the unheated three-thousand-year-old furnace of the tradition of Ukrainian culture (this is how Skovoroda defined the age of our culture). Hryhoriy Skovoroda learned the moral and ideological basis of his integral personality – conscientious, strong-willed, harmonious life-lover from an early age, from his father and mother. Thanks to the family cordiality, the thinker preserved the childish sincerity of perception of people and the World until old age. Skovoroda's own wisdom and pedagogy grew out of the traditional Ukrainian family school, which is rooted in the system of Cossack pedagogy – a phenomenon of Ukrainian public education, a unique phenomenon of world educational culture. The great educator emphasizes two parental virtues: "It is good to give birth and to teach good. General school, teachers work mainly with the child's mental abilities and help him to study the external world, to adapt in it, and the mother's parental school awakens the will of the spirit in the child's heart, nurtures the spiritual type and helps him to know himself – to realize the life program of his soul her in independent living" [4, p. 55].

The tradition of Ukrainian family upbringing and the educational system of Skovoroda are related to Socrates' *mayevtika* (literally – the art of midwifery, obstetrics) – the art of helping in the new birth. The first Athenian philosopher-sage Socrates (469 BC – 399 BC), using the skills of his mother, midwife Phenoret, who helped to give birth to children, accepted the "birth of the soul, not the body": helped to give birth to true thought – awakened the spiritual embryo in the hearts of people and helped their spiritual birth. Therefore, for Socrates, man is a morally mature and spiritually born person. Apollonian call "Know thyself!" for Socrates it meant to know oneself as a moral and social person.

This second, spiritual, birth of man Skovoroda called culture, laying the fundamental principle of his *culturosophy* – the methodology of wisdom, worldview system of moral and spiritual orientation for self-knowledge and self-development. With his wise doctrine of the morally mature, "inner man", and of his self-knowledge, Skovoroda subordinated external scientific knowledge to internal educational practice – the spiritual rebirth of the "external" man into the "internal". This moral *culturosophical* principle of wisdom became the basis of his educational system.

To comprehend the phenomenon of Skovoroda, as well as to comprehend the world of national culture, it is necessary to be born spiritually in one's own culture. Otherwise, everyone will perceive both the culture and the Frying Pan as they are unprepared.

At one time, Skovoroda's follower Mykola Gogol complained about the misunderstanding of his contemporaries: «Everyone understands me as much as he understands himself. "That is why a person needs to start with self-knowledge, with the awakening of his spiritual essence for a new birth in his own culture". Unfortunately, the apocryphal statement still remains painful: "We know Skovoroda more than they read it". The great Ukrainian sage still remains an unread, unattainable Teacher of his people.

God forbid, so Hryhoriy Skovoroda was forced to leave the Pereyaslav Collegium.

In the introductory lecture on the basics of virtue at the Kharkiv Collegium, he taught the students with all the sincerity of his sincere heart: "The whole world is asleep, asleep in a deep sleep, spread out as if wounded! And the mentors not only do not wake up, but, stroking, say: sleep, do not be afraid, the place is beautiful – there is nothing to beware of! During the classes he encouraged the pupils to «wake up from sleep", to look closely at the real world, to see its outside and to bring up a spiritually rich inner, true person with a pure heart, a bright soul and a clear consciousness. He regarded books as the fruit of self-knowledge and awakened

thinking: "Not the mind from books, but books from the mind were born". And he did not impose his inner realizations on anyone, but taught people to discover inner, effective knowledge in themselves – to comprehend the Truth and live in it. Hence the pedagogical principle of Hryhoriy Skovoroda – "I teach those who want to know".

Especially for his course G. Skovoroda wrote a manual, a kind of lecture notes – "The entrance door to Christian virtue" (1768–1780) [5, p. 11]. However, Skovoroda's educational innovations contradicted the theological canons of the time. Here is how the historian, ethnographer, pedagogue Oleksandra Yefimenko (1848–1918) describes in the work "Philosopher of the People" (1894) the uproar that caused him in the Kharkiv Collegium of Skovorodina "Entrance Doors": reproaches. Frying pans were offered a dispute to defend his position, and, knowing his inspiring eloquence and completeness to any twists of thought and word, it is not difficult to imagine how he defended himself. And as a result, he was not only removed from teaching, but also forced to leave Kharkiv. "He left the position of state teacher of youth to be now exclusively a teacher of selected units from modern Ukrainian society", Ivan Franko summed up.

From those "selected units" the moral and ideological social movement of Skovorodynstvo soon grew in Slobidska Ukraine. It was based on Skovoroda's students and followers, who raised large sums of money for the construction of the first secular higher education institution in Left-Bank Ukraine, Kharkiv University (1804). On this university basis, Oleksandr Potebnya, a great Ukrainian scientist-encyclopedist, developed Skovorodyn's moral and worldview principles in his philosophical and linguistic school: linguist, philosopher, psychologist, folklorist, ethnologist, literary critic, pedagogue, founder of the linguistic direction. poetics, professor of Kharkiv University. On the basis of the Sloboda educational center, two world schools grew as a fruit of the efforts of a pinch of scientists: Skovorodyn philosophical and pedagogical and Potebnyan psycholinguistic.

The leading idea of all pedagogical and philosophical works of Skovoroda is extremely timely: "Know thyself!", "Seek yourself within yourself!". To know oneself is first of all to know one's nature (one's own essence), to understand the innate life program of one's soul (one's own destiny), and through oneself to know one's people in the world of specific culture, to comprehend earthly Nature and realize one's place in Nature, Culture, World and of his own free will to carry out the life program of his soul. In this way, teacher Skovoroda prepared students for self-knowledge and self-education – for independent acquisition of true effective knowledge through the development of curiosity, perseverance, critical thinking, self-awareness, as well as for a life of justice with a sense of duty and responsibility.

Skovorodyn's moral and ideological idea of "Know thyself" must be realized through the dialogic relationship "teacher-student". It is the teacher, like the parents, who must help the child to discover the inner true knowledge, to cultivate in his heart the germ of spirituality, to awaken the will to life and to mature morally for the spiritual birth and realization of the life program of his soul. The condition of self-knowledge is inner concentration, self-absorption, concentration on the spiritual desire of the soul to live, to which the biological needs of the organism must be subordinated. In this way a person discovers in himself the knowledge of himself – the "inner man" and realizes his inner spiritual essence, the program of his soul in "related work", according to his natural vocation. In self-knowledge man comprehends the Truth, and by kindred labor provides himself with a resource of independent force for true life in cultural self-development.

A person is happy in his related work, when it is not for work as a means of exploitation or accumulation of wealth, but work for him for the realization of his spiritual vocation, embedded in the life program of his soul. Man is full of happiness and joy when work corresponds to his natural abilities. The natural is understood as the inner, deep essence inherent

in the world of Nature and the human world of Culture. "When work corresponds to this deep essence of the person, it provides development of the human person and collective integrity of the people, guarantees" [3, p. 255].

During his life, the clergy called him a "sectarian" and the nobility a "freak"; in the twentieth century, Bolshevik ideologues called him a "materialist"; now interpreted in a wider range – from "Orthodox monk" and "theologian" to "Freemason", "cosmopolitan", "hippie" and "downshifter", trying to "recode to modern formats". And now his free spirit is caught in the net of worldly nonsense, as caught in life. The status of "theologian" is especially obsessive, making him a cult, although during his life he categorically renounced the clerical state. [7, p. 55].

He taught how he lived – this is the inner strength of his moral maturity.

Ivan Franko called Hryhoriy Skovoroda a national philosopher, a "forerunner of a new era", who revealed the deep and essential spiritual values of the nation and became "a completely new phenomenon in Ukrainian literature from the standpoint of education, breadth of views and depth of thought".

Poetic and philosophical creativity and musical and pedagogical work of G. Skovoroda are harmoniously combined into a holistic moral and ideological educational system. The thinker-artist made sure that the word sounded melodic, like his playing the flute or violin. Music gave philosophical thoughts and poetic images of dominance and deep insight. As a composer-thinker and musician-educator, he heard in man the "octave of light" and determined the culture of man by his spiritual birth through the manifestation in him of the «cherished: the Light of Truth, which man has grasped in self-knowledge. "If you know the Truth, then the Sun will enter your blood".

In the clairvoyant worldview, the Sun is associated with a source of spiritual energy. Singing, like sunlight, activates and develops in a person the volitional function of the pineal gland – the organ of intuition, the inner spiritual vision, which functions in the center of the brain. The developed pineal gland provides functioning in the person of the third signal system which sign is conscience – the most characteristic sign of humanity. The pineal gland as an organ of clairvoyance provides a direct comprehension of the Truth by the heart – the cognitive and moral core of human nature and generates the human will to live. The pineal gland is nourished by the energy of the Sun and is the most powerful source of ultra-subtle vital energy in man.

With his extremely developed organ of clairvoyance, Hryhoriy Skovoroda directly perceived internal philosophical comprehension as "the most perfect music" and music, in his opinion, "speaks to our soul". He called his poetry songs, and the main collection of poetry – "Garden of Divine Songs". Frying pan song poetry is rooted in ancient Ukrainian folk songs, the age of which the singer-sage marked deeply symbolically – "three thousand years of the furnace". But the furnace of the people's spirit "unburned" baked and fruitfully preserved centuries-old folk customs and wisdom. G. Skovoroda absolutely accurately determined the age of the Ukrainian music and song, cultural tradition, which is confirmed by the latest scientific discoveries. Only a perfect, full of the will of the spirit poetic word becomes a true song – true singing. And singing through the inner sense of the natural musical system unites a person with the Unified System. Ukrainian choral singing is a powerful contributing force in society. The founder of the new pedagogy and folk school, Konstantin Ushinsky, attached special importance to this singing for the upbringing of children and the development of moral and volitional qualities. Introducing music education and choral art as the basis for the development of the general culture of the people: "School sings – the people sing". On the basis of Skovorodin's philosophical and artistic syncretism, Ushinsky formulated the basic pedagogical principle of comprehensive and harmonious development of a new person: "Children must be

taught by letter, number and note". Only a whole person is able to fully know himself and comprehend the world [8, p. 85].

Such a whole person is the sage Hryhoriy Skovoroda himself. In musical terminology, he can be called a man-symphony. He played the violin, bandura, harp, flute and flute (improved flute). In poetry classes he played melodies, revealing the deep essence of poetry through singing. Frying pan-teacher saw his main vocation in the upbringing and education of people, and considered music as an effective factor in the cultural self-development of the human person and people.

The period of his teaching in Pereyaslav and Kharkiv colleges was the most fruitful in the development of G. Skovoroda's pedagogical ideas. G. Skovoroda presented innovative pedagogical ideas developed in Pereyaslav in his treatise "Reflections on Poetry and a Guide to Its Art" (1753–1754; not preserved).

His deep educational system contradicted the pedagogy of that time with the dominant theological dogma, which equated and enslaved everyone in the world.

In the idea of happiness, Hryhoriy Skovoroda was the first in Ukrainian and European philosophy to reveal the inner, existential, essence of man as his self-realization: "And what is man? Whatever it may be: whether it is an action, or a deed, or a word, it is all vanity if it has not been fulfilled in man himself". However, the full realization of the spiritual program of his life in cultural self-development man achieves only in cognitive-cultural interaction with his people: "Everyone must know his people and in the people to know themselves". With this philosophy, Skovoroda gives us the key to understanding the ordered unity of the parts as a whole – morally mature people in the collective integrity of the people. In a letter to one of his comrades, he clearly states his educational position: "Knowledge should not narrow its influence only on the priests of science who eat and saturate, but should be available to all people, enter the people and establish themselves in the hearts and souls of all those who must to tell the truth: I am also a human being and I am not indifferent to everything that is human!".

Frying pan sincerely shared with true people the knowledge of his pure heart and was deeply saddened by the dominance of the petrified, dead-hearted, who did not need the knowledge of the Truth – they considered true what they benefited from. So the sage avoided relations with that world, was independent of wealth and power, and summed up his earthly life with a sad and joyful – paradoxical philosophy: "The world caught me, but did not catch me".

Conclusions. Skovoroda's educational innovations, which were beaten by theological dogma at the time, fully correspond to the current innovative educational principle – active personalized learning based on the development of critical thinking, creativity, curiosity, ingenuity, persistence, mutual understanding.

The 300th anniversary of our spiritual Master should be marked by the awakening of people's desire for happiness in the consistent moral maturation of the "team of the Ukrainian people" (Panteleimon Kulish). The inner driving force of this social process – the will of the national spirit – must be nurtured from childhood. Love for spiritually native people and native Nature. After all, it is from a sense of love, self-awareness and the vital will of a person that patriotism, ethnic self-consciousness, and the will of the people grow – the leading factors of social self-government. Ukrainian educators should introduce into the educational process Skovorodynsky moral and ideological principle of self-knowledge on the basis of dialogic relationship "teacher-student" and take as a basis the educational system moral and ideological principles of sacred pedagogy of the heart to educate the spiritual type and moral will of Ukrainians.

Frying pan – a timely strategy for cultural and social self-development of the human person and the collective integrity of the people. Thus, a systematic worldview movement of Ukrainian spiritual asceticism will begin to self-organize, aimed at achieving moral maturity,

spiritual birth and cultural self-development of man and people according to Skovoroda's concept of culture as a "second, spiritual, human birth".

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