

PHILOSOPHY SCIENCES

FORMATION OF THE SPIRITUALITY AS A NOTION IN THE UKRAINIAN PHILOSOPHICAL TRADITION

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The spirituality, its role in the formation of personality of Ukrainian society has always been in the center of national culture.

In the works of thinkers of XVII – XVIII centuries, the problem of “worldly vanities” occupies a prominent place, a critique of wealth that interferes with spiritual life, spiritual growth, and the unity of people.

L. Baranovich, I. Velichkovsky, I. Galyatovsky, A. Radivilovsky claimed that wealth does not contribute growing of a spiritual. “The rich cannot reach the heavens, because they forgot God behind their wealth, do not praise him, and do not pray ... because they have often acquired their wealth in a bad way ...” (I. Galyatovsky) [1, p. 145-146]. Hence, the most important is the richness of a depth of a spirit, that contributes to spiritual development, and not material assets.

I. Velichkovsky thinks a lot about the futility of the world, instability and its fluidity. He believes that the most valuable is the spiritual world [8, p. 64]. His work, as well as works of many other thinkers, is permeated by ideas of morality as the most important requirement of human existence, with requirements to adhere to the higher values about spiritual knowledge that help a person self-perfecting.

It should be noted that many Ukrainian writers also emphasized spiritual development as the most important human value: M. Gogol, P. Kulish, Lesja Ukrainka and others. For example, spiritual values, personal development, the problem of revealing their own potential to certain extent reveals in many works of Lesya Ukrainka and in her own personality. In other words, the writer has worked in line with moral and ethical philosophy, her creativity is perceived through the “heart” [6, p. 54]. The problem of spiritual growth covers the aspect of the choice between right and wrong. Internal contradictions and the choice of one part leads to the formation of a system of values that is special for each person, which is one of the important factors of personal, spiritual growth.

Even though the Ukrainian philosophical tradition did not directly define the notion of “spirituality” when dealing with the problem of spirituality, this problem is discussed in the context of the “philosophy of the heart” by G. Skovoroda, P. Yurkevich.

G. Skovoroda believed that the social progress of society entirely depends on the spiritual development of each individual. The problem of spirituality is reflected in

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the category of “heart”. He describes a person as being composed of two kinds – invisible – that is, the spiritual, and visible – the material. “If there is a body above your body, then there is a head over the head and the new heart higher than old one” [7, p. 136].

Spirituality is invisible, but the main essence of human. In the “philosophy of the heart” G. Skovoroda speaks about spirituality: “The good nature and the supreme beauty is a good heart. The good heart is the same as the source that gives pure thoughts” [7, p. 115]. That is, the path of spiritual growth is nothing more than the path of personal development. The spiritual substance of the heart is the foundation of being, the source of life, which gives power to create and develop. The philosopher also speaks about the spiritual nature of human and of the eternal world of spirit: “Eternity is one, it is inflexibility, permanence, hope. Let us put our hearts in the power of it” [7, p. 410].

We understand that human life should be headed to spiritual development, because it is the path to eternity. P. Yurkevich developed after G. Skovoroda the doctrine of a person as an individual, free, responsible personality. The heart acts as the guardian of the spirit, as the center of the moral life of human. The development of his heart is fundamental to human, because only this way it is spiritually self-asserting. “The heart is the center of spiritual life of human. So, in the heart begins growing self-confidence of human to one or another actions; there arise various intentions and desires; it is a place of will and its desires” (P. Yurkevich) [3, p. 69].

A lot of attention was paid to the problem of spirituality by the scientists of the end of the XIX – XX centuries. According to V. Zenkovsky, the spiritual life of the individual manifests itself in relationships with God, with the external world, with society, with the spiritual world. It manifests itself in life-creation, professional activity, actions, character of self-determination, social relationships [10, p. 59-60].

According to V. Vernadsky words: “... a person is deprived of the most important things, which gives its an opportunity to deeply cover space area – the view, so closely but inextricably linked with the brain, that gives a possibility to reproduce from the individual's immediate surrounding – reality; ... on the other hand, its environment... variable, because it can ... gradually, over time, deepen the scope available to its sensation, and the boundary of this deepening will go far beyond the boundaries of the biosphere” [9, p. 383]. Of course, it is not about physical vision, but spiritual, the development of spiritual vision as another way of perception.

According to A. Osipov, spirituality is the notion that the external world is a continuation of the inner world of human, and the inner world of human can not exist without extension in the space and time of his twin. Subjectively, this state (the unity of the external and internal) is experienced as the integrity, completeness of existence [5, p. 32]. Therefore, it can be argued that spirituality is compared with the disclosure of self-consciousness, creative self-realization, internal potentials, development of worldview. Also, many philosophers adhere to the persistent thoughts that spirituality can not be provided from the outside, which is only internal quality.

Representatives of the Kyiv philosophical and anthropological school also considered the features of spirituality through the prism of worldview (spiritual and

practical development of the world), spiritual advancement of human identity and morality.

In the XXI century, the problem of spirituality appears in the aspect of spiritual – pseudospiritual. This is not only a problem of good and evil, it is a problem of harmonious spiritual, mental, physical development of human. According to the concept of S. Krymsky, spirituality relates to the searching for a human's meaning and purpose of life, with the inner world of the individual, his freedom. S. Krymsky, I. Podlasii speak about the spread of pseudospirituality, which can lead to the decline of the modern social system. S. Krymsky emphasized on that in the XXI century it is impossible to speak of the fall of spirituality. The matter is not only in the absence of spirituality, but in the false spirituality. S. Krymsky speaks of the fact that the modern society has lost its benchmark, became pseudospiritual. A human, looking inward inside himself, sees nothing but his body; and the body is considered not as a body of spirit, but as a “self”. This way spirituality becomes pseudospirituality [4, p. 85-89].

For example, I. Ignatenko considers the problem of spirituality through the prism of the phenomenon of loneliness. She argues that “... initial loneliness is a situation that contributes to the formation and confirmation of the human spirit, since only turning face to face to itself, you can only give yourself a definition or outline the prospect of future progress” [2, p. 26]. In our opinion, in these words we can see one of the problems of postmodern society. People are constantly surrounded by other people directly or indirectly. Phone, Internet – on the one hand, do not allow a person to stay alone, on the other – in this diversity, a person feels lonely. But this loneliness does not allow (because of the presence of other people (other loneliness)) to investigate the soul to become a possible to work on yourself, therefore, people often choose an easier way – the way of pseudospirituality.

Thus, it can be noted that the role of spirituality in the formation of the individual has been understood as the direction of aspirations for spiritual development, control over own material desires, and even in a certain way restriction of them, or even refusal.

Understanding the phenomenon of spirituality was relevant in the philosophical researches throughout the history of mankind and remains relevant today.

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