

THE FORMATION OF UKRAINIAN PHILOSOPHY OF THE 18TH CENTURY AND HRYHORII SKOVORODA

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Historians of philosophy believe that the process of formation of philosophical thought of Slavic peoples, including Ukrainian one, began in the 14th century and continued until the 19th century. Historians of Polish philosophy think that the beginning of the development of scientific philosophy in our country was in the 14th-15th centuries. They connect it with the formation of the Krakow Academy in 1364 by the Polish king Casimir III and reorganization in 1400 by Wladyslaw II Jagello. The history of the Czech Republic's professional philosophical science began to be studied in the 14th century. At this time the university in Prague was founded by Charles IV, king of Bohemia and emperor of the Holy Roman Empire in 1348. Slovakia marks the beginning of this process from the 15th century. It was then that the history of philosophy in Croatia began. In Ukraine, the formation of philosophical systems began in fraternal schools and the Ostroh Educational and Theological Center and ended in the Kyiv-Mohyla Academy in the 17th century. In Russia, the beginning of the history of scientific and philosophical thought is dated to the 18th century, and in Bulgaria to the 19th century, connecting this event with the publication of Pyotr Beron's «Panepistemia» [2, p. 197-198].

The philosophy of the Kyiv-Mohyla Academy was the first step in the process of the development of professional philosophy in Ukraine and was a kind of school philosophy expanded in European universities. The activities of the Kyiv-Mohyla Philosophical School are divided into two stages. The first covers «the time from the founding of the Academy to the end of the 17th century, characterized by the beginning of the separation of philosophy and theology, the expansion of the reorientation from the knowledge of God to the knowledge of nature and man, the awareness of the independent value of nature and the need to know its laws. Working at this time philosophers mostly rely on the ancient heritage, the works of representatives of patristics, scholasticism and actors' ideas of the Renaissance» [1, p. 70]. This period is represented by a constellation of outstanding thinkers, including Petro Mohyla, Yosyp Kononovych-Gorbatsky, Innokenty Gisel, Lazar Baranovych, Ioanikiy Galyatovskiy and many other extraordinary personalities who started the first theoretical courses of philosophy in Ukraine. A main characteristic feature of

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the philosophical students of this period was to try to distinguish between reason and faith, to separate philosophical problems from theological ones, to remove philosophical theory from under religious influence, to shift the emphasis of knowledge from the divine position to the knowledge of the objective world, to rationally explain natural needs and social patterns, to provide a separate status of philosophy.

The second stage began in «the first half of the 18th century, marked by the emergence of a type of thinking that approached the modern European philosophy of that time. Criticism of authoritarianism and dogmatism inherent in the philosophy of the previous era deepens, attention to the problems of epistemology, rationalist and empirical methodology grows, theories of man and the state are developed that are consonant with the ideas of the New Age. Philosophers turn more widely to the works of contemporary representatives of European thought» [1, p. 70-71]. Iconic figures of this period were: Danylo Tuptalo, Ioasaf Krokovskyi, Stefan Yavorskyi, Teofan Prokopovych, Stefan Kalynovskyi, Heorhii Scherbatskyi, Sylvester Kulyabka, Manuilo Kozachinskyi, Heorhii Konyskyi and many other bright thinkers who picked up intellectual knowledge of man and nature from their predecessors. They began to develop philosophy as a science based on probable knowledge, a unified methodology and the principle of obviousness. They skilfully applied and at the same time improved the cognitive capabilities of formal logic. Under the influence of European philosophical thought of the Baroque period, Kyiv-Mohyla professors in the 18th century focused their attention mostly on the problem of «Man and the Universe». It oriented their interest to natural philosophical issues. The central problem of "God and Nature" acquired a new solution in contrast to medieval philosophy, where these substantive principles were fundamentally opposed to each other. The people of Kyiv-Mohyla tried to find the points of their contact, convergence and identification of God and nature. On top of that, they tried to dilute these poles as much as possible, recognizing the self-sufficiency of nature. This led to the emergence of pantheistic and deistic students in the philosophy of the Kyiv-Mohyla school.

The professors of the Kyiv-Mohyla Academy taught philosophical courses and represented a complete worldview system that contained scientific assumptions about the origin of the universe, explanations of many natural phenomena and processes, reflections on man and the essence of his being, enlightened humanistic and religious concepts. All philosophical systems were built on a broad cultural and historical basis and gravitated towards European science. Their authors created original philosophical concepts, using ancient literature, world and national philosophical heritage, Byzantine patristics, works of church fathers, juridical practice, ideas of European humanism and reforms, achievements in natural science, scientific discoveries, personal

achievements. The academy's constant contact with many Western universities enriched it with new projective ideas, the achievements of European science of the New Age, provided the impetus for deep internal changes in Ukrainian society, initiated fundamental shifts in the way of thinking of the intellectual elite and the clergy, and stimulated the introduction of progressive educational models and technologies.

Considering the idea of the soul, a person in the Ukrainian philosophy of the 18th century «was thought of mainly as a «microcosm» that exists in a «macrocosm». It is an integral part of nature and is subject to natural laws. But, if only the attribute of extension operates in the nature surrounding a person, then the essential basis of a person is another substantial attribute – thinking. This determines the exceptional place of man in the universe, which relates him to God himself. T. Prokopovych explained that a person «is a reduced part of that visible and invisible world because a person has something from the corporeal unspiritualised and living matter and the sensuous person's substance, in addition to that and what the spirits themselves have. That is why ancient philosophers correctly called it a microcosm or world taken in a reduced form» [1, p. 78]. The human problem was widely covered in the professor's lectures, based on the material of the Bible and on the facts of natural sciences, psychological observations, socio-historical experience, and the humanistic ideas of the Renaissance, which are independent of religion. The courses of philosophical disciplines were taught by well-known professors of the academy throughout the 18th century and were characterized by an anthropocentric orientation, the use of the theory of natural law, the social contract, elements of historicism, evolutionism, and sociology. They justified and rehabilitated the theory of man of the Christian-Orthodox worldview for centuries, developing the humanistic conquests of their domestic and European predecessors. In their philosophical studies, they tried to shift the emphasis from the problem of the creation of man to the problem of his creative activity, especially the human mind, capable of infinite mastery of reality.

However, ethical and humanistic traditions, based on Ukrainian philosophy by professors of the Kyiv-Mohyla School, determined its problematic field and substantive topics, basic categories and worldview orientation for a long time. Doctrines about a person, their happiness, the meaning of life, freedom, self-knowledge, philosophy of the heart, ideas of cordocentrism, etc. were used by H. Skovoroda and reasonably developed further by his philosophical genius.

The most important achievement of the Kyiv-Mohyla Academy was not only the high level of training of professional philosophers but also the raising of the status of philosophical thought in the processes of social and cultural development of Ukraine. It marked the establishment of philosophy as part of the Ukrainian mentality as an independent field of knowledge.

The most significant movement of this process was the student of the Kyiv-Mohyla Academy, the successor of its best traditions, the outstanding Ukrainian thinker Hryhorii Skovoroda. Having completed his studies in previous classes, he continued studying philosophical sciences (dialectics, logic, physics, metaphysics, ethics) with Professor M. Kozachinsky in 1740-41 and 1744-45, and then, after a long break, in 1751-55 mastered theological treatises under the guidance of H. Konyskyi, who was then rector of the academy. A feature of H. Skovoroda's creative method was firmly based on academic knowledge and life experience, folk wisdom, science and common sense, understanding of philosophy as a form of theoretical and practical mastering of reality. His philosophical teaching became a defining phenomenon in the Ukrainian culture of the 18th century, which still has a significant impact on the spiritual and cultural life of Ukraine today.

References:

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