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THE INFLUENCE OF THE HUMANISTIC IDEAS OF H. S. SKOVORODA ON THE EDUCATION OF A HOLISTIC PERSONALITY (ON THE OCCASION OF THE 300TH BIRTHDAY)

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Abstract. By the 300th anniversary of H. S. Skovoroda, the article reveals the scholar's cultural and pedagogical heritage, the actual views of the innovative teacher in accordance with modern problems of education. The purpose of the article is a theoretical review of the educational system of H.S. Skovoroda as the foundation for the formation of a holistic personality based on the principles of humanism. The purpose and objectives of the education and upbringing system of H.S. Skovoroda are analyzed from the point of view of the humanistic approach, which is the ground for the formation of the national consciousness of the younger generation. The research leads to the conclusion that the educational system of H.S. Skovoroda is aimed at the formation of a holistic personality. The scholar stressed the importance of creating a new, fair society, through the introduction of general education, self-actualization and self-education of an individual. The result of the formation of such a personality in the educational system of H.S. Skovoroda is the development of moral qualities, namely: love for their homeland, devotion to their people, tolerance towards others.

Keywords: educational system of H.S. Skovoroda; a family education; moral qualities; patriotism; traditions and customs of the Ukrainian

In the history of pedagogical thought of the eighteenth century. one of the prominent places is taken by the pedagogical heritage and educational activity of an outstanding teacher and a mentor, a philosopher, a musician and an enlightener Hrygorii Savych Skovoroda (1722 – 1794). Today the importance of the upbringing of the new Ukrainian generation is considered as a crucial one, as the future of our free and independent country depends on it. The new Ukrainians will follow their parents' path to build our country further. In this context, we are sure that we will be able to find new meanings

and make new discoveries in the work of Hryhorii Skovoroda, who paid great attention to the positive ideal of education, the purpose of which was to develop a young person in harmony. The teacher viewed the leading goal of upbringing and education as the formation of a “true” person, the finding and development of “natural” abilities, the creation of a new, just society through the introduction of universal education, self-actualization and self-education of the individual. Comprehension of the basic principles of education convinces that love for homeland, devotion to people and tolerance towards others are impossible in educational activities without the revival and support for century old traditions and customs of the Ukrainian people. In this regard, it is greatly significant to analyze the views of the Ukrainian philosopher, democrat and teacher H. Skovoroda, who assigned an important place in the educational system to the humanistic principles of education.

1. Life Path and Pedagogical Heritage of H.S. Skovoroda

The life path of the outstanding Ukrainian philosopher Hryhorii Savych Skovoroda is an example of humanism and self-sacrifice. The outstanding teacher, educator, humanist, philosopher and poet was born on December 3 (according to the old calendar – November 22) in 1722 in the centenary town of Chornukhy (in the Poltava region) in a Cossack family. From an early age, he revealed a remarkable talent for science and music. In 1734 he entered the Kyiv-Mohyla Academy at the age of 12. At that time, the poet lived in St. Petersburg, where he was a singer of the court chapel and created music for his own poems. In 1750, as part of the Russian mission, Skovoroda went abroad and traveled for three years in Hungary, Slovakia and Poland; he visited Bratislava, Vienna and Budapest. He attended lectures by famous professors in universities, worked in libraries, studied philosophical works and, as he was fluent in many languages, he debated with scientists from different countries. Three years later after returning to Ukraine, H. Skovoroda worked as a teacher of Poetics at Pereyaslav Collegium; soon he had to leave the college, due to denunciations of him. During 1754 – 1759, he lived in the village of Kovrai in Pereyaslav region, where he worked as a home teacher with a landowner Stepan Tomara. During this period, he wrote a significant part of the poems of the collection “Garden of Divine Songs”. Since 1759, Grigory Savich began to teach Piitics at Kharkiv Theological College, he also worked as a teacher (first Poetics, and later Ethics) at Kharkiv Collegium. Teaching in Kharkiv, in Latin and Ukrainian poems he wrote “Fable of Aesopov” (1760) and composed two introductory lectures-sermons to the course of Ethics. Since 1769, G. Skovoroda led a wandering life, not being tempted by various social positions and ranks. The philosopher always was dressed in an ordinary retinue. For 25 years he traveled along the roads of the Dnipro Left Bank Ukraine territory and Slobozhanshchina.

He was an unusual teacher: he wrote fables, philosophical treatises, taught ancient languages, and was deeply interested in Mathematics, Geography and Economics. Hrygorii Savych taught students the norms that he adhered to in his life: “he taught as he lived, and lived as he taught.” Skovoroda died on November 9, 1794, and bequeathed to make an inscription on his grave: “The world tried to catch me, but did not succeed,” which was fulfilled.

2. Educational System of H.S. Skovoroda

Nowadays, the comprehension of the ideological positions of H.S. Skovoroda is extremely important and essential in the conditions of the educating process of modern youth in Ukraine and the formation of national consciousness. In this view, we are sure that we will be able to find new meanings in the work of the thinker, who paid great attention to universal human values, ideals of humanism and social justice in society.

Modern teachers in their professional activities are guided by a certain set of principles that are unchanged throughout the history, namely humanism, social justice and dignity of the individual. The public good, justice and responsibility have always been considered as important principles of philosophical perception of the educational practice.

The sixteenth century for the development of pedagogy was characterized by the spread of the ideas of liberalism, according to which politics should create certain initial conditions, for example, conditions for access to educational institutions, etc. That time, many Ukrainian scientists were concerned about social justice, the good for a person, the functions of the state, and the development of public assistance. Worries about the fate of the people are inherent in the work of H. Skovoroda. Therefore, he is regarded by Ukrainian researchers as “the awakener of the awakeners” of the Ukrainian nation of the new time (Kozholyanko 2009, p. 172). In his works, the thinker showed the flaws of the contemporary system, called for the creation of a just society, and made a person the center of attention of his philosophy.

The pedagogical views of the great thinker are revealed in the parable “Noble Jerody”, the poems “The Poor Lark”, the collections of works “Garden of Divine Songs” and “Kharkovskiya Fables”

The philosopher and thinker H.S. Skovoroda ridiculed the noble aristocratic upbringing and contrasted it with the positive ideal of education, the purpose of which is to create a harmoniously developed personality. So in his parable “Grateful Jerodius”, the author mocks the Ukrainian nobles who mindlessly copied the French and Germans, the author narrated about a monkey who provided its children with a special, different from of the common people, «noble» education (Skovoroda 2001, p. 12).

The principle of humanism in the pedagogical views of the enlightener is revealed as the educator's understanding of the thoughts, experiences and aspirations of the child, the scholar's belief in the personal principle and the power of education. "My dear friend", "my most beloved friend", such appeals are found in the works of the philosopher, they characterize the high spiritual and moral culture of the teacher, who wanted his pupils to be free, highly spiritual and happy people.

The main pedagogical idea of H.S. Skovoroda was labor education on the principle of "kinship". According to the teacher, young people in an educational institution not only studied, but also comprehended the gracious goal of their own lives, in particular, they had to apply their knowledge in "related" work. The thinker insisted that the teacher should identify and develop the inclinations and capabilities of each student. That is, it is necessary to teach what they have a natural inclination to, which the "blissful nature" predicted for them: "You can quickly learn a falcon to fly, but not a turtle" (Skovoroda 2001, p. 13). H. Skovoroda defended the principle of conscious assimilation of knowledge, emphasized that knowledge should be obtained not only from the books and explanations of the teacher, but also from the surrounding reality, in contact with nature and in the process of practical activity "Life lives only when our thought, loving the truth, loves to track down its paths and, having met a truth's eye, triumphs and has fun with this unquenchable light" (Skovoroda 1961, p. 31).

The philosopher actively opposed scholastic learning, condemned the "cramming". H.S. Skovoroda subtly noted that without surprise there is no creative search – "To look and be surprised means the same thing", that is, surprise should be the student's companion in learning, without it there is no creativity. Only emotionally supported knowledge forms a holistic personality, and this is an important point in student-centered learning.

The educational ideal of H. Skovoroda is a person endowed with such features as modesty, gratitude, justice, sincerity, diligence, cheerfulness, cordiality and generosity. He believed in natural traits that are inherent in children from birth, but not everyone will know them in themselves and adhere to the "blissful nature". In the fables "Eagle and Turtle", "Bees and Hornet", H.S. Skovoroda condemned idleness, tyranny, arrogance and selfishness. Cringe to fashion, which is unnatural and acquired as a result of improper upbringing and environment. The great teacher believed that the right way to moral education was labour. In his fable "The Serpent and the Buffon" he wrote about idleness as an extraordinary evil "Who will not work, will not come to good" (Skovoroda 2019). Another source of moral education of the personality, according to H. Skovoroda, is gratitude "In gratitude, every good was hidden, as fire and light hid in the flint. I believe

and profess. Who can put own hands on someone else's, unless one firstly loses the gratitude that is content with own, which God sends one? Sadness, longing and thirst get out of ingratitude, envy out of thirst, flattery, theft, atrocities, bloodshed and the whole abyss of iniquities out of envy" (Skovoroda 1995, p. 440).

The key to successful upbringing of children, according to Skovoroda, should be good precepts and eradication of bad habits. In the process of pedagogical activity, he paid attention to the following educational methods of working with pupils such as, conversation, explanation, example, advice and etc. The thinker emphasized that while educating a personality, the attention should be paid to the formation of habits of highly moral behavior of young people "the habit is not in knowledge, but in action." Thus, the result of moral education is a personality constantly striving for self-improvement. According to H.S. Skovoroda, a person is born for happiness and the main task of the teacher is not to harm the personality's free development, in accordance with the inclinations and abilities given by nature, and this is the basis of the developmental learning of modernity

The whole legacy of the teacher and philosopher is permeated with pedagogical instructions that do remain relevant to this day. "Who moderately but constantly studies subjects, for that one learning is not work, but comfort" (Skovoroda 1973). In many of his works and letters H. S. Skovoroda emphasized the continuity of education and upbringing. In particular, in his letter to M. Kovalinsky, he cited the words of the Roman writer Pliny the Senior: "Lost the time that you did not use to study." And in another letter to the same recipient he advised: "Find an hour and little by little every day, but necessarily daily, throw it into the soul, as in a stomach, a word or an expression and as if to fire ... toss food little by little, so that the soul may nourish and grow, and not be oppressed" (Skovoroda 1983, p. 397).

Additionally, according to the scholar, teachers were required to carefully study the inclinations and abilities of their students, which were manifested and consolidated in the process of work and activity. Since, "fertility" is established by action and hard work. Therefore, the task of the teacher, in his opinion, was – having learned the natural inclinations of the student, to develop them, to act purposefully to reach a high goal, which is the education of a happy, free and creative personality.

The enlightener put the effectiveness of the mental development of students in direct dependence on the preparedness and education of the teacher. Being an excellent teacher himself, H. Skovoroda considered the profession of a teacher to be the most humane and most necessary for people. H. Skovoroda compared a teacher with a caring gardener, who, actively interfering in the natural course of development of the pupil, led him in advance in the intended way. He also compared the profession of a teacher with a medical one, because both of professions are aimed to carefully protect a person from various negative influences and circumstances, as well

as to make sure that the pupil's development goes in the right way. That is why H. Skovoroda wrote: "The teacher and the doctor are the doctor and the teacher, and only the servant of nature, is the healer and the teacher" (Stelmakhovich 1996, p. 40).

Skovoroda demanded from teachers a careful study of the inclinations and abilities of their students, which are manifested and consolidated in the process of labour and activity. Since, "cognition" is established by action and hard work. Therefore, the teacher is a passive observer of the self-expression of the nature of the child. His task is to learn the natural inclinations of the pupils, to develop them, to purposefully act to achieve a high goal – the education of a happy, free and creative personality.

The teacher should love science and instill this love in his students: "Learn long by yourself, if you want to teach others", because the essence of education and upbringing requires special knowledge. Herein it is appropriate to note the great role of a word in communicating with students and in their learning assigned by H. Skovoroda; in his opinion, a word can help in revealing the essence of phenomena and in the assimilation of knowledge. A kind word, according to H. Skovoroda, sows love, joy and peace in the pupil's heart, the evil word "spills bile", snake venom and torments the soul (Skovoroda 1973, p. 440).

In the system of pedagogical views of Skovoroda, an important role is devoted to language, as a building material, and literature, and as the main tool of a teacher, a means of communication with pupils. Striving for learning in his native language, the scholar often used Ukrainian both for lecturing and for conversations during individual teaching as Ukrainian words were close and understandable to students.

He especially sought to instill in students a love for science, considering "lost time is the one" that "is not used for study." That is why he insisted so much in his letters to M. Kovalinsky on the importance to study Greek and Latin. "If you are not allowed to officially learn Greek," he appeals to Kovalinsky, "... you can study it privately and, anyway, study it" (Skovoroda 1983, p. 397).

The teacher must continuously improve himself, and for this he must be inextricably linked with the people, because it is in folk pedagogy that he will be able to find answers to the fundamental questions of training and education. That is why the enlightener criticized the existing practice of using foreign mentors and governors in privileged families. Foreign teachers were, in his opinion, far from the culture, language, history and traditions of the people and therefore could not contribute to the formation of a fully fledged personality. In his works "Noble Erodus", "Wretched Lark" and in "Fables of Kharkiv", he mercilessly and extremely aptly exposed the depravity

of the “pedagogical systems” introduced by hired foreign educators, and showed that the “Terervaks”, the bright types of “Little Russian nobility”, like monkeys were historically doomed (Skovoroda 1997).

In working with student youth, H. Skovoroda devoted a prominent place to theatrical art, as one of the pedagogical methods of educational influence on the young personality. Through the introduction of dramatic performances in the educational process, the teacher instilled in students the leading principles of moral and social education. Along with this, H. Skovoroda paid special attention to the aesthetic education of students and stated that only beauty could teach a person. As a comprehensively developed and talented teacher, H. Skovoroda widely introduced folk songs into his work with children. Addressing Ukrainian customs and rituals, he arranged folk festivals for children using flutes and choral singing. Thus, in letters to A. Kovalinsky, the teacher shared his experience of conducting various music classes with children (Skovoroda 1983, p. 398).

At the time of H. Skovoroda, education was reduced mainly to mechanical memorization of textbook texts and was marked by strict discipline; corporal punishment was used along with education; pupils were whipped both at the classes and after them, as well as at the end of the week, at the so-called “Saturdays”. Skovoroda, as a humanist, decisively denounced calloused pedagogical practice, broke with it, offered a new system of principles and methods of teaching and advice on the development of the “nature” of children, their natural inclinations and abilities. It is possible and necessary to study the propensities and inclinations of children during their games, fun, classes and work. The enlightener constantly demanded to take into account the age characteristics of children and their individual qualities. In one of the letters to M. Kovalinsky, he wrote: “Look out, your zeal, which is excessive, could cause much trouble,” and in another letter he rebuked himself: “It seems to me that I did not take into account the peculiarities of your age”; in the same regard, an interesting letter is the one in which Skovoroda evaluates Kovalinsky’s poems: “... If we take into account your age and your success in the sciences, they are sufficiently worth praise”. All the pedagogical work of H. Skovoroda is permeated with the idea that a person appears the center of the world, the receptacle and the crown of all God-created nature, while the person’s self-worth is determined by the measure of self-actualization: “What is a man? Whatever would it be: a matter, an action or a word – all that is an empty waste, if it did not get its being in the person himself ... Know yourself!” (Skovoroda 1983, p. 398).

In current difficult time period for our Motherland, the saying of the great philosopher is relevant: “The dashing hour teaches you: people deserve admiration more than neglect” – that is, he directed us to the search for

spiritual guidelines, awareness of the value of the personality for the society and the right choice of life path. The pedagogical ideals of the thinker were closely related to his idea of a future intelligent and just society. A person of this society will have a highly developed intellect, will be morally pure, kind, grateful to people, physically strong, vigorous, stable, courageous and strong-willed in the struggle for national happiness (Skovoroda 1961, p. 201).

Skovoroda attached great importance to the role of a pedagogical science, an educator and a school, arguing that he, who wanted to teach others the wisdom of life, had to study for a long time himself, have the necessary moral authority of the teacher, be able to combine his word and his deed.

Pedagogical ideas of H.S. Skovoroda about moral, labor, physical, aesthetic and mental education arouse interest not only among teachers, but also philosophers, historians and ethnographers, and find their followers in many countries. The global significance of a particular figure is emphasized by the monuments erected abroad. There are two memorial plaques with a bas-relief image of the Ukrainian traveling philosopher: one is in the Hungarian city of winemakers Tokai, the second is in Bratislava, where he visited the library of the oldest higher school in Slovakia. Probably, by the 300th anniversary more monuments will be erected to the Ukrainian enlightener, philosopher and poet, because among artists, including sculptors, there is a growing interest in the elusive Hryhorii Savych Skovoroda, in his wise word, in his spiritual potential, which was, is and will be a model to follow for us forever.

3. Conclusions and prospects for further research

The idea of comprehensive harmonious development of the individual acquires a new meaning in the conditions of modern challenges for the society of the XXI century. Promoting the idea of human happiness, H. Skovoroda in his pedagogical practice, consistently cultivated in his students love and respect for inspired creative work. A prominent place in the system of social and pedagogical views of Skovoroda was taken by the Socratic “know yourself”, which the Ukrainian enlightener revealed in his own way as a source of happiness. From this theory a high goal for any educator follows, which is in every possible way to promote the identification and development of the natural gifts of children and to take care of the harmonious combination of happiness with national happiness. The idea of humanism was substantiated by ancient Greek and Roman thinkers, then the principle of humanistic education of the individual, in the broad sense of the word, was further developed in the Renaissance. The merit of H. S. Skovoroda is that he revealed this principle as an perception by the teacher of the thoughts, experiences and aspirations of the child, belief in the noble personal principle and in the power of education. According to the thinker, this principle is realized only if there are humane relations in the society. He put the implementation of this principle in

dependence on the kind and sensitive soul of the teacher, which confirmed the whole life of an outstanding Ukrainian, “taught as he lived, and lived as he taught.” The prospects for further scientific research, we see in the analysis of the pedagogical heritage of H.S. Skovoroda, in the context of the humanistic influence of a family education on the formation of a holistic personality.

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