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**Philosophical and Educational Heritage of Hryhorii Skovoroda as a Phenomenon  
of the National Spirit of the Ukrainian People**

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як феномен національного духу українського народу**

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He who thinks of science loves it,  
and he who loves it  
never stops learning...  
*Hryhorii Skovoroda*

**Abstract.** *The article analyzes the philosophical and educational views of the Ukrainian philosopher Hryhorii Skovoroda and substantiates that the thoughts of the light of Ukrainian spiritual history are a phenomenon of the national spirit of the Ukrainian people, its mentality and allow contemporaries to feel part of the centuries-old strong Ukrainian nation, awaken patriotism during the full-scale armed aggression of the Russian Federation against Ukraine. It has been established that the philosophical and educational teachings of Hryhorii Skovoroda are valuable when considering the problematic issues of modern domestic education and reveals the views of the educator-humanist regarding the theory of knowledge about three worlds and two natures, about the idea of "kinship", "philosophy of the heart", the problem of finding happiness and clarifies the content of this phenomenon.*

**Keywords:** *Hryhorii Skovoroda, philosophical and educational ideas, philosophy of education, national identity, patriotism.*

**Introduction.** Hryhorii Skovoroda is the brightest figure in the Ukrainian culture of the XVIII century, a philosopher, poet, teacher, educator-humanist, light of Ukrainian spiritual history, whose work was the ground for the development of Ukrainian philosophy and literature, whose works are appreciated even three centuries after his birth. What the philosopher left us as a legacy is a healing, life - giving spring from which dozens of new generations will draw inspiration.

Such outstanding figures of our national artists as Hryhorii Skovoroda play an important role in national identity and allow us to feel part of the centuries-old strong Ukrainian nation, awaken patriotism and make us a more cohesive society.

In modern conditions, a special role

belongs to the formation of national consciousness, patriotism and spiritual and moral culture of a citizen. It is the philosophical, psychological, pedagogical, ethical and aesthetic wisdom of a brilliant thinker that suggests a strategic way to overcome a spiritual crisis.

The philosophical heritage of H. Skovoroda is meaningful and revealed in the works of D. Bahalii, A. Bychko, I. Bychok, I. Holovakha, V. Horskyi, I. Ivanio, V. Nichyk, O. Marchenko, M. Popovych, L. Ushkalov, T. Cherneha, D. Chyzhevskyi, V. Shaian and many others.

Pavlo Tychyna, praising the tireless work of this truly folk sage in the name of the good of the working man, wrote: "Our great philosopher generously left us a legacy of

himself: broad in volume, deep in content, and in relation to his worldview-pure and moral..." [16, p. 114].

There are still many unexplored questions in the artistic and scientific heritage of the outstanding Ukrainian philosopher. The extraordinary figure of Hryhorii Skovoroda requires further research and understanding, taking into account the context of his time and socio-cultural environment.

Dmytro Chyzhevskiy wrote that Hryhorii Skovoroda was the most interesting figure in the history of the Ukrainian spirit [17].

Yes, undoubtedly, Hryhorii Savych Skovoroda is an outstanding Ukrainian, whose works are appreciated even three centuries after his birth, and his wise thoughts, sayings, advice, quotes, poems are very relevant and in demand in our difficult time, during a full-scale armed war aggression of the Russian Federation against Ukraine.

Russian barbarians destroyed the Hryhorii Skovoroda Museum in the year when UNESCO announced the celebration of the 300th anniversary of the great Ukrainian.

Hryhorii Skovoroda's poetry is a weapon that inspires those who hold real weapons. In particular, the poem "Being clean, you can be yourself" during a full-scale war inspires our Armed Forces of Ukraine to win.

The Ukrainian people have long been distinguished by their love of freedom. Back in the VI century AD, the Byzantine Emperor Mauritius noted that the Slavs live freely and do not allow anyone to enslave or subdue themselves. Our ancestors were also famous for their love of freedom and bravery in the times of Kyivan Rus.

The extraordinary figure of Hryhorii Skovoroda requires further research and understanding, taking into account the context of his time and socio-cultural environment.

**The purpose of our article** is the analysis of the philosophical and educational ideas of Hryhorii Skovoroda and justification of their relevance for the modern Ukrainian education system, which should be based on a philosophical and educational methodology, a nationally oriented paradigm.

The analysis of philosophical and educational thought takes us back to the

times of antiquity in order to trace the genesis of its development in the historical context. Greek philosopher **Democritus of Abdera** (460-370 BC) substantiates the idea of the need for education through work, which was later developed by the Ukrainian philosopher H. Skovoroda in his philosophical concept.

A special feature of practical pedagogy in ancient times was the focus on the priority of moral values and development, and not on the simple accumulation of knowledge. In the formation of the educational ideal, emphasis was placed on the comprehensive development of citizens, the components of which remained morality and intelligence.

H. Skovoroda, in his "**The conversation of five travelers about true happiness in life**" [8] tells us a fable about the illiterate Marko who reached paradise, despite the fact that he did not know sacred languages, did not study in academies and did not read theological books. When asked by the Apostle Paul who put Marko on the right path, Marko replied that the three principles by which he lived helped him in life: **first principle** - it's patience and gratitude; **second principle** - freedom from worldly desires, and **third** - harmony of the outer and inner worlds. Therefore, at the end of the fable, the philosopher concludes "O blessed and grateful soul! You didn't eat much, yet you were full. Not the mind from books, but books from the mind were born" [8, p.348].

In the present case, H. Skovoroda calls into question the importance of artificial accumulation of knowledge, which is not always effective and necessary for a person. Of course, it is through the spiritual essence that the subject defines himself as unique, so Skovoroda assigns each person the task of independently finding his own path to the truth.

H. Skovoroda warned against quantitative accumulation of knowledge, because this process does not lead to anything good: "What we do not know how to do, what we cannot do! But the bad thing is that at the same time everything feels like something big is missing" [8, p.336].

Spiritual values, according to H. Skovoroda, are right on the surface, you just have to open your soul to see them: "If you do not close your eyes and turn away, then you will see all living things illuminated... Until

now, we have not considered it necessary to put the void invisibility as truth." [8, p. 173].

A significant place (according to H. Skovoroda) belongs to the value orientations of the individual.

"Will you purify your heart to receive a new spirit? He who rejects the old heart becomes a new person. Woe to the hardened hearts" [8, p. 173].

A person must take care of himself, having certain goals and attitudes in life. But to achieve happiness, you need to know yourself and be a person: nothing can compare "the incomparable loss of ruining yourself" [9, p. 169].

The main direction of development of the Ukrainian education system is its reform in terms of shifting the focus to the comprehensive preparation of educational applicants for life, as opposed to the existing function of education, which is traditionally limited only to the organization of the accumulation of knowledge, skills and abilities.

Modern education requires clear educational guidelines and predictable results, which should be based on a philosophical and educational methodology, a nationally oriented paradigm.

H. S. Skovoroda believed this: "As every noble deed is bitter in the beginning and in the root, but sweet in its fruits, and those who sow with tears reap with joy" [10, p. 300].

The multidimensionality of the philosophical and educational views of H. Skovoroda, their ideological originality can be understood in unity and logical integrity.

Very often we quote the popular sayings of famous foreign thinkers when we have such famous giant figures that it is worth getting to know them better and using their scientific achievements. One of these geniuses is Hryhorii Savych Skovoroda, who is many years ahead of his time and his insightful wisdom never loses its relevance. I bring to your attention some sayings, tips and quotes by H. Skovoroda that are still relevant in the 21st century.

Popular sayings and quotes of the Ukrainian genius Hryhorii Skovoroda have not lost their relevance after three centuries. The interpretation of individual opinions of Hryhorii Skovoroda, his provisions and advice

is analyzed in the context of the development of modern education.

Philosophical and educational views of H. Skovoroda are: **first**, an ideological, integral system, which is a phenomenon of the national spirit of the Ukrainian people, their mentality and self-identification; **second**, value-oriented points of spiritual support. The philosophical teaching of H. Skovoroda includes the relationship between such components of its views, **first**, theory of knowledge about three worlds and two natures; **second**, the idea of "kinship"; **third**, philosophy of the heart and **fourth**, the problem of finding happiness.

Special philosophical and educational understanding can be ascribed to the following ideas by H. Skovoroda. In "**Conversation 2, called OBSERVATORIUM SPECULA (Zion in Hebrew)**" [10], H. Skovoroda offers readers for reflection such a concept as the center of the most holy Eternity, which in churches is depicted as follows: in the center of the Triangle is an eye, and the corners of the Triangle are marked with letters: **Alpha, Omega, Vita**. This trinity, which means one, is called a trisolar unity, ever-vigilant eye [10, p. 305]. To know, feel, and love the trisolar unity was the meaning of the life of a Ukrainian philosopher.

We believe that there are three main questions once asked by E. Kant, make sense when considering the philosophical and educational concept of H. Skovoroda.

**Alpha** - a theory of knowledge that tries to answer the question "what can I know?" about how to 'know yourself'. H. Skovoroda encourages us to "Crack the nuts, look for the grain of eternity in the shells" [11, p. 163].

**Omega** is practice, knowledge that gives an answer to Kantian questions "Where to go? What to do?"

**Vita** "What can I hope for?" the moral side of the worldview corresponds to the person who lives in the socio-existence world.

H. Skovoroda views it as a triad: **first**: "know yourself", **second**: the idea of "kinship" and **third**: "philosophy of the heart".

The philosopher, revealing such a concept as "thought", leads us to understand the approaches about two human natures - external and internal. Asking the question:

what drives a person to the truth? The educator gives the answer that it is thought that drives a person!

H. S. Skovoroda in his **"Dialogue. Its name is the snake flood"** [11] notes that everything is subject to our thoughts. "Everything is subject to our thoughts. Thought, the owner of the body, is in continuous excitement day and night. It is she who reflects, advises, and makes definitions. And our outer flesh, involuntarily follows it. Thought is our main and middle point. Hence it is often called the heart. Therefore, it is not our external flesh, but our thought that is our main person. We are in it. And she is us "[11, p.116].

A person, his thoughts and heart are the Triangle of a true person. These provisions are valuable when considering questions about educational ideas as effective factors of the modern educational problem field.

The Ukrainian thinker shows and teaches that the process of achieving effectiveness in the educational space is not simple and ambiguous, but is accompanied by contradictions between knowledge and practical skills. Therefore, the saying: "Shine a lightning bolt, O most blessed entity, and thunder over the abyss of my soul with this thunder: "Let There Be Light!"[12, p.323] just symbolizes the creative process of searching for truth, which is characteristic of the educational process.

The other extreme in educational processes is also dangerous, which the philosopher expressed with the words: "Woe to those who call the light dark!" [13, p.196].

The leading place in H. Skovoroda's philosophy is occupied by his **theory of knowledge**. He believed that the world could be known. But before knowing the world, a person must know himself as a part of the universe. "Not understanding yourself is also, word for word, like losing yourself. When a treasure is hidden in your house and you don't know it, it's like it's not there. Therefore, to know yourself, and to find yourself and find a person is the same thing" [13, p.155].

"Those who did not know themselves were lost" [13, p.169], Skovoroda believes. Lost in the secular world, in the weaving of his own thoughts. Therefore, the call of H. Skovoroda to "know yourself" should be

understood in the context of self-knowledge as a way to love and accept yourself for who you are.

Consideration of the problem of cognition and self-knowledge in the philosophical and educational aspect will be incomplete if it is not revealed from the standpoint of personalism. After all, Skovoroda's self-knowledge is not based on any self-observation in the understanding of modern psychology.

It should be noted that in the philosophy of H. Skovoroda the theme of the **"philosophy of the heart" was voiced for the first time in the Ukrainian philosophical tradition**. As Mariia Kashuba points out, "It was Skovoroda who recognized the heart as the source and manifestation of human life, identifying it with the soul as a driving force" [3, p.60].

Therefore, the idea of "kinship" and self-knowledge of H. Skovoroda does not lose its weight in Ukrainian society today. Such a "kinship" of human activity can only be a consequence of adequate self-knowledge, because modern man has practically, **according to the writer Halyna Zaporozhchenko**, completely lost the ability to self-reflect. Modern mass media overload a person's consciousness with information, and this practically does not make it possible to comprehend it [2, p.82].

Researchers of the philosopher's heritage have been baffled for more than one century by the fact that H. Skovoroda predicted the day of his own death. In our opinion, the phenomenon of his passing away is a problem of other scientific research. We agree that "life is a resistance to death", and if Man, as the German philosopher Karl Jaspers notes, "is the only being who knows that he is" [18, p.187], then, continuing the philosopher's idea, man is the only being who knows that he will pass away to another world.

The story of Skovoroda's death is passed down by Ukrainians from generation to generation. In particular, Ivan Drach conveys the story of the death of Hryhorii Skovoroda in a biographical story. "Hryhorii Savych took a shovel and went to a green oak tree. He dug once, took a handful of earth, crushed it, kissed it, and started digging a hole. Then he went to the pond,

took a dip, and put on a white shirt. Then he collected a bag of books. He had a candle burning all night. And in the morning the peasants found him passed away into Eternity "[1, p. 87],

When creating his concept, the Ukrainian philosopher realized that there were few philosophers who would actually do what they advised others in their works.

Even in his transition to eternity, H. Skovoroda was true to his philosophy of the spirit.

In the 10th song from the collection "Garden of divine songs" [14, p.58], a deep meaning is laid down - both philosophical and educational, with elements of forecasting.

According to H. Skovoroda, "every city has its own custom and rights, every head holds its own mind" [14, p.57], which determines the variety of manifestations of mentality at different social levels - both the entire nation, and the city and the individual in particular. This is one of the methodological principles of cognition in the philosophical and educational views of H. Skovoroda. Through them, a person tries to understand another person, the "tools" of his experience that connect the material state with the ideal.

Philosophical and educational reflections of H. Skovoroda about the vocation of a man should be considered in the historical cross-section of the era in which H. Skovoroda lived and worked. After all, the socio-cultural environment in which the thinker created was alienated from man, his spiritual and educational problems.

In our opinion, when considering the concept of "kinship", or vocation of a person, it is necessary to distinguish between two concepts: business (vocation, praxis) - on the one hand, and work, labor - on the other. Labor is a person's activity aimed at satisfying their own needs and creating public goods.

We agree with Skovoroda that "nature inspires to work and strengthens to work, making it sweet", but when there is a goal, a goal (both its own and general), when "nature" (according to Skovoroda) is driven by the national spirit and driven by the national idea. Without the national idea, which is carried by the national elite, any work loses its meaning.

The idea of "kinship" by H. Skovoroda

has its roots in the nature of the mentality of the nation: "kinship" is not only and not so much a factor of the "true" person, but also a factor of his national identity, a form of manifestation of the mental spirit of the individual, the nation and the Ukrainian people.

H. Skovoroda emphasizes the importance of preparing for the teacher's work, which cannot be quickly reached and realized in it. "At the age of thirty, the morning of truth begins to dawn," the philosopher said. It is really at the age of thirty that a person just begins to think of himself as a realized person in this area.

The philosopher also attached great importance to the role of parents in timely assistance to their children in finding "natural" work: "the human soul is completely dead, devoid of its natural work, like muddy and smelly water locked in darkness. I constantly convinced young people to look for their nature. It is a pity that parents do not put this into the hearts of their sons in advance. Hence, it happens that a military company is led by someone who should be sitting in the orchestra" [15, p.422].

In **"A conversation called the Alphabet, or the Primer of the world"** [15] the philosopher notes, "it is a pity that fathers do not put this into the hearts of their sons in advance. Hence, it happens that a military company is led by someone who should be sitting in the orchestra" [15, p.422].

This is where the main provisions of H. Skovoroda's philosophical and educational views are manifested.

In one of the greatest works by H. Skovoroda, **"The Ring"** and in the continuation of it in the work **"A conversation called the Alphabet, or the Primer of the world"**- the logical conclusion of the cycle of philosophical and educational ideas of the philosopher is coming.

Reflecting on the nature of Man, H. Skovoroda revealed the essence of such aspects of her activity as the principle of difficulties, the principle of unequal equality, the principle of listening to yourself. These are key provisions that make it possible to prove the effectiveness of philosophical and educational views by H. Skovoroda. **First**, let's know each of us, what we were born to do, **second**, let's rely on nature, which makes

"everything you need easy", **third**, let's learn to listen to ourselves.

Philosophical and educational heritage of H. Skovoroda is aimed at a specific person, the listener. After all, the work for him was a form of communication with good friends. Myroslav Popovych notes that "contrary to popular opinions about Skovoroda's 'national teaching', he is very intimate as a writer and always had specific listeners and readers in mind" [6, p.150].

He did not make any attempts to print his works, and not just because it required considerable funds. The philosopher simply did not understand how it was possible to release what he wrote into the world unaddressed, because it seemed to him as blasphemous as abandoning his own children. Piece by piece, almost the entire epistolary legacy of the philosopher was collected and printed by grateful descendants. The truth of his theory is tested by practice and the hearts of his associates.

The analysis confirms that the philosophical and educational views of H. Skovoroda are nationally oriented, and according to Oleksii Myshanych, they "clearly show their own, Ukrainian context of the second half of the XVIII century, and therefore the national element that at first glance seems to be absent in Skovoroda's works." "Skovoroda was not a citizen of the world, but the son of an enslaved Ukraine, with which he shared his personal lack of a poor, unsettled wandering teacher, who could at any time become a serf, deprived of the meager freedom that he had and which he carefully protected" [5, p.23].

Together with his people, H. Skovoroda was looking for a road to self-determination, to freedom both for himself and for people. Therefore, he was not a "citizen of the world", but the son of an enslaved Ukraine.

In the poem "De Libertate" freedom is shown as the greatest wealth of man. *What is freedom? What is the good in it? They say it looks like it's golden? No, it is not golden: gold is but dirt when compared to freedom. Oh, if only I could not make a fool of myself, so that I could not be left without freedom. Glory will be with you forever, father of Freedom, Bohdan - our hero!* [7].

The idea of the poetry "De Libertate" is the glorification of Bohdan Khmelnytskyi, who

dedicated his life to the fight for the freedom of the Ukrainian people; the establishment of human freedom as the highest social value.

Educational ideas of H. Skovoroda about knowledge and the search for freedom were the basic methodology that formed the people of the special 'Skovoroda-like' type, who create their own Ukrainian spiritual space, Ukrainian mentality with inherent aspirations of spiritual freedom, related work, which form the philosophical and educational views of the Ukrainian thinker.

In the end, the philosophy and life of Hryhorii Skovoroda became the criterion of national identity by which more than one generation of Ukrainians will compare their own mental spirit and state-forming thoughts.

About the love of the land, H. Skovoroda wrote in **"The conversation of five travelers about true happiness in life"** [8]. The words presented on the slide show the ancient wisdom of our people, and the essential basis of mentality, and the predictive idea of the formation of the owner on their land, which requires scientific justification and practical application in the field of philosophy of education.

According to H. Skovoroda, a person must work on self-creation, be active in order to "wash the dirt out of the heart." Thus, they will separate themselves from the faceless "multiplicity". "Those who light up well have started well, and a good start is half close to the finish," the philosopher believes.

The concept of self-knowledge, as well as the concept of "kinship", are closely related to the processes of its self-reflection, self-awareness and self-control.

Investigating the personality phenomenon of H. Skovoroda, the French scientist P. Pascal noted that "thanks to the combination of natural talent, life experience, reading and reflection, an extremely original person appears, closely connected with life, people and nature, music and poetry. This is a Christian thinker with tendencies of free thought in the spirit of neo-Platonism. This person is more concerned with his independence than with the problems of material life" [19, p.9].

In Skovoroda's works, we never find a denial of the national tradition, or in any form of expressed indifference to it. The philosopher belongs to the Ukrainian

intellectual elite of his time, which perceived the understanding of the nation more in the political and territorial aspect, although it also paid tribute to the ethno-cultural, deep basis of the Ukrainian national mentality. The second half of the 18th century was a time of complete loss of freedom for Ukraine, so it is clear that the deep echoes of this tragedy of the people permeate all works by H. Skovoroda [5, p.23].

Based on the maxim "everything brilliant is simple", let's try to prove that H. Skovoroda is brilliant in his simplicity, which also characterizes the philosopher as a creative person. After all, it reveals the problem of Man, the phenomenon of his life activity as an active and creative individual, interprets its inner essence with the help of such philosophical propositions that, as if, lie on the surface, are accessible not only to high minds, but also to everyone who tries to understand them.

The personality of H. Skovoroda is creative, highly educated, spiritually rich, endowed with versatile talents that were given to him by constant work on himself throughout his life.

As Mykola Kubaievskyi notes, the secret of his ability to conduct dialogues is ingeniously simple and lies in the knowledge of folk wisdom. "The people's memory holds H. Skovoroda thanks to his dialogues, which cannot be compared with those by Plato. The secret of his ability to conduct dialogues is ingeniously simple - in the knowledge of folk wisdom, the mentality of Ukrainians and the ability to interpret the symbolic world of Biblical Legends" [4, p.23].

As a knowledgeable expert on the Ukrainian mentality, H. Skovoroda weaves

elements of immortal life-affirming Ukrainian humor into the basic idea of his philosophy, imbued with folk wisdom, in the form of parables, fables, proverbs. And although it is a well-known fact that the most complex and subtle is the method of wit, H. Skovoroda demonstrates the secrets of using this technique with the ease and frankness inherent in a Ukrainian.

Scientists believe that it is the philosophy of education that is tasked with finding and showing ways - how to find a person in yourself and in the world, identify him, confirm his life, and project him for the future.

So, the philosophical and educational views of H. Skovoroda are a phenomenon of the national spirit of the Ukrainian people, their mentality and self-identification, orient themselves to the search and renewal of themselves, their priorities and development trajectories by Ukrainian science.

Philosophical and educational views of the formation of a true person, developed long ago by H. Skovoroda, allow us to evaluate the message of this phenomenon, namely: 1) activity that develops, and does not aim to accumulate knowledge – "kinship" a person with society and the World; 2) predictive activity is a component of the structural and functional approach in the system of philosophy of Education; basing it on knowledge of laws will make it impossible to try educational practice by didactic methods to solve social, natural and personal problems; 3) creative activity reveals the inner potential of a person and its manifestations, which are thought as an activity realized in a creative impulse in various spheres of social existence.

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**Анотація.** У науковій статті розглянуто філософсько-освітні погляди українського філософа Григорія Сковорода та обґрунтовано, що думки світоча української духовної історії є феноменом національного духу українського народу, його ментальності і дозволяють сучасникам відчутти себе частиною багатовікової сильної української нації, пробуджують патріотизм у час повномасштабної збройної агресії російської федерації проти України. Обґрунтовано, що філософсько-освітнє вчення Григорія Сковорода є цінним при розгляді проблемних питань сучасної вітчизняної освіти та розкрито погляди просвітителя-гуманіста щодо теорії пізнання про три світи і дві натури, про ідею «сродності», «філософію серця», проблему пошуку щастя і уточнено зміст цього феномену.

**Ключові слова:** Григорій Сковорода, філософсько-освітні ідеї, філософія освіти, національна ідентичність, патріотизм.