

МІНІСТЕРСТВО ОСВІТИ І НАУКИ УКРАЇНИ
ДЕРЖАВНИЙ ЗАКЛАД «ПІВДЕННОУКРАЇНСЬКИЙ
НАЦІОНАЛЬНИЙ ПЕДАГОГІЧНИЙ УНІВЕРСИТЕТ
ІМЕНІ К. Д. УШИНСЬКОГО»
АНЬХОЙСЬКИЙ УНІВЕРСИТЕТ ФІНАНСІВ ТА ЕКОНОМІКИ (КИТАЙ)



ФІЛОСОФСЬКА СПАДЩИНА ГРИГОРІЯ СКОВОРОДИ

**ПРОГРАМА ТА МАТЕРІАЛИ
МІЖНАРОДНИХ ЧИТАНЬ**

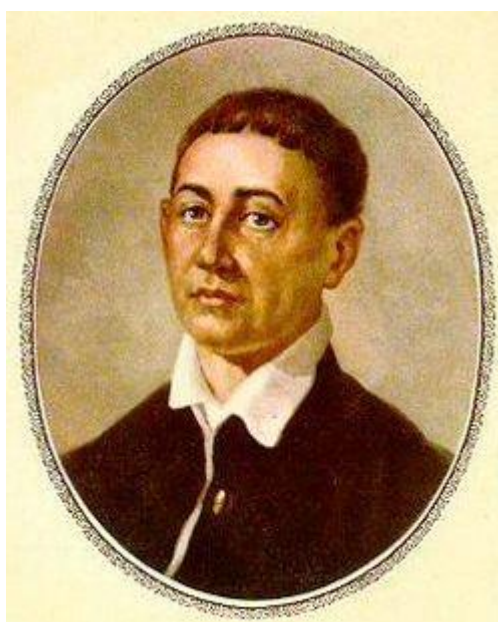
WITHIN THE FRAMEWORK OF THE UKRAINIAN-
CHINESE EDUCATIONAL AND SCIENTIFIC PROJECT
"EDUCATION IN A GLOBALIZED SOCIETY:
PHILOSOPHY, MANAGEMENT, CULTURE (CURRENT
TRENDS, ECONOMIC OPTIONS AND INTERNATIONAL
PRACTICES)"

ОДЕСА-БЕНБУ

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АНЬХОЙСЬКИЙ УНІВЕРСИТЕТ ФІНАНСІВ ТА ЕКОНОМІКИ (КИТАЙ)

до 300-річчя з Дня народження

ФІЛОСОФСЬКА СПАДЩИНА ГРИГОРІЯ СКОВОРОДИ



Програма та матеріали міжнародних читань

Within the framework of the Ukrainian-Chinese educational and scientific
project

"EDUCATION IN A GLOBALIZED SOCIETY: PHILOSOPHY,
MANAGEMENT, CULTURE (CURRENT TRENDS, ECONOMIC OPTIONS
AND INTERNATIONAL PRACTICES)"

Одеса-Бенбу
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Затверджено до видання вченою радою ДЗ «Південноукраїнський національний педагогічний університет імені К. Д. Ушинського» (протокол № 5 від 25 листопада 2021 р.)

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Філософська спадщина Григорія Сковороди. Програма та Матеріали Міжнародних Сковородинівських читань (27 жовтня 2021 р.) / За заг. редакцією О. Б. Петінової; Університет Ушинського, Аньхойський університет фінансів та економіки. – Одеса-Бенбу, 2022. – 78 с.

27 жовтня 2021 року напередодні 300-річчя з Дня народження національного мислителя Григорія Савовича Сковороди пройшли Міжнародні Сковородинівські читання. Григорій Сковорода є найяскравішим представником української філософії. Він створив оригінальне вчення, джерелами якого були антична філософія, стоїцизм, епукуреїзм, неоплатонізм, а також християнська світоглядна картина світу.

Готуючись до святкувань, в рамках Меморандуму про співробітництво кафедра філософії, соціології та менеджменту соціокультурної діяльності Університету Ушинського разом з Аньхойським університетом фінансів та економіки (Anhui University of Finance and Economics) (КНР) організували міжнародну зустріч. До неї долучились ЗВО – партнери Університету Ушинського: Львівський державний університет внутрішніх справ, Дніпропетровський державний університет внутрішніх справ, Державний університет «Одеська політехніка», Державний університет інтелектуальних технологій і зв'язку, Черкаський державний технологічний університет, Національний технічний університет «Дніпровська політехніка», Одеський національний морський університет.

Збірник включає програму заходу та матеріали.

Lark", as well as several works in prose, is a representative of the era of the end of the Ukrainian baroque - a period marked by an amazing passion for symbolism. The very life path of Skovoroda is symbolic and represents a circle. The poet mentions the place where he was born with affection, describing it as the land of forests, hills, springs and gardens.

Grigory Skovoroda was born in the family of a poor Cossack in the village of Chernukhi near Lubna in 1722. He studied at the Kiev Academy, but did not finish his studies. He was a member of the imperial choir in the capital of the Russian Empire. He spent one of the periods of his life in Hungary, and, possibly, also traveled to other European countries. He also taught poetics in Pereyaslav. Most of the time Skovoroda was a tutor in the family of the landowner. From 1759 to 1769, intermittently, he taught subjects such as poetry, syntax, Greek and ethics at the Kharkov School. Due to attacks on his ethics course, in 1769 he decided to give up teaching for good. He spent the last quarter of his life with various friends - rich and poor.

During this last period, his greatest philosophical works were written. And during this period he wrote poetry and prose in the Russian-Slavic language and Latin and made several translations from Latin. As a music lover, he played several instruments and wrote songs.

According to some reports, after his death in 1794, he was buried in the garden.

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THE IDEA OF UNEQUAL EQUALITY IN THE PHILOSOPHICAL WORK OF G.S. SKOVORODA

G. Skovoroda did not create a theoretically designed and systematized doctrine. He understood his philosophy as the ability to live in harmony with nature, in peace with people and his own conscience. "When a person's spirit is cheerful, thoughts are calm, the heart is peaceful, then everything is bright, happy, blissful. This is the philosophy," Skovoroda said.

Hryhoriy Savych Skovoroda has a concept called "unequal equality". The philosopher took as a symbol a fountain, consisting of vessels of different volumes, which are filled with water. On the one hand, they are all different sizes, so they are unequal. But they are all full, so they are equal. (This fountain, by the way, is depicted on the Ukrainian five-hundred-hryvnia banknote together with the author of the concept).

The principle of "unequal equality" is the ideal of interpersonal communication. Everyone differs from others by their inner nature, and therefore equality is to create sufficient conditions for everyone to realize their desire for a "related" life. This means that people have different abilities, each their own. In this sense, they are not equal. But the level is that everyone can fully develop their

abilities. That is why everyone has their own destiny, their own way in life. Unequal equality is a fairly universal thing, it is appropriate to apply it to the policy on national minorities. Ethnic groups of the country differ in their number, density, assimilation, language, religion, traditional occupations, but they must all have guaranteed rights. And to achieve this equality, we must work in two directions - to preserve and nurture the identity, language and culture of each group, but at the same time integrate them into society so that they are full members. If in any of the two directions of incompleteness, the shaky unequal equality is violated, and one of the vessels is underfilled.

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G.S. SKOVORODA'S DOCTRINE ABOUT THREE WORLDS AND TWO NATURES

Hryhoriy Skovoroda - an outstanding Ukrainian writer of the 18th century, entered the history of the culture as an original philosopher-humanist, writer-democrat.

The main problem of Skovoroda's philosophy is the problem of human, his happiness and the ways to achieve it. This problem organically follows from Skovoroda's philosophical system, his doctrine of two natures and three worlds. So, in order to understand both the meaning of Skovoroda's life and the essence of his philosophy, it is necessary to reveal the content of his philosophical system.

The concept of the three worlds is that they are in constant motion and interconnection. Without knowing one of them, it is impossible to know the other three. According to the philosopher, we must start with self-knowledge. Let's take a closer look at these 3 worlds.

1) The first is the macrocosm / big world - this is the whole world that surrounds us, the world of things, the Universe, seen as endless and limitless.

2) The second is the microcosm / small world - the human world that means that the person himself is a model of the big world, its copy in a reduced size.

3) And the third world / symbolic world are the Bible and mythology. The true meaning of the Bible, according to Skovoroda, lies in the idea of the equality of all people, love and community of everything, hidden in its symbolic form. Mythology is considered, first of all, as recognition by a person of internal laws governing being. Man acts as a measure of everything that exists, that's why before knowing the large and symbolic worlds, man must know himself.

No less important in Skovoroda's philosophy is the theory of two natures. According to him, every person, every phenomenon of the world is divided into two natures. There are two natures in everything - invisible (God) and visible (material). The philosopher argued that nothing can perish; it only loses its shadow. So, let's take a closer look at the concept of two natures.