

Маловідома філософська спадщина Християна Фюрхтеготта Геллерта: спроба концептуалізації

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У відділі рідкісних книг бібліотеки Південноукраїнського національного педагогічного університету імені К. Д. Ушинського в Одесі перебувають два томи зібрання творів Християна Фюрхтеготта Геллерта видання 1790 року. Сучасний рівень використання стародруків як джерел з історії науки значною мірою залежить від обліку та наукового рівня описування пам'яток друку. Це питання є особливо важливим для стародруків і рідкісних видань, вивчення яких сприяє відновленню історичної пам'яті та ліквідації білих плям в історії всіх галузей науки.

Актуальність дослідження обумовлюється тим фактом, що в сучасному соціальному дискурсі відзначається інтерес до особистості та творчості авторів, які залишили значний слід у формуванні національної ментальності, але при цьому були на певний термін забуті або відкинуті читацькою аудиторією в силу закономірної зміни етичних та естетичних уявлень і смаків. Вивчення творчості Геллерта в зазначених аспектах дозволить істотно збагатити уявлення про процес становлення німецької просвітницької філософії, її внутрішню полеміку з системою світогляду класицизму, про ту роль, яку Х. Ф. Геллерт зіграв у філософії та культурі свого часу. Майже забута нащадками творчість Х. Ф. Геллерта являє собою цілісну філософську, історичну та педагогічну систему, специфіка якої зумовлена особистістю письменника: його духовністю, світобаченням, життєвим та творчим досвідом. Всі твори Геллерта мають під собою чітке та логічне теоретичне обґрунтування, відбивають історичні та соціальні реалії свого часу. Разом із тим для автора важливо втілити свої ідеї та погляди в життя і на наочному художньому матеріалі продемонструвати можливості вирішення просвітницьких завдань засобами філософії та практичної педагогіки.

Ключові слова: *бюргерство, дидактика, Просвітництво, стародрук, епістолярний стиль, просвітницька педагогіка, мораль*

Obscure philosophical heritage of Christian Fürchtegott Gellert: An Experience of Conceptualization

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In the department of Rare Books at the Library of the South Ukrainian National Pedagogical University named after K. D. Ushinsky two distinctive works by Christian Fürchtegott Gellert published in 1790 were found. The current level of the use of early publications as sources for historical research is largely dependent on the accounting and scientific level of describing the sights of print within the institution. This fact is specifically important for the early printed books and rare editions as the study of those allow restoration of historical memory and the eliminate white spots in the history. Almost forgotten by descendants, the work of C. F. Gellert represents a holistic philosophical, historical and pedagogical system whose specificity is determined by the personality of the writer: his spirituality, worldview, life, and experience. Gellert's theoretical treatises represent not only a collection of his didactic ideas and concepts, but they are also the philosophical and aesthetic foundation of the literary work of the author. All works created by Gellert, whether fables and parables, moving comedies and romance, spiritual wings and songs, have a theoretical justification. At the same time, it is important for the author to translate their ideas and views into life. Also, to visualize the artistic material to show the reader the possibility of solving educational problems with a help of artistic creativity.

Keywords: *burghers, didactics, Enlightenment, an early print, epistolary style, educational pedagogy, morality*

Малоизвестное философское наследие Христиана Фюрхтеготта Геллerta: опыт концептуализации

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В отделе редких книг библиотеки Южноукраинского национального педагогического университета имени К. Д. Ушинского в Одессе были найдены два тома собрания сочинений Христиана Фюрхтеготта Геллerta издания 1790 г. Современный уровень использования старинных книг как источников по истории науки в значительной степени зависит от учета и научного уровня описания старопечатных памятников. Этот вопрос особенно важен для старопечатных и редких изданий, изучение которых способствует восстановлению исторической памяти и ликвидации белых пятен в истории всех отраслей науки.

Актуальность исследования определяется тем фактом, что в современном социальном дискурсе отмечается интерес к личности и творчеству авторов, оставивших значительный след в формировании национальной ментальности, которые, однако, были на определенный срок забыты или отвергнуты читательской аудиторией в силу закономерного изменения этических и эстетических представлений и вкусов. Изучение творчества Геллerta в указанных аспектах позволит существенно обогатить представления о немецкой просветительской философии, ее внутренней полемике с системой мировоззрения классицизма, о той роли, которую Х. Ф. Геллерт сыграл в философии и культуре своего времени. Почти забытое потомками творчество Х. Ф. Геллerta представляет собой целостную философскую, историческую и педагогическую систему, специфика которой обусловлена личностью писателя: его духовностью, мировоззрением, жизненным и творческим опытом. Все произведения Геллerta имеют под собой четкое и логическое теоретическое обоснование, отражают исторические и социальные реалии своего времени. Вместе с тем для автора важно воплотить свои идеи и взгляды в жизнь, на наглядном художественном материале продемонстрировать возможности решения просветительских задач средствами философии и практической педагогики.

Ключевые слова: бюргерство, дидактика, Просвещение, старопечатная книга, эпистолярный стиль, просветительская педагогика, мораль

Problem Statement.

In the department of Rare Books at the Library of the South Ukrainian National Pedagogical University named after K. D. Ushinsky two distinctive works by Christian Fürchtegott Gellert published in 1790 were found [10, 11]. The current level of the use of early publications as sources for historical research is largely dependent on the accounting and scientific level of describing the sights of print within the institution. This fact is specifically important for the early printed books and rare editions as the study of those allow restoration of historical memory and the eliminate white spots in the history.

Analysis of recent research and publications.

Christian Fürchtegott Gellert (1715-1769) is a famous German writer, philosopher, teacher and public figure of the early Enlightenment in Germany. His figure is well known and respected. However, Gellert is also interesting for his compatriots because of his major role in creation of literature for the middle class and the formation of many literary phenomena. In particular, a number of different genres were present in his publications, such as

spiritual songs, fables, parables, «tearful» comedies, and epistolary novels.

Some aspects of the work of C. F. Gellert were reflected in the few works of foreign researchers. The most significant works were «Another novel. The Life of the Swedish Countess von H **

C. F. Gellert: From Enlightenment Propaganda to Sentimental Autobiographical Poetics» by E. Mayer-Krentler [13]. Additionally, the fundamental study of V. Martens «The Message of Virtue. The Age of Enlightenment in the Mirror of Moral Weeks» can be seen as an important piece of work, in which the scientist highlights the role of C. F. Gellert as his work was closely linked with the journal culture of the XVIII century [12].

In 1988, because of the efforts of literary critic B. Witte, the publication of the collection of works by C. F. Gellert and his major work – monograph «The Teacher of the Whole Nation» were presented to the wide public [14]. The researcher showed how significant the role of C. F. Gellert was, not only in the history of German literature but also in the formation of the moral philosophy of German people.

Despite the fact that works of C. F. Gellert found their reader in Russian Empire, domestic philological science didn't hold any special works devoted to this German author. However, in the literary encyclopedia of the '20s and '30s years of the twentieth century, edited by V. Frice and A. Lunacharsky, material about C. F. Gellert was published. Writer's assessment was carried out in the spirit of the proletarian morale of that time. The German author was described as a mediocre philisturer, that based his works far from anti-feudal sentiment [4]. Times have changed significantly, but so far in the general works that are linked to German literature, only isolated references to the author can be found. In some articles, only fragmentary aspects of the work of C. F. Gellert are touched upon. Indeed, there are two distinctive articles created by professor M. Nikola [5, 6], where she reflects on the influence of C. F. Gellert on a number of Russian writers and also highlights the significance of the Russian topic in the work of C. F. Gellert. A separate chapter of the textbook «The History of German Literature» should also be noted in this case. This whitepaper professor V. Pronin dedicates to the «Bremen Group» [8] – an authoritative association of the era of the early Enlightenment. Upon the discussion, the emphasis of the whitepaper lays on the persona of C. F. Gellert as on one of the important members of early Enlightenment in Germany.

V. Pashigorev in his doctoral dissertation «The Roman education in the German literature of the XVIII-XX centuries. Genesis and Evolution» [7], was also recalling C. F. Gellert. His work pointed on the importance of one novel written by this German author, namely the novel «The Life of the Swedish Countess von H **». This novel played an important role in the process of formation of educational novel genre in Germany. In the monograph «Literature of the Biedermeier in Germany of the XIX century» [2] O. Ivanova notes the importance of «touching» comedies by the author of «Pilgrim», «Tender sisters», «Sick wife» in the process of mastering the German scene of burghers' life. Additionally, monograph highlights C. F. Gellert as a forerunner of the future literary direction, which in further development stage will be marked as Biedermeier. In her Ph.D. thesis «Semantic modifications of the metamorphic essence of the language of the fable» [3] researcher N. Arepieva notes the substantial role of C. F. Gellert in the development of fables in Germany. She describes the author as a supporter of the moral and pedagogical significance of fables. Meanwhile, works of C. F. Gellert awoke the interest

of researchers who were engaged in the translation of proceedings by this German author.

It is astonishing that the name of C. F. Gellert is not mentioned in any work of our philosophical tradition.

Therefore, it is obvious that more detailed and multifaceted research of the philosophical and pedagogical heritage of C. F. Gellert should be taken into consideration.

The aim of the article is an attempt to conceptualize key aspects of the philosophical, historical and pedagogical heritage of C. F. Gellert in the German and European traditions of the XVIII century.

The relevance of the study is conditioned by the fact that in contemporary social discourse there is an interest in the personality and writings of the authors who left a significant mark in the formation of national mentality. Even though they were forgotten or rejected for a certain period by the audience due to the natural change of ethical and aesthetic representations and tastes. The study of Gellert's works in these aspects will greatly enrich the process of understanding the formation of the German educational philosophy, its internal controversy with the unique system of the worldview of classicism.

C. F. Gellert was one of the most popular authors during the age of the early Enlightenment, nevertheless, the writing process for him was of minor importance. Mainly because C. F. Gellert primarily saw himself in the role of teacher. Throughout the period of his study at Leipzig University, the future writer was dreaming about the possibility to become a teacher. After he defended his doctoral dissertation on the topic «The Art of Creating a Teaching Fable» (*De poesi apologorum eorumque scriptoribus*) on April 26, 1751, he began to provide lectures on poetry and oratory, morality and pedagogy. Back then he used to be a private associate professor at his native university.

C. F. Gellert received the position of freelance professor of philosophy. He was an incredibly gifted teacher. His lectures on poetry and eloquence at the University of Leipzig gathered students from all over Europe. Up to five hundred people were present in the audience, which can be claimed as an immense figure at that point of time. Johann Kramer described Gellert's statement to the students:

«His speech was clear and tangible, and the sound of his voice contained something so sensitive and important, something that penetrated deep into the hearts of audience. The sound of his voice gave

strength to everything that he read and told. Some people who listened to him will undoubtedly recall that when reading the most famous of his poems, and especially spiritual poems and songs ... Gellert could often see tears of his listeners»[3, s. 26].

Several students, future prominent literary and public figures, including O. Kutuzov, O. Radishchev and F. Ushakov, were fortunate enough to attend lectures of C. F. Gellert at the University of Leipzig. It should be noted that Catherine II sent noble children to this university in order to improve the level of their education. The possibility to get acquainted with the German author left a deep impression in the students' memory. This fact proved that many members of the Radishchevsky Circle have made a lot of effort in order to promote the personality and works of Gellert in Russia. Radishchev wrote in his essay «The Life of Theodore Ushakov»: «It can be claimed as happiness to attain a possibility to have a conversation with an incredible person who gained recognition ...the happiness must be honored if you are involved in the conversation of the virtue with the famous person. We used to have such happiness for a short time in Leipzig while enjoying the teaching of well-known professor Gellert» [9, s. 60].

Gellert's works, due to the unique ideas of the author, awakened interest in Kutuzov, as well as other members of the Novikov circle. Religious and moral ideas of this German author, as well as his interest in the feelings and experiences of people, received a positive response among the young Masons. In magazines issued by Novikov, such as «Morning Light» and «Moscow Monthly Edition», translations of works of C. F. Gellert were published. For example, Kutuzov translated several articles by this German moralist, namely «The instruction of his father to his son, whom he sends to the Academy» and «Why it is not good to know destiny in advance.»

In order to choose suitable literary genres, C. F. Gellert primarily relied on their didactic potential. From his point of view, literature should not only entertain but should mainly educate and teach its readers. Taste and morality were central concepts in the teaching line of C. F. Gellert. Those, in turn, were closely connected with the educational doctrine of his time. All the literary genres in which C. F. Gellert worked, were strongly grounded on the theory.

The first theoretical treatise of C. F. Gellert is his dissertation thesis, «The Art of Creating a Teaching Fable». It was translated to German in 1772 and received the name «About Tales and Their Authors».

According to C. F. Gellert, the fable is a genre that can be simply perceived by the readers. Therefore, it can be easily absorbed, while delivering pleasure. The author believed in following the tradition of the ancient Greek fool Aesop. Namely, the method when Aesop adheres to the idea that the truth in the pictures is more accessible to the lower stratum of society. Similar to the end of the fable «Bee and Chicken», the author defines the purpose of the fables of the genre: «Show the truth in pictures to those who have a mediocre mind» [10, s. 98-100].

C. F. Gellert believed that people reluctantly perceive direct teaching, therefore, it is necessary to look for different teaching ways, namely to create fables. The poet must abandon the conductor's function and allow the reader to correct their mistakes on their own. No exhortation makes people change. In contrast fables with their light, an unobtrusive form can affect hearts of readers. C. F. Gellert often inserted parable and fables in the context of his lectures at the University of Leipzig's. He believed that this genre can successfully affect the feelings and thoughts of the younger generation. It is also worth to note that many of the author's fables were addressed to women. Not because they are more likely to develop vice directions in their thoughts, but because they usually denied the opportunity to receive education, unlike men. The process of cognition and the practical conclusions followed as a result of the educational peculiarity that was laid in the tale.

C. F. Gellert was not the only one who shared such views. I. H. Gottshed (1700-1766), K. H. Gertner (1712-1791), J. A. Kramer (1723-1788), H. F. Weiss (1726-1804) also emphasized the pedagogical advantages of fables. G. E. Lessing (1729-1781) insisted on a systematic study of fables in schools. However, optimism in the views on education, which was distributed among the poets of the early Enlightenment, was gradually diminishing. At the end of the XVIII century, with the rise of children's magazines, the anthologies of works and school textbooks, the direct and didactic fables began to refer as the genre of trivial literature.

It should be noted that C. F. Gellert was aware and forethought the possibility of fables to decline in value due to the daily and private use. In his play «Tender sisters» he presents an old-fashioned pedant, who is trying to teach his niece with the help of his own fake story so that she would agree with marriage. Nevertheless, this method didn't help, but only provoked the girl's indignation. C. F. Gellert himself, in his best and instructive tales,

tried to hold opposite position. His primary task was not direct teaching - the author only described different situations of life, gave the reader a very understanding room in order to apply the morality of fables in relation to his own life. According to C. F. Gellert, the morality in a tale should not be narrow and pedantic. It should contain irony and humor, be smooth and taught with a hint. With regard to the content of fables and parables, the author wished to highlight the problems of everyday life. He inspired the desire for good and diverse virtues. Fables were written upon issues of marriage, relations between genders, raising children and exposing human vices. At the same time, the texts always contained a clear educational emphasis.

In 1742, in the magazine «Wonder of Wisdom and Wit», C. F. Gellert published an article «Reflections on a Good German Letter to Mr. F. F. H. F. V.» (Gedanken von Einem Gutten Deutschen Briefe, an den Herrn F. H. V. W.). In his article, C. F. Gellert insisted that when writing a letter, one should not associate himself with many outdated rules: «a good letter must be natural, understandable, written in a living language, with a subject-to-subject convincing layout. Undoubtedly, the author of the letter must be guided by a good taste» [11, s. 185].

After nine years, G. V. V. Rabner proposed C. F. Gellert to publish a writing manual, which would combine his own letters and recommendations for their compilation.

In January 1751, C. F. Gellert sent a collection of his letters for the review to J. A. Schlegel. In April 1751, Wendler published a book entitled «Letters with the addition of detailed reasoning on good taste». The relevance of the epistolary genre in this period of time is confirmed by the fact that there were two more works by other authors dedicated to this topic: «The Basic Provisions of Good Writing» by the German educator and the Lutheran theologian JK Stockhausen and «The Guide to the Proper Creation of the German Letters» of the German educator J. W. Schaubert. Stockhausen's work was published shortly before the publication of Gellert's book. C. F. Gellert pointed out this author in a note to his book. Overall, all three authors insisted on abandoning outdated rules and were advocating for a natural, clear writing style and good taste.

Gellert's book «Letters with the addition of detailed reasoning on good taste» received great recognition of readers not only because he was a well-known author, but to a greater extent because of his theory was clearly and aptly described and

understood by the low-educated public. By the end of the XVIII century, Gellert's work endured seven editions: Leipzig 1756, 1758, 1763, 1779, Vienna 1773, 1787, Uppsala 1792. In addition, it was published 16 times as part of the collection of Gellert's works, it was translated into French (1761), Danish (1762), Dutch (1762), Italian (1769), Polish (1774) languages.

According to the researcher B. Witte, the distinctive feature of Gellert's work «Letters with the addition of detailed reasoning on good taste» is that his work cannot be regarded as an ordinary manual, in which samples of different letters are collected. It is not a book where only letters about love, gratitude, sympathy were compiled. This work is an integral monolithic theoretical work, in which the author announces his didactic ideas and questions poetics of style and taste. In this paper, C. F. Gellert did not consider the letters confined to some significant events: greetings for the wedding, the birth of children, holidays, etc. These are letters in which there is a description of the everyday life of a person, experiences, feelings, and emotions, exchange of experience, also letters that can convey sorrow, compassion, friendship, and love.

«Someone can be really sensitive, or may be upset, and rejoice, so you do not have to think about the rules», says C. F. Gellert [10, s. 137]. He called for the abandonment of outdated norms of the German language and ordinary stationery style. In these letters, there is no place for artificial forms. The author of the letter must adhere only to the free flow of thoughts so that the text will receive a natural form. A letter is an «imitation of a good conversation» [10, s. 83]. The letter should be natural, but not too natural because otherwise, it will become colourless and unattractive.

In his work, C. F. Gellert also addresses the topic of women's writing, which, in his opinion, is more often an example of a natural style. The author wrote: «There is an answer to the question of why women write letters in a more natural language than men. Feelings felt by women are thinner and brighter than ours. They can hear thousands of little things that for us will not cause any emotions. Nine years after the publication of the article «Reflections on a Good German Letter to Mr. F. H. F. V.» C. F. Gellert received a letter from a 21-year-old admirer of his work Carolina Christians Lucius. Her letter fully corresponded to his ideas about the perfect natural style. On October 22, 1760, he sent a woman an answer in which he admires her manner of writing: «I can't remember that I've ever

received such a cheerful and natural letter from any other lady, I do not speak about the man at all because our jokes are not suitable for letters. Your letter, dear Mademoiselle, is the best of all that I have ever received» [11, s. 62]. From this moment, a correspondence between C. F. Gellert and a young lady was established. It lasted until 1769, until the end of his life.

C. F. Gellert demonstrated in his work not only successful examples but also unsuccessful letters, which he criticized from the didactic point of view. He opposed the formal clerical style and profaned gallant dreams. It should be noted that the author didn't perceive the idea of the identical layout of letters at that point in time - the predetermined blanks of letters for all occasions. «Writers all together will not teach us to think» [11, s. 63].

As a replacement for those letters, C. F. Gellert considered the publication of beautiful letters of great people of antiquity. All the ideas about the natural style of a private letter were clearly demonstrated by the author in his family-psychological novel «The Life of the Swedish Countess von H **».

The last significant theoretical work of the writer is the collection of «Moral lectures» (Moralische Vorlesungen). They were published after the death of the German author in 1772 and were incorporated into the basic ethical ideas and didactic concepts preached by C. F. Gellert throughout his life. The lectures were practical and were originally created by C. F. Gellert as teaching material for his academic and teaching activities. Throughout his life, the author constantly reworked and supplemented the texts of lectures. The idea to publish a complete collection of lecture material came to the author's mind at the end of his life. C. F. Gellert edited most of the texts and sent them for a review to his friend J. A. Schlegel.

Three lectures were made upon the topic of the properties and benefits of morals, as well as how a person should preserve his dignity. Those were presented by the author on April 29, 1765, and October 12, 1767, specifically for the lector Friedrich Augustus Saxon in the library of Leipzig University. A complete collection of «Moral lectures» was published after the death of the writer in 1770 and sold out with a circulation of 50 thousand copies. Moreover, 35 thousand copies were printed during 80 years of the XVIII century. Lectures were translated into French (1772-1789), Danish (1773), Dutch (1775), Polish (1775/76), Hungarian (1776), Swedish (1799), English (1805), later Hebrew and partly Russian.

In the '80s of the XVIII century because of the new trends in educational aesthetics and literature, all the works of C. F. Gellert were subjected to harsh criticism. Including the moralization of the author that was taken into a negative connotation. Gellert's lectures cannot be claimed as pedagogical doctrine. They, rather, should be regarded as the views of the author on the process of education, his own reflections on morality and ethics, partly laid from birth, partly based on their own experience. The author's submissions were not a strict integral system, they were formulated in the form of guides and unobtrusive advice and were discrete.

In «Moral lectures» C. F. Gellert writes about the natural feeling of goodwill and evil (lecture 2), the differences between philosophical and religious morality (lecture 3), the benefits of the morality of antiquity to the morality of our time (lecture 4), the prior duties of man: the health (Lecture 11), mistakes that are possible when caring for the health of the body (lecture 12), decency (lecture 13), the external good of public life (lecture 14) about property, power (lecture 15), the power of reason (lecture 16), the application of reason (lecture 17), the victory over desires and passions (lecture 18), victory over desires through peace and patience (lecture 19), humility (lecture 20), humanity and faith in God (lecture 20), education, especially in the early years of the child (lecture 22), about education at the time of raising a child (lecture 23), the debt of kinship and friendship (lecture 24), marriage and marital obligations (lecture 25), commitment to God (lecture 26).

One of the central ideas that the author developed in his lectures, as well as in artistic works, is the cultivation of virtue. He believed that virtue is a power that comes from God. A man who lives in virtue lives according to the laws of God. Integrity will be rewarded with a sense of joy and happiness: «Integrity is a coincidence of all our intentions, inclinations and deeds with divine order. Integrity requires reflection, vigilance, self-restraint, and moderation in desires ... However, my lords, there is no other way to happiness, as a way of virtue» [11, s. 167]. C. F. Gellert gives concrete tips on how to behave in a virtuous way in everyday life. He calls the two main virtues of person, which are modesty and moderation. According to C. F. Gellert, moderation is not asceticism, but a golden mean. Man must enjoy life, but at the same time, be able to restrict his desires to the benefit of others (lecture 23).

For C. F. Gellert, as well as for most educators, the involvement of a person in social

life and the social significance of each individual was important. According to the views of the German author, the concepts of humanity and justice, honor and good name, relationships between friends, relatives, spouses, parents, and children are of the greatest value in society. It is important for the author not only to tell how a decent person looks like but also to teach how to become one.

Like all educators, C. F. Gellert relied on the power of reason. Everyone has a mind and a heart, which, as it was thought in the era of the early Enlightenment, are responsible for the important forms of human perception. Reason – is a rational knowledge of the surrounding reality, the process when the heart opens to the world of human feelings and emotions. Both mind and heart allow a person to perceive the surrounding world, evaluate and influence it. But the rule of mind over the heart, according to Gellert, in the world of people is indisputable. The mind helps a person to manage his feelings and actions, it provides an opportunity to spot mistakes and avoid them.

«Light of mind reveals to us what is happening in the depths of our soul and we are aware of our intentions, decisions and secret inclinations» [11, s. 178]. C. F. Gellert also advises the reader to limit their natural feelings with reason and conscience. The author admits that any person is imperfect – his mind does not save him from mistakes. In his heart lives not only virtue, and C. F. Gellert does not ignore this fact. Therefore, a person for him is a mixture of weaknesses and dignity. «Who is this person by nature? His mind is sometimes blurred by ignorance and limitation, his heart has an evil tendency and excessive self-esteem, his body is a fragile, weak and sickly repository for the soul ... Often, man is a mixture of weakness and dignity, wisdom and stupidity, virtues and vices, rest and concern. Sometimes people notice the disadvantages of the soul or body and hide them, sometimes they do not want to see them and try to look better than they are» [11, s. 198].

22nd and 23rd lectures are devoted to the issues of raising a younger generation. The process of education, in terms of C. F. Gellert, refers to the most difficult duties of man, and at the same time, this process is the most natural and holy. C. F. Gellert gives a precise and brilliant definition of raising. «To raise up children means to form their mind, heart, body and natural abilities, so that they live to themselves and others for joy and could achieve the purpose of their existence» [11, s. 221].

C. F. Gellert pays great attention to the issue of the authority of the parents and the proper model of education in the 23rd lecture. Parents should become an example of virtuous behavior for the child in order to shape his mind and heart. A virtuous father can positively influence the child, even if he lacks education. And at the same time, even a very competent teacher can achieve nothing in the process of raising up children. The author urges parents to take a serious attitude to the duties of upbringing, assistance in this process of life. To prove his words, he gives an example of an ancient public figure – Cato, of which Plutarch wrote: «after his wife gave birth to his son, he even postponed state affairs to give a bath to a baby» [11, s. 230].

Speaking of his diligence in teaching, C. F. Gellert touches upon such human quality as an ambition, which he considered one of the most widespread flaws. The spirit of rivalry, according to C. F. Gellert, inhibits the development of personality. It involves pride, jealousy, revenge, mischief, and leads to the renunciation of God. To avoid inclining a child to ambition, you need to be very careful with encouragement. C. F. Gellert rejects clothing and toys as an incentive, as well as dismissal from work, otherwise, work will be considered as thralldom. Encouragement should be expressed in books, musical instruments and other things that children can use in learning and games. As for praise, then it must be restrained and serve as encouragement for the further implementation of benevolent acts. The theme of harm to the spirit of rivalry C. F. Gellert highlights not only in the «Moral lectures», but also in the poem «Glory», in the parables «Pan and the groom», «Expected glory», «Immortal author». Fools are the poets and writers, warlords, courtiers, civil servants, scientists who, in the spirit of rivalry, want to rise above other people. The desire to defeat an opponent breaks peace in the soul. The most illustrious for this theme is the fairy tale, in which C. F. Gellert proves how absurd is the desire to humiliate and destroy the rival (lark sits in the cage and sings, he hears his echo from the next room and tries to oversing it, but the louder he sings, the louder the echo, as a result, the lark dies).

Conclusions.

In order so summarize abovementioned facts, it should be emphasized that the desire for clarity, prove of all concepts to cover issues of scientific knowledge, public life, persistent pursuit of the idea of «usefulness» of philosophy, its duty to serve for the happiness of mankind, educational form of presentation of all questions – all these aspects

of Gellert's philosophy were consonant with the spiritual situation of the early Enlightenment and found a sympathetic response from contemporaries. The paradigm of the Age of Enlightenment also responded to the explanation of reality as a rationally and expediently organized world, made at its core, although not without contradictions as well as the possibility of evil in human society and behavior.

The core requirements in his philosophy such as to overcome the limitations of human knowledge, to expand its scientific side, to spread education and process of upbringing

had an undoubtedly progressive and practical meaning. It made certain positive adjustments to the target orientation of people's activities e.g. contributed to ousting religious dogmas and prejudices from the public consciousness as well as life problems.

One of the main goals of the research was to «rehabilitate» Gellert's teaching as a very important conceptual stage in the development of the philosophical thought of the New Age, in the history of German philosophy of the Enlightenment century.

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