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PSYCHOLOGICAL SCIENCES

PSYCHOLOGICAL ASPECTS OF THE CREATIVE LEGACY OF HRYHORII SKOVORODA

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In contemporary conditions of defending Ukrainian statehood and national identity, the need for a new reconsideration of the issue of personality and its psychological dimensions based on the philosophical and enlightening teachings of the unique Ukrainian philosopher of the Enlightenment era, Hryhorii Skovoroda, gains particular significance. Turning to the genius figure and life of H. Skovoroda, a cultural and educational activist whose moral and ideological principles lie "at the center of Ukrainian spiritual history" (D. Chyzhevskiy) [2], allows us today to understand the key idea of his philosophy in the context of an anthropocentric paradigm, to reveal the psychological aspects of the individual's personal development, and to discover new approaches for the realization of the fateful tasks of one's life path.

The ideas and views of the prominent Ukrainian philosopher on human creation through self-knowledge, self-fulfillment, values and meaning of life, freedom, and the paths to achieving happiness, the concepts of "srodna pratsya" (congenial labor), "philosophy of the heart," "internal equilibrium of faith and reason," etc., were expressed three centuries ago but remain relevant to this day.

In the context of our research, a resonant thought by the President of the National Academy of Pedagogical Sciences of Ukraine, V. Kremen, echoes: "Hryhorii Skovoroda's appeal to the 'voice of the heart' marks the beginning of forming his anthropocentrism on national grounds, which serves as an alternative to the rationalist-objectivist method precisely in upholding the fundamental importance and primacy of the individual-personal and culturally-polyphonic uniqueness of human existence" [3, p. 7].

In our view, the psychological discourse of Hryhorii Skovoroda's creative legacy, which had no equal in the world philosophical tradition until the 18th century in terms of the depth of its development of humanistic issues, reveals a powerful potential for solving problematic questions in contemporary

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psychological science. In particular, it offers insights into the study of personality psychology in its current and potential dimensions within an interdisciplinary context [6].

The psychological dimension through the prism of the concept of "related work" allows for a novel approach to the examination of the problem of life's creative fulfillment in modern conditions. The humanistic ideas of Skovoroda, particularly the ideas of self-knowledge, the "philosophy of the heart," and love of freedom as deep-seated personal issues, and innate spiritual needs, as expounded in the philosopher's fundamental work "Dialogue, Called the Alphabet, or the Primer of the World," resonate with the scientific explorations of many Ukrainian psychologists (Chamata, Kostiuk, Boryshevskyi, Savchyn, Tatenko).

In the anthropological understanding of humans as the main bearers of mentality and civilizational progress, the idea of self-knowledge, according to modern psychological research, is a reflection of one's inner world, an awareness of one's potential and real capabilities. According to a prominent thinker, there is nothing more important, greater, and more useful than knowing oneself: "My God! How little people understand that true goodness lives secretly within us, which neither moth can consume nor thief can steal! Why, then, are you, human, afraid of fate? Do you not see that it can only take from you what is empty, but over your true goodness it has no power? Your heart, your thoughts, your spirit and mind – these are the roots and beginnings of your fortune, subjected to the flesh, do you understand? What is their value and greatness? Ah, know yourself, human!" [5, p. 223].

In Hryhoriy Skovoroda's concept of "related labor," the creative essence of a person is emphasized as a key element in the individual self-fulfillment of the personality. The inherent relatedness in a person is the foundation of their development as a creator, who can most beneficially for themselves and for others express their spiritual and life potential. It should be noted that according to Skovoroda's views, "relatedness" is the result of a person choosing their field of activity, and the ability to choose is a necessary condition for a person's existence in a situation of freedom. Therefore, the theme of freedom, which the philosopher considers a guarantee and a condition for the realization of the highest potentials of both the individual and society, occupies a prominent place in the reflections of the humanist thinker. When there is no opportunity to choose, there is no relatedness. Thus, not pedigree, material wealth, and ranks, but "relatedness" should determine the true dimensions of a person in society and society in the individual. The philosopher is an advocate of personal freedom, and his escape from the world, epitomized by his self-epitaph "The world tried to catch me, but did not succeed," is one of the means of not

only personal but also national self-preservation, because only through one's own national identity can one comprehend the universal.

According to H. Skovoroda, kindred work determines the extent to which an individual fulfills their personal calling and societal benefit. The philosopher writes: "The human soul, utterly devoid of its natural task, is similar to turbid and foul-smelling water that is confined in darkness. I have ceaselessly urged young people to seek their true nature. It is unfortunate that parents do not instill this in their sons' hearts early on. Hence, it often happens that a person who should be in an orchestra ends up leading a military unit" [4, p. 422]. Indeed, one's inclination toward a particular type or kind of activity fundamentally determines the kindred nature of their work. Moreover, engaging in activities that do not correspond to a person's natural inclinations can be harmful to society. In his view, such a situation arises because not all young people engage in self-discovery, a process that parents should encourage through family upbringing.

Particularly, as M. Boryshevsky rightly points out, if we consider the development of the human personality as a spiritual being, then self-identification, which is a precondition for the emergence of responsibility, is impossible without self-knowledge. This responsibility should be viewed as a fundamental component in the structure of morality, and therefore as an indispensable determinant for the formation and development of spirituality [1, p. 23].

Today, more than ever, the thoughts of H. Skovoroda on human self-awareness, interaction with the world and others, personal growth and self-improvement, the struggle for freedom, autonomy, and democratic values are poignantly relevant. These views of the eminent philosopher have found a broad response in Ukrainian psychological thought and are being productively developed. The dialectics of the philosopher's thoughts on the uniqueness of human individuality, self-expression "when we want to measure the sky, the earth, and the seas, we must first measure ourselves first" [5, p. 162-168], and the acquisition of the "essential Self" in life's contradictions, encompassing "the changeable and constant, the visible and invisible, the ready-made and secondary, the transient and the eternal" [5, p. 223-296], are gaining new significance.

Within the context of an anthropocentric paradigm emphasizing the individual, Ukrainian psychology presents the interpretation of the Skovorodian human phenomena – spirituality, freedom, and creativity – as the foundation of Ukrainian mentality in the 21st century. Skovoroda's fundamental principles of the "art of living" serve as unique guidelines for the young generation in Ukraine to develop a reflective understanding of democratic values, independence, and the liberty of the "spirit that gives life." The views and ideas

of the eminent Ukrainian thinker constitute a rich repository of worldview ideology, crucial for shaping national and civic consciousness, and for renewing the pathways and sources of an authentic, individually meaningful life for Ukrainians in the modern world.

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