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TENDENCJE FUNKCJONOWANIA INTELEKTUALNO-DUCHOWYCH WARTOŚCI EDUKACJI HUMANISTYCZNEJ

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Adnotacja. W artykule przeanalizowano proces funkcjonowania europejsko-ukraińskich wartości intelektualnych i duchowych, które są ogólnymi ludzkimi i narodowymi skarbami współczesnego dziedzictwa humanistycznego. Metodologia heurystyki stała się synergią historiografii filozoficzno-pedagogicznej teorii i praktyki wdrażania metodologii wychowawczych wspólnych projektów tradycji europejskich. Usystematyzowano transformację antycznego światopoglądu humanistyczno-naturalnego w wysoki humanistyczny wzór programu kulturalnego nowego Odrodzenia. Podstawą programu reminiscencyjnego szkolenia i edukacji pozostaje grecko-rzymski system moralnych i etycznych, duchowych cech ludzkości. Kompleks dyscyplin dydaktycznych „wolnych sztuk” był skierowany na harmonijnie rozwiniętą osobowość, w treści wypełnioną mentalnymi, moralnymi, estetycznymi komponentami, historyczno-teoretycznymi naukami starożytności.

Słowa kluczowe: duchowość, kultura duchowa, wartości duchowe, duchowość intelektualna, „studia humanistyczne”, humanizm, Starożytność.

TENDENCIES IN THE FUNCTIONING OF INTELLECTUAL AND SPIRITUAL VALUES OF HUMANITARIAN EDUCATION

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Abstract. The process of functioning of European-Ukrainian intellectual and spiritual values, which are universal and national achievements of modern humanistic heritage, was analyzed in the article. The methodology of heuristics was the synergy of the philosophical and pedagogical historiography of the theory and practice of implementing educative and educational methodologies of joint projects of European traditions. The transformation of the ancient humanitarian and natural worldview into the high humanistic standard of the New Renaissance cultural program was systematized. The core of the program of reminiscence education and upbringing remains the Greco-Roman system of moral-ethical, spiritual features of humanity. The complex of educational disciplines of «liberal arts» was aimed at a harmoniously developed person, meaningfully filled with mental, moral, aesthetic components, historical and theoretical teachings of antiquity.

Key words: Spirituality, spiritual culture, spiritual values, intellectual spirituality, «studia humanitatis», humanism, antiquity.

ТЕНДЕНЦІЇ ФУНКЦІОНУВАННЯ ІНТЕЛЕКТУАЛЬНО-ДУХОВНИХ ЦІННОСТЕЙ ГУМАНІТАРНОЇ ОСВІТИ

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Анотація. У статті проаналізовано процес функціонування європейсько-українських інтелектуальних і духовних цінностей, що є загальнолюдськими та національними надбаннями сучасної гуманістичної спадщини. Metodologia евристики стала синергією філософсько-педагогічної історіографії теорії та практики впроваджен-

ня виховних методологій спільних проєктів європейських традицій. Систематизовано трансформацію античного гуманітарно-природничого світогляду у високий гуманістичний зразок культурної програми Нового Відродження. Стрижем програми ремінісцентного навчання і виховання залишається греко-римська система морально-етичних, духовних особливостей людства. Комплекс навчальних дисциплін «вільних мистецтв» був спрямований на гармонійно розвинену особистість, змістовно наповнену розумовими, моральними, естетичними компонентами, історико-теоретичними вченнями античності.

Ключові слова: духовність, духовна культура, духовні цінності, інтелектуальна духовність, «гуманітарні студії», гуманізм, античність.

Analysis of research

Scientists have dedicated their research to the topic of personal spirituality, human education, in particular, a Doctor of Psychological Sciences, prof. A. Petrovskyi in co-authorship with M. Yaroshevskyi. Spiritual culture as an aspect of deep moral and ethical knowledge is mentioned in the works of socio-philosophical direction by Doctor of Philosophical Sciences, prof. M. Popovich, M. Svidlo; V. Kostenko in co-authorship with Ya. Fedyshyn; Candidate of Philosophical Sciences (Ph. D.), Dodent V. Sabadukha and others. From the standpoint of empirical-descriptive and theoretical-conceptual cultural analysis, the phenomenon of spiritual culture in history is partly studied by Candidate of Cultural Studies (Ph. D.) T. Kuzmenko. Foreign scientist, Doctor of Philological Sciences, prof. V. Danilenko formed the concept of spiritual knowledge based on the poetics of Tit Lukrétsii Kar. The basis of spiritual and moral qualities, which forms the block of natural and humanitarian disciplines of university education, was revised and supplemented by the Renaissance humanist Koliuchcho Saliutati, and the intellectual and ethical humanism of the Renaissance was studied by Candidate of Historical Sciences (Ph. D.) L. Bragina. Ukrainian scientists – V. Mykytas, I. Ohorodnyk in co-authorship with M. Rusyn, N. Yakovenko, V. Yaremchenko in co-authorship with S. Khokhun-Politova – write about the same processes that took place in Europe in their research.

The purpose of the article is to update the reminiscence of the spiritual and intellectual foundations of ancient heritage for the introduction of in-depth study of philosophical and worldview courses and the humanization of education and society.

The main material

Based on the analysis of the existing historiography, the process of formation of spiritual and intellectual values, which became a model of modern European education and upbringing, was partially analyzed. In the conditions of national reformation, the search for a XXI century university model, the experience of European standards is becoming relevant, especially the Bologna system, which represents one of the most prominent and oldest universities in Europe. Starting from the end of the 19th century, a number of researchers dedicated their work to the issues of the formation and development of traditional education, the introduction of some elements of European standards, in particular the Greek-Byzantine and Western European (Latin) versions.

For modern knowledge of the world, spirituality and intellectuality are becoming of exceptional importance. The universal basis for the formation of spiritual-intellectual culture was and remains the fundamental philosophical-historical ancient-theological heritage, which from two perspectives produced the formation of deep spirituality through knowledge of the world on rationalistic and transcendental bases, introducing them into education at all levels. On the basis of the reminiscence of ancient knowledge, modern national education, including higher education, is being revived, preserving and transforming the European standard of a highly educated, deeply spiritual modern specialist. A considerable number of studies have been written about the «Bologna university system of education», its main components, that form not only intelligence, but also deeply humane humanity.

So, spiritual and cognitive values form the core of the humanistic worldview, on the basis of which the scientific, creative, and artistic elite is formed. The origins of spiritual sources in general and theoretical-philosophical concepts of spirituality, in particular, were laid down in antiquity. Philosophical worldview and spiritual heritage was highlighted in the works of the great Greek philosophers: Pifahor, Aristotel, Platon, Sokrat, Epikur etc., who wrote the first special works and formed the categorical apparatus, which for thousands of years remains the fundamental basis of worldview paradigms and spiritual values for the scientific world, professional training.

In particular, modern researchers of the socio-philosophical direction of Prof. V. Kostenko and Ya. Fedyshyn base their concepts of spirituality on the basis of ancient sources and the history of world philosophy. Among the ancient heritage, they analyze Aristotel's treatise «On the Soul», in which Aristotel made a structural description of various properties and manifestations of the soul, their functional understanding. Aristotel consistently implements the principle of integrity, according to the authors, «not reducing the soul to the mind, nor to consciousness, nor to human feelings, but considering the soul as something all-encompassing, which contains and gives rise to all these human abilities» (Костенко, Фецишин, 2011: 220). Aristotel's treatise «On the Soul» was one of the first philosophical and theoretical studies of the human soul, which is simultaneously filled with reason, consciousness, and feelings.

Ancient studies of the intellectual and spiritual capabilities of human are highlighted in the co-authors work of prof. A. Petrovskyi and Yaroshevskyi, which determine that already Socrates «understood the human soul as thinking and created the formula of self-improvement «know thyself», which meant orientation to the inner world of the subject, his beliefs and values, his ability to act as a rational being in accordance with the understanding of the best» (Петровский, Ярошевский, 1999: 76). In the study, the proper place for the theoretical justification of the development of spirituality and intelligence is given to Platon, who develops the meaning of the mental activity of a person, which fills the human soul with a new substantive content. It consists or is divided, according

to Platon's definition, as we know, into three parts that have their own functions, one of which is ethical, filled with knowledge, and therefore the code of nobility, and is guided by reason, logic, the other parts obey it. According to Platon, the mind has «great difficulties in the compatibility of low and noble human attractions» (Петровский, Ярошевский, 1999: 77).

The doctrine of socio-natural knowledge about the soul was laid down by the ancient sage Aristotel. According to scientists, his main idea, was a harmonious combination of human material with the spiritual, immaterial world, that is, a source of knowledge, as a way of existence of a living organism. So, according to his doctrine, a person's spiritual heritage is consciously formed not only by the experience of the past, but also by the desired future.

The fundamentally theoretical and spiritual aspect of the doctrine of the soul as a «self-conscious» substance was laid down by the ancient philosopher Plotin, the founder of the Roman school of Neoplatonism. According to his doctrine, the soul, through self-awareness of its individuality, is directed to its own sensory world, that is, it is directed to itself, to its own, invisible actions and meaning. On the one hand, she seems to watch over her work, is her «mirror». On the other hand, it is filled with the experience of the «world soul», that is, it strives for the natural ideal, which is the highest primordial basis of all things. The ancient intellectual and spiritual heritage is also represented by the doctrine of Epikur. Thanks to him, the human mind and spirituality, the intellectual consciousness of a person are formed through knowledge of worldview, as a result, a person is endowed with wisdom, logical thinking, and gets rid of excessive fears of the inevitability of fate (Петровский, Ярошевский, 1999: 80). The main virtue of his doctrine was wisdom, which is acquired through the study of philosophy.

A follower of the scientific theory of spirituality of the ancient tradition was Tyt Lukretsii Kar, whose work was characterized by prof. V. Danilenko. A new step forward, in his opinion, in the development of the justification of spirituality as a criterion of the form of life was the poetic doctrine of Tyt Lukretsii Kar «On the nature of things». By this step the intellectual component of a person's spiritual ethics, which was associated with living and creative nature and was endowed with the abilities to know it, was determined. About the process of knowledge Lukretsii writes as follows: «I am going to think about the higher essence of the heavens and the gods, stronger than the Spirit's determination prompted him to be the first to break the strong castle of Nature's Gate. By the power of the spirit of the living, he won the victory» (Даниленко, 2013: 29). V. Danilenko, analyzing the work of Lukretsii, defined that according to his doctrine, the soul lives not only with feelings, but also with the mind, and Lukretsii himself was a rationalist. He gave «preference to reason over feelings», defining science as the only source of knowledge, which he taught in his poem (Даниленко, 2013: 121).

During the Renaissance, the Italian humanist Koliuchcho Saliutati actualized the spiritual and intellectual doctrine of antiquity, on the basis of which he formed a new humanistic culture and the European standard of social and humanitarian education. In this system of accumulation of knowledge of the humanitarian model, ethics takes its proper place, which Saliutati puts at the forefront of the spiritual component of human intelligence. According to L. Bragina, he interpreted ethics as «the main component of studia humanitatis» (Сочинения итальянских гуманистов эпохи Возрождения (XV век), 1985: 309), that is, the internal basis of the entire complex of knowledge that guides a person on the path to improvement. Thus, in the subject heritage of Saliutati, the central place belonged to the process of humanization of higher education, through an ethical and philosophical model of worldview knowledge; of real earthly life, because he believed that in people's lives «wisdom is combined with eloquence and true reason does not contradict them» (Сочинения итальянских гуманистов эпохи Возрождения (XV век), 1985: 100); their own task is to build it in accordance with the natural laws of goodness and justice. Modern researchers also write about this, in particular L. Bragina, who emphasizes that «the main merit of Saliutati is the establishment of humanistic education as the basis for the development of a new culture», especially as regards «scholastic philosophy», which, according to the author, «is not capable of leading to of true knowledge», this truly of knowledge «is given by the study of ancient wisdom» (Сочинения итальянских гуманистов эпохи Возрождения (XV век), 1985: 310).

Humanists of the Renaissance consolidated in the opinion that the «restoration of the rights of ancient thought, philosophical and artistic» was a new, humanistic understanding of culture itself as the knowledge of universal human experience and wisdom (Сочинения итальянских гуманистов эпохи Возрождения (XV век), 1985: 312). After all, in the Saliutati's program of the new culture, the humanitarian disciplines «studia humanitatis» were put to the forefront in the system of sciences. They provided with knowledge the format of a harmoniously comprehensively developed new person who would possess the high quality of «humanitas» – knowledge. It is such a person, according to the definition of the humanists themselves and modern specialists in education and culture, who would be able to create virtuous acts of humanity and humaneness, who has already reached the heights of scholarship, the results of hard work.

A number of modern domestic scientists have dedicated their works to the topic of «spiritual culture». In particular, M. Popovych considers the history of culture through the prism of material and spiritual achievements of society; he determines the spiritual achievements of a person thanks to knowledge of literature, philosophy, art, lifestyle, system of values, traditions and beliefs (Попович, 1998: 11). T. Kuzmenko defines the category «spiritual culture» as a collection of knowledge in science, art, literature, architecture, ideology, which affects the formation of social intellectual consciousness, identity, statehood, and individual personal spirituality is sought in the sources of ancient wisdom (Кузьменко, 2007: 135).

M. Svidlo and I. Yurchenko expressed the same opinion as the previous author, considering «spirituality» as

a «valuable content of consciousness» (Свідло, Юрченко, 1998: 7). «Spirit», «spirituality» and «personality» are discussed in the work of V. Sabadukha. In his author's concept, «the spirit is a quality of a person at the personal level of development, which forces him to act in the interests of society, to renounce selfishness and benefit, and spirituality is the belief in the possibility of achieving moral purity and the level of personality, which should be the metaphysical basis of social existence, spirit realizes himself in culture, education and through them understands, develops and improves himself» (Сабадуха, 2017: 99).

The first publications that characterized the process of formation of education in higher educational institutions of Ukraine were the publications of the professor of the Kyiv Theological Academy V. Askochenskyi «Kyiv with its oldest school, the Academy», which was issued back in 1895, the work of M. Petrov, professor of the Kyiv Theological Academy, «Kyiv Academy in the second half of the XVII century», printed in Kyiv in 1895, works of professor of the Kyiv Theological Academy S. Holubiev «History of the Kyiv Theological Academy. – Issue 1. Pre-Mohyla period» and «Kyiv Academy at the end of the 16th and the beginning of the 18th century». Problems of school education in the 16th – 17th centuries in Ukrainian and Belarusian lands and the introduction of elements of European higher education were investigated by the famous church and education historian K. Kharlampovych in his work «West Russian Orthodox Schools of the 16th and Early 17th centuries», that was published in Kazan in 1898. In this work, the author comprehensively investigated the organization of education in fraternal schools for the period 1586-1633, in particular in Lviv, Vilnius, Lutsk and Kyiv schools. Also, the work of the professor of the Kyiv Theological Academy F. Tytov «Old higher education in Kyiv Ukraine of the end of the 16th century – the beginning of 19th century», which was published in Kyiv in 1924, was dedicated to this problem, and the work of the historian of church, education, culture V. Bidnov «School and education in Ukraine», which was included in the collective course of lectures «Ukrainian culture» edited by D. Antonovych (Яремченко, Хохун-Політова, 2010: 267-268).

From the historiography of the second half of the 20th century, we can note the study of the activities of fraternities in the field of public education and publishing in the work of the historian of education Ye. Medynskyi «Fraternal schools of Ukraine and Belarus in the 16th-17th centuries» and in the work of Ya. Isaievych «Brotherhoods and their role in the development of Ukrainian culture of the 16th-17th centuries». The period of formation of higher education in Ukraine was studied by the famous Ukrainian scientist Z. Khyzhniak in his work «Kyiv-Mohyla Academy». The history of the Kyiv Collegium was explained by V. Mykytas in the work «Ancient Ukrainian Students and Professors».

In modern historiography, there is no separate study related to the implementation of the Western European standard of education into the national one, the problem was only briefly considered in a fundamental study of the history of Ukraine by the famous historian, professor of the National University «Kyiv-Mohyla Academy» Natalia Yakovenko in the work «Essay on the history of medieval and early modern Ukraine» (Яковенко, 2006: 292-300). Therefore, it is relevant to analyze the process of European integration of educational Ukrainian projects that took place during the great cultural epochs of the Renaissance, Enlightenment, Modernism etc. The initial forms of this process were the acquisition of education in Europe, the formation of new philosophical and worldview, pedagogical and educational projects among Ukrainians who preserved Ukrainian traditions, being outside its borders.

The first European universities that appeared in the 11th-13th centuries were the University of Bologna, Oxford, Paris (Sorbonne) and others. They created the basis of the European standard of education, which consisted of natural and humanitarian disciplines. The leader in this system was the Italian University of Bologna (UNIBO), the oldest higher education institution in Europe, founded in 1088 for the study of legal sciences by young people from different countries (Офіційний сайт Болонського університету. URL: <http://www.unibo.it>). In the 12th-15th centuries, the University of Bologna became the center of intellectual life in Europe and enjoyed great popularity.

Prominent personalities of Europe studied there, in particular F. Petrarka, M. Kopernyk, D. Aligieri, E. Rotterdamskyi etc., in the circle of European intellectuals there are also famous and outstanding Ukrainian humanists of the Renaissance. The middle of the 14th century was marked by the intensification of the education of Ukrainian youth in European universities. During the 14th-18th centuries almost five thousand Ukrainians and Belarusians studied in foreign universities. Starting from the 15th century, the leading European universities – University of Bologna, Krakow, Padua, Prague – in the lists of students, along with their names, also certified their origin: «Russicus», «Ruthenes», «Roxolanus». Starting from the 16th century, the educational interest of young Ukrainians spread to higher schools in Germany, Switzerland, and France (Микитась, 1994: 34). As a result of the mentioned educational processes, the European cultural elite was replenished with highly educated Ukrainian intellectuals who were not only capable of mastering the humanistic ideas of that time, but also played a certain role in the development of Western European culture.

Yu. Drohobych-Kotermakt (ca. 1450–1494), a graduate of Krakow and Bologna universities, Doctor of Medicine and Philosophy was one of the first, who show research interests in humanist culture in Ukraine in the 15th-16th centuries. In 1481–1482, he was appointed rector of the Bologna University of Medicine and Liberal Arts (Огородник, Русин, 1997: 83). Here was written in Latin his work «Prognostic assessment of the current year 1483 of Master Yurii Drohobych from Rus, Doctor of Arts and Medicine of the University of Bologna». Until now, it has been preserved in the form of a manuscript by the German humanist and historian H. Shedel, who gave it a high scientific evaluation. This work became the first Ukrainian printed book published by the Cyrillic publishing house of Sh. Fiol

in Krakow. The scientific activity of Yu. Drohobych was known to many European scientists, and his works are still preserved in the libraries and archives of many European countries.

Along with Yu. Drohobych were the names of a number of other Ukrainian humanists, in particular the poet P. Rusyn, professor, head of the department and teacher of Roman literature at the University of Krakow. With his creativity, he defended freedom of conscience, human dignity and believed that a person should be honored not for wealth and titles, but for intelligence and spiritual virtues. Addressing the problem of state governance, he emphasized that the ruler must protect the rights of citizens and take care of their well-being. S. Orikhovskiy-Roksolan (1513–1566) belongs to the outstanding humanists. He was a man of encyclopedic knowledge, who in Western Europe was called «Ukrainian Demosfen» and «modern Tsytyseron». S. Orikhovskiy studied with professors from Krakow, Vienna, Wittenberg, Padua and Bologna universities. He knew ancient Greek, ancient Hebrew, Latin, and many Western European languages. His famous works are «On the Turkish threat», «On the apostasy of Rome», «On natural law» (Огородник, Русин, 1997: 206) and others. Works of S. Orikhovskiy were popular in Western Europe and were repeatedly translated and republished. As a patriot of his people, he constantly defended its cultural and spiritual traditions, its heroic past. S. Orikhovskiy considered morality and manifestations of valor, dignity, justice, and honesty to be the primordial basis of natural law. The large-scale entry of European reformation projects into the education of Ukraine took place on the basis of fraternal religious formations, in particular the Lviv (Assumption) Brotherhood (1544), which opened a fraternal school, in 1586 initiating its statute «School Rules». Ostroh Slavic-Greek Collegium (1576) was one of the first higher educational institutions of humanitarian direction. Built according to the type of a Western European educational institution, but of the Orthodox direction of the «seven liberal sciences» system, researchers called it differently: «Greek-Slavic school», «Greek collegium», «trilingual lyceum», «academy» (Микитась, 1994: 50–51). The Zamosc Academy (1594) was a higher educational institution with three faculties of «liberal arts», law, medicine, and theology (Яковенко, 2006: 298). The Lviv Academy with the rights of a university was established in 1661 by the decree of King Yan II Kazymyr, who granted the Lviv Jesuit College the status of an academy and the rights of a university.

Conclusions. The intellectual and spiritual aspects of life, which were established in antiquity and prolonged over the centuries and restored in the Renaissance, are becoming to have exceptional importance for the modern mastering of the world. The category of «spirituality» remains open for research by representatives of various sciences, as evidenced by the lack of a unified approach to its understanding. The topic of further research will be the analysis of the connection between spirituality and intellectuality in culture through the implementation of the ancient block of humanities and natural sciences disciplines of higher education. The significance of the scientific worldview laid down by Greco-Roman thinkers, a humanistic heritage of the Renaissance, which became the standard of the spiritual and intellectual development of university education for centuries has been singled out and comprehended. Thus, the scientific worldview of modern education was formed in the tradition of the classical canon of the European standard of a highly educated, spiritual person. It was established by the Athenian system of education and upbringing and became a model of the philosophy of the classical model of humanitarian and natural methodology.

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