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EDUCATIONAL THOUGHT OF UKRAINE AND POLAND WITHIN RENAISSANCE CULTURE: FROM THE HISTORY OF INTELLECTUAL DISCOURSE OF XVI–XVII CENTURIES

ABSTRACT

The article deals with the peculiarities of formation of pedagogical thought in Ukraine and Poland during the propagation of Renaissance ideas into pedagogical culture of XVI–XVII centuries. It has been emphasized that founders of humanistic pedagogical culture in Ukraine were such outstanding scientists as Grygoriy Sanotskyi, Yuriy Drogobych, Mikolaj Kopernik, Pavlo Krosnenskyi and others. Problems of new man's formation, understanding his life purpose, expressions of his civic and spiritual activities, reevaluation of manual labour, peculiarities of moral education are studied on the basis of comparative analysis of famous Ukrainian-Polish humanists' works of XVI–XVII centuries. It has been stressed that the existence of close spiritual and intellectual relations between Ukrainian and Polish culture enabled the formation of humanistic pedagogical principles, European cultural and educational space, as well as the strengthening European life values. Educational thought of XVI–XVII centuries has been analyzed in the context of problems associated with the propagation of humanistic thinking among Ukrainian and Polish intellectuals, the reevaluation of man's role in the different spheres of life, the development of new educational culture in Ukraine.

Key words: *Renaissance, Renaissance culture, Reformation, Humanism, cultural and educational space, humanistic pedagogy, humanistic education, anthropocentrism.*

INTRODUCTION

Cognitive interest in the history of pedagogical ideas' development that were formed within the coordinates of Renaissance culture and humanistic thinking is quite understandable and justifiable, especially in the context of aspirations of Ukrainian community and Ukrainian person to live accordingly to the system of European values. The perception of the experience of humanistic pedagogy formation, peculiarities of Renaissance spiritual and intellectual discourse as for man's understanding, his life purpose, traditional educational and pedagogical process are of great importance in this regard. The history of pedagogical thought of XVI–XVII centuries, in our opinion, comprises persuasive arguments that prove close intellectual collaboration between representatives of Ukrainian and Polish cultures at the time of the propagation of Renaissance humanistic ideas in Ukraine. It resulted in the formation of European principles of Ukrainian culture and general European cultural and educational space. Close and organic connection between Polish and Ukrainian humanists was caused not least by the fact that in the XVI–XVII centuries Ukrainian lands were part of Rzeczpospolita. Humanistic principles of Ukrainian education, schools and pedagogical thought were formed by both Ukrainian and Polish intellectuals – poets, writers, university professors, and school and college teachers. These were prominent people whose work is equally owned by Ukrainian and Polish history. Due to them and their work the development strategy of humanistic pedagogy and humanistic education in Ukraine and



Poland was created. Ukrainian-Polish humanists joined in the functioning of European “republic of scientists” proclaimed by Erasmus of Rotterdam taking an active part in the activities of cultural and educational organizations, intellectual societies, literary circles, fraternal schools and universities.

Given the need for education of modern person and urgent necessity of humanitarian foundations’ development of Ukrainian education, it is scientifically justified to use of the experience of pedagogical thought at the time of propagation of Renaissance humanistic ideas in Ukrainian and Polish culture. On the one hand, it provides the possibility of people’s natural entering into the world of their national culture, and, on the other hand, it is aimed to protect them from national narrow-mindedness and selfishness.

THE AIM OF THE STUDY

The aim of this article is to study spiritual and intellectual contribution of Ukrainian and Polish humanists of XVI–XVII centuries to the development of Renaissance pedagogical thought.

THEORETICAL FRAMEWORK AND RESEARCH METHODS

The study is based on the principle of synthesis of theoretical and scientific knowledge on the outlined problems and interdisciplinary approach. It has enabled to use epistemological advantages of philosophy and history of pedagogy to clarify peculiarities of pedagogical thought formation in the Renaissance, explore features of humanistic pedagogy, taking into account historical and cultural context of its development. The integrated nature of the research has stipulated for the use of cultural-anthropological and biographical methods. General and special features in forming humanitarian foundations of pedagogical thought of XVI–XVII centuries are determined through scientific methods such as analogy, comparison, manization and generalization, as well as heuristic potential of comparativistics.

RESULTS

Studying the history of the formation of Ukrainian pedagogical thought, analyzing ways and mechanisms of penetration of Renaissance humanistic ideas into pedagogical culture of XVI–XVII centuries, that resulted in new man’s understanding, one should pay attention to the nature of these relations with European spiritual tradition, primarily Polish. Perceiving the achievements of European culture while retaining authentic content of their nationality, Ukrainian thinkers were active participants of common cultural and educational space. The abovementioned process was particularly notable and significant at the times of propagation of the ideas of Renaissance and Reformation, both in Europe and Ukraine. Due to Ukrainian and Polish intellectual, scientific, literary elite educational and pedagogical culture of European level was strengthened, national consciousness was formed, and educational activities of Ukrainian and Polish humanists acquired significant civil and patriotic character.

The Renaissance, being large, independent period in the history of European culture, changed various spheres of human life – from politics to education. Its ideas greatly influenced the pedagogical thought as well. The Renaissance was primarily characterized by the transition from teocentrism to anthropocentrism in the comprehension of the world, perception of man as an independent essence, understanding his aspiration for happiness, recognition of great capacity of human brain, the discovery of morality in the integrity, rehabilitation of various manifestations of human activity. Humanism became a philosophical foundation of Renaissance culture in general. In Ukraine the Renaissance found its rather peculiar realization, rather north European than Italian variant, as Ukrainian humanistic outlook interlaced with expressions of Christian Orthodox thinking. Moreover, in Ukraine Renaissance humanism appeared later than in other European countries (Dombrovskyi, 1995).

Scientific and pedagogical activities of scientists, students, Masters, who once studied in Western Europe, including Poland, contributed to the propagation of humanistic



ideas in Ukraine between XVI and XVII centuries. Contacts of Ukrainian intellectual elite with that of Europe were already noticeable in the XIV century, when first Ukrainian students appeared there. Having obtained education in leading European universities, they held posts at university departments, wrote scientific and philosophical works that became significant achievement of both European and Ukrainian opinion.

Founders of humanistic pedagogical culture in Ukraine were prominent people, Ukrainian and Polish, whose activities were organically related to the history of Ukraine and Poland. These are Grygoriy Sanotskyi (Grzegorz z Sanoka), the first representative of Ukrainian and Polish Renaissance culture, Yuriy Drogobych, who is a well-known humanist and scholar, teacher of famous Polish astronomer Nicolaus Copernicus (Mikolaj Kopernik). Pavlo Krosnenskyi (Pavlo Rusyn from Krosno) and Lukash from New Town studied and worked at Krakow University. In particular, such outstanding Polish poets as Jan Vyslotskyi and Jan Dantyshek were Pavlo Rusyn's students. Stanislaw Orzechowski (Roksolan) was regarded as an outstanding figure in the intellectual life of Poland and Ukraine in the XVI century for being a humanist, speaker, writer, philosopher, and polemicist. He considered himself Ukrainian in Polish state. His friends and associates were not only Ukrainian ("Ruthenian") youth, but also outstanding Polish humanists Jan Gursky, Frycz Modrzewski and others.

Ukrainian and Polish intellectuals took an active part in the educational process of a new man, showing examples of high culture and intellectualism, spiritual cooperation, tolerance in relationships by means of their work. Being an integral part of Western Europe "republic of scientists" Ukrainian and Polish intellectuals joined Ukraine to European cultural values, paved the way for spiritual emancipation of man, emphasized his value, as well as the importance of such qualities as morality, wisdom, justice, courage, laying in such way the foundations of humanistic pedagogy.

The formation of man's new humanistic understanding was caused by the reorientation of philosophical thought from cognizing God to cognizing man and recognition of his own value. Therefore, the problem of man, his life, moral world turned out to be defining in Ukraine of that time. Renaissance comprehension of man is associated with understanding of the particular phenomenon of Ukrainian spirituality, so-called phenomenon of "Catholic Rus" (Литвинов, 2000), (Литвинов, 2005). Students of Catholic universities and partially catholicized local nobility became carriers of Renaissance culture on Ukrainian lands, produced high level Latin and Polish-Ukrainian literature, and developed humanistic pedagogical culture. The most famous Catholic representatives of Catholic Rus were Stanislaw Orzechowski, Jan Shchasnyi-Herbut, Jan Dombrowski, Sebastian Klenovich, Szymon Szymonowic, Symon Pekalid.

A special place within man's problem in the context of Renaissance belongs to Stanislaw Orzechowski, who wrote his works in Latin. Certainly, retaining traditional medieval Christian worldview Orzechowski believed that all man's thoughts should be directed to God. However, he was convinced of man's self-sufficiency, his dignity and high purpose in life. Orzechowski sometimes characterizes man as a perfect work of nature and is convinced of the need for man's active fulfillment in this life. Being a true Renaissance humanist, he stated that one should pave his way for eternal life, have a "reasonable, honest" life and "be devoted to God", for salvation is achieved by a full, active and creative life (Оріховський, 1995). Orzechowski did not deny man's ability for self-cognition, realizing that it is the cognition of God in himself and a way to inner, spiritual renewal and moral self-improvement. Orzechowski as well as a prominent West European humanist Erasmus considered moral education significantly important. Everyone chooses they will either deserve high moral achievements of the mankind or become a useless animal.



Similar ideas as for man's comprehension and various expressions of his nature are developed by other Ukrainian and Polish humanists such as S. Pekalid, S. Klenovich and others. Recognition of man's creative potential in world cognition and moral transformation of man largely contradicts passive and contemplative ideal of the Middle Ages, which was inherent in disdain for manual labour, the perception of physical, natural characteristics of man as being secondary and insignificant compared to spiritual ones. Ideas of active, straightforward human activity, that is able to transform the world in which we live, evidenced a new humanistic thinking and a new humanistic spirit of the new pedagogy. Accordingly, changes were observed also in the approach to the education of man: that was proved by the recognition of high value of science and knowledge acquired through man's efforts.

The revaluation of manual labour was of great importance to the formation of humanist pedagogy as it was not opposed to spiritual work and acquired positive assessment. At the end of the XVI century the idea of active life becomes one of the leading themes in works of humanists. In the context of Renaissance thinking as manual labour as spiritual work of scribes, scholars, professors of schools and colleges are positively assessed. Labour is recognized as the basis of human life. Thus, a poem of prominent Ukrainian-Polish poet S. Klenovich "Roksolaniya" is a peculiar hymn to labour. The main character is not an ascetic monk, who escaped the world, but a man of labour: it is both a sailor who discovers new lands, and a merchant and scientist (Кленович, 1984). Szymon Szymonowic enthusiastically wrote in his poems about people who work with soil, namely mowers and reapers (Шимонович, 1995). In such a way idleness, immorality and shameful life of the priesthood and clergy, both Catholic and Orthodox are condemned. Polish and Ukrainian humanists found like-minded people among European humanists such as F. Petrarch, M. Baptyst, M. Ray.

Relatively new views compared to the Middle Ages on the meaning and purpose of human life were essential for the development of pedagogical thought in Poland and Ukraine in XVI–XVII centuries. The meaning of life was seen not only in serving God (though this is important), but in fulfilling man's purpose in life, his activity that reveals man's creative potential to obtain knowledge. At the height of spiritual development raises not only the social status of a man, but his generosity, courage and talent (Пекалід, 1995). Works of many Polish and Ukrainian humanists are dedicated to praise of heroic acts, significant events, good deeds, which were important for both Ukrainian (Ruthenian) community and Rzeczpospolita. In many panegyrics and letters military victory, exploits of Turkish and Tatar invasions' defenders were praised (M. Pashkovskiy, S. Pekalid, M. Strykovskiy, J. Shchasnyi-Herbut).

Though not priority, but quite interesting aspect of pedagogical thought of Ukraine in XVI–XVII centuries was appreciation of natural qualities and emotional sphere of life. Humanists did not stand up against human passions, emotional expression, but they believed that the greatest man's deed is the ability to tame these passions. In their opinion, only a man whose moral principles and wisdom prevail over emotional impulses and fits of passion has the right to call himself human. Natural humanists considered aesthetic pleasure to be natural, as they admired people who supported the arts. In particular, Simon Pekalid praises Konstiantyn Prince of Ostrog, because he cares about the arts, and "Roman muses are present" in Ostrog academy (Пекалід, 1995).

Emphasis in pedagogical thought of XVI–XVII centuries is made on the need to achieve close connection between man and nature, which makes it possible to see new attitude to the natural world. Polish and Ukrainian humanists are sure nature gave man not only organs of senses so that we can enjoy the beauty of the world, but also created this beauty. The



very nature encourages people to reach after beauty. Thus, people have every right to enjoy the beauty of the Earth and all therein existent. That is how nature as an object of aesthetic pleasure is perceived in the works of S. Klenovich (“Roksolania”), I. Dombrowski, S. Pekalid, S. Shimonovich (“Pheasant Women”). In this context, Sh. Shymonovych’s Polish poem “Reapers” is considered to be a masterpiece, where the author describes summer day and one shall reply to the sun: “Sun the beautiful, the eye of a shiny day!” (Шимонович, 1995).

Humanists were also interested in problems of family life and marriage, as they supported high moral life, strived for universal harmony, particularly in the relationships between man and woman. In lyrical poetry of XVI–XVII centuries the main characters are not only ancient characters (which is actually typical for Western Europe Renaissance culture), but also ordinary people, and main topics are love, marriage and fair maidens (Шимонович, 1995). At the same time humanists’ works are not characterized by neglect of physical essence as opposed to medieval mystics. Humanists supposed marriage and family to be natural states for a man, so it is natural to respect women and men equally. Ivan Dombrowski wrote that a woman possessed the same virtues as a man (Українські гуманісти епохи Відродження, 1995). He illustrates as an example the whole gallery of women’s images, especially distinguishing Princess Olga of Kyiv.

CONCLUSIONS

So, comparative analysis of the works of Ukrainian and Polish humanists between XVI–XVII centuries prove the beginning of new humanistic pedagogical thought formation both in Ukraine and Poland. It was created in the active intellectual and philosophical discourse, participated by prominent scientists, writers, poets, teachers of schools and colleges, religious figures. All were united by the fact that they lived in Ukraine, considered her their homeland, demonstrated the greatest examples of humanistic thinking by means of their activities and creativity, strengthened European pedagogical ideas and values in pedagogical thought. Certainly, humanism appeared in Ukraine later than in Poland, the national culture used already established in Italy or Germany ideological and philosophical form of humanism. However, due to the reception of ideas of European humanistic pedagogy and educational practice in XVI–XVII centuries, Ukrainian humanistic intellectuals joined to the creation of common European cultural and educational space.

Formed by means of humanistic pedagogy new approaches to the study of man, the rise of knowledge, and intellect and morality authority by Ukrainian-Polish humanists, largely set the parameters of civilization progress for modern Ukrainian community being means of self-worth preservation in the globalized world.

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