

STOICISM AND PHILOSOPHY OF HRYHORIY SKOVORODA AS AN ETHICAL STRATEGY OF MORAL ENDURANCE IN MODERN UKRAINE

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DOI: <https://doi.org/10.61345/1339-7915.2025.3.7>

Annotation. Stoicism is not only a philosophy of antiquity, but also a living ethical system that resonates with the Ukrainian experience. Endurance and perseverance are key features of the Ukrainian people that can be understood through the prism of stoicism. The article examines the stoic ethics and philosophy of Hryhoriy Skovoroda as an ethical strategy of moral endurance in the context of modern challenges facing Ukrainian society. The author analyzes the parallels between stoicism and Skovoroda's teaching, in particular their joint attention to inner freedom, self-knowledge and spiritual stability. In the context of war, social transformations and the search for national identity, these philosophical approaches are proposed as an ethical basis for the formation of civic maturity, collective endurance and renewal of Ukrainian spirituality.

Moral endurance is not only an individual trait, but also a collective strategy for survival and renewal. In the context of war, social turbulence and the search for new meanings, Ukrainian society turns to philosophical sources that can provide ethical support. Stoicism, as a school of internal discipline, and Grigory Skovoroda's philosophy, as a doctrine of self-knowledge and spiritual freedom, offer deep foundations for the formation of moral endurance. Their combination opens up prospects for the ethical renewal of Ukrainian identity.

Modern Ukraine is undergoing a profound transformation caused by war, social upheaval and the search for a new national identity. In this context, moral endurance appears not only as an individual virtue, but also as a collective ethical survival strategy. Stoicism and the philosophy of Grigory Skovoroda are not just historical teachings, but living systems that can provide Ukrainians with internal support, meaning and spiritual stability. Of particular relevance is the question: How can these philosophical traditions be integrated into the modern Ukrainian discourse of moral endurance? Can they form a new ethic of civic maturity that resists fear, despair, and disorientation? Yuriy Shevelev, Ivan Franko, Lina Kostenko are Ukrainian authors who have touched upon the topic of inner strength, the so - called ethics of "inner fortress".

Ukrainian society is going through a period of deep upheaval caused by war, social crises and the search for new meanings. In such circumstances, moral endurance appears as a key ethical category that determines the ability of an individual and community to maintain dignity, inner freedom, and spiritual integrity. Stoicism - as an ancient School of self - discipline - and the philosophy of Hryhoriy Skovoroda-as a Ukrainian version of the ethics of self-knowledge-offer deep foundations for the formation of this endurance. Their combination opens up prospects for the ethical renewal of Ukrainian identity.

Key words: inner freedom, Hryhoriy Skovoroda, spiritual autonomy, ethics of "inner fortress", ethics of resistance, moral endurance, stoicism, related work, Ukrainian identity, philosophy of the heart, philosophy of stability.

1. Analysis of Source Materials.

As for modern scientists who have directly analyzed stoicism, Skovoroda and their role in the formation of moral endurance, it is worth highlighting the following studies. Gula R. in a collective monograph entitled "Modern receptions of Grigory Skovoroda's worldview and value orientations"

analyzes Skovoroda as a source of spiritual stability in the conditions of modern war. Ignatenko A. in the article "Grigory Skovoroda: 300 years and war" shows the relevance of Skovoroda's ideas in the conditions of a full-scale invasion. Kozlovsky I., studying stoicism as a strategy of spiritual resistance, considers it also as an ethics of endurance in war conditions. Hnatyuk O., taking into account stoic Ethics in the Ukrainian context, compares it with the Ukrainian traditions of moral stability. Melnik A. draws parallels of ethical resistance. O. zabuzhko, highlighting Skovoroda's work as a kind of code of Ukrainian spirituality, tries to present the reader with a cultural interpretation of Skovoroda as an ethical archetype.

In modern academic literature, stoicism is increasingly considered as a practical ethics that can support a person in crisis situations [121, p. 13; p. 1]. Ukrainian researchers [2, p. 6] emphasize the relevance of stoic principles in the context of war and post-traumatic recovery. Skovoroda's philosophy, on the other hand, is studied as a unique phenomenon of Ukrainian spirituality [9, p. 11], combining Christian mysticism, neo-Platonism and the moral ideal of inner freedom. His concept of "natural labor" and "heart as the center of truth" takes on a new sound in the context of National Resistance. Some authors [2, p.7] have already begun to compare stoicism and Skovoroda as ethical systems, but a systematic analysis of their synergy in the context of moral endurance in Modern Ukraine is still lacking.

2. Research Objective.

The aim of the study is to identify philosophical parallels between stoicism and the teachings of Grigory Skovoroda and substantiate them as an ethical strategy for moral endurance in Modern Ukraine. The author seeks to show how these traditions can be integrated into the national discourse of sustainability, self-knowledge and spiritual autonomy, as well as how they contribute to the formation of the ethics of civic maturity. The study also aims to outline the cultural and philosophical mechanisms by which stoic and skovorodin ethics are transformed into practices of daily resistance, solidarity, and moral renewal. Special attention is paid to how these ideas are rooted in the Ukrainian experience - from literature and art to volunteering and civic engagement.

Grigory Skovoroda's philosophy, like stoicism, appeals to inner freedom, self-knowledge and spiritual autonomy. His concept of "natural labor" echoes the idea of a stoic duty - to live in accordance with nature and reason. In the context of Modern Ukraine, which is experiencing deep social upheavals, these ideas are becoming particularly relevant. Skovoroda not only offers an ethical model of behavior, but also forms a cultural code that promotes moral resistance. His image of a wandering philosopher who renounces the material for the spiritual becomes a symbol of resilience to external pressure. That is why Skovoroda is increasingly appearing as a figure of national stoicism - the Ukrainian version of endurance ethics.

3. Presentation of the main material.

The Stoics-Marcus Aurelius, Epictetus, Seneca - these names belonged respectively to the Roman emperor, a former slave who became an incredibly influential lecturer - emphasized controlling emotions, accepting the inevitable, and focusing on virtue. As Epictetus argued, "always give preference to a short but honest life over a long but shameful one" [8, p. 9].

In the context of war, these principles of stoic ethics of the "inner fortress" become not just philosophy, but psychological armor. Stoicism teaches that freedom is not an external state, but an internal attitude to the world. In the Ukrainian context, stoic self-control is manifested in the ability to maintain dignity, act judiciously and serve the common good even in the most difficult circumstances. Arthur Schopenhauer respectfully called stoicism "the highest point that humanity has been able to reach using its common sense." Holliday Ryan and Henselman Steven, in their study "stoicism for every day," attempt, as they write, to "restore stoicism to its pedestal as a tool for achieving self-control, resilience, and wisdom. It is these three components... that are needed in order to live with dignity" [1, p.10].

Stoicism teaches that freedom is not an external state, but an internal attitude to the world. As the "philosopher on the throne" Marcus Aurelius once noted and advised, "change your attitude to

things that concern you, and you will be safe from them" [8, p.8]. And Epictetus noted: "people are tormented not by things, but by ideas about them" [8, p. 42]. First of all, a person, which means that you have nothing more important than free will, it is to him that everything else is subordinate, and he himself is not subject to slavery and subordination" [8, p.43]. Marcus Aurelius believed that "it is better not to think at all about what a worthy person should be, but to be so" [8, p. 39]. "The task of life is not to be on the side of the majority, but to live according to the inner law that you are aware of," he said. [8, p.10-11].

One of the central foundations of Grigory Skovoroda's ethics is the idea of inner freedom, which appears as a prerequisite for moral endurance. His famous phrase - "the world caught me, but did not catch me" [10, p.622] - is not just an epitaph, but a philosophical manifesto. It embodies the rejection of external temptations and the affirmation of the autonomy of the spirit, which does not succumb to the pressure of circumstances. The philosopher emphasizes that happiness should not be sought in the External: "we look for happiness in countries, centuries, and it is everywhere and always with us" [10, p.314]. This statement resonates with the stoic principle of self-sufficiency, where happiness is not the result of possession, but a state of inner harmony. Skovoroda offers a model of spiritual autonomy, where truth is known through the heart, and happiness - through natural work. The philosopher's concept of "natural labor" is not only a social recommendation, but a deeply ethical position: "Natural labor is the sweetest thing in the world" [10, p.382]. This statement indicates the need to know one's own nature, which is a condition for moral stability. A person who acts according to his inner essence does not lose himself even in crisis circumstances. Regarding self-knowledge as an ethical practice in the work "Narkis" Skovoroda states: "this is to be happy-to find yourself" [10, p.312]. This is not just psychological advice, but an ethical requirement: to know yourself means to find a fulcrum that allows you to withstand external pressure. Self-knowledge in Skovoroda is the path to inner freedom, which is the basis of moral endurance. Skovoroda repeatedly emphasizes the role of the mind in overcoming life's difficulties: "a good mind makes any way of life easy" [10, p.265].

This position echoes the ideas of the Stoics, in particular Epictetus, for whom the mind is a tool for controlling passions and fears. His philosophy is not an escape from the world, but a deep immersion in yourself to serve others. Like the Stoics, he believed that external circumstances had no power over the inner world of a person. His doctrine of "independence from the external" echoes the stoic ideal of "apatheia". In Skovorodina's concept of the philosophy of life, the stoic motto about moderation ("moderation is voluntary poverty", Seneca The Elder argued) in the real life of a philosopher turns into his philosophical credo and in fact becomes the main principle of being [8, p.174]. Skovoroda's philosophy was life, and life was philosophy. He lived as he thought, and thought as he lived. the expression of Marcus Tullius Cicero, who also belonged to the cohort of philosophers of late stoicism, "to live is to think" comes to mind [8, p.17].

Stoicism as a philosophical tradition offers tools to overcome fear, pain, and loss - through developing inner discipline, understanding the nature of things, and accepting the inevitable. Combined with Ukrainian cultural experience, these principles are transformed into a form of collective endurance. Examples of this include the Volunteer Movement, community self-organization, and artistic and literary practices that articulate pain through dignity. Skovorodina's idea of "independence from the External" is combined here with modern forms of civic activity, where spiritual autonomy becomes the basis of social solidarity. Thus, stoicism and Skovoroda not only form an ethical framework, but also contribute to the mobilization of moral resources of society.

Ukrainian culture, formed under the pressure of imperial oppression, repression and wars, has developed a unique form of spiritual resilience that is not limited to patience, but includes active self-preservation, dignity and solidarity. The Stoic idea of apatheia-freedom from destructive passions, combined with Skovorodina's concept of "natural labor" and inner freedom, forms an ethical model that allows a person to maintain autonomy even in the most extreme conditions. In this sense, endurance is not a passive acceptance of suffering, but an active spiritual position that involves awareness of one's own role, responsibility, and connection to higher values. In the conditions of war in modern Ukrainian society, this ethics is manifested in the daily behavior of people who preserve humanity despite the horrors. It also manifests itself in the ability to transform trauma into a source of power - through memory, ritual, language, and creativity. Consequently, the ethics of endurance becomes not only an individual virtue, but also a collective practice that forms the moral framework of the nation. During the period of national trials, Skovoroda appears not only as a historical figure, but also as a symbol of inner freedom, independent of external circumstances. His ideas - about natural work, about the truth that lives in the

heart, about voluntary simplicity-acquire a new meaning in the conditions of War, when Ukrainians are forced to rethink their values, life guidelines and the meaning of being.

In this aspect, Skovoroda becomes a figure of national stoicism - not as a direct heir to the ancient tradition, but as its culturally adapted version, rooted in Christian-Slavic spirituality. His philosophy is not an escape from the world, but a path to inner renewal through self-knowledge, humility, and service. It resonates with modern practices of civil solidarity, volunteering, and spiritual resistance, which form the moral framework of Ukrainian society. Both traditions-stoic and skovorodinskaya-form an ethics of endurance based on self-knowledge, inner freedom and service to the highest good. In Modern Ukraine, this is manifested in volunteering, civic activism, and cultural resistance. Stoic discipline is combined with skovorodin's spirituality, creating a new ethic of national resilience. Attention should be paid to the concept of cordocentrism - the Ukrainian tradition of heart philosophy (Skovoroda, Shevelev, Zabuzhko), which offers an alternative to rationalistic stoicism. It focuses on spiritual depth, emotional maturity, and moral service. The Stoic idea of apatheia-freedom from destructive passions - combined with skovorodin's concept of "natural labor" and inner freedom forms an ethical model that allows a person to maintain autonomy even in the most extreme conditions. In this sense, endurance is not a passive acceptance of suffering, but an active spiritual position that involves awareness of one's own role, responsibility, and connection to higher values.

A special role in this synthesis is played by Skovoroda as a philosopher of national stoicism. His life is an example of voluntary simplicity, spiritual independence and rejection of the External for the sake of the internal. In modern discourse, it appears as a symbol of moral endurance, combining deep Christian ethics with ancient wisdom. His opinion is updated not only in the academic environment, but also in the public space - through murals, quotes, educational initiatives and cultural projects.

Thus, the ethics of endurance in the Ukrainian context is a synthesis of philosophical traditions, historical memory and modern practice of resistance. It is not only a response to challenges, but also a source of moral renewal that allows society to maintain integrity, dignity and faith in the future.

4. Conclusions.

The philosophy of stoicism and the teachings of Hryhoriy Skovoroda are not only historical doctrines, but also living ethical strategies that can support Ukrainian society in times of trials. Their synergy paves the way for the formation of moral self-control based on inner freedom, self-knowledge and service to the common good. This is the potential for ethical renewal of Ukrainian identity and strengthening of civil society.

So, in the process of analyzing the research problem, we can identify certain existential and methodological dimensions and thus synthesize the above in the Ukrainian context:

- 1) comparative analysis: the stoic concept of "apatheia" (equanimity) and skovorodinsky's "calm heart" as parallel models of inner freedom;
- 2) ethics of resistance: how stoicism and Skovoroda shape the ethics of nonviolent resistance based on spiritual autonomy;
- 3) cordocentrism: the Ukrainian tradition of heart philosophy (from Skovoroda to Shevelev) as an alternative to rationalistic stoicism;
- 4) related work as a form of service: in war conditions, many Ukrainians find "kinship" in volunteering, protection, and cultural resistance.

Thus, the combination of stoicism and the philosophy of Hryhoriy Skovoroda creates a unique ethical foundation for modern Ukrainian identity. Both traditions - ancient and national - emphasize inner freedom, self-sufficiency and dignity in the face of suffering. In the context of war and social challenges, these ideas acquire not only theoretical but also practical significance: they build moral endurance, promote the consolidation of civil society, and support cultural integrity. Skovoroda appears not just as a historical figure, but as a modern philosopher, whose thought can inspire ethical resistance and spiritual renewal. Stoicism, in turn, provides an intellectual framework for understanding loss, struggle, and hope. Together, they form a philosophy of sustainability - necessary for national revival.

The synthesis of stoicism and philosophy of Grigory Skovoroda offers a deep ethical strategy of moral endurance, which is relevant for Modern Ukraine. These traditions - ancient and national - mutually reinforce each other, forming a model of inner freedom, spiritual autonomy and ethics of resistance. In the context of war, social transformations and the search for a new identity, they become not only philosophical concepts, but also practical pointers for the individual and society.

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