

## S u m m a r y

Title	Research on G.S.Skovoroda and P.D.Yurkevich as Two Philosophers-Believers in Modern Russia ——For the Restructuring of the History of Russian Philosophy——
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The purpose of this thesis is to understand originality and universality of the philosophy of Russia through the examination of a philosopher of the 18th century, Grigorij Savvich Skovoroda (1722-1794), and a philosopher of the 19th century, Pamfil Danilovich Yurkevich (1826-1874).

### Part I . On G. S. Skovoroda

G.S.Skovoroda that lived in Ukraine of the 18th century studied thoroughly and was a rich education owner. He had been promised the future as clergy. However, he spent every day of the wandering in various parts of Ukraine, exchanging questions and answers with people. Thus, he is a queer philosopher, and he is called by various nicknames such as "Diogenes in Khar'kov" and "Socrates in Russia".

Skovoroda has had a large influence on the philosophers and writers in Russia and Ukraine of future generations. Moreover, He is evaluated high as the first philosopher in Russia and a peculiar philosopher to Russia in various histories of the Russian philosophy, written at the beginning of the 20th century. Certainly, the start of the Russian philosophy came to be often

requested in about the 11th century, and for Skovoroda not to be considered to be the first philosopher in Russia now in a recent history of the Russia philosophy. Nevertheless, the evaluation that he has embodied a "Russian spirit" has hardly changed now.

What on earth is the "Russian spirit" that Skovoroda has embodied? Or, what on earth logic is it, if an existing history of the Russian philosophy is not mere accumulation of past various opinions, but a logical process? This is the main question of the first part of this thesis.

The first part consists of the following chapters: 1) description of the life and the writing of Skovoroda, 2) examination of his thought.

Chapter 1. To liberate Skovoroda from the legend produced in after ages, his life was composed again by using his biography that M.I.Kovalinskij who was his intimate friend wrote, and empirical study results concerning the curriculum of a Kiev theological academy at that time. As a result, the fact that he had had to live as a wanderer against the mind was clarified. Therefore, it is necessary to review the actuality of intellectual life of man who was not able to have a firm base to act, without considering him who was the wanderer as a hero, and through bringing him back to a swinging complex, social and cultural situation at that time.

Chapter 2. Skovoroda has the writings of poetry, the allegory, the chapter of the conversation, and the short essay, etc. The quotation from the Bible is abundantly included in those writings. Therefore, they are very non-logical. In consideration of this respect, among his writings, we intentionally extracted the part, in which a philosophical problem was abstractly talked, and restructured his basic outlook on the world. As a result, the following two points were clarified. A) Two features of his thought are visibility and invisibility dualism, and pantheism outlooks on the world that exist in the basis of the dualism. B) The science critique, the recommendation of the self-recognition and emphasis of the ambiguity of the symbol, which is the main theme to write books of him, is based on such an outlook on the world, and related mutually.

## Part II. On P. D. Yurkevich

P.D.Yurkevich is a philosopher who represents theological academies in Russia. He is a person who influences on the Russian philosophers at the time of the latter half of the 19th century and beginning of the 20th century and prepared religious Renaissance of Russia. He was an excellent philosopher who had thoroughly researched the Western Europe philosophy. However, he was rolled in the controversy over right or wrong of materialism in the 1860's. He took an opposite standpoint to materialism, and was considered to be a reactionist because of it. Thereafter, he was forgotten in the history of the Russia philosophy for a long time. The philosophy of Yurkevich having come to be paid attention is since the perestroika.

The second part also consists of two chapters: 1) life and work of Yurkevich, 2) his philosophy.

Chapter 1. Yurkevich was born in 1826 in Ukraine. He entered the Kiev theological academy in 1847. In 1851 he began to teach the philosophy and German at this academy. When the philosophy course revived to the Moscow University after an interval of ten years in 1861,

Yurkevich was invited there. By the way, Vladimir Solov'ev, who is one of the greatest religious philosophers in Russia, listened to his lecture at the university. This young philosopher was interested in Yurkevich, and became intimate with him.

Chapter 2. At Moscow university days, Yurkevich wrote very meaningful writings concerning the philosophy, psychology, and pedagogy, etc. Among them, thesis "Reason according to the Teaching of Plato and Experience according to the Teaching of Kant" is the most important work of him. In this thesis he divides the history of the philosophy in Plato's age and Kant's age, and is comparing both philosophers' theories vividly. Our aim is to clarify how Yurkevich understood the relation of both philosophers in this thesis. According to our comprehension, Yurkevich sees both the common feature and the confrontation point between Plato and Kant. In the idea of Yurkevich, Plato and Kant are common in the point to try to overthrow naive realism. However, in his opinion, two philosophers are conflicting in the interpretation of "What is consciousness?". Kant expresses consciousness by word "I think". On the other hand, Plato calls consciousness "Truth".