



## Розділ II. ІСТОРИКО-ФІЛОСОФСЬКІ АСПЕКТИ ПЕДАГОГІЧНИХ ДОСЛІДЖЕНЬ

doi: 10.15330/msuc.2020.22.50-53

**Марія Багрій,**

кандидат філологічних наук, докторант, викладач вищої категорії Івано-Франківського коледжу ДВНЗ «Прикарпатський національний університет імені Василя Стефаника»  
(м. Івано-Франківськ, Україна)

**Mariya Bagriy,**

candidate of philological sciences, doctoral student, teacher of the higher category of the Ivano-Frankivsk college of the State Pedagogical University «Vasyl Stefanyk Precarpathian National University»  
(Ivano-Frankivsk, Ukraine)  
*myskiv.bagriy@gmail.com*

**Галина Розлуцька,**

доктор педагогічних наук, доцент, професор кафедри загальної педагогіки та педагогіки вищої школи, ДВНЗ «Ужгородський національний університет»  
(м. Ужгород, Україна)

**Galyna Rozlutska,**

Doctor of Pedagogical Sciences, Associate Professor, Professor of Department of General Pedagogy and Pedagogy of Higher School, State University «Uzhhorod National University»  
(Uzhhorod, Ukraine)  
*Grozlutska@ukr.net*  
ORCID ID: 0000 0001 9062 5466

### ПАТРІОТИЧНИЙ РОЗВИТОК ТА НАЦІОНАЛЬНА ДУХОВНІСТЬ ОСОБИСТОСТІ У ТВОРЧОСТІ УКРАЇНСЬКИХ ПЕДАГОГІВ ЗАХІДНОЇ УКРАЇНИ

**Анотація.** В основу теоретичного обґрунтування періодизації генези та еволюції ідей національної ідентичності, пробудження самосвідомості народу, виховання національно-свідомої особистості як наскрізні мотиви літератури Західної України означеної доби було покладено періодизацію, в якій відображені головні історичні події та факти освітянського руху західноукраїнської інтелігенції. Досягнення західноукраїнської інтелігенції в освіті досліджуваного періоду дають підстави стверджувати, що освітня національна система має глибоке історичне коріння, ґрунтовну наукову основу й непересічну національну традицію. У контексті цього варто зауважити, що в історії України попереднього періоду (XVI–XVII ст.) відбувалися складні економічні перетворення і політичні події, коли міцніла та розвивалась інша держава, а в Україні відбувалось активне протистояння національних меншин (в тому числі й українців) проти феодального, польсько-шляхетського поневолення і католицизму. При цьому виникненню класичної освіти у Західній Україні передувала низка причин релігійного характеру (насадження католицизму на території українського православ'я), діяльності братств (як організацій, що сприяли культурному, релігійному та національно-визвольному руху проти ополячення, окатоличення, культурної полонізації тощо), а також культурні, історичні, економічні та суспільні умови тогочасного розвитку.

**Ключові слова:** Західна Україна, національна свідомість, освіта, релігія, національна ідентичність, просвітництво, братство, культура, історія.



## PATRIOTIC DEVELOPMENT AND NATIONAL SPIRITUALITY OF PERSONALITY IN THE CREATIVITY OF UKRAINIAN EDUCATION IN WESTERN UKRAINE

**Abstract.** The genesis of enlightenment in Western Ukraine suggests that this system is a peculiar model of socio-cultural conditions that arose in a society at a certain historical stage. Achievements of the Western Ukrainian intellectuals in the education of the studied period allow us to assert that the educational national system has deep historical roots, a solid scientific basis, and an extraordinary national tradition. The basis of the theoretical substantiation of the periodization of the genesis and evolution of the ideas of national identity, the awakening of the consciousness of the people, the education of a national conscious personality as the transitory motifs of Western literature of that period was marked by periodization, in which the main historical events and facts of the educational movement of the Western Ukrainian intellectuals are reflected. In the context of this, it should be noted that in the history of Ukraine of the previous period (XVI-XVII centuries), complex economic transformations and political events took place when another state strengthened and developed, and in Ukraine there was an active opposition of national minorities (including Ukrainians) against feudal, Polish-gentry enslavement and Catholicism. In this case, the emergence of classical education in Western Ukraine was preceded by a number of reasons of a religious nature (the imposition of Catholicism on the territory of the Ukrainian Orthodox Church), the activity of fraternities (as organizations contributing to the cultural, religious, and national liberation movement against opolaciation, Catholicism, cultural polonization, etc.) as well as cultural, historical, economic and social conditions of that period.

**Keywords:** Western Ukraine, national consciousness, education, religion, national identity, education, brotherhood, culture, history.

### INTRODUCTION

**Problem setting.** End of the eighteenth - first half of the nineteenth century. - a period of ruin and rebirth. Characteristic of this period is the search for the ideological foundations of ideas of national identity, in particular the ideas of nationality, nature, moral and legal responsibility of the teacher and others.

**Research results.** Consequences of the reign of Bohdan Khmelnytsky and the last hetman of Ukraine as a state of Kiril Razumovsky; conclusion of the Pereyaslav Agreement (1630) and Pereyaslavsky Articles (1659) (the originals of which have not yet been found, and the numerical copies and censuses bring more questions than answers); the occupation of Western Ukrainian lands under the rule of Austria-Hungary was carried out under the slogan "to expand the territory of the state and to strengthen its borders in order to protect the population; to raise the overall cultural level within the country for an equal dialogue with the Europeans; to preserve traditional religious and moral values, own identity" ( Lebedeva N. A., 2003, p. 18).

In order to determine the main motives of Western Ukraine literature of the analyzed period, it is important to emphasize that in these territories, according to the first division of Poland (1772), education began to develop according to Austrian standards. Austria merged Western Ukrainian lands with part of Poland into one administrative unit. And Transcarpathia remained in the Hungarian Kingdom. Such a system remained almost unchanged until the collapse of the Austro-Hungarian monarchy in 1918 (Zavgorodnya T., 2014, p. 81).

There are diametrically opposed views on the coexistence of Catholic and Orthodox educational institutions in Ukraine at that time: from the thought of the beneficial influence of higher European culture on Ukrainian through Catholic (Latin) education to the interpretation of this phenomenon as cultural genocide by Polish-Catholic Catholics. One thing is for sure - the result of this coexistence was the period of the heyday of education, science and culture. According to Ivan Ogienko, the 17th century is the golden age of Ukrainian culture (Ogienko I., 1992, p. 93). In contrast to the previous period in the late eighteenth - early nineteenth centuries. the first artificial political-administrative division of the Western Ukrainian lands was carried out (the Hungarian Kingdom and Galicia were allocated to a separate Austrian crown region "Kingdom of Galicia and Lodomeria", which also included (until 1848) and Bukovina as a separate district. could not reconcile with the former glory of the Ukrainian Cossack republic. Especially "they were irritated by the free-spirited spirit of Ukrainians, who made themselves known at the first reasonable opportunity. Therefore, the policy they pursued against the Ukrainian people one goal was to transform it into a dark and shabby population" (Sysoev S.O., 2003, pp. 93, 106).

It is not surprising, therefore, that the next step in the implementation of Catherine II's plans was the complete destruction of Zaporizhzhya Sich due to the neglect of the leadership of the national state-forming unit of Ukrainians; artifacts that were buried under the "top secret" mark. This has become a major disaster for Ukraine and is still the subject of modern research. In other words, we can agree that these events "laid a new boundary in the social and economic history of Ukraine as a state, caused a deep trauma in the psychology of the people, because Zaporozhye was the last stronghold of Ukrainian traditions, Ukrainian statehood, with its death, Ukraine is on par with other parts of Russia" (Polonskaya-Vasilenko N., 1995, p. 103). As a consequence, the existing educational institutions of Eastern Galicia, Bukovina and Transcarpathia came under the rule of the Austro-Hungarian monarchy during this period and underwent significant reorganization. That is why from the second gender. 18 the development of schooling in these lands of these regions was in a slightly different way than in other territories of Ukraine.

For example, in Bukovina, which was under the rule of Turkey for a long time, only after the seizure of it in 1774, Austria opened several schools with Romanian and German. From the XVII century. in Uzhgorod a Jesuit gymnasium functioned, in Mukachevo - a seminary. Schools were opened in the eighteenth century, but in a very limited number (Zavgorodnya T., 2014, p. 81).



Volyn and all the Right Bank remained under Polish influence until the last partition of the Polish-Lithuanian Commonwealth (1795). Thus, in the 70's of the XVIII century. educational reforms were carried out in Poland. In particular, according to the school reform in 1773, the entire educational activities of the school were concentrated under the responsibility of the Education Commission (the first Ministry of Public Education in Europe). According to the division of the educational commission, which divided the territory of Poland into 10 districts, two of them were located in the territories of western Ukraine: Volyn and Ukrainian (Vinnytsia) (Zavgorodnya T., 2014, p. 81).

According to the analysis of historical sources, the true elevation of national ideas in national pedagogy began after the "spring of peoples" (1848). There have been some changes in the development of education in Galicia, Bukovina and Transcarpathia. They were triggered by revolutionary events that swept all of Austria-Hungary, including Western Ukraine. In most cities there were classical grammar schools with Greek and Latin languages, and the real ones had no classical languages. Polish and German were required. Undoubtedly, the introduction of school boards at different levels was a step towards the democratization of education. However, Ukrainians did not live up to their expectations. Most of them had Poles who could speak Polish in schools and suppress Ukrainian (Lyubar O. O., 2006, p. 275).

The awakening of the national consciousness of the Western Ukrainian people was significantly influenced by the national revival, which became the center of Lviv, where national distinctive traditions were preserved, the best cadres of the national intelligentsia were formed. education systems. The reform of pedagogical education was carried out. Instead of the preparatory schools that existed at the primary elementary schools, teachers' seminaries were established. It is worth noting that in 1886 the Polish Seimas adopted a decision on introducing into the school a dissent (a new type of school is bilingual). The main disciplines in such educational institutions were taught in Polish, and all others were taught in their native language.

At first glance, such actions allegedly ensured equality of languages. However, at its core, such policies were chauvinistic. For example, in 1893 all primary schools were divided into rural and urban (in Transcarpathia - townspeople). This was due to the fact that the aim of the governing government was to create restrictions on education among the rural population and to secure it in rural areas. At the same time, the curriculum in the rural schools was reduced and did not give the right to continue education in secondary schools.

It is worth noting that in the last third of the nineteenth century in Western Ukraine was also characterized by the labor movement. Thus, in Lviv there were associations of printing workers (1868-1869). The first working newspaper "Labor" started to appear. The Socialist Committee, created around this newspaper, had an inter-ethnic, Polish-Ukrainian-Jewish character. On the Ukrainian side he was Ivan Franko. The newspaper committee began work to set up a working party in Galicia, but its intentions were interrupted by governmental repression. And only after the break the strike movement resumed its work (Polonskaya-Vasilenko N., 1995, p. 201).

Therefore, the Austrian educational reforms of the period under study were more favorable to Poles than to Ukrainians. Poles created the conditions for national and cultural development (including in the field of education). They gained some autonomy, holding a number of leadership positions not only in the administration and economy, but also in the educational field of Galicia. The Poles "formed the basis for their future state-building. Working in the state and regional administrations and developing separate sections of Polish science and culture, they trained staff for the future Polish state. But at the same time, the activities of Galician Ukrainians after the prohibition of Ukrainian national life in Russia gained all-Ukrainian significance, and this expanded and deepened the Ukrainian-Polish struggle in Galicia" (Zavgorodnya T.K., 2007, p. 15).

In such circumstances, before the school of the XIX century. were primarily educational tasks, and the educational function was given a secondary importance. However, already in the 80's of the XIX century. Educators and Western Ukrainian intelligentsia raise the issue of reviewing the priorities of the educational process. Indicative from this point of view was the title of the article by prominent pedagogical and educational figure G. Vretsona: "Educating Science". In his view, the subjects themselves, their material and the way in which it is presented, are already the means to make learning educational. According to him, the school of education should become a school of education (Zavgorodnya T.K., 2007, p. 23).

In 1980, while continuing the struggle for education, Ukrainians set up private grammar schools in Gorodenka, Kopychyntsi, Yavoriv, and Rohatyn. In contrast to the struggle for the Ukrainian school, in 1910 the Western Ukrainian intelligentsia created the Regional School Union, which included representatives of other public and political organizations of the region, in particular, the Teachers' Community, the Prosvita, and the Scientific Society. Shevchenko et al. In general, the development of theory and practice of teaching in Ukrainian schools of Western Ukraine occurred in the early XX century. in very difficult and contradictory conditions. During the pre-war decades of the twentieth century. there was an increase in national liberation competitions of both Polish and Ukrainian peoples. However, the situation of the Poles in Austria-Hungary was still better: they had some autonomy, held a number of leadership positions in the administration and economy of Galicia. In those days, the Poles "formed the basis for their future state building. Working in the state and regional administrations and developing separate sections of Polish science and culture, they trained staff for the future Polish state. However, at the same time, the activities of Galician Ukrainians after the prohibition of Ukrainian national life in Russia gained all-Ukrainian significance, and this expanded and deepened the Ukrainian-Polish struggle in Galicia" (Zavgorodnya T.K., 2007, p. 21).

The beginning of the twentieth century. (interwar period and 20-30 years of the twentieth century.) - years of Ukrainian renaissance or formation of Ukrainian nationalism - period of education of nationally conscious personality, introduction of pedagogical ideas of Western Ukrainian intelligentsia. Characteristic of this period is the application of a continuous and systematic nature, despite the negative political changes for the Ukrainian people of the western region. At the same



time, the leadership of the young independent Polish state was constantly trying to captivate the Ukrainian population, to educate the younger generation in the state spirit, and to become a vulnerable tool in the hands of assimilators. It was this situation that caused the struggle of Ukrainians in Western Ukraine for the preservation of national identity, the awakening of the self-consciousness of the people, the upbringing of the national-conscious personality through the national school. At the same time, the algorithm for its acquisition was carried out, first of all, through "at once only in language and then in content", which should lead to the fact that education should become "the basis of all political and organizational action of Ukrainian citizenship in Galicia" (Zavgorodnya T.K., 2007, p. 24).

Political and economic lawlessness, brutal national and social oppression caused the growth of the national liberation movement. In the minds of Ukrainians the requirement of building their own state is confirmed, which leads to the conclusion about the need to educate a new person ready to fight for an independent Ukraine. Understanding well that school is (and always has been) a major factor in national education, Ukrainians have directed all their efforts to fight for the national school. As one of the Galician magazines used to say, "from our school our enslavement began, and with the school - if we do not manage to rely on the Polish brazen invasion in advance - our decline will come" (Zavgorodnya T.K., 2007, p. 29).

Analysis of the source base showed that among the Ukrainian pedagogical community of Western Ukraine at the beginning of XX century. The ideas that later became the basis of Galician didactics were confirmed. Among them, first of all, one should mention the rationale for the need to build a learning process for the activity and "interest" of students, the belief that the focus of the teacher should be the personality of the student, who scientists have already considered not only as an object, but also as an active participant in the pedagogical process (Zavgorodnya T.K., 2007, p. 22-23). It is worth noting that the views of prominent Western Ukrainian writer-educators of the early XX century. regarding the development of the national school, the theory and practice of teaching were still to some extent declarative, did not outline concrete ways for their implementation and did not translate into the practical work of the educational institutions of the region. As noted by B.M. Stuparik, theoretical developments far outstrip the actual state of affairs in school. They formed the basis of those changes that were carried out in the field of education by the governments of the Ukrainian People's Republic and the Western Ukrainian People's Republic.

### CONCLUSIONS

The presented material allows us to draw the following conclusions. So, at that time, the following processes could be observed in Western Ukrainian schooling: the decrease in the number of Ukrainian schools while increasing the number of Polish and Tractakist schools; decrease in the number of students of Ukrainian nationality who attended school at all; compulsory satisfaction of Ukrainians with lower-level schools if, in most cases, secondary education is unavailable; attraction to classical high schools that have already lost their importance in Europe; the development of a system of private schooling (mainly its middle class) at the same time faced the restriction of its freedom; difficult social and living conditions of Ukrainian teacher's life and work; the struggle to preserve the Ukrainian National School.

### REFERENCES

1. Zavgorodnya T. K. (2007). *Teoriya i praktyka navchannya v Halychyni (1919-1939 roky): monohrafiya*. Ivano-Frankivsk.
2. Zavgorodnya T. (2014). *Istoriya pedahohiky: navchalno-metodychnyy posibnyk*, Ivano-Frankivsk.
3. Kugai K. B. (2017). *Stanovlennya klasychnoi universytetskoï osvity v Zakhidniy Ukraini (XVII-XIX st.)*, 13, 24-29.
4. Lebedeva N. A. (2003). *Filosofskaya mysl russkogo dukhovenstva v rossiyskom prosveshchenii : dis. kandidata filos.*
5. Lyubar O. O. (2006). *Istoriya ukraïnskoyi shkoly i pedahohiky : navch. posib. K.: Knowledge*.
6. Ogienko I. (1992). *Ukraiïnska kultura: Korotka istoriya kulturnoho zhyttya ukraïnskoho narodu*. Kyiv: Trust.
7. Polonskaya-Vasilenko N. (1995). *Istoriya Ukrainy: U 2 t. T. 2. Vid seredyiny XYII stolittya do 1923 roku*. K.: Lybid.

*Статтю подано до редколегії* 02.03.2020 р.

*Рекомендовано до друку* 17.03.2020 р.