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NATIONAL UNIVERSITIES IN THE CONTEST OF THE DEVELOPMENT OF INFORMAL CONTINUOUS EDUCATION

During the period of intensive development of non-formal continuous education at the present stage, the achievements of Ukrainian scientists and the progressive public of the 19th - early 20th centuries regarding the provision of high intellectual and spiritual needs of the population of Ukraine are of significant interest.

Key words: *people's university, informal continuous education, androgogy, reform pedagogy, national self-awareness, individual approach, academic freedom, private and public initiative.*

Introduction. It has been established that public universities on Ukrainian lands were prohibited under the conditions of the Russian Empire, but were actively developed in the Austro-Hungarian Empire. The mission of national universities at the end of the 19th and the beginning of the 20th centuries. consisted in the development of self-organization and self-activity, affirmation of personal and national dignity, provision of increased intellectual needs and promotion of cultural and educational progress of the native people. During the period of the national renaissance of 1917–1921, a wide network of public universities of classical, popular science and combined types was created, based on the principles of academic freedom, national, social and gender equality. Such institutions provided for the coordination of educational programs with the individual interests and needs of each person, the establishment of more democratic relations between teachers and students.

Analysis of the relevant research. S. Kovalenko, O. Ohienko studied the foreign experience of the formation and development of national universities in different countries of the world. The history of adult education in Ukraine in the 19th–20th centuries is devoted to the work of L. Vovk and L. Tymchuk; the functioning of national universities during the period of Ukrainian governments in 1917–1920 is the subject of research by V. Zavalnyuk and D. Rozovyk; regional aspects of the development of

national universities are presented in the work of I. Vorobets, D. Hertsyuk, O. Dobrzhanskyi, V. Zvozdetska, O. Karamonov, M. Krilya, N. Leshkovich, O. Muzychka, O. Pavlova, Ya. Pakholkiv, Ye. Potochni, B. Stuparyka, I. Rusnaka, V. Telvak, T. Sholinoi.

The aim of the article is to reveal the prerequisites and peculiarities of the activities of national universities in the context of informal distance education in the 19th and early 20th centuries.

Research methods. Based on the historiographical analysis, the degree of development of the selected problem was revealed. With the use of retrospective analysis, the origins of the birth and development of national universities were revealed. On the basis of the method of comparison, the peculiarities of the development of the studied phenomenon in the conditions of the Russian and Austro-Hungarian empires are revealed. Based on the method of generalization, the conclusions are presented and the prospects for further research of the selected topic are outlined.

Main material. Since the middle of the 19th century, in the countries of Western Europe and the USA, the desire of the progressive public to promote the "social and intellectual emancipation" of the people on the basis of the use of new forms of educational work has increased. Thus, the world's first "popular" universities appeared in Denmark and England in the 1960s at the initiative of scientists and educational figures V. Grundtvig, F. Maurice, J. Reskin, D. Steward, A. Toynbee,, and at the beginning of the 20th century, the public universities of Berlin and Vienna were considered the best.

The ideas of reformist pedagogy, the rise of private and public initiative, the world and domestic experience of the functioning of "people's classrooms", the formation of national self-awareness contributed to the birth of the conceptual foundations of a free higher school in Ukraine. Representatives of the public-pedagogical movement of Ukraine (Olena Pchilka, T. Lubenets, S. Siropolko) subjected official educational institutions to devastating criticism for the "barracks regime" and oppression of everything "real, native, living", initiating alternative forms of education taking into account the principles of nationalism and cultural conformity , coordination with the realities of life, needs and interests of the native people. In the autocracy, the public placed great hopes on national and "home universities", developing manuals for self-education. Yes, in the third volume of the guide "What to read to the people?" the author's team led by H. Alchevska carried out a survey of

works of Ukrainian literature. Continuing the family traditions, Khrystia Alchevska (junior) together with Mykola Mikhnovsky compiled a solid reference book on Ukrainian literature, which was contained in the collections of the Kharkiv Public Library (Report of the working women's mutual aid society for 1905, 1906, p. 32).

It should be noted that despite the conservative course of the Russian government, a number of innovative projects in the field of adult higher education were successfully implemented on the territory of Ukraine. Thus, the first systematic public lectures were started in the 90s of the 19th century in Odesa by the local society of naturalists, and the first educational institution close to the national university was the "Kharkiv courses for workers", organized at that time by the local literacy society with the support of the Zemstvo . In order to interest the discerning public, the lecturers resorted to demonstrating original experiments and scientific inventions. Thus, at a public lecture in Odesa, Professor M. Pilchikov was the first in the world to show the possibilities of radio control of a lighthouse, semaphore, and mine that he had discovered, and the mechanic of Odessa University J. Tymchenko arranged the premiere of films on a film installation developed by himself (two years before the glorious invention of the Lumiere brothers). However, a number of lectures in the Ukrainian language by individual lecturers (D. Bagaliy, I. Zaichuk, O. Markevich, M. Sumtsov, D. Yavornytskyi) became a reason for accusations of uncharitableness, the closure of societies of national universities in Kyiv, Kharkiv, Katerynoslav, categorical refusals of the Russian government in registering the charters of national universities within Ukraine.

The negative influence of the policy of Russification on the development of the spiritual self of Ukrainians and other peoples of the empire was revealed in the reports of B. Horodetskyi and S. Rusova at the first All-Russian congress of people's universities in St. Petersburg in 1908. Appealing to the fruitful experience of the "Enlightenment" of Galicia, they managed to achieve a decision on the abolition of restrictions on the use of the native language in educational work (Proceedings of the First All-Russian Congress of People's Universities and Second Enlightenment Institutions of Private Initiatives, 1908). However, the authorities ignored the sound opinion of this representative forum, launching a counter-offensive, which forced the Ukrainian intelligentsia to turn its gaze to the West. The Enlightenment and Economic Congress in Lviv (1909) was of great importance for the consolidation of the efforts of adult education enthusiasts from both banks of the Dnieper.

It should be noted that thousands of folk schools, a number of secondary educational institutions and teachers' seminaries with the native language of instruction, Polish, Ukrainian and Jewish national universities operated in the western Ukrainian lands under the more moderate policy of the Austrian government at the beginning of the 20th century. The village folk university of the boarding type in the village was unique in terms of the versatility of its influence on the formation of personality. Cherchi village, opened in 1912 by a talented teacher, director of the Ukrainian gymnasium in Rohatyn, M. Galushchynskyi. Brothers F. and O. Kolessi, M. Korduba, I. Krypyakevich, A. Krushelnytskyi, O. Makovey, S. Rudnytskyi, S. Smal-Stotskyi, H. Hotkevich, M. Chaikivskyi, V. Scherbakivskyi. Fruitful work on the organization of adult education in Galicia and Bukovina was carried out by the following societies: "General University Lectures" in Lviv, "Ukrainian Scientific Society named after T. Shevchenko", "Enlightenment", "Society of Ukrainian Scientific Lectures named after Petro Mogyly", "Russian School", "Russian Conversation", "Union", "Ukrainian People's House", student unions (Korzh-Usenko, 2018).

20 professors and the best students of Chernivtsi University were involved in teaching at the People's University of Chernivtsi, established in 1908. A positive educational impact on the students was achieved thanks to a rich cultural program (excursions to natural and historical pearls, urinary exercises, singing, reading). The pioneers of education made a specific contribution to the arrangement of systematic expositions in different corners of the region. Achievements of the Chernivtsi National University named after Professor S. Smal-Stotskyi in instilling a taste for acquiring knowledge, raising the national consciousness and solidarity of Ukrainians (Dobrzhanskyi, 1999; Zvozdetska, 2012) became a model for other institutions.

The idea of breaking up adult education gained a "new breath" during the period of national state-building in 1917–1919. According to the plans of the Central Rada, supported by the government of P. Skoropadskyi, the opening of a network of classical public universities (Kyiv, Kamianets-Podilskyi, Katerynoslav, Poltava, Chernihiv) and popular science type (Zhytomyr, Kholm, Odesa, Kharkiv, Poltava, Chernihiv, Sumy, and later Kherson, Cherkasy, Uman, Nizhyn, Vinnytsia, Kremenchuk, Yelysavetgrad). S. Rusova and L. Starytska-Chernyakhivska, who worked fruitfully in Ukrainian governments, made significant efforts to strengthen the national orientation of adult education. In the summer of 1917, representatives of the Ukrainian Scientific Society, the Society of School Education, "Enlightenment" and

"Work " determined the scientific principles of the activity of the Ukrainian National University named after T. Shevchenko in Kyiv, which was inaugurated on October 5, 1917 (Korzh-Usenko, 2018).

In the reports of I. Ohienko and F. Sushitskyi, it was noted that the implementation of the national principle will allow the new university to become a beacon of native culture, showing the world "all the power of our talent and our character", to shine the light of knowledge on the way to the "promised land", to which the best have been striving for centuries sons of Ukraine. Professor I. Hanytskyi was elected Rector of the university. Thanks to the brilliant teaching staff (philologists M. Grunskyi, A. Krymskyi, A. Loboda, I. Ohienko, F. Sushitskyi,, historians M. Bilyashivskyi, O. Hrushevskyi, V. Prokopovych, art critics H. Pavlutskyi, and K. Shirotskyi, philosophers V. Zinkivskyi and M. Rudnytskyi, mathematicians D. Gruve and M. Kravchuk, naturalists V. Luchytskyi, P. Tutkovskyi, O. Yanata, lawyers M. Vasylenko, B. Kistiakivskyi, economist M. Tugan-Baranovskyi, physician O. Korchak-Chepurkivskyi), due to the high academic tone of the students of nine faculties, in August 1918, the institution was transformed into a state higher educational institution of the classical type (Korzh-Usenko, 2018).

The Sumy People's University, founded in the spring of 1917 on the initiative of the "Prosvita" society, trade union organizations and local self-government bodies, was also named in n honor of the Great Kobzar. Until December 1918, this institution operated as part of three branches (Rozovik, 2004). The purpose of the Sumy National University named after T. Shevchenko was seen in "creating in the younger generation cheerfulness of spirit and desire for self-activity, habit of work and expression of creative abilities" (Korzh-Usenko, 2018).

For a decade, the competition for the creation of a people's university in Kharkiv continued, the need for which was declared as early as 1906 at a meeting of the city дума. After rejecting a number of projects, in 1916 the government finally adopted the charter of the institution with the wording "Kharkiv People's House of Sciences", and only with the fall of the autocracy managed to change this name to People's University. In the structure of the institution, there were two departments: popular science and academic (as part of the historical-philological and natural-historical faculties). At the popular science department, courses were taught 4 times a week to be chosen by the students of the higher educational institution and faculty. Thanks to the vivid presentations of professors M. Bagaliya, S. Kulbakin, M. Sumtsov,

associate professor M. Plevako, and the creative atmosphere among teachers and students of Kharkiv National University, it was possible to realize the principles of nationalism and academic freedom, to successfully implement the Ukrainian studies component of the educational content. In May 1918, the commission for the organization of a parallel Ukrainian branch planned to teach the history of Ukraine, a number of socio-economic and natural history courses (Pavlova, 2012). In 1918–1919, the institution gave lectures on the disciplines of the historical-philological, physical-mathematical, and law faculties, and a three-year course of study at the university based on the preparatory faculty was provided.

During the period of the national renaissance, the tendency to overcome national barriers in the cultural and educational development of various peoples became evident. Thus, the initiators of the creation of the national university in Chernihiv (1917) were the well-known connoisseurs of Ukrainian antiquities A. Verzilov, P. Doroshenko, and K. Fedorenko. During the years 1918–1920, the Jewish People's University operated in Kyiv, the educational process in which was carried out in the Yiddish language. In March 1917, Ukrainian students and students of Odessa demanded the creation of Ukrainian universities and departments of Ukrainian studies, and at a meeting of Jewish students, a resolution was passed to seek the opening of a department of Jewish history and culture at the Odessa National University (Muzychko, 2015, p. 157). Odesa People's University has been operating since October 15, 1917 in 11 sections (historical, literary, philosophical, medical, mathematical, public and legal, natural sciences, polytechnic, cooperative, pedagogical and Jewish). 240 lecturers are involved in teaching 28 scientific courses. The history section (chaired by P. Bizzili) included courses in world history, Russian history, Ukrainian history, Jewish history, and art history. Ukrainian studies courses were taught by M. Gordievskiy, P. Klepatskiy, B. Komarov, O. Kryzhanivskiy, V. Murskiy, V. Chekhivskiy, Sharavska (Muzychko, 2015, p. 59).

The movement for the creation of a people's university in Katerynoslav was long-lasting, where systematic courses were started as early as 1902, a house for evening courses and lectures was built in 1912, but the institution enjoyed favorable conditions for development only during the period of the national renaissance. According to archival sources, the draft charter of A. Karavaev People's University, developed by the local scientific society for 1917–1918, provided for a 4-year course of

study in the composition of Russian, Ukrainian, and Jewish departments with corresponding subdivisions (Korzh-Usenko, 2018).

Expanding the range of their functions, some public universities managed to become a base for the creation of public higher education institutions. Thus, H. Vashchenko, N. Mirza-Avakyants, L. Padalka, M. Rudynskiy, V. Scherbakivskiy. worked at the Poltava City People's University, which operated as part of the historical and philological, socio-economic, natural science and lecture faculties. In the branch of the institution, opened in the village Stepmother near Poltava, studied humanitarian and practical economic disciplines (agronomy, financial and accounting, trade organization, production cooperation) (Rozovik, 2004, p. 98). In general, according to D. Rozovik's calculations, in 1918 there were about 50 stationary national universities in Ukraine (Rozovik, 2004, p. 97) and several dozen travelers. Thus, taking into account the experience of the operation of the mobile "agronomic train" in the Slobozhan region, in 1918 the board of the Kharkiv University created a "traveling university" to develop a network of local centers of the intelligentsia, which was decorated with such "luminaries" as D. Bagaliy and M. Sumtsov (Korzh-Usenko, 2018, with. Report of the working women's mutual aid society for 1905, 1906). It is important that the organizers were aware of the cognitive potential of visualization and technical means of spreading knowledge, such as gramophones, "magic lanterns", slides, scientific cinematography, attracting significant resources for these needs. It is interesting that these "technical innovations" were ordered mainly in Lviv - a well-known center of the film industry in Eastern Europe. In 1918, by the decision of the Ukrainian government, an operational film crew was created under the leadership of L. Starytska-Chernyakhivska at the film section, which filmed a series of scientific and documentary films about the cultural and historical heritage, natural resources, and industrial potential of Ukraine (Rozovik, 2004, p. 278).

Conclusions. Therefore, the development of adult education in Ukraine, having received favorable conditions during the period of national state formation in 1917–1921, provided for the creation of a network of public universities of classical, popular science and combined types, based on the principles of nationalism and cultural relevance, accessibility and consistency, academic freedom, national, social and gender equality, self-activity and self-organization for matching educational programs with the individual interests, capabilities and needs

of each person, ensuring the creative nature of the interaction between teachers and students, using the latest learning tools.

Prospects for further research are related to the study of the experience of traveling universities that spread education among the general population.

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АНОТАЦІЯ

Корж-Усенко Лариса, Козлова Олена, Сидоренко Олена. Народні університети в контексті розвитку неформальної безперервної освіти.

У статті представлений досвід організації та діяльності національних університетів на території України в контексті розвитку неформального безперервного освіти.

Встановлено, що народні університети на українських землях в умовах Російської імперії заборонялися, проте активно розвивалися в Австрійській імперії. Українознавчий вектор в освіті дорослих на Галичині й Буковині забезпечувався низкою українських наукових товариств, серед яких вирізнялася «Просвіта». Насиченістю інтелектуальної та культурної програми, піднесенням національної свідомості й солідарності українців характеризувався Народний університет у Чернівцях.

Ідея розвитку українських народних університетів отримала сприятливі умови для реалізації у період українського національного державотворення 1917–1920 рр. Згідно з планами українських урядів, передбачалося відкриття мережі народних університетів класичного і науково-популярного типу, а також сільських та «мандрівних». Високий академічний тонус студентства народних університетів забезпечувався відповідним викладацьким складом,

створенням позитивного мікроклімату, використанням гнучких програм, екскурсій, технічних засобів навчання, зокрема наукового кінематографу.

Виокремлено низку чинників, що сприяли створенню та розвитку народних університетів на території України. У період національного ренесансу було створено мережу народних університетів різних типів, що ґрунтувалися на принципах академічної свободи, національної, соціальної й гендерної рівності, творчому характері взаємин викладачів і студентів, узгодженні змісту освіти з індивідуальними інтересами і потребами кожної людини. Місія цих закладів полягала в утвердженні особистої та національної гідності слухачів університетів, розвитку самодіяльності і самоорганізації, забезпеченні підвищених інтелектуальних потреб, сприянні культурно-освітньому поступу рідного народу. Важливим результатом безперервної неформальної освіти є формування активного громадянина, здатного відстоювати свої права і боротися за своє майбутнє.

Ключові слова: народний університет, андрогогіка, реформаторська педагогіка, національна самосвідомість, індивідуальний підхід, академічна свобода, приватна і громадська ініціатива.

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УКРАЇНОЗНАВСТВО ЯК ЧИННИК ВИХОВАННЯ І РОЗВИТКУ ДІТЕЙ У ПЕДАГОГІЧНИХ ПОГЛЯДАХ ОМЕЛЯНА ВИШНЕВСЬКОГО

У статті проаналізовано погляди професора Омеляна Івановича Вишневського (1931 – 2019) на українознавство як чинник виховання і розвитку дітей (передусім учнів закладів загальної середньої освіти). Підкреслено актуальність зазначеної проблеми, оскільки, як наголошують вчені (Ю. Фігурний та О. Шакурова), українознавство в умовах сучасної російсько-української війни набуває вагомого державницького значення і має стати важливим елементом національно-патріотичного виховання української молоді.

Відзначено, що зацікавлення О. Вишневського українознавством почалося ще на початку 1990-х рр., коли на зорі тогочасного (пострадянського) етапу українського національного відродження з'явилися численні праці українських вчених, які обґрунтовували доцільність впровадження українознавства у навчально-виховний процес школи і як навчальної дисципліни, і як світоглядної філософії національного буття.

У результаті дослідження виокремлено ключові аспекти українознавчих візій О. Вишневського. По-перше, учений визнав проблемність існування цілісної методології українознавства, однак був упевнений у потребі її розробки з огляду на предметну визначеність такого явища як «образ України». По-друге, він задекларував «триєдність» українознавства у сфері педагогіки, визначивши найважливіші його складові: а) національно-філософський світогляд (ідея українськості); б) теоретична інтерпретація українськості в різних ділянках суспільного життя і наукових дисциплінах (теоретичне українознавство); в) поєднання навколо спільної мети певних навчальних дисциплін (мова,