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**UKRAINIAN PEDAGOGUES OF THE 19TH CENTURY:
CONTRIBUTION TO MODERN PEDAGOGY**

Abstract. The article aims at revealing the contribution of 19th century Ukrainian pedagogues to the development of pedagogy as a science. The most prominent cultural figures of that time and their pedagogical legacy were under the consideration from the following aspects: their social and pedagogical activity; peculiar features of their pedagogical theories; their impact on the development of pedagogical ideas in forthcoming centuries. To achieve it, there were used methods of historiography, identification, analysis and systematization. The choice of the 19th century was determined by its great educational role in the social life which was reflected in its name “Enlightenment”. The lack of native land, national identity, integrity of Ukrainians as a people did not prevent the intellectual elite of the nation to search the ways of cultural unity and revival. The effective tool in it was the introduction of national education into masses of people. In their educational activity they applied the didactic principles: visibility of learning, conscious and active learning, consecutive and systematic learning, firmness of knowledge acquisition, connection with real life, the use of both synthetic and analytical methods of learning and teaching. The research proved that Ukrainian pedagogy was developing according to the major European trends in education, e.g. secularization of education, attention to family education, expanding the content of general education. Yet, there were unique national pedagogical ideas of using the Ukrainian language, a mother tongue, for teaching Ukrainian children; introducing Ukrainian folklore into the educational process;

liquidating the class inequality; nursing the child's soul. Their achievements are still important today. Addressing the origins of Ukrainian pedagogy can assist in achieving the goal of educating and upbringing younger generation who respects their native land and tries to preserve their history. Thus, the argument of the utmost importance in this research is that the current state of modern pedagogy greatly depends on its historical background.

Keywords: Ukrainian pedagogues; Enlightenment; educational activity; pedagogical legacy; national education and upbringing.

1. INTRODUCTION

Statement of the problem. There is a growing interest across the world in Ukraine, an ex-Soviet republic which has chosen the democratic and independent way of its development. In this way, Ukraine is facing a number of challenges including economic, social, humanitarian, ethnic, and others. One of the most acute is the educational one. The state of education in Ukraine is influenced by both internal factors (reforms on all levels of education system, scarce funding) and external factors (mostly due to the military situation Ukraine is going through). In this context, the question of educating and upbringing younger generation who love their native land, respects and tries to preserve their history, is gaining the utmost importance. Addressing the origins of Ukrainian pedagogy can assist in achieving the set goal. The main argument stated in this research is that the current state of modern pedagogy greatly depends on its history. Hence, the authors of the article focus their attention on the contribution of Ukrainian pedagogues of the 19th century to the evolutionary development of pedagogy.

However, there arose a problem in the field of identifying pedagogues as Ukrainian scholars. This happened due to lasting dependence of Ukraine on Russia and its regimes. The territory, nationality, the language and even the name of the country were not recognized by Russian governments as independent. Consequently, famous people who were born on the territory of modern Ukraine or who worked for its sake, are still considered to be Russians. Despite the fact, the authors are making an attempt to investigate the contribution of Ukrainian scholars into the history of pedagogy.

Analysis of recent research and publications. Currently there has been observed the steady interest of researchers to those prominent Ukrainians whose pedagogical and social activities paved the way to the national revival and development of Ukrainian pedagogical culture.

There have been studied, for example, the pedagogical views which were formed on the basis of Ukrainian educational traditions in the struggle for the national revival of Galicia and Bukovyna in Western Ukraine. In the early 19th century the literary group "Russ'ka Trinity" devoted its activity to the restoration of the national language and literature in the Ukrainian land of Galicia [1]. The merits of outstanding Bukovynian pedagogues and their talented performances were revealed in the works of researchers who emphasized their role in deploying Ukrainian national education [2], Myurii Fedkovych in particular [3]. There were also solid grounds to consider Olexander Dukhnovych to be one of the first professional pedagogues in Western Ukraine [4, p. 200-205], the scholar who was known to be an active supporter of national education and ethno pedagogy [5, p. 184-187]. Educational ideas of

Taras Shevchenko as well as his educational ideal were revealed in numerous publications, such as the works of T. M. Tyschenko [6, p. 16-24], D. M. Skilskyi [7], P. Latynskyi [8], to mention but a few. The researches devoted to other prominent educators of the same period were of great value in terms of understanding the basic principles of education in Ukraine of the 19th century [9] – [11]. Undoubtedly, Kostiantyn Ushynskyi stands out in the publications within the pedagogical research. The scholar offered his own view on the essence of education, substantiating his idea of nationality. The analysis of various studies [12] including his own works [13] allowed to list the basic provisions of his teaching. The study conducted by O. V. Sukhomlyn's'ka [14, p. 63-66] exposed the contributions of another supporter of national education, Mykhailo Drahomanov [15]. Furthermore, the list of Ukrainian educators cannot do without the analysis of Ivan Franko's pedagogical ideas within the range of problems of national public education [16] – [18]. According to V. P. Strumanskyi [19], O. Mikhno [20] and other experts pedagogical ideas of Lesia Ukrainka have found their continuation in modern day pedagogy, particularly the ideas of family education [21].

2. AIM AND TASKS

It might seem to be interesting for the world scientific community to learn about national manifestations of pedagogical ideas. The research is aimed at providing valuable material for those who are interested in comparative pedagogical studies. Thus, the aim is to exemplify the peculiarities of the national pedagogical legacy of Ukrainian scholars.

While investigating national pedagogical legacy of the 19th century the focus was made on:

- social and pedagogical activity the educators, teachers and scholars were performing;
- the peculiar features of their pedagogical theory;
- the impact on the development of pedagogical ideas in forth-coming centuries.

3. RESEARCH METHODOLOGY

The *methods* that were used in the research are:

- historiographic to choose the material connected with the research topic;
- identification of the criteria to present the received data in the logical order;
- analysis and systemization methods to illustrate the results of the research.

The choice of the 19th century was determined by the following considerations. According to the traditional periodization of the historical-pedagogical process in the Ukrainian lands, the period from the 19th century to 1905 was defined as a period of *Prosvitnytstvo* (Enlightenment) [22, p. 31-40]. The particular historic period witnessed the origins of national pedagogical theory which gave the grounds to be chosen for investigation in the article. It is worth mentioning that terminology most frequently used at that time to identify *Ukrainians* included such names as *Rusyn / Rusyns* in Western Ukrainian lands and *Maloross / Malorossy* in Ukrainian lands under Russian Empire. Consequently, the derived adjectives used to define the notion *Ukrainian* were *Russ'ky / Russ'ka*, *Ruthenian* or *Maloross'ky / Maloross'ka*. Anyway, the terms were contrary to the word *Russian* both etymologically and ideologically.

A number of historical backgrounds should be taken into account when conducting the research and analysis of Ukrainian national education and culture as well as national pedagogical legacy in the 19th century. The main preconditions were determined by the fact that Ukrainian lands being divided between Austrian Empire (approximately 20% of the modern territory of Ukraine) and Russian Empire (about 80% of ethnical Ukrainian areas) were not united politically [23, p. 184-185]. Ukrainians were deprived of the right to self-determination not to mention the right to its own independent state. Despite the lack of national identity and integrity of Ukrainian people the intellectual elite of the nation was in constant search of its cultural unity and revival. It was due to the activity of Ukraine's most prominent educators, teachers and scholars that the 19th century was considered to be the Enlightenment period in the history of Ukrainian pedagogy.

4. RESEARCH FINDINGS

In the 1830's the literary group "Russ'ka Trinity" was founded by **Markiyan Shashkevych** (1811-1843), **Yakiv Golovatskyi** (1814-1888) and **Ivan Vahylevych** (1811-1866). The members of the group devoted their activity to the restoration of the national language and literature, therefore, their pedagogical views were formed on the basis of Ukrainian educational traditions in the struggle for the national revival of Galicia in Western Ukraine. Taking care of the development of public education, M. Shashkevych made up the first Ukrainian Reader (*Chytanka*) in 1836. Despite the urgent need in literature for children, the book encountered hostile censorship and was published in Lviv by Y. Golovatsky only in 1850. Since then, it was successfully used in elementary schools of Galicia. The pedagogical ideas of the "Russ'ka Trinity" were, in particular, reflected in the literary almanac of 1836 "Mermaid of the Dnister River" (*Rusalka Dnistrovaia*). Later on I. Vahylevych edited the newspaper "Russ'ky Diary" (*Dnevnik russ'ky*), collected materials for dictionaries, for instance, Ukrainian-German-Latin and wrote "Grammar of the Maloross'ky language in Galicia" (*Gramatyka maloruskoi movy v Galychyni*) (1845). Ethnographic research of the "Russ'ka Trinity" initiated Ukrainian Carpathian studies with the first works in Galicia on the history of the cultural development of the native land and bibliographic publications [1].

Thus, the above-mentioned innovations in educational field referred to:

- the creation of school textbooks;
- spelling reform (replacing etymological spelling with phonetic);
- speeches against attempts to latinize Ukrainian writing;
- the introduction of the native language into the daily use of intellectuals and church sermons;
- translations of literary works from Church Slavonic, Czech, Polish, Russian, Greek and German into the folk language;
- the establishment of the national literature on the basis of live spoken language.

In Bukovyna, another Western Ukrainian area with its cultural centre in Chernivtsi, the mission to deploy Ukrainian national education was destined to **Yurii Fedkovych** (1834-1888), **Sydir Vorobkevych** (1836-1903) and **Grygory Vorobkevych** (1838-1884). They were the first who felt the acute need for educational work among Ukrainian Bukovynians. As

a result, their literary works, pedagogical and social activities paved the way to the national revival and development of Ukrainian pedagogical culture.

The writer-democrat Y. Fedkovych had long dreamed of teaching Hutsul children, thus he provided extensive educational activities in rural areas. Being a school inspector from 1863 to 1876 in the district with only seven elementary schools, he opened seven new ones. Undoubtedly, for that time Y. Fedkovych defended the most advanced pedagogical ideas, as he promoted the idea of the connection of school with life and economic activity, criticizing the dominance of church scholasticism [2]. Such ideology and behavior of the school inspector seemed threatening to the governmental authorities, so Y. Fedkovych lost his post, but did not cease his activities in the field of public education. The writer took an active part in the creation of children's literature. He became the author of folklore fairy-tales, witty fables, funny anecdotes, children's poems and songs.

S. Vorobkevych is known as an Ukrainian Bukovynian writer, composer, musical cultural figure, Orthodox priest, teacher, editor of Bukovynian magazines, and artist. Being engaged in teaching at Chernivtsi Seminary, Gymnasium and University, he paid a lot of attention to the youth. He created songs for the elementary school, wrote manuals on the theory of music and singing. Both a composer and a writer, he created a lot of poems and songs for children, for example, "Native language" (*Ridna mova*), "Our lovely high Carpathians" (*To nashi liubi vysoki Karpaty*), "Spring Song" (*Vesnianka*). At that time his collection of works for schoolchildren could be considered the only Ukrainian guide for Bukovynian schoolchildren. Ukrainian poet G. Vorobkevych was not just his younger brother, but his like-minded fellow. He became one of the founders and editors of the magazine "Bukovyna Star" (*Bukovynska zoria*), the almanac "Russ'ky House" (*Ruska khata*), the founder of the Russ'ky Literary Society [3].

So the merit of these three outstanding Bukovynians lies in the fact that with their talented performances they attracted the attention of the leading Ukrainian figures from the rest of Ukrainian lands, especially the Dnieper areas and Galicia, to Bukovyna, which, in turn, helped the Bukovynians deploy Ukrainian national education.

One of the first professional pedagogues in Western Ukraine was **Olexander Dukhnovych** (1803-1865). He was known to be an active supporter of so called *narodnist* of education (national education) and ethno pedagogy. Considering the language as an important feature of the nationality, O. Dukhnovych advocated the idea of teaching schoolchildren of Transcarpathia in their mother tongue. He thought that learning in a foreign language was unnatural and delayed the development of children's abilities.

The main purpose of this outstanding scholar and teacher was to create a system of education in accordance with historical and national traditions of Carpathian Rusyns. The pedagogue promoted the didactic principle of nature conformity of upbringing and education. This principle in the interpretation of O. Dukhnovych included the following ideas:

- self-development and human perfection of a person;
- recognition that any person possesses natural abilities;
- confidence that the development of a child occurs under certain laws;
- requirement to study the age and individual peculiarities of a child [4, p. 200-202].

The great merit of O. Dukhnovych was the creation of textbooks for folk schools. In 1847 he wrote the first primer in Transcarpathia “Reader for Beginners” (*Knyzhytsia chytalna dlia nachinaiushchih*), in 1831 – a textbook on geography “Brief Land Studies for Young Rusyns” (*Kratkii zemlepys dlia molodyh rusynov*), in 1853 – “Concise Grammar of the Written Russ’ky Language” (*Sokrashchiennaia grammatika pismennogo russkogo iazyka*) [5, p. 184-187].

In his pedagogical works O. Dukhnovych formulated the following requirements for teachers:

- to be gifted with special qualities and talents for teaching;
- to be of gentle, respectable nature, full of mercy and goodwill;
- to love children and deserve their love;
- to obtain proper knowledge of the taught subject;
- to be aware of the anatomy and physiology of children, age peculiarities and abilities;
- to apply easy, understandable ways of teaching;
- ensure necessary means of teaching;
- to respect good order and discipline [4, p. 203-205].

O. Dukhnovych also substantiated the idea of the unity of family and school education of children, quite rightly pointing out that the effectiveness of the teacher’s work largely depends on how the children are raised in the family.

All over the world **Taras Shevchenko** (1814-1861) is recognized as the poet who created the Ukrainian nation and directed it to its main value – the national idea. The analysis of his creative works provides the authors with the descriptions of his educational ideal which is based on the versatility of knowledge, broad intellectual culture and moral standards [6, p. 16-21].

From his point of view, an educated person is a highly moral person who passionately loves the homeland, is well aware of the responsibilities to the society, hates lies and hypocrisy, can appreciate art and loves work [7, p. 18]. T. Shevchenko believed that such an ideal could be achieved by proper education and denied the decisive role of heredity in the upbringing of children.

It should be stated that T. Shevchenko appeared “at a turning point” in the history of pedagogy, when the transition from one educational system to another was gradually taking place. T. Shevchenko was not a professional teacher although he was assigned to the position of a drawing teacher at St. Volodymyr’s University in Kyiv. T. Shevchenko was acquainted with the latest pedagogical ideas of his time, particularly the concepts of Bell and Lancaster. It can be evidenced by his poetry, prose works, diary entries, letters to friends. He supported the introduction of the above-mentioned innovative system in the schools of Russian Empire and promoted the idea of the pedagogical content which is directed primarily to a person, his spiritual enrichment, development of intelligence and creative forces. T. Shevchenko tried to ensure that the educational process in school was based on new principles expanding the content of general education.

According to the poet, successful family education could only be provided thanks to warm, cordial relations between parents and due to the particular role of the mother who took a larger share of upbringing [6, p. 22-24]. However, family education should be complemented by social education, which enables children to get acquainted with the environment and communicate with adults. This education should be given by secular secondary school, the best type of which is the

gymnasium. The activity of T. Shevchenko as an educator deserves special attention because of his valuable 24-page textbook for Sunday schools “South Russ’ky Primer” (*Bukvar yuzhnoruskyyi*). For the discussed historical period Shevchenko’s book turned out to be progressive, because students first studied sounds and letters, then passed to reading of whole words [8, p. 5]. Though the Russian Government did not allow the use of Shevchenko’s Primer at schools, the textbook took a prominent place in the golden fund of Ukrainian pedagogy.

The impact of **Mykola Kostomarov** (1817-1885) on the development of pedagogical ideas in the 19th century cannot be overvalued. Being a prominent Ukrainian historian, he was the founder of the Cyril-Methodius Society (1845-1847) and an active participant of the national-cultural movement in Ukraine. M. Kostomarov was involved in practical pedagogical activity as a History teacher in gymnasiums of Rivne, Kharkiv, Kyiv and later on as the Professor of the Kyiv University. M. Kostomarov began his research work with Ukrainian folklore and ethnography. His monograph “Slavonic Mythology” (*Sloviianska mifologiia*) was an attempt to study myths of ancient Slavs on the basis of written sources preserved in medieval literature and oral sources used in folk traditions of the Slav peoples, such as Ukrainians and Russians. M. Kostomarov’s great contribution was in the restoration of the authentic Ukrainian folklore genre known as *Cossack dumas* (Cossack songs). His monograph “Bohdan Khmelnytsky” represented a particularly valuable collection of heroic and patriotic poetry, where many rare samples of *dumas* rediscovered by M. Kostomarov were first published.

Actually M. Kostomarov’s activity was concerned with the appearance of a cultural-historical school in literary criticism in Ukraine. It was scientifically grounded that Ukrainian society was traditionally determined by such national features as personal self-will, freedom, desire to self-expression, intolerance to subjection, poetry, sensuality, aesthetics, idealism, softness, dreaminess, superiority of personality over the public [9, p. 70-73]. These characteristics of Ukrainian spirituality were considered in further developments of the Ukrainian national system of education.

The revival of Ukrainian national culture was also the goal of **Panteleimon Kulish** (1819-1897). The educator’s great merit was the development of the Ukrainian spelling known as *kulishivka*. To create a unified norm, P. Kulish proposed a simplified spelling of the Ukrainian language, based on the Poltava-Chyhyryn dialect. The Ukrainian “Grammar” (*Gramatyka*) by P. Kulish included an introductory article on the state of school affairs in Ukraine, variations of small and capitalized alphabet, teachers’ practical advice. The content of his “Grammar” was aimed at raising children’s love for their native land, people, their history and culture [10, p. 181-187].

In the absence of an integrated system of public preschool education P. Kulish attached great importance to the family education and the role of parents in the formation of morally healthy youth. Thus, in the article “Upbringing and science” (*Vyhovannia ta nauka*) (1865) which consisted of two parts (upbringing children at home and at school) P. Kulish clearly articulated the following principles:

- parents must always remember that by encouraging the child’s indifference, ruthlessness and cruelty, they harm both the child and themselves;
- parents must clearly understand that they will direct their children in upbringing to create either good or evil for themselves and for other people;

- the child's future and their own future accordingly depend on the upbringing of the soul (the inner world) of the child;
- children need to be brought up so that they respect their parents in the soul, that is, they sought to live for them, to be grateful not only for their birth, but also for their parental care;
- the family should be a pillar of the school in the upbringing of children;
- the efforts of the family and school should be focused in one direction;
- the teacher must become a spiritual mentor for a student, like parents [11].

Almost all of these principles were considered the basis for the personality formation which the Ukrainian pedagogy studied and perfected in the 20th century.

These rules can be found with **Kostiantyn Ushynskyi** (1824 – 1870) who is known to the world pedagogical community under various spellings. The authors' interest in K. Ushynskyi is caused by his valuable pedagogical thoughts and ideas which greatly influenced the historic and modern pedagogy.

His name is connected with the establishment of pedagogy as a separate science. However, K. Ushynskyi considered pedagogy an independent and at the same time, dependent science [12]. Thus, more than 100 years ago K. Ushynskyi did not only illustrate the connections of pedagogy with other sciences, but also correctly understood its contents which is formed due to comparing and critical thinking of the achievements of the above-mentioned anthropological sciences. This allowed pedagogy to continue its development as a genuine science.

K. Ushynskyi offered his own view on the essence of education, substantiating his idea of nationality. The analysis of his works allowed to list the basic provisions of his teaching:

- each nation has its own special national system of education;
- as there is no man without self-esteem, so there is no person without love of the homeland; this love gives the education the right key to the human heart;
- every nation has its own ideal of a man, which is determined by his/her social life and develops with him/her;
- precious heredity for all is the experience of education in other nations, which in practice is creatively transformed in the spirit of this people;
- if the education is to be effective, it must be popular; however, science that is common to all peoples should not be confused with education; still development of public opinion and the public initiative of education are also necessary [13].

Mykhailo Drahomanov (1841-1895) is a well-known Ukrainian political theorist, historian, philosopher, economist, ethnographer, cultural and public figure. Naturally, his educational views were closely connected to his ideological, scientific interests and public activity [14, p. 63-66].

The analysis of his pedagogical legacy shows that the main questions considered in his works are the development of Ukrainian education, schools, and culture and their interaction at different stages of the national and political life.

M. Drahomanov was devotedly engaged in educational activities. He acknowledged and substantiated the value of national education and the pedagogical influence of the authentic national culture. He confessed of dreaming of the time when ethical and aesthetic

education in Ukrainian schools would turn to the sources of the best folk traditions, and children would be brought up with the help of beautiful Ukrainian songs [15, p. 284-286]. For it, he collected various Ukrainian folk songs, ballads and dumas (historic narratives to the music). In 1874-1875 they were published in 2 volume collection "Historical Songs of Maloross'ky People" (*Istorieskiye pesni Malorusskogo naroda*).

Yet, M. Drahomanov was not a radical national educator. Supporting the idea of national education (using the native language in studies and applying to folk pedagogy), M. Drahomanov advised not restricting them, but to use the benefits of European pedagogy, the secularized education at secondary schools.

Ivan Franko (1856-1916) was a Ukrainian poet, writer, social and literary critic, journalist, interpreter, economist, political activist, doctor of philosophy, ethnographer, and the author of the first detective novels and modern poetry in the Ukrainian language [16].

I. Franko criticized the poor organization of education, training and upbringing of young people in Galicia secondary and higher educational establishments. The schools were detached from life, did not give the young people the necessary knowledge, did not teach them to think independently.

I. Franko considered the teacher to be very important. He strongly believed that the one who wants to be a teacher without calling to pedagogy only harms the upbringing of the younger generation [17].

In his writings, I. Franko described many interesting psychological and pedagogical observations concerning the upbringing of children in the family. In his opinion, the most important is the influence of parents on a child at an early age. He believed that the management of children by parents is needed; parents should develop in children the desire for knowledge of nature and life. A special role in family education belongs to the mother [18].

Larysa Petrivna Kosach who is known as **Lesia Ukrainka** (1871-1913) is the most famous woman-poet, playwright, writer, interpreter, public figure and publicist, in Ukrainian culture. Although there is no systemized collection of her pedagogical ideas, they greatly influenced the development of pedagogy.

Hence, Lesia Ukrainka's first pedagogical experience was the teaching and upbringing of her younger brother and sisters. In other words, her pedagogical activity began with "family pedagogy" in terms of modern pedagogy. This experience focused Lesia Ukrainka's attention on the problem of the content of what was taught for children. In 1895 she wrote the article "School" (*Shkola*) where she touched the problem of teaching young children to read. A teacher should teach the youngsters not only to read, but also to understand what was read, its content, logical thought, to see what follows from it [19, p. 139-140]. Lesia Ukrainka addressed the community of Ukrainian teachers:

- to provide youth with the training and learning based on the principles of wide cognition of the environment;
- to develop high moral qualities and national self-consciousness of children;
- to teach children to respect other nations and develop their cross-cultural skills [20, p. 54-57].

It should be also noted the requirements of teachers in Lesia Ukrainka's view. What today is called collaboration and cooperation was offered by Lesia Ukrainka who considered them to become a usual regime of the daily learners and teacher's activity [19, p. 141-143].

The mentioned pedagogical ideas by Lesia Ukrainka have found their continuation in today's pedagogy, particularly the ideas of family education. Lesia Ukrainka supported the family and national traditions, language, culture which are passed from generation to generation. Thus, she drew attention to the role of the family in the education of the young people.

Currently, these ideas can be traced in the State National Programme "Education: Ukraine of the 21st Century" (*Derzhavna Natsionalna Programa "Osvita: Ukraina 21 Stolittia"*) which contains the directions of improvement of Ukrainian educational system. Among others there is the goal to break the socialist stereotypes of education and to pay more attention to the family as the main tool of upbringing children [21].

5. CONCLUSIONS AND PROSPECTS FOR FURTHER RESEARCH

The investigated literature resources gave substantial material to conduct the analysis of educational legacy of Ukrainian prominent cultural and political figures, scholars and pedagogues of the 19th century.

The authors came to the conclusion that the name of the century "Enlightenment" fully reflects the contribution of Ukrainian scholars into the development of world pedagogy. The activity of the following authors was under consideration: Markiyan Shashkevych, Yakiv Golovatskyi, Ivan Vahylevych, Yurii Fedkovych, Sydir Vorobkevych, Grygory Vorobkevych, Oleksandr Dukhnovych, Taras Shevchenko, Mykola Kostomarov, Panteleimon Kulish, Kostiantyn Ushynskyi, Mykhailo Drahomanov, Ivan Franko, Lesia Ukrainka.

The analysis of the social and pedagogical activity of the above-mentioned educators, teachers and scholars helped to systemize the peculiar features of their pedagogical theory.

In the 19th century the following fundamental principles of the didactic system were distinguished and implemented in educational process: visibility of learning, conscious and active learning, consecutive and systematic learning, firmness of knowledge acquisition, connection with real life, the use of both synthetic (inductive) and analytical (deductive) methods of learning and teaching.

Special emphasis was put on the idea of the young generation's mental, moral and physical development. Intellectual development in the process of education should be closely linked with the moral education and upbringing of children's sense of dignity, decency, mercy, goodwill, humanity, truthfulness, discipline, diligence. Labour should be approached as an important means of physical education and intellectual development. In this regard, the system of labour upbringing and education was developed by Ukrainian pedagogues.

The results of education were largely dependent on the social role of a teacher. This job was considered to be a respected, but demanding one. A teacher was determined as a person who should be fully dedicated to his/her profession, know well the subject he/she teaches, be a highly moral person and be able to choose the best teaching methods.

The effectiveness of a teacher's work depends to a certain extent on how children are raised in the family. This idea made a notable contribution to the development of the theory of family education. The task of the parents was to take care of the physical development of children, to develop the necessary hygiene skills, to raise children in the spirit of love for work. Parents should give their children a good personal example and prepare them for schooling.

The review of the pedagogical heritage of the 19th century educators in Ukrainian lands proves that they did not stand aside the major European trends in education, e. g. secularization of education, attention to family education, expanding the content of general education. Yet, there were some unique merits of Ukrainian pedagogues, such as:

- national education through Ukrainian folklore;
- mother tongue as the means of learning;
- liquidation of class inequality in education;
- upbringing of the child's soul.

There were developed the ideas of national education which were closely related to the promotion of the native language, national literature, history, ethnography, cultural traditions and mentality of Ukrainian people.

Thus, the Ukrainian pedagogical heritage of the 19th century had a great impact on the development of pedagogical ideas in forth-coming centuries as it successfully combined both national pedagogical achievements and general pedagogical principles. At the same time, the 19th century original pedagogical ideas served as the fundamentals for the development of domestic pedagogy in Ukraine. Moreover, they have not lost their importance for modern education and upbringing.

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Анотація. Стаття має на меті розкрити внесок українських педагогів ХІХ століття у розвиток педагогіки як науки. Найвизначніші діячі культури того часу та їх педагогічна спадщина розглядалися з таких аспектів: їх соціально-педагогічна діяльність; особливості їх педагогічних теорій; їх вплив на розвиток педагогічних ідей. Для її досягнення були використані методи історіографії, ідентифікації, аналізу та систематизації. Вибір ХІХ століття визначався його великою освітньою роллю у суспільному житті, що знайшло своє відображення у назві «Просвіта». Відсутність рідної землі, національної самосвідомості, цілісності українців як народу не завадило інтелектуальній еліті нації шукати шляхи культурної єдності та відродження. Ефективним інструментом у ньому стало впровадження національної освіти в маси людей. У своїй навчальній діяльності педагоги застосовували такі дидактичні принципи: наочність навчання, свідоме та активне навчання, послідовне та систематичне навчання, стійкість засвоєння знань, зв'язок із реальним життям, використання як синтетичних, так і аналітичних методів навчання та навчання. Дослідження довело, що українська педагогіка розвивається відповідно до основних європейських тенденцій в освіті, наприклад, секуляризація освіти, увага до сімейного виховання, розширення змісту загальної освіти. Проте існували унікальні національні педагогічні ідеї використання рідної мови для навчання українських дітей; впровадження українського фольклору в освітній процес; ліквідація класової нерівності. Ці досягнення є важливими для нашого сьогодення. Звернення до витоків української педагогіки може допомогти у досягненні мети навчання та виховання підростаючого покоління, яке поважає рідну землю та намагається зберегти свою історію. Таким чином, провідна теза,

що актуалізується у даному дослідженні, полягає в тому, що стан сучасної педагогіки значною мірою залежить від її історичного підґрунтя.

Ключові слова: українські педагоги; просвітництво; навчальна діяльність; педагогічна спадщина; національна освіта та виховання.

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