

## SOCIAL AND PEDAGOGICAL ACTIVITY OF THE GROMADIVTSI COMMUNITY MEMBERS IN UKRAINE (THE 2ND HALF OF THE XIX CENTURY)

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### **Summary**

The article identifies the leading ideas and motives of the Ukrainian Communities, which were determined by the period of social-political changes and the formation of the modern Ukrainian nation in the context of globalization challenges. The factors influencing the activities of the Ukrainian community members have been identified. The main ideas and principles of the Ukrainian civic movement are analysed, as well as love for people as a socio-cultural phenomenon and the idea of the community members for national and cultural revival. The approaches to the pedagogical activity of the Ukrainian intellectuals were revealed; the own interpretation of the concept of a "Sunday school" was offered and the peculiarities of the organization of the educational process based on liberal approaches were established.

In the conditions of today's geopolitical and military challenges, it is important to understand the original idea of the national revival and to identify the main ways to achieve it. An important factor in the nation-building in the second half of the nineteenth century was the activity of the Ukrainian intelligentsia, which tried to establish ideas for national identification and self-awareness as an independent nation through the enlightenment of the masses. The community members tried to involve the inexperienced peasantry in political life peacefully, through educational and scientific activities and helped them to socialize in the new social conditions, so their activities can be divided into the categories: social-pedagogical and social-political one.

**Keywords:** community members, community movement, love for people, nation-building process, pedagogical activity, social work.

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### **1. Introduction**

**The actuality of the study** is that for modern Ukraine the important issues of the national idea and revival are particularly painful. The study of Ukrainian statehood, its individual factors and personalities is one of the highest priorities in modern scientific discourse.

Given the awakening of intellectual and moral forces in all spheres of social-political life of the Russian empire in the second half of the nineteenth century, the activities of the communities marked the beginning of a mass national movement in Dnieper Ukraine, and their theoretical achievements became a basis for future independent state political program in Ukraine. Playing an important historical and social role of the origin and development of Ukrainians as a separate nation, community members who were actively engaged in social, scientific and pedagogical activities are assigned.

**The main task** is to study the social role and pedagogical activities of the Ukrainian citizens in the Ukrainian lands in the second half of the nineteenth century.

**The object of research** is the social-political processes on the territory of Ukraine in the second half of the XIX century.

**The subject of the research** is the active social and pedagogical activity of the Ukrainian communities as a main factor of nation-building in the Ukrainian lands, in particular in the Dnieper region, in the second half of the XIX century.

**The chronological boundaries of the study** are from the 60s of the XIX century (the beginning of reforms in the Russian empire, including the abolition of serfdom, judicial, educational and land reforms) to the early twentieth century (formation and intensification of Ukrainian political parties).

**The geography of the study** includes the territory of Dnieper Ukraine (Dnieper valley from its sources to the mouth of the Desna river, southern districts of Kyiv and Chernihiv regions, Poltava region, northern districts of Kirovograd region, Cherkasy region and north-western areas of Dnipropetrovsk region).

**Research methods.** The following principles and methods were used for scientific research: general scientific (accessibility, historicism, scientific, objectivity, systematic) and special scientific (historical-systemic, chronological, retrospective).

## 2. Social movement as a social phenomenon

The development of social relations occurs at every stage of development of society, regardless of territorial location and political system of a state. The natural process of development of the social system is its social stratification and the formation of appropriate social environments. The leading social environment at that time in the Ukrainian lands was its intelligentsia, which consisted of teachers, physicians, historians, artists and nobles. Most members of the intelligentsia had Cossack roots, noble family ties, and therefore very often, due to their origins, held high positions at the imperial court. However, there were other representatives of the nobility.

In fact, higher education was more attractive to the nobility, who became impoverished or forced to seek livelihoods due to unfavourable socio-economic factors. The first groups of impoverished nobles with higher education were formed into separate societies, groups, organizations and faced various social missions: helping the needy, educating children, educating the peasantry, and so on. Until 1861, the social situation was quite tense. The peasant reform led to complex psychosocial consequences, especially among the peasantry, the main of which was the unwillingness of the peasants to realize their freedom and choose a new social role. That is why the activities of the intelligentsia in the second half of the nineteenth century were focused on the revival of Ukrainian national heritage and social support.

A. Katrenko, a Ukrainian researcher of the Ukrainian national movement, believes that communities are "a kind of semi-secret organizations" that were "centres of organizational unity of the patriotic intelligentsia of Ukraine" (*Katrenko, 1999:7*).

We propose to pay special attention to the work of M. Dragomanov, who provides his own interpretation of the definition of the "Ukrainian community members". In his variation, this definition acquires socialist features and distinguishes its representatives into a separate group in the Ukrainian national movement. Additionally, in his opinion, community members act among the masses "as an example of European citizens" (*Svitlenko, 2013:44*).

It is important to note that the centre of community formation in the Ukrainian lands were universities. It was the academic centres that concentrated representatives of the intelligentsia

within their walls, who studied ethnic issues, Ukrainian culture and way of life, and also contributed to the formation of the national consciousness of the Ukrainians through further cultural and educational activities.

At the same time, it is important to determine the social status of community members. According to G. Zhytetskyi, the social composition of Kyiv community "included representatives of all classes of society - Cossacks and peasants, clergy, children of employees, landowners, merchants, without much advantage of any class; there were also non-Ukrainians, among them - Poles, Jews, etc. As to the place of origin, Poltava and Chernihiv prevailed over the citizens of the right bank of the Dnieper; as to the age, they were young people from 17 till 29 years old, mostly students" (*Zhytetskyi, 1928*).

M. Dragomanov notes that active social-cultural work was assigned to the activities of communities, which he described as "Our main work is cultural and literary" until "lexicon and grammar" is developed, monuments of the language of the Ukrainian people are published, its history is written, etc., "Until then we must sit with our heads sprinkled with ashes, not getting involved in politics, not writing proclamations" (*Katrenko, 1999:76*).

The values, beliefs and ideas of community members have changed throughout the period of their existence. Thus, at the beginning of their activity they defined the general culturological, educational character with their ideas, and later in the 70s of the XIX century their activity was divided into several directions and in addition to the culturological one a political one appeared (*Pobirchenko, 2000:186*).

Undoubtedly, at the initial stage of their activity, community members were a union of intellectuals, who set the main goal of educational activities among the people in order to revive the national spirit, culture and ideas. The main ideological basis of their activity was patriotism. The patriotism of community members can be considered a completely social phenomenon, which is caused by the following aspects: 1 - the peasantry accounted for most of the population (more than 90%); 2 - moral and ethical beliefs that the masses have the necessary potential for revival. In fact, the psychosocial basis of the social idea of patriotism is faith in people.

This social position can be justified from the point of view of patriotism, namely, representatives of the Ukrainian intelligentsia considered it their duty to pay tribute to people. In addition, patriotism had a slogan "work for people and in the name of people", which positively characterizes their social mission and at the same time adds a certain idealization to the social consciousness of the peasantry. Therefore, such ideas are filled not only with romanticism or liberalism, but also with the reality of the social alienation of the intelligentsia from the peasantry (*Svitlenko, 1998:11*).

For a long time, community members realized their social idea of patriotism through "going to people." First of all, this process involved the popularization of the ideas of democracy (freedom, equality, brotherhood), educational activities, social equality of the intelligentsia and peasants, etc. (*Lysokon, 2020:57*).

In our opinion, one of the features of patriotism as a social idea was the intensification of the ideas of nation-building in the second half of the 19<sup>th</sup> century. Important preconditions for this process were demographic changes, historical experience and ethnic culture and life of the Ukrainians, political processes of liberalization of public life, residence of ethnic Ukrainians in a certain area and social stratification of the population. In the new conditions, the leaders of the national idea are the intelligentsia, who through their pedagogical activities disseminate these ideas among ethnic Ukrainians. Community members considered themselves patriots as they promoted democratic values and social ideas for the peasantry, which were based on humanistic principles and aimed at cultural revival.

### 3. Pedagogical activity of community members

Pedagogical activity in the Ukrainian lands has always developed unevenly. Thus, in the second half of the XIX century, the Russian imperial authorities by artificially delaying the development of education in Ukrainian lands (lack of educational institutions, necessary teachers, textbooks) and suppression of Ukrainian national traditions, language specifically inhibited the process of the Ukrainian national revival. That is why the spread of Ukrainian culture and the functioning of educational institutions on Ukrainian lands was one of the main activities of Ukrainian community members. At Sunday schools in the Ukrainian lands of the second half of the 19<sup>th</sup> century, the teachers were well-known citizens such as O. Voloshyn, V. Gorovyi, M. Dragomanov, P. Zhytetskyi, O. Konyskyi, O. Lashkevych, D. Pylchikov, O. Stronin, P. Chubynskyi, K. Sheykovskyi and others.

It should be noted that this imperialist policy has a logical explanation - to control the educated population with a clear idea of nationality is more difficult than just a group of people in a particular area. Such activities of the Russian bureaucracy in the Ukrainian lands led to a low level of experience among the population. Thus, Ya. Grytsak notes that only 18.9% of the Ukrainian population over the age of 10 could read, and people who could not write in the Ukrainian lands constituted about 91-94% (*Hrytsak, 2000:61*). We agree with the researcher's opinion on the existence of historical causal links, which in this case are represented by the abolition of Ukrainian self-government in ethnic territories.

The decline in education in modern historiography was due to several reasons. The first is fear of the central government that the educated population, in particular the peasantry, may become a troubled social element. Finally, political aspects related to the Ukrainian language and culture were added. Education at school was carried out in Russian, which was incomprehensible to children, as the Ukrainian language was used in everyday life and as a result the downward trend in the effectiveness of education was present. Therefore, the process of a certain degradation of the population was quite natural. The basis of society were peasants, who after graduating from primary school usually went to work hard and therefore the basic skills of writing and reading were not used constantly.

Citizens as educated people understood that the Ukrainian national revival largely depends on the level of awareness of the people. That is why the issue of raising the general level of knowledge among the peasants, especially in the context of modern transformations, was quite relevant. Thus, one of the community members O. Konyskyi notes: "At that time there was a complete lack of education among people, especially among the serfs. However, the abolition of serfdom was approaching, and the acquisition of civil rights by freed peasants with it, which conscious use is impossible for the masses of the dark and completely uneducated. Thus, the question of urgent and energetic promotion of public education arose by itself ... " (*Filippovych, 2011:115*)

The activities of the Ukrainian communities had the areas of pedagogical and scientific-educational activities, namely:

- publishing (functioning of printing houses and publishing groups for production of Ukrainian-language product and formation of the national consciousness of people);
- scientific (conducting research in the field of history, ethnography, culture, which describes the historical and domestic and socio-cultural principles of development of the Ukrainian people);
- educational (creation of daily and Sunday schools, publication of Ukrainian educational literature) (*Pobirchenko, 2012:17*).

Currently, there is no chronological understanding of the opening of the first Sunday schools by Ukrainian citizens in the Ukrainian scientific discourse. At the same time, it is known that this process was quite large-scale, as Sunday schools were opened in different provinces of Ukraine. Thus, the first Sunday school was opened in 1859 with the permission of the headmaster in Kyiv on the basis of Kyiv-Podilskyi County Noble School. It enrolled more than 100 students aged from seven till thirty. M. Dragomanov, M. Starytskyi and others conducted their pedagogical activity there (*Koliada, 2007:104*). It is worth emphasizing that this Sunday school, in addition to the general education of its students, provided basic ideas for further training in the development of crafts. In 1862, there were totally 274 Sunday schools on the Ukrainian lands (*Filippovych, 2011:115*).

The functioning of Sunday schools in the Ukrainian lands cannot be considered a coincidence or a purely ethnic phenomenon. In fact, the activities of Sunday schools had a prototype in the European countries - the existence of schools in religious organizations. In our opinion, **Sunday school** should be understood as a free educational organization, which aimed at education of people, cultivation of love for the native land, popularization of the Ukrainian culture and language, as well as the development of self-organization of an individual.

The activity of Sunday schools in the Ukrainian lands in the second half of the 19<sup>th</sup> century is further evidenced by the development of the national system of education. A clear evidence of this is:

1. Open enrolment of students regardless of age, gender, nationality, origin and religion;
2. Differentiation of students by age categories and level of educational training (*Pobirchenko, 2012: 21-22*);
3. Activities of a state-public school management system. A council was created for management, which included founders and administrators, who were elected by the founders and approved by the county and provincial school councils;
4. The educational process, in accordance with the rules of internal order, took place only once a week (on Sunday) and on holidays (*Koliada, 2007:108*);
5. The duration of education was determined by the rules of those days and the charter of a Sunday school. The average duration of all training was 2-3 years, the duration of one school year was from September till June, and one school day lasted 3-4 hours (*Koliada, 2007:108*).

The most important principle of Sunday schools established by Ukrainian community members is a "school for students". Representatives of the intelligentsia understood that high-quality educational activities should be based on appropriate liberal principles that would allow students to develop their own potential. Therefore, community members determined that Sunday schools should have no internal regulation of teaching methods; they patronized students from disadvantaged families, established a public approach to planning the educational process and school management and created a positive microclimate between all participants in the educational process.

The basis of the educational process of Sunday schools was the programs of primary public schools (God's Law, reading from the books of civil and church press, writing, the first 4 acts of arithmetic and church singing), created and subordinated to a county or a provincial school council (*Koliada, 2007:109*). Representatives of the Ukrainian civic movement understood that 4-5 subjects were not enough to raise the national spirit and culture, and therefore, unlike public schools, Sunday schools taught additional subjects (geography, history, foreign languages, Ukrainian culture, basics of physics, etc.).

At the same time, the success of citizens in pedagogical activities led to the formation of a library of books for home reading (*Filippovych, 2011:118*). In their opinion, this step was

to strengthen their position in teaching children their native Ukrainian language and to raise it among the masses. This is confirmed by the appeal of citizens, in 1862, to St. Petersburg Literacy Committee with a request for permission to teach in the native language at public schools and the use of Ukrainian textbooks.

It should be noted that communities were the leaders of Ukrainian culture in society and their educational system was very different from that time (*Pobirchenko, 2000:24*). Most community members had a classical higher education, which they received at the best universities of the Austro-Hungarian or Russian empire. That is why their approaches to teaching and systematizing educational material were liberal, and emphasized the scientific thinking and lack of their own beliefs.

Sunday schools, due to the active work of community members, played a significant role in the Ukrainian cultural and educational movement of the second half of the nineteenth century through the introduction of the Ukrainian language of education, publication and dissemination of the Ukrainian literature, combining educational and national components of education. Sunday schools actually became centres for involving the population in the study of the Ukrainian culture and promoting the formation of the national consciousness of the Ukrainian nation.

#### 4. Conclusions

First of all, in their activities the community members saw an increase in the level of consciousness of the Ukrainian peasantry by popularization of Ukrainian culture through educational activities. Pedagogical activity as a means of nation-building process in the second half of the XIX century plays a leading role. This period is characterized by social-cultural processes in various spheres of life. Rapid industrial development and industrialization of Ukrainian lands in that period accelerated the process of urbanization. Cities became a kind of centres of development, and therefore it is quite logical to form the first organizations of community members on the basis of higher educational institutions.

Meanwhile, global changes are taking place in the political arena, which affect Ukrainian lands in particular. Alexander II's reforms led to changes in the social structure of society, as well as problems of social identification. Therefore, in our opinion, one of the tasks of the community members was not only to provide basic (elementary) education to the Ukrainian population, but also to prepare for life in society. Today this process is called psychosocial adaptation or socialization of an individual.

The main ideal of the civic movement should include love for the Ukrainian people and service and protection of the interests of the offended peasantry. This system of liberal-democratic views is synergy of social responsibility, worldview values and mission. Educational activities of the community members strengthened the national foundation of the future Ukrainian statehood, initiating the idea of independent existence of the Ukrainians.

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