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**THE CONCEPT OF EDUCATION IN THE PHYLOSOPHY OF  
UKRAINE IN THE 18th-21ST CENTURIES, AND ITS  
PRESERVATION, PROGRESS IN THE COMPOSITION OF  
NEIGHBORING COUNTRIES AND AFTER  
INDEPENDENCE**

*The article examines the educational process and its philosophical principles on the territory of Ukraine during the XVIII-XXI ages, definition and detailed consideration of the paradigms and principles of education in Ukraine over the past three centuries, tracing changes in the developmental process. This will allow us to consider from a different angle those educational paradigms and concepts that arose in different time periods. As a result, the main goal of the article is to define the concept of education on the territory of Ukraine, where during this time a number of states, such as the Commonwealth, the Austro-Hungarian Empire, the Russian Empire, the USSR and a number of other states, conducted their domestic and foreign policies. The Drawn conclusions will be additional and relevant for dissertation research*

*in a similar topic. Fundamental things that are characteristic of the Ukrainian region will be considered, in parallel with which there is a constant struggle for the self-determination of the nation, both in peaceful and armed form. Over the years, the Ukrainian intelligentsia was able to preserve their own identity, regularly waging an underground struggle and creating secret organizations that also engaged in educational work, contributing to the development of Ukrainian education and the humanities. Determination of the characteristic features of each era will be necessary for further research in the dissertation work on the current topic, for the conclusions and analysis of the last section, which is directly devoted to the concept of education in Ukrainian philosophy in the current time.*

*Key words: concept of education, philosophy, educational process, pedagogy, mentality.*

**Statement of the task.** The mentality in the post-Soviet space does not always undergo changes, despite the fact that the state of the USSR itself disappeared from the geopolitical map more than 25 years ago.

At the same time, the example of Ukraine shows opposite phenomena in all social spheres, including cultural and educational, and as a result, social processes and paradigms are being modernized. Even before the events of 2014, when the trends in the development of education were provided not so forcefully, even at that moment one can note the desire for the Western vector of progress which in turn reflects a change in educational standards and attitudes towards all participants in the educational process.

It is also worth noting that over the past centuries the Ukrainian lands were part of other states and for a long time could not be reunited. When the opportunity came only de jure, in the pages of the Constitution of the USSR, and de fact in 1991, where gaining independence, there was a regular revision of educational standards. At the same time, despite the Assimilated of the regions of Western

Ukraine, unique elements and traditions that date back to an earlier period of historical and cultural development were preserved at the local level.

For disclosure of the unique features of the concept in the philosophy of education of Ukraine, highlighting the main theses and thoughts of philosophers and cultural figures who lived on the territory of Ukraine, the state's attitude to educational policy and the nature of education, formed after these events.

**Purpose of the research:** Disclosure of the concept of education in Ukraine, which was formed under the influence of various countries, and to reveal the current trends in the concept of education in the philosophy of Ukraine in the XXI century.

**Presentation of the main material:** It is worth starting to consider the concept of education in Ukraine from the 18th century, namely from the second half, when most of the Ukrainian lands were part of two empires: the Russian and Austrian. The goal is to identify the factors that affect the positive modernization of the educational system. Considering the current trends in the philosophy of education, it is worth dwelling in more detail on the historical development of society, and what factors influenced the formation of moral and ethical norms and worldview. And at that time, the development of education in these two countries was at different levels.

At that time, educational centers in various directions were being formed on the territory of the Left-Bank Ukraine. Primary education was in schools that functioned in church institutions, the middle level was in the collegiums of Chernigov, Pereyaslav, Kharkov. Since the end of the 18th century in Ukraine, professional schools began to operate: a hospital in Elisavetgrad (now Kropyvnytskyi), an artillery school and a navigational school in Nikolaev.

The Kiev-Mohyla Academy remained the educational center. However, from the middle of the 18th century The Academy is going through a time of crisis. Their close collaboration with the church led to the conclusion that the teaching staff was recruited exclusively

from the clergy, and the main focus on subjects such as theology, rhetoric, philosophy. Through religious orientation and traditionalism in the educational process, it became uninteresting for young people.

In parallel with the humanities and applied disciplines, the field of art it was also undergoing change. In 1789, the first permanent theater in Ukraine was opened in Kharkov. In addition to local actors, artists from Moscow and St. Petersburg performed there.

The names of the Ukrainian composers M. Berezovsky and A. Vedel were known far beyond the borders of Ukraine. The work of D. Bortnyansky became a school for several generations of composers (Бичко, 2005, p. 210-212).

At the same time, educational processes on the territory of Right-Bank Ukraine gradually slowed down, and stagnation began. Primary education was controlled and organized by the Jesuits. The Lviv University, opened back in 1661, was also used by the Polish administration for polonization and assimilation of the Ukrainian population.

In Transcarpathia and Northern Bukovina, primary schools were funded by the population; there were not higher educational institutions. In 1766 a teacher's seminary was opened in Mukachevo (Transcarpathia), and in 1784, Academic Gymnasium in Chernivtsi (Bukovina). Literature, like culture in general, developed slowly (Горський, 1996, p. 143-144).

Thus, we can summarize the fact that the second half of the 18th century, Left-Bank and Right-Bank Ukraine met in completely different conditions. In one part, educational values were already formed, new centers were opened where secondary and higher education could be obtained on a commercial basis, and primary education was available in parish schools, even for the poorest social classes. Therefore, at that time, even with the necessary institutions, only a select few could get an education, that is, those who could afford education on a commercial basis. The elitism of education also leads to the fact that residents of the Ukrainian lands of the right bank could receive education exclusively in universities of foreign

countries and in the language of native speakers. Therefore, the concept of education in Ukrainian philosophy at that time was in its infancy and is still in its infancy, with no clearly defined boundaries and teaching methods, which leads to the inability to provide education by highly qualified specialists in this field. In the Russian Empire, among the nobility, individual home education dominates, which takes place under the patronage of foreign cultural and educational workers who, at the invitation of Catherine II, arrive in St. Petersburg and other large cities, both to work in secondary and higher educational institutions, and to find courtyard of wealthy nobles. In fact, the education of that time was completely dependent on the foreign intelligentsia.

Substantial changes take place in the second half of the 19th century, when the Ukrainian nation passes to the second, cultural stage of its formation. After the opening of the Kiev and Kharkov universities, the humanities and historical sciences find a new, autochthonous vector of development. And the mentality of the Ukrainian people in their writings reveals historians Kostomarov and Maksimovic.

M. Maksimovich singles out the very layer of the material in which the soul of the people is "encoded". N. Kostomarov continues his scientific research, which gave him the opportunity for the first time to formulate the peculiarities of the Ukrainian mentality in the famous work "Two Russian Nationalities", "Spiritual composition, degree of feeling, its methods or mentality, direction of will, outlook on spiritual and social life, everything what creates the character and character of the people - these cherished, internal reasons, its characteristics, which create the breath of life and the integrity of its body. Everything that is included in the circle of this spiritual national composition is not expressed alone, separately from each other, but together, inseparably, mutually supporting each other, mutually complementing themselves, and therefore all together constitutes a single harmonious image of spirituality" (Українська культура, 1993, p. 2, 54-55).

If this is so, then the peculiarities of the educational process in general and, in particular, the philosophical educational process in Ukraine become clear. After all, it is impossible to explain the nationwide, without exaggeration, craving for education that we observe in Ukraine in the 16th-18th centuries. When, “Following its historical tradition,” says the well-known book “Ukrainian Culture” published by D. Antonovich, “the Ukrainian population in the Left Bank on their own initiative and at their own expense kept schools for teaching children” (Костомаров, 1991).

It is possible to understand the support of the entire population of Ukraine, including farms and suburbs, aspirations for education, perhaps only taking into account the high prestige and authority that knowledge had. This quite fully reflects the prestige and status of pedagogical work that we observe in the Russian Empire.

Teachers moved up the same career ladder as other civil servants and received the same incentives, because there were no professional awards. The teachers of secondary schools themselves felt the need to create a professional corporation. They needed conventions to discuss issues of concern to teachers, development methods of improving education. But here they stood in the way of representatives of the authorities, who were always alarmed by a large gathering of people in one place, even if these people were representatives of the same profession (Прохоренков, 2010, p. 154-155).

Moreover, more of the teachers came from the upper classes. An example of a study by A.A. Chukhman of 1853, from which it follows that on the example of Gymnasium No. 1 in St. Petersburg, one can notice that most of the teachers came from a noble, spiritual or military family. And similar trends extended to other provinces, counties of the Russian Empire.

The sacrifice and dedication to the profession confirms the fact that out of 25 teachers of the First Gymnasium less than 25 ages, only 7 found a family, which speaks of loyalty and dedication to their

own work. Basically, they got married after 30 and 35 years old, in the age when a person is ready for such changes in his life.

With regard to the education of the period of the Union of Soviet Socialist Republics, in the first phases of the formation of the state in the educational sphere, a priority was created in the equalization of the rights of all classes for admission to secondary and higher educational institutions. The big problem is that as of 1930, the literacy rate of the population of the Russian Empire was, according to various sources, from 30 to 40 percent (Прохоренков, 2010, p. 154-155).

Therefore, the task for the new state was very difficult. In addition to the problems caused by the policy of "Military Communism", which led to the famine of 1921-1922, there was an acute problem of peasant uprisings that took place throughout the territory of the RSFSRR and the future Ukrainian SSR. Literacy policy has been postponed to the background after all critical issues have been resolved.

The legal foundations for the start of decisive changes in the field of literacy eradication were laid back in 1920. In 1920, the Council of People's Commissars adopted a decree on the establishment of the All-Russian Extraordinary Commission for the Elimination of Illiteracy (VChK educational program), whose decisions were binding. It was formed to fulfill the 1919 decree on the elimination of illiteracy, and in the 1920s and 1930s, it directed the education of the illiterate and semi-literate. People's Commissar of Education Anatoly Lunacharsky was in charge of the affairs of this commission (Штам, 1985).

However, active operations began only in 1922-1923. The First All-Russian Congress on the Eradication of Illiteracy (1922) recognized the need for the priority teaching of literacy for workers in industrial enterprises and state farms, members of trade unions and other workers aged 18-30. The term of study at the health center was set at 7 months (6-8 hours weekly).

On August 14, 1923, a decree of the Council of People's Commissars of the RSFSR "On the elimination of illiteracy" was issued, supplementing the decree of December 26 and establishing the number of instructional schools to 1072 (574 liquidation points and 498 schools for the illiterate). In the fall of 1923, the All-Russian Voluntary Society "Down with Illiteracy" was created (Штам, 1985).

The biggest social contingent, who had to fight against illiteracy, was the so-called street children - children who have lost not only family, but also a place of residence at the time of the First World and the Civil War. In the RSFSR in 1921 there were 4.5 million of them, and in the USSR as a whole in 1922 - up to 7 million.

As a result of the elimination of illiteracy, by 1936, approximately 40 million illiterates were trained. According to the 1939 census, the literacy rate for persons 16 to 50 years was approximately 90 percent. The main crisis issue was resolved.

Subsequently, Soviet education was mainly of an applied nature and in its educational programs developed and nurtured belonging to the collective and the censure of individualism. In fact, in Soviet times, there was a clear need for every person to follow the party line and career growth is possible only if the ideology of communism is accepted and the party program is unquestioning. From the point of view of personality formation, the Soviet Union retained the tendency of the Russian Empire, in which several state principles operated: Autocracy, Orthodoxy and Narodnost. Eliminating Orthodoxy and "Nationality", going to the "scientific atheism" and "sister republics" is actually leaving the "autocracy" with its cult of the personality of the first persons of the state, along with the awe and fear at the thought of error their policies.

This all led to the fact that when democratic changes really took place in education during the Gorbachev term, the Soviet people were not ready to take this burden on their own, in the form of permissiveness in education. And after the collapse of the Iron Curtain, Soviet culture lost the competition to Western mass culture, which ultimately led to the collapse of state education (Штам, 1985).



Since 1991, the collapse of the USSR has led to the appearance on the geopolitical map of Europe and Asia of a number of newly formed countries, including Ukraine. And if in the first ten years of development of education is going on in the same manner. Changes occurred only in the informational and national aspects, then in the early 2000s and after education gradually changed the vector of its development towards the individuality and development of the personal qualities of each of the students.

This approach has a number of pros and cons. Idealistic ideas at the formal level led to the fact that in practice the implementation of these points of legislative acts was practically unrealized.

In turn, this led to the discrediting of the teaching profession and the lack of funding from the state, which was directly reflected in the aspect of the salaries of educators and their motivation. The lack of a clear educational policy in the training programs and the formation of the necessary competencies has led to the difficulty of predicting the further vector of development and financing of education from the state budget. Such actions lead to an outflow of personnel under the age of 30 and a problem in finding employees even in large cities.

However, certain shifts have occurred since 2014 and The Revolution of Dignity. In higher education, the transition to the Bologna system took place back in 1999, and then secondary education remained without a qualitative revision until recent years.

Changes in competencies and ways of education are taking place during 2014-2020, together with attempts to increase funding for the salary fund of teaching staff. At the current stage, there is a change in the concept of education and an emphasis on the communicative activity of all participants in education, without the desire to overload the student with comprehensive information. In parallel with this, certain organizational difficulties arise in certain regions, in particular in matters of monetary subsidies, and, nevertheless, only since 2014, education has taken practical steps to change conditions

and principles. Only since 2014 education take practical steps to change conditions and principles.

**Conclusions.** The concepts of education in the philosophy of XVIII-XXI centuries Ukraine develops heterogeneous and depends on the socio-economic, political and cultural spheres of the country in which the Ukrainian lands were. For the longest period, the Ukrainian lands were part of the Russian and Austro-Hungarian empires. Therefore, it is worth noting that Northern, Central and Eastern Ukraine in the middle of the 19th century received its own educational centers and passed the cultural stage of the nation's formation. All this resulted in the works of famous historians Maksimovich, Dragomanov, Kostomarov, and later Grushevsky and others. Accordingly, in unofficial circles, an educational aspect is added to the philosophy of the concept of education, which does not correspond to one of the principles of the Russian Empire, namely "nationality", since the emergence of other nations within the empire was impossible and had nothing to do with reality for the emperor and his subordinates. Literature, music and theatrical art were born here, which carried a national flavor and made it possible to preserve the nationality for future years.

At the same time, in the Austro-Hungarian Empire, the Western Ukrainian regions were exclusively agrarian, and, accordingly, economically backward. The first universities appeared much later, and in fact there were no educational institutions where one could get the required level of education. Only a revolution in the European countries, which historians call the "spring of the peoples", made some changes, and within the Department of Lviv University will be the Ukrainian language, but soon such an initiative has been discontinued.

During the period of the USSR, after the elimination of illiteracy, the philosophy of education eliminated practically all idealistic tendencies, leaving only practical skills, removing any individualistic paradigms that are characteristic of capitalist society.

The philosophy of education of that time is typical for any totalitarian society. An individual was brought up who is ideally suited for managing and suggesting certain things that are necessary at the moment. As a result of the teaching profession, and especially the humanities, are special monitoring while taking, as in fact they are the mouthpiece of the Soviet regime, and their task - to bring the necessary social and cultural values in the minds of students. Therefore, applied sciences and isolation from the outside world dominate in a totalitarian society, which subsequently led to the failure of educational work and the lack of clear guidelines and principles that are lost when the political system changes. And only after two decades it is gradually possible to change the direction vector, which was greatly facilitated by the general availability of information and the ability to explore several types of sources.

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