



SOCIO-EDUCATIONAL IDEA OF EDUCATORS AND EDUCATORS OF THE SECOND HALF OF THE XIX - EARLY OF THE XX CENTURY

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Abstract

Purpose of the study: This study aims to find out the changes in the historical and pedagogical process of the late 19th – early 20th centuries and to identify the influence of prominent pedagogues and scholars Oleksiy Andrievsky, Ivan Luchytsky and Nyky for Hryhoriv on the socio-educational process of that time.

Methodology: To achieve the goal of the study authors implied theoretical method to provide scientific literary sources analysis, general-scientific method, for instance, analysis, synthesis, comparison of received information and scientific-historical method making chronological and logic-historical analysis.

Main Findings: It was revealed that studied authors stated valuable pedagogical ideas on various problems of a pedagogical science and has become an important factor in the educational revival in the difficult conditions of the socio-educational and cultural life of Ukraine in the second half of the 19th – early 20th century.

Applications of this study: This study provides information that is of particular interest for teachers of Ukrainian literature, researchers and historians, due to political processes for a long time these persons remained taboo for domestic researchers. It was revealed the socio-education tendencies of the late 19th – early 20th centuries and thoroughly examined the work of prominent pedagogues of that time it will start new researches and run new results.

Novelty/Originality of this study: Scientific heritage of Oleksiy Andrievsky, Ivan Luchytsky and NykyforHryhoriv due to political processes for a long time remained taboo for domestic researchers. Therefore, the analysis and understanding of educators' views on socio-educational ideas are particularly important.

Keywords: *Education, Pedagogics, Socio-Pedagogical Process, Educational Institutions, Orphanage.*

INTRODUCTION

The second half of the 19th – early 20th century is characterized by a wide change in the socio-pedagogical process. Liberal reforms, in particular the educational reform in the Russian Empire influenced by the ideas of humanism and education, had a noticeable impact on these changes. The second half of the 19th century in the Russian empire, and Ukraine being its constituent part, was characterized by the considerable transformation in social, economic and political life. This period is also characterized by the development of theoretical pedagogy, the creation of pedagogical literature and journalism, various pedagogical tendencies and parties (Anosov et al., 2015). As the needs of economic development promoted widespread interest in secular education (Lutaieva, 2017). Whereas, all the major state documents regulating the primary school's education process at this stage came into force at the end of the 18th - the first half of the 19th century. It was the time when in Ukraine as a whole and, in particular, in the eastern Ukrainian territories, there were significant socioeconomic changes (“industrial revolution”) which led to an intensification of the socio-pedagogical movement for the development of literacy among the general population and the intensification of the process of creating schools for the people (Agarkova, 2018). The socio-economic transformations substantially influenced the development and establishment of upper secondary education. In particular, the beginning of the latter half of the 19th century was characterized by heated disputes both in educational circles and within the general public over what direction should be given to the comprehensive secondary school – classical or non-classical (Goncharenko, 2015).

One of the most interesting historical periods in the history of the country was the period of the 20-ies of the XX century, which was accompanied by continuous fundamental changes in all aspects of social life. At that time there were processes that defined this stage as a stage of a cardinal upgrade of high school (Zolotukhina, Zelenska & Kin, 2018). One of the peculiarities of education development in Ukraine at the beginning of the 20th century was the opening of a network of institutions of higher pedagogical education and generalization of accumulated domestic and foreign experience of training educational personnel (Bashkir, 2016). The development of economics and the social sphere which took place at the beginning of the twentieth century raised demands for professional cadre, which meant enhancement of competence, qualification, technological culture, workmanship. All that led to the establishment of institutions that would provide training

for professionals in various fields ([Campbell & Sovhar, 2016](#)). At the same time, the Ukrainian Scientific Research Institute of Pedagogy, established in 1926, became the coordinating center for the preparation and conducting of the pedagogical experiments. The experimental and pedagogical stations developed a wide scientific and practical work in the field of experimentation, the purpose of which had become practical trails with theoretical developments, expediency, and suitability ([Panasenko, 2018](#)).

Increasingly important becomes the possibility of returning to the scientific use of the forgotten, hidden names of Ukrainian pedagogues, whose creative legacy contains enlightening, educational and didactic ideas that can complement the history of the theory and practice of national education, training, and science. The scholar [Olga Sukhomlynska\(2003\)](#) notes that "...the life of a pedagogue, the personal biography is often the basis of a scientific reconstruction of the era, it highlights the general pedagogical experience of a certain period, therefore, a spiritual biography is a materialization of the history of thought and spirit." Considering issues of pedagogical thought and education of the second half of 19th – early 20th century it is essential to analyze such aspects as efforts of the Ukrainian pedagogues and educators of the second half of the 19th century to tackle the issues of amends in training programs, training and education methods, improvement of the educational process, the publication of Ukrainian books, etc.; the efforts of Ukrainian educators in the spread of literacy among the people; the characterization of the national teachers conditions ([Luzan, Vasyuk & Bernava, 2006](#)).

For a long time, the analysis of the historical and pedagogical process, traditional for the Soviet discourse on the basis of the principles of partyness and classes, did not enable objective presenting the history of the Ukrainian national school and pedagogical thought. Many names of the proponents of the Ukrainian revival and national education, their ideas, and achievements, pedagogical events, facts and phenomena of the past were purposefully forgotten.

Studies of the creative legacy of Ukrainian pedagogues, scientific knowledge of their ideas and views, which contain highly valuable factual material about the authentic phenomena, family customs, and rituals, the life of Ukrainians, have scientific, social and educational significance, contribute to the comprehensive expansion of horizons, spiritual enrichment and cultural revival of the nation, the further approval of Ukraine as an equal participant in global civilizational processes. All the above factors have necessitated in Ukraine the emergence of a generation of pedagogues, which aimed to develop and monitor the socio-educational work ([Suman Rajest et al., 2018](#); [R.Arulmurugan et al., 2017](#)). Outstanding representatives of this movement are Oleksiy Andrievsky, Ivan Luchytsky, and NykyforHryhoriv.

The study and analysis of personalities as a separate subject of historical and pedagogical research is important because personal biography is often the basis of a scientific reconstruction of the era and reflects the pedagogical experience of a certain period. Therefore, today's appeal to the heritage of contemporaries of those turbulent events, the latest reading of their scientific works is particularly relevant ([Sukhomlynska, 2003b](#)).

In the formation of the modern Ukrainian state, the pedagogical view is of particular interest, in particular from the period of the Ukrainian struggle for Independence (1917-1921). A content analogy of the search for new forms and ways of formation of Ukrainian consciousness binds this period with our time ([Bevz, 2007](#)).

Purpose of the study

The purpose of the study aims to investigate the changes in the historical and pedagogical process of the late 19th-early 20th centuries and to identify the influence of prominent pedagogues and scholars Oleksiy Andrievsky, Ivan Luchytsky, NykyforHryhoriv on the socio-educational process of that time.

METHODOLOGY

During the research, the following research methods were used: theoretical (scientific literary sources analysis was made), general-scientific (analysis, synthesis, comparison), and scientific-historical (chronological, logic-historical), which made it possible to achieve the goal of the study.

The following research methods were used during the study:

- **Historical and pedagogical analysis and synthesis**, which made it possible to determine the object, object, purpose, objectives of the research;
- **Search-bibliographic**, which made it possible to study archival holdings, library catalogs, descriptions, publications, philosophical, historical, psychological-pedagogical, methodological epistolary literature relevant to the chosen topic. That gave an opportunity to study and summarize the creative and scientific heritage of Ukrainian teachers and their experience, which is especially relevant now, while actively seeking ways to reform the Ukrainian pedagogical process. The scientific heritage of Alexei Andrievsky, Ivan Luchitsky, NikiforGrigoriv through political processes has long remained a taboo for domestic researchers. Therefore, analyzing and understanding teachers' perceptions of socio-educational ideas is particularly important;

- **Personal and bibliographic** - applied for the purpose of comprehensive disclosure of the life and creative path and cultural and educational activities of outstanding teachers and educators of the second half of the nineteenth - early twentieth century;
- **Historical and retrospective**, by means of which the main social and educational ideas were developed and substantiated and the stages of forming pedagogical and educational views of the scientists of the second half of the 19th - beginning of the 20th century were determined;
- **Comparative content**, which made it possible to analyze the activities of educators and educators of the second half of the 19th - beginning of the 20th centuries in dynamics and time sequence; identify their contribution to the development of modern socio-pedagogical science;
- A method of theoretical generalization that contributed to the formulation and justification of conclusions based on the results of scientific research.

The source of the research is documentary and factual material from the archival holdings: the Central State Historical Archives of Ukraine, Kyiv (CSHA of Ukraine); Institute of Manuscripts of the Vernadsky National Library of Ukraine; materials of the periodical press of the second half of the nineteenth and early twentieth centuries; materials of historical and pedagogical researches, reference and bibliographic literature; published sources of personal origin: memoirs, diaries, letters.

The study and generalization of the creative and scientific legacy of Ukrainian pedagogues and their experience are particularly relevant now, during the active search for ways to reform the Ukrainian pedagogical process. The scientific heritage of Oleksiy Andrievsky, Ivan Luchytsky, NykyforHryhoriv due to political processes for a long time remained taboo for domestic researchers. Therefore, the analysis and understanding of educators' views on socio-educational ideas are particularly important.

RESULTS AND DISCUSSION

Modern scholars consider the educational process as a transforming activity of pedagogues aimed at changing consciousness, worldview, psychology, value orientations, knowledge and ways of acting. Such pedagogical activity, according to the scholar Ivan Bekh, promotes qualitative growth and perfection of the personality (Bekh, 2003).

World socio-historical experience enables one to define the main goal of education as the formation of a harmoniously and comprehensively developed person, prepared for the initial social and professional activity in modern society, a person capable of perceiving and multiplying its values (Bekh, 2003). The aims of education determine its content, methods and means, the action of which should provide the expected result (Bevz, n.d.).

Education is a multifaceted process depending on a number of objective and subjective factors. "The objective factors include socio-historical features, cultural traditions of the country, the education system adopted in it. The subjective factors cover personal qualities of pedagogues, level of their pedagogical skill, psychological features and value preferences of participants of the educational process," as emphasizes Bekh(n.d.).

The scholar notes that the criteria of human erudition can be: 1) the degree of knowledge and the completeness of the mastery of universal and national humanistic, moral and spiritual values, which is the basis of the relevant actions; 2) the level of personal qualities acquired in the process of education (Bevz, n.d.).

According to professor Semen Goncharenko, education is the full amount of influence on the human mind, aimed at a person and preparing for active participation in the productive, public and cultural life of society. This includes both the specially organized influence of educational institutions and the socio-economic conditions that operate to a certain extent spontaneously. As means of education serves first of all an example that a teacher gives students, beliefs, training, and teaching (Goncharenko, 1997).

Social education is provided by society and the state in institutions that are established specially for this purpose (schools, non-school educational institutions, children's and youth organizations). The development of society is influenced by social factors that determine the development of society, phenomena or processes that entail changes.

An educator, pedagogue, historian, archivist, editor, public figure, researcher of Ukrainian culture Oleksiy Oleks and rovych Andrievsky (1845-1902) occupies a special place among Ukrainian pedagogues (Figure 1). He played a significant role in the national-cultural and socio-educational activities of the late 19th – first half of the 20th century. His multifaceted activity attracted the attention of scholars and researchers in different periods of development of scientific thought. Educational heritage of Oleksiy Andrievsky, his pedagogical views and ideas are a national historic treasure, as they are oriented towards the development of Ukrainian statehood, Ukrainian people and national education.



Figure 1: Oleksiy Oleks and rovych Andrievsky(1845 – 1902)

Andrievsky began his pedagogical activity in 1866. It was at this time that the Ministry of Public Education was headed by D. Tolstoy, who went down in the history of national education as a great supporter of classical education and the author of counter-reforms, which involved a complete revision of the reforms of the previous Minister O. Golovnin. ([Suryanata et al., 2018](#)) During these events, Andrievsky did not keep silent and expressed his opinion on the issue of reforming the secondary school and the educational processes that took place there. [Suastra, I. W. \(2017\)](#) that is when the pedagogical community agreed in the midst of discussions that the modern school does not meet the current requirements and has a number of shortcomings. This was recognized by the Ministry of Public Education. In a circular addressed to the regional educational authorities dated 8 July 1899, the Minister drew attention to the deficiencies in the secondary school: 1) school detachment from the family; bureaucracy, a formalism that creates a false relationship between teachers and students; 2) educational ideas and ethical norms; 3) lacking attention to the personal characteristics of the students, neglecting moral and physical education; 4) undesirable specialization from the junior school; 5) overloading of students with mental work; 6) inconsistency between the programs and class time; unnecessary requirements of programs; 7) insufficient teaching of Russian language, literature, and history, familiarization with the environment; 8) extra requirements in the teaching of ancient languages; 9) lack of mental maturity of the graduates of gymnasiums; 10) inadequate training in the non-classical secondary schools ([Rozhdestvensky, 1902](#)).

Andrievsky was always interested in pedagogical innovations, he himself worked on innovations in the school educational processes.

The pedagogue believed that considering the issues of reform of secondary school, first of all, it is necessary to understand which tasks the school has, which pedagogical skills students can take from their teachers. The educator was convinced that if the Ministry determined the task of secondary school, it would have to admit that school “has to be uniform” ([Andrievsky, 1902a](#)). As part of the school reform, Andrievsky was particularly concerned about the health and education of students. He emphasized that training itself is not enough, it is necessary to teach students the educational ideals, principles of behavior, ethical norms of communication ([Andrievsky, 1902a](#)).

Despite the tense political oppression, Andrievsky did not forget about the public life of society, in particular, he paid attention to orphans. Throughout his life, he was concerned about the fate of children who were in orphanages and opposed the opening of large orphanages, which would unite children of different ages (8-18 years). He proposed to divide orphanages into small family-type houses according to the age of children. In addition, he believed that such houses should be placed outside the city, in the countryside with scenic views. It has reasonable grounds, in his opinion, both at the educational, hygienic, and ecological levels. The approach of the regime of orphanage life to family life is an ideal towards which we should strive ([Andrievsky, 1902b](#)). “Such an ideal would be an orphanage in an appropriate space for 20-30 people, which would accommodate children up to 12 years. They would attend school together with local children and then move to the city orphanage for further education according to their abilities and individual needs. The city orphanage would accept only boys, completing their education, professional inclusion” ([Andrievsky, 1902b](#)).

Andrievsky was convinced that citizens who take an active part in public welfare should look after orphans. The Board of Trustees of the orphanage must include district trustees, in case the project of city trusteeship will be launched. The Board of Trustees should also decide the issue of further placement of pupils after they leave the orphanage. In addition, the participation of trustees in the life of the children will be preferred, because, being solely an educational institution, the orphanage is completely devoid of any public control and public participation in the important parts of children’s lives.

The educator was deeply convinced that the training, education, and care of orphans, in general, is a public matter, society is obliged to take care of the professional education of pupils by providing them with scholarships and one-time assistance to continue their education. (Mora et al., 2018; Macías et al., 2018; Chávez et al., 2018) Funds, helping to provide training, may consist of the balance of estimated expenditures that needn't be returned to the municipal treasurer, but need to be transferred to the account of the institution. The profit received for the workshop's products, as well as possible donations, should be added to these funds. Having the workshops makes it possible for an orphanage to train pupils crafts that can provide a direct link with the development of the urban economy, which interests they can serve. His views on the development of orphanages Oleksiy Andrievsky included in a developed by him "Provisions on city's orphanage" (Andrievsky, 1902b).

On the basis of his own experience, as the Director of Odessa Orphanage, Andrievsky concluded that such institutions should contain four groups of pupils: a) orphans who study at school; b) orphans who completed their training and work in the orphanage workshops until an appropriate job is found (whereas orphanage is concerned about the future employment of a graduate); c) those who study in secondary or higher educational institutions; d) those who work in private workshops, where they are placed for the mastering a particular craft as students.

Another figure who played a significant role in pedagogical and socio-educational activities in the development of the younger generation and education of the Ukrainian people is Ivan Vasyliovych Luchytsky (1845-1918), a teacher, editor, publicist, and public and political figure (Figure 2). Ivan Luchytsky's personality is very multifaceted, he was productively engaged in the development of education and culture in Kyiv and other cities of Ukraine. He repeatedly gave charitable contributions to the development of this matter.



Figure 2: Ivan Luchytsky (1845-1918)

All his life the pedagogue tried to help society, in particular in the field of education. His social views were aimed at improving the education and culture of young people, namely pupils and students. For this purpose, funds were needed that came from charities, one of the initiators of which was Luchytsky. The creation of charitable organizations was necessitated by the pedagogue's life values instilled by his parents during childhood.

Thus, under the leadership of Luchytsky, the "Charter on public charity" was created in 1857, which regulated the activities of charitable organizations created by individuals, and Kyiv educational authority, formed in 1832, became a region where was developed the system of charitable support of education at all levels – from primary schools to universities (Seiko, 2006). The charitable organization could consist of an unlimited number of participants who proposed social ideas and contributed some money or helped the organization by their actions. All members of the charitable organization were divided into honorable members, (Suman Rajest S et al., 2018; Maba et al., 2018) who provided significant contributions or services to a charitable organization; persons who annually made the minimum for membership contribution; active members, who were directly responsible for conducting specific activities of the organization (Seiko, 2006).

One of the social groups that made the greatest contribution to the field of education were pedagogues and students. Charity in the education of the 19th – early 20th century was aimed at addressing the causes of social vulnerability of children and young people and was increasingly focused not on the daily needs of socially disadvantaged groups of children and youth (clothes, shoes, books, food), but on promising socialization purpose (scholarship support; establishment of educational institutions for children with special needs) (Seiko, 2006).

Luchytsky himself read public lectures, reviewed gymnastic programs, actively assisted in charitable organizations in Kyiv and other cities, in order to help low-income students, assist Jewish students, workers' children, orphans, organizations

engaged in accommodation and living environment improvement of working-class in Kyiv and other cities, he supported the women's movement for the right to higher education.

In January 1902, Luchytsky was invited to join the membership of the Kyiv Charitable Organization, which was founded to assist the poorest population of Kyiv and partly of the South-Western Region, which was under the rule of Russian Tsar and attached to the institutions of Empress Maria, which included: a boarding house for 36 poor girls of the title of nobility; women's handmade school for 70 people; men's craft school for 60 people; house for the poor elderly of different social strata; house for the poor elderly of the privileged class; cheap apartments for poor unmarried women who received low pensions; three inexpensive canteens; bakery; church to perform all Christian rites for low-income people; library; ambulatory and hospital to provide free medical care. (Suman Rajest S et al., 2018; Yadnya et al., 2019) Irrespective of this, the Charitable Organization provided simultaneous and partly permanent financial assistance to the very poor people in case of accidents: for food, treatment, clothing, burial and in other cases. Such a large area of assistance to the poor required large expenses on the part of a charitable organization, therefore its members tried to attract as many people as possible, including Ivan Luchytsky. "We are absolutely certain that you sympathize with the charitable purpose of our organization and wish to become our member, providing great support. In case of joining the Charitable Organization, fill out the application, which is attached on the back of the letter", such letter Ivan Luchytsky received from the Organization ([Manuscript Institute of the Vernadsky National Library of Ukraine, 1900-1909](#)).

Working as a lecturer at the Kyiv University of St. Volodymyr—which one of the main tasks raised by the government was training the teachers for secondary schools ([Shushara, 2013](#)), Luchytsky actively participated in the activities of the Kyiv Primary Education Promotion Organization, which was established in 1882 as a Commission of Public Readings. The Commission of Public Readings for a long time worked without its Charter. Only in July 1901, the Ministry of Internal Affairs agreed to the approval of the Charter, according to which the Commission was named "Kyiv Primary Education Promotion Organization." The organization aimed to promote primary education in Kyiv and its vicinity. To these ends, the members of the Organization had to arrange public readings, public libraries, book warehouses for public reading. The Public Audience was built with the money of the organization's funds and donations ([Berezivska, 1999](#)).

On May 21, 1909, Ivan Luchytsky became a member of the Kyiv Primary Education Promotion Organization and could begin to expand the Public Audience in Kyiv.

In the 1890s Luchytsky was a member of many other organizations. Thus, he was one of the founders and an active member of the Historical Society of Nestor the Chronicler. The Society was founded in 1872 on the initiative of professors of Kyiv University of St. Volodymyr, and since 1874 acted at the Kyiv University. The Society was engaged exclusively in collecting information from local Ukrainian archives and libraries, studying the cultural legacy of the past, organizing readings of reports on the ancient and medieval history of Ukraine. Since 1874, the pedagogue was an active member, and since March 1894 – an honorary member of the Society and repeatedly re-elected to the Society Council ([Onopriyenko, 2004](#)).

Not only Luchytsky was engaged in charity, but also was his wife Maria. On December 4, 1906, she, as a famous translator, received a letter from the Council of Higher Women's Courses from Kazan with a request to donate all her publications for the student library of courses. The letter noted that the Council of Higher Women's Courses in Kazan is concerned about the acquisition of books from the subjects of history, philology and law faculties for the establishment of the student library of Higher Women's Courses. Therefore, they appealed to Maria Luchytska for assistance in the higher women's education ([Manuscript Institute of the Vernadsky National Library of Ukraine, 1906](#)).

Thus, Luchytsky's social and charitable activity was to perpetuate the outstanding figures, to provide financial assistance to organizations, to help poor people in the establishment of the necessary institutions. This was a person who worked tirelessly until the end of his days for the benefit of his country and cared about its well-being.

In the context of modern interpretation of the educational process, the heritage of Ukrainian pedagogue, historian, journalist, and public figure Nykyfor Hryhoriv (1883-1953) deserves special attention (Fig. 3). Hryhoriv in his endeavors attached great importance to social education. The work "Ukrainian national character", which was published in Canada in 1941 quite comprehensively described the education of a personality. It states that the education of a person is influenced by all social associations with which s/he has contacts: family, school, faith, societies, public organizations and state, and the character significantly depends on geographical and natural circumstances ([Hryhoriv, 1941](#)).



Figure 3: NykyforHryhoriv(1883-1953)

Hryhoriv noted that: “The main factors that affect a person and person’s worldview: language, labor, art, religion, morality, law, culture, and science.”

According to him, speech is a characteristic feature of the culture of each nation. Language, being the oldest, longest and most widespread cultural creation, most clearly reflects the character of each nation. It refers not only to literature but also to the structure of speech, to the size of words, vociferousness, stresses. Pleophony in the Ukrainian language, as well as in Russian, in comparison with the West Slavic languages, may indicate either the economic carelessness of Ukrainians or the language adaptation, according to the scholar ([Hryhoriv, 1941](#)).

The next socio-cultural factor that greatly affects the establishment of the human character, according to Hryhoriv, is labor, specialty, a certain endeavor – everything that “shapes” a person. Depending on which specialty is most common among certain labor, a national character is created. The Ukrainian nation consisted of 93 % of grain farmers, 3.5 % of workers, 4.5 % of other professions. Since ancient times the main occupation of the Ukrainians was agriculture, it is associated with nature and all the weather surprises, it cultivates passivity and obedience, piety and hope for external circumstances, caution and thoughtfulness, devotion and stubbornness, industriousness and thrift ([Hryhoriv, 1941](#)). Each nation and state consist of different classes. Individuals and groups belonging to a certain class, for political reasons, are united in parties that fight for power in the state in order to serve the interests of their group, party, class, nation, state or all mankind ([Bevz, n.d.](#)).

Among the socio-cultural factors affecting the education and development of an individual, NykyforHryhoriv also emphasizes religion. Since ancient times, the religious preferences of Ukrainians were simple, sincere and direct. The whole life of Ukrainians has long been permeated by a religious worldview. The whole initial social order is built on religious precepts. Elements of social justice are the main base of the Ukrainian religion. This is already clearly evidenced by the writings of such prominent Founding fathers of the Ukrainian Church as Ivan Vyshnevetsky, Meletius Smotrytsky-who was one of the prominent participants of Orthodox and Uniate disputes, that took place after Kyiv metropolis entered into the Union of Brest with Rome (1596) ([Nemensky, 2016](#)), - and others. The Ukrainian religion is of folksy nature. Ukrainians fought hard against the papal faith, and when they were forced to adopt it, they adapted it to their character and needs.

Religious feeling, according to Hryhoriv, is deep and unshaken, and the worldview is almost unchanged. Changes in Ukrainians’ faith was occurred by force. However, the Ukrainian people preserved the foundations of its natural and religious worldview, adapting it only to the requirements of Christianity. In religion, as in other public works, the Ukrainian people went their own way, showing an independent strong character. Having religious faith, Ukrainians, despite being deeply religious, were fanatics of neither content of religion, nor its spread. They never forcibly convert anyone to their faith and pay more attention not on form but on the content of faith ([Hryhoriv, 1941](#)).

As Hryhoriv noted: “Ukrainian faith is simpler, more sincere and folksy than dogmatic faith of some other peoples. It emphasizes the simplicity, sincerity, poetry, and intelligence of the Ukrainian people. After all, our people will always have an element of social justice, which is the main base of the Ukrainian religion” ([Hryhoriv, 1941](#)).

An integral part of human life is morality and right, according to NykyforHryhoriv. The content of sayings and customs, which reflect the moral worldview of the Ukrainian people, testifies to its extreme morality. Mastering the craft of honoring each person is a correspondence of high moral standards with a deep sense of justice, and with non-criminality, indisposition for violence, robbery, people exploitation; the evidence of high humanity, deep democracy ([Hryhoriv, 1941](#)).

One of the main criteria of human education is culture, which is a reflection of many generations that “created” it. Culture primarily depends on the parents, the country, the environment of a child. It is not possible to reach by oneself, because behind each individual lie certain persons – parents, teachers, adult environment ([Hryhoriv, 1941](#)).

In his work, NykyforHryhoriv paid considerable attention to science – one of the most important factors that affect a person, person's worldview, mental activity. (Maba et al., 2018) He stressed: "Science, which has long been created by Ukrainian people without school, my own experience, which was secretive and was passed from generation to generation in form of customs ("folk science"); schooling, which also for a long time flourished among Ukrainians and which they were known of among other nations; craving for education, schooling, which was a distinctive feature of past generations, no less than of current one; a large number of scientific works of Ukrainians at different times on different topics and in different languages – all this indicates that the Ukrainian people are no less capable of understanding and scientific observation of life than of poetic creativity. Ukrainian religious skepticism and criticism is further proof" (Hryhoriv, 1941).

In his pedagogical work, the scholar paid significant attention to moral education. "Morality is such a human feature, which consists of inner sensations and prudence," this is the exact explanation of morality Hryhoriv gave in his work "Morality (Nature, content, history and norms" (Hryhoriv, 1912). It was published in 1911 as the first literary work of the pedagogue, where he tried to explain clearly the features of human morality, the nature of morality, the laws of human behavior towards each other, the boundaries of person's moral activity, norms, rules, customs, moral laws. The work was written in an accessible Ukrainian style and became an introduction to the science for human origin and social life (Bondarenko, n.d.).

Hryhoriv tries to convey to the people that the moral qualities of each person depend solely on a person's and a person's spiritual world. He divides moral feelings into two categories: the first category involves inner sense, called moral sense; the second category comprises reasoning, called moral reasoning. "Every time we have to assess the moral value of any desire, motive or aspiration, decide whether it is moral or not, we first feel its moral value by the moral sense, and then assess it through reasoning. Often, we deal with such motives, the morality of which covers only reasoning, but if to give it a second thought, it is not the case" notes Hryhoriv (Hryhoriv, 1912).

Then the scholar notes that a person's moral qualities are always demonstrated through actions. That's the way the world works - knowing the truth, one always wants to hope for the best. There are many different situations in life, where the motive of the act is known, but a sense plays the primary role in the characteristic. In his work, Hryhoriv also addressed the issue of the boundaries of moral activities. "Looking at the moral side of any motive, desire or aspiration, the first thought comes to mind is whether we already experienced such motives. (Merta, I. N. 2019; Krisnanda et al., 2019; Lestari et al., 2019) if we did, then the sense, depending on how they were addressed then, gives us the right inference about them – positive or negative. The reasoning is not involved here, because it played its part back in that time. The only purpose it could have is to assure that the present motive and that from the past – are the same. Due to this, the sense in common cases appears promptly, as the only thing that is required, is to recall what the inference was made last time, and therefore react to this the same way – get angry or be satisfied" (Hryhoriv, 1912). The moral sense, according to Hryhoriv, appears only when the motives are clear. The scholar gives an example: "When we see robbers killing a person, the feeling of moral indignation arises instantly. Moral reasoning in such cases is almost silent, because the act itself is already clear enough, easily understood, and the nature of its motives is well-known" (Hryhoriv, 1912). Hryhoriv recalled the moral traits of grandfathers, great-grandfathers, arguing that their moral reasoning was much the same, but more inclined to compassion, trust to people. This is due to the fact that our ancestors were less educated in the past, they could not decide what is the truth.

NykyforHryhoriv focused significant attention on the national aspect of education. Sanjaya, D. B. (2017) According to his view, children should not only cherish their nation but also should be mentally conscious of their native nation, which is called national pride. If not to adhere to this teaching position, then children will be raised inadequately. "To avoid this, the children have to be raised with the clear and certain national view from a very young age, we are morally obliged to make sure that our children know, where they are from, who their parents are and whose children they are," claimed the scholar (Hryhoriv, 1917).

Human has distinct physical, intellectual and moral properties, depending on the nature of work and the natural and social environment. The education of each individual depends on the type and properties of the body inherited from ancestors and acquired capacities of the body (Haldorai and A. Ramu). Education influences future life, character, including national. The scholar notes that folk (national) characters should be studied through learning the biological structure of human organisms and the natural and social environment of all its individuals. "As the people's character depends on the nation, on the body and the natural and social environment, to examine the character of the people (nation) it is important to explore and understand their properties and their influence on the future development of human character" (Hryhoriv, 1941).

Hryhoriv provides a description of Christianity through the moral and human qualities of an individual: "The positive side of the Ukrainian mentality is morality, which is built on the principles of Christianity. Although the lack of culture is not compensated by morality. Therefore, the task of Ukrainian pedagogues is the expansion of education, the use of religious influence for artistic creativity and the deepening of science" (Hryhoriv, 1941). He recommended studying in order to spread

knowledge and diversify human occupation. To achieve these goals, the nation needs “less of agriculture and more of production, trade, and industrialization of Ukraine” (Hryhoriv, 1941).

Thus, Hryhoriv attached importance to the socio-educational aspects of personal development, he gave clear characteristics of the factors affecting a person, and a person’s worldview. Considerable attention in the legacy of the scholar was paid to the moral qualities that should be inherent in every person.

CONCLUSION

The legacy of Oleksiy Andrievsky, Ivan Luchytsky, and NykyforHryhoriv abounds with valuable pedagogical ideas on various problems of a pedagogical science and has become an important factor in the educational revival in the difficult conditions of the socio-educational and cultural life of Ukraine in the second half of the 19th – early 20th century. The pedagogues were concerned about the constant improvement of the education quality, the expansion of its content and range of participants in the educational process, the introduction of new subjects, in particular courses for learning the Ukrainian language. They were supporters of quality improvement in teacher training, engaged in charity, found patrons and did all the above-mentioned for the benefit of Ukrainian education. In this article, we revealed the socio-education tendencies of the late 19th – early 20th centuries, and thoroughly examined the work of prominent pedagogues of that time, which was the goal of this study.

THE IMPLICATIONS OF THIS STUDY AND FINDINGS

This study provides information that is of particular interest for teachers of Ukrainian literature, researchers and historians, due to political processes for a long time these persons remained taboo for domestic researchers. The study and generalization of the creative and scientific legacy of Ukrainian pedagogues and their experience are particularly relevant now, during the active search for ways to reform the Ukrainian pedagogical process. The scientific heritage of Oleksiy Andrievsky, Ivan Luchytsky, NykyforHryhoriv due to political processes for a long time remained taboo for domestic researchers. Therefore, the analysis and understanding of educators’ views on socio-educational ideas are particularly important.

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