

**Sukhomlyns'ka O. V.**

**PEDAGOGY OF MYKHAILO DRAHOMANOV FOR THE BENEFIT OF  
UKRAINE**

***MYKHAYLO PETROVYCH DRAHOMANOV***

(18 (30) 09.1841, the city of Hadyach, Poltava Huberniya (Province) – 20.06. (2.07) 1895, Sofia) – an outstanding Ukrainian historian, man of letters, teacher, publicist, public figure. He and his sister Olha (in the future, a famous writer Olena Pchilka) were brought up in a family of small gentry. M. Drahomanov graduated from Hadyach Uyezd School (1854) and continued his education in Poltava, where quite early demonstrated his interest in the sciences and public activity. He obtained his degree in Kyiv St. Volodymyr University. While studying there, he participated in public and political activities and was one of the initiators of Sunday Schools organization. By authority of M. I. Pyrogov, a university trustee, such a school was opened in September, 1859, being one of the first on the territory of the Imperial Russian. M. Drahomanov worked as a teacher in Sunday schools; besides, he composed educational literature for teaching there. In 1863, he, with flying colours, graduated from the university and, due to financial difficulties, started working in Kyiv Gymnasium #2.

Since 1864, D. worked as a privat-docent and, then, since 1873, became a tenured docent at Kyiv University. He did research in the ancient history and, in 1870, defended his Master thesis and qualified for an academic field trip abroad. In 1870-1873, D. worked in European libraries and attended lectures at universities. Having returned from Europe, he taught history in Kyiv University and became an activist in Hromada movement. Since the problems of nation were always the focal point of his scientific activity, he was fired from the university and, by the order of Hromada, settled in Geneva, where he started publishing *Hromada Collected Articles*

*Journal*. Supporting federalism in politics, democracy – in social life, and rationalism – in cultural, D. gradually drifted apart from Hromada activities. In 1889, he accepted an invitation from High School (later – university) in Sofia (Bulgaria) and continued teaching career. D. died in Sofia in 1895.

Drahomanov's educational views and ideas are closely related to his ideological, scientific interests and public activity. He paid much attention to upbringing children and youth, published a range of articles on school education (*Zemstvo and the Local Self-Government in Folk Education, On Educational Importance of the Little Russian Language, Folk Schools*). In these and other publications, D. addressed the role of Ukrainian textbooks and their significance for the formation and development of the national school. D. was also the author of a documentary-publicist work *On Schools in Ukraine* (1878), which was based on facts (reports, polls, inquiries) and revealed the causes and origins of the absence of the Ukrainian national school. It also argued that the Ukrainian national renaissance is possible through school, education, and moral development.

D. made a valuable contribution to the Ukrainian and folk culture studies, and his extensive folklore and ethnographic legacy is employed in the system of secondary and higher professional education.

**Works:** Вибране. К., 1991; Народні школи на Україні серед життя і письменства в Росії. Женева, 1874; Чудацькі думки про українську національну справу. Передрук: Вибране. К., 1991.

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Celebrating the 170<sup>th</sup> birthday of an outstanding Ukrainian, Mykhailo Petrovych Drahomanov, we cannot but acknowledge the grandeur, deepness, and insightful (directed to the future) nature of his ideas as a philosopher, historian,

political scientist, sociologist, man of letters and publicist. One of the most prominent components of these various spheres of activity is educational.

Drahomanov's pedagogy, which cannot be isolated from his philosophical, historical, political legacy, is its reflection and, at the same time, its core. So let us take a look at it as an integral part of Drahomanov's diverse talents. This point is supported by his works, among which *On Little Russian Alphabets* (О малороссийских азбуках, 1862), *Zemstvo and the Local Self-Government in Folk Education* (Земство и местный элемент в народном образовании, 1866), *On Educational Importance of the Little Russian Language* (О педагогическом значении малорусского языка, 1866), *Literature and Education in Ukraine* (Литература и образование на Украине, 1874), *Folk Schools in Ukraine in the Life and Literary Activities in Russia* (Народні школи на Україні серед життя і письменства в Росії, 1877), and many others, because, in his every journalistic and polemic writing, he touched upon educational issues.

This pedagogical legacy of Drahomanov, as seen today, can be conditionally divided into two parts: intellectual and application oriented. They are, undoubtedly, closely interconnected, because his journalistic, polemic works were nourished by his life, activities, everything he did. We will make an attempt to determine more practical, more explicit and tangible points in his pedagogical writings, since Drahomanov himself, in his autobiographic notes, discussed them, thus regarding them as very important.

Drahomanov was a teacher and a university professor. The choice of this path was greatly determined by Mykola Ivanovych Pyrohov, a trustee of Kyiv Uchbovy Okruh (Educational District), who met Drahomanov when he was at school in Poltava and supported since then.

Right upon entering Kyiv University, he became a teacher as a member of a students group, which founded the first Sunday schools in the Russian Empire, viz., Podilsk Sunday School for Men, where, at the beginning, as Drahomanov himself wrote later, the students pursued certain political goals, but abandoned them over time and “worked hard on the educational component of the endeavor” – teaching

writing, reading, arithmetic. In those Sunday Schools, the university students, including Drahomanov, used new teaching methods and forms (phonic method of teaching literacy, bridging the content of education with the needs of students).

Drahomanov also taught Russian History in the Temporary Pedagogical School, which trained teachers for Sunday and rural schools, where “the folk language at the beginning of studies” was allowed. For that purpose, he started compiling *The Reader*. Very soon, though, Pyrohov was dismissed, Sunday Schools were forbidden, and Drahomanov was, in his own words, “deprived of his favorite work”.

Drahomanov also showed himself as a creative instructor and scientist. Teaching history in his alma mater, he combined teaching art and eloquence with profound scientific research on the Roman Empire.

His teaching career stimulated the growth of **Drahomanov as an educator**. His name will forever remain in the national education history for being the founder and active member of the Hromada of Kyiv and the Southwestern branch of the Imperial Russian Geographic Society. He was the first to raise the national self-awareness of Ukrainians and lay grounds for the national education, school, and adult learning; he promoted women education, was the first organizer of public readings, performances, libraries, and clubs. Even abroad, publishing Hromada journal and his own journalistic and polemic articles and texts, Drahomanov in every way supported educational projects in his motherland, for instance, working on the dictionary of the Ukrainian language (known today as Hrinchenko dictionary), development of scientific principles and criteria of the Ukrainian orthography, collecting and publishing the samples of Ukrainian folklore, popular books for people (meletyks).

Drahomanov’s multifaceted and diverse educational and teaching activity influenced the development of his views on education, integrated approach to personality development and growth, educational process. So what was this approach?

In the system of values, promoted by Drahomanov, the first place was given to **the person, his/her freedom and honor**, universal humanistic and aesthetic values.

This point is related to the anthropological and ethical orientation of his philosophical and political theory. He stated that a real liberal “should strive for increasing every individual’s freedom of speech and work, freedom of mankind, community, country in order to possibly reduce the pressure from the state”<sup>1</sup>.

Thus, the personality, its freedom, its right to the freedom of speech, associations, freedom to seek cultural and educational growth (regardless of nationality and/or gender) as the quintessence of Drahomanov’s educational views remain relevant to date.

Another component of Drahomanov’s educational ideas is his **love of Ukraine**, belief that Ukrainians are equal to other nations, have their language, history, and culture. But for Ukrainians to take a worthy place in the world, they have to work hard, developing and building the system of education, which will spread and promote knowledge, culture, and morals.

Drahomanov always remained a staunch supporter of schooling in the native language (“our people should be educated in their own country and in their own language, because getting education abroad is difficult for them”). On the other hand, he did not share and even criticized the position of Ukrainophiles on the “exceptionality” of the nation, language, and science. His words still seem to be topical and polemic: “If, advancing our cause, we give priority to nationality, we will either pursue a phantom or will serve the purpose of terminating the development of the mankind, put at risk, if not destroy, the national idea itself. But if we take the view that the advancement of the personality and community, their political, social and cultural development are primary, and nationality is just the ground, form, and means, then we are sure to serve the wellbeing and enlightenment of our nation and its national idea, as well as protection and growth of the good in it”<sup>2</sup>.

Thus, emphasizing the importance of establishing national school, education, Drahomanov regarded its content to be of the outmost importance, cultivating

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<sup>1</sup> Драгоманов М. П. «Передне слово до «Громада». Вибрані твори. Т.1. Прага, 1937. С. 120.

<sup>2</sup> М. Драгоманов. Чудацькі думки про українську національну справу // В хрестоматії... С.288

cultural diversity and tolerance, which our society and education are in desperate need of.

Talking about the timelessness of Drahomanov's educational ideas, philosopher's attention to ethnography and folklore, which constitutes a significant part of his legacy, should be emphasized. We see his attention to **the origin and traditions of the Ukrainian people**, their history as both a component of his educational activity and as the introduction of **folk pedagogy**. Drahomanov took the lead in collecting Ukrainian songs and ballads (dumas) with historical commentaries to them as a convincing proof of Ukrainian nation's historicity; participated in collecting, describing, and promoting Ukrainian folklore, customs and traditions, religious beliefs, symbols, national arts. As a result of this work, two volumes of *Historical Songs of the Little Russian People* (1874-1875), numerous articles, and historical studies were published.

Today, we have all rights to call his contribution to folk education, which was included into the modern system of school education in the form of such courses as Ethnology and Ukrainian Culture Studies or as a part of artistic and aesthetic component of school curricula and extracurricular activities. We should also mention that, highlighting the ethnographic component, Drahomanov opposed patriarchal, narrow-minded ethnography and didactic moralizing and insisted on studying social issues in education and upbringing.

In his short lifetime (54 years), Drahomanov worked at a range of educational ideas and activities, demonstrating distinctive syncretism of his theoretical positions, which combined Europeanism and national spirit, demand for speaking a native language and learning many others, loyalty to the Ukrainian national idea in education and respect for cosmopolitanism (Europeanism, cultural diversity), spirituality and secularization of school education, etc.

In this approach, we see the epochal nature of his educational ideas. These ideas not only expressed his own time, but also reached out to our days, also quite controversial, especially in terms of education, its development. Drahomanov's personality can serve as a model to us, with his expertise, academic integrity,

intellectual honesty, his sense of civic duty to the people and education, desire not to please somebody, but to objectively and morally deal with important, state-level issues in education, because this is exactly how Mykhailo Petrovych Drahomanov saw them.

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### **Сухомлинська О. В. Педагогіка Михайла Драгоманова – обличчям до України**

У статті охарактеризовано життєвий шлях М. Драгоманова, розкрито особливості його педагогіки як просвітителя, учителя й викладача, історика тощо. Звернено увагу на систему цінностей, які захищав М. Драгоманов, – людина, свобода, гідність, а також на народність його педагогіки – звернення до витоків і традицій, українолюбство.

*Ключові слова:* М. Драгоманов, педагог, викладацька діяльність, українолюбство.

### **Сухомлинская О. В. Педагогика Михаила Драгоманова – лицом к Украине**

В статье охарактеризован жизненный путь М. Драгоманова, раскрыты особенности его педагогики как философа, историка, социолога, литератора-

публициста и т. п. Обращено внимание на систему ценностей, которые защищал Г. Драгоманов, – человек, свобода, достоинство, а также на народность его педагогики – обращение к истокам и традициям, украинолюбие.

*Ключевые слова:* М. Драгоманов, педагог, преподавательская деятельность, украинолюбие.

### **Sukhomlyns'ka O. V. Pedagogy of Mykhailo Drahomanov for the benefit of Ukraine**

The article talks about the life of M. Drahomanov. It discusses the features of his educational ideas as a philosopher, historian, sociologist, man of letters, journalist, etc. Special attention is paid to the value system promoted by Drahomanov – the individual, freedom, dignity, and commitment to the Ukrainian people in his pedagogy, realized through his attention to the origins and traditions, love of Ukraine.

*Key words:* M. Drahomanov, educator, teaching profession, love of Ukraine.

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