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CULTURAL PHILOSOPHY IN UKRAINE AS AN OBJECT OF SCIENTIFIC RECEPTIONS: HISTORY, THEORY AND METHODOLOGY

LA FILOSOFÍA CULTURAL EN UCRANIA COMO OBJETO DE RECEPCIONES CIENTÍFICAS: HISTORIA, TEORÍA Y METODOLOGÍA

Larisa Gorenko^{1*}

E-mail: gorenkolarisa@gmail.com

ORCID: <https://orcid.org/0000-0002-0613-6836>

Olena Markova²

E-mail: markova@gmail.com

ORCID: <https://orcid.org/0009-0000-0003-4711-9538>

Daria Androsova²

E-mail: androsova@ukr.net

ORCID: <https://orcid.org/0009-0006-3798-5271>

Liudmyla Vaniuha³

E-mail: vaniuha@gmail.com

ORCID: <https://orcid.org/0000-0003-0851-0067>

Kateryna Dannyk⁴

E-mail: dannyk@gmail.com

ORCID: <https://orcid.org/0000-0002-5257-8862>

*Corresponding author

¹ Kyiv Metropolitan University named after Boris Grinchenko. Ukraine.

² A.V. Nezhdanova Odesa National Academy of music. Ukraine.

³ Ternopil Volodymyr Hnatiuk National Pedagogical University. Ukraine.

⁴ Kyiv National University of Technology and Design. Ukraine.

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ABSTRACT

Into the investigation reflection to the activities culturphilosophy investigation in the Ukrainian of the first half XIX-th century into the context of the national culturality and elevated to the national consciousness of the Ukrainian people. Also represent music-cultural life on the territorial at the Novgorod-Siverskiy region this is period' and, first of all, the role Novgorod-Siverskiy patriotic society into the preservation and development to the Ukrainian national culture. Furthermore, the author of the article reflection to the place and role hereditary of the Cossack-hetman entourage as represents the new hereditary of the chief the end XVIII – beginning XIX-th century in this, whis, as emphasize O.Ogloblin, provide “ continuous of the Ukrainian historical and cultural process”

Keywords:

Creation of nation, cultural creation, Ukrainian national culture, patriotic society, cultural society, national elite of Ukraine.

RESUMEN

En la investigación se reflexiona sobre las actividades de la investigación de la cultura-filosofía en Ucrania de la primera mitad del siglo XIX en el contexto de la culturabilidad nacional y elevada a la conciencia nacional del pueblo ucraniano. También representan la vida musical y cultural en el territorio de la región de Nóvgorod-Siversk y, en primer lugar, el papel de la sociedad patriótica de Nóvgorod-Siversk en la preservación y el desarrollo de la cultura nacional ucraniana. Además, el autor del artículo reflexiona sobre el lugar y el papel hereditario del séquito cosaco-hetman, como representa el nuevo heredero del jefe de finales del siglo XVIII y principios del XIX, que, como subraya O.Ogloblin, prevé “ continuidad del proceso histórico y cultural ucraniano”

Palabras clave:

Creación de nación, creación cultural, cultura nacional ucraniana, sociedad patriótica, sociedad cultural, élite nacional de Ucrania.

INTRODUCTION

The culture-sophistic paradigm in Ukraine of the first half of the 19th century was formed in the conditions of the imperial ideology of the post-Hetman era and, at the same time, national revival, the main factors of which were the ideas of the Enlightenment and the Great French Revolution, German romanticism and the ideas of the Slavic revival, the memory of the historical and cultural past of Ukraine. It was during this period that a new concept of community was intensively formed, which was based on historical, cultural and linguistic determinants. Representatives of the national elite in Eastern Europe, including Ukraine, played a leading role in justifying and spreading these ideas. In the process of the growth of national consciousness, the reproduction of national history and culture played a decisive role.

These tasks were performed by national historiography, the object of which was scientific research into the historical past of the Ukrainian people. In this context, Ukrainian studies and acmeological approaches as methods of integrative scientific disciplines are involved in solving cultural-philosophical practical tasks, substantiating the processes of socio-cultural reality in Ukraine in the first half of the 19th century (Shevchuk, 1995). At the same time, acmeology promptly uses the general methodological principles of humanitarian knowledge, which were formed in other sciences, and also defines a set of theoretical problems, develops methods for implementing the tasks of sociocultural practice. General methodological principles of acmeology characterize its interaction with other sciences and, above all, with Ukrainian studies.

The paradigm of the cultural-philosophical approach was embedded in the content of historical and Ukrainian studies of this period, and also characterizes the specifics of the activity of representatives of the intellectual elite of Ukraine. In order to preserve the cultural and historical heritage, representatives of the Ukrainian nobility and educated Ukrainian patriots collected Hetman's station wagons, business and diplomatic documentation, handwritten notes of prominent figures of Ukraine-Hetman and Ukraine-Little Russia. The most famous collectors were Andriyan Chepa (1760–1822), Hryhoriy Poletyka (1725–1784), Yakiv Markevich, Vasyl Tarnovskyi (senior; 1810–1866), Vasyl Tarnovskyi (junior; 1837–1899) and Hryhoriy Tarnovskyi (1788–1853, uncle V. V. Tarnovskyi senior). On the basis of the collected material, Yakiv Markevich (1776–1804) began to compile an encyclopedia of Ukrainian studies, but published only the first volume entitled "Notes on Little Russia, its inhabitants and productions" (1798), which contained a brief overview of the geography and ethnography of Ukraine. The

first attempts at a synthesized presentation of the history of Ukraine were made by Dmytro Bantysh-Kamenskyi (1737–1814), who published the documented four-volume History of Little Russia (1822), and Mykola Markevich (1804–1860), who published the five-volume History of Little Russia (1842–1843).

The "History of the Rus" belongs to the special monuments of the historical and cultural heritage of the Ukrainian people, which differs from previous political works in that it combines traditional national motives - pride in Ukraine-Hetmanism, emphasizing the rights and privileges of the Ukrainian nobility, estates - with new humanitarian and ethnocultural paradigms under the influence of the Enlightenment and the revolutionary movement of Europe.

The work is based on the idea of the fundamental principles of truth and justice, where the main goal is to "present the history of Ukraine in the light of state-national ideology", as well as "to help the awakening of national thought in Ukraine" (Znamensky, 1881). Therefore, the study of the "History of the Rus" in the context of cultural receptions of the end of the XVIII - the first half of the XIX centuries (Gorenko, 2009). is extremely relevant, taking into account the new paradigm of cultural policy in Ukraine, as well as the ideological and philosophical foundations of artistic trends and currents of this period (Gorenko, 2007).

In this context, the purpose of the article is to highlight cultural philosophical thought in Ukraine in the first half of the 19th century, taking into account the new paradigm of geopolitical and cultural policy of Ukraine in the conditions of imperial ideology and relevant administrative institutions. Among the main tasks: to determine the historical conditions of the post-hetman period in Ukraine and the leading role of the descendants of the hetman-elderly environment in preserving the national heritage of the Ukrainian people; the role of the intellectual elite of Ukraine in the formation of the latest national historiography and scientific and intellectual direction, where the main criterion is national consciousness with the aim of objectively reproducing the history and culture of the Ukrainian people (Penka, 2010; Rudenko, 2018).

MATERIALS AND METHODS

A cultural and historiosophical approach to highlighting the activities of the descendants of the hetman-elderly milieu of Ukraine-Hetman region in the new geopolitical conditions of the imperial ideology of the first half of the 19th century is a scientific novelty (Jaramillo, 2014; Kozak Rovero, 2015; Fonnegra Osorio, 2016, Kemling, 2021; Reeves y Stoneman, 2024).

The theoretical and methodological basis of this research is the principles of historicism, systematicity, objectivity, comprehensiveness, continuity, dialectical understanding of the historical process in the system of the unity of its components. At the same time, the methods of historical, historiographic and source analysis, synthesis and generalization are involved at the same time as problematic, logical, comparative, retrospective, biographical, descriptive, historical-chronological methods, as well as methods of typology, classification and periodization, which will allow to optimally solve the tasks of the above topic and this article.

Considering that I. Kotlyarevskiy's "Aeneid" had already "awakened Ukrainians emotionally, ending the old era in literature and heralding a new one", the "History of the Rus" gave grounds for a national awakening in the educational spheres of society with the help of a historiosophical treatise in the form of a political pamphlet and sharply reminded our intellectuals, who were already beginning to lose their national face, about their historical roots, about their position, history, everyday life, heroic deeds, in order to stop the next mass outflow of cultural power from Ukraine to a foreign culture, which usurped the name, state traditions and the history of the people" (Shevchuk, 1995).

Therefore, in this period, the problem of cultural identification of the Ukrainian national elite, as well as assimilation, a certain equalization of its ruling elite (due to the granting of ranks and nobility), in accordance with the norms of the Russian Empire, is particularly acute. Professor Shklyar (1997), emphasizes that at the beginning of the XIX century. "a type of person appeared on the historical arena, mostly a representative of national-aristocratic circles, a widely educated figure, spiritually enriched and intellectually developed, for whom the concepts of "national idea", "national symbol", "national freedom" are a reason to deed" (Shevchuk, 1995). In this context, "History of the Rus" belongs to the most significant monuments of "cultural self-defense".

At the same time, Shevchuk (1995), emphasizes the following: if in the XVI–XVII centuries. self-defense focused on issues of faith and freedom, then ***"self-defense in the 18th century. moved from political spheres to cultural spheres, and when the possibilities of political struggle were exhausted, exclusively to cultural spheres"***; "History of the Rus" played an epoch-making role in the revival of Ukraine, the formation of national consciousness and the identity of the Ukrainian people. This monument belongs to the works ***"whose destiny is a special social involvement, which had a significant influence on contemporaries and descendants and in their own way accumulated national energy so that it, like a current, flowed through***

the arteries of the people's body, creating a new level of self-awareness and inhibiting the creation of enzymes of national disintegration" (Shevchuk, 1995).

First of all, "History of the Rus" appeared as "an investigation of the political views of a certain social group" - the Ukrainian nobility in the post-Hetman period. It is obvious that the "History of the Rus" was written in the midst of the Novgorod-Siversky patriotic circle, which existed on the territory of the Novgorod-Siversky governorship in the last quarter of the 18th - at the beginning of the 19th century. It included the descendants of the former leading stratum - the hetman-elderly milieu, who at that time constituted the intellectual and spiritual potential of the national elite of Ukraine (Znamensky, 1881). The Novgorod-Siversky patriotic circle of "autonomists" included: A. Gudovych, G. Dolynskiy, M. Znachko-Yavorskyi, T. Kalinskyi, P. Karabchevskiy, O. Lobysevych, M. Myklashevskiy, G. Poletika, A. Rachynskiy, F. Tumanskyi, I. Khalanskyi, A. Khudorba, S. Shyrai, Bishop V. Shysatskyi and others - mostly students of the Kyiv Academy and Western European universities.

The group had in its program the restoration of Ukrainian statehood. Therefore, it is natural that the "History of the Rus" came out of this environment as a political manifesto, which to this day occupies a special place in the history of Ukrainian political and social thought, since it is the one that ends the significant phenomenon of Cossack chronicles. The "History of the Rus" was particularly crucial in the revival of Ukrainian social and political thought in the first half of the 19th century, as it actually created a unique conceptual and source-based approach to the creation of a new Ukrainian culture, literature and modern cultural-philosophical thought based on national self-identification and European orientation, where Ukrainianness and Ukraine are presented as a world phenomenon (Gorenko, 2007).

The quality and diversity of the latest directions of Ukrainian literature and language became a decisive indicator of the filling of the cultural-philosophical content. The leading place in the formation of the Ukrainian language and literature before the Shevchenko era belongs to the work of Ivan Petrovych Kotlyarevskiy (1769–1838). The publication of the first three parts of the Aeneid in 1798 marked the emergence of the Ukrainian language as a literary language, as well as the beginning of modern Ukrainian literature. The plays "Natalka Poltavka" (1838) and "Moskal the Magician" (1841) by I.P. Kotlyarevskiy, which reflected the high spiritual qualities of the Ukrainian people, caused great admiration among the nobility of the Slobozhan region.

During the 18th to the beginning of the 19th centuries. the center of Ukrainian national culture was the Kyiv-Mohyla Academy, where cultural and philosophical thought was one of the leading directions. Traditionally, the Kyiv-Mohyla Academy had a large fundamental library. In 1776, it had 3,304 books, of which 2,131 books were donated to it by P.Mohyla. However, before the fire of 1780, which occurred that year, the library had 8,632 books (Petrov, 1906).

The fundamental library of the Academy included the book collection of the rector of the Kyiv Academy Kasiyan Lekhnytskyi (1734–1784), which contained many valuable books in Ukrainian, Greek, Latin, Polish and Russian languages. Many books were transferred to the library by the rector of the Kyiv Academy, Iriney Falkovskii (1762–1823), who brought them after he was a clerk at the Russian embassy in Vienna (1783). The teachers of the Academy also had libraries. Ivan Bykovskyi (1706–1798), a teacher of infima, had a large library at that time, who was later rector of the Yaroslavl Seminary and archimandrite of the Transfiguration Monastery in Yaroslavl (1776–1787).

As you know, the famous monument of Ukraine-Rus of the 12th century was kept in the library of I. Bykovsky. - the manuscript of the work "Slovo o Polku Igorev", which was purchased in 1792, together with part of his library, by the "lover of antiquities" the Chief Prosecutor of the Synod, Count O.I.Musin-Pushkin (Petrov, 1906).

M.M. Bantysh-Kamenskyi (1737–1814) helped the Kyiv Academy and its students a lot. The idea of founding the Bursat library belongs to him. The library was started in 1768 with book donations from former students of the Academy, and most importantly, on the initiative of M. Bantysh-Kamenskyi. In 1768, he sent a specially laced book to the Academy, on the cover of which he made an inscription: "October 15, 1768 for the register of books sent to the exchange by well-wishers" and inscribed his first gift. Later, M.M. Bantysh-Kamensky handed over 154 more books to the library. The list of books collected by him for the Bursat library, including 1,792 titles, is given in the works of M. Petrov (Petrov, 1906). Later, in 1792, on the initiative of Professor Irinei Falkovsky, the Free Piitical Society was founded at this library, the purpose of which was to "deliver the best books for regular reading".

Since 1772, the Bursat library was located in the building of the fundamental library of the Academy (Petrov, 1906). In 1780, the year of the fire of both libraries, the Bursat library had 1,080 books. On May 1, 1764, Metropolitan A.Mohylyanskyi established a bookstore for the sale of various books at the Academy, in order to "hold a written conference with the booksellers of Bratislava and Lipa through the Kiev merchants Stefan and Ivan Andreevyh", and also "make an agreement with those booksellers so

that they All those books were printed by their printing presses in different languages, which the Academies will send to them" (Petrov, 1906). A printing house was also planned at the Academy. Point 6 of the rescript of Empress Catherine II in the name of Metropolitan S. Myslavskiy testifies to the necessity of establishing a printing house: "At the Academy, establish a civil printing house, keeping this printing house in the Kyiv-Pechersk Lavra, and making sure that there are no books published here that are contrary to our Orthodox faith or filled with ridiculous delusions, enlightenment and good morals are not similar" (Petrov, 1906). According to M. Petrov, an academic "citizen's printing house" was indeed founded in the Lavra, as evidenced by printed eulogies. This printing house was founded in 1787 and had the name "Typography of the Kyiv Academy at the Pechersk Lavra" (Petrov, 1906).

Textbooks and other publications needed by the Academy were printed at the Lavra printing house, partly in Russia and abroad. During the time of Metropolitan T. Shcherbatsky and on his initiative, printed textbooks for lower and higher classes were introduced (Petrov, 1906). Among the printed textbooks, the authors of which were teachers of the Academy in the second half of the 18th century. should be called the textbook of the professor, rector of the Kyiv Academy, the most famous scholar-theologian and connoisseur of the Greek language Kasiyan Lekhnytskyi (Lyakhnytskyi; 1734–1784) "Dogmaty khristi-yanskia pravoslavnye veri". He probably participated in the preparation of the Leipzig edition of the Greek grammar compiled at that time by V. Lyashevsky under the new title "Grammatica graeca in Academia Kioviense adornata" ("Greek grammar prepared in the Kyiv Academy") (Lipsiae, 1779; Petrov, 1906). The textbook of the rector of the Kolomensk Seminary, a former pupil of the Kyiv Academy Ioakim Karpinskyi (c. 1723–1798) "Compendium orthodoxae theologicae dogmatico-polemicae" (Lipsiae, 1786) ("Abridgment of dogmatic-polemical theology") and "Teaching words" were also widely distributed. (St. Petersburg, 1782).

These textbooks were popular until the "Orthodoxae theologicae dogmatical compendium" was published in Kyiv in 1802, compiled by the next rector of the Kyiv Academy, Irinei Falbovsky (monk name Irinei; 1762–1823) according to the system of T. Prokopovich and S. Myslavskiy (Znamensky, 1881). The most famous work of I. Falkovsky was his textbook on dogmatic-polemical theology, which was used in all spiritual institutions: "Christianae Orthodoxae Dogmatico-polemicae Theologiae, olim a clarissimo viro Theophane Procopowicz ejusque continuato rebus adornatae ac in tribus voluminibus primum anno MDCCCLXXXIII [1783] editae, Compendium" ("Concise exposition of the Christian Orthodox dogmatic and polemical theology,

once the most lucid man Teofan Prokopovich, extended and improved and edited for the first time in three volumes in 1783”).

In it, the author systematized theological sciences and expressed his opinion about theological problems. This work was awarded to the best students of the Kyiv Academy. In addition, at the Kyiv Academy, I. Falkovsky opened a physical and mathematical office, which contained terrestrial and celestial globes, spheres of M. Copernicus, an air pump, an electric machine, a telescope, an astrolabe, a barometer, etc. I. Falkovsky even opened a small observatory at the Kyiv Mykhailivsky Zolotoverkhi Monastery.

Back in the 50s of the 18th century, the author of the rhetoric course at the Academy was Zahary Kozlovych (monk name Iov; (1703–1758) – teacher of the class of grammar (1739/39 academic year), syntax (1739/40 academic year), rhetoric (1740/41 academic year); later - the bishop of Pereyaslavskiy and Boryspilskiy, rector of the Moscow Slavic-Greek-Latin Academy. Z. Kozlovich’s rhetoric course was entitled: “Manuductio ad artem eloquentiae duobus liber comprehensa et ad usum roxolanae iuventuti in orthodoxa academia Mohylo- Zaborowsciana instituta ac explicata Kiioviae anno 1740 pridie nonarum Novembris inchoata” (“A guide to the art of eloquence in two books laid out and for the use of Ukrainian youth in the Mohylo-Zaborovsk Orthodox Academy created and taught in Kyiv in 1740 on the eve of the November nons [nons - the day of the first quarter of the month in the Roman calendar; in November falls on the 5th number] started”).

His course in philosophy, read by him at the Moscow Slavic-Greek-Latin Academy, is also known, where he departs from the principles of the Greek philosopher Aristotle and leans towards the latest philosophy of R. Descartes and H.V. Leibniz.

M.M. Bantysh-Kamenskyi (1737–1814), who was rightfully considered the first domestic archeographer and bibliographer, was the author of many textbooks, which were used by several generations of seminarians in Ukraine and Russia. This is an abbreviated exposition of F.-H. Baumeister’s philosophy entitled “Elements of Philosophy” (St. Petersburg, 1772), T. Prokopovich’s theology, Greek, Latin, Hebrew grammar, Latin-French-Russian dictionaries. In addition, M.M. Bantysh-Kamensky contributed to the supply of various books and textbooks for the Academy and other institutions at a discount (Znamensky, 1881).

The Greek grammar of V. Lyashchevskii (Lashevskiy; monastic name Varlaam; 1704–1774), improved by him, “Libri artis institutionum lingua Graecae, in Academia Kijovo-mohylo-zaborowsciana exhibit” (“Book of the art of

instructions from the Greek language, presented in Kyiv-Mohyla Academy”), to which he added a chronology and published it at his own expense in 1779 in Leipzig (subsequent eds. 1785, 1791).

Already as a professor, rector of the Moscow Slavic-Greek-Latin Academy, a former graduate of the Kyiv Academy, Vasyl Lyashchevskiy (Lashchevskiy) (1704–1774) in the early 1770s donated 4,000 rubles to the Kyiv Academy, with the condition that interest from them teachers of Greek and Hebrew languages were hired, and textbooks for these subjects were purchased. In 1774, he bequeathed another 3,000 rubles. with the same purpose and 872 books for the academic library.

The beginning of the new century in tsarist Russia was marked by the establishment of ministries (1802), including the Ministry of Public Education. The initiative to establish such a ministry belonged to Vasyl Karazin, who belonged to the circle of people close to the young Tsar Alexander I. The Minister of Education was appointed Mr. P.V. Zavadovskiy, who before that was the head of the Commission for the establishment of schools. Historian of education Acad. M. Sukhomlinov calls the period when Count Zavadovsky was in charge of the Ministry of Education (1803–1810) “a brilliant period in the history of public education in Russia” (Siropolko, 2001).

During the tenure of Count P.V. Zavadovskiy as Minister of Education, four universities were founded: new universities were opened in Kazan (November 5, 1804), Kharkiv (January 17, 1805), and universities were restored in Derpt (Yuriev; 21.04. 1802) and Vilno (May 18, 1803). A significant number of gymnasiums were opened in Ukraine (as a reorganization of former main schools): in Kharkiv (1805), Chernihiv (1805), Poltava (1808), Novgorod-Siverskyi (1808). Grammar schools were re-opened in Katerynoslav (1805), Vinnytsia (1814), Odesa, Kremyantsa, Kherson (1814), as well as the Demidovsky Lyceum in Yaroslavl (April 29, 1805). Regarding district and parish (“parish”) schools, according to Askochenskyi (1856), 1,139 schools were opened during that time (Siropolko, 2001).

Under the Ministry of Education, according to the regulations, on January 24, 1803, the Commission for the establishment of schools was reorganized and the Main Directorate of Schools was formed, which consisted of six people, curators of school districts. V. Karazin headed the Main Department. Ukrainian gubernias regarding educational matters were divided among school districts as follows: Volyn, Kyiv, and Podil gubernias belonged to the Vilna school district, headed by Prince Adam Czartoryzhskiy, and the rest of the Ukrainian gubernias were assigned to the Kharkiv school district, which was also headed by the Pole Stanislav Pototsky.

Therefore, all district curators were representatives of the interests of the entire district in St. Petersburg, where they were located, the actual management of schools on the spot was planned to be transferred to the university in each district (Siropolko, 2001). The main management of schools established the following types of schools instead of the previous main, secondary and small schools: gymnasiums - in each provincial city, their care was supposed to belong to the university; district schools - at least one in each provincial and district city, their care was to belong to the director of the gymnasium; parochial ("parish") schools in the villages, their care was to belong to the manager of the corresponding district school. During the time of O. Razumovskiy as the Minister of Education (from October 11, 1810 to September 4, 1816), three gymnasiums were opened in Ukraine: in Kyiv, Vinnytsia, and Kherson.

According to Professor Rommel of the Kharkiv University, Count O. Rozumovsky was "a royal courtier with an extremely scientific education." The activity of O. Rozumovskiy as Minister of Education was appreciated in the memoirs of F. Vigel. By the royal manifesto of October 24, 1817, the Ministry of Public Education was transformed into the Ministry of Spiritual Affairs and Public Education, "so that Christian piety was always the basis of true enlightenment." Prince Oleksandr Golitsyn was appointed minister during this period. Under him, gymnasiums became seven-grade in 1817, the teaching of Latin was introduced from the first grade, and Greek was taught in the two senior grades (Koniskago, 1846).

In 1818, an Academic Committee was formed under the Ministry of Education, the task of which was to review books and textbooks for schools, as well as all projects of an educational nature, and most importantly - "to take care that public education, the basis and basis of public and private well-being, should be directed, according to through the mediation of the best school books, to the true, lofty goal of inculcating in the citizenry a permanent and salutary harmony between faith, knowledge and power". The instructions stated that he could only admit those textbooks that do not separate morality from faith, but instead reject those books that contain "false teaching against the origin of supreme power not from God, but from an agreement between people." The Academic Committee was hostile to Ukrainian books and textbooks intended for schools and public libraries (Siropolko, 2001; Mishukov, 2002).

The first university in Ukraine was founded in Kharkiv at the beginning of the 19th century. at the expense of the local nobility and merchants. V. Karazin, a nobleman of the Kharkiv province, obtained the consent of Alexander

I to open a university in Kharkiv. V. Karazin motivated this by the fact that the nobility of the Kharkiv province gladly allocates funds for this university. On August 31, 1802, V. Karazin made a speech at a meeting of the nobility of the Kharkiv region, in response to which the assembly decided to allocate 400,000 krb for the foundation of a university in Kharkiv (Siropolko, 2001). The ground for the opening of Kharkiv University was largely prepared by G. Skovorod "with his influence on the then nobility and bourgeoisie" of Slobozhanshchyna and the famous Kharkiv writer and architect Oleksandr Palitsyn.

Many nobles who entered their names in the register of donors for the foundation of Kharkiv University (the total sum of the register reached one million rubles), as well as Kharkiv merchant George Uryupin, who campaigned as Kharkiv mayor among the citizens for the opening of a university in Kharkiv. All of them were friends or supporters of H. Skovoroda (Shamaeva, 1996). As for O. Palitsyn, he "managed to gather around him", being in his estate in the village of Popivka, "a circle of intellectuals who were supporters of Western European education" (Siropolko, 2001). That is why the Popivska (Popovska) Academy had a "half-joking, half-serious name." This is confirmed by the fact that in 1809 O. Palitsyn was elected an honorary member of Kharkiv University.

Kharkiv University became the center of education, science, and culture of the Left Bank of Ukraine. The pedagogical and professorial corps consisted of famous scientists, writers, and representatives of progressive philosophical and aesthetic thought. Brought up in the Age of Enlightenment, all of them were "advocates of encyclopedic education of Ukrainian youth" (Shamaeva, 1996). As N. Polonska-Vasylenko emphasizes, at the beginning of the XIX century. Kharkiv University concentrated around itself "the best Ukrainian cultural forces" (Shamaeva, 1996).

Ukrainian poet P. Hulak-Artemovskiy was the rector of Kharkiv University. Among the professors of Kharkiv University were a whole galaxy of outstanding scientists, such as: V. Buzeskul, L. Hirshman, O. Danylevskiy, D. Kachenovskiy, A. Lebedev, A. Lyapunov, D. Ovsyaniko-Kulikovsky, E. Redin, O. Potebnia, G. Uspenskiy. Many professors of Kharkiv University gave public lectures with an enlightening and benevolent purpose. Thus, in 1895 and 1896, the Historical and Philological Society held scientific readings for women. The number of female listeners reached 200. During this period, the Literacy Society, the Public Library, the Pushkin School and their active members - professors D. Bagaliy, V. Danylevskiy, M. Sumtsov, M. Chubynskiy and others - were active (Sukhomlynov, 1889).

For a long time, Kharkiv University became the center of Ukrainian patriotic thought. M. Kostomarov, A. Metlynskyi, I. Sreznevskyi worked here as professors, and since 1882. Bagaliy. (1926), while visiting the Kharkiv educational district, expressed his attitude towards Ukrainian spiritual culture as an important factor in education and aesthetic education.

The writer G.F. Kvitka-Osnovyanenko, who played a significant educational role in the cultural life of the region, was closely associated with university circles. The appearance of scientific-methodical and cultural philosophical works, which were among the first domestic developments, primarily in the field of musical performance, is connected with the university. I.S. Ryzhsky devoted a chapter to the issue of music in his work "Introduction to the Circle of Words" (Kharkiv, 1806).

I. Lozynskyi summarized many years of experience in a manual for learning to play the violin. The fundamental "Theory of Music" in 2 volumes by Hess de Calve (Kharkiv, 1818) became a musical encyclopedia. About the scientific and social activities of Kharkiv University and its professors during this period. During the 19th century the following scientific societies operated at the university: Society of Naturalists (founded in 1869); Society of Experimental Sciences and Mathematical Society (founded in 1879); Historical and Philological Society (founded on February 28, 1877) and the Pedagogical Department founded under it (1892). All these societies published their "Works" and "Collections". In addition, since 1893, the university resumed publication of its organ "Records of the Imperial Kharkiv University" (publishing ceased in 1884) (Polonska-Vasylenko, 1995).

The second university in Ukraine was Kyiv University of St. Volodymyr, founded on July 15, 1834 on the basis of the closed Kremyanetsk Lyceum. The educational affairs of the region were subordinated to the unified state education system. The University of St. Volodymyr time determined the historical mission of the ideological and educational center for the revival of Ukrainian national culture. A cohort of progressive figures of science, education and culture, young people from Chernihiv Oblast and Volyn, Kyiv Oblast, Poltava Oblast and Yelisavetgrad Oblast, many of whom were of Cossack-Starshin origin, came to the university.

Their interests were focused on the study of the history of their native land, the development of Ukrainian culture, language and art (Polonska-Vasylenko, 1995). The first rector of Kyiv University was the famous Ukrainian scientist, professor of Russian literature M.O. Maksymovych (1804–1873) - a famous encyclopedist, a scientist of a wide scientific range, who combined the talent and knowledge

of a historian, ethnographer, writer, and botanist. Before his arrival, the head of the university board was Maxim Berlinsky, the oldest of Kyiv historians, a graduate of the Kyiv Academy (Polonska-Vasylenko, 1995).

From the first years of the university's existence, its vice-rector was Volodymyr Tsykh, a professor of world history, originally from the Kharkiv region. Mykola Gogol also applied for this position, but the Ministry of Education recommended M. Gogol for the position of extraordinary professor of the history of the Middle Ages at St. Petersburg University. Most of the teachers of Kyiv University were graduates of Derpt University. Among the professors of Kyiv University during the 19th century. were outstanding scientists: V. Antonovych, E. Afanasyev, S. Bogdanov, O. Bredykhin, M. Bunge, P. Vladimirov, M. Vladimiro-Budanov, M. Dashkevich, M. Dragomanov, M. Zibera, P. Ivanishev, V. Ikonnikov, O. Kistyakivskyi, O. Klossovskyi, M. Kostomarov, O. Kotlyarevskyi, A. Loboda, V. Luchytskyi, M. Maksymovych, F. Myshchenko, V. Modestov, K. Nevolin, O. Novytskyi, V. Obratsov, P. Pavlov, V. Peretz, V. Podvysotskyi, S. Reformatskyi, O. Romanovych-Slavytskyi, I. Sikorskyi, M. Sklifasovskyi, F. Ternovskyi, R. Trautfetter, Prince Ye. Trubetskyi, P. Tutkovskyi, M. Schiller, O. Eichelman, O. Khodina, F. Yanovskyi.

For a long time, the chair of history was occupied by V. Antonovych, who during the 1880s and 1890s educated a whole galaxy of outstanding Ukrainian scientists and who headed the leading departments of history in the universities of Ukraine (D. Bagaliy - in Kharkiv, P. Golubovskiy and M. Dovnar-Zapolskyi - in Kyiv, I. Linychenko - in Novorossiysk, M. Hrushevskiy - in Lviv, B. Lyaskoronskyi - in the Nizhensky Institute). All of them are representatives of the so-called "Kyiv Historical School".

A scientific school was also created at the Faculty of Law. The creator of the history of Ukrainian law, professor M.Vladimirovskyi-Budanov also educated a galaxy of talented scientists who "scattered in other universities" (Polonska-Vasylenko, 1995).

CONCLUSIONS

Thus, cultural and philosophical studies in Ukraine in the first half of the 19th century. represented by scientific schools and directions, which were concentrated around higher educational institutions, as well as the Novgorod-Siversky patriotic circle of "autonomists".

These studies are characterized in the context of national cultural creation and elevation of the national consciousness of the Ukrainian people. Decisive importance in these processes is attributed to the descendants of the former hetman-elderly environment as representatives of the new leading stratum of the late 18th and early 19th

centuries. In this development, since they, as the historian O. Ogloblin emphasized, ensured “the continuity of the Ukrainian historical and cultural process”.

It is this approach to the study and research of Ukrainian national culture based on acmeological methodologies that will ensure a holistic understanding of it, as well as contribute to deep engagement with the cultural values of the Ukrainian people.

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