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**«ІСТОРІЯ УКРАЇНСЬКОЇ КУЛЬТУРИ» ДЛЯ АНГЛОМОВНИХ СТУДЕНТІВ. ТЕМА П’ЯТА**

Автор статті аналізує особливості розвитку культури України другої половини 17-го – 18-го століть і пропонує матеріал для викладання нормативного курсу «Історія української культури» для англомовних студентів першого курсу неісторичних спеціальностей.

*Ключові слова: духовний прогрес, elementary schools, collegiums, school-college, university, academy, Ukrainian soul.*

Актуальність теми лекції є очевидною. Cтуденти-іноземці, які вивчають нормативний курс «Історії української культури» аналізуючи культурний розвиток України другої половини 17-го – 18-го століття, роблять висновок, що значну роль у царині культури відігравала освіта.

Вивчаючи факти з історії розвитку початкової, середньої та вищої освіти в Україні, можна зрозуміти унікальність і специфічний характер формування української еліти і роль навчальних закладів різного рівня у цій справі.

Отже, метою даної статті є композиція матеріалу до проведення п’ятої теми курсу, присвяченої розвиткові української культури у другій половині 17-го – 18-му столітті.

Авторка врахувала специфіку базової мовної та загальноосвітньої підготовки іноземних студентів. Надано текст, з яким студенти і викладачі можуть працювати на лекційних та практичних заняттях.

**Topic 5: Culture of Ukraine (second half of 17th- 18th centuries)**

Plan

1. Education and science.
2. Cultural-educational activity of Kyiv Mohyla academy.
3. Ivan Mazepa and his activity in cultural sphere.
4. Ideas of Hryhorii Scovoroda, Ukrainian travelling philosopher.

The level of spiritual culture of any nation is defined by the situation in sphere of education and by spread of scientific knowledge in society. This period of the second half of 17th – 18th centuries was the evidence of spiritual progress of Ukrainian people.

At this period after the events of the middle of the century, I mean liberation war of 1648-1654 the Ukrainian state was formed. The part of it at the Left-Bank Ukraine (Hetmanschyna) existed like autonomy in frames of Russian empire up to the early 18th c.

Education of Hetmanschyna attained high level. In 1740 there were 866 primary schools, where children studied reading and writing.

Colleges (collegiums) played an important role in the development of secondary education in Ukraine. There were 3 collegiums in Ukraine in 18th century: Chernihiv (1700), Kharkiv (1721), and Pereyaslav (1738). They mostly prepared clergymen, teachers for elementary schools, and officials for state enterprises. Among pupils there were children of nobility, clergymen, rich bourgeois and Cossacks.

In sphere of high education we should mention that there were not many universities at the territory of Ukraine. Just Lviv University was founded January 20, 1661 after special order of Polish king Jan II Kazimir at the basis of Lviv Jesuit school-college. There were 4 faculties there: philosophic, theologian, judicial and medical. Teaching there realized by Latin language, and after the incorporation of Halychyna (in 1722) to Austrian state – in German or Polish.

Kyiv Mogyla College (it received the judicial rights and the title academy in 1701) was the spiritual, educational, scientific and cultural centre of Ukraine. It was like Oxford for England, Sorbonne for France, Karl University for Czech, Yagellon University for Poland. For the whole period of its existence 25.000 Ukrainians graduated it. Approximately all prominent public figures studied here. This academy trained the intellectual, church, and military elite of Ukraine. Here studied famous scientists, writers, teachers and cultural public figures, politicians and philosophers: I. Gizel, T. Prokopovych, M. Berezovs’kyi, D. Bortnyans’kyi, A. Vedel’, I. Hrygorovych-Bars’kyi, S. Yavorivs’kyi, A. Lopatyns’kyi, Y. Konys’kyi, H. Poletyka, P. Zavadovs’kyi, O. Bezborod’ko, M. Lomonosov. The last person (I mean Mykhailo Lomonosov) later, in the middle of 18th century, he founded Moscow University and became the first Russian Member of the Academy of Sciences in Petersburg. Six Ukrainian hetmans have been studied in Kyiv Mohyla academy: I. Vyhovs’kyi, I. Samoilovych, Y. Khmelnyts’kyi, I. Mazepa, P. Orlyk, P. Polubotok, and children of Cossack foremen. Even a grandfather of Russian famous composer Petro Chaikovs’kyi studied here.

There were many prominent public figures among teachers of Kyiv Mohyla Academy. Professor Innokentiy Gizel’ (ca.1600-1683) he was Orthodox Church and educational leader, historian, rector of Kyiv Mohyla College (1646-1650). He taught courses of philosophy and psychology, (by the way, he graduated Cambridge University). Lazar Baranovych (1620-1693), he was Orthodox Church and political leader, writer, rector of Kyiv Mohyla College between 1650 and 1657. He was the founder of the printing press in Novhorod-Sivers’kyi (1674) and the author of theological works. Professor of rhetoric Yoanikiy Galyatovs’kyi (ca.1620-1688) he was Orthodox leader, and theological writer. As a rector of Kyiv Mohyla College he was working (1657-1669). In his book “The Key to Understanding” (1659, 1663, 1665) he presented the basics of baroque homily in special printed text book of homiletyka.

Theophan (Feofan) Prokopovych (6.06.1681-19.09.1736) was one of the most prominent scientists of encyclopedic knowledge (he was a philosopher, publicist, historian, mathematician, and astronomer). He was the Head of “scientific guard of Russian tzar Peter the Great. T. Prokopovych received the education in Poland and Italy. He had been studied even in Roman Catholic Academy. He spent his money on scientific books. He had a lot of books. There were 3.193 books in his private library (Mykhailo Lomonosov had 670, A. Lopatyns’kyi, the rector of Moscow University had 1.416 ones). The majority of the books in his library were devoted to the philosophical themes. There were many texts of antique authors: Homer, Aristotle, Cicero, Seneka, Ovidius, Vergilius and European Renaissance authors: Yan Amos Komens’kyi, Lorentso Valla, Erasmus from Rotterdam, Tommazo Kampanella, Niccolo Machiavelli, F. Bacon and R. Descartes, natural scientists and mathematicians Bernulli, Boyle, Haliley, and Kepler. There were many works of theologians Luther, Calvin, Sotsini, and Melanhton.

Literary and scientific heritage of Theophan Prokopovych is amazing. He had written numerous “Words” and homilies, he was the author of educational courses, such as: poetics, rhetoric, logic, natural philosophy, and mathematic. He wrote poems in Ukrainian, Russian, and Latin languages. He also knew Polish. Many of his works were edited abroad in English, German, French and Swedish.

Among the main ideas of his philosophical conceptions we could find the right of each human being for happiness, he was absolutely sure that mind and practical experience should be over than theology and church dogmas. He criticized the blind fanatic faith in authorities. T. Prokopovych was the first one in Ukraine, who started to propagandize the philosophic works of R. Descartes, J. Locke, F. Bacon, he made the presentation of heliocentric theories of Mykola Copernik and Halileo Halilei.

There were 8 classes in Kyiv Mohyla Academy. At the first step there were preparing or elementary classes. It was necessary for children, who entered this class to read and write. Pupils of three first classes learnt Latin, Old Slavonic, Ukrainian literary (Russian), Greek, and Polish. They also had such subjects like arithmetic, geometry, singing and catechism. In the next two classes pupils learnt poetry (piityka) and rhetoric (elements of orator’s mastery). The highest part of the educational course included philosophy (2 years) and theology (4 years). The students studied 12 years in Academy. The educational year started September, 1 and finished in the middle of July. Children may become students in November, December, March and July, but classes started in September. There were not any limitations related to the age. For example, in the second or third junior classes may studied 11 and 24 year old pupils. Students, who failed exams, repeated the course. They were not expelled from the Academy. Teaching realized by Latin language like in many European universities. According to the traditions of brotherhood schools the old Slavonic language was also used for poetry, literary works, and school dramas (by the way, this kind of theatrical art was born in Kyiv Mohyla Academy). From the middle of 18th century (1753) the Russification of the Academy started.

Representatives of different groups of society had been studied in this Academy. There were 22 children of Cossack foremen, 6 from merchants’ families, 84 children of ordinary Cossacks, 66 petty bourgeois (members of urban lower middle class comprising small traders, craftsmen), 39 children of peasants.

In the second half of 17th century professors of Kyiv Mohyla Academy had been invited by Russian schools and churches. So, we could understand that Ukraine became an intellectual donor for Russia.

At the beginning of 18th century Ukrainian hetman Ivan Mazepa played an important role in the processes of the development and revival of the Academy. He gave money for material equipment of Academy, bought books for its library, and sponsored the new building for it.

Unfortunately, for the close relations with I. Mazepa the Academy paid a very high price… After the situation of 1708-1709, when I. Mazepa asked for the help from Swedish king Charles XII. In 1708 they signed special agreement and the part of Ukrainian Cossacks got the Swedish side in frames of Northern war (1700-1721) between Sweden and Russia. Russian tzar Peter I could not forgive this, and the Academy became the object of repressions. In February, 1709, there were only 161 students (instead of 2.000). Only after the death of Peter I, during his daughter’s (Elizabeth) ruling the number of students increased and in 1742 there were 1.243 students, in 1744 – 1.160, 1751 – 1.193, 1765 – 1.059.

The political situation influenced a lot on the evolution of Theophan Prokopovych. In 1705 he glorified Ivan Mazepa and named Kyiv the second Jerusalem. Four years later, after the Poltava disaster he started to support the importance of Petersburg like “the third Rome”.

Later, there were many attempts to found universities in Ukraine. There were projects to transform the Status of Kyiv Mohyla Academy into the University. There was also the project of foundation of Baturyn University. In 1764 Ukrainian nobility prepared the petition about the necessity of foundation of universities in Kyiv and Baturyn. But it was left without the answer.

Only at the beginning of 19th century (in 1803) there was the decree about the foundation of educational enterprises (among other cities of Russian empire Kyiv was also mentioned). Kyiv Mohyla Academy from the middle of 18th century started to lose the prestige among secular youth. The majority of students at the second half of 18th century were children of clergymen. In 1799 there were 554 children of clergymen, and 344 secular students. Next year (1800), there were 500 and 217, in 1811 – 1.029 and 129.

In spite of some partial perfection the academy started to lose its importance like cultural-educational centre. Traditions of school theatre, public discussions, and original poetic and philosophic courses disappeared. Young people prefer to enter Moscow University (1755) and Medical – Surgical Academy in Petersburg (1798).

After the unification of education in Russian empire Kyiv Mohyla Academy became the highest religious school with 8 subordinated seminaries in different parts of Ukraine.

In spite of all difficulties and historical situation, Kyiv Mohyla Academy strongly influenced on the cultural development of Ukrainian and Russian societies.

In 175 years September 24, 1992, the non-governmental international university “Kyiv Mohyla Academy” was opened.

The creative activity of H. Scovoroda (1722-1794) had a great significance for the development of Ukrainian culture in the latter part of the 18th century. He was a prominent philosopher and writer. He was born in Poltava region and originated from Cossack family. In 1734-1753 with some breaks studied in Kyiv Mohyla Academy. In 1741-1744 he was a singer of Queen’s chapel. He left the chapel in 1745 and went to Hungary with mission of General Vyshnevs’kyi. He spent there 5 years. In 1751 he started his teacher’s carrier. He worked a teacher in Pereyaslav seminary (poetics), Kharkiv collegiums (ethic) and a private (home) teacher. In 1769 he started his travelling around Ukraine like a philosopher. He wrote a lot of works. His most beloved philosophical teachers were: Plato, Aristotle, the Stoics, Epicure, Seneca, and Marcus Aurelius. The major part of his teachings he devoted to ethics. Philosophy to him, as to Epicure, was action which with a help of results had to lead to happy life. Therefore his philosophy had above all a practical goal. He despised (презирать) leisurely (досужий) pleasures and looked for happiness not in them but in unity with God, who was, to him, “a true nature” – to the unity with the being’s actual inclinations; “better to be a natural cat”, he said “than a lion with a nature of a jackass”(осел, болван, дурак). He quoted with pleasure Epicure’s words, that “nature made the necessary – not burdensome (тягостный, обременительный), and the burdensome – not necessary”. For him “the unseen nature” was God, and the Bible was the first book into which, knowing how to interpret it, one should look for the truth. He was a realist by nature, who above all searched for the happiness of the individual being which, according to him, lay in the conforming to the indications of “God-nature” against whose will it is not allowed and is even harmful (вредный, тлетворный) to venture (ставить на карту, рисковать). This happiness should be looked for not in the melting of one’s self or losing of one’s self in mass, not in the deprivation (потеря) of one’s individuality (philosophy of the Russian writer Leo Tolstoy) but primarily in the activity of the individual. To live, one must be master of one’s will and should not give way to the mass. He had none of the eastern fatalism but was, if anything, a great optimist. He never cared to hide from the world and always laid great emphasis on one’s will and efforts; to the end of his life he was an individualist.

The gloom of the northern sages was strange to him. He and all his teachings were reflecting the brightness of the southern sun and the joy of his life and work. Self-perfection – that was his principle and individual effort was the method of attaining it. To the eastern fatalism and pessimism he counter-placed individualism and personal happiness, those ideas which in a modified form still exist in Ukraine, in contrast with the gloomy philosophy of the north. This individualism was the second aspect of the Ukrainian soul, and its representative figure was Hryhorii Scovoroda.

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Автор статьи анализирует особенности развития культуры Украины второй половины 17-го – 18-го столетий и предлагает материал для преподавания нормативного курса «История украинской культуры» для англоязычных студентов первого курса неисторических специальностей.

*Ключевые слова: духовный прогресс, начальные школы, коллегиумы, школы-коллегиумы, университет, академия, украинская душа.*

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**«HISTORY OF UKRAINIAN CULTURE» FOR ENGLISH-SPEAKING STUDENTS. FIFTH TOPIC**

Author of the article analyses peculiarities of Ukrainian cultural development in the second half of 17th – 18th centuries and offers the material in teaching of normative course «History of Ukrainian Culture» for the first-year English-speaking students of non-historic specialties.

*Key words: spiritual progress, elementary schools, collegiums, school-college, university, academy, Ukrainian soul.*