



ІСТОРІЯ ПЕДАГОГІКИ

УДК УДК 3:37.01

DOI <https://doi.org/10.5281/zenodo.12742014>

Ідея автентичності української педагогіки у наукових працях Омеляна Вишневського

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Прийнято: 13. 06. 24 | Опубліковано: 29. 06. 24

Анотація. *Мета статті – проаналізувати погляди Омеляна Вишневського на ідею національної автентичності української педагогіки й простежити основні напрями її реалізації у працях вченого. Методологія дослідження спирається на принципи науковості, історизму, авторської об’єктивності, системності, а також на методи історико-педагогічного аналізу та синтезу. Наукова новизна полягає у тому, що вперше в українській педагогічній науці проаналізовано погляди відомого українського педагога О. Вишневського (1931 – 2019) на ідею національної автентичності української педагогіки. **Результати і висновки дослідження.** Досліджено, що О. Вишневський, аналізуючи стан української педагогіки кінця ХХ – початку ХХІ ст., виділив дві лінії її розвитку: 1) посткомуністичну, яка орієнтується на педагогічні системи В. Сухомлинського, А. Макаренка та інших радянських педагогів й водночас абсорбувала теоретичні надбання українських «дореволюційних» і діаспорних*



педагогів; 2) національно-демократичну, яка орієнтується на багатовікову національну педагогічну традицію, але не сприймає радянські педагогічні теорії, які засновані на комуністичних ідеалах. У своїх наукових працях О. Вишневський виступав за необхідність дослідження і розвитку національно-демократичної педагогіки як автентичної для української педагогічної культури. Повернення до автентичності, на думку професора, передбачає втілення трьох фундаментальних засад. По-перше, відновлення органічного зв'язку сучасної української педагогіки з її національною педагогічною традицією. По-друге, повернення до традиційної християнської системи цінностей, або, за визначенням О. Вишневського, до традиційно-християнської стратегії української педагогіки. По-третє, глибоку переоцінку змісту едукації, зокрема виховання, що зумовило потребу великої уваги до цього аспекту, а відтак і переорієнтацію на національні пріоритети. Ідея автентичності національної педагогіки пронизує усі праці професора О.Вишневського, написані ним після відновлення незалежної України.

Ключові слова: *Омельян Вишневський, національна автентичність, українська педагогіка, історія ідей.*

The Idea of Authenticity of Ukrainian Pedagogy in the Scientific Works of Omelyan Vyshnevskyi

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Abstract. *The purpose of the article is to analyze the views of Omelyan Vyshnevskyi on the idea of national authenticity of Ukrainian pedagogy and trace the main directions of its implementation in the scientist's writings. The research methodology is based on the principles of scientificity, historicism, authorial objectivity, systematicity, as well as methods of historical-pedagogical analysis and synthesis. The scientific novelty is that for the first time in Ukrainian pedagogical science, the views of the famous Ukrainian teacher O. Vyshnevskyi (1931 – 2019) on the idea of national authenticity of Ukrainian pedagogy were analyzed. **Results and conclusions of the study.** It was investigated that O. Vyshnevskyi, when analyzing Ukrainian pedagogy of the late 20th – early 21st centuries, distinguished two lines of its development: 1) the post-communist one, which focuses on the pedagogical systems of V. Sukhomlynskyi, A. Makarenko and other Soviet teachers; 2) national-democratic, which focuses on centuries-old national pedagogical tradition, but does not accept Soviet pedagogical theories, which are based on communist ideals. In his scientific works, O. Vyshnevskyi advocated the need for research and development of national-democratic pedagogy as authentic for Ukrainian pedagogical culture. Returning to authenticity, according to the professor, involves the implementation of three fundamental principles. First, the restoration of the organic connection of modern Ukrainian pedagogy with its national pedagogical tradition. Secondly, the return to the traditional Christian system of values, or, according to O. Vyshnevskyi, to the traditional Christian strategy of Ukrainian pedagogy. Thirdly, an in-depth reassessment of the content of education, in particular upbringing, which led to the need for great attention to this aspect, and therefore a reorientation to national priorities. The idea of the authenticity of national pedagogy permeates all the works of Professor O. Vyshnevskyi, written by him after the restoration of independent Ukraine.*

Key words: *Omelyan Vishnevsky, national authenticity, Ukrainian pedagogy.*



Introduction. The current state of pedagogical science in Ukraine is characterized by the search for new ideas and the identification of priority development prospects, and this, in general, is natural for any science. One of the key factors that is a guarantee of success in these searches is the theoretical and methodological foundation built by the intellectual work of previous generations of scientists. Considering the heavy historical past of Ukraine, connected with its servile status as part of a number of foreign states, the «theoretical foundation» of modern Ukrainian pedagogy is certainly rich and diverse, but sometimes antagonistic ideas, postulates, and concepts. Therefore, the identification of such an intellectual product, which will make it possible to form integral and fruitful concepts of education development, as well as training, education, and human development, is of urgent importance for scientists-pedagogues. In this context, the views of the famous Ukrainian scientist Professor Omelyan Vyshnevskiy (1931 – 2019), who offered his vision of «fundamentals» and «perspectives», are interesting.

Literature review. Research into the scientific heritage of O. Vyshnevskiy was started back in the 1990s. It was at this time that the first thorough reviews of the professor's scientific works began to appear. At the beginning of the XXI century, the research of the scientific heritage and biography of the scientist became more active. In particular, Tetiana Hentosh [15], Iryna Myshchyshyn [16] highlighted the main periods of O. Vyshnevskiy's life and pedagogical activity. In their works, the professor's published memoirs were used, as well as his main scientific works (for example, «Theoretical Foundations of Modern Ukrainian Pedagogy»).

Methodological, axiological, and philosophical foundations of O. Vishnevskiy's pedagogical ideas were studied by Mykola Haliv and Halyna Lyaluk [12; 13; 14]. They believe that the scientist most often relied on moral (Christian), national and liberal values in his theoretical work. In their opinion, O. Vyshnevskiy's pedagogical creativity belongs to the national-existential direction of Ukrainian



pedagogy, oriented to the traditional foundations of national spiritual culture (Christianity, nationalism, democracy, etc.) and the desire to revive them for the self-sufficient development of man and nation in modern conditions.

O. Vyshnevskiy's views on national and civic education were studied by Roman Naniivskiy [17; 18]. He positively assessed the fact that the scientist singled out the values of national and civic education, and also suggested harmonizing them using a hierarchical approach, giving national education the first place.

The historiographical analysis of pedagogical scientific literature makes it possible to ascertain the absence of a study of O. Vyshnevskiy's views on the idea of authenticity of Ukrainian pedagogy.

The purpose of the article is to analyze O. Vyshnevskiy's views on the idea of national authenticity of Ukrainian pedagogy and trace the main directions of its implementation in the scientist's writings. To achieve the goal, the following tasks must be completed: a) to find out O. Vyshnevskiy's views on the history of pedagogy and approaches to the evaluation of pedagogical works written in the Soviet era; b) to investigate how the scientist interpreted the concept of «authentic Ukrainian pedagogy»; c) reveal the approaches that, according to O. Vyshnevskiy, need to be applied in order to revive nationally authentic Ukrainian pedagogy, and show how the professor did it in his writings.

Previously unsolved parts of the overall problem. In the context of the historiographic research of the scientific heritage of O. Vyshnevskiy, the following questions remain unresolved: 1) how did the scientist evaluate the pedagogical heritage of Ukrainian teachers and what criteria did he propose for such an evaluation?; 2) how did the professor interpret the concept of «authentic Ukrainian pedagogy»?; 3) why did O. Vyshnevskiy advocate reestablishing the connection between modern pedagogy and the pedagogical thought of the pre-Soviet period? 4) why did he consider it necessary



for modern Ukrainian pedagogy to return to the traditional Christian system of values? This research is aimed at solving these questions.

Research results. According to O. Vyshnevskyi, since 1991, Ukrainian pedagogical science has gone a long way in rethinking the past, rebuilding landmarks, defining and formulating new theories, and creating various, mostly educational, concepts. In general, it is characterized by a crossroads position, which is determined, on the one hand, by the Soviet scientific heritage, its ideas, traditions, myths, and on the other hand, by the significant and extremely rich heritage of national culture and science, silenced or distorted during the Soviet era. Therefore, since the fall of the USSR and until now, objectively, there are two starting points for Ukrainian pedagogy. Starting from the first one – the Soviet one – it is enough to remove the sharp ideologues and change all «red» to blue and yellow colors, and perceive the rest as useful achievements of the past. When relying on the second – national – then it should be recognized that the Bolshevik ideology and the layer of culture created or, more precisely, distorted by it, is not authentic to our Ukrainian tradition, and therefore should be left on the sidelines, not erased from history, but not accepted to modern times [5, p. 137–138].

Being on such foundations, Ukrainian pedagogical science went in two directions. O. Vyshnevskyi analyzed the state of modern Ukrainian pedagogy and identified two lines of its development. On the one hand, «post-communist pedagogy» (according to the professor's definition), which accepts the realities of the time, but at the same time looks nostalgically into the past. It includes the pedagogical heritage of Vasyl Sukhomlynskyi and Anton Makarenko. On the other hand, there is a process of rehabilitation of national-democratic pedagogy, which is authentic to Ukrainian culture and is oriented towards the national tradition. Ukrainian pedagogy was started in the days of Kyivan Rus («The Word of Law and Grace» by Metropolitan Hilarion and «Teaching to Children» by Prince Volodymyr Monomakh), and in subsequent



centuries it was represented by Cossack pedagogy, the works of Hryhoriy Skovoroda, Pamfil Yurkevych, Konstantyn Ushynskiy, Sofia Rusova, Ivan Franko, Galician scientists of the interwar period, and finally the great creative heritage of Hryhoriy Vashchenko [3, p. 19].

O. Vyshnevskiy's pedagogical works were also written in this context. As Academician Myroslav Stelmakhovich noted in the preface to the manual «Modern Ukrainian Education» (1996), O. Vyshnevskiy is one of the few scientists who are actively reviving national authentic pedagogy in Ukraine [19, p. 4]. In the end, O. Vyshnevskiy himself emphasized that while developing the concept of modern Ukrainian pedagogy, he tried to solve two main problems: 1) the revival of its national authenticity and 2) the adaptation of its pedagogical principles to the requirements of the modern social order [3, p. 33].

Returning to authenticity, according to the professor, involves the implementation of at least three fundamental principles.

First, *the restoration of the organic connection of modern Ukrainian pedagogy with its national pedagogical tradition*, which was started at least a millennium ago. Hence O. Vyshnevskiy's attention to pedagogy, which was not affected by the destructive influence of Bolshevik ideology (although in Soviet times it was interpreted in favor of communist ideological postulates) – the works of Volodymyr Monomakh, Ukrainian philosophers of the 16th – 18th centuries, Cossack pedagogy, K. Ushynskiy, P. Yurkevych, I. Franko, S. Rusova, H. Vashchenko, Galician teachers of the interwar period, Ukrainian scientists from the diaspora.

Of course, O. Vishnevskiy's interpretation of the authenticity of national pedagogy is not carried out exclusively from historical and ideological positions according to the principle: «what the Bolsheviks rejected is good». The criterion for evaluating the pedagogical heritage is compliance with: 1) the social order and prospects for the development of Ukrainian society; 2) traditional ideals and values:



God, Nation, Freedom, etc. In fact, in the article «On the question of criteria for evaluating pedagogical heritage», O. Vyshnevskyi cited the example of Kostyantyn Ushynskyi and Anton Makarenko to illustrate his thoughts. The creativity of Kostyantyn Ushinsky was rooted in national and European realities and was oriented towards traditions. Instead, A. Makarenko created his pedagogical system, on the one hand, ignoring the pedagogical tradition, and on the other hand, focusing on the needs of the communist society. The scientific basis of A. Makarenko's system was the communist ideology and the extraordinary talent. Both of these pedagogical heritages were adequate temporary, in which they were created, reflecting the social order. The Russia of the Ushynskyi era strove for the liberalization of the autocratic regime, and thus of all social life (reforms of the 1860s and 1870s gave hope), while the Russia (USSR) of the Makarenko era was characterized by the leveling of democratic rights and freedoms, the destruction of traditional spiritual values, and the establishment of a system of totalitarianism. Obviously, O. Vyshnevskyi emphasized that both of these heritages served different purposes, and therefore he asked rhetorical questions: which of these great educators stood closer to European traditional values? Who consistently defended the natural significance of the national values of a person and made it the basis of education? Whose heritage ensures the formation of a personality capable of living under the conditions of democracy? Who cared about character education in a person as a prerequisite for his survival in a competitive environment? For an unbiased scientist, all these questions clearly indicate the proximity to our needs of the heritage of K. Ushynskyi [1, p. 101–102]. The professor also compared the pedagogical systems of H. Vashchenko and A. Makarenko, and made similar conclusions about the national authenticity and relevance of H. Vashchenko's pedagogical concepts [10; 11]. In addition, O. Vyshnevskyi analyzed the pedagogical and psychological ideas of Yakym Yarema [9]. Therefore, modernity ruthlessly dictates the need to return to traditional values promoted by Ukrainian democratic pedagogical thought.



Secondly, *a return to the traditional Christian system of values*, or, according to O. Vyshnevskiy's definition, *to the traditional Christian strategy of Ukrainian pedagogy, which involves faith in God, in Absolute Love and Goodness*. As a matter of fact, the "idea of God" became one of the fundamental foundations of the entire pedagogical work of O. Vyshnevskiy. As the scientist himself notes, returning to God is not only a requirement of the sensual movements of the human soul and conscience, but is also dictated by the following pragmatic considerations: a) the feeling and thirst for God, and therefore morality, goodness, love, justice, truth, beauty are innate components of the human soul; b) the historical Christian tradition, which not only became an element of culture, but also at the genetic level formed one of the defining characteristics of the Ukrainian mentality (theocentricity of the Ukrainian soul); c) modern social order, which requires overcoming the destruction of the spiritual field of society. Therefore, the scientist proposed a traditional Christian strategy of Ukrainian pedagogy, the choice of which he considered an objective inevitability, a necessity and saw no alternative to it. «Without the authority of God and faith in Him, it is impossible today to restore the spiritual field of society, and therefore it is impossible to fill the structure of education with a new, humanistic meaning» [6, p. 200], he summarized.

Thirdly, *a deep reassessment of the content of education, in particular upbringing, which caused the need for great attention to this aspect, and therefore a reorientation to national priorities*. It is known that the concept of modernization of the content of education (learning, upbringing, development) of a child, developed by O. Vyshnevskiy on the basis of child-centrism, is innovative and at the same time corresponds to the ideas of national-democratic pedagogy and modern requirements.

Thus, in the field of education, O. Vyshnevskiy formulated a clearly hierarchical Code of Values, and thus rethought the content of moral, national-patriotic, civic, family, and personal education.



In the field of education, relying on the activity-based approach to the construction of the educational process, O. Vyshnevskiy emphasized the importance of the subject-subject relations between the teacher and the student, advocated the limitation of frontal forms of education and the introduction of a problem-task structure of the lesson, oriented to the preference of the independent activity of the child.

In the field of development, the concept of which O. Vishnevskiy raised to the rank of a full-fledged sub-process of education, he developed the principles of improving the spiritual, mental, social functions and capabilities of a person through the «training» of character. The character of a person as a psycho-spiritual phenomenon is actually the primary result of development, because it is formed thanks to independent, purposeful, persistent activity through a tense, sometimes exhausting struggle with one's own defects and external difficulties [2; 4; 8]. In this area, O. Vyshnevskiy showed himself as a revivalist of Ukrainian pedagogical characterology, formulating the definition of character, developing a model of its structure, and outlining the ways, forms and methods of training and development of the character.

The idea of the authenticity of national pedagogy permeates all the works of Professor O. Vyshnevskiy written by him over the past 20 years. It is presented in a concentrated format in the monograph «Ukrainian educational ideal and national character (origins, deformations and modern challenges)» (2010) [7]. The author analyzed the historical and cultural development of the national character of Ukrainians, emphasized the positive and negative traits of the character of Ukrainians, and at the same time argued, taking into account the modern civilizational processes and the requirements of the competitive environment, he set before pedagogy the task of establishing in the national character those properties that will contribute to human vitality. He considered the most important flaw of the Ukrainian national character to be introverted orientation, which he called the specially developed term «impassivity» (a focus on one's own inner world, and therefore passivity in relation to the external



environment). Hence the scientist's recommendation to develop the expansiveness of the personality – focus on overcoming external obstacles, which, of course, also requires exhausting internal struggle. Of course, O. Vyshnevskyi did not call for a complete breakdown of the national character (which, after all, is impossible with regard to the core of the character). The destruction of immensity will disfigure the sensuality of the Ukrainian soul, its creative beginning. It is important to reorient a person's character – from one-sided internal to a harmoniously balanced inward and outward orientation.

Conclusions. Summing up, let us note: despite the significant spread, authentic national-democratic pedagogy still does not occupy the place it should occupy in modern Ukraine. We must state that post-Soviet pedagogy currently prevails both in terms of the number of scientific forces and the number of scientific products. For example, over the past 20 years, according to our calculations, 11 candidate and doctoral theses in pedagogy dedicated to A. Makarenko, his ideas, and activities have been defended in Ukraine, while the number of dissertations on the topic of pedagogical creativity of H. Vashchenko is twice as many. It would seem that there is nothing wrong with this – both figures belong to the history of pedagogy and education, so they should be studied as an integral part of our past. However, historical and pedagogical research aims not only to reflect the retrospective of pedagogy, to find out the biographical facts and creative ideas of teachers of the past, but also to bring (at least in the form of proposals) to modern pedagogical science what would be useful in view of the conditions today for education, upbringing, development of the young generation. Therefore, again and again, modern pedagogy is fueled by former pedagogical postulates of the pro-Soviet type, which are presented in a softened, veiled form, mostly out of their theoretical and methodological, and therefore valuable, context. This, by the way, according to the principles of synergy and Ashby's law, dooms them to sterility and meaninglessness.



However, even with this, post-communist pedagogy looks quite attractive and even more scientifically mature, more objective, broader and receptive to new ideas. This is not surprising, because national-democratic pedagogy is sharply separated from the heritage of the majority of teachers of the Soviet era, which gives grounds to accuse itself of radicalism and ideological (nationalist) commitment, and therefore, in some places, of unscientific nature. Instead, post-Soviet pedagogy, firstly, does not reject the names of Galician, Bukovynian, and diaspora pedagogues, studies their heritage, and secondly, actively feeds on the postmodern trends of Western European and American science, in particular, the concepts of secular humanism and its inherent anthropocentrism. As O. Vyshnevskiy emphasizes, it is more convenient for our modern atheistic consciousness to reorient to faith in a person than to return to the once despised faith of our ancestors [6, p. 42]. Such approaches saturate modern pedagogy with new terminologically embellished theories, technologies, etc. However, they do not contribute to the development of single established fundamental principles, as they offer shaky, relative value guidelines. According to O. Vyshnevskiy, with whom we agree, only a return to the Christian and national foundations of our pedagogy, as well as taking into account the requirements of a democratic, competitive environment, will provide an opportunity to lay a solid foundation for the construction of an effective education system for new generations of Ukrainian youth.

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