

WOMEN'S ENLIGHTENMENT MOVEMENT AS THE PHILOSOPHY OF EDUCATION (LATE 19TH – FIRST HALF OF THE 20TH CENTURY)

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In this article, the author distinguished the ideological foundations of enlightenment work of Ukrainian women's organisations (late 19th – first half of the 20th century) and grounded the necessity to implement a special course in educational programs of the humanities. The methodological basis of the study is axiological and competent approaches. The author examined the educational value of the idea of women's Enlightenment movement and determined the positive experience of women's organisations in the formation of the young generation of Ukrainians with a high level of national consciousness, gender culture and culture of international relations. Using the methods of content analysis, comparative analysis, historical and structural analysis, induction and deduction the author defined the concept of Ukrainian women's Enlightenment movement, as also determined the purposes and suggested the content design of a training course on this social and cultural phenomenon for teacher training colleges in Ukraine.

Keywords: "women's Enlightenment movement"; national education; gender education; women's organisations; professional competence.

Introduction

The education of the 21st century faces an important task: to educate a person who will retain national identity and at the same time will be able to interact in a multicultural environment, who will respect people of different sexes, nations, religions and so on. For Ukraine, it also remains an urgent need for democratisation and humanization of the national revival educational sphere. Chuprii (2011) is among the modern scientists who try to solve these problems on a scientific level, he analyses the activities of Ukrainian and foreign state and civil institutions on the patriotic education of the youth in the context of humanitarian state security and proposes the ways to improve its effectiveness. Lazorenko (2006) examines the educational role of Ukrainian women's non-governmental organisations in forming the civil society. Potapiuk (2015) distinguishes the contribution of prominent public female leaders into the development of self-education of women, ensuring gender parity, the increase of the authority of women in Ukrainian society. Caprile, Addis, Castano and other members of the research project of the European Union (Meta-analysis of gender, 2012) perform a meta-analysis of gender and science research. In particular, they distinguish the implementation of the gender approach in various fields of science. The authors analyse the level of gender culture in the scientific field of post-Soviet countries and related issues.

Therefore, the background of our study is the organisational and educational experience of Ukrainian Women's Organisations of late 19th – first half of the 20th century, who created and put into practice a unique educational concept, based on the unity of gender, national, democratic, religious and humanistic values.

The objective of the study is to define the ideological foundations of the Ukrainian women's Enlightenment movement. Besides, we aim to determine the purposes and develop the content design of a training course on this social and cultural phenomenon for teacher training colleges in Ukraine.

The ideological foundations of Enlightenment activities of Ukrainian women's organisations

Analysing the ideological foundations of Enlightenment activities of Ukrainian women's organisations, we considered the definition of key concepts, which were presented in the works of historians, educators, scientists. Conrad summarised that Enlightenment movement included the world of the individual, human rights, rationalisation, and what Max Weber famously called the "disenchantment of the world" (Conrad, 2012, p. 999). These ideas were relevant for women in Europe and America, seeking to become "visible" and useful to society – as full and equal individuals. Mary Wollstonecraft aptly described the Enlightenment movement and women relation. She built on Locke's beliefs and argued that God gave natural rights (such as life and liberty) to humans, and thus women possessed these rights as well. Furthermore, women, according to Wollstonecraft, were important in educating children and, as a result, consequential in furthering the strength of the nation (Wollstonecraft, 1792/1999).

Bohachevsky-Chomiak clearly describes the specific ideology of the Ukrainian women's movement and its Enlightenment mission: "Motherhood, family nurturing and service to "Mother Ukraine" seemed a triune hypostasis of the love of country, family and God" (Bohachevsky-Chomiak, 1988, p. 190). First of all, in her

opinion, educational activities of Ukrainian women's organisations made a contribution to the creation of Ukrainian independent state. As a woman freedom directly depends on the freedom of her native nation.

So, in the late 19th – first half of the 20th century, while Ukrainians fought for freedom and equality of the nation, European and American women (who already had their independent states) were actually fighting for women's rights. This, accordingly, led to different objectives and content of the educational activities of women's organisations in Ukraine, Europe and America. While for the Ukrainian women's movement a priority in education was the national-patriotic education, for the European and American female activists it was women's education in general. Later this ideological universalism served a basis for the development of education on the principles of multiculturalism.

Fraise & Brooks (2015) emphasise the great role of multicultural educational institutions which are the mechanisms for implementing public education at present: "...for most students a school's many cultures have far more immediate influence on life and learning than the president, the state department of education, the superintendent, the school board, or even the principal, teachers, and parents can ever have" (p. 17).

Educational activities of women's organisations had the aim to improve women's education as well as raise the aspiration of society to the national freedom, democracy and gender equality. Educational work was a characteristic feature of women's organisations within specific historical periods and was distinguished by systematic and persistent traits. We can characterise it as a special historical and cultural phenomenon – "women's enlightenment movement".

According to the leaders of the Ukrainian women's movement (Blazhkevych, 1927; Kobylanska, 1894; Korduba, 1960), only owing to education, one can be free from spiritual slavery, which is a foundation of all kinds of enslavement. Litvinov-Bartosz, an educator from Chernigov, speaking on January 30, 1874, with a report on "women's issues", called for concrete actions which must be taken to create conditions for women's education "to finally liberate them from slavery, to enable them to work on equal terms with men" (Borysenko, 2004, p. 64). According to the founders of "Society of Ruthenian women" in the town of Horodenka, education does not only promote spiritual and psychological liberation, but makes a person. Therefore, the aim of the organisation was to make women nobler owing to writing and reading skills and knowledge of etiquette (Proshenie osnovatelej... obshhestv, 1895-1899, p. 6). Kobylanska in her speech at a meeting of "Society of Ruthenian women in Bukovyna" in Chernivtsy on October 14, 1894, stated that an educated woman is strong, able to cope with challenges of her life. She quoted the German poet and philosopher Goethe, who said, "Teach and educate your daughters so that they could replace Father for their children" (Kobylanska, 1894, p. 9). Kobylanska also stated that "it was only in the countries where the education and culture were highly estimated (Germany, Britain, France, Russia), that women bravely fought for their rights and for the rights of their community and nation" (Kobylanska, 1894, p. 9). Thus, promoting the education of Ukrainian women, women's organisations were also an institutional mechanism of enlightenment of Ukrainian people, who needed daily public work of nationally conscious educated women.

Korduba noted that at the beginning of the 20th century the revival of national consciousness of Ukrainians was closely associated with the revival of the women's movement. For example, in Ternopil in 1900 women created "Zhinocha hromada" ("Women's Society"). Its purpose was to develop national consciousness of Ukrainian women through the creation of self-education clubs, writing essays, staging plays, delivering educational courses, giving concerts (Korduba, 1960, p. 195). Similarly, the activists of "Kruzhok ukrainskykh divchat" ("The club of Ukrainian Girls") established in 1901 had the goal "of inspiring the girls with an idea of working together" (Bez nazvy, 1901, p. 143).

At that time, the Ukrainian nation did not have its own independent state, that's why the socially important task of Ukrainian women was to solve the problem of national education. Pchilka and Dmitriev, co-authors of the statute of "Soiuz rivnopravnosti zhinok" ("Union for equality of women") in Poltava in 1905, wrote, the Ukrainian women's fate depended on their unequal social status as well as unfavourable political circumstances. As a study of Ukrainian language, literature, history and geography was forbidden, women's movement leaders had to decide to develop the national school within public organisations. So, it was the Ukrainian women's priority (Boghachevsjka, 1993, p. 33).

The Ukrainian National Democratic Revolution of 1917–1921 necessitated a new role of the Ukrainian woman who not only had to be a mother, but also an active citizen of her country. An interesting approach to the education of women was presented in the journal "Nasha meta" ("Our goal"). The authors proposed to implement obligatory social education of all young women and suggested announcing a year of public service of women. "Young women (aged 18 to 20) should completely dedicate themselves during the whole year to serving the state and society by going to the villages and conducting courses for the illiterate" (Ghromadjansjka sluzhba, 1919, p. 2-3).

In this way, the women's movement activists tried to implement the idea of female education of Ukrainian nation. As stated by Blazhkevych in the journal "Zhinocha dolja" ("Women's Destiny"), only educated, conscious, active women can lead their people to a better way of life (Blazhkevych, 1927, p. 2).

The idea of parity relationship of family and social mission of a woman was the main conception of the Ukrainian Women's Congress held on June 23–27, 1934 in Stanislav (Rezoljucija Ukrajinsjkojho... Konghresu, 1934, p. 6). The Congress delegates discussed the problem of the education of the nationally conscious youth and encouraged women to take part in educating school youth through the establishment of school parent groups, libraries, courses of Ukrainian studies (Oghljad pedaghoghichnohgho...rukhu, 1934, p. 127). Thus, Rudnytska characterised the women's Enlightenment movement as an "important and complex social phenomenon" which "is relevant to citizenship" (Lysty tovarystv, 1916-1940, p. 24).

The analysis of scientific sources gives ground to conclude that the primary focus of educational activities of women's Enlightenment movement was the spiritual development of individuals and the society as a whole. As stated by the authors of the journal "Zhinocha dolja", "the child does not belong exclusively to the mother, but first of all to the God and people, so the duty of every Ukrainian mother is to educate her child in the religious and national spirit" (Bez nazvy, 1930b, p. 12). Ukrainian women's religious and secular organisations followed these principles in their pedagogical and educational work. For example, "Sestry Sluzhebnytsi" ("Sisters of the Church") brought up preschoolers "consolidating their hearts in the national and religious feelings" (Bez nazvy, 1930a, p. 2).

Ukrainian educators often turned to educational heritage of Rusova, the head of the Ukrainian National Women's Council, who stated that we should develop a person with a broad understanding of public duties, with an independent, highly developed mind, warm feelings for all people, a person capable to work, a person who would never, under any circumstances, perish physically and mentally. Rusova (1913) stated that a multicultural intercourse depends on the national education and only the person who truly loves one's own motherland can respect a foreign nation (p. 37). She also emphasised that the native culture has a great educational potential and "the development of an individual is inseparable from studying the cultural heritage of the nation, due to which people can appreciate their native cultural values as well as foreign ones" (Rusova, 1918, p. 38).

In the article "For the better future" published in the journal "Zhinocha dolia" Zaklynska (1930) wrote, "Let's educate her (the girl) as a daring brave person, ... teach her to value her personal dignity" (p. 4). During the educational activities provided by "Soiuz ukrainok" ("Union of Ukrainian Women") in Lviv speakers presented historical facts of courageous deeds of Ukrainian women, taught the audience to master themselves in anger, be spiritually enduring and unshakable (Plany ta prohramy, p. 84).

Summarising the results of the analysis of the ideological foundations of the Enlightenment activities of women's organisations in Ukraine we can argue that Ukrainian women created a distinctive educational concept that is relevant in the context of modern educational needs of Ukraine and the world (see Table 1).

Table 1.

Ukrainian concept of "women's Enlightenment movement"

PURPOSE	Spiritual and intellectual progress of society
WAY OF REALISATION	Enlightenment activity (teaching and educational work of the family; national educational institutions; church, non-governmental organisations; individual educators)
PRINCIPLES	Humanism; democracy; combination of human, national, religious and moral values
TASKS	To raise the educational level of the people; to develop their civic consciousness; to develop a woman as a comprehensive and harmonious personality; to provide gender education for children and adults
MEANS	Spiritual and intellectual heritage of Ukrainian people (history, philosophy, religion, nature, language, literature, culture); progressive world heritage; ideological and practical achievements of women
EXPECTED RESULTS	Development of spiritual values; humanism; democracy; national identity; respect for women and mothers; mutual respect between genders

Specific features of the educational course "Enlightenment activities of Ukrainian Women's Organisations (late 19th – first half of the 20th century)" based on competence approach

To study the Enlightenment movement heritage of women's organisations in Ukraine and creatively use its historical achievements in the professional work of the future teachers, it would be relevant to introduce

an educational course in teacher training colleges based on the competence approach. So, we can suggest the following educational purposes for the training course.

Professional competence

a) students should know historical conditions, causes and ideological foundations of the women's Enlightenment movement in Ukraine; structural and functional features of Ukrainian women's organisations conducting the Enlightenment activities; the role of women's organisations in the cultural and educational life of the community; the main achievements of women's Enlightenment movement which are relevant for solving the spiritual problems of society in the 21st century;

b) students should learn practical skills of creation of different types of information products based on the ideas of patriotic, religious, humanistic and gender upbringing aimed at the formation of a society which respects the woman, the mother and the native culture (Enlightenment leaflets, public initiatives, reports, etc.); organisational and social work (conferences, round tables, debates, meetings, publications in the Internet);

c) students should be able to determine the ideological values of women's organisations in Ukraine and other countries; compare the ideological foundation and content of educational work of women's organisations in the past and the present; establish the value of the Enlightenment movement of women's organisations for the education of the young generation and spiritual development of the society.

General competence

a) students should know the history of Enlightenment movement in Ukraine and abroad;

b) students should learn practical skills of communication and cooperation with people of different sexes, races, nations, religions and cultures; gender analysis of historical, sociological, educational events;

c) students should be able to analyse the socio-cultural problems (e.g., the position of the woman, man, child and family in a particular society) and propose appropriate solutions; use different types of information resources in humanitarian and social spheres.

Based on the results of our research, we propose the following semantic structure of a training course (see Table 2).

Table 2.
Content structure of the educational course “Enlightenment activities of Ukrainian Women’s Organisations (late 19th – first half of the 20th century)”

TOPICS	CONTENT
Women's educational movement as a social and cultural phenomenon	Main concepts of the special course: “women's issues”, “women's movement”, “women's organisations”, “women's education”, “Enlightenment”, “women's Enlightenment movement”, “gender studies”. The emergence of the women's movement in Europe and America in the 19th century.
Educational activities of women's organisations in Ukraine as a subject of historical and pedagogical analysis	Historiography of the study of educational activities of women's organisations in Ukraine. The main stages of development of women's organisations in Ukraine, common trends and regional characteristics, typology.
The ideological foundations of Enlightenment activities of women's organisations in Ukraine	The origins and development of educational traditions of Ukrainian women in Kievan Rus and Cossack Republic. Promotion of women's education by the community activists in Ukraine (late 19th – first half of the 20th century).
Education of women as a factor of national development and democratisation of society	Enlightenment movement of women in the heritage of women's organisations in Ukraine. Formation of a woman personality able to perform vital social roles of a professional, mother, citizen, Christian
The role of women's organisations of Ukraine in the development of national education	Types of educational institutions established by women's organisations; their educational processes. Traditional and specific forms of Enlightenment movement of women's organisations
Enlightenment activities of Ukrainian women's organisations in emigration. The use of their experience in modern realities	Suggestions for Ukrainian women's Enlightenment activities abroad.

Thus, the content of the training course involves main stages of the development of the women's Enlightenment movement in Ukraine and abroad, and analysis of educational values, content, forms and means of the educational activities of the women's organisations.

Conclusions

According to the research results, we have defined main ideological foundations of the Ukrainian women's Enlightenment movement of the late 19th – the first half of the 20th century. So, they include the unity of national, democratic, humanistic, religious and gender values in educational sphere; determination of educational tasks, such as forming respect to a woman; develop gender culture, ethics, national self-esteem and international tolerance in the young; and also forming of a personality of a woman as a citizen and a community activist.

The women's organisations educational experience would be useful for modern education. Therefore, we represented the idea about a special training course, the purpose of which is to form the scientific outlook of students of teacher training colleges concerning the Enlightenment movement heritage of women's organisations in Ukraine and develop skills to use creatively these historical achievements in their professional work.

The content design of a training course includes the peculiarities of development of women's organisations in Ukraine; types of educational institutions established by women's organisations, their educational processes; and also suggestions for Ukrainian women's Enlightenment activities abroad. This way future teachers will be able to improve their skills to form gender culture of students and develop their ethical, patriotic and humane personality. Besides, the training course will support the formation of future teachers' public activity skills (cooperation with parents, the creation of a social educational advertising, etc.).

Future directions of the research are the development of a complex methodological support of the training course and the study of the women's Enlightenment movement in Ukraine in the second half of the 20th century.

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