

## CHAPTER 2

# INNOVATIONS IN THE MANAGEMENT OF EDUCATIONAL INSTITUTIONS

### FORMATION OF NATIONAL SELF-CONSCIOUSNESS - THE LEADING DIRECTION OF PEDAGOGICAL INNOVATION OF THE END OF THE XX CENTURY

**Oksana Kravchuk<sup>1</sup>**

<sup>1</sup>Doctor of Sciences (Pedagogy), Associate Professor, Associate Professor of the Department of Professional Methods and Innovative Technologies in Primary School, Pavlo Tychyna Uman State Pedagogical University, Uman, Ukraine, e-mail: okskravth@gmail.com, ORCID: <https://orcid.org/0000-0001-6502-5856>

**Abstract.** *The Ukrainian school in the past had a significant experience in organizing a school based on a national idea. However, after the entry of Ukraine into the Soviet state, Ukrainian national priorities were largely eliminated, and therefore, in the Soviet era, innovative searches aimed at strengthening the national identity of education and the national aspect of education could not be fully realized, although Ukrainian teachers tried to promote the consolidation of national consciousness. The purpose of the study is to analyze the peculiarities of the implementation of national education in the system of innovative pedagogical movement in Ukraine at the end of the twentieth century. After gaining independence by Ukraine, the formation of national values along with humanity became one of the priorities of the state policy in the development of education in Ukraine and, accordingly, one of the leading directions of the innovative pedagogical movement. Questions of national education were actively developed by scientists and implemented in the practice of school teachers. Innovative searches had various forms of expression. Ukrainian teachers developed author concepts of national education. On the basis of this, the organization of the whole school activity took place, there was the confirmation of Ukrainocentrism as a philosophy of teaching subjects, filling the curriculum of the Ukrainian studies, introducing the interactive course of Ukrainian studies, implementing author educational systems, creating schools of various centers that studied Ukrainian customs and traditions, the activities of the Small Academy. Under the leadership of the innovators founded children's organizations, the cells of the society, whose activities are aimed at studying the history, cultural heritage, customs, traditions of the Ukrainian people. Innovative searches have been embodied in the founding of new types of institutions in different regions of Ukraine - the Ukrainian national schools of families.*

**Keywords:** *innovative movement, national education, author's conceptions of national education, Ukrainian studies, school-motherland, national values, formation of national values.*

**JEL Classification:** I0; I20

**Formulas:** 0; **fig.:** 0; **tabl.:** 0; **bibl.:** 23

**Introduction.** The idea of humanization is well revealed in the establishment of the national beginning as the main factor of a teaching-educational process. Scientists convince that the main factor of the formation of the national consciousness is to be national school which develops and protects national culture, is an inseparable part of the national soil and roots of its people, whose organization, contents and forms of the work correspond to national-cultural needs of Ukraine [4, p. 5]. Ukrainian school in the past had a good experience in the organization of schooling which was founded

on the national idea. However after Ukraine joined the Soviet countries, Ukrainian national priorities were weakened to a great extent, which is why in a Soviet period innovation search aimed at establishing the national identity of education and the national aspect of education could not be realized fully, Ukrainian educators tried to encourage the establishment of the national consciousness though.

**Literature Review.** There were several periods in the history of Ukrainian education during which the attempt was made to build a system of education which would be based on the national values. According to O. Siropolk, Ukrainian education was developing continuously from the beginning of XX century; in the process of cultural-educational work the national consciousness of the Ukrainian people grew seriously, they changed from an ethnographic mass to the nation which tried to comprehend the main aim of the statehood [14, p. 484]. The first period was a short-term independence (1917-1920), when, as O.V. Suhomlynska stated, a new system of national education which was based on democratic principles was initiated. In the scientist's opinion, it was this fact that played a decisive role in a further development of pedagogical science and school in Ukraine [17, p. 122]. General views and opinions of a nationally conscious part of Ukrainian teachers were mostly concentrated in "Memorandum of All-Ukrainian Teachers' Association to the Directory of the Ukrainian People's Republic". The following was stressed in the preamble of the document: "it is the national education carried out through school and out-of-school education that can make our people active in the fight for a better life of the native land. And the national school headed by a nationally conscious and well-supplied teacher becomes a leader in this process" [20, p. 96]. The next period covers the 20ties of XX century. Characterizing this period, O.V. Suhomlynska underlined that in 1920 the Soviet power reigned on a larger part of the territory of Ukraine, and it needed a strong ideological foundation [20, p. 154]. Ukrainian bolsheviks were building a system of education which would develop communist ideals in people's consciousness; they understood very well how important it was to use national culture, national language, national school in this process. In fact, the creation of the Soviet education system and its Ukrainization (teaching in the native language) took place at the same. Those measures were directly aimed at serving the cause of the creation of the communist society. Educational work was announced to be the third front in the fight for socialism following military and economic ones. It is in this context the tasks to introduce national school were implemented [20, p.164]. Analyzing the policy of Ukrainization at that time, B.M. Stuparyk stated that the main difference of this process in the Soviet Ukraine from the one which was carried out in previous years was its aim. In XIX-XX centuries and in the years of liberation movements Ukrainization was aimed at national-cultural rebirth of Ukrainians, establishing in their consciousness the necessity to build their own state; but Ukrainization in the 20ties was caused by the aspiration to strengthen communist ideals as soon as possible rather than by the respect to national interests and ideals of the Ukrainian people [19, p.19]. Later on the process of the creation of national school, in particular that of the education of an individual's national consciousness, ceased. O.V. Suhomlynska wrote about this fact: "The education which was based on

the foundation of a Marxist-Leninist theory had a well-expressed national character and it helped develop the Ukrainian culture and the Ukrainian national consciousness, which is why a totalitarian regime liquidated Ukrainian peculiarity and introduced its further unification” [20, p.175]. However, the principles of the national education, laid at that time, received another start of the development in new historical circumstances which became possible after Ukraine got its independence in 1991. The creation of national Ukrainian school and the formation of the national consciousness of a personality became one of the leading trends in the innovation pedagogical movement in Ukraine.

**Aims.** The task of this paper is to analyze some peculiar aspects of the implementation of the national education in the system of the innovation pedagogical movement in Ukraine at the end of XX century.

**Methods.** During the writing of the article the following methods were used: the method of historical comparison, methods of analysis and synthesis, the method of generalization and others.

**Results.** It is a well-known fact that in the Soviet era the innovation search aimed at the establishment of the national identity of education could not be realized to a full extent. In this area the most outstanding achievements were made by V.O. Suhomlynskyi. N.P. Dichek stated that Ukrainian ethnopedagogics became one of the system-forming components of V.O. Suhomlynskyi’s educational concept. V.O. Suhomlynskyi referred to original national traditions of our people, used their routine habits and traditions, taking into consideration peculiar mentality of his country-fellows [5]. N.P. Dichek made a reasonable remark that novelty as a national component of V.O. Suhomlynskyi’s educational system appeared ahead of its time and was not in demand in society and in turn it was not valued during the creator’s life time. However, an onward development process of pedagogics was due to the ideas and experience of the innovation activity which in its general essence is a required condition for the forward movement of all the spheres of people’s life [6, p. 68].

The striving of Ukrainian educators to establish a teaching-educational process on the national basis before the country got its independence can be found in the book of I. Kushnirenko which was devoted to a former minister of education of UkrSSR M. Fomenko “Educational star of Mykhailo Fomenko: life and creative work”. Here are some memories published in the mentioned book. The author gives some interesting facts how the minister had to be strong and persistent in supporting some educators who tried to have non-standard thinking and to act creatively in response to real demands of society and life. Teaching and educational work was initiated at Hnidyn eight-year school in Kyiv region, this activity was based on the principles of national upbringing, people’s studies and family pedagogics. This innovation caused a negative response on the side of the majority of the then party and educational executives at different levels. However in March, 1989 there were some publications in “Radianska osvita” newspaper (with the knowledge of the Minister) about people’s studies in Hnidyn eight-year school, which led to the spread of its experience in Ukraine and its popularization. One can read in the comments of the newspaper

“Radianska osvita” that studying this subject “children cherish their biggest wealth during all their school years: the desire to learn the world, to keep the memory about mother’s song and father’s house/hata”. The article informed that “Beginning from this school year new subjects appeared in the timetable of Hnidyn eight-year school. There are weekly lessons of nature studies, art studies, folk games for 4-8 graders. Two-week hours are spent on studying ethics for elementary classes, the time for studying fine art tripled. There are classes for studying nature protection. On request of the teachers’ staff the Ministry of people’s education made the innovations legal, added necessary amendments in the curricula of an eight-year school.” Exactly after this the experience of Hnidyn educators began to spread in Ukraine [9, p. 65].

It is quite natural that after Ukraine got its independence the national accent of a teaching-educational process became one of the leading trends in the innovation search. Humeniuk H.M. stated: “The fact that Ukraine got its independence led to drastic changes in all the spheres of social life including education. The value orientation change took place in the process of a social system transformation, and the need in national school came first; this school with help of its students is to ensure a national-cultural rebirth of Ukraine. National spirit is to dominate in this school, the educational experience of the people is to be wisely applied as well as its educational system, people’s pedagogics, educational traditions. The school is to establish a belief in every student’s consciousness that the cause of building a state is the cause of the whole nation, his/her own cause.” [4, p. 32, 34]. In 1994 a principal of one of the schools states: “Now nobody doubts that the approach of people’s studies to the educational system gives plenty of opportunities for upbringing in the spirit of loyalty to the nation, for the formation of moral norms of culture” [4, p. 32, 34].

Scientists began to develop the national education idea very actively. Scientist B.M. Stuparyk was one of its outstanding founders. O.V. Suhomlynska gave a well-deserved credit to his activity and wrote: “The leadership of the educator is unquestionable in the sphere of national approaches to the education of children and students, in the preparation of teachers in Ukraine. Bohdan Mykhailovych was the first to explain the term “national education” and began to widely use it in the years when scientists were afraid to do so remembering the contents it used to have in the Soviet time. Nowadays the educator’s words, which are also the name of one of his articles, sound quite relevant “National school is a guarantee for prosperity and sovereignty of the Ukrainian state” [17, p.5]. When Ukraine got its independence the formation of national values along with universal ones became one of the priorities of the public policy in the development of education in Ukraine [10, p. 4].

The implementation of the innovation search aimed at the establishment of national values was carried out in different ways and forms. Here are some examples how the national approach to teaching and education was realized in the regions of Ukraine. Sazonenko H.S., director of the Ukrainian humanitarian lyceum at KNU named after T. Shevchenko, suggested and introduced successfully the Concept of national education “A citizen of Ukraine of XXI century” to the curricula of the mentioned educational institution; the core of the concept was the philosophy of Ukrainian studies [11]. The set task explains the main aim of the lyceum which

consists in the creation of the national elite of Ukraine, the people of a national-state, patriotic-humanistic type of the perception of the world, the citizens of loyal love of freedom, Motherland, the individuals with a strong will and character. The basis of the educational model of the lyceum is the philosophy of Ukrainian studies which is concentrated on Ukrainization – the philosophy of teaching subjects, filling the curricula with Ukrainian contents, the introduction of inter-active course of Ukrainian studies [11].

The national idea as a core of a teaching-educational process is the foundation of the performance of many Ukrainian schools. One of them is Chkalivka secondary school in Nikopol district, Dnipropetrovsk region; from 2002 this school functions as an institution of a new type – a *Ukrainian national school-family*, its principal is Amelina O.A. [23]. A specific organization of a teaching-educational process of this school was widely propagated in regional editions and central pedagogical periodical press, including a special edition of All-Ukrainian practical journal “Principal of school, lyceum, gymnasium”, 2005, №5 (Education in Dnipropetrovsk region). Ukrainian studies became an integrating teaching-educational subject. Lessons of Ukrainian studies were included into basis contents of education – 1-11 grades, and the lessons were taught in the framework of the program of Ukrainian studies (2001) under the editorship of P.P. Kononeko. The teachers’ staff received the task – to add Ukrainian studies contents to the school teaching-educational process. To maintain folk and family traditions, the working programs of such clubs as “Vyshyvanka” and “Samorobka” (teacher Demnychenko L.M.) were approved. In 2002 Lunar month was worked at school, according to it folk holidays were divided into three cycles: autumn, winter, spring. The most favorite holidays at school were: Christmas of God Mother, Protection of the Holy Virgin, Pylypivka (autumn), Holiday of Andrew or Kalyta, Holiday of St. Nicholas, Christmas, Melanka, Candlemas (winter), and in spring we celebrate Yavdoha’s Day (Day of the sun), Clean Thursday, Annunciation, Easter, Day of mother and family [1, p.55-64 ].

Besides the mentioned-above schools in Dnipropetrovsk region, there are very many schools in different regions of Ukraine which define their essence as a *national school-family*. A good example is Studianska general secondary school of I-III category (a Ukrainian national school-family) of Dubny district council of Rivne region. The information on its official site confirms that this educational institution takes into consideration the national features and identity of the Ukrainian people, develops moral relationship of the village residents, assists a student’s personality in learning and expressing a valued approach in the period of the development of the Ukrainian statehood; family-school education and teaching takes place based on the combination of scientific national pedagogics and Ukrainian family pedagogics [18].

Mykolayiv municipal collegium (principal Sichko S.M.) classifies itself as a Ukrainian national teaching-educational institution, the main task of which is to bring up citizens of Ukraine, to develop Ukrainian intelligentsia with a high moral, intellectual and creative potential. The institution achieved a great success and has a high potential for the development, teaching and education of the generations of new Ukraine. This school teaches natural sciences and mathematics, it is a national school

by its essence and a European school by its philosophy. The school principal presented the principles of the school functioning [15]. The collegium includes: a scientific-methodological council, a cultural-educational center “Ukraina dukhovna”, an information-education center “Ukraine-Europe”, a center of scientific-experimental work, a school “Kobzarska nauka”, “Kobzarskyi maidan”. The school principal proposed and headed the All-Ukrainian experiment “The formation of the national consciousness of students based on the traditions of Kobzar art”. The teachers’ staff of the collegium approved “The concept of the national education of school students”; according to the document a sub-structure “Kobzar science” was included into a teaching-education process, which was a component of the regional and All-Ukrainian experiment “School-family”. The information-education center “Ukraine-Europe” functions in the framework of the collegium, its activity is directed towards the improving the knowledge of the collegium students about Europe and European integration, culture, language and history of the European people. Every year the leaders of the center conduct weeks of the European countries, “Eurovision” competition and festival “Ukraine is a European country”. He wants to create Europe in his school – “Let it be jealous and come to visit us”.

The Information-analytical and cultural-educational center of the national societies of Mykolayiv region was opened at the institution to develop national tolerance, culture of international communication. The collegium students take part in scientific and cultural-educational programs, projects, conferences, round-tables.

An invaluable source of the national-patriotic education is Ukrainian kozak pedagogics which is based on moral values: patriotism, endurance, psychological culture and high kozak morals. We can develop beliefs and an active life position only through the knowledge about the history of the nation and its heroic past. A purely scientific (without policy) presentation of history and geography of Ukraine, language and literature, ethnography, people studies, principles of national consciousness, principles of the Ukrainian state and law, a wise integration of these subjects with the courses of a mathematic-natural science cycle directed towards the formation of the nationally conscious citizens of a young Ukrainian state – all this is the best way to the truth.

The system of the collegium educational work is based on the ideas of kozak pedagogics as part of folk pedagogics. At the collegium the attention is paid to studying the history of the Ukrainian kozaks, their traditions, habits, folk kozak pedagogics; students’ kozak stockade “SICH” (“Slava-Glory” and “Chest-Honor”) were built. The activity of this organization is directed towards a creative continuation and maintenance of kozak customs and traditions in contemporary conditions, it has to help every student develop the desire to create the best humane qualities of a Ukrainian-patriot and to form the national consciousness, historical memory, a social position, patriotism, readiness to defend Motherland, the love of the native land through learning about the spiritual heritage of Ukrainian kozaks. Children like the idea of a non-traditional form of the lessons – every member of “Sich” organization can express creativeness and initiative; students are fond of romanticism of kozak campaign, a victorious history of Ukrainian kozaks.

A serious work, aimed at the rebirth of the national culture, traditions, customs of the Ukrainian people, is done at the educational institution. The Ministry of education and science of Ukraine approved the initiative of the teachers' staff of Mykolayiv municipal collegium to carry out experimental work on the theme: "The formation of the national consciousness of students on the traditions of kobzar art". A long-term (15 years) creative-educational activity of Buky folk youth choir "Kobzar bell ringing" pioneered the introduction of the experimental-testing work at a state level. The youth of the municipal collegium gave a start to present-day and future cultural contests aimed at preserving and restoring the national system of musical values in 1-11 grades [15; 16].

**Discussion.** To realize the national idea, Small academy of art was founded in Ivano-Frankivsk general secondary school № 10, its main task was to express folk pedagogics in educational forms and methods. The academy was headed by Oksana Sochavska, deputy principal in charge of educational work. The work was carried out in two stages: theoretical and practical. Theoretical material was studied at optional courses: people studies, Ukrainian studies, ethnography, folklore, Hutsul studies; children got their practical skills at various art and idea-thematic faculties of SAA: artistic embroidery (leader – teacher of the Ukrainian language and literature Oksana Semotiuk and primary school teacher Halyna Fedorko), pysanka art (Easter egg painting) (leader – deputy principal Yaroslava Skyba), sopilka playing (leader – teacher of music Viktor Rymar), ornamental-household art. Open days of folk pedagogics which were conducted according to a specially worked subject were a good tradition at school [2].

To bring up a citizen of Ukraine is one of the leading directions in the work of Vovchanivska H.O. – teacher of Derenkivka school, Korsun-Shevchenkivsk district, Cherkasy region. The teacher stated that the realization of the national idea became the creative continuation of author's methodology of O.A. Zakharenko as to the upbringing of young Ukrainians. Vovchanivska H.O. explained the educational system "Kalynove hrono/Guelder rose cluster" and in 1992 she, together with teachers, parents, village residents, founded All-Ukrainian society "Moloda Prosvita/Young education" named after T.H. Shevchenko; the major aim of its activity was to bring up a conscious citizen of Ukraine on the traditions, customs and habits of the Ukrainian people. Everyone is involved in the teaching-educational process – students, teachers, parents, village public. Various clubs function in "Kalynove hrono", namely: "Chornobryvtsi", "Kalynonka", "Lelechata", "Kobzar", "Rushnychok", "Krynychenka", "Kozachata", "Liubystok", "Barvinok", "Vyshyvanka", "Verbychenka". The teacher underlines the fact in the presentation of the experience that these are not just nice names-symbols – this is a well-thought and goal-oriented activity to bring up young citizens of Ukraine with universal morals. School "Kalynove hrono" is a center of high morals for teachers and students; it is the source where we study true history, cultural heritage, customs and traditions of the Ukrainian people [3, p.15-20]. The national education belonged to priority directions of the pedagogical system of teaching-educational complex № 28 in Dnipropetrovsk city. The teacher of this teaching-educational complex L.O. Dubova has stated that a

national-public, moral rebirth of Ukraine is not possible without our return to primary sources of the life of the people, primary bases of the existence of the nation, and all this envisages the formation of a sense of the national consciousness as an inseparable condition for the creation of true patriotism and pride for the native land, the people and the history among the citizens of a new generation of sovereign, independent, democratic Ukrainian state [7, p.49]. The experience of this school presents a great interest mostly because teaching was done in the Russian language at this school, and this language was widely used in the city. The school teachers tried to find new approaches to make the Ukrainian language, the Ukrainian literature, Ukrainian morals to become part of students' life; they wanted the Ukrainian language to live in their hearts forever. The teachers understood that one-time events were not enough, they wanted to open a creative potential of every child as a patriot, a citizen with high moral qualities, better family feelings; they wanted a student to be a carrier of the best achievements of the national and world culture.

The innovation search in the realization of the national idea as a basis of the education in teaching-educational complex № 28 in Dnipropetrovsk city resulted in the organization of the school center of spiritual rebirth "Svichado/Candle" on the principles of family upbringing, folk pedagogics and scientific pedagogics. Dubova L.O. tells about the major tasks of "Svichado" center which are the following: to restore correct understanding of a fundamental concept – folk culture; help each student master folk culture and all national and universal values on this basis; to teach students folk morals, certain norms of a behavior, ethics and aesthetics of an every-day life, habits and skills of working activity, physical improvement. The center united seven societies: "From non-existence to immortality", "Flashes of kozak victory", "I would play the bandura", "Silent bell tower", "Woman of fashion", "Education", "Old Ukrainian crafts". In the society "From non-existence to immortality", senior grade students carried out research work, they dealt with the rebirth of forgotten names of writers, literature figures. The students defended the results of their research in Small academy (Mala academy), also they made presentations at the conferences and prepared papers for students' proceedings. Members of "Flashes of kozak victory" perform expedition-search work, study history of kozaks, their every-day life routine, their customs and habits. Parents and students together with the museum workers visited Kodak, Khortytsia.

Members of "I would play the bandura" studied folk art, music, songs, dances, they learned about folk instruments, Kobzar art, history of the Ukrainian theater, actors of Ukrainian drama theater named after T.H. Shevchenko. Members of this society were active participants in district, city and regional festivals of amateur activities. Folk customs, rituals, traditions, folk calendar holidays were studied in "Silent bell tower", members of this society paid a great attention to the renovation and popularization of the mentioned traditions. School students in team with the society members arranged such celebrations as "Harvest holiday", "New Year holiday", "From house to house to bring in New Year", "Vesnianky/Spring festivities", "Ivana Kupala/Midsummer". The most active participants spent Christmas holidays in Lviv city where they could take part in caroling



(koliaduvannia, shchedruvannia); this activity gave them a comprehensive understanding that people have common primary national roots and a thousand-year history, a material and spiritual culture no matter where they live – in the West or in the East, in the North or in the South [7, p. 50].

Students can learn about traditional cuisine, Ukrainian every-day routine life, dishes, dwellings, the history of Ukrainian outfits in society “Woman of fashion”. Girls-participants could show their skills at such contests as “Hostess”, “Needlewoman”, “Near the oven” and others.

“Prosvita/Education” society covers teachers, students and parents; its task is to advocate Ukrainian books, a Ukrainian word, to arrange meetings with writers, to hold such holidays as “Protection of a reader’s form”, “My reader’s diary”, “In the world of the fairy tales”, “Meeting with favorite characters”. Members of “Old Ukrainian crafts” studied artistic crafts of the past, artistic embroideries, Petrykivka painting, wood carving, pottery. Children acquired skills and abilities to carefully treat monuments of history and culture of their native land. The materials prepared in the societies were used by linguists, teachers of History, people studies, music; also they were useful in out-of-class and out-of-school educational work. Children’s participation in the work of the societies helped them get easily involved in public life; they could develop intellectual abilities, artistic tastes, worldwide guides [7, p. 51].

**Conclusions.** So, after Ukraine got its independence, one of the main trends in the innovation search was the restoration of a Ukrainian national school, the formation of the national consciousness. Scientists began to work on the issue of the national education and school teachers started to introduce it into their practical work. The search was carried out in various forms: Ukrainian educators developed authors’ concepts of the national education and arranged the work of schools on this basis, namely, Ukrainian centrism as a philosophy of teaching methods, addition of the Ukrainian contents to the curricula, introduction of an inter-active course of Ukrainian studies, realization of authors’ educational systems, organization of different clubs/societies at schools which studied Ukrainian customs and traditions, functioning of Small academy. Children’s organizations, centers for studying customs, traditions of the Ukrainian people were organized across the country under the leadership of the innovators. The innovation search led to the establishment of the institutions of a new type in various regions of Ukraine – Ukrainian national school-families.

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**Received: November 08, 2020**  
**Approved: December 11, 2020**