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THE ORIGINS OF THE FORMATION OF THE WORLDVIEW AND SOCIOCULTURAL POSITIONS OF SOFIA RUSOVA, AS WELL AS THE PRINCIPLES OF THE DEVELOPMENT OF HER CIVIL ACTIVITY

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Undoubtedly, with her idea and practice of socially useful service and patriotic consciousness, Sofia Rusova is rightfully considered by modern Ukrainian society and the world community as one of the outstanding figures in the history of Ukraine. Not the least role in the development of his personality was played by a number of key factors associated with the socio-cultural environment in which Sofia Rusova grew up and actively positioned herself and the socio-political transformations in the Russian Empire and the Russian State in the last third of the XIX – first third of the XX century.*

The study of the process of the formation of Sofia Rusova as a person and her involvement in social activities, along with the study of the specifics of the corresponding period in the history of Ukraine and the course of its events, will complement the general historical picture of the development of the then Ukrainian society.

Keywords: *Naddniproysk Ukraine in the last third of the XIX – first third of the XX century, Ukrainian civil society in the last third of the XIX – first third of the XX century, Sofia Rusova, philosophical foundations of Sofia Rusova, sociocultural positions of Sofia Rusova, civil formation of Sofia Rusova*

Formulation of the problem. The question of the development of the Ukrainian national idea is still relevant and rhetorical in Ukraine. Its essence lies in the consolidation of the forces of Ukrainian society around a common goal – the creation of conditions for its national development. From this point of view, important from this point of view is such a component of the national idea as the right of Ukrainians to the existence of a national state language, education, consciousness, history, traditions, a single local church, etc¹.

The origins of the struggle of Ukrainians for their national rights date back to the second half of the 19th – the beginning of the 20th century. This is the period when the Ukrainians of the Russian and Austro-Hungarian Empires constituted one of the national minorities, limited in their rights. The corresponding state policy led to the emergence of the national liberation movement for the cultural and national rights of Ukrainians. This was done with an emphasis on the formation of the national consciousness of the Ukrainian people, the national education of the young generation and the defense of the right to its national education².

* Офіційна назва держави зі столицею в Петрограді, що існувала в територіальних межах колишньої Російської імперії у період правління Тимчасового уряду Росії (2 (15) березня – 25 жовтня (7 листопада) 1917 р.)

¹ Антоненць Н. Русова Софія. Українська педагогіка в персоналіях: у 2 кн. / за ред. О. Сухомлинської. Київ: Либідь, 2005. Кн. 2. С. 136.

² Глоба Л. Для просвіти народної // Рідна школа. 1996. № 4. С. 64.

A new generation of the intelligentsia took on these tasks. This generation was brought up on love for the Ukrainian people. At the end of the 19th – beginning of the 20th century, it went beyond the framework of cultural activity and joined the political movement³.

In this regard, Sofia Rusova is striking in her activity and multifaceted activities. First of all, by its tireless struggle for the rights of the Ukrainian people to their own education system, language, history, national publications, self-determination and recognition of the Ukrainian nation by the world community⁴.

Scientific novelty. This article presents for the first time a comprehensive study of the problem of the origins of the formation of the worldview and sociocultural foundations of Sofia Rusova and her formation as a civil activist. In particular, the author of scientific intelligence found out that her environment, primarily her family and leading figures of the then Ukrainian civil society, had a significant influence on the formation of Sofia Rusova as a person. And also this should include the internal political processes in the Russian Empire and the Russian state of the period of the last third of the XIX – the first third of the XX century.

Analysis of recent research and publications. The topic of the formation of Sofia Rusova as a person, namely, the origins of the formation of her worldview and sociocultural positions, as well as the introduction of Sofia Rusova to civic activities, has been reflected in a number of scientific studies and research. However, this topic was covered in part. For example, in the context of research: problems regarding human rights in the social and educational and creative heritage of Sofia Rusova⁵, new aspects of her life and work⁶, state policy regarding primary education in the context of the social and pedagogical movement in Ukraine during the imperial period (1899-1917)⁷, organizational and pedagogical activities of Sofia Rusova⁸, her participation in the educational movement⁹, the biography of Sofia Rusova¹⁰, the pedagogical and social aspects of her life¹¹, the activities of Sofia Rusova in the field of preschool education in Ukraine and her dissemination of the idea of a national education¹², the issue of the

³ Гонюкова Л. Громадсько-політична та культурно-просвітницька діяльність Софії Русової (1870-ті рр. – 1940 р.). Автореф.... к. іст. н.: 07.00.01 – «Історія України». Київ, 2000. С. 18.

⁴ Антоненць Н. Русова Софія... Кн. 2. С. 137.

⁵ Антоненць Н. Права людини наскрізна ідея громадсько-просвітницької і творчої спадщини С. Русової // Наукові записки Ніжинського державного університету імені Миколи Гоголя. Психолого-педагогічні науки. 2011. № 8. С. 99-102.

⁶ Антоненць Н. Сторінки з книги життя Софії Русової // Освіта України. 2012. № 39. С. 16; Березівська Л. Внесок Софії Русової у розбудову національної освіти: за матеріалами журналу «Вільна українська школа» (1917-1920) // Наукові записки [Ніжинського державного університету імені Миколи Гоголя]. Психолого-педагогічні науки. 2016. № 1. С. 286-290.

⁷ Березівська Л. Державна політика щодо початкової освіти в контексті громадсько-педагогічного руху в Україні в імперську добу (1899-1917) // Педагогіка вищої та середньої школи: Збір. наук. праць. Кривий Ріг: Теза, 2010. Вип. 28. С. 9-16.

⁸ Венгловська О. Організаційно-педагогічна діяльність Софії Русової – громадського діяча, просвітителя, педагога // Рідна школа. 2016. № 5-6 (травень – червень). С. 51-55.

⁹ Гонюкова Л. Педагог і громадська діячка Софія Русова. Українки в історії / за заг. ред. В. Борисенко. Київ: Темпора, 2004. С. 72-77.

¹⁰ Гончаренко С. Русова Софія // Український педагогічний словник. Київ: Наука, 1997. С. 292.

¹¹ Коваленко Е. Софія Русова: педагог-просвітитель, державний діяч, вчений // Рідна школа. 2000. № 8. С. 35-38.

¹² Іванюк Г. Життєствердність ідей С. Русової про розбудову нової школи в Україні. Івано-Франківськ: Наукова думка, 2016. С. 213-216.

principles of national patriotic education proposed by Sofia Rusova¹³, the life and work of prominent figures of Ukraine in the XIX-XX centuries¹⁴, the problem of women's participation in the community movement in the Chernihiv region (mid-19th – early 20th century)¹⁵, the question of life affirmation of Sofia Rusova's ideas on the development of a new Ukrainian school¹⁶, pedagogical, educational, scientific and state activities of Sofia Rusova¹⁷, problems of the development of the educational movement in Nadnipriansk Ukraine and the participation of Sofia Rusova in it¹⁸, the participation of Sofia Rusova in the work of public educational associations of the late XIX – early XX centuries¹⁹, the views of Sofia Rusova on the role of schools in the national social education of the individual²⁰, her views on the tasks of the new Ukrainian school²¹, the life and work of Sofia Rusova's brother – O. Lindfors²², problems of the activities of representatives of the Ukrainian social and pedagogical movement in the second half of the XIX – early XX century and the issue of the importance of building education on a national basis for the formation of the personality of a citizen of a patriot²³, etc. Since the problem of the origins of the formation of worldview and sociocultural positions and the foundations of the development of civic activity of Sofia Rusova has not found a thorough and comprehensive reflection in scientific research, the need for its further in-depth study continues to remain relevant.

The purpose of the study is to clarify the key factors influencing the formation of the worldview and sociocultural foundations and civil formation of Sofia Rusova based on the processing of the achievements of historiography involved in writing the article.

Presentation of material. The first step towards the formation of Sofia Rusova as a social and political figure was her stay in a social environment favorable for this. It was the older members of her family, with their active position and progressive liberal views, who became an example for her to follow in social activities²⁴.

Sofia Lindfors (Rusova) was born and raised in an aristocratic family, where great

¹³ Євдокименко І. Принципи національно-патріотичного виховання за Софією Русовою // Журналістика: науковий журнал. 2019. № 17/18 (42/43). С. 144-154.

¹⁴ Замлинська О. Софія Русова. Історія України в особах XIX-XX ст. Київ: Академвидав, 1995. С. 355-359.

¹⁵ Іваненко О. Участь жінок у громадському русі на Чернігівщині (середина XIX – початок XX ст.). Київ: Наукова думка, 2000. 294 с.

¹⁶ Моринчук Н. Софія Русова про роль школи у національно-громадському вихованні особи // Наукові записки. 2002. № 4. С. 142-145.

¹⁷ Дацюк, Г. Софія, бо мудра [про Софію Русову, просвітительку, педагога, засновницю перших національних шкіл і дитсадків на Україні] // Початкова школа. 1992. № 1. С. 59-62.

¹⁸ Копиленко Н. Участь Софії Русової у роботі громадських просвітительських об'єднань кінця XIX – початку XX століття // Педагогічна спадщина Софії Русової і сучасна освіта: Науково-методичний посібник. Київ: ІЗМН, 1998. С. 40-41.

¹⁹ Груць Г. С. Русова і просвітительський рух в Україні: Автореф.... к. пед. н.: 13.00.01 – «Теорія та історія педагогіки». Тернопіль: Наукова думка, 1999. 14 с.

²⁰ Козуля О. Велика просвітителька // Жінки в історії України. Київ, 1993. С. 99-104.

²¹ Олійник Г. Завдання національної школи: погляди Софії Русової // Вісник прикарпатського університету педагогіки. 2001. № 5. С. 38-39.

²² Рахно О. Чернігівський губернський земський гласний О. Ліндфорс // Сіверянський літопис. 2010. № 3. С. 142-153.

²³ Ткачов С. Представники вітчизняного громадсько-педагогічного руху другої половини XIX – початку XX ст. про національний характер освіти і виховання як необхідну умову формування особистості громадянина-патріота. Київ: Україна-Віта, 1996. 246 с.

²⁴ Копиленко Н. Вказ. пр. С. 40.

importance was attached to the service of the people. For example, her father, Fiodor Lindfors, belonged to the liberal intelligentsia. He worried about the education of the Ukrainian peasantry²⁵. In particular, he provided funds for the construction of a church for parishioners from several surrounding villages, for the creation of an educational and pottery center for rural children, and introduced statutes in favor of the peasants²⁶. The role of her father in shaping the worldview of Sofia Rusova was significant. This is evidenced by the fact that his loss, as a result of his death in 1871, pushed young Sophia Lindfors to formulate new life tasks to fill the void from the «great loss»²⁷.

As for the older children in the Lindfors family, Sophia's sister, Maria, set up a school on the family estate where rural youth studied, and secretly read forbidden political literature at night²⁸. The elder brother Aleksandr, a well-known public figure in Chernihiv, distinguished himself by being one of the representatives of the provincial zemstvo. He contributed to the opening of an elementary school in the village of Oleshne, advocated the expansion of the rights of zemstvo institutions, was engaged in the improvement of zemstvo legislation and fought against administrative arbitrariness²⁹.

A characteristic feature of Sofia Rusova, which manifested itself from a young age, was her constant observation and study of the latest ideas and advanced experience of her contemporaries. All this she creatively rethought and applied in her practice³⁰.

However, family education was not the only factor in the formation of Sofia Rusova's worldview. The following events had an equally significant impact on the awakening of national consciousness and interest in public life.

First, changes in the sociopolitical and socioeconomic life of the Russian Empire in the 1860s – 1870s. Therefore, the beginning of the formation of its ideological foundations falls on the period of the political crisis in the Russian Empire, associated, not least, with the defeat of the government of tsarist Russia in the Crimean War of 1853-1856³¹. It was during this period, in order to improve, first of all, the political situation in the state, Aleksandr II initiated democratic reforms³². The fact that the socioeconomic and sociopolitical transformations influenced the subconsciousness of young Sofia Lindfors is evidenced, for example, by her vivid childhood memory of the significance of the peasant reform for her loved ones: «Something big happened in the life of my whole environment»³³. In addition, all these changes indirectly, but still contributed to its civil formation. Since they contributed to the emergence of a new wave of the national liberation movement. This movement, given the positive assessment of the emergence of new sociopolitical movements and schools, was joined by the younger generation of the Lindfors family.

Secondly, the acquaintance in 1873 and further friendship with such outstanding representatives of the cultural and social environment of the Nadnipriansk Ukraine as

²⁵ Гончаренко С. Вказ. пр. С. 292.

²⁶ Антонець Н. Русова Софія... Кн. 2. С. 139.

²⁷ Гонюкова Л. Спогади Софії Русової // Український історичний журнал. 1999. № 5. С. 134.

²⁸ Антонець Н. Русова Софія... Кн. 2. С. 140.

²⁹ Рахно О. Вказ. пр. С. 143.

³⁰ Венгловська О. Вказ. пр. С. 52.

³¹ Гонюкова Л. Громадсько-політична та культурно-просвітницька діяльність Софії Русової... С. 20.

³² Груць Г. Вказ. пр. С. 11.

³³ Коваленко Е. Вказ. пр. С. 36.

M. Dragomanov, M. Lysenko, F. Volk, M. Starytskyi and P. Chubynskyi³⁴. It was these figures, like the older members of the Lindfors family, who influenced the personal national self-determination and active civic position of Sofia Rusova. For example, professing the ideology of the Kiev Old Community, Sofia Rusova began to actively engage in education problems, awakening national consciousness among the Ukrainian people and spreading democratic federalist ideas in society. It is with the staging of Ukrainian operas by M. Lysenko and the organization of secret meetings of Kyivites, late in the evening in the kindergarten, organized by the Lindfors sisters, that Sofia Rusova's social activities begin. In addition, she was also fond of populist ideas. In particular, she participated in the activities of «Narodnaya Volya», was friends with such members as M. Langins and M. Makovei³⁵. Through her radical political preferences at the time, she was arrested several times. Subsequently, Sofia Rusova will leave the populist movement and concentrate on social activities related to the national and social liberation of the Ukrainian people³⁶.

Thirdly, marriage with O. Rusov, which throughout their family life influenced her worldview. It was her husband, according to Sofia Rusova, who helped her make a decision to leave the populist movement. As Sofia Rusova would later write in her memoirs, two significant personalities for her had the greatest influence on the formation of her views. This is her husband O. Rusov and M. Dragomanov, who, according to Sofia Rusova, contributed to the development of her interest and love for Ukrainian culture, Ukrainian words and social activities. How did Sofia Rusova commented on this fact «imperceptibly for herself, I began to succumb to their influence and democratize not from the outside, but from the inside»³⁷. In particular, the protection of the right of the Ukrainian people to education for the Rusov family has become one of the most important tasks in their social activities³⁸.

Characterizing the problem of the origins of the formation of the worldview foundations of Sofia Rusova, it is worth emphasizing once again that her worldview acquired general outlines in childhood. We are talking about cultural norms and basic values of family education, which were already outlined by specific ideas. They were filled with solid content at a more conscious age. Then, when Sofia Rusova became a member of the Ukrainian national movement. This happened due to the entry of the future outstanding social and political figure into the circle of the patriotic Ukrainian intelligentsia³⁹.

So, the civil formation of Sofia Rusova began in the 1870s. It was then that she, like other nationally conscious women of Naddnipyran Ukraine, say, M. Grinchenko, or V. Kotsiubynska, joined the community movement⁴⁰.

Such an increase in women's activity in the social and political life of the Russian Empire was due to the disenfranchised position of women in the country under the

³⁴ Глоба Л. Вказ. пр. С. 65.

³⁵ Гонюкова Л. Педагог і громадська діячка Софія Русова... С. 73.

³⁶ Іваненко О. Вказ. пр. С. 57.

³⁷ Гонюкова Л. Спогади Софії Русової... С. 135.

³⁸ Антонець Н. Права людини... С. 101.

³⁹ Ткачов С. Представники вітчизняного громадсько-педагогічного руху другої половини ХІХ – початку ХХ ст. про національний характер освіти і виховання як необхідну умову формування особистості громадянина-патріота. Київ: Україна-Віта, 1996. С. 48.

⁴⁰ Гонюкова Л. Софія Русова і український жіночий рух // Етнічна історія народів Європи. 2000. № 7. С. 47.

imperial legislation in force at that time⁴¹. Therefore, the presence of the fact of significantly greater restriction of women in comparison with men in political, economic, social and other rights became the main reason for their participation in the struggle against autocracy⁴².

It should be noted that the women's movement in Naddnipryansk Ukraine in the last third of the XIX – early XX century, one of the founders and activists of which is considered Sofia Rusova, developed in the context of the national movement, with the active support of male public and cultural figures, in particular M. Dragomanov⁴³.

One of the features of the women's component of the community movement was the emphasis on their participation in educational activities. This, in turn, was explained by the belonging of women who were engaged in education to the educated strata of Ukrainian society. Moreover, Sofia Rusova admired educated women who were involved in providing education to the illiterate and semi-literate population⁴⁴. She spoke openly about this, first of all, in her publications, where she tenderly characterized women who were engaged in education. Sofia Rusova believed that it was these women who, by their hard work, enriched the cultural potential of the Ukrainian people⁴⁵.

Sofia Rusova was no exception to the rule, and was noted not only for her pedagogical, but also for her organizational skills in this direction. For example, due to the fact that during the modernization of society in the Ukrainian provinces of the Russian Empire there were not enough educational institutions and cultural educational institutions, Sofia Rusova joined the organization of kindergartens, schools, shelters and libraries in many Ukrainian cities⁴⁶.

Her work in kindergarten played an important role in her decision to join the educational direction of the social movement. This children's institution was opened by Sofia together with her older sister Maria in 1871. Therefore, observing the influence of various exercises on children, they led her to an understanding of the need to build the upbringing of children on a national basis⁴⁷. In addition, defending the interests of teachers, Sofia Rusova became one of the organizers and moderators of public and pedagogical organizations⁴⁸.

Sofia Rusova will continue to adhere to the corresponding social position even when she is among the Ukrainian political elite during the Ukrainian Revolution of 1917-1921. For example, in addition to the fact that Sofia Rusova headed the department of preschool education and out-of-school education under the General Secretariat of Education during the Ukrainian Central Rada, she worked in a kindergarten and took care of the bursa where children from poor families studied⁴⁹.

Having become a statesman during the Ukrainian Revolution of 1917-1921, Sofia Rusova devoted great importance in building the Ukrainian state to the upbringing of a

⁴¹ Андрусак І. Ідея гендерної рівності у поглядах Михайла Драгоманова. Київ: Либідь, 2005. С. 65.

⁴² Антоненко Н. 2011. Права людини... С. 101.

⁴³ Копиленко Н. Участь Софії Русової у роботі громадських просвітительських об'єднань... С. 41; Андрусак І. Вказ. пр. С. 72.

⁴⁴ Іваненко О. Вказ. пр. С. 124; Груць Г. Вказ. пр. С. 12.

⁴⁵ Ткачов С. Вказ. пр. С. 133.

⁴⁶ Антоненко Н. Сторінки з книги життя Софії Русової... С. 16.

⁴⁷ Дацюк Г. Вказ. пр. С. 59.

⁴⁸ Гончаренко С. Вказ. пр. С. 292.

⁴⁹ Березівська Л. Софія Русова.... С. 289; Божук Л. Освітня політика Центральної Ради в контексті українського державотворення // Науковий вісник. 2012. Вип. 66. С. 101.

citizen of a patriot. That is why she made a lot of efforts to improve the education and training system. To this end, Sofia Rusova defended the right of the Ukrainian people to be taught in their native language and to fill the content of education with Ukrainian culture⁵⁰.

In the last third of the 19th – early 20th century, few people in Naddnipryan Ukraine were involved in a multilevel education system. But Sofia Rusova was among the first to call for the introduction of preschool education. For example, at the end of the 19th century on the territory of Naddnipriansk Ukraine, the opening of kindergartens had not yet acquired a mass character. So, the first kindergarten was opened in the city of Poltava in 1839. Thirty-two years later, in 1871, a similar institution appeared in the city of Kyiv⁵¹. Another distinctive feature of the organizational component of preschool children's institutions in Naddnipriansk Ukraine during this period was that they were not financed from the state budget, but were opened at the expense of individuals and public associations⁵². For example, the Kyiv kindergarten already mentioned by the author was created by Sofia Lindfors (Rusova) together with her older sister Maria⁵³.

You can learn about the social and political position, views and attitude towards the creation and development of the Ukrainian national education of Sofia Rusova from her publications «The Folk Language in the Public School» (1901), «Nationalization of Preschool Education» (1912), «The Ideological Foundations of the School» (1913), «New School» (1914), «Nationalization of the School» (1917), etc. So, according to Sofia Rusova, the relationship between the formation of the national school and the development of the state lies in the development of school education. In these scientific studies, she noted that the development of the Ukrainian school should be based on national and democratic principles, her own and foreign pedagogical experience and meet the latest educational requirements of social development⁵⁴.

The public politician, teacher and scientist Sofia Rusova conveyed her vision of the future of the Ukrainian school to the public at the All-Ukrainian Teachers' Congress (04. – 06.04.1917). Here she revealed the principles of building a new Ukrainian school. She proved to those present, substantiating her opinion that the Ukrainian national school should be, it should be built on the principles of unity, obligation, free of charge, isolation from the church and on democratic principles⁵⁵.

Sofia Rusova's position regarding the language of instruction of schoolchildren was quite liberal. She emphasized that it is necessary to use the school and the language of teaching in it, which already exists, proceeding from the fact that «any science, in whatever language it is taught, does not lead to the forest. It awakens consciousness in general and at the same time every nation»⁵⁶. However, at the same time she emphasized that only the native language contributes to the education of civic consciousness and, simultaneously with the nationalization of pedagogical means of education and training, constitutes the basis of the national school⁵⁷.

⁵⁰ Миронець Н. Жінки в Українській Центральній Раді // Слово і час. 1996. № 8-9. С. 52.

⁵¹ Дацюк Г. Вказ. пр. С. 62; Гумелюк Г. Краєзнавство в творчості Софії Русової // Вісник прикарпатського університету педагогіки. 2001. № 5. С. 24.

⁵² Березівська Л. Державна політика щодо початкової освіти... С. 13.

⁵³ Гонюкова Л. Громадсько-політична та культурно-просвітницька діяльність Софії Русової... С. 18.

⁵⁴ Гонюкова Л. Спогади Софії Русової... С. 134-135.

⁵⁵ Євдокименко І. Принципи національно-патріотичного виховання... С. 147; Божук Л. Вказ. пр. С. 103.

⁵⁶ Олійник Г. Вказ. пр. С. 39.

⁵⁷ Моринчук Н. Вказ. пр. С. 143.

Guided by these principles and in danger of being arrested, Sofia Rusova arranged secret classes in the Ukrainian language and literature for students of the St. Petersburg Higher Courses for Women. She described these events as follows: «It had to be done very secretly, so as not to let down the students who discovered... a desire to know the grammar of the Ukrainian language and literature. I remember that one of the students was waiting for me on the street, led by some side gate through the courtyard to a small room where 10-12 students gathered to listen to my lectures»⁵⁸.

Sofia Rusova showed her active civic position not only in cultural and educational, but also in social and political activities. So, starting from the mid-1870s and until the beginning of the Ukrainian Revolution of 1917-1921, Sofia Rusova, adhering to her ideological convictions and relying on already clearly formed ideological foundations, was noted for a fairly high activity in public life⁵⁹.

Dealing with the everyday issues of the Ukrainian national movement, Sofia Rusova was among those who gave a political coloring to the affairs of the Kyiv Ukrainian Gromada. This is confirmed by the participation of Sofia Rusova in the activities of the Ukrainian community in St. Petersburg (1874-1876), the publication of «Kobzar» in Prague (1876), cooperation with a circle of revolutionary populists, the concealment of revolutionaries (1879)⁶⁰, the creation of a secret printing house for the worker circle (1882), establishing contacts with populists (1883-1889), opening a publishing committee in Kharkiv (1891), cooperation with the Tarasovtsy brotherhood and the Ukrainian community of Kharkiv, development of the Declaration on the Autonomy of Ukraine and preparation of the draft law «On languages» of the Ukrainian Parliamentary Gromada in the First State Duma, support for tactical cooperation of the Ukrainian Duma faction with the federal faction of all nations and the Cadet Party (1902-1908)⁶¹, membership in the Society of Ukrainian Progressives, work in the Kiev Society of People's Kindergartens, familiarizing the world community with Ukrainian problems at the press congress in Brussels, organizing aid to the evacuees during the First World War to the Ukrainian peasants, etc.⁶².

Conclusions. Thus, the study of the problem of the origins of the formation of worldview and sociocultural positions, as well as the civil formation of Sofia Rusova convincingly proves that there were factors that had a great influence on her formation as a sociopolitical and, during the Ukrainian Revolution of 1917-1921, a statesman. Among the main ones are: family education, the ideological platform of the Kyiv Old Community, the direct social and political views of O. Rusov and M. Dragomanov, as well as the internal political situation in the country. And these are the reforms of the 1860s – 1870s in the sociopolitical and socioeconomic life of the Russian Empire, the First Russian Revolution of 1905-1907 and the February Revolution of 1917. All this taken together encouraged Sofia Rusova to actively defend the interests of Ukrainians in the Russian Empire. She did this by shaping the mass political consciousness and culture of the then Ukrainian society. And the fact that she participated in the struggle for his social and national liberation.

⁵⁸ Козуля О. Вказ. пр. С. 102.

⁵⁹ Гонюкова Л. Громадсько-політична та культурно-просвітницька діяльність... С. 16; Іваненко О. Вказ. пр. С. 153.

⁶⁰ Антоненць Н. Русова Софія... Кн. 2. С. 141.

⁶¹ Гонюкова Л. Спогади Софії Русової... С. 136.

⁶² Замлинська О. Вказ. пр. С. 358.

Prospects for further research. A thorough analysis and generalization of views on the problem of the origins of the formation of worldview and sociocultural foundations and the civil formation of Sofia Rusova made it possible to determine the prospects for further scientific research in this direction. First of all, the expediency of a comprehensive study, rethinking and a new assessment of the issue related to the significance of the then Ukrainian civil society in the formation of the worldview of Sofia Rusova. In particular, such a well-known representative as M. Dragomanov.

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Витоки формування світоглядних і соціокультурних позицій та засади розвитку громадянської активності Софії Русової

Актуальність. Безперечно, що своєю ідеєю та практикою суспільно корисного служіння, а також національно-патріотичною свідомістю Софія Русова заслужено вважається сучасним українським суспільством і світовою громадськістю однією з видатних історичних постатей України. Не останню роль у розвитку її особистості відіграв ряд ключових факторів, пов'язаних з соціокультурним середовищем в якому зростала та активно себе позиціонувала Софія Русова (Ліндфорс) і суспільно-політичними трансформаціями в Російській імперії та Російській державі останньої третини XIX – першої третини XX ст.

Дослідження процесу формування Софії Русової як особистості та її долучення до громадської діяльності, поряд із вивченням специфіки відповідного періоду історії України та ходу його подій, доповнить загальну історичну картину розвитку тогочасного українського суспільства.

Мета дослідження полягає в тому, щоб на основі опрацювання залучених при написанні статті здобутків історіографії з'ясувати ключові фактори впливу на

формування світоглядних і соціокультурних засад та громадянське становлення Софії Русової.

Для її досягнення поставлено та вирішено наступні **завдання**: – з'ясовано стан наукового опрацювання теми дослідження; – виявлено витоки формування світоглядних і соціокультурних засад Софії Русової; – розкрито умови становлення активної громадянської позиції Софії Русової; – зазначено прізвиська відомих представників українського громадянського суспільства останньої третини XIX – першої третини XX ст. й оцінено їхній внесок у формування світоглядних і соціокультурних засад та громадянське становлення Софії Русової; – виділено та охарактеризовано результати, які досягла Софія Русова внаслідок формування своїх світоглядних і соціокультурних засад та її долучення до громадської діяльності.

Основні результати дослідження. Внаслідок проведення наукового аналізу історіографії відповідного дослідження автором статті було з'ясовано, що ключовими факторами впливу на формування світоглядних і соціокультурних засад Софії Русової та її становлення як громадського діяча стало її соціокультурне оточення, насамперед її родина та провідні діячі тогочасного українського громадянського суспільства, а також внутрішньополітичні процеси в Російській імперії та Російській державі періоду останньої третини XIX – першої третини XX ст.

Таким чином, дослідження проблеми витоків формування світоглядних і соціокультурних позицій та громадянського становлення Софії Русової переконливо доводить наявність факторів, що зробили великий вплив на її формування як громадського діяча, а в період Українська революція 1917-1921 рр. – державного. Серед основних – сімейне виховання, ідеологічна платформа Київської старої громади, суспільно-політичні погляди О. Русова та М. Драгоманова, а також внутрішньополітична ситуація в Російській імперії пов'язана з реформи 1860-1870-х рр. у суспільно-політичній та соціально-економічній сферах її життя, Перша російська революція 1905-1907 рр. і Лютнева революція 1917 року. Все це разом спонукало Софію Русову активно відстоювати інтереси українства в Російській імперії, шляхом формування масової політичної свідомості й культури тогочасного українського суспільства та її участі в боротьбі за його соціальне та національне визволення.

Ключові слова: Наддніпрянська Україна останньої третини XIX – першої третини XX ст., українське громадянське суспільство останньої третини XIX – першої третини XX ст., Софія Русова, світоглядні засади Софії Русової, соціокультурні позиції Софії Русової, громадянське становлення Софії Русової

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