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K. D. Ushynsky**

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The third issue of the materials represented by the Ukrainian and Chinese scholars are dedicated to acute issues of General and Contrastive Linguistics within the Chinese, English, Ukrainian and Russian languages; linguodidactic problems of teaching native and foreign languages within polycultural educational space; peculiarities of cross-cultural communication in geopolitical space alongside with educational aspects of professional training of future specialists under conditions of multicultural environment.

The given articles may be of use to researchers, graduate students, postgraduates and practising teachers who are interested in various aspects of Sinology, Cross-cultural Communication, Pedagogics and Psychology.

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higher school teacher. Constructive educational methods constitute a complex of the methodical means aimed at the formation of the future specialists' conviction to perceive themselves as the highest value, which can help them to re-orient themselves and their personal "I" from the position of passive reproduction into the position of self-organizing creative personality being able to fill his / her professional activity and life creativity with some sense.

Key words: high school, principles, modernization, student, higher school teacher

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DEVELOPMENT OF ACADEMIC CULTURE IN THE SCIENTIFIC AND EDUCATIONAL ENVIRONMENT OF LVIV UNIVERSITY

It was determined that in the first decades of the twentieth century the Lviv University had the unique scientific and educational environment that differed in academic culture, scientific schools, educational traditions, professional communication, fundamentality, innovation, and constant research search. Achievements of teachers led to the establishment of professional principles in the theory and practice of Ukrainian folklore, academic traditions of folkloristics in the

Lviv University, which developed due to the scientific expeditionary, research, and pedagogical work of teachers in the Filaret Kolessa Department of Folkloristics of the Ivan Franko National University of Lviv.

Key words: *Ukrainian folkloristics, Lviv University, Department of Folklore and Ethnography, Filaret Kolessa Department of Folkloristics.*

In the context of reforming national education at the present stage, the problem of research and extrapolation in the scientific and educational environment of academic traditions of universities, which during the XIX – the first decade of the XXI century formed the basis of scientific schools, educational traditions, scientific and professional environment, which differed in fundamentality, innovation, constant research search, updating the content of humanities, the intensification of research activities of future teachers and researchers, become actual. Accordingly, the above-mentioned aspects created the basis for the academic culture of the scientific and educational environment of universities. Theoretical, methodological, and practical foundations of academic culture were formed and grounded by university teachers that were distinguished by their intellectual, creative, and pedagogical activity, European orientation in the development of science and education, national consciousness, and multicultural tolerant ideological position. These aspects of academic culture were formed primarily in the Lviv University in the first decades of the XX century, academic traditions of which deserve holistic retrospective analysis.

It is worth noting that the problem of development of academic culture, the establishment of academic traditions in the scientific and pedagogical environment of the Lviv University in historical and pedagogical discourse has not been the subject of holistic studies. The factual material on the establishment of academic traditions in the context of the presentation of historical aspects of higher education is contained in the works of S. Dmytrenko, H. Klovak, I. Kurliak, S. Nikitchyna, V. Maiboroda, B. Stuparyk, and others. Achievements of the theory and practice of development of historical and pedagogical science, humanities, and Ukrainian

studies within the framework of classical universities were analysed in studies of V. Kurylo, M. Levkovsky, A. Sukhomlynska, H. Filipchuk, and others. Therefore, the purpose of this article is to describe achievements of teachers of the Lviv University in the first decades of the XX century in the context of the development of academic culture in its scientific and educational environment.

The development of Ukrainian folkloristics on the cultural, multicultural, and axiological principles is primarily associated with the Lviv University, activities of the first Department of Folklore and Ethnography, the work of teachers and literary critics who indirectly explored folk experience of Ukrainians, Slavic and European ethnic groups.

The prerequisites for the foundation of the first Department of Folklore and Ethnography (1939–1947) were laid during the second half of the XIX century by professors of the Jan Kazimierz University. In particular, the first Head of the Department of the Russian (Ukrainian) philology, Yakiv Fedorovych Holovatsky (1814–1888), a linguist, ethnographer, poet, priest, and co-founder of the political group called Ruthenian Triad, explained the new for the middle of the XIX century idea of the study of folk philology: folklore, people's way of life as the basis of knowledge of one's own nation, its mentality and place in the global context. This determined the directions of development of the Russian philology. The name of the Doctor of Philosophy, professor of the Russian language and literature, founder of the society called Prosvita, head of the linguistic section of the Shevchenko Scientific Society, Dean of the Philosophical Faculty, Head of the Department of the Ukrainian (Russian) philology in the Jan Kazimierz University (1867–1894), Ogonovsky Omelian Mikhailovych (1833–1894) was linked to the new phase in the study of folk philology that was distinguished by the historical and chronological approach to the study of the Ukrainian literary process, substantiation of methodological foundations of teaching linguistic and literary courses in the folk, spoken language. O. Ogonovsky developed the idea of Yakiv Holovatsky that the history of the Ukrainian literature is the history of «independent philology, having internal reasons of self-development as its main propulsion» (M. Hnatiuk [1, p. 58]).

Within the framework of the original philological seminar, O. Ogonovsky directed future philologists to Ukrainian, folklore studies. In particular, he mentored the future famous folklorist, ethnomusicologist, founder of the first Department of Folklore and Ethnography, F. Kolessa.

Thus, at the end of XIX –beginning of XX century, scientific principles and traditions of the educational practice of folklore studies were formed, which led to the processes of institutionalisation and professionalisation in folkloristics in the first decades of the XX century. These processes were initiated by significant figures in the history of folkloristics, the formation of the Lviv folkloristic environment in the first decades of the XX century – teachers of the Lviv University.

Folklorist, ethnographer, musicologist, literary critic, composer, member of the Shevchenko Scientific Society and the All-Ukrainian Academy of Sciences, **Filaret Mykhailovych Kolessa** (1871–1947), on insistence of S. Grycy, «gravitated to advanced youth inspired by I. Franko») [2, p. 13]).

Since 1939, he was Head of the first Department of Folklore and Ethnography (after his death in 1947, the Department ceased to exist and was revived in 1990). In 1940, he became Head of the Lviv branch of the Institute of Folklore of the Ukrainian SSR Academy of Sciences, Director of the Ethnographic Museum in Lviv. All its importance for the development of Ukrainian folkloristics – academic and university – is defined by his contemporaries: «F. Kolessa said a new word... due to the rare combination of ethnographer, musicologist and philologist in one person» [4, p. 23].

The figure of F. Kolessa is associated with the progressive promotion of Ukrainian folkloristics in the scientific and educational environment that proved a certain «maturing» of the national folkloristic experience gained during the XIX century due to the efforts of teachers and scientists-folklorists. F. Kolessa is the author of two educational and methodological publications, which are based on cultural, contextual approaches to the analysis of folk philology that consequently contributed to the formation of the research culture, textual skills of future specialists («Review of the Ukrainian-Russian folk poetry» (1905) and «Ukrainian oral

philology» (1938)). The last work of F. Kolessa is a fundamental folkloristic exploration, which is used by teachers in today's university practice, as it comprehensively substantiated methodological principles of folklore and folkloristics, highlighted the most significant results from the history of folkloristics, recorded material from primary sources according to folklore genres.

Teaching folklore at the Lviv University in the 1930s–1940s was based on anthropological, cultural, and contextual approaches to the study of folk experience. This was facilitated by the research activity of F. Kolessa, as well as his pedagogical skills. It should be noted that he was one of the first who identified the essence of the basic concept «folklore» theoretically distinguished the definition of «folkloristics» and «ethnography», outlined the interfering link of folkloristics with other sciences, identified the methodological tools for the analysis of folklore (in particular, comparative research methods), and also contributed to interdisciplinary delimitation of directions of folkloristics (ethnomusicology, theoretical folkloristics, textual study, etc.).

The adherent of F. Kolessa was the teacher at the Department of Folklore and Ethnography of the Lviv University, Doctor of Philosophy of the Vienna (1923) and Krakow (1924) universities, **Skoryk Mykhailo Mykhailovych** (1895–1981). B. Filts proves that the pedagogical work was the most important area of his work, the lifetime project: "He was a teacher of the Ukrainian Private Female Seminary in Sambor, director of the Sambor Ukrainian Gymnasium «Ridna Shkola» (TN: Native School), in the Soviet times – director of the Secondary School No. 1, teacher of history and geography of the First Ukrainian Gymnasium in Lviv [8, p. 67]. At the invitation of F. Kolessa, M. Skoryk worked as a full-time employee of the Lviv branch of folklore and ethnography of the Institute of Folklore of the Ukrainian SSR Academy of Sciences. After the death of its Head (March, 1947), M. Rylsky was appointed to the position of acting Head of the Lviv branch, but already in October, 1947, the family of Skoryk was deported to Siberia (till 1957), where «the famous historian was selling tickets to public baths» [8, p. 68].

The folkloristic and ethnographic activity of M. Skoryk included scientific, research and pedagogical directions that were initiated due to simultaneous work at the Department of Folklore and Ethnography of the Lviv University and the Lviv branch of the Institute of Folklore of the Ukrainian SSR Academy of Sciences. On the basis of archival sources, I. Koval-Fuchylo provides information about the fact that employees of the Lviv branch of folklore and ethnography tried to work in terms of ideological orders, orders of the Soviet government, instructions of the central office (Institute of Folklore, Ukrainian SSR Academy of Sciences) with the aim of preserving their own lives and opportunities to work on folklore studies [3, p. 12-13]. This is evidenced by the work of M. Skoryk «Following the raids of the Hero of the Soviet Union, General Kovpak» (1946), and others. The most famous work of the scientist is «Archive of folklore records of Academician D. Yavornytsky» (1940–1945), «Boykivshchyna» (1944–1947), manuscripts of the works «Semen Paliy – Colonel of Bila Tserkva» (1947), «Materials on the genesis of folk ornament» (1946), etc. Their range of problems shows that scientist and erudite, educator and practitioner encouraged the idea of the context study of folklore in relation to ethnographic material, historical processes based on the study of regional specifics. Unfortunately, the folkloristic activity of M. Skoryk in scientific and pedagogical directions was not enough due to ideological harassment.

Adam-Robert Alfredovych Fischer (1889–1943) went down in the history of folkloristics as a scientific and educational branch as the doctor of philology, professor of ethnology, member of the Scientific Society in Lviv, the Scientific Society in Warsaw, and member of many Slavic academies. As a student of the Philosophy Faculty of the Lviv University, Fisher had the opportunity to attend the «ethnographic conservatorium – practical classes dedicated to the sources of ethnography of the Poles held by Head of the Department of Ethnology, S. Tsishevsky» [6, p. 40]. During the period of his professional formation, Fisher wrote several works on folklore: folklore and folk beliefs – «Folk Songbook of Porembovych», «Motive of the Fading Star», «Tale about Krakus», «Fable about

Ragged Goat», «Polish Folk Performances», ritualism of the Poles – monograph «Burial Rituals of the Polish People» (1921), etc.

In 1920s-1930s, he taught a number of ethnologic, ethnographic, and folkloristic courses and special courses, the semantic component of which was folk experience of European and Slavic peoples: «The Culture of the Polish People against the Background of the Culture of Eastern Peoples», «Tales of the Polish People», «Slavic Demonology», «Calendar Rituals of the Polish People», «Ethnography of the Western and Southern Slavs», «Ethnography of Bulgaria», «Ethnography of Pomerania», etc. [6, p. 44]. Fisher developed several educational and methodical works, among which we should mention «Essay on Ethnography of South-Eastern Poland» that contained a section on the ethnographic specificity of the Ukrainian nation and its separate ethnic groups.

One of the important achievements of A. Fisher is establishing scientific contacts with ethnologists and ethnographers in Austria, Italy, Germany, Romania, France, etc. In the content of source study, folkloristic and ethnographic works of A. Fisher, we see traces of the multicultural approach to research and analysis of folklore of the Slavic peoples. On the basis of archival sources, R. Tarnavsky stated that from October, 1939, A. Fisher was supposed to teach courses «Key Ethnological Issues in Europe», «Ethnography of Ancient Prussia», and practical lessons on ethnography of Poland, as well as to manage the ethnological seminar [6, p. 48].

In the history of folklore studies in universities, A. Fisher was one of the first scientists and practitioners, who comprehensively researched folklore of European peoples and transformed scientific achievements into professional training of future philologists and historians. With a note of ideological Polish influence, his scientific works and the content of lecture materials demonstrate the application of methodological tools of European ethnographic and folklore schools that required the introduction of comparative and comparable techniques for researching folklore in the context dimension, in connection with anthropological, ethnographic and ethnological features of Slavic and European peoples.

Among the famous philologists, who by painstaking research developed Ukrainian folklore, expanded the boundaries of folklore, literature, and linguistic studies, we should mention **Mykhailo Stepanovych Vozniak** (1881–1954). Since 1939, he worked as a professor. From 1944 to 1954, he was Head of the Department of Ukrainian Literature at the Lviv University. The content of his fundamental work «History of Ukrainian Literature» (1920–1924), according to O. Shutak, confirms that this teacher and scientist developed the «theory of Ivan Franko and other scientists about parallel existence of the two forms of philology – oral and written, about the interaction of folklore and literature» [9, p. 4]. Respectively, he believed that mythology originated songs, legends, folk tales, etc. M. Vozniak thoroughly researched the problem of folklore studies in the context of literature, actively worked on the analysis of old manuscripts with works of Ukrainian folk philology (in particular, he found and translated a collection of Ukrainian songs and dumas written by Kondratsky in the end of the XVII century). The results of scientific reflection in the field of folklore of M. Vozniak influenced the renewal of the contents of philological studies, the focus of research activities of students, which contributed to the formation of the scientific culture of future literary critics and folklorists, teachers and philologists, their motivation to search, interpret, and systematise folklore texts.

Professional activity of professor, Head of the Department of Slavic Philology (1944–1950) of the Lviv University **Iharion Semenovych Svetsitsky** (1876–1956) contributed to the establishment of the textual direction in Ukrainian folkloristics. After graduating the Physics and Mathematics Faculty of the Lviv University, he became a non-degree student of the History and Philology Faculty of the Saint Petersburg University and the Archaeological Institute, and deepened his linguistic knowledge at the University of Vienna. According to the findings of H. Sokol, «the greater part of his life (1905–1952) Svetsitsky devoted to the work in the museum – at the position of Director of the National Museum in Lviv and the Lviv branch of the Institute of Linguistics» [5, p. 381]. In the folkloristic field, his contribution is the preparation of a cycle of Christmas carols and schedrivkas of one Boyko village,

for the interpretation of which he applied the textual analysis. I. Svetsitsky focused future philologists on the thorough interpretation of folklore texts that, certainly, contributed to the formation of their interpretation and research skills.

Therefore, in the first decades of the XX century, the Lviv University had a group of teachers, folklorists, and anthropologists, whose axiology-oriented scientific and educational activity led to the establishment of the professional grounds of Ukrainian folklore. Lviv teachers created the first Department of Folklore and Ethnography (F. Kolessa), the activity of which was devoted to the study of folk experience of Ukrainian, Slavic, and European peoples in the context of axiological, cultural, and multicultural approaches. Among significant achievements of these teachers, we should mention the study of folklore of European peoples through the prism of anthropological research, the study of regional peculiarities of folk traditions in connection with historical processes, local and ethnographic aesthetics, textual interpretation of folklore texts, and the substantiation of methodological foundations of ethnomusicology as the leading field of Ukrainian folklore. Scientific search and research interests of teachers were determined by the approval of national methodological tools for the study of language, folklore, history, ethnographic peculiarities, by the adaptation of foreign theories and research concepts of relevant cultural phenomena, as well as pedagogical skills, talented teaching influence on students that contributed to the creation of a unique scientific and educational environment of the University. Traditions of academic culture evolve due to scientific, expeditionary, research, and pedagogical work of teachers of the modern Filaret Kolessa Department of Folkloristics of the Ivan Franko National University of Lviv.

Prospects for further research might be the analysis of teachers' activities at the Lviv University in the context of the formation of a system of folkloristic training of future teachers-philologists and folklorists.

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利沃夫大学科学和教育空间学术文化的发展

实践证明，大学的传统科学和教育环境下，从整个十九世纪到二十一世纪的第一个十年期间，对于现阶段国民教育改革和发展的研究是一个十分值得关注的问题。教育的传统，科学、专业环境的形成，以其特点为基础，进行不断创新、不断探索研究，发现新的内容，对于未来教师和研究人员的培养活动需要加强。

这些方面形成了大学研究和教育环境的学术文化的基础。学术文化的理论、方法和实践成果的塑造是大学教授用杰出的智慧和创造性而进行的教学行为。科学和教育领域，面向欧洲标准发展一个全国性的和包容多元文化的意识形态是有道理的。这些学术文化是二十世纪初期在利沃夫大学初步形成的。

文章的目的 - 对利沃夫大学教师培养工作的二十世纪第一个十年进行评价。对学术文化的评价在科学，大学教育的范围内。研究方面，教师的研究兴趣是由语言，民俗，历史，人种特异性的方法工具等条件来确定，同时适应国外的理论，以帮助在大学环境下创建一个独特的学术研究和教育的文化和教学技能学习的概念。

关键词：*乌克兰民俗，利沃夫大学，民俗和民族学，民俗学教研室*