

of a talented, innovative and professional teacher, since it is the teacher, who plays the crucial role in the practical implementation of professional innovations.

Ukrainian language and literature teachers play a significant role in this process, because by means of the native language philologists teach to value the world assets, they influence the formation of national consciousness and world outlook of an individual.

The development of the literary teacher's creative potential is a continuous pedagogical process, constant movement and self-development, in which the system of postgraduate teachers' training is the longest and most important part.

In the context of our study, we have identified such pedagogical conditions for the development of teachers' creative potential, which would promote self-development and self-actualization, formation of positive motivational and value attitudes, improvement of teachers' professional skills, spiritual and creative interaction.

Focusing on an individual as a core value is the major requirement of modern education. Based on this, any technology, methods, forms of education cannot meet the needs by themselves. They can be applied in taking into account one of the main tasks of education, which is to provide the most favourable conditions for self-development of an individual, and in our study we deal with the self-development of teachers of Ukrainian language and literature in the system of postgraduate pedagogical training.

On the basis of the analysis of philosophical, psychological and pedagogical literature, we have determined organizational and pedagogical conditions for the development of creative potential of Ukrainian language and literature teachers in the system of postgraduate pedagogical training. They are as follows: motivational settings in the process of developing creative potential of Ukrainian language and literature teachers, personality potential and harmonious spiritual growth of teachers through the motivation of their inner self that enable language and literature teachers to realize their potential resources, to improve their teaching skills, encourage creativity, realize the importance of their activity and provide balanced incentives for the creative process.

**Key words:** organizational and pedagogical conditions, motivation, creativity, creative environment, self-development, creative potential, postgraduate pedagogical training, teachers of Ukrainian language and literature.

UDC 37.09 (477) (09) "17"

DOI <https://doi.org/10.31392/NPU-nc.series5.2019.71.56>

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## THE ROLE OF BISHOP'S SCHOOL AND ORTHODOX COLLEGIUMS IN DEVELOPMENT OF NATIONAL EDUCATION (FIRST QUARTER OF THE 18<sup>TH</sup> CENTURY – THE END OF THE 18<sup>TH</sup> CENTURY)

The article author has described the bishop's schools and Orthodox collegiums as educational institutions that provided primary, secondary and higher education in the Ukrainian eparchies of the Russian Empire. The author has determined the role of the collegiums in development of national education in the first quarter of the 18<sup>th</sup> century – at the end of the 18<sup>th</sup> century. The development of the mentioned problems will help to create a complete picture of the history of formation of Ukrainian education.

The article author has presented the general characteristics of the bishop's schools which were arranged according to the requirements of the Spiritual Regulation. The scientists' ideas about social class orientation of the collegiums and the level of education they provided to their students have been analyzed in the article. The stages of development of Chernihiv Collegium and the academic disciplines which were taught there have been revealed. The particular attention has been paid to the formation and development of Kharkiv Collegium; the changes in substantive content of training in this educational institution during the period of its existence have been characterized. The author has revealed the pedagogical staff of Kharkiv Collegium, focusing on such prominent teachers as V. Dvyhubskiy, I. Dvyhubskiy, M. Zavadskiy, M. Kovalinskyi, L. Kordet, F. Tatarskiy, H. Skovoroda and M. Shvanskiy. H. Skovoroda has been characterised as the most prominent representative of the pedagogical staff of Kharkiv Collegium. The peculiarities of the educational process in Pereyaslav Collegium before 1781, when it provided secondary education, have been revealed. The period when the above-mentioned educational institution provided higher education has been determined. The author has outlined the outstanding teachers of Pereyaslav Collegium. They were A. Kozachkivskiy, I. Kozlovych, I. Levanda, Ya. Memlevych, H. Skovoroda. The reorganization processes in the eparchies of the Russian Empire have been revealed. These processes caused the transformation of Pereyaslav Collegium into a seminary, the secondary theological educational institution, at the end of the 18<sup>th</sup> century.

The author has concluded that Orthodox collegiums and bishop's schools played an important role in development of national education, as the latter provided primary education to children of the Orthodox clergy, and the former provided mainly secondary and higher humanitarian education to representatives of different social strata. The collegiums absorbed various cultural-educational and church-historical traditions and were both educational and cultural phenomenon.

**Key words:** bishop's school, higher education, Spiritual Regulation, academic discipline, educational institution, Pereyaslav Collegium, primary education, secondary education, Kharkiv Collegium, Chernihiv Collegium.

Nowadays, the reform of primary, secondary and higher education takes place in Ukraine. The Law of Ukraine «On Higher Education» (2014), the Law of Ukraine «On Education» (2017), the Draft Law on Complete Secondary Education (2019) orient educational institutions to significant transformations. When reforming them, we must take into account the principles of the state policy in the sphere of education and the principles of educational activity as

they are provided by the normative acts. For example, Article 6 of the Law of Ukraine «On Education» determines the principle of unbreakable connection with the world and national history, culture and national traditions. Taking this into consideration, pedagogically valuable aspects of functioning of bishop's schools and Orthodox collegiums in the first quarter of the 18<sup>th</sup> century – at the end of the 18<sup>th</sup> century are worth studying and creative updating in modern educational institutions.

The problems of development of Orthodox collegiums have been revealed in the researches of D. Bahaliy, V. Denysenko, V. Lokha, G. Marchenko, V. Mykytas, A. Nizhenets, L. Posokhova, O. Travkina, K. Harlampovych and other scientists. The activity of the bishop's schools has been mainly mentioned in the fundamental works, which depicts the development of theological education in the Russian Empire, for example in the works of B. Titlinov and Ye. Prilezhaiev. It should be noted that there is no separate study dedicated to the role of bishop's schools and Orthodox collegiums in development of national education in the determined period.

**The aim of the article** is to characterize the bishop's schools and Orthodox collegiums as educational institutions which provided primary, secondary and higher education in the Ukrainian eparchies of the Russian Empire and to determine the role of the collegiums in development of national education in the first quarter of the 18<sup>th</sup> century – at the end of the 18<sup>th</sup> century.

The innovations, implemented by F. Prokopovych and presented in the Spiritual Regulation were important for formation and development of education in Ukrainian provinces (gubernias) of the Russian Empire. The document noted the establishment of the bishop's schools («schools for children of clergy»), but it did not set the organizational basis for their functioning. The Order, dated May 22<sup>nd</sup>, 1722, approved a «synodal definition» of bishop's schools and «sciences peculiar to them», according to which children had to learn reading, writing, fundamentals of Christian doctrine, Slavic grammar, Arithmetic and «the most important parts of Geometry». In accordance with this document and regulations issued in subsequent years, Feofan Prokopovych's ABC-book was the main textbook. It was issued in 1720 and called «The First Teaching to the Youths, which has Letters and Syllables and Brief Interpretation of Legal Decalogue, Lord's Prayer, Symbol of Faith and Nine Beatitudes» [9]. The further arrangement of these educational institutions reflected the diversity of local conditions and bishop's views on organization of primary education. The mentioned institutions did not have a unified training program and «satisfactory training system» [10, p. 111].

According to the plan of F. Prokopovych, a system of theological educational institutions had to be built in the country: each eparchy was to have a seminary (theological school), and academy had to work as a higher theological educational institution. The seminary course was to last for 8 years. Latin was considered to be the language of teaching. According to the content of training, these educational institutions can be attributed to humanitarian secondary schools. The program included both theological and secular subjects, namely: Politics, some parts of Mathematics and Physics. It was envisaged that the secondary educational institution would have strict discipline of monastery model, when students seldom met their relatives and were under constant supervision of a rector and a prefect. The education in the seminary was planned to be compulsory for all children of the clergy. However it turned out to be impossible to provide secondary theological education to all of them. In the Ukrainian territories of the Russian Empire, some single seminaries only appeared at the end of the 18<sup>th</sup> century. The collegiums, which were organized in these territories, were arranged according to the requirements of the Spiritual Regulation, but they differed from seminaries designed by F. Prokopovych in their organization (in organization of upbringing process, in particular).

The analysis of the investigation of V. Denysenko, L. Posokhova, V. Lokha, O. Travkina [1; 4; 7; 11] and other scientists has given reason to believe that the Orthodox collegiums played an important role in development of education in Ukrainian territories of Moscow state and the Russian Empire from 1721. These educational institutions were established by the Orthodox Church represented by the diocesan bishop and with the assistance of secular authorities. For instance, Chernihiv Collegium was founded due to the activities of I. Maskymovych and the support of Hetman I. Mazepa [11]. We agree with L. Posokhova's opinion that the Orthodox collegiums, which functioned in the 18<sup>th</sup> century, were under the influence of difficult historical events of life in Hetmanate and Slobidska Ukraine. They absorbed various cultural-educational and church-historical traditions, as they appeared at the crossroads of cultures, traditions and epochs. In a relatively short period of time, these educational institutions managed to flourish and fade away, being both educational and cultural phenomenon [7, p. 7].

The Orthodox collegiums cannot be called class theological educational institutions, as they provided education to representatives of different classes, not only theological direction. Scientists have been almost unanimous on this issue, but they have had no consensus on determination of the level of education which was provided in collegiums. For instance, S. Rozhdestvenskyi, D. Bahaliy and some other scientists have insisted that the mentioned educational institutions provided higher education. In their turn, V. Denysenko, V. Mykytas, V. Popovych and other scientists have said that collegiums were secondary educational institutions. We consider the position of O. Travkina, when she studied the history of Chernihiv Collegium [11], to be most reasoned. In our opinion, we cannot say that collegiums provided higher education throughout the 18<sup>th</sup> century, but there were some stages in their activity when these educational institutions provided higher education for their graduates.

Among three Orthodox collegiums which were in Ukrainian territories of the Russian state in the 18<sup>th</sup> century, Chernihiv Collegium was the first to be founded. Its history started in 1700 and finished in 1786, when the educational institution was reorganized into a theological seminary. During this time, the collegium had three

stages of its development. Chernihiv Collegium was founded and flourished during 1700–1721. From 1721 until the middle of the 18<sup>th</sup> century, further development of the educational institution was noted, when new subjects were introduced and the teaching staff tried to leave immutable the democratic traditions and access to education for different classes. The third stage of functioning of the educational institution lasted from the middle of the 18<sup>th</sup> century till 1786. During this period, there was the gradual loss of democratic principles and the significant growth of quantity of children from the clergy among students [1, p. 20; 11].

Humanitarian disciplines prevailed in Chernihiv Collegium. Besides traditional Latin, Poetics, Rhetoric and Philosophy, the curriculum of the educational institution also included Slavic (later – Russian), Polish, Greek, German and French languages, Mathematics, Geometry, Geography, Music and Art. It should be noted that expanding the content of education in Chernihiv Collegium was slower than compared to Kyiv-Mohyla Academy and Kharkiv Collegium. It was mostly caused by insufficient material base, restrictions and control of the Holy Synod. The content of education in the collegium up to the middle of the 18<sup>th</sup> century corresponded to preparatory faculties of Western European universities. According to O. Travkina, due to introduction of such a subject as Philosophy in 1749, Chernihiv Collegium could be attributed to higher educational institution [11]. Evidently, the researcher has found reasons for provide the status of the higher educational institution to the collegium, though during this period the processes that led to transformation of it into a seminary were intensified and theological class was not introduced.

Kharkiv Collegium was the next to be founded, in 1722, after Chernihiv Collegium. Despite V. Denysenko's opinion that it was equal to the Kyiv-Mohyla Academy in completeness of training courses [1, p. 20], such situation was not the same all the time. It has been found that Kharkiv Collegium provided primary education at the beginning of its existence. It was founded by Ye. Tykhorskyi at Belgorod Monastery, instead of figure school [8, p. 20]. It was the bishop's school where two teachers taught reading, writing, fundamentals of Orthodox faith and morals to children of priests and parishioners. The establishment of academies and seminaries with the study of classical languages and the full course of sciences was only projected at that time. Due to active actions of the bishop, the bishop's school in Belgorod started to develop quickly, and in 1725 its students began to learn Rhetoric. This fact is indicative, as it demonstrates that the educational institution started to give more knowledge than bishop's school, but it did not reach the level of academy, the content of training in which was determined by the Spiritual Regulation. This amount of knowledge was inherent in secondary educational institutions: seminaries and collegiums [8, p. 72].

In 1726, the collegium was transferred to Kharkiv. It is known that in 1727 there were various classes in this educational institution. They were classes of Phara, Infima, Syntax and Grammar, Poetics, Rhetoric and Philosophy. In other similar schools of the Russian Empire, students learn ABC, book of hours, psalter, singing, grammar, catechism, dialectics and art. The programs of Kyiv-Mohyla Academy, Moscow Slavic-Greek-Latin Academy, Novgorod School and Lharkiv Collegium were the exceptions.

According to the ideas of L. Posokhova, a famous researcher of the history of Ukrainian collegiums in the 18<sup>th</sup> century, the introduction of Philosophy was not a significant event that would have enabled to attribute Kharkiv Collegium to higher educational institutions. She focuses on organization of theological class in the determined educational institution. In 1734, this class appeared in the collegium, so, according to the terminology of that time, «the full course of sciences» assumed by the Spiritual Regulation for academies was formed [8, p. 73]. Up to the middle of the 1750s, 26 seminaries functioned in the Russian Empire, and only four of them had such subjects as Philosophy and Theology (Kharkiv Collegium was among them) and four more seminaries had only Philosophy [12, p. 636]. The analysis of state of affairs in the Ukrainian guberhias of the Russian Empire has shown that only Kyiv-Mohyla Academy and Kharkiv Collegium had such completeness of courses. In the second half of the 18<sup>th</sup> century, the situation with the content of education in seminaries and collegiums did not improve.

The structure of division of subjects in Kharkiv Collegium into separate classes remained almost unchanged until the reform at the beginning of the 19<sup>th</sup> century. However, new subjects were sometimes introduced to certain classes. For instance, the collegium curriculum was completed by the German and French languages during the bishopric of P. Smelych. Besides, there is a mention of teaching the ancient Hebrew in 1753 [8, p. 93].

So, Kharkiv Collegium achieved the level of higher educational institution in the first half of the 1730s. Its educational process was organized like in Kyiv-Mohyla Academy. Along with it, Kharkiv Collegium provided higher education to Ukrainians, representatives of other nations of the Russian Empire and even some foreigners.

Besides «the full course of sciences», the status of higher educational institution was confirmed by the professional level of lecturers, the quantity of which increased to 8 people when theological class was introduced in the collegium [8, p. 58], and in 1792 there were 13 lecturers there. From the 1840s, the organization of training in this educational institution was mainly entrusted to its talented graduates, as many of them were outstanding people. For example, L. Kordet was known as an active leader of the Church and M. Shvanskyi was a talented writer. I. Dvygubskyi, was a famous nature explorer and an author of numerous scientific works, when he started his teaching career at Kharkiv Collegium. Subsequently, he became Professor and Rector of Moscow University.

The most prominent representative of the teaching staff of Kharkiv Collegium was H. Skovoroda, who taught in this educational institution in 1759–1769 with two breaks. The great philosopher developed the content of catechism, an academic discipline he was assigned to teach. His lectures about moral-ethic norms of human life contradicted the official feudal-church morality. The content and forms of classes, conducted by H. Skovoroda, displeased



the collegium heads, that is why the philosopher left the teaching position in it [3, p. 247]. One of the most important indicators of the effectiveness of lecturer's pedagogical activity is his personalization that is often reflected in students' desire to imitate their teacher. In this aspect, remarkable is the fact that a considerable number of H. Skovoroda's students chose Pedagogy for their professional self-realization. For instance, M. Kovalinskyi, M. Zavadovskyi, V. Dvygubskyi, F. Tatarskyi and some others started to teach at Kharkiv Collegium after graduating from it [6, p. 137, 158, 160].

Though Kharkiv Collegium retained its name before the reform of the Holy Synod in 1840, it was transformed into a secondary theological educational institution in 1808 as a result of the reform of theological education. Starting from 1808, this collegium did not differ from other theological seminaries of the Russian Empire in the content of education and the specific feature of organization of educational process.

Pereyaslav Collegium started its activity in October, 1738. It was founded due to the initiative and with the assistance of A. Berlo, the Bishop of Pereyaslav and Boryspil. The contemporaries and researchers in more recent times called this educational institution Pereyaslav Collegium, Latin School, Pereyaslav Seminary, Slavic-Latin School or Berliansk Collegium. Till 1773, training was carried out for six years in classes of Phara (or analogy), Infima, Syntax and Grammar, Poetics and Rhetoric [2, p. 146; 4; 5, p. 340]. In 1773, bishop I. Bazylevych founded the class of Philosophy there. The traditional subjects of these classes were complemented by learning the basics of medicine and German (from 1763). Starting from 1764, students, who could not master Latin at the level required for mastering the main disciplines, were offered to learn carpentry, pharmacy and iconography [2, p. 146; 5, p. 341–342].

Despite all additions to the content of education at the collegium, it cannot be called higher educational institution, in our opinion. During the first 43 years from its 47-year history, it was a secondary educational institution which provided quality education to its graduates. Only introduction of a class of Theology by bishop I. Kondratovskyi changed the situation, and so-called «full course of sciences» started to be taught in Pereyaslav Collegium. We partially agree with G. Marchenko who insists that introduction of the determined class «gave the collegium the status of complete higher theological educational institution» [5, p. 342]. Actually, the collegium was equal to higher educational institutions of that historical period in volume of knowledge, but it could have been theological educational institution if theological subjects had prevailed in the content of education and it had only trained theologians and priests. In fact, students could get general education with a theological component, which provided them with a high level of education and wide opportunities for self-realization. Former graduates devoted themselves to both ministry of the Church, scientific development of theological issues and work in secular institutions, creativity, scientific work in medicine, history, literature etc.

The high quality of secondary education, provided in the collegium, and the level of higher educational institution were ensured by professionalism of the teaching staff of the educational institution. A. Kozachkivskyi, I. Kozlovych, I. Levanda, Ya. Memlevuch were among outstanding lecturers of Pereyaslav Collegium. Some students in 1754 were fortunate to attend Poetics lectures given by H. Skovoroda. He arrived at the collegium by invitation of I. Kozlovych. The famous philosopher, educator and poet wanted to teach students Poetics according to his own methodics that significantly differed from the one which was used and spread in educational institutions in that time. Bishop Nikodim Srebnyskyi suspended H. Skovoroda from teaching at Pereyaslav Collegium for his innovative approach, and the philosopher did not manage to realize his plans [2, p. 146; 5, p. 342].

In 1785, Pereyaslav-Boryspil eparchy was liquidated and Poltava eparchy was appeared. These reorganization processes also affected Pereyaslav Collegium, as a part of teaching staff and students moved to Novgorod-Seversky Seminary. The training in classes of Philosophy and Theology stopped at that time. In 1799, Pereyaslav Collegium was reorganized into seminary – the secondary theological educational institution [2, p. 146; 5, p. 343].

**Conclusions.** So, the Orthodox collegiums and bishop's schools played the important role in development of national education. Despite all difficulties, the latter provided primary education to children of the Orthodox clergy. The Orthodox collegiums, which acted in the territory of the Ukrainian eparchy of the Russian Empire in the 18<sup>th</sup> century, provided secondary and higher humanitarian education. They were comprehensive educational institutions which focused on providing education to representatives of different sectors of society. Various subjects were taught there. They were Latin, Poetics, Rhetoric, Philosophy, Theology, the ancient Hebrew, Slavic, Russian, Polish, Greek, German and French languages, Mathematics, Geometry, Music and Art. Some collegiums attracted their students to the study and mastery of carpentry, pharmacy and iconography. Besides the content, the quality of education in these educational institutions was ensured due to the professionalism of the teaching staff. Organization of educational process in the collegiums was mainly entrusted to their talented graduates, as many of them were outstanding people. Among all the collegiums which functioned in the Ukrainian eparchies of the Russian Empire, Kharkiv Collegium was the most distinguished as it functioned mainly as a higher educational institution.

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#### **Твердохліб Т. С. Роль архієрейських шкіл і православних колегіумів у розвитку вітчизняної освіти (перша чверть XVIII ст. – кінець XVIII ст.)**

У статті схарактеризовано архієрейські школи і православні колегіуми як навчальні заклади, що надавали початкову, середню та вищу освіту в українських єпархіях Російської імперії, визначено роль колегіумів у розвитку вітчизняної освіти в першій чверті XVIII ст. – наприкінці XVIII ст. Розроблення зазначених питань буде сприяти створенню цілісної картини історії розвитку української освіти.

У роботі надано загальну характеристику архієрейських шкіл, які були організовані відповідно до вимог Духовного регламенту. Проаналізовано думки науковців щодо станової орієнтації колегіумів, рівня освіти, який вони надавали своїм вихованцям. Висвітлено етапи розвитку Чернігівського колегіуму, навчальні дисципліни, які в ньому вивчалися. Особливу увагу звернено на становлення і розвиток Харківського колегіуму, схарактеризовано зміни у змістовому наповненні навчання в зазначеному закладі освіти протягом періоду його існування. Висвітлено педагогічний персонал Харківського колегіуму, акцентовано увагу на таких його видатних викладачах, як В. Двигубський, І. Двигубський, М. Завадовський, М. Ковалінський, Л. Кордет, Ф. Татарський, Г. Сковорода, М. Шванський. Схарактеризовано Г. Сковороду як найбільш яскравого представника педагогічного колективу Харківського колегіуму. Встановлено особливості навчального процесу в Переяславському колегіумі до 1781 р., коли він надавав середню освіту. Визначено період, коли зазначений навчальний заклад забезпечував своїм випускникам вищій освітній рівень. Зазначено про видатних педагогів Переяславського колегіуму: А. Козачківського, І. Козловича, І. Леванду, Я. Мемлевича, Г. Сковороду. Розкрито реорганізаційні процеси в єпархіях Російської імперії, які зумовили перетворення Переяславського колегіуму наприкінці XVIII ст. на середній духовний навчальний заклад – семінарію.

Зроблено висновок, що православні колегіуми та архієрейські школи відіграли важливу роль у розвитку вітчизняної освіти, оскільки останні надавали початкову освіту дітям православного духовенства, а колегіуми – переважно середню та вищу освіту гуманітарного спрямування – представникам різних суспільних прошарків. Колегіуми увібрали в себе різні культурно-освітні та церковно-історичні традиції і являли собою не лише освітній, але й культурний феномен.

**Ключові слова:** архієрейська школа, вища освіта, Духовний регламент, навчальна дисципліна, навчальний заклад, Переяславський колегіум, початкова освіта, середня освіта, Харківський колегіум, Чернігівський колегіум.