

Наявність в українців офіційно дозволеного німцями адміністративного органу (міської управи) дала можливість проводити у Києві просвітянські заходи. Серед них були, зокрема, лекції, концерти, виставки, аматорські вистави, релігійні свята, видавництво листівок, брошур, що мали на меті пробудження самосвідомості українців, яка зазнала до цього впливу культурної уніфікації. Зокрема в Державному архіві Київської області збереглася програма концерту пам'яті Кирила Григоровича Стеценка, організованого 1942 року не без участі просвітян.

Отже, багате розмаїття архівних документів становлення та розвитку товариства «Просвіти» дозволяє всебічно вивчити історію «Просвіти» в усіх її найважливіших аспектах та дає можливість не тільки ґрунтовно і всебічно розкрити діяльність товариства та з'ясувати становлення товариства, а ще й вивчити його вплив на формування українського національного руху.

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## UKRAINIAN PROSVITA: HISTORIOGRAPHY AND DOCUMENTS

Every year on December 8, the world's Ukrainian nation celebrates the Day of the Society of Prosvita – the oldest organization in the national history.

The process of linguistic and cultural assimilation of Ukrainians continued: obscenities, opulation and magyjarization – in the west, and Russification – in the east. The criminal policy of the two occupation regimes, Moscow and Austrian, prevented the formation of a united Ukrainian nation.

That is why, the best representatives of Ukrainian consciousness solved the question of preserving their people. They understood: the first massive step towards its salvation from assimilation, poverty, ignorance and degradation should be the creation of a mass all-Ukrainian public organization. A widespread network of its primary cells should unite all convinced Ukrainian patriots.

"Prosvita" is a brainchild of its time and its era. It was born of the needs of the real national-cultural life of Ukrainians. Unfortunately, the functioning of the company.

Prosvita is not sufficiently studied by Ukrainian historiography. The analysis of its activities became more complicated the ideological approaches of most researchers as in Ukraine and abroad. Therefore, until now, the problem of studying the history of "Prosvita" remains relevant.

The author adhered to the principles of historicity and objectivity, which provide for clarification of the conditions of origin, development and consequence of events, an understanding of their cause-effect relationship. From the special historical methods of research there were selected the problem-chronological method of comparative analysis, a synchronous method, which involves the study of events occurring in different regions of Ukraine, as well as the method of systemicity, based on the analysis and generalizations, builds on the structure of the periodization of political, cultural-educational and educational processes and events.

The history and activities of Prosvita were widely enlightened by the leaders of the organization themselves. The Society recorded its history in the documents, as well as studied and comprehended in numerous scientific and popular works. Most of them, when the Prosvita archive is semi-decimated, are of primary importance. Among them there are popular scientific publications for anniversaries: I. Belea "25 years of the Society" Prosvita "(1899), M. Lozynsky" Forty years of activity "Prosvita" (1908). The fiftieth anniversary of the Society was not celebrated in military uniform, but the historical thinking of the Prosvita leadership prompted the publication of a "Prosvita" article to the Ukrainian people, which was extremely interesting for the descendants in 1921. By the 60-th anniversary, two editions were published "Anniversary Almanac of the Society" Prosvita "(1928) and" Popular History of the Society "Prosvita" S. Shah (1932). By the 70th anniversary, the Society managed to print articles in magazines: "Life and Knowledge", "Prosvita", "Calendars" for 1938, 1939.

The history of the Society, in particular, the statistics of affiliates and readers, the chronicle of the activities of individual commissions, subcommittees, Central were highlighted on the pages of "Reports and Reports" published every two to three years.

From the second half of the 1930's the "Bulletins" of the Prosvita branches began to appear, on pages on which anniversaries of readers and affiliates contained materials on their foundation and development. The richest material on the history of the Society contains Galician periodicals, especially the newspaper "Dilo". So, thanks to the Prosvita figures, we now have a fairly complete factual history of the Society.

In the second half of the XX century. about the "Enlightenment" was written in the diaspora. In 1959, on the occasion of the 90th anniversary of the foundation, books were published: V. Wise "90 years of Enlightenment" (Toronto, 1959), V. Doroshenko

"Prosvita", its foundation and work "(Philadelphia, 1959). The 100-year anniversary was celebrated with the release of collections: "The Centenary of the Maternity Society Prosvita (Toronto, 1968), Essay on the History of the Maternity Society Prosvita (Winnipeg, 1968). The latter was a reprinted book of S. Persia and contained two articles, "A Brief Story of the History of Enlightenment" in 1932-39, by S. Volynets, and "Review of Educational Societies in Canada" by A. Lord.

You can select the main directions of the study of the history of "Prosvita". These include the works of founders, executives and the leading figures of Prosvita, chiefly Halytska: O. Barvinsky, I. Brika, A. Vakhnyanin, M. Galushchinsky, E. Chykalenko, and also I. Belaya, M. Lozynskyi, K. Levytskyi, K. Studynsky [4].

In the 20-30's, when the history of "Prosvita" was investigated, mainly in the fields of western lands Ukraine, we can consider the work of the Persian "Popular History of the Society "Prosvita", published before 60-th anniversary of Prosvita. It highlights some aspects of the educational work of the institution in question Ukraine and beyond.

In some publications, there were only a few negative references to "Prosvita", in particular in reference books and encyclopedias [8]. In other cases, the "Prosvita" activity was interpreted as "anti-popular", "nationalistic", "bourgeois", "reactionary", etc. Nationalism, clericalism, anti-Soviet propaganda – these "shortcuts" for many years, were hanging on Prosvita Society in Soviet historical science.

In the "academic" "History of the Ukrainian SSR", published in 1977, p. the same was said unambiguously: "The cultural activity of Prosvita was aimed at poisoning the masses of the nationalist dastardine" [6].

Nevertheless, in the works on the socio-economic, national-political situation in Western Ukraine, the interwar period was to a greater or lesser degree covered the policy of the Polish government regarding the activities of cultural and educational institutions, and therefore the "Enlightenment" (S. Makarchuk, Yu. Slyvka) [8].

Therefore, in spite of the significant contribution of Prosvita in the development of national culture, their activities and still remains one of the least investigated pages of national history. This is due to the fact that in times when in the society the right of unconditional truth belonged exclusively to the Communist Party ideology, "the only true doctrine", to the objective coverage of labor the company was subjected to an unclassified "taboo". That's why it is not surprising that only in recent years began to appear intelligence about the activities of the organization, deprived of such ideological "tricks".

Actually Prosvita left lots of documents for modern scientific research. In December 1868, at the center of the Prosvita Society in Lviv on the proposal of Professor Vasyl Ilnytsky there was founded a library that functioned as a scientific center until 1909, and after transferred a significant part of its funds to the Library of the Scientific Society Shevchenko. The library fund was originally equipped with scientific, popular science editions and artistic works, mostly Ukrainian studies character [12, c. 181-188; 3, c. 89-105]. The value of the library was due to the fact that a large number of books came from the Dnieper Ukraine through book exchange and charity donations. Among the presenters there were many Ukrainian writers: Ivan Franko, Mikhail Drahomanov, Boris Grinchenko, Alexander Konysky and others.

There were also such persons who introduced entire libraries: Eusebius Grushkevich (514 books), Omelyan Ogonovsky (737 books), Czech Frantisek Rzegorzh (1163 books), Kornilo Sushkevich, Kostya Pankovsky, Vyacheslav Budzinovsky, Ivan Kivelyuk, Gregory Vretsion, Ivan Borysykevich, engineer Julian Mudrak.

At the same time, the library created its own archive (Arch 1) and a museum where a lot of relics were kept which are subsequently phased in were transferred to the library of NTSh and the National Museum in Lviv. It is also known that Prosvita donated exhibits to the newly created Museum of military-historical monuments in Lviv [3, c. 40].

From the beginning, archives and museums accumulated manuscripts, old books, maps, atlases, albums, photographs, paintings. People brought there until 1909 the library simply served as an appropriate repository for all profile and non-profile collections, which are not particularly classified, because they were comparatively few and very different. The library reports it was noted that she "had no clearly defined character".

The main constituent documents of the Prosvita organizations were the statutes.

Consequently, modern scholars in the history of Enlightenment "cover the study of its activities both in the Western Ukrainian region during the period of the Austro-Hungary and the Second Republic, and in the Dnieper. In general, a holistic vision was created not only of the history of the Enlightenment itself, but also of the participation of its leaders in state-building processes. At the same time, the following issues are promising for research: modern researchers pay little attention to the financial and economic activity of Prosvita both in the Western Ukraine region and in the Dnieper, in the context of its comparison.

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