

Education as a National Value of Ukrainian Society on its Way of Gaining Independence in the West-Ukrainian Pedagogical Press of Galicia up to 1918

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According to the materials of the Ukrainian speaking pedagogical press of Galicia (Austria-Hungary), one of the periods of the awareness of the Ukrainian community of the value of education is characterized in the article. There are established three levels of this process. During the first level (1863–1875), the educational value is propagandized by the pedagogical periodic of Moscofihiles. They declared about the Ukrainian public school of Austria which had its own demands and rights that were legally proved, but not realized in practice. During the second level (1875–1909) the value of the Ukrainian-speaking school education and upbringing was popularized and interpreted by the public-political flow and the pedagogical press of narodovtsi that formed national Ukrainian identity in the society. 1910–1914 – is the third, not completed level. The understanding of the importance of education for a person, community, state was popularized by press, which was created by teachers of public school, professors of gymnasiums and universities – in interaction, as well as during the competition between the co-existing communities before state and social institutions.

Key words: *education as a national value; national school; pedagogical press; Galicia up to 1918*

Education as a value has a subject affiliation, and due to this, it is treated as the state, social (of a nation, a community or a community group), and the personal value – the value of a conscious person, accepted by them up to the current attitude to education in general and to their own in particular.

The state value of education is determined by its accepted declarative and legislative acts, the percentage of gross domestic product, which is given for the educational demands, by the scales of promoting and help – the financial and non-

financial support of the educational demands of people and the expanding the functionality of educational institutions.

The state value of education is included in the general politics of the government and the managerial, organizational activities combined with government organizations, institutions that promote the education of their country on the international and global level. At the same time, the state educational value can only be declared, ideologically distorted, not really guaranteed either by legal or financial mechanisms, its interpretations can be different from the national ones.

The educational value can also be realized by its society as a value of the nation, yet on the way to formation or restoration of a statehood. For instance, M. Hrushevskiy, the Ukrainian historian, a public and political figure (1917–1918 – the Head of the Central Rada of the Ukrainian National Republic), wrote in his work “Our School” “... it’s quite obvious that only the nationalization of school on the Ukrainian territory can give the basis of successful cultural and economic development for Ukrainian people, equip them with the equal weapon in the competition of nationalities, prevent from the prospect of lagging in the general cultural and economic progress.”¹

The social value of education – the society, communities, organizations, groups that are united according to a national, religion, or a territorial feature, is determined by to which extent a community can realize, develop by its resources and defend the value of education in interaction or competition with co-existing communities, in front of public and social institutions. The author of the monograph “Philosophy of education for the 21st century” (1998) B. Hershunskii generalized that “The maturity of society ... is determined by the extent to which it manages to lobby educational priorities in higher state institutions.”²

Education was a national value for the Ukrainian, as the society that was included in the content of two monarchies: Austro-Hungary and Russia. It was realized, formed, developed, and defended. They fight for it by different methods on all levels of social organization. In general, all the aspects, priorities and goals of educational activity in society could not be achieved under the condition of the absence of a national state.

The aim of the article is the analysis of the processes of awareness, understanding, development of the value of national education and the experience of its defending by the Ukrainian of the East part of Galicia (the East part of the Kingdom of Galicia and Lodomeria, the crown territory of the Austro-Hungarian monarchy), those who were presented in the West-Ukrainian pedagogical press from the beginning of its appearing in 1863 and up to 1918 (the year of the decay of the Austro-Hungarian monarchy).

¹ Hruševskij M. (1909). *Naša škola*. Kn. 1–2, Lviv, p. 2.

² Heršunskij B. (1998). *Filosofija obrazovanija dlja XXI. veka*. Moskva, p. 41.

Let's have a look on the running of the processes of realization, understanding, and interpretation of the national education as a value and possibility of the development by the Ukrainian of the East part of Galicia. The Supreme Ruthenian Council, the first legal organization of the Ukrainian of Galicia (founded in 1948), after the declaring itself a representative of the Ukrainian people, set its main task the awakening of its national consciousness and culture and proposed a program for the construction of a Ukrainian school in Galicia.³ In 1949, the first Ukrainian-speaking newspaper in Galicia, "Zoria Galytska", introduced a special heading "Articles relating to schools and public education." Though, the main emphasis was made on the creation of Ukrainian-language folk schools, which was considered as a priority task in the actions for the revival of national culture. So the article "On the need for education for the Ruskyi society"⁴ considers the general primary education as one of the means of raising the standard of life of Ukrainian society, its development and culture. However, such important tasks were slowed down by a lot of factors, e.g. a reaction period after the revolution and the spread of the ideology of Muscovite in Galicia.

The value of education for the Ukrainian society of Galicia was promoted by the pedagogical periodical which was filled with the ideas of Muscovite – a political trend oriented to the Orthodox Church, Russian culture and Russian identity with uncertain hopes to help Russia defend the interests of the 'Galician Rusyns.' Their social base was the Galician priestly intelligentsia. At this time, after the proclamation of the constitutional monarchy, the following reforms were conducted in Austro-Hungary, e.g. the reform of primary education, which becomes compulsory and free; the reform of pedagogical education, according to which they started to prepare a future teacher as a civil servant in the seminaries; the creation of state education authorities – central and local school councils.

Two pedagogical magazines "House and School" (1863–1864, edited by I. Gushalevich) were published in these years. The main authors of the articles were priests I. Naumovich, A. Danilovich, teachers M. Kernytsky, S. Dubravsky); the application "School" to the magazine "Letter to the community" (1864–1865, editor S. Shehovich); "Teacher" (1869–1874, editor M. Klemertovich).

The magazines contained a lot of religious and agricultural texts, as well as the articles about the upbringing of children, didactic materials for teachers. A great part of the texts was printed in Church Slavonic. The school was considered a place that gives elementary knowledge to a child and, more importantly, provides religious and moral education and maintains a close connection with the church. The press of this period does not often oppose the educational policy of the Austro-Hungarian government. The main problem it focuses on the state level is the withdrawal of the elementary school from the management of the consistory,

³ Centralnyj deržavnyj istoryčeskyj archiv Ukrajinu u Lvovi, f. 180, op. 1, spr. 37, pp. 1–45.

⁴ O potrebe prosvješćenija dlja ruskoho naroda. *Zorja Galicka* (1949). Lviv, no. 83, pp. 493–500.

because “priests were selected for school management,”⁵ on the local level – the close cooperation between a teacher and a priest, and also the inexpediency of including “superfluous” knowledge (that is not necessary for a rural child) to the content of education.

However, among the teachers’ notes, the attempts to analyze the educational problems for Ukrainians were found: The system of education and the teacher training system do not correspond to the needs of the region, the anonymous author of the article writes.⁶

Let’s summarize that from 1863 to 1875, the Muscovophilian pedagogical periodical of Galicia, by its own existence, along with the government and pro-government pedagogical press, considered a Ukrainian folk school as a subsystem in the school system of Austria, which has its own needs and rights, which are legally enshrined but not implemented in practice. At the same time, exactly these rights were recognized and interpreted by the majority of active participants in the public-pedagogical movement rather carefully. Education was treated as a means of preserving the identity of the “Ryskyi nation” within the empire. Its task was the formation of the moral and religious values and knowledge, skills necessary for life according to its social origin. The main goals for which the activity of the community and the representatives in the Galician Sejm should have been directed were: 1) the maintenance of public education in the sphere of governing (influence) of the church; 2) the monitoring the professional training and activities of teachers for the public school by the church authorities; 3) the improvement of state financing of schools.

The value of Ukrainian language education and upbringing is interpreted for the Ukrainian population of Galicia by the pedagogical press, the founders and commentators of which were in opposition to the Muscovites in the political camp of the Narodovites. The socio-political current in Western Ukrainian society, the representatives of which realized and formed Ukrainian identity, focused on the culture of Ukraine as the ethnically united community. The social basis of narodovstvo was the Galician secular intelligentsia, mostly children of priests and a few indigenous Ukrainian families of Lviv residents, Stanislaviv, Przemysl and large towns of Galicia – teachers, lawyers, writers, journalists, doctors, etc.

The national movement was being expanded in Galicia during this period, the inclusion of Ukrainians to the political struggle took place at that time, as well as the entry of their representatives into the electoral authorities – the Galician Sejm and the Vienna Parliament, which allowed the Ukrainian community to take a more active part in the processes of state-building schools directly, however not so much influence on the provision of educational priorities for Ukrainians was done.

⁵ Padenyje narodnych škol (1869). *Učitel*. Lviv, no. 29, p. 114.

⁶ Zemlepisnaja nauka v narodnych školach. *Učitel*. Lviv, no. 3, p. 10.

The following pedagogical magazines appeared in this period of time: “Gazeta szkolnaya” (Lviv, 1875–1879), “School Newspaper” (Lviv, 1880–1888), “Teacher” (Lviv, 1889–1914); “Ruska school” (Chernivtsi, 1888, 1891); “The Beam” (Vashkivtsi, 1904–1907); “The Flag” (Lviv-Kolomyia, 1908–1912), which positioned themselves as printed authorities, or active sympathies of the educational societies of the region.

The press at that time was completely Ukrainian. It had a high, as for this time, scientific and pedagogical potential, providing a sufficient depth of showing school issues, covering all areas of school and socio-political life of the region. Moreover, it became the direct organizer of “Rus Pedagogical Society” (Galicia, the year of founding – 1881), the Community “Mutual aid Galician and Bukovina teachers and teachers” (Galicia, Bukovina, 1905); the Association of teachers of secondary and high schools in Galicia “Teacher Community” (1909) – social and educational organizations of teachers and community activists who focused their activities on lobbying interests of Ukrainian teachers and the Ukrainian school of Galicia in front of the official educational institutions and authorities, in a multinational environment of the region.

One of the logical and efficient disadvantages of this period was the unpreparedness of the multinational society of Austria-Hungary, including the Ukrainians and Poles in Galicia, to treat with a tolerance the competition of each other's to protect their constitutional rights, including the right for education, which was well supported by the central Austrian power.

Thus, defending the value of education for the society, which was the main focus of the socio-pedagogical movement, the activities of the press was being done in the context of the struggle for a native language school against its naming and polonization. The publications about such problems were written in the above-mentioned magazines. Numerous reports of folk teachers in the 70's and 80's of the 19th century about the denationalization of schools concerned the facts of changing the language of teaching in villages and towns where the Ukrainian-speaking population prevailed.⁷

It is worth emphasizing that the confrontation of the Galician Polish and Ukrainian communities on the basis of the school, (namely understanding its value for the development of national aims and the struggle for personal liberties under the conditions of the empire) was a typical consequence of the general colonial policy of Austria, but not the optimal and not the only possible way of gaining autonomy or independence for both national groups. The growing conflicts of this confrontation in the educational sphere were also one of the negative factors that contributed to further confrontation in the military and interwar years. The best way to characterize this phenomenon is to call it the immaturity of democratic values in the society of the former empire, which was

⁷ V vischodnoj Halyčyny (1879). *Hazeta školna*, no. 19, p. 162.

only at the beginning of the transition to a constitutional system and the protection of democratic freedoms and values.

At that time, the value of education is interpreted in the press as the value of a person for its development, as the value of the Ukrainian community, as an opportunity for its progress, as one of the tools for building a more perfect society – the community of Ukrainians in multinational Austria-Hungary, and at the same time more equal in their capabilities with others communities.

The first clear definition of the value of the Ukrainian national school was formulated as follows: “The national school must be national in the full sense of this word; its duty is to upbringing children in the national spirit.”⁸ O. Partytsky, G. Vertyson, O. Vlasychuk, O. Ivanchuk, K. Malyts’ka, I. Kapustoy, M. Baran, M. Radetsky, I. Yuschyshyn, I. Petryshyn worked insistently on the development of the idea of the Ukrainian national school as an individual and social value in the 70–90s of the 19th century.

The most important aspect of the educational value, realized and propagandized by the teachers and socio-political figures of that time, was the statement that education and school is a national matter and all social groups are responsible for its implementation. Therefore, activities aimed at the developing of schools and education were one of the priorities tasks of the Ukrainian community.

In general, during the period from 1875 to 1909, thanks to the activities of pedagogical periodicals and societies of teachers, the public-pedagogical community of Galicia provided awareness of the value of education at all and the national education in particular. It started to initiate and popularize by itself the idea of education on all social levels as well as the need to support own school and a teacher with the whole community. It tried to reach the understanding of these ideas by the inhabitants of the region, especially by illiterate villagers.

The period between 1910 and 1914 is a new stage in the understanding and interpreting of the educational value in the Ukrainian environment of Galicia, which was interrupted by the First World War. The understanding of the value of education for a person, communities, and a state was brought to the society by the press, created by the national school teachers, professors of gymnasiums and universities, people and groups of people who can understand, develop by their resources and defend the value of education in interaction, as well as in competition with co-existing communities in front of public and social institutions. It is the period when Ukrainians in Galicia had already had their own political parties, deputies in the Sejm and Parliament, large-scale public organizations, professional associations.

The following magazines belong to the pedagogical press of this period: the magazine “Our School” (Lviv, 1909–1914); “Teacher” (up to 1914); “The teacher’s

⁸ Sprawy škol našych v deržavnoj Rude vo Vodny (1884). *Školna časopys*, no. 7. p. 54.

word” (Lviv, 1912–1914, 1916). They interpret native-language education as a vital condition for the development of Ukrainian society and ensuring its autonomy, and subsequently the restoration of a statehood.

Describing this period, it’s worth emphasizing that the Ukrainian community, on its own experience, was convinced of the value of education. The community was largely able to realize, develop by its resources and defend the value of education before the state and social institutions. By the means of pedagogical periodicals, the idea of the necessity of a national school on the territory of Ukraine was spreading through the society. The Western Ukrainian and East Ukrainian educators, public and political figures were involved in its popularization. According to M. Hrushevsky, the task of nationalization of school (in the narrower sense – the introduction of the Ukrainian language of studying) stood before the Ukrainians in Russia. Before the Ukrainians in Austria, where certain elements of the national school had already existed, was the task of nationalization in the broad sense – the transformation of individual elements “into the uniform system of the national school from the bottom to the top”.⁹

Analyzing the importance of the native language education, M. Hrushevsky wrote: “But school deals are inseparable from other equally important issues, which in the end are reduced to one – the ensuring of national independence.”¹⁰ On his initiative, the creation of the Regional School Union was founded as an alternative authority for teaching Ukrainian-language education in Galicia. The Union consisted of representatives of public pedagogical political and economic structures of Ukrainian society: “Teacher’s community”, “Mutual assistance of Galician and Bukovinian teachers”, “Ukrainian pedagogical society” of national democratic, radical and socialist parties, “Prosvita”, “Dniester”, directors of Ukrainian private schools, etc. In 1910, “Our School” published the program of the National School Union and the appeal to Ukrainians – “Peoples and Landlords!” and defined its tasks: to systematize all work concerning the organization of the Ukrainian school from primary to higher, to centralize the fragmented activities of various societies and communities, to give it a conscious feature, direction and aim, and at the same time to associate it with the widest circles of the Ukrainian public, to give them strength and energy, and to acquire the necessary money and means for it.¹¹

The conceptual works of the Ukrainian national school in the pedagogical press of this period were published by M. Hrushevsky, O. Ivanchuk, I. Kapusty, I. Yushchyslyn, O. Kulinich. The Western Ukrainian teachers and professors such as M. Voznyak, M. Baran, O. Vlasiychuk, S. Tomashivskyi, East-Ukrainian Y. Chepiha-Zelenkevich, I. Radeky, M. Smirnov worked on the important directions

⁹ Hruševskij M. (1909). *Naša škola. Naša škola*, Kn. I–II, p. 3.

¹⁰ *Ibid.*, p. 2.

¹¹ *Zemljaki i zemlačky* (1910). *Naša škola*, Kn. 1, p. 9.

of implementation of the concept of school in practice. Their main ideas concerned and were close to pragmatism, “free school”, social reconstructivism, Christian outlook. The most conceptually integral one was the theoretical development of the idea of a national school based on the principles of “free education” of Jan Chepig-Zelenkevich. The most comprehensive structurally and normatively competently concluded was a large-scale “Project to replace the state school law from May 14, 1869” in fact, it was the first Ukrainian draft law about education.

National education as a value in the interpretation of Western Ukrainian society at this stage covered all levels of education, including pre-school and university. Its main aim was the versatile harmonious development of an individual with the active life position. Accordingly, the activities of the representatives of the Regional School Union were aimed at “taking care of the schooling public, official, about the greatest presence of our youth in public schools.”¹² The “Native School” fund created for the development of private schools received 43,433 crowns only in 1911.¹³ The magazines “Our School” and “Teacher” published guidelines for the establishment of private schools, secondary and primary schools, in accordance with the regional laws. Ukrainian deputies were obliged to seek government subsidies in the support of private schools. The teachers, dismissed from public schools for active civic positions, were offered a place of work. Thus, the state and private Ukrainian schools received substantial financial and public-pedagogical support. L. Salo wrote the instruction paper “Business Pragmatics for Private School Teachers”, O. Kulinich “On the Structure of Public Schools in Galicia”, and O. Soletis “A Primer for the Science of the Illiterate”.

Summarizing the public-pedagogical activity of Ukrainians in Galicia during this short period of protecting the value of education and lobbying for its priorities, it is worth emphasizing, first of all, on the scale from legal initiatives to scientific and theoretical intelligence and the fact that the issue of education has been really raised as a matter of the state level and its importance for every conscious person is accentuated.

Thus, there were three stages of development (awareness) of the value of education by the Ukrainian community in Galicia, in the second half of the 19th and the early 20th centuries before the restoration of Ukrainian statehood. During the first period, it was announced about the Ukrainian folk school of Austria, which had its own needs and rights fixed by the law, but the very value of education was perceived and interpreted rather limitedly as a means of preserving the identity of the “Russian” people for the formation of moral and religious values and the acquisition of knowledge in accordance with the social origin. The second

¹² Ibid., p. 9.

¹³ Okljad dojaknosti Krajevoho školnoho Sojuza (1912). *Naša škola*, Kn. 1, p. 59.

stage – the value of education was interpreted as the value of a person and community for further development, popularized by the need to support their school and teacher throughout the community. The third stage is not completed yet – the understanding of the value of education for a person, community, state, which needs to be developed by its own resources and the value of education in interaction should be defended, as well as in the competition with co-existing communities in front of state and public institutions.