

ARTICLES

Contribution of Ivan Yushchyshyn (1883–1960) to the Theory of Ukrainian Education

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Czepil, M. – Karpenko, O. (2024). Contribution of Ivan Yushchyshyn (1883–1960) to the Theory of Ukrainian Education. *Czech-Polish Historical and Pedagogical Journal*, 16/2024/2, 3–15.

<https://doi.org/10.5817/cphpj-2024-008>

This article aims to explore Ivan Yushchyshyn's educational ideas concerning the purpose and content of educating Ukrainian youth. It analyzes two main goals of education: practical (preparing individuals for societal life) and spiritual (cultivating moral qualities, values, and creative abilities). The focus lies on the educational ideal, national consciousness, and the Ukrainian national idea. The article examines how school textbooks in Ukrainian language, history, geography, and natural sciences contribute to educating pupils' national consciousness. It delves into the requirements for teachers and their pivotal role in educating young people. Furthermore, it highlights the importance of cooperation between schools, families, churches, and public organizations in fostering youth patriotism. I. Yushchyshyn's works offer valuable theoretical propositions and practical recommendations that remain relevant to contemporary educational processes.

Keywords: *Ivan Yushchyshyn; education; national consciousness; youth; teacher*

Introduction

The socio-historical and social challenges that took place in Europe in the second half of the 19th century, namely, the processes of national-cultural revival and state-building, significantly influences the development of pedagogy and the emergence and spread of the idea of national consciousness based on ethnic identity. In Ukrainian lands, which were under foreign domination, the idea of national education acquired

particular relevance.¹ The Russian Empire’s policy of Russification, aimed to suppress the Ukrainian language, culture, and identity, stimulating the development of the Ukrainian national movement.² In response to these processes, there arose a need to develop effective strategies for educating the younger generation in a national spirit.³ The ideas of national education developed by Ukrainian scientists were based on the educational ideas of Western Europe, but at the same time had their own unique features, determined by the historical conditions and cultural traditions of the Ukrainian people.

Ukraine’s historical experience, rich in the struggle to preserve its national identity, demonstrates the constant need to update strategies for youth education. The Russia-Ukrainian war, as a catalyst for national revival, has heightened the relevance of issues related to the development of national self-consciousness and patriotism. This has prompted us to turn to history and study the experience of national education of youth in Galicia in the first third of the 20th century. Ivan Yushchynshyn (1883–1960) made a significant contribution to the theory of education. He was a well-known and respected scholar, public and political figure in Galicia, and editor of the educational journals “Teacher” (1911–1914), “Teacher’s Word” (1922–1939), and the founder of the educational journal “The Path of Learning and Education” (1927). He took an active part in the processes of Ukrainian state-building: he edited the “Bulletin of the General Secretariat of Ukraine” (1917–1918), served as secretary of the journal “Free Ukrainian School” (1917–1918), worked in the Ministry of Education of the Ukrainian People’s Republic as head of the department of public education (1918), and was director of the Department of State Press of the Ukrainian State, editor of the newspaper “State Bulletin” (May–December 1918).⁴

His scientific contributions focused on critical issues such as the creation of a Ukrainian national education system, the objectives and content of youth education, the organization of pupil self-governance, the training of qualified teaching staff, the professional activities and rights of teachers, and more. Among Ukrainian pedagogues who fought for the Ukrainian national idea, he occupies an honorable place. He dedicated his life to creative research in the theory of education, relying on national traditions and advanced European pedagogical thought. For the Ukrainian community, his activity is an example of selfless service to Ukrainian people and the cause of national revival.

¹ Czepil, M. - Karpenko, O. (2021). National awareness: the evolution of the concept in the Ukrainian pedagogy of Galicia (1848–1918). *History of Education. Journal of the History of Education Society*, 51(1), 48–68. <https://doi.org/10.1080/0046760X.2021.1924877>

² Hrytsak, Ya. (1996). *Narys istorii Ukrainy: formuvanniya modernoyi ukrainskoyi natsiyi XIX – XX st.* Kyiv: Heneza.

³ Sarbey, V. (1993). Etapy formuvannia ukrainskoi natsionalnoi samosvidomosti (kinets XVIII – pochatok XX st.). *Ukrainskyi istorychnyi zhurnal*, 7-8, pp. 3–16.

⁴ Entsyklopediya ukrajinoznavstva. (2000). *Slovnykova chastyna*. Lviv. Vol. 10, 3952; Yakobchuk, N. *Yushchynshyn Ivan Mykhaylovykh* Retrieved from <https://dnpb.gov.ua/ua/informatsiyno-bibliohrafichni-resursy/vydatni-pedahohy/yushchynshyn-i-m/> (accessed 23.07.2024)

A review of the existing literature reveals a significant interest among both Ukrainian (M. Czepil & O. Karpenko,⁵ B. Stuparyk,⁶ T. Zavorodnya,⁷ and others) and Polish (Cz. Majorek,⁸ A. Meissner,⁹ K. Szmyd,¹⁰ and others) researchers in the development of education in Galicia and Western Ukraine. Studies have focused on examining the impact of historical events, cultural traditions of the region on the formation of the educational system, and the theory and practice of education. I. Zaychenko's work explores the contributions of I. Yushchyshyn to the establishment of Ukrainian schools.¹¹ Researchers highlight specific aspects of Yushchyshyn's creative legacy in the context of the educational activities of Ostap Makarushka (L. Bodak,¹² M. Czepil¹³), Anton Lototsky (N. Dudnyk¹⁴), Ivanna Petriv (I. Strazhnikova¹⁵), Konstantyni Malyska (Z. Nagachevska¹⁶), and Bohdan Zaklynsky (O. Kuzenko¹⁷), whose efforts were directed towards the development of Ukrainian education. Despite the importance of this topic, the level of scientific research remains relatively limited, suggesting a need for further in-depth analysis.

The Goal of Ukrainian Education

Ivan Yushchyshyn's educational and methodological work focuses on the development and substantiation of the content of education. He argues that education has two main goals: practical and spiritual. The practical goal is to prepare children for life in society, to teach them to survive, adapt to change, and interact with others.

⁵ Czepil, M. – Karpenko, O. (2020). The Ukrainian Education in Galicia (1919–1939): a search for an ideal. *Czech-Polish Historical and Pedagogical Journal*, 12/2, pp. 112–121. <https://doi.org/10.5817/cphpj-2020-024>

⁶ Stuparyk, B. (1998). *Natsionalna shkola: vytoky, stanovlennya*. Kyiv: IZMN.

⁷ Zavorodnya, T. (2001). *Vykhovaty tvorchoho, pratsездatnoho i produktyvnoho hromadyannya: (Pedahohichna kontseptsiya Yaroslava Kuzmiva)*. Ivano-Frankivsk: Play; Zavorodnya, T. (1998). *Dydaktychna dumka v Halychyni (1919–1939)*, Ivano-Frankivsk: Play.

⁸ Majorek, Cz. (1990). *Historia uylitarna i erudycyjna. Szkolna edukacja historyczna w Galicji (1772–1918)*. Warszawa: PWN; Majorek, Cz. (ed.) (1997). *Biografie pedagogiczne. Galicja i jej dziedzictwo*. T.IX. Rzeszów: WWSP.

⁹ Meissner, A. (ed.) (1996). *Nauczyciele galicyjscy. Galicja i jej dziedzictwo*. T. 6. Rzeszów: WWSP.

¹⁰ Szmyd, K. (2003). *Twórcy nauk o wychowaniu w środowisku akademickim Lwowa (1860–1939)*. Rzeszów: Wyd. Uniwersytetu Rzeszowskiego; (2008). T.XX, (red.): K. Szmyd, J. Dybiec. (ed.) (2008). *Historia wychowania*.

¹¹ Zaychenko, I. (1996). Ivan Yushchyshyn – borets za natsionalnu shkolu, *Ridna shkola*, 5/6, pp. 18–21.

¹² Bodak, L. (2019). Providni napryamy diyalnosti O. Makarushky v Ruskomu pedahohichnomu tovarystvi (1890–1910). *Nauchen vektor na Balkanyte*, 1(3), pp. 16–18.

¹³ Czepil, M. (2021). Ostap Makarushka's (1867–1931) Contribution to the Development of the Theory of Education. *Biografistyka Pedagogiczna*, 6(1), pp. 161–176. <https://doi.org/10.36578/BP.2021.06.09>

¹⁴ Dudnyk, N. (2005). Ideya natsionalnoho vykhovannya v pedahohichnomu ta prosvitnytskomu dorobku Antona Lototskoho, *Molod i rynek*, 4, pp. 95–98.

¹⁵ Strazhnikova, I. (2016). *Ivanna Petriv: pedahoh, hromadskyy diyach, pysmennyk*. Ivano-Frankivsk: NAIR.

¹⁶ Nahachevska, Z. (2002). Kostyantyna Malyska: pedahoh, vyznachna diyachka ukrayinskoho zhinochoho rukhu, *Obrivi*, 2, pp. 8–18.

¹⁷ Kuzenko, O. (2000). *Bohdan Zaklynsky – pedahoh i prosvityanyn*. Kolomyya.

Children need to develop the physical and emotional skills necessary to adapt to society, learn to cooperate with others, and overcome life's challenges. However, education is not limited to practical aspects. The spiritual goal is to develop moral qualities, values, and creative abilities – everything that will help a child become an individual. According to I. Yushchyshyn, educating a child for life means teaching them basic life skills: self-care, communication, and problem-solving. Education is a multifaceted process that includes not only knowledge and skills but also value development, preparing children for life in society and the realization of their potential.¹⁸

The practical and spiritual aspects of human existence are often seen as fundamental dichotomies that influence the development of both individuals and societies. Historically, most societies prioritize the practical aspect of upbringing, directing the efforts of the younger generation towards fulfilling the immediate needs of the community. Only after ensuring basic living conditions does society begin to focus on developing the spiritual, cultural, and intellectual aspects of the individual. Consequently, education has traditionally been seen as a process aimed at achieving a balance between practical adaptation to the social environment and the development of individual potentials that contribute to cultural enrichment and spiritual growth.

I. Yushchyshyn examines the concept of an educational ideal within the context of historical and social conditions.¹⁹ The author emphasizes that the educational ideal should be closely linked to the needs of society and its vision of the future. The educational ideal is not static but constantly changes along with society. The educational process should be aimed at developing individuals who will meet the needs of society. This means that education must prepare people for life in the modern world, providing them with the necessary knowledge, skills, and competencies. The educational ideal should combine the development of individual qualities (creativity, critical thinking) and socialization (ability to cooperate, civic responsibility). I. Yushchyshyn concludes that the education of a modern citizen should involve the development of a responsible individual, capable of creativity and self-sacrifice. Only in this way can we build a strong and developed society. The teacher believes that before talking about what we want to achieve through education, we need to understand how a person is connected to society.²⁰ Can we consider a person as a separate unit that exists on its own, or is it always dependent on other people? According to his view, the assertion that a person can be completely independent of society is false. He notes that each individual is an integral part of a larger social structure and is constantly interacting with other people. This question is fundamental to many sciences, including pedagogy, sociology, and philosophy. The answer to it influences how we build educational systems, how we create laws, and how we generally imagine an ideal society. I. Yushchyshyn developed his own concept of education, which was based on the ideas of J.-J. Rousseau, F. Nietzsche, and J.-F. Herbart. He believed that education should be adapted to the needs of society and the times.

¹⁸ Yushchyshyn, I. (1929). *Natsionalne vykhovannya. Shlyakh vykhovannya y navchannya*, 2, pp. 6–7.

¹⁹ *Ibidem*, 10, p. 1.

²⁰ Yushchyshyn, I. (1930). *Kolektyvizm chy indyvidualizm (Zavvahy do hromadivskykh instynktiv nashoho narodu)*. *Shlyakh vykhovannya y navchannya*, 5, p. 131.

The contemporary world demands well-rounded individuals who are ready for self-development and self-discovery.²¹ According to I. Yushchyshyn, the ideal person must meet the needs of their time. They should be a member of society and understand its values. Education should prepare young people for life in the modern world, helping them develop their best qualities. Educational ideals are influenced by historical events, societal needs, and universal values. These ideals cannot be static; they must evolve along with societal changes. Consequently, it's important to comprehend the values, dreams, and aspirations of the current generation. By educating young people, we prepare them for the future.²² Therefore, educational ideals should focus on developing qualities that will be necessary for individuals in the future. I. Yushchyshyn's statement remains relevant today, as education is not a mechanical but a creative process that requires constant reflection and adaptation to new circumstances.

National Consciousness, National Idea

I. Yushchyshyn compares the concept of "national consciousness" to an instinct.²³ He argues that, like an instinct, national consciousness itself is a passive force. While it can resist external influences, it is incapable of independently creating anything new. The true strength of a nation comes not merely from a sense of belonging to a particular people, but from transforming this feeling into an idea, into a goal. When national consciousness becomes an idea, it acquires the energy to act. Simply feeling Ukrainian is not enough; it is crucial to understand the values inherent in this identity and how they can be realized in practice. When a national idea is clearly formed and shared by many people, it is capable of uniting the nation and providing it with the strength to achieve common goals. For a nation to develop, its members must not only feel a sense of unity but also unite around a clear idea. This idea must become a source of energy for all who share it.

According to I. Yushchyshyn, the foundation of the national education system should be the Ukrainian national identity. He views the state as a form that reflects the economic, political, and cultural life of the people. The people are the creators of the state, not the other way around: it is the people who can elevate the state to a high level of political significance, economic power, and cultural authority. The more educated, organized, and strong people are the stronger the state becomes. Every Ukrainian should understand these fundamental principles.²⁴ The Ukrainian people themselves must awaken their national activity, prioritize the education of their children, clearly articulate the goals and ideals of this education, and develop practical strategies for its implementation.²⁵ The ideal of national education should be to educate citizens who, in times of peace, are capable of daily productive work that

²¹ Yushchyshyn, I. (1929). *Natsionalne ...*, op.cit., 10, p. 1.

²² Ibidem.

²³ Yushchyshyn, I. (1938). *Dorohovkazy nashoho vykhovannya. Shlyakh vykhovannya y navchannya*, 3, p. 179.

²⁴ Yushchyshyn, I. (1917). *Deyaki osnovy orhanizatsiyi pozashkilnoyi osvity. Vilna Ukrayinska Shkola*, 3-4, pp. 169–172.

²⁵ Yushchyshyn, I. (1938). *Dorohovkazy ...*, op.cit., 3, p. 170.

strengthens the state and culture, and in times of danger are ready to stand up for the common good.²⁶

Analyzing the state of education in schools of his time, I. Yushchysyn observed that since the fall of Kyivan Rus, Ukrainians lacked a national (Ukrainian) school, pedagogy, and their own scholars.²⁷ The Galician schools at that time were influenced by foreign cultures and were unable to fulfill the paramount task of fostering a national consciousness among their pupils. I. Yushchysyn developed a “Project for the Change in the State School Law of May 14, 1869”, proposing the establishment of a national school accessible to all segments of the population.²⁸ This school was intended to be community-oriented, educating children in a national spirit, fostering close cooperation with families and communities, and aligning with the economic and social realities of the people. The primary goal of the school was to preserve the national spirit, language, and culture and to contribute to their revitalization and advancement. The first section of the legislative part of the project, titled “The Goal and Structure of the School”, states that the public school should provide moral education, cultivate a national consciousness and sense of identity in children, as well as develop their intellect, enabling them to become valuable members of their society and state.²⁹ In particular, the “Project for the Change of the State School Law of May 14, 1869” marked the first instance in Ukrainian history where the term “national consciousness” was used to define the purpose of education.

The Ukrainian school should be an integral part of our historical and cultural heritage, developing in pupils a deep respect for national values.³⁰ The primary mission of the school is education, and learning is a tool for this education. By merging historical knowledge with contemporary needs, the school can develop its own unique educational approaches and practices.³¹ The school is called to develop in Ukrainian children strong foundations of national consciousness and to educate patriotism.³² The school should instill a sense of national identity in Ukrainian children and cultivate patriotic feelings within them.³³

²⁶ Yushchysyn, I. (1929). *Natsionalne ...*, op.cit., 12, pp. 6–7.

²⁷ Yushchysyn, I. (1910). *Yaki reformy potribni v narodnim shkilnytstvi v Halychyni?* *Dilo*, 228, p. 2.

²⁸ Yushchysyn, I. (1913). *Proyekt na zminu derzhavnoho shkilnoho zakona z dnya 14 maya 1869 roku*. Lviv.

²⁹ *Ibidem*, p. 25.

³⁰ Yushchysyn, I. (1939). *Dva chynnyky suspilnoho vykhovannya v shkoli*. *Uchytelske slovo*, 13, p. 107.

³¹ *Ukrayinske Pedahohichne Tovyarstvo* (Red. statyya) (1912). *Uchytel*, 7, p. 195.

³² Yushchysyn, I. (1910). *Ridna mova v ridniy shkoli*. *Uchytel*, 15/16, p. 229.

³³ *Naukovi prohramy v narodnikh shkolakh tretoho stepenya dlya ditey ukrayinskoyi natsionalnomy* (1933). *Shlyakh vykhovannya y navchannya*, 1, p. 6.

The Content of School Education

I. Yushchyshyn believed that the school could achieve its educational goal through the content of its subjects. He emphasized that through schooling, a child should transform into a new, creative citizen, drawing on the values of their community in both spiritual and material culture.³⁴ According to his project, the school should teach subjects such as: native language and literature, the fundamentals of nature, geography, the history of one's people, region, and mathematics, the basics of state and local law, writing, drawing, music and singing, and physical education.³⁵ These subjects were designed to educate a sense of national identity and pride in one's homeland. The educational content of the education was to take into account the age characteristics of children and comply with educational principles.

The native language has enormous potential for development of national consciousness and, according to the project, should be the language of instruction in every rural and urban school. I. Yushchyshyn believed that every child should study their native language, regardless of whether they attend a Ukrainian school or another. Teaching a second regional language is allowed only with the consent of the parents and the child themselves.³⁶ The project also provided for the teaching of the native language for representatives of national minorities. For minorities that make up 5-10% of the population, it is necessary to ensure high-quality teaching of the native language. If the minority makes up 10–20%, parallel classes with native language instruction should be created. For minorities that make up 20-50%, a separate school with the native language of instruction should be created. If there are fewer than 5% children from a certain nationality in several villages or districts, then a separate teacher should be assigned to teach the language, literature, and history of that nationality.³⁷

I. Yushchyshyn argued that to understand a people's spiritual life and be a part of it, one must master its highest form: language.³⁸ Through their native language, children should learn all components of knowledge: linguistics, history, geography, nature, mathematics, and art. According to him, one truly studies their native language when they learn about the national culture and people through it.³⁹ For I. Yushchyshyn, the native language and education in a Ukrainian school are inseparable concepts. Teachers should teach children about the history, culture, and traditions of their people in their native (Ukrainian) language. It's important not only to acquire knowledge about the people but also to develop a worldview in young people that corresponds to the Ukrainian mentality. At the same time, he warned that it is possible to teach in the native language but at the same time violate the principles

³⁴ Yushchyshyn, I. (1913). *Proyekt ...*, op.cit., p. 17.

³⁵ Ibidem, p. 25.

³⁶ Ibidem, p. 19.

³⁷ Tsiura, S. - Kalahurka, Kh. - Myshchyshyn, I. (2019). 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. *Czech-Polish historical and pedagogical journal*, 11(1), p. 105. <https://doi.org/10.5817/cphpj-2019-012>

³⁸ Yushchyshyn, I. (1934). Mistse ridnoyi movy v prohramakh navchannya. *Shlyakh vykhovannya y navchannya*, 3, 44–49.

³⁹ Yushchyshyn, I. (1913). *Proyekt ...*, op.cit., p. 47.

of national education.⁴⁰ The issue often lies in the content of school textbooks and the understanding of this issue by school administrators. Textbooks often do not correspond to the goals and objectives of the school, are written in substandard Ukrainian, and contain inappropriate historical, geographical, and everyday content. Such material neglects national feelings and ideals, contradicts the traditions of the Ukrainian people and is hostile to the national ideals that are important to pupils.⁴¹

According to I. Yushchyshyn, school textbooks should accurately reflect the history and culture of one's native people and contribute to the formation of national consciousness. In his review of S. Cherkasekno's reader "Ridna Shkola" (Native School), Yushchyshyn expressed his satisfaction and admiration for it, as it was close and dear to him not only in name but also in content. The reader reminded him of everything he lived for in his childhood: his native home, family, work, and the nature of Ukraine. He noted that this textbook is an excellent example of how to implement the idea of national identity.⁴²

Studying the history of Ukraine in one's native language is of immense importance for the formation of a national consciousness among young people. Children should learn about the events that have taken place in their country in order to better understand who they are and where they come from. According to Yushchyshyn, the study of history should be systematic and interesting. Children should not only study events on a national scale but also delve into the history of their native region, city, or village. This will help them realize that they are part of something larger than their family and school. To understand historical processes, children need to develop abstract thinking. They must learn to perceive time and space as integral components of historical events.⁴³ The study of history should foster in young people a sense of patriotism and a desire for an independent, strong state. Through examples from the past and present, children should understand that only in a state can people realize their goals.

The study of geography plays a significant role in development of national consciousness of pupils.⁴⁴ Children should have a strong understanding of their homeland, its characteristics, and natural resources. When considering the content of geography as a subject of teaching and upbringing, the I. Yushchyshyn divided the material as follows: 1) local geography (Heimatkunde); 2) national geography (Vaterlandskunde); 3) international geography (Landerkunde); 4) general geography (Allgemeine Erkunde); and 5) astronomy (Himmelskunde). The study of local geography is of particular importance, as children gain their first impressions of their homeland within their own family. School deepens and broadens this knowledge. It is through the study of geography that love for one's native land and a sense of pride in one's people can be instilled. By studying geography, children learn about

⁴⁰ Ibidem, p. 19.

⁴¹ Ibidem, p. 28.

⁴² Yushchyshyn, I. (1918). Retsenziya na chytanku S. Cherkasenka «Ridna shkola». *Vilna Ukrayinska Shkola*, 5/6, p. 86.

⁴³ Yushchyshyn, I. (1933). Seredovysheche y prohramy navchannya v narodnykh shkolakh. *Shlyakh vykhovannya y navchannya*, 4, p. 179.

⁴⁴ Yushchyshyn, I. (1933). Heohrafiya, yak predmet navchannya y vykhovannya v narodnykh shkolakh. *Shlyakh vykhovannya y navchannya*, 1, pp. 13–25.

Ukraine's natural wealth, its historical and cultural features. This helps them realize that they are a part of the Ukrainian people.⁴⁵ I. Yushchyshyn emphasized that all subjects should be connected to the study of man and society. Children should understand that the knowledge and skills they acquire will help them contribute to the development of their country and all of humanity.

The Role of a Teacher in Youth Education

I. Yushchyshyn believed that teachers hold immense influence over their pupils' character development. A true teacher should educate resilience and diligence in pupils. In his opinion, only a teacher who is aware of the national characteristics and needs of their people can educate such a person. To meet these challenges, teachers must continuously evolve professionally. Implementing this approach is crucial for achieving successful national education.⁴⁶

To educate a new person – a patriot of their state – means to start with oneself. The teacher must first cultivate the ideal of a new person within themselves and only then find methods to introduce this ideal to children. According to I. Yushchyshyn, the teachers must change themselves, understand the needs of their people, be nationally conscious, and actively participate in public and political life. Only then can a teacher influence the national consciousness of Ukrainian youth, since it is the curricula that contribute to national development. He also reflected this idea in the journal "Teacher", of which he was the editor from February 15, 1911, to June 24, 1914.

A teacher should serve as a model of cultural refinement, ideological conviction, strong character, and social engagement. As both a citizen and a teacher, they should actively participate in all community institutions, for these are the avenues through which national education ideals are realized. Within these institutions, teachers should develop ideological awareness and civic activism among their pupils.⁴⁷ Given their superior personal culture and national consciousness, teachers should strive to unify their communities. In the context of national education, teachers play an important role in cultivating a sense of civic duty among the rural population. This helps to align the individual aspirations of peasants with the broader national goals.⁴⁸ Yushchyshyn emphasized the need for teacher development and re-education, asserting that only a conscious teacher can educate a Ukrainian patriot. Even under the most challenging circumstances, a highly qualified and morally upright teacher can revitalize the nation and change the political and social landscape of the Ukrainian village.⁴⁹

Teachers should also conduct educational work with parents on issues of school and home education.⁵⁰ Cooperation between school and family was carried out

⁴⁵ Yushchyshyn, I. (1933). *Seredovysheche ...*, op.cit., p. 170.

⁴⁶ Yushchyshyn, I. (1929). *Natsionalne ...*, op.cit., 12, p. 6.

⁴⁷ *Ibidem*, 12, p. 6.

⁴⁸ *Ibidem*, 10, p. 2.

⁴⁹ Yushchyshyn, I. (1922). *Mezhi y perspektyvy reformistychnoho rukhu v vykhovanni y osviti. Shlyakh vykhovannya y navchannya*, 5, p. 2.

⁵⁰ Yushchyshyn, I. (1911). *Spilni zmahannya i obov'yazky. Uchytel*, 1, p. 7–8.

through the holding of conferences and the organization of clubs. Yushchyshyn argued that the school should become a hub for educational work and actively engage with the family and community. The purpose of the conferences is to acquaint parents with the peculiarities of raising and educating children, as well as with the challenges and achievements that children face during their studies. At the beginning of the academic year, it is necessary to identify a problem for work throughout the year, such as “Parents, citizenship, and youth”. Clubs function as organizations with their own charter, governing bodies, objectives, rights, and responsibilities. The goal of such clubs is to provide extracurricular care for young people, to help in their physical and moral upbringing, to educate ideological citizens, to improve the relationship between family and school, and protect young people from negative external influences.⁵¹

Teachers actively participated in reading rooms of the “Prosvita”, “Sokil”, and “Sich”, as well as economic societies and public organisations. A key aspect of education was to develop a sense of national dignity, love for one’s homeland, language, and culture in young people. Children studied their native history and literature, familiarized themselves with the works of Ukrainian writers, and organized concerts, plays, and excursions.⁵² In Galicia, publications of Taras Shevchenko's works were particularly popular. Each new edition of the “Kobzar” contributed to the growth of national consciousness, leading to further publications.⁵³ These editions were secretly distributed in schools, universities, and public organizations. I. Yushchyshyn believed that a teacher should cultivate national identity, character, virtues, and feelings, and collaborate closely with the family, church, and public institutions.⁵⁴ The family and school should support each other, as only the joint and harmonious influence of these two important institutions will ensure the proper development of young people and the preservation of national ideals.

Conclusion

An analysis of Ivan Yushchyshyn’s educational legacy reveals his profound understanding of the importance of national education for the development of a harmonious individual and responsible citizen. His ideas concerning the purpose of education, the ideal of patriotic and moral education of Ukrainian youth, the content of school textbooks, the active role of teachers in society, and the need for close cooperation between school, family, and community remain relevant today. His numerous publications are a valuable source of knowledge for teachers and parents, offering answers to various questions about raising Ukrainian youth. Yushchyshyn’s creative work is not only historically significant but also practically valuable

⁵¹ Yushchyshyn, I. (1934). Odná z dilyanok pozashkilnoyi pratsi vchytelstva (pro Batkivski Kruzhky pry shkolakh). *Uchytelske slovo*, 3, p. 66.

⁵² Yushchyshyn, I. (1918). Shevchenko v halytskykh shkolakh. *Vilna Ukrayinska Shkola*, 7, p. 181.

⁵³ Ibidem, pp. 175–176.

⁵⁴ Vysokopovazhni Rodymtsi! (Red. statyya) (1911). *Uchytel*, 1, p. 3.

for contemporary educational processes, providing a solid foundation for building the future Ukrainian society.

In today's world, where national identity faces significant challenges, Yushchyshyn's ideas continue to inspire teachers and researchers, contributing to the development of Ukrainian education and strengthening national unity. They can serve as a foundation for developing effective strategies for patriotic education of the youth, for introducing new methods and approaches to education that take into account contemporary challenges and societal needs, and for preparing young people for active participation in the country's life.

In addition, I. Yushchyshyn's educational legacy underscores the necessity of integrating national values into the educational process. His theoretical developments and practical experience significantly contribute to the evolution of the history and theory of education. Acquainting oneself with his scientific works will enhance the theory and methodology of education with new ideas and approaches. The significance of his ideas is particularly relevant in the context of globalization, when preserving national identity becomes a crucial task.

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Acknowledgement

This work was supported by the Ministry of Education and Sciences in Ukraine (project “The Russia-Ukraine War: Historical Origins, Challenges for National Security, Formation of the Principles of Memory Policy” (0123U100588).