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## **Ostap Makarushka's (1867–1931) Contribution To the Development of the Theory of Education**

### **Wkład Ostapa Maruszki (1867–1931) w rozwój teorii wychowania**

**Abstract:** The article describes the conceptual principles of education in the creative heritage of the Ukrainian educator, scholar, public and cultural figure Ostap Makarushka (1867–1931). His pedagogical legacy is a valuable source of knowledge for teachers and parents, where one can find answers to a wide range of questions on the problems of the education of young Ukrainians. The scholar wrote the first Ukrainian-language textbook on pedagogy, 'Science of Education' (1922), which substantiated the theoretical foundations of education. The focus was on the purpose and tasks of pedagogy, its theoretical and practical sources, and the content of the concept of 'education' as a natural necessity of preparing young people for future life. Valuable for the theory and practice of education is the age-based periodisation of a child's upbringing, which covers the three periods of physical and spiritual development from birth to reaching civic maturity; the idea of nationality (education in each country acquires a national character; education at school should be national, based on the traditions and culture of the people); taking into account gender differences in the upbringing of girls and boys; the basic principles of education (the natural inclinations of the child, temperament, the physical abilities that determine the direction and means of education; the place of birth [the country/town], nature, environment, life circumstances, etc., and educational institutions [family, school and church]), which should harmoniously influence

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the upbringing of young people, complement each other, and form respect and esteem in young people. The ideas of truth, goodness and beauty are pervasive in the education of young Ukrainians. War has a negative effect on the upbringing of young people; it is an inhumane way of solving problems. The means of patriotic education are games, subjects, folk festivals, walks, and others.

**Keywords:** Ukrainian pedagogy, theory of education, Ostap Makarushka, universal and national values, educational institutions, Galicia.

Scientific solutions to modern educational problems are impossible without knowing how pedagogical thought developed in the past. In this regard, scholars turn to the original sources of pedagogy, the creative legacy of teachers who lived and worked in different historical periods. It is not accidental that scholars are interested in the formation and development of pedagogical thought in Galicia in the second half of the 19th century to first third of the 20th century and in the discovery of new names that were concealed and, for various reasons, still remain unknown or little known to our contemporaries.

In the cohort of names, a special place is occupied by Ostap Makarushka (1867–1931) – a Ukrainian educator, scholar, public and cultural figure, a full member of the Shevchenko Scientific Society, one of the organisers of the pedagogical society ‘Ridna Shkola (Native School)’ in Galicia.<sup>1</sup> His pedagogical heritage attracts the attention of researchers in the history of pedagogy; it requires a deep understanding of his role in the development of pedagogy, and the return of his educational ideas to the historical and pedagogical discourse. The figure of the educator is partially revealed along with the most prominent Western Ukrainian educators of the second half of the 19th century to the first half of the 20th century (such as Mykhailo Halushchynsky [1878–1931], Yulian Dzerovych [1871–1943], Yaroslava Kuzmiva [1897–1945], Volodymyr Kuzmovych [1886–1943], Vasyl Pachovsky [1878–1942], Ivanna Petriv, Lev Yasinchuk [1882–1953], et al.). Some aspects of Ostap Makarushka’s works are partially covered in the research

1 Graduated from Lviv University (1894); research internships at the Universities of Vienna and Berlin (1902–1903); defended the dissertation ‘Grammar of Meletius Smotrytsky’ at the University of Chernivtsi, received a doctorate in philosophy (1904).

of modern scholars (Lesia Bodak,<sup>2</sup> Roman Vyshnivsky,<sup>3</sup> Nadiya Dudnyk,<sup>4</sup> Tetiana Zavorodnia,<sup>5</sup> Liudmyla Levytska,<sup>6</sup> Inna Strazhnikova,<sup>7</sup> Marija Czepil,<sup>8</sup> et al.) who study the history of schooling, the problems of the theory of education, didactics, and the historiography of Ukrainian pedagogical thought.

Makarushka's pedagogical activity was multifaceted: a teacher, a professor of the Ukrainian grammar schools in Lviv (1894–1905) and Kolomyia (since 1895), director of the Lviv Teachers' Seminary (1911–1921), inspector of secondary schools for the Ridna Shkola society (1921–1931), professor, head of the Department of Pedagogy and lecturer in classical philology at the Ukrainian Secret University in Lviv (1921–1925).<sup>9</sup> Makarushka's educational activity is connected

- 2 L. Bodak, *Retsenzuvannya yak vazhlyvyi napryam osvitnoyi diyalnosti Ostapa Makarushky*, „Pedahohichni nauky”, 84 (2018) pp. 9–13; L. Bodak, *Providni napryamy diyalnosti O. Makarushky v Ruskomu pedahohichnomu tovarystvi (1890–1910)*, „Nauchen vektor na Balkanyte”, 1(3) (2019) pp. 16–18.
- 3 R. Vyshnivskyy, *Ivan Franko pro rol vchytelya u navchanni ta vykhovanni uchnivskoyi molodi*, „Molod i rynok”, 8 (2007) pp. 114–118; R. Vyshnivskyy, *Ridna mova i literatura yak chynnyky vykhovannya uchnivskoyi molodi u tvorchosti Ivana Franka*, „Naukovyy visnyk Chernivetskoho universytetu”, 393 (2008) pp. 7–13.
- 4 N. Dudnyk, *Ideya natsionalnoho vykhovannya v pedahohichnomu ta prosvitnyt'skomu dorobku Antona Lototskoho*, „Molod i rynok”, 4 (2005) pp. 95–98.
- 5 T. Zavorodnia, *Vykhovaty tvorchoho, pratsezdatnoho i produktyvnoho hromadyannya: (Pedahohichna kontsepsiya Yaroslava Kuzmiva)*, Ivano-Frankivsk 2001; T. Zavorodnia, *Dydaktychna dumka v Halychyni (1919–1939 roky)*, Ivano-Frankivsk 1998.
- 6 L. Levytska, *Ostap Makarushka pro vykhovannya kharakteru dytyny*, „Nauka i osvita”, 1 (2004) pp. 100–103.
- 7 I. Strazhnikova, *Ivanna Petriv: pedahoh, hromadskyy diyach, pysmennyk*, Ivano-Frankivsk 2016.
- 8 M. Czepil, *Ukrayinska ideya v pedahohichniy spadshchyni Mykhayla Halushchynskoho*, „Naukovi zapysky Ternopil'skoho derzhavnoho pedahohichnoho universytetu. Seriya: pedahohika”, 8 (2000) pp. 28–31; M. Czepil, *H. Vretsona pro zmist diyalnosti vchytelya shchodo formuvannya natsionalnoyi svidomosti uchniv*, in: *Tvorcha osobystist uchytyly: problemy teorii i praktyky*, ed. N. Huziy, vol. 3, Kyiv 1999, pp. 164–168; M. Czepil, R. Vyshnivskyy, «... yaka molod, take y maybutnye narodu». *Ivan Franko pro osvitu ta vykhovannya*, Kyiv 2016.
- 9 *Entsyklopediya ukrajinoznavstva. Slovnykova chastyna*, t. 4. Lviv 1994, pp. 1438; M. Korduba, *Instytut sv. Mykolaya i O. Makarushka*, „Ridna shkola”, 15–16 (1935) pp. 228–231; V. Polyek, D. Dzvinchuk, Yu. Uhorchak, *Vidomi pedahohy Prykarpattya. Biohrafichnyy dovidnyk*, vol. 1, Ivano-Frankivsk 1997, pp. 102–103.

with the Ruthenian Pedagogical Society (1881–1939) and the Shevchenko Scientific Society. During 1890–1910, he held various administrative positions (deputy chairman, secretary, chairman of the editorial [publishing] section, etc.), was twice elected chairman of the Ruthenian Pedagogical Society (from September 1910 to 11 April 1911; and in 1915–1919); secretary of the philological section of the Shevchenko Scientific Society; member of three teachers' councils (T. Shevchenko 5-class girls' school, Private Women's Seminary, St. Olga Institute).

The public educational and scientific activity of Makarushka, as well as a cohort of many teachers in Galicia of the interwar period, was concentrated on the development of education content, the development of the national language school, and the theoretical and methodological foundations of education. He studied the foreign experience (American, Danish, German) and encouraged educators to study, analyse, and propagate it, adapting it to the national conditions. In pedagogical journals the following questions were discussed: 'What is the place of education in school?', 'What has the priority in school activities: Education or upbringing?', 'How should a student solve the dilemma: Me or society?' etc. This is reflected in a number of works by Makarushka ('The Altruism of Taras Shevchenko',<sup>10</sup> 'The influences of war on education',<sup>11</sup> 'On the reform of teaching the Ukrainian language and writing in high schools',<sup>12</sup> 'On the reform of high schools',<sup>13</sup> 'The basics and directions of public education',<sup>14</sup> etc.).

Makarushka is the author of the first textbook on pedagogy, 'The Science of Education'.<sup>15</sup> The textbook was highly praised, not only by Western Ukrainian teachers, but also by educators in the Soviet Ukraine. M. Vavrysevych,<sup>16</sup> the director of a secondary school, professor of the K. D. Ushinsky pedagogi-

10 O. Makarushka, *Altruizm Tarasa Shevchenka*, „Pravda”, 12 (1896) pp. 172–177.

11 O. Makarushka, *Vplyvy viyny na vykhovanye*, Lviv 1917.

12 O. Makarushka, *Do reformy navchannya ukrajinskoyi movy y pysmenstva v himnazyakh*, „Ridna Shkola”, 4 (1927) pp. 7–8.

13 O. Makarushka, *Do reformy serednoyi shkoly*, Lviv 1930.

14 O. Makarushka, *Osnovy i napryam narodnoho vykhovannya*, „Nasha shkola”, 2–3 (1916) pp. 14–26.

15 O. Makarushka, *Nauka vykhovanya*, Lviv 1922.

16 M. Vavrysevych, *Shcho take ye vchytelstvo: chy vono ye remeslo, chy mystetstvo?*, „Uchytelske slovo”, 5 (1922) pp. 2–3.

cal school in Kyiv and S. Siropolko,<sup>17</sup> professor of the M. Drahomanov Ukrainian Higher Pedagogical Institute, recommended it to teachers and parents. 'The science of education' contains a section entitled 'Temperaments', which describes the types of temperament, arguing the feasibility of taking them into account in pedagogical tasks and assignments. At that time, the study of temperament was inherently innovative. Later, V. Levytsky's textbook 'The history of education and training' (1925), B. Zaklynsky's 'National Education' (1927), S. Siropolko's 'The history of education in Ukraine' (1936), and Yu Dzerovych's 'Pedagogy' (1937), and many others, were published.

Makarushka interprets pedagogy as the science of educating the younger generation. The term 'pedagogy' comes from the Greek language and means the ability to lead young people. Pedagogy teaches adults the skills that will ensure the physical and spiritual development of the child, and form an educated and moral personality. The purpose of pedagogy is to educate young people for the future, so it is important for the educator to understand this perspective and to predict its needs. The task of pedagogy is to bring up a generation healthy in body and spirit, that is, as good, honest and necessary members of society.<sup>18</sup> This interpretation of the essence of pedagogy outlined the new goal of education, and its theoretical and methodological principles. Pedagogy, according to the scientist, is based on theoretical and practical sources. Theoretical sources include the sciences, the purpose of which is the nurturing, cognition and formation of a person. These are physiology, hygiene, psychology, ethics, logic, that is, the sciences with which pedagogy is closely connected. Practical sources include a person's observations, teachers' advice, pedagogical conferences, the study and generalisation of the best pedagogical experience of educational institutions on the problems of education and didactics, participation in pedagogical exhibitions, etc.<sup>19</sup> He attached special importance to the participants in the educational process, where both subjects, the educator and the pupil, are important. The educator must have the ability to educate others, must be well-mannered, be a role model for the pupil, and gain good theoretical and practical knowledge. It is the duty of the parents, guardians, teachers, and

17 S. Siropolko, *Uchytelska biblioteka*, „Ukrayinska shkola”, 2 (1925) p. 62.

18 O. Makarushka, *Nauka vykhovanya*, p. 3.

19 *Ibid.*, p. 4.

the clergy to educate the young, to have a direct influence on them, so that they grow and develop into healthy, in spirit and body, good and honest members of society. This can be achieved only when this influence of adults is stronger than the influence of other factors – peers, nature, and the environment.

Makarushka substantiated the age periodisation of a child's upbringing from birth to reaching civic maturity, which begins at the age of 24.<sup>20</sup> This time covers three periods of physical and spiritual development, and these are different for boys and girls. For the latter, they are shorter, because physically and spiritually girls mature faster.

The first period – children – lasts from birth to the age of seven. The purpose of education is physical development, the formation of mental features and processes, and the acquisition of socially significant experiences. A special place is occupied by the family, which for the child is where the first observations take place, learning about the environment, where they learn to speak, pray, and participate in happy and sad family events. The child's soul is filled with customs, rituals, daily life, and lifestyle, which encourages them to think, and which remains in them throughout their lives. Even in adulthood, a person often remembers with pleasure and gratitude the warmth and love they received as a child in the family. During this period, the teacher distinguishes two subperiods. The first subperiod lasts up to four years. This is a period of family upbringing, which is characterised by playing being the main activity, and the place of residence is the parental home. The second subperiod (from four years of age) is characterised mostly by social upbringing. The child adapts to their preschool institution, to their school, acquires social experiences, and forms the main features of behaviour. Makarushka emphasises the child's innate inclination to activities; they always want to be busy. Their first occupation is playing, fun.<sup>21</sup> The game has an educational focus only when the child is so engaged that they forget about everything, become immersed in the essence of the game itself, and are not interested in anything except themselves. Playing becomes a school of will when the child satisfies their own needs during the game, acquires the trait of independence, and so on.

<sup>20</sup> *Ibid.*, pp. 5–6.

<sup>21</sup> *Ibid.*, p. 123.

The aim of the game is the physical improvement of the body, its structure and movements, the formation of camaraderie, determination, and courage. Games can be part of a lesson; physical training. Children themselves must choose the leaders of the group. The teacher's task is to inconspicuously observe and help with advice only when the children turn to them. Any disputes should be resolved by the children themselves; the teacher can only intervene if necessary. During the game, the children show good and bad traits, strength of character. The teachers, watching the children in the game, have a great opportunity to get to know the souls of their students, to see how children feel about them. If children feel love and trust in their teacher, they treat them as children treat their parent. Often the children invite their teachers to join the game, to participate. According to Makarushka, the teacher must respond favourably to the children's invitation. Even small failures in the game do not diminish their benevolence for the teacher; these do not undermine their authority in the eyes of the children. When choosing a game, one should take into account the age, temperament, and physical fitness of the children, as well as be guided by the fact that all of them are to be busy at the same time. The use of folk elements and folk songs during the game will help them form love for their family, people and homeland. In addition, Makarushka recommended playing games outdoors.

The second period – adolescence (from eight to 14 years) – is a period of schooling. The institutions of education are the family and the school. Their cooperation should contribute to the goal of education. During this period there is an accumulation of physical, neuro-physiological and intellectual forces, puberty, personal self-awareness, and the conscious expression of individuality. It is important that parents and teachers contribute to the formation of personality, its physical and spiritual development. At school, the child learns to be systematic and orderly, follows the examples of teachers and students, and participates in school holidays, leisure and entertainment activities. It is important that education has an educational direction, forming a noble character, which not only has an impact on mental development, but also on the development of emotions. The child receives information about the world and people, about good and evil; establishes relationships with children, in which a sincere friendship often develops, lasting a lifetime. The third period – youth (15–24 years) – is a period of independence, the completion of training, and physical and mental maturity. Young people are characterised by the search for

a profession, manifestations of civic responsibility, and gradual entry into public and professional activities. With the physical development of youth, according to the scholar, education ends.

Based on a comprehensive analysis of Makarushka's works we can single out the following principles of education that an educator must take into account:

- the natural inclinations of the child, their temperament, their physical abilities that determine the direction and means of education;
- the place of birth (village, city) and the natural environment (mountains, forests, sea, steppe). Nature has a great influence on the physical and spiritual development of the child, especially when they grow up in the countryside;
- the environment, adults. The environment can positively and negatively affect the child. However, it is not possible to remove a pupil from its influence. The child must socialise, be able to communicate, and form their position on various phenomena and facts. The efforts of educators should be aimed at the formation of the child's independence and strength of spirit, so that they can stand up to the bad deeds and influences of the society;
- the life circumstances in which the child was born and raised in the family. However, there are different situations, and in different families, the future of children may be different. This also applies to orphans who did not receive parental love in childhood, but in adulthood are sensitive, merciful and loving;
- gender peculiarities in the education of girls and boys. Both sexes are different; nature has endowed them with certain gifts and traits. A man is physically stronger, seeks power, fights, and uses weapons. A woman is weaker, allows herself to be taken care of, wins by using her beauty, politeness, and sometimes tears.<sup>22</sup> The scholar believed that the position of a woman in society does not depend on her psyche, upbringing, and education, but on the socio-political situation and culture.<sup>23</sup> For centuries, man played the key roles. He was a defender of the state and the family, while woman raised the children. For a long time, according to gender differences and social purpose, the upbringing of boys was public, and girls were intended for a life at home. Until the 19th century, only elementary schooling was allowed for

<sup>22</sup> *Ibid.*, p. 102.

<sup>23</sup> O. Makarushka, *Vykhovanye khloptsya a divchyny*, „Nasha shkola”, 1–2 (1918) p. 17.



girls. Makarushka shared the views of the German philosopher F. Paulsen on the education of both sexes.<sup>24</sup> Primary education can and should be the same for boys and girls, taking into account differences in manual work training. Boys had to be taught by men and girls by women. After finishing primary school, he considered it appropriate to continue to conduct daily education separately for boys and girls (the curriculum was to include housekeeping, cooking, livestock care, sewing, hygiene, etc.). Training had to be practically oriented, and theoretical knowledge (for both sexes) was to be reduced to general information on subjects such as economic accounting, history, geography, biology, physics, which would be taught by professional teachers. At the same time, boys would study farming, gardening, beekeeping, winemaking, the basics of veterinary medicine, men's home crafts, and so on. Education at school for older children should also be gender-different: for girls, the 'practical sciences in crafts and trade, tailoring, modelling, button making, umbrella making', for boys, the above-mentioned crafts.<sup>25</sup>

The scholar did not stand aside from discussing the problem of the impact of war on education.<sup>26</sup> Reflecting on the social, psychological and pedagogical aspects of the impact of war and hostilities on the formation of the younger generation, Makarushka regards war as an inhumane way of solving problems, revealing the role of teachers and schools in educating students in the post-war period. The war has a negative effect on the elderly, who, as their outlook has been formed, view the difficult and complex struggle with the enemy; aggression and violence in the society are growing; man is dehumanised; children are exposed to stress disorders (dizziness, anxiety, misunderstanding, memory impairment, loss of concentration, misunderstanding of the events around them). Children grow up quickly. The war promotes aggression, violent methods of solving problems, discredits the norms of morality, the rule of law, dialogue and compromise as a means to an end. At the same time, according to the scholar, we can talk about the positive consequences of war: it fosters discipline, religious feelings increase and sharpen, the process of the awareness

24 *Ibid.*, pp. 24–25.

25 O. Makarushka, *Serednya osvita divchat*, „Hromadskyy vistnyk”, 19 (1923) pp. 2–4; 20 (1923) pp. 4–5; *idem*, *Tvorcha shkola*, „Ridna Shkola”, 1 (1927) pp. 3–4.

26 O. Makarushka, *Vplyvy viyny na vykhovanye*, Lviv 1917.

of national identity takes place, organisation, independence, punctuality, and respect for one's own and others' work are formed. The topic of the impact of the war on education has not lost its relevance in today's realities; the hostilities in eastern Ukraine affect not only young Ukrainians but also the European community.

As an experienced pedagogue and psychologist, Makarushka paid special attention to the role of the church in bringing up children.<sup>27</sup> It is typical for a child in a Ukrainian family to attend church from their first years, to participate together in worship services, pray together, etc. At home they receive the first explanations of God and the world created by him, at school they listen to biblical stories from the catechism, learn the basic truths of faith and morality, and participate in religious school practices (confession, common prayer, communion, etc.). Therefore, according to the scholar, the family, the school and the church are the three institutions that should harmoniously influence the education of young people, which complement each other, and form respect and esteem in young people. Mutual respect, consent and harmony between parents, relatives, teachers and priests build children's trust and attachment to them.

Makarushka expresses a clear position: public education should strengthen the moral of the child, and enhance the revival of the people's soul. This was a response to the numerous discussions that took place in the early 20th century around universal and folk culture, and their impact on the content of education. The highest ideas are the idea of truth, goodness and beauty. The idea of truth governs thinking. The goal of every scientific researcher is to find the truth. Every teacher is faced with the task of finding the truth in human life and in the nature. The truth, acquired by abstract thinking, usually finds practical embodiment, becomes a service to people, improves or multiplies life relationships. The idea of good must guide the will, desires, and actions. The idea of beauty is hereditary. With the perception and knowledge of beauty begins the education of aesthetic culture, the education of feelings. It is important that the feeling of light and beauty is perceived by every child. According to Makarushka, the idea of truth belongs to theoretical ideas, the idea

27 O. Makarushka, *Parokh i uchytel*, „Uchytel”, 13–14 (1906) pp. 185–188; idem, *Nauka vykhovanya*, pp. 11–13, 64–78.

of the good to practical ones, while the idea of beauty belongs to aesthetic ideas. The task of the teacher is to ensure the natural spiritual development of the pupil, whose improvement is continuous and boundless. If the teacher treats children with love, using their professional knowledge and experience, they will be able to achieve a certain goal by example, exercise, training, encouragement, and sometimes punishment.<sup>28</sup>

Having analysed the experience of England, Germany, and Japan in the use of national heritage in the upbringing of children and young people, Makarushka gives a very objective and fair assessment of the searches that were carried out at that time. Education takes place in each country in accordance with their goals, using national forms, methods and tools of education that reflect their historical, ethnic and regional characteristics. In Japan, universal education meets the needs of the people, and within several decades brought this nation closer to European civilisation. The opposite example is the Chinese.<sup>29</sup> In England, the strong point is the presence of a family approach to education. However, neither the Germans nor the French approve of England's pedagogical system, as they do not have such an approach. At the same time, the scholar emphasises, even non-state peoples (Poles and Czechs) which have rich material and moral means, may have national education in constitutional states, in particular Austria.<sup>30</sup> Analysing the peculiarities of the upbringing of different peoples, the scientist notes that Ukrainians who were part of the Russian and Austro-Hungarian empires have less opportunity. This is primarily due to the fact that Ukrainians have few preschools, and the education system begins mostly at school.

Emphasising the importance of the content of education, Makarushka substantiated the concept of 'patriotism', the factors and institutions of patriotic education. Patriotism is the love of one's native land, language and people, its history and writing, its customs and traditions, the readiness to sacrifice their own interests, property, and even life for the good of the homeland and the people.<sup>31</sup> The child apprehends their native land, the nature, the locality, with all

28 O. Makarushka, *Nauka vykhovanya*, pp. 6–9.

29 O. Makarushka, *Osnovy i napryam narodnoho vykhovannya*, p. 14.

30 *Ibid.*, p. 15.

31 O. Makarushka, *Nauka vykhovanya*, p. 102.

its richness and beauty, the people around them, the clothes, customs, mother tongue and songs. The role of the family in this process is extremely important. When a child listens to their mother's native songs, fairy tales, stories about the historical past, sees historical pictures, landscapes, listens to explanations from relatives, grows up with folk customs and rituals, folk holidays, that is, in the native atmosphere, then love for all native things is rooted in the soul of the child and subsequently the formation of love for all native things does not cause difficulties. Thus, national awareness begins in the first years of a child's life in the family.

Focusing on the patriotic upbringing of the Ukrainian child, Makarushka paid special attention to the content of school subjects.<sup>32</sup> Each subject forms a sense of patriotism. Geography and natural sciences cultivate a love for nature, for the native land; religion and language acquaint students with the spiritual life of the people; history – with the past and present. In lessons of mathematics, geometry, movement, singing, drawing, handicrafts, you can use folk colours, patterns, motifs, folk melodies, entertainment and more. The scholar emphasised that the school building should also be built in the folk style; the classroom should have a national atmosphere. The school should have a museum of local lore, filled with ancient and modern exhibits. It should be a school tradition to preserve children's drawings, paintings, photographs and handicrafts.<sup>33</sup> The interest in a small homeland awakens in children the desire to get acquainted with the large homeland, as well as other countries. Therefore, teachers should use all objects, things, monuments of culture, architecture, etc., to explain and tell the children about them. In addition, the school should create conditions for visiting natural and historical museums, art galleries, exhibitions and fairs, factories and memorable historical sites. School events, in which schoolchildren take part, are a powerful means of cultivating patriotic feelings. The organisation and celebration of national holidays at school cultivates patriotism, love for native people, and its heroes. The event programme shall include reports, singing songs, reciting verses, children's performances, etc. It is important for the teacher to tell students about the typical

32 O. Makarushka, *Perebudova serednoyi shkoly*, „Ukrayinska shkola”, 2–3 (1928) pp. 15–28.

33 O. Makarushka, *Nauka vykhovanya*, p. 80.

characteristics of Ukrainians, in particular, diligence, honesty, overcoming optimism, religiosity, vigour, courage and bravery, as well the sense of independence and a strong sense of duty, the struggle for justice. The national character has always been an example for the younger generation to follow. Teaching love for the nation, the child thus learns respect for all that is native. Makrushka gives advice to teachers: when teaching love to one's family, they should teach respect for others. Blind love for one's nation can lead to chauvinism, contempt, and xenophobia.

Among the means of patriotic education, the scholar paid special attention to hikes organised by teachers. Hiking promotes immersion in nature, gives the opportunity to recover, walk happily and freely, adds strength and vigour to life, and provides a variety of new experiences. During hikes, the teacher has more opportunities to get to know the children than during games. Hikes can be planned while studying certain topics in geography, nature, history, etc. Children discover a lot of valuable things, get new impressions, observations and explanations from teachers. Hiking is a good school for camaraderie, because it reveals friendship, politeness, mutual assistance. Older children help the smaller ones, the stronger ones help the weaker ones.

The above demonstrates the significant contribution of Ostap Makarushka to the development of the theory of education. This is evidenced by his numerous publications, which are a valuable source of knowledge for teachers and parents, in which answers can be found to a wide range of questions on the problems of the education of young Ukrainians. The scholar wrote the first Ukrainian-language textbook on pedagogy, formulated the purpose and objectives of pedagogy, its theoretical and practical sources, and interpreted education as a natural necessity for preparing young people for future life. For the theory and practice of education, the age-based periodisation of the child's upbringing, which covers three periods of physical and spiritual development, is valuable; the idea of nationality (education in each country acquires a national character; education at school should be national, and grow from the traditions and culture of the people); taking into account gender differences in the upbringing of girls and boys; the basic principles of education (the natural inclinations of the child, temperament, physical abilities that determine the direction and means of education; the place of birth [the country or town], nature, environment, life circumstances, etc.) and the institutions of education

(family, school and church) are highlighted. The ideas of truth, goodness and beauty are pervasive in the education of young Ukrainians. War has a negative effect on the upbringing of young people; it is an inhumane way of solving problems, but it also has its positive sides. The means of patriotic education are games, entertainment, subjects, folk festivals, walks, and others.

These ideas are relevant for modern pedagogy, the task of which is to study, popularise and rethink the experience of Ukrainian and foreign teachers. The study of their heritage provides a better understanding of the origins of the phenomena that take place today. After all, many problems of that time resonate with modern social processes.

**Streszczenie:** Artykuł ukazuje konceptualne zasady wychowania w spuściźnie ukraińskiego pedagoga, naukowca, działacza publicznego i kulturalno-oświatowego Ostapa Makaruszki (1867–1931). Dziedzictwo pedagogiczne jest cennym źródłem wiedzy dla pedagogów i rodziców, w którym można znaleźć odpowiedzi na szereg pytań dotyczących problemów edukacyjnych młodzieży ukraińskiej. Naukowiec napisał pierwszy podręcznik z pedagogiki w języku ukraińskim 'Nauka o wychowaniu' (1922), w którym uzasadnia teoretyczne podstawy wychowania. Skupiono się na celu i zadaniach pedagogiki, jej źródłach teoretycznych i praktycznych, treści pojęcia 'wychowanie' jako naturalnej konieczności przygotowania młodzieży do przyszłego życia. Periodyzacja wiekowa wychowania dziecka uzasadniona przez pedagoga jest cenna dla teorii i praktyki wychowania. Obejmuje ona trzy okresy rozwoju fizycznego i duchowego od urodzenia do osiągnięcia dojrzałości obywatelskiej; idea narodowości (wychowanie w każdym kraju uzyskuje charakter narodowy; wychowanie w szkole powinno być zorientowane narodowościowo, wyrastać z tradycji i kultury narodu); uwzględnianie różnic płciowych w wychowaniu dziewczyn i chłopców; wyodrębniono podstawowe zasady wychowania (naturalne skłonności dziecka, temperament, zdolności fizyczne determinujące kierunek i sposoby wychowania; miejsce urodzenia (wieś/miasto), przyroda, środowisko, okoliczności życiowe etc.) oraz instytucje wychowania (rodzina, szkoła i cerkiew), które powinny harmonijnie wpływać na wychowanie młodzieży, wzajemnie się uzupełniać, budować szacunek i uznanie u młodzieży. Idee prawdy, dobra i piękna są stałe w wychowaniu ukraińskiej młodzieży. Wojna ma negatywny wpływ na wychowanie młodzieży, jest nieludzkim sposobem rozwiązywania problemów. Środkami wychowania patriotycznego są gry, przedmioty, festyny ludowe, spacer i inne.

**Słowa kluczowe:** pedagogika ukraińska; teoria wychowania; Ostap Makaruszka; wartości uniwersalne i narodowe; instytucje wychowania; Galicja.

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