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## **The Pedagogical Axiology of Mykhailo Halushchynsky (1878–1931)**

### **Aksjologia pedagogiczna Mychajła Hałuszczynskiego (1878–1931)**

**Abstract:** The article reveals the values of education in the creative legacy of Ukrainian educator, scholar and public figure Mykhailo Halushchynsky (1878–1931). The problems of the purpose, content, means and institutions of education, the role of education in the formation of the national consciousness of children and youth are emphasized. In this publication, an attempt is made to reveal Halushchynsky's contribution to the development of adult education, to the study of educational activities in Ukraine and foreign countries, and to the solution of the "I or society" dilemma. His life and activities are an example of service to his native people, tireless struggle for the realization of the national idea. Pedagogical heritage is a valuable source of knowledge for teachers and parents, which covers a wide range of issues related to the education of Ukrainian youth and extracurricular education.

**Keywords:** pedagogical axiology, Ukrainian pedagogy, adult education, Mykhailo Halushchynsky, national values, Galicia.

**Streszczenie:** W artykule zostały zbadane wartości edukacji w twórczej spuściznie ukraińskiego pedagoga, naukowca, działacza publicznego Mychajła Hałuszczynskiego (1878–1931). Nacisk kładziony na problematykę celu, treści, środków i instytucji wychowania, roli

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edukacji w kształtowaniu świadomości narodowej dzieci i młodzieży. W niniejszej publikacji podjęto próbę ujawnienia wkładu Hałuszczyńskiego w rozwój szkolnictwa dorosłych, w badanie działalności edukacyjnej na Ukrainie i za granicą oraz w rozwiązanie dylematu „Ja czy społeczeństwo”. Jego życie i działalność są przykładem służby rdzennej ludności, nieustrudzonej walki o realizację idei narodowej. Dziedzictwo pedagogiczne jest cennym źródłem wiedzy dla nauczycieli i rodziców, które obejmuje szeroki zakres zagadnień związanych z edukacją młodzieży ukraińskiej i edukacją pozaszkolną.

**Słowa kluczowe:** aksjologia pedagogiczna; pedagogika ukraińska; edukacja pozaszkolna; Mychajło Hałuszczyński; wartości narodowe; Galicja.

**T**he history of education and pedagogical thought is always personified: it reflects the personality of its bearer. Outstanding figures in education are one of the most common areas of historical and pedagogical research. Research in the history of pedagogy and reassessment of some facts of the life and activities of its prominent personalities help to re-evaluate the achievements of the national pedagogy in the historical context. It is necessary to analyse the life and creative heritage of educators in order to identify and demonstrate the origins of many phenomena and events through the rich and diverse history of pedagogical thought.

The creative achievements of the Ukrainian educators of Galicia in the second half of the nineteenth to early twentieth century are scattered in various journals, libraries and archives. In addition, for many decades, their works were not available in libraries and archives, and there was an ideological ban on studying and promoting their activity. With the proclamation of an independent Ukraine in 1991 there arose conditions for an objective study of the legacy of these educators, for analysis and evaluation of their contribution to the theory and practice of education, didactics, educational content, improvement of teaching methods and a discovery of new names for the teaching community. A cohort of educators from Western Ukraine includes: Yulian Dzerovych (1871–1943), Mykhailo Halushchynsky (1878–1931), Ivan Yushchysyn (1883–1960), Yaroslav Kuzmiv (1897–1945), Antin Lototsky (1881–1949), Kostiantyna Malyska (1872–1947), Vasyl Pachovsky (1878–1942), Ivanna Petriv (1892–1971),

Stepan Smal-Stotsky (1859–1938), Auhustyn Voloshyn (1874–1945), Bohdan Zaklynsky (1886–1946) and others.

Among scholars and public figures, the personality of Mykhailo Halushchynsky stands out: he was a teacher, a public figure and an educator who worked throughout his life in the field of education studying the problems of educating youth and adults. His life is inextricably intertwined with that of Galicia, with the Ukrainian people. A historiographical review shows that the works of Halushchynsky, like of many other representatives of Ukrainian pedagogy, had been locked up for a long time, and remained unknown to the general public.

At present, we have only brief information about his life contained in the 'Encyclopaedia of Ukrainian Studies'<sup>1</sup> and the biographical guide 'Famous Teachers of the Carpathians.'<sup>2</sup> He was born into the family of a Greek Catholic priest, Mykola. He went to a Gymnasium in Ternopil, then studied at the Department of Philosophy in Lviv (1898–1900) and Vienna (1900–1901) universities. He worked as an assistant teacher (1901/1902 and 1903/1904) in the Ukrainian Academic Gymnasium in Lviv and as a teacher in the Gymnasium in Zolochiv (1904–1909). From 1909 to 1914, he was the first director of the private St Volodymyr Gymnasium in Rohatyn. He organised the School Aid Society to support poor high school students and the Sich Sport Society. During the First World War he was the commander of the Ukrainian Sich Riflemen (USS), and was later a USS representative with the Austrian Army High Command. In 1921 to 1925 he was a professor of the Ukrainian Secret University in Lviv. In 1923 to 1931 he chaired the Prosvita (Enlightenment) Society in Lviv and was its honorary member. From 1928 to 1930 he was a senator from the Ukrainian National Democratic Union, a vice president of the Polish Senate and later a member of parliament. Working in various areas of socio-political and cultural life, Halushchynsky focused on the problems of education and upbringing. Pedagogical axiology makes it possible to trace the interdependence of values and personality to learn about his worldview and the ethical sphere of the educator.

1 *Entsyklopediya ukrayinoznavstva. Slovnykova chastyna*, Vol. 1, Lviv 1993, p. 352.

2 M. Polyek, D. Dzvinchuk, Yu. Uhorchak, *Vidomi pedahohy Prykarpattya. Biohrafichnyy dovidnyk*, Vol. 1, Ivano-Frankivsk 1997, p. 37.

The Ukrainian-language source base fragmentarily covers Halushchynsky's ideas about the formation and development of the history of Ukrainian schools and the history of national education in Galicia and Western Ukraine. These are the studies of Ukrainian (L. Bodak,<sup>3</sup> M. Czepil,<sup>4</sup> B. Hrechyna,<sup>5</sup> N. Dudnyk,<sup>6</sup> M. Kliap,<sup>7</sup> O. Kuzenko,<sup>8</sup> Z. Nahachevska,<sup>9</sup> I. Strazhnikova,<sup>10</sup> B. Stuparyk,<sup>11</sup> T. Zavhorodnia,<sup>12</sup> etc.) and Polish scientists (Cz. Majorek,<sup>13</sup> A. Meissner<sup>14</sup> and K. Szmyd,<sup>15</sup> etc.).

There are several publications<sup>16</sup> discussing the Ukrainian national idea in the pedagogical works of Halushchynsky. At the same time, this research

- 3 L. Bodak, *Providni napryamy diyalnosti O. Makarushky v Ruskomu pedahohichnomu tovarystvi (1890–1910)*, „Nauchen vektor na Balkanyte”, 1 (2019) no. 3, pp. 16–18.
- 4 M. Czepil, *Ostap Makarushka's (1867–1931) Contribution to the Development of the Theory of Education*, „Biografistyka Pedagogiczna”, 6 (2021) no. 1, pp. 161–176, DOI: 10.36578/bp.2021.06.09.
- 5 B. Hrechyn, *Hromadsko-prosvitnytska ta pedahohichna diyalnist Oleksandra Barvinskoho*, Ivano-Frnakivsk 2001.
- 6 N. Dudnyk, *Ideya natsionalnoho vykhovannya v pedahohichnomu ta prosvitnytskomu dorobku Antona Lototskoho*, „Molod i rynok”, 4 (2005) pp. 95–98.
- 7 M. Klyap, *Pedahohichna ta osvitho-kulturna diyalnist Avhustyna Voloshyna v mizhvoyennyi period*, Uzhhorod 2001.
- 8 O. Kuzenko, *Bohdan Zaklynsky – pedahoh i prosvityanyn*, Kolomyya 2000.
- 9 Z. Nahachevska, *Kostyantyna Halytska: pedahoh, vyznachna diyachka ukrayinskoho zhinochoho rukhu*, „Obriyi”, 2 (2002) pp. 8–18.
- 10 I. Strazhnikova, *Ivanna Petriv: pedahoh, hromadskyy diyach, pysmennyk*, Ivano-Frankivsk 2016.
- 11 B. Stuparyk, *Natsionalna shkola: vytoky, stanovlennya*, Kyiv 1998.
- 12 T. Zavhorodnya, *Vykhovaty tvorchoho, pratsezdatnoho i produktyvnoho hromadyanyna: (Pedahohichna kontseptsiya Yaroslava Kuzmiva)*, Ivano-Frankivsk 2001; T. Zavhorodnya, *Dydaktychna dumka v Halychyni (1919–1939 roky)*, Ivano-Frankivsk 1998.
- 13 Cz. Majorek, *Historia uylitarna i erudycyjna. Szkolna edukacja historyczna w Galicji (1772–1918)*, Warszawa 1990; *Biografie pedagogiczne*, series: Galicja i jej dziedzictwo, Vol. 9, ed. Cz. Majorek, Rzeszów 1997.
- 14 *Nauczyciele galicyjscy. Galicja i jej dziedzictwo*, Vol. 6, ed. A. Meissner, Rzeszów 1996.
- 15 K. Szmyd, *Twórcy nauk o wychowaniu w środowisku akademickim Lwowa (1860–1939)*, Rzeszów 2003; *Historia wychowania. Misja i edukacja*, series: Galicja i jej dziedzictwo, Vol. 20, eds K. Szmyd, J. Dybiec, Rzeszów 2008.
- 16 M. Czepil, *Ukrayinska ideya v pedahohichniy spadshchyni Mykhayla Halushchynskoho*, „Naukovi zapysky Ternopilskoho derzhavnoho pedahohichnoho universytetu. Seriya: pedahohika”, 8 (2000) pp. 28–31; B. Stuparyk, V. Kovalchuk, *Zhyttya, vidane natsionalniy ideji*, Ivano-Frankivsk 1998.

topic has not been sufficiently studied, and there is a need for in-depth scientific analysis.

Halushchynsky was an educator and a creator of Ukrainian culture and education. The main motive of his work was nurturing and gaining knowledge of 'one's native culture' and respecting and understanding the culture of other peoples, the desire to raise Ukrainian education to the international level. In the works 'Public education and upbringing',<sup>17</sup> 'Public education and the upbringing of the people',<sup>18</sup> 'National education',<sup>19</sup> 'Down with illiteracy',<sup>20</sup> 'Extracurricular education',<sup>21</sup> 'At the turning point'<sup>22</sup> and others, Halushchynsky repeatedly addresses the problem of the interdependence of education and upbringing, and the impact of education on the formation of the people's national identity. The teacher considers axiological problems from different aspects, adhering to the triad: history – theory – practice. Whether his articles are scientific or popular, for him writing is always a carefully thought-out experience, grounded in theoretical principles and educational practice.

The scholar considers education as the main means of upbringing. Reflecting on the concepts of 'education', 'knowledge' and 'upbringing', he argues that education can be seen as a process and as a result of this process. Education is a desire 'to become a complete person among people, in a group of people'. A feature of the 'complete person' is the comprehensiveness of cultural interests, and culture is a phenomenon that covers all aspects of life, from personal to socio-political, national and international. The task of education is to form a person's attitude to all these components. The teacher asks the question 'Is science education?' and provides an answer to it. Science itself is not invaluable, but without education it is as cold and fragile as glass. And education itself, even without science, is warm, it unites people, fills them with kindness and sensitivity, removes their inclination to overestimate their own achievements

17 M. Halushchynsky, Halushchynskyy M., *Narodna osvita i vykhovannya*, Lviv 1920.

18 M. Halushchynsky, *Narodna osvita y vykhovannya narodu*, Lviv 1920.

19 M. Halushchynsky, *Natsionalne vykhovannya*, Lviv 1920.

20 M. Halushchynsky, *Het nepysmennist*, Lviv 1927.

21 M. Halushchynsky, *Pozashkilna osvita*, Lviv 1927.

22 M. Halushchynsky, *Na perelomi. Kalyendar Prosvity na rik 1929*, Lviv 1928, pp. 3–5.

and those of others, both imaginary and real. Combined, science and education are the highest things a person can achieve.<sup>23</sup>

Reflecting on the essence of educational activities in wartime, the teacher concurs with Paul Natorp on the interpretation of education in a broad socio-philosophical context. Public and educational activities should be based on the proud Platonic principle, i.e. influencing the restructuring of the state itself. Halushchynsky argues that all educators, regardless of their motives (ethical, national or political), strive for one thing: to accelerate people's maturity, prepare them for the proper use of their rights and create a cultural unit of people that will contribute to universal progress.<sup>24</sup>

Halushchynsky did not stand aside from discussing the 'me or society' dilemma. Young people must learn to subordinate their 'I' to the common cause. A person is always faced with a choice: to follow the path of personal interests or that of other people's interests or common interests. Education aims to reconcile these two areas of interest, but so that one's own freedom does not restrict the freedom of the collective. A person must be able to intercede in deeds where personal freedom is encroached upon. This should not be done out of coercion, fear or for personal gain, but should be a manifestation of heartfelt feeling, to evoke pleasure, to be a kind of self-expression, just as the artist manifests himself in art. The formation of this attitude, in his opinion, directs the content of educational activities. However, this knowledge alone is not sufficient. One must organise one's life in such a way as to be responsible for the truth of what one has learned. This is the second component of educational activities. The first is given by knowledge, while the second is not. One can know a lot, but be a bad and quite useless person. To obtain the second sphere, one must be able to command oneself, one must annihilate all selfishness and the spirit of slavery, and instead instil the love of another; self-esteem and human dignity, courage, sacrifice and material goods are the characteristics one needs to cultivate every day. This second part is the result of a good upbringing. Knowledge and upbringing together constitute what should be understood as education and educational activities.

23 M. Halushchynsky, *Znannia i osvita*, „Dilo”, 1930, 7 January.

24 M. Halushchynsky, *Narodna osvita y vykhovannya narodu*, Lviv 1920, p. 3.

The scholar studied the problem of education in Czechoslovakia, Poland, the Soviet Union and Italy. In his opinion, the state had solved the needs of national minorities only in Czechoslovakia. Therefore, in all other states, national minorities must ensure that the government and the state clearly define their attitude towards them. He considered it necessary to combine individual education with public and civic education, to bring complete harmony. In this way, the teacher believed, it was possible to overcome selfishness and greed and to form altruism, which would raise the moral and ethical value of Ukrainian citizens. Halushchynsky concurs with Georg Kerschensteiner that the joy of common actions is the basis of public education, because only those people who take part in such activity will allow themselves to be educated and lead a life worth living.<sup>25</sup>

Halushchynsky was convinced that the preservation of the Ukrainian nation requires purposeful activities in education and the ‘national upbringing’ of people, and this is possible only by restructuring schools and intensifying cultural and educational work. According to him, the school should not only teach people but also bring them up. Upbringing must be more important than learning. The basis of people’s national education should be their native language, the history of their own people, geography, natural resources, literature and the arts, i.e. the educational process organised so that children and schoolchildren can experience the life of their people.

The leading idea in the system of national upbringing is the Ukrainian national idea. National upbringing is defined as the creation and continuous improvement of the nation, i.e. education for the needs of the nation. Since the main need of the nation was to build the Ukrainian state, Halushchynsky defined the goal as raising young people to able to win, consolidate and preserve statehood. Education should ensure the realisation of the Ukrainian national idea – the construction of an independent, united Ukrainian state. The highest imperative in national education was Ukrainian statehood, and its main goal was to preserve its national identity, and a well-educated national individual must invest everything that is most beautiful into the univer-

25 M. Halushchynsky, *Narodna osvita i vykhovannya*, Lviv 1920, pp. 7–8.



sal culture.<sup>26</sup> National education, according to Halushchynsky, requires first the unity of family, school and community, and second an in-depth analysis of the past of the Ukrainian people, including all the best traits for instilling into the youth as future citizens of Ukraine. It is worth looking at all representatives of Ukrainian statehood in the past, regardless of whether they deserved to be role models for the younger generation through hard work, patience or deeds. Those bright figures included Volodymyr the Great, Bohdan Khmelnytsky and Marko Kahanets.<sup>27</sup>

Analysing the situation in schools, the scholar argues that the only sure way to lead young people to achieve national educational goals is to change the current schools into school communities, where students will learn to focus on community services, subordinate their 'ego' to a common cause, and dominate their passions and whims when the interest of the community demanded it. The school community should resemble a 'small state' with all institutions, including a regulator of student behaviour to supervise the progress of each of its members, create the conditions for education and upbringing and involve everyone in community service. Educated in this way, the people will be a sovereign people; they will be able to show their state-building spirit and build their own state.

Education must ensure the raising of patriots and the Fatherland. A patriot is one who loves the People and the Fatherland, who embraces all its lands and all compatriots with a warm heart, who feels as a son/daughter of this land and a brother/sister of the compatriots, who seeks to live not for himself but for the Fatherland, who is ready to die for it if the need comes. In his opinion, it is not enough just to sympathise with everyone or to call oneself a patriot; it is necessary to prove it by deeds.<sup>28</sup> Every nation aspires to have a state, as a way to unify and concentrate all its differences. And while there is no state, it is necessary to educate and raise societies that will unite all the people's forces and all their units. They are the ones who must raise Ukrainians to state-

26 Ibid., p. 3.

27 Ibid., pp. 6–7.

28 M. Halushchynsky, *Yak vyboroly sobi lyudy pravo osnovuvaty tovarystva?*, Lviv 1920, p. 19.



hood.<sup>29</sup> The scholar regards the state as the highest and best form of association for people. Through education, it is necessary to provide an understanding of the relationship between a person and the state in which ‘a person must become part of the state, while the state must humanize itself’.<sup>30</sup>

In Halushchynsky’s opinion, the most important issue should be educating people for public life. And when we educate everyone in this way, then we will become a nation state. Everyone must learn to speak and act at the same time, so that they can say the words ‘Ukraine is me!’. Then there will be no need for an oath, an assertion that we love Ukraine, that we are ready to give everything for it. Through daily work, through every action, deed and word, we will proclaim that ‘Ukraine is me’. And when everyone in full responsibility understands the true meaning of these three words, then there will be Ukraine, regardless of whether anyone wants to recognise it. And people can decide for themselves whether it will be free, self-governing and independent, concludes the scholar.<sup>31</sup>

The essence of educational activities is covered in the work “Shevchenko – A Poet of Life and Deed”.<sup>32</sup> Halushchynsky makes the reader think about the poet’s feat, measuring it up to the present day and the Ukrainian people: he encourages them to find a connection between their personality and the native people/their destiny. Shevchenko should be commemorated by work in all spheres of people’s lives. At the same time, the educator notes that the need to acquire new knowledge and education must come from each person through their own activities, because only then will we understand the price of acquired knowledge. If everyone has greater cultural understanding, we will create the material basis of our existence. Everyone will understand that their destiny is the destiny of all, and the destiny of all is their destiny, and this sense of responsibility for the integrity of people’s lives in each of the Ukrainian people is the immediate goal and the first task of educational work.

Halushchynsky substantiated the basic ideas: in education it is necessary to adhere to folk traditions; educational activities should be aimed at raising

29 Ibid., p. 21.

30 M. Halushchynsky, *Odynytsia i hromada*, Lviv 1921, p. 15.

31 Ibid., p. 23.

32 M. Halushchynsky, *Shevchenko – poet zhyttya i chynu*, Lviv 1921, p. 17.

the cultural level of society.<sup>33</sup> His work 'Public Education and Upbringing of the People' presents forms and methods of educational activities.<sup>34</sup> After analysing teaching experience in Galicia and in Soviet Ukraine, the author gives methodological advice on organising public readings, literacy courses, lectures, public libraries, public universities, reading houses, selecting appropriate people for these activities and the use of various methods. When organising public readings, the scholar advises on how to maintain the interest of students, how to select literature, who should be the lecturer, how to read literary works for listeners, how to use the living word, how to encourage students to buy books, and more. Regarding the organisation of literacy courses, the scholar emphasises that illiteracy is a terrible disaster for people, and victory over it is a step towards a better future. One of the main steps in fighting illiteracy is to form the need for reading, because books should become among a person's best and closest friends. Particular attention should be paid to work with associations of children and youth that are not connected to school. These are preschool and extracurricular activities aimed at bringing up children and youth that must go hand in hand with the educational movement. The main objectives of this activity are making a positive impact on the home life of children and youth; filling school education with national and social content; creating conditions for the formation of the values of public education. The scholar was confident that the implementation of these tasks would be successful if public education was carried out consistently, systematically and comprehensively.

As the chairman of the Prosvita (Enlightenment) Society (1923–1931), Halushchynsky focused on organisational and educational activities based on Western European models. The programme consisted of two parts: the current one and the prospective one. The current programme listed the following tasks:

- restoring all pre-war branches and reading rooms and establish new ones where they do not already exist;
- checking all the units restored after the war;
- organising self-education groups for young people in reading rooms;

33 M. Halushchynsky, *Sempertiro – Vse voyin*, Lviv 1921.

34 M. Halushchynsky, *Narodna osvita i vykhovannia narodu*, Lviv 1920, p. 13.

- creating libraries in all reading rooms with departments for youth and amateur theatre;
- restoring travelling libraries;
- promoting the society's activities and attracting new members;
- uniting educational and organisational activities in Galicia, Volhynia, Kholm Land and Polissya.

Educational activities were to have a primarily educational purpose, and their achievements involved implementing a prospective programme. Following the example of Western European societies, this meant abandoning the charitable provision of educational activities and replacing it with professionalism, filling it with content, striving to educate Ukrainian citizens who could understand everything, have a position on phenomena, be guided by universal values (morality, faith, nation, interests of others), and to awaken the need and energy of self-education among the Ukrainian society, i.e. to strive to develop and raise strong characters with strength of will, and to establish an institution in Lviv similar to the Masaryk Educational Institute in Prague.<sup>35</sup>

Halushchynsky stressed that 'Public Education and Upbringing of the People' should be a means of civic education, and arouse interest in work, discipline and the performance of duties; therefore libraries would serve an educational function. However, the war caused great damage to the libraries in Galicia: before the war there were 2,944 libraries, while in 1924 there were only 764. In order to improve the situation, 100 sets of 50 books each were created on his initiative for travelling libraries to serve readers in remote areas or where there were no libraries.<sup>36</sup> The activities of travelling libraries during that year lived up to expectations, aroused an interest in books and led to the establishment of new libraries, showing the need to create new sets of books. During the year, 374 young adults, 298 children and 1,698 adult readers, including 1,611 farmers, attended travelling libraries.<sup>37</sup>

35 *Istoriya Tovarystva «Prosvita» u Lvovi. Zhyttya i Znannya*, Vol. 4 (dodatok), Lviv 1933, p. 107.

36 M. Halushchynsky, *Mandrivni biblioteky Tovarystva «Prosvita»*. *Narodna Prosvita*, Vol. 7, Lviv 1924, pp. 101–103.

37 N. Doroshenko, *Rik pratsi mandrivnykh bibliotek Tovarystva «Prosvita» u Lvovi*, „Narodna Prosvita”, 8 (1925) p. 129.

As the chairman of the society, Halushchynsky was concerned about the training of librarians and the struggle against illiteracy, which increased significantly during the war owing to the schools being closed. He initiated the publication of 32-page educational leaflets, which, in addition to teaching reading, contained rich material from various fields of knowledge that was understandable and interesting to everyone. Their pages contained historical information about Princess Olga, the baptism of Russia, Yaroslav the Wise, Taras Shevchenko, Ivan Franko, information about who the Ukrainians are, the commandments of Ukrainians and so on.

The scholar, emphasising the importance of organising the education of the illiterate, points out that this should be done by the intelligentsia of the village, and that future people are the cause of the people's education. Therefore, it is important to establish libraries and reading rooms, organise lectures, self-education and drama groups, and use various forms of work: reciting, practical courses, high school courses, higher education courses, orphanages, publishing, training specialists, etc. In his article 'Ukrainian public libraries and work on the distribution of the book' he provides guidelines for organising the work of libraries, attracting readers and promoting books.<sup>38</sup>

In his work 'Adult Education', Halushchynsky substantiates the term 'adult education', shows its development in England, America, Germany and Denmark, and reveals the essence of the work of national clubs, peasant universities and public libraries in Ukraine.<sup>39</sup> This book was the first textbook in the history of Ukrainian pedagogy to demonstrate the development of adult education. In educational settings, in his opinion, the content of education is important, it should permeate all adult educational activities and its content should depend on its purpose. Regardless of the diversity of the purpose of adult education, it is important only that education and upbringing lead to the formation of each person's faith in their own spiritual strength and ability to establish interpersonal and interethnic relations.

Everyone must decide whether to intensify conflicts, or to find ways to get out of endless interpersonal struggles. 'We must look for a way not to lose our own wealth, our own honour and our own name, and at the same time contribute

38 M. Halushchynsky, *Ukrayinski narodni biblioteky i pratsya nad poshyrennyam knyzhky*, Lviv 1926.

39 M. Halushchynsky, *Pozashkilna osvita*, Lviv 1927.

to the victory of the idea of justice, which recognises the full right of every person, nation or community to life and enjoyment of all benefits along with others.' Halushchynsky concludes that 'the moral strength to stand up for themselves and their community, and especially to convince other communities of the harmfulness and impossibility of a solution based on victory, is given by education, which includes knowledge and upbringing. Knowledge provides reference points in the complexity of the issue, and upbringing gives moral strength, which must very often reach the unwritten tablets of moral law, which is stronger, and in any case often more justified, than written laws.'<sup>40</sup>

In addition to major conflicts in everyday life, people must resolve many insignificant ones. We must often decide between personal interest and that of the family. In small communities (cultural, political, economic) it is often necessary to decide between what the mind (usually representing personal interest) and the heart (representing common interest) dictate. But sometimes the mind and the heart come into conflict with each other against a background of common interests. We often observe a struggle between the interest of one's own stomach and the sacrificial interest of the common good, and so on. It is also a struggle between communities that, from opposing political groups, call everyone to join them in the name of a great idea. The main struggle unfolds here between those who stand on national positions and those who stand on international (communist) positions. There are also some national groups that base their activities on different principles.

According to Halushchynsky, the position of supporting different communities will depend on the education of the general public, and the future of the people will depend on it.<sup>41</sup> And because the matter of personal decision making is very complex, difficult and important, people have created a social institution for adult education to help themselves in this case and delegated to it the main concern: how to adapt individuals and the community and still find common ground in conflict, form one's worldview, and start searching for the happiness of the noblest national community, happiness for ourselves, and later, happiness for future generations.

40 M. Halushchynsky, *Interes hromady v osviti doroslykh. Kalyendar Tovarystva «Prosvita» na perestupnyy rik 1932*, Lviv 1931, pp. 33–36.

41 *Ibid.*, p. 36.

## Conclusion

An analysis of the pedagogical legacy of Mykhailo Halushchynsky shows it to enrich the idea of the historical and pedagogical process and promote its comprehension and understanding. The scholar considers axiological issues from different perspectives: history, theory, practice.

Based on the preservation of national traditions, an analysis of Western European pedagogical thought and actual social and political circumstances, Halushchynsky was actively involved in developing the theory of national education. The tenor of his works is knowledge of native culture, understanding the culture of other peoples and his attempts to raise Ukrainian education to a higher level. He substantiated the meaning of the concepts 'education', 'knowledge', 'upbringing', 'national education' and 'adult education'. Education must be the foundation of the people's well-being. Upbringing is paramount over other categories. The future of the Ukrainian people will depend on the education both the citizens and the general population. Several of his works substantiate the purpose, content and means of educating Ukrainian youth. The main purpose of education is raising young people to become conscious citizens, forming a strong character and moral qualities and preserving national identity. Upbringing must ensure that patriots form the nation and implement the Ukrainian national idea, i.e. build a Ukrainian state. The basis of the national upbringing should be the native language, history of the nation, geography, natural resources, native literature and arts. The institutions providing the upbringing are family, school and community.

Halushchynsky entered the history of Ukrainian pedagogy as an active figure in the field of adult education. The first valuable Ukrainian textbook on andragogy is 'Adult Education', in which the scholar covers the theoretical and methodological principles of education in Ukraine and other countries. Education and upbringing outside the school should aim to form in each person faith in their own spiritual strength and the ability to establish interpersonal and interethnic relations. Thus, Halushchynsky's problems of pedagogical axiology are both educational and ideological.

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