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Hryhoriy Vashchenko's philosophical foundations of upbringing

Filozoficzne podstawy wychowania Hryhorija Waszczenki

Abstract. The article presents the views of the Ukrainian scholar Hryhoriy Vashchenko on the goals, content and tasks of upbringing. The key concept of “ideal of upbringing” is revealed, which depends on the state system, worldview, religion and morality, internal forces and external needs, the level of cultural development, and national qualities of each nation. The traditional European ideal of upbringing is built on the principles of harmonious human development. The leitmotif of his creative legacy is the search for the ideal of educating the Ukrainian youth, which is based on two main principles: service to God and service to the Motherland. One can love one's people only having a high national consciousness, when the Ukrainian people are imagined as a community that unites past, present and future generations, unity with this community is felt, and also a fair attitude towards other peoples has been cultivated. The task of a harmonious upbringing of Ukrainian young people is highlighted. Students should be subjects of the process of upbringing and its active participants. The school should become for them a small homeland that they love and cherish, that they build together with teachers. Vashchenko's conclusions regarding the upbringing of young people remain relevant even today.

Keywords: Hryhorii Vashchenko; upbringing; ideal of upbringing; universal human values; national values.

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Introduction

The period of the 19th to the first half of the 20th century is characterized by the revival of the Ukrainian nation, the awakening of the national consciousness, and the increasing activity of the progressive intelligentsia in the struggle for education, science, and culture. The ideas and views of educators of the specified period arouse the interest of contemporaries. First, it concerns the problems of the purpose and content of upbringing, the interpretation of a person as an object of upbringing, and the search for an ideal of upbringing. In this context, the figure of Hryhorii Vashchenko, a Ukrainian scholar, educator, historian of education, specialist in didactics, psychologist and public figure, widely known in the Diaspora, but little known in the Motherland, stands out due to the depth of his views and versatility of his activities in the cultural and pedagogical space.

H. Vashchenko belongs to the Ukrainian pedagogical school scientifically founded by Hryhorii Skovoroda and theoretically substantiated by Kostyantyn Ushynskyi. He is a representative of the galaxy of unique Ukrainian educators of the 20th century, whose scientific heritage was not affected by the poisonous influence of Bolshevik ideology. Among them were Stefan Baley (1885–1952), Petro Bilanyuk (1894–1977), Mykhailo Halushchynskyi (1878–1931), Yulian Dzerovych (1871–1943), Yakym Yarema (1884–1963), Lev Yasinchuk (1882–1953), Ivan Yushchyshyn (1883–1960), Yaroslava Kuzmiva (1897–1945), Volodymyr Kuzmovych (1886–1943), Ostap Makarushka (1867–1931), Ivan Ohiyenko (1882–1972), Vasyl Pachovskyi (1878–1942), Sofia Rusova (1856–1940), Mykola Shlemkevych (1894–1966), Ivan Velyhorskyi (1889–1955), Auhustyn Voloshyn (1874–1945), and others. Their ideas and views on the upbringing of children and youth are based on the folk traditions of the Ukrainian people and progressive European pedagogical thinking, causing increased interest among contemporaries.

The purpose of the article is to analyze the pedagogical ideas of the Ukrainian scientist Hryhorii Vashchenko (1878–1967) in the field of philosophical foundations of upbringing (substantiation of the concepts of “upbringing”, “ideal of upbringing”, “Ukrainian ideal of upbringing”, tasks of harmonious upbringing of Ukrainian youth).

Research methods: biographical method; method of analysis and synthesis; problem-chronological method; hermeneutical method.

Hryhoriy Vashchenko (1878–1967) as a scholar, educator and public figure

The study of Vashchenko's biography was facilitated by the works of the German researcher of Ukrainian pedagogy, Goetz Hillig (1993, 2000), who also studied the life and career of A. Makarenko and his contemporaries; by the famous figure of the Ukrainian diaspora Omelyan Koval (1993; 1996); Vashchenko's autobiography (1957) and his works published in Europe, some of them being later republished in Ukraine, contain prefaces to the editions.¹ The All-Ukrainian Pedagogical Society, founded in 1995, was named after Hryhoriy Vashchenko and made a lot of efforts to bring back the rich and almost unknown legacy of Professor Vashchenko in Ukraine. The study of the source base shows the interest of educators in the works and thoughts of the scholar. The ideas of Vashchenko and representatives of national-democratic pedagogy were put into the worldview basis of modern Ukrainian upbringing by O. Vishnevskiy.² The reform of education in Ukraine through the prism of Vashchenko's national idea is highlighted by O. Yakovenko,³ the educational system as a component of the European humanistic tradition is researched by O. Kovalchuk,⁴ the content of patriotic upbringing is scrutinized by M. Chepil,⁵ intellectual upbringing and problems of didactics is studied by O. Huk.⁶

- 1 H. Vashchenko, *Vybrani pedahohichni tvory*, 2^d issue, Drohobych 1997; H. Vashchenko, *Vykhovnyy ideal*, 3rd issue, Poltava 1994.
- 2 O. Vishnevskiy, *Suchasne ukrayinske vykhovannya. Pedahohichni narysy*, Lviv 1956.
- 3 V. Yakovenko, *Natsionalna ideya H. Vashchenka i suchasne reformuvannya osvity*, „Shliakh osvity”, 3 (1997) pp. 34–38.
- 4 O. Kovalchuk, *Vykhovna systema Hryhoriya Vashchenka yak skladova evropeyskoyi humanistychnoyi tradytsiyi*, „Vyshcha osvita Ukrayiny”, 4 (2003) pp. 117–120.
- 5 M. Chepil, *Patriotychne vykhovannya u pedahohichniy kontseptsiyi Hryhoriya Vashchenka*, „Pedagogical Education: Theory and Practice”, 18 (2015) pp. 116–121.
- 6 O. Huk, *Problemy dydaktyky v pedahohichniy spadshchyni Hryhoriya Vashchenka*, „Obriyi”, 33 (2011) No. 2, pp. 62–64; O. Huk, *Rozumove vykhovannya ukrayinskoyi molodi u pedahohichniy spadshchyni Hryhoriya Vashchenka*, „Naukovi zapyspky Natsionalnoho pedahohichnoho universytetu. Serii: pedahohichni ta istorychni nauky”, 82 (2009) pp. 45–51.

A. Boyko,⁷ N. Dichek⁸ and O. Koval⁹ discuss the main milestones of Vashchenko's life and work.

H. Vashchenko was born on April 23, 1878, in Bohdanivka in Poltava region (now Chernihiv Region) in the family of a priest. His father came from a Cossack noble family, and his mother was a former peasant serf. This was the cause of family misunderstandings, which forced Hryhoriy to work and study at the same time.¹⁰ His father instilled in him a love for his native land and for hard work. The mother dreamed that her son would become a priest. Due to the difficult financial situation of the family, the parents sent the ten-year-old boy to study at the Romny Theological School, and later at the Poltava Theological Seminary, where he studied from 1888 to 1898. Vashchenko dreamed of continuing his studies at the Kyiv Theological Academy, but he was not admitted to the competitive examination on account of being a rebel. He had received this characteristic in the seminary after a conflict with the inspector of theological schools, Archimandrite Agapit.¹¹

Therefore, he spent the year working as a teacher in the village Bytnytisia in Poltava Region. During 1899–1903, he studied at the verbal department of the Moscow Theological Academy. Within this educational institution, he led an active social life, being a member of the Ukrainian circle and an organizer of Shevchenko celebrations.¹² However, disappointment soon came, because atheism and drunkenness was widespread in the academy. Some teachers were noted for their skepticism in the field of religion. All this affected the vulnerable Hryhoriy so much that he refused to become a priest, but engaged in teaching.¹³

- 7 *Personalii v istoriyi natsionalnoyi pedahohiky. 22 vydatnykh ukrayinskykh pedahohy*, ed. A. Boyko, Kyiv 2004.
- 8 N. Dichek, *Hryhoriy Hryhorovych Vashchenko (1878–1967)*, in: *Ukrayinska pedahohika v personaliiakh*, ed. O. Sukhomlynska, vol. 2, Kyiv 2005, pp. 365–373.
- 9 O. Koval, *Hryhoriy Vashchenko – lyudyna – pedahoh – derzhavnyk*, „Vyzvolny shliakh”, 1 (1996) pp. 43–50.
- 10 O. Koval, *Vydatnyy doslidnyk tradytsiy ukrayinskoyi etnopedahohiky*, „Narodna tvorchist ta etnohafiya”, 1 (1996) p. 60.
- 11 N. Dichek, *Hryhoriy Hryhorovych Vashchenko (1878–1967)*, pp. 44–45.
- 12 *Personalii v istoriyi natsionalnoyi pedahohiky*, p. 431.
- 13 O. Koval, *Vydatnyy doslidnyk tradytsiy ukrayinskoyi etnopedahohiky*, p. 60.

In 1903, he defended the thesis "Hartmann's Doctrine of the World Moral Order" and received the degree of candidate of theology.¹⁴

Having completed his studies, he engaged in teaching activities: he taught at the Poltava Parish Girls' School (1903), at the theological school in Kutaisi (Georgia, 1904), and from 1905 at a commercial school and a teacher's seminary. Together with other teachers, he collected information about the reprisals of the tsarist government against the rebelling peasants, and published it in the press. This became the basis for police persecution, and forced him to leave Ukraine for the town of Tikhvin near St. Petersburg, where he taught in a girls' gymnasium.¹⁵ In 1911, he returned to Ukraine and taught in the towns of Tulchyn and Romny. It was then that Vashchenko began scientific research in the field of pedagogy and psychology. Since October 1917, he held the position of teacher of pedagogy, psychology, logic and theory and psychology of artistic creativity at the Poltava Teachers' Institute and the director of the teacher's seminary. Actively engaged in public activities, created and headed the "Prosvita" (Enlightenment) society. He taught in different types of schools in the Poltava Region. According to his autobiography, he continued his research and defended the Ukrainian idea.¹⁶

The year 1925 was important for Vashchenko, as he was awarded the title of professor, appointed the head of the chair of social pedagogy, the head of the department of pedagogy of the Poltava Institute of Public Education. He published the works "General methods of teaching", "On the issue of the classification of methods of educational work. On the basis of the materials of the Poltava Institute of Education", "The philosophy of pragmatism as a methodological basis of the project method" and others. The use of tests and methods of foreign and Ukrainian scholars for the study of age and individual peculiarities of school and university students, their results being analyzed in the articles "Methods of objective examination of reading technique", "Consequences of a mathematical test for children of Poltava schools", "Psychological profiles of students of Poltava

14 H. Vashchenko, *Avtobiohrafiya*, „Naukovi zapysky Ukrainskoho vilnoho universytetu. Filozofskyy fakultet”, 7 (1957) p. 6.

15 N. Dichak, *Hryhoriy Hryhorovych Vashchenko (1878–1967)*, p. 60.

16 H. Vashchenko, *Avtobiohrafiya*, p. 6.

IE according to the Rosolimo collective test” and others. He substantiates the status of the school (“The school as a social and cultural center”), children’s detention centers (“Research of boarding-type social education institutions in the Poltava region”), studies the best experience of teachers (“Conference of staff members of closed-type social education institutions in the city of Poltava”, “Conference of teachers of the city of Poltava”, “3rd conference of staff members of closed-type social education institutions of the Poltava district”, etc.).

In 1933, he was accused of “Ukrainian bourgeois nationalism” and dismissed from the institute, and his work “General teaching methods” was classified as a manifestation of bourgeois nationalism, banned and withdrawn from use. Vashchenko was forced to leave Ukraine and move to Stalingrad, where he headed the department of pedagogy of the Stalingrad Pedagogical Institute from September 1936.¹⁷ In 1940, he returned to Ukraine, headed the department of pedagogy at the Poltava Pedagogical Institute, and got the position of the head of the postgraduate group.¹⁸ He worked on the topic “Development and education of language and thinking of preschool children”¹⁹.

During 1941–1943, he worked in scientific and educational institutions in Poltava and Kyiv. Later he emigrated to Austria (1944) and Germany (1945). For Vashchenko, the Munich period of life and career began. In September 1945, he became a professor of pedagogy, psychology and philosophy at the Ukrainian Free University in Munich; in September 1946 he became a professor, and in 1950–1957 he was the rector of the Theological and Pedagogical Academy. Member of the Taras Shevchenko Scientific Society, head of the Union of Ukrainian Youth, employee of the Ukrainian foreign publications “Ukrainska Trybuna”, “Ukrainskyi Samostiynyk”, “Shliakh Peremohy”, “Vyzvolnyi Shliakh”. The Senate of the Theological Academy awarded him the honorary title of “doctor honoris causa”.²⁰ He died on May 2, 1967 in Munich, Germany.²¹

Worthy of attention are the works written by Vashchenko in exile (“Ukrainian Renaissance of the 20th Century” (1953), “Psychology in the USSR” (1953),

17 O. Koval, *Vydatnyy doslidnyk tradytsiy ukrayinskoyi etnopedahohiky*, p. 61.

18 N. Dichek, *Hryhoriy Hryhorovych Vashchenko (1878–1967)*, p. 368.

19 G. Hillig, *Deyaki shtrykhy do portretu H. Vashchenka*, „Shliakh osvity”, 3 (2000) p. 53.

20 O. Koval, *Vydatnyy doslidnyk tradytsiy ukrayinskoyi etnopedahohiky*, p. 62.

21 *Personaliji v istoriji natsionalnoyi pedahohiky*, pp. 436–437.

“Janissary A. S. Makarenko – the greatest Soviet teacher” (1955), “Upbringing and training of youth in the USSR” (1959). In the essay “The project of the education system in independent Ukraine” (1957), he predicted the collapse of the USSR and the formation of an independent Ukrainian state, the primary task of which was to be the development of national upbringing. The scientist suggested using the experience of organizing the education system in Ukraine in different historical periods, as well as the experience of the education system of European countries. In the education system proposed by him, it was recommended to start learning from the age of six, as in Western European countries, and to organize an academy of pedagogical sciences. These proposals were innovative at the time.

In emigration, Vashchenko researched the conceptual foundations of the upbringing of Ukrainian youth, which were announced in a number of works: “Ideal of upbringing”,²² “Upbringing of Will and Character” (Part 1, 1952; Part 2, 1957), “The Role of Religion in Human Life And Religious Education Of Youth” (1954), “Upbringing of Sexual Purity And Restraint” (1954), “Upbringing of Love For The Motherland” (1954), “Upbringing of Virtue And Principles” (1954), “Upbringing of Respect For Parents And Elders”, “Upbringing of Courage And Heroism” (1954), “Upbringing of Will And Character” (1955), “Physical Education As A Means Of Upbringing of the Will And Character” (1956), “Educational Role Of Art” (1955–1956), “Basics Of Aesthetic Upbringing” (1957), “Fundamentals Of The Aesthetic Ideal” (1960), “Christian And Communist Morality” (1962), etc. The scholar highlights the issue of the purpose and content of upbringing, orients Ukrainian pedagogy to create conditions for spiritual self-improvement of a person. In general, these works constitute a theory of upbringing that corresponds to the traditions and spirituality of the Ukrainian people, the needs of state building of Ukraine.

Definition of “upbringing” and “the ideal of upbringing”

Vashchenko's wide knowledge of the achievements of world pedagogical thought (Plato, Aristotle, J. A. Comenius, J. J. Rousseau, J. F. Herbart, F. Froebel, G. Kerschenshteiner, J. H. Pestalozzi, J. Locke and others), with the system of education

22 H. Vashchenko, *Vykhovnyy ideal*.

in the Kyivan Rus, schooling system in Cossack State, in the OUN and the UPA, enabled him to choose all the best from the past, to justify the goals and ways of upbringing, which is a prerequisite for the development of the Ukrainian state as a guarantor of the freedoms necessary for life of an individual, the family and the nation.²³

Upbringing is considered as a national and social phenomenon. Upbringing in general does not exist, it has a national character, determined by certain historical realities, designed to form a worldview and value orientations in young people in accordance with the national traditions, mental and natural qualities of young people. A person lives in several aspects, i.e. personal and social. A person is born and lives in the society as a social being, belongs to a specific community that has its own language, customs, rites, culture, and embodies the national interests and aspirations. From the early years of life, a person gets acquainted with the ethnic environment, the people, the nation. The existence of a person through the prism of belonging to a society has differences in the organization of life in each type of community. Deep awareness of the essence of good and evil helps to understand the essence of every person's life. If the good reflects the progressive actions of a person and proves their closeness to God, then it is manifested in values, actions, and relationships. A person believes in the good, and tries to create and defend the good on earth. A person brought up on these principles is guided by faith, and affirms it around them and within. The goal of upbringing orients Ukrainians to care for morality and patriotism. Justifying the main goal of educating the Ukrainian youth, the scholar emphasizes that it is necessary to pay attention not only to traditions, but also to take into account the tasks that the present and the future, the family, the community, and the motherland, the humankind, set before us.²⁴

The ideal of upbringing is "an image of an ideal person, which a teacher should focus on when educating the younger generation".²⁵ The ideal of upbringing is interpreted as the goal of upbringing, which is the main prob-

23 H. Vashchenko, *Osnovna meta ukrajinskoyi molodi*, „Vyzvolny shliakh”, 1 (1954) pp. 13–15.

24 H. Vashchenko, *Natsionalne vykhovannya ditey*, „Avanhard”, 4 (1959) p. 15; H. Vashchenko, *Osnovna meta ukrajinskoyi molodi*, p. 12.

25 H. Vashchenko, *Vykhovnyy ideal*, p. 41.

lem of every pedagogical system. Depending on the solution of this problem, the problems of the system of education and upbringing, the content and methods of upbringing, etc. are solved. In interpreting the ideal of upbringing, he relied on folk pedagogy, the ideal of which is a working person, noble and aware of their human and national dignity. In Vashchenko's opinion, "the traditional ideal should be recognized as the one that has passed the test of history, fully corresponds with the psychology of the people and its destiny, has entered the psyche of the masses, and is reflected in folk creativity and in the works of the best artists and writers who have become the spiritual guides of their people".²⁶ The ideal of a perfect person grew up and became established in folk traditions and culture.

On a philosophical level, Vashchenko contrasts the Ukrainian educational tradition with the communist and fascist systems that destroy a person. His views derive from the scientific foundations of Ukrainian philosophers, teachers, poets Volodymyr Monomakh, Ivan Vyshenskyi, Petro Mohyla, Hryhoriy Skovoroda, Konstantyn Ushynskyi, Pamfil Yurkevich, Taras Shevchenko, Ivan Franko, and others. Vashchenko developed the idea of nationhood and shared the opinion of Kostiantyn Ushynskyi regarding the crucial importance of one's native language, religion, science, mental and physical work in upbringing. Upbringing has been functioning in the nation for as long as it (the nation) has existed. The problems of upbringing and upbringing form an integrity, because the ways of solving them have a common goal and are aimed at the formation of a harmoniously developed personality. The ideal of upbringing of a nation depends on its political system, worldview, religion and morality, internal forces and external needs, on the level of cultural development, and on its national qualities. The pedagogical system of each historical era puts forward its ideal of upbringing, its goal of upbringing.²⁷ Vashchenko substantiated the Christian, pan-European, national socialist, Bolshevik ideals and the Ukrainian ideal of upbringing.

Social transformations in the society lead to innovations in all spheres of life, in particular in the system of education and the purpose of upbringing. There are changes in the contradictions of pedagogical theories and pedagogical

²⁶ Ibidem, p. 104.

²⁷ Ibidem, p. 167.

trends, which represent different ideologies, and the struggle between them can be limited to some nation, or have an international character. This is happening at a turning point in the history of nations, on the verge of historical changes. This was the case in the early centuries of Christianity and during the Renaissance period. The humanity is going through such a struggle even now. Only this struggle is grander and much tougher than the struggle of previous ages, when new ideas in the field of science and philosophy struggled with the ideas of paganism and the medieval ideas.

Reflecting on the content of upbringing of European nations, Vashchenko claims that the basis of their pedagogical systems is the evangelical ideal of man, which is not influenced by socio-political conditions and changes in the lives of peoples. The development of upbringing in one country became the property of others, the creative achievements of teachers (J. A. Comenius, J. J. Rousseau, J. H. Pestalozzi) were used in the upbringing of the young people of various countries, despite the fact that each system of upbringing had its own national features, but they had a lot in common too. The teacher concludes that the pan-European ideal of upbringing, like all European culture, has two sources: classical Greco-Roman culture and Christianity. Just as Christian philosophy used the achievements of Greek philosophy, so Christian pedagogy used the works of Greek teachers Socrates, Plato, and Aristotle, who expressed the spirit of their people and reflected it in the content of their works.²⁸

Christianity introduced significant changes in the understanding of the ideal of man. The basis of morality is love for God and neighbour. The goal of a Christian's life is the Kingdom of God, the fulfilment of God's will both in heaven and on earth. In addition, Christianity brought the doctrine of the high dignity of a person regardless of material condition, social status and nationality.²⁹ The traditional European ideal of upbringing is built on the principles of harmonious human development. Harmony should be understood not as the development of all human qualities to the same level, but as a certain integrity, in which each ability occupies one or other place in a per-

28 Ibidem, pp. 83–84.

29 H. Vashchenko, *Moral khrystyjanska i komunistychna*, „Vyzvolny shliakh”, 1–8 (1962) pp. 31–679.

son depending on the role it plays in the life and activity. A person can be recognized as harmoniously developed only under the condition when some of their qualities occupy a central place in their mental life and play the role of a rod around which the personal properties of a person organically unite.³⁰

The Ukrainian ideal of upbringing

Vashchenko substantiated the Ukrainian ideal of upbringing, which is based on two main principles: service to God and service to the Motherland. This goal acquires different forms and shades in different historical periods of the people's life.³¹ God is the absolute Truth, Beauty, Justice, etc. The good of the Motherland is:

- 1) state independence, the opportunity for the Ukrainian people to freely create their political, social, economic and religious life;
- 2) unification of all Ukrainians, regardless of their territorial origin, church affiliation, social status, etc., into one community imbued with a single creative desire and high patriotism;
- 3) a fair state system that would maintain order in the society and at the same time ensure the personal rights and freedoms of every citizen and promote the development and manifestation of their abilities directed towards the public good;
- 4) a just social system in which the struggle between individual groups of the society would disappear and become impossible;
- 5) a high level of the national economy and its fair organization, which would ensure the material well-being of all citizens and would be devoid of elements of exploitation;
- 6) the flourishing of the spiritual culture, science, art, and upbringing of the Ukrainian people. Raising it to such a level that Ukraine becomes an advanced country in the world;
- 7) high moral and religious level of the Ukrainian people, implementation of Christ's teachings in life;

30 H. Vashchenko, *Vykhovnyy ideal*, p. 183.

31 H. Vashchenko, *Osnovna meta ukrayinskoyi molodi*, p. 15.

8) high level of health of the Ukrainian people, reduction of all diseases and degeneration among them to a minimum.³²

9) Serving God and the Motherland means that the well-being of the Motherland must be based on the principles of Christianity. This is exactly, says H. Vashchenko, how it was understood by the inhabitants of Kyivan Rus who bravely fought against the nomads; or by the Cossacs, who protected the Christian people with all their might and laid down their heads for them in a fierce struggle with the invaders. This is how Khmelnytskyi and the masses of the Ukrainian peasantry and Cossacks understood them.³³

For the Ukrainian youth, the task of serving God and the Motherland must be understood as a personal duty toward them.³⁴ Everyone, clearly understanding what the Motherland needs from them, should be aware of what they can do for her personally. Vashchenko warns that this should not turn into mere talk, because among our intelligentsia you can meet people who are good at talking about serving the Motherland, but in practice serve only their personal interests. Serving the Motherland should be understood not only as one's personal duty, but as the meaning of one's life, without which one should not live. An example for every Ukrainian can be such figures as Svyatoslav the Brave, Volodymyr the Great, Volodymyr Monomakh, Bohdan Khmelnytskyi, Ivan Mazepa, as well as numerous unknown heroes who over the centuries gave their lives in the struggle for the happiness and well-being of Ukrainian people.³⁵

The source of inspiration can only be a sense of duty to one's country, combined with an ardent love for it and for its people. It is possible to love one's people only having high national consciousness, perceiving the Ukrainian people as a community that unites past, present and future generations, feeling one's

32 H. Vashchenko, *Vykhovnyy ideal*, pp. 174–175.

33 H. Vashchenko, *Osnovna meta ukrayinskoyi molodi*, pp. 14.

34 H. Vashchenko, *Vykhovannya lyubovi do Batkivshchyny*, London 1954; H. Vashchenko, *Vykhovannya muzhnosti y heroyizmu*, „Vyzvolny shliakh”, 8 (1954) pp. 25–33; H. Vashchenko, *Natsionalizm, internatsionalizm i vykhovannya lyubovi do Batkivshchyny*, „Vyzvolny shliakh”, 2(1954) pp. 19–27; 3 (1954) pp. 29–39; 4 (1954) pp. 19–28; H. Vashchenko, *Natsionalne vykhovannya ditey*, pp. 14–18.

35 H. Vashchenko, *Vykhovnyy ideal*, p. 175.

unity with this community. Reflecting on this task, Vashchenko claimed that the level of the national consciousness of the population of Galicia was higher than that of the population of the Dniper region. This was due to the fact that Galicians and Dniprians lived for centuries under different political regimes, under different economic and cultural influences, which affected their way of life, language, and psychology. This prevented the Ukrainians from different regions to sincerely and deeply feel themselves as a single people, as evidenced by numerous observations of Ukrainians living in emigration. Vashchenko was convinced that while fostering love for one's people in young people, it was necessary to foster a fair attitude towards other peoples, without violating their legal rights. The Ukrainian people experienced injustice and must be fair themselves.³⁶ While instilling patriotism, the national pride and awareness of one's national dignity in young people, in no case should they be instilled with national loftiness and contempt for other peoples only on the grounds that they are not Ukrainians.

Vashchenko's statement that the Ukrainian people fought for their existence for centuries, at the same time protecting the European nations from the invasion of wild steppe hordes and thereby saving European culture, is still relevant today. This is the great historical vocation of the Ukrainian people, which should lead to the construction of political and social life not on the basis of selfishness, violence and exploitation, but on the basis of justice and humanity.³⁷ One should not be afraid of death for the Motherland, but one should not play with it either, one should not risk one's life and the lives of the loved ones when there is an opportunity to achieve the goal without it.³⁸ Schools, churches, public organizations, and the press should pay special attention to fostering the spirit of unity and brotherhood among young people.

Vashchenko recommended educating young people in such a way that duties come first, and only then rights, so that every young person was satisfied not with what position he occupied in the society, but with the fact that they

36 Ibidem, p. 177.

37 Ibidem.

38 H. Vashchenko, *Vykhovannya lyubovi do Batkivshchyny*; H. Vashchenko, *Vykhovannya muzhnosti y heroyizmu*, pp. 25–33.

had honestly fulfilled his duties. Even from preschool age, it is necessary to fight against children's selfishness, tactfully raising the idea that besides them and their needs, there are other people who also have needs and rights. A child from the age of four or five must serve himself and help his elders to the best of his ability. Greater demands should be placed on school-aged children, who should help adults, not burden them with their problems.³⁹ It is not enough to give students only knowledge, they must fulfil their public duties and be responsible for them before the school community and teachers.

Vashchenko insisted on restructuring the upbringing process in educational institutions. Students should not be passive objects, but subjects of the upbringing process. The school should become for them a small homeland that they love, that they care about, that they want to study in, that they cherish. Each student should make sure that the whole class studies well, that the school has equipment and laboratories, help in the organization of geological, zoological, botanical classrooms, collect and systematize materials from local nature, for historical, linguistic and geographical studies – make maps, schemes, drawings, diagrams etc. The task of teachers is to educate students into full-fledged, comprehensively developed people and loyal citizens of their homeland.⁴⁰

The school should fulfil the role of a children's community, which functions according to certain rules and principles, has a certain goal, common interests, governing bodies, general and group meetings, public organizations. Pupils should be well aware of their responsibilities and rights, understand that responsibilities come first, and rights come second. Adherence to and implementation of these principles shapes their skills and abilities for public work, and civic values. In addition, a significant role in the upbringing of young people was played by extra-scholastic organizations – the Union of Ukrainian Youth (SUM), Plast, which built their work on the basis of Christian ideology. The content of their activities was aimed at teaching the understanding and fulfilment of public duties, discipline, unity in joint activities, mutual respect, tolerance, and struggle with selfishness and unhealthy ambitions.

39 H. Vashchenko, *Vykhovnyy ideal*, p. 179; H. Vashchenko, *Natsionalizm, internatsionalizm i vykhovannya liubovi do Batkivshchyny*, pp. 14–16.

40 H. Vashchenko, *Vykhovnyy ideal*, p. 180.

The tasks of harmonious upbringing of Ukrainian youth

Vashchenko formulated the task of harmonious upbringing of Ukrainian youth: formation of a worldview; moral and religious upbringing; aesthetic upbringing; physical upbringing. The first of them is the formation of a national worldview as a generalized system of views on the world and one's place in it, an understanding of the meaning of life as a service to God and the Motherland. This requires high intellectual qualities (logical thinking, creative imagination, imagination, memory, observation), an idealistic Christian worldview, and good professional training. The scholar characterizes the idealistic and materialistic worldviews. The first recognizes the Absolute Spirit as the basis of existence as the first cause and the highest goal of all that exists, and is built on the foundations of faith in God. A characteristic feature of the idealistic worldview is the belief in the immortality of the soul. The materialistic worldview is based on the fact that there is only matter, that mental processes are the movement or property of highly organized matter; that all mental life ceases with the death of the body.⁴¹

The traditions of the Ukrainian people and the world events prove that the only correct way to educate young people is to develop an idealistic worldview based on Christian principles. A person's worldview is determined precisely by what values are laid at its foundation. Only then can a person give answers to questions related not only to individual phenomena of nature and social life, but also to questions about existence as a whole. Therefore, it is necessary to introduce a course of "philosophical propaedeutics" in senior classes.⁴² In order to develop a worldview, Vashchenko recommends giving lectures on philosophical topics in group classes, organizing subsequent discussions, paying more attention to achievements in the field of natural science, and acquainting young people with them.

The second task is the moral and religious upbringing of the youth. Inviolability of moral upbringing is achieved only when morality is built on religious foundations. The leitmotif of Vashchenko's philosophical reflections is

41 Ibidem, p. 183.

42 Ibidem, p. 184.

the priority of spiritual values.⁴³ Following Ukrainian folk traditions, young people should be educated in a humane, sympathetic attitude towards people, a willingness to help them in difficult life situations; the ability to control oneself, not giving in to random emotions, moral purity, chastity, sexual virtue and restraint, subjugating sexual passions to the principles of morality, respect for parents and elders, awareness of one's own human dignity, truthfulness, adherence to principles, honesty, strong will and character.⁴⁴ He proves that the most important feature of a strong-willed person is adherence to principles, the ability to set and achieve a certain goal. Reasonable insistence in achieving a goal is called perseverance and considered an indispensable trait of a person with strong will and character.⁴⁵ At the same time, it is advisable to cultivate restraint, the ability to control oneself, not to succumb to random emotions. Vashchenko pays attention to the upbringing of cheerfulness. The tragic history of Ukrainians left its mark on certain strata of the society, led them to pessimism and despair, and took away the hope for positive changes and the faith in the future. A Ukrainian must have a realistic attitude to life, perceive its dark and light features, and believe in the victory of good over evil and truth over lie. Understanding the power of evil must stimulate its energy in the struggle for the victory of the good.

A very important feature of a person's character is love for work and ability to work hard. Motives for work can be different: selfish material interests, ambition or public good. The main motive for the work of Ukrainian youth should be the interests of the society, to which personal interests are subordi-

43 H. Vashchenko, *Moral khrystyianska i komunistychna*, pp. 31–679; H. Vashchenko, *Moralne vykhovannya molodi*, „Vyzvolny shliakh”, 3 (1962) pp. 17–19; H. Vashchenko, *Rolya relihiyi v zhytti lyudstva i relihiyne vykhovannya molodi*, „Vyzvolny shliakh”, 5 (1954) pp. 29–34; 6 (1954) pp. 27–31; H. Vashchenko, *Vykhovnyy ideal*, pp. 185–186.

44 H. Vashchenko, *Vykhovannya statevoyi chystoty i strymanosti*, „Vyzvolny shliakh”, 11 (1954) pp. 29–37; H. Vashchenko, *Vykhovannya chesnoty y pryntsyypovosti*, „Vyzvolny shliakh”, 7 (1954) pp. 40–43; H. Vashchenko, *Vykhovannya voli i kharakteru*, London 1957.

45 H. Vashchenko, *Vykhovannya voli i kharakteru*; H. Vashchenko, *Meta zhyttya yak stryzen kharakteru*, „Praktychna psykholohiya ta sotsialna robota”, 2/3 (2003), pp. 155–157; H. Vashchenko, *Osnovna meta ukrayinskoji molodi*, pp. 12–21.

nated. The teacher claims that any work can be successful only if there is conscious discipline.⁴⁶

The third task of harmonious upbringing of youth is aesthetic upbringing, which can be considered from the point of view of aesthetic and artistic perception, as well as aesthetic creativity.⁴⁷ The content of aesthetic upbringing includes the aesthetics of everyday life (fineness in clothes, housing, the ability to decorate a room), artistic upbringing, instilling love for the nature and its beauties, forming aesthetic tastes, perceiving works of art and artistic creativity in its various branches. The school should instill love for the nature, understanding of its beauty, form a healthy taste for works of art, develop children's artistic abilities. In order to understand and perceive works of art, it is necessary to give children knowledge about the history of painting, sculpture, music, architecture, and literature. In the field of artistic upbringing, first of all, it is necessary to cultivate aesthetic taste and understanding of native art.

Physical upbringing is of particular importance in the harmonious development of the personality. The school should raise children to be physically developed, hardened, fit, strong and agile, instill in them healthy hygienic skills regarding food, cleanliness, use of air, alternation of work and rest, etc.⁴⁸ Physical upbringing should be considered in connection with intellectual and moral upbringing. The main thing in a person is their soul, spirit, so it is necessary to educate them so that their body is a nimble and strong instrument of the spirit. At the basis of teaching decency should lie a Christian attitude towards a person: sincere respect for them as the image and likeness of God, regardless of their material condition and social position. Hence, benevolence, attentiveness, sincerity, respect for elders, etc.⁴⁹ Such behavior is a manifestation of good Christian feelings and at the same time promotes positive relations

46 H. Vashchenko, *Vykhovnyy ideal*, p. 186.

47 H. Vashchenko, *Osnovy estetychnoho vykhovannya*, London 1957; H. Vashchenko, *Vykhovnyy ideal*, p. 187; H. Vashchenko, *Vykhovna rol mystetstva (vykhovna rolya ukraïnskoyi narodnoyi pisni)*, „Vyzvolny shliakh”, 1 (1956) pp. 49–53.

48 H. Vashchenko, *Tilovykhovannya yak zasib vykhovannya voli i kharakteru*, Lviv 2001; H. Vashchenko, *Natsionalne vykhovannya ditey*, pp. 14–18.

49 H. Vashchenko, *Vykhovannya poshany do batkiv i starshykh*, „Vyzvolny shliakh”, 10 (1954) pp. 36–44.

between people, makes communication with them a source of pure joy, being one of the conditions for friendly cooperation of people for the common good.⁵⁰ Vashchenko comes to the conclusion that the upbringing process is holistic, corresponds to the unity of the human psyche, and all areas of upbringing are organically combined with each other and have national characteristics. The teacher must be aware of the purpose and content of their own educational activity, strive to achieve the very goal of upbringing and encourage pupils to do the same. Such an organization of the upbringing process will contribute to the orientation of its participants for the near future.

Conclusion

Vashchenko's pedagogical legacy is a significant contribution to the philosophy of upbringing, history and theory of upbringing. Vashchenko's pedagogical creed is service to God and Ukraine. The leitmotif of his creative output is the search for the ideal of educating Ukrainian youth. The content of the ideal of upbringing includes universal human values, which are its nucleus, the core, the top of the value hierarchy. Each nation builds its own system of upbringing, which is based on the Christian ideal of a person, the features of which are outlined in the Gospel. For each nation, there is one more component of the content of the ideal of upbringing that is universally accepted, although specific – the one that arises from the meaning of its own existence, which is always present in its consciousness and subconsciousness, which determines its sense of separateness – national values. The ideal of upbringing substantiated by Vashchenko is a synthesis of the universal and the national. The tasks of harmonious upbringing of Ukrainian youth are the formation of an idealistic worldview, moral and religious, aesthetic and physical upbringing. Young people should enjoy fulfilling their duties, understand that duties are of primary importance. The school should become for them a small homeland that they love and cherish, that they build together with adults.

Hryhorii Vashchenko's ideas are important for modern upbringing. I am convinced that Vashchenko's creative legacy will fill the philosophy of educa-

50 H. Vashchenko, *Vykhovnyy ideal*, pp. 188–189.

tion with the idea of Ukrainian upbringing, and teachers who are obsessed with this idea will be able to instill in the young generation their vision of a new Ukrainian person who will be able to protect Ukraine's independence and gain a worthy place among free nations. His pedagogical maxims regarding the ideal of upbringing and the tasks of educating Ukrainian youth are consonant with the realities of today, when the communist anti-humane irreconcilable ideology wants to impose its rule over the world, uses all its forces in the fight against democracy and freedom. The future of humanity, its spiritual and material life, and the upbringing of young people depend on the consequences of this struggle. A person being in the whirlpool of reforms, is prompted to search for value orientations, an ideal of upbringing, and to set new requirements for the content of upbringing.

Streszczenie: Artykuł przedstawia poglądy ukraińskiego naukowca Hryhoriya Waszczenki na temat celu, zawartości i zadań wychowania. Zostało zbadane kluczowe pojęcie „ideał wychowania”, które zależy od ustroju państwa, światopoglądu, religii i moralności, sił wewnętrznych i potrzeb zewnętrznych, poziomu rozwoju kulturowego oraz cech narodowych każdego narodu. Tradycyjny europejski ideał wychowawczy zbudowany jest na zasadach harmonijnego rozwoju człowieka. Motywem przewodnim jego spuścizny jest poszukiwanie ideału wychowania młodzieży ukraińskiej, opartego na dwóch głównych zasadach: służbie Bogu i służbie Ojczyźnie. Kochać swój naród można tylko wtedy, gdy istnieje wysoka świadomość narodowa, wyobrażać sobie naród ukraiński jako wspólnotę jednoczącą przeszłe, obecne i przyszłe pokolenia, czuć jedność z tą wspólnotą, a także pielęgnować uczciwy stosunek do innych narodów. Opisano zadania harmonijnego wychowania młodzieży ukraińskiej. Uczniowie powinni być podmiotami procesu edukacyjnego, jego aktywnymi uczestnikami. Szkoła powinna stać się dla nich małą ojczyzną, którą kochają i cenią, którą budują wspólnie z pedagogami. Wartość wniosków Waszczenki dotyczących wychowania młodzieży jest nadal aktualna.

Słowa kluczowe: Hryhoriy Waszczenko; wychowanie; ideał wychowawczy; wartości ogólnoludzkie; wartości narodowe.

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