

THE IDEOLOGY OF NATIONALISM AS THE SOURCE OF THE FORMATION OF EDUCATIONAL IDEAS IN THE UKRAINIAN EDUCATIONAL SPACE

Nevmerzhytska O.

INTRODUCTION

Humanity's core values are constantly undergoing changes and modifications. With their transformation, historical epochs and types of dominant ideology in a particular society have also changed. This process takes place by a certain algorithm: a new basic value causes the emergence of appropriate value orientations, indicated by the dominance of a particular ideology which is perceived by the respective ethnos (or one of its strata), and the latter causes the domination of the relevant social sphere, which, in turn, corresponds to a particular sphere of human psychology¹.

Thus, there is no doubt that ideology is organically interwoven into the system of values, and therefore influences the content of education and upbringing, its means, methods, forms, the nature of the relations between teachers and pupils, etc. The educational policy, purpose and standards of education, embedding of certain views and values of students, provision of certain information and formation of necessary skills through the content of education are all dependent on ideology².

According to American scientist Gerald L. Gutek, the views of an individual formed through the prism of ideology affect not only their relationship with the social, political and economic systems, but also their sense of self-identity and self-esteem. The way a person relates to these systems determines their relation to themselves, their roles, functions,

¹ Щокін Г. Український консерватизм як сутність національної ідеї. К. : МАУП, 2005. С. 44–45.

² Gutek G.L. Filozoficzne i ideologiczne podstawy edukacji. Gdańsk : Gdańskie wydawnictwo psychologiczne, 2003. S. 155.

aspirations (requests) and purpose. Ideology defines different personal roles not only in school but also in the future social, political and economic (professional) lives³.

Among the ideologies that influenced the development of pedagogy and the process of education in the late nineteenth and the first third of the twentieth century, nationalism stood out as the source of a specific direction of reformation called national education. Let us dwell on its analysis in more detail.

1. The genesis of nationalism as a political doctrine and as a movement

As a political doctrine and a movement, nationalism became known in the mid-nineteenth century. The idea of its inception emerged during the French Revolution of 1789, when the revolutionaries spoke in defense of the people, the "French nation." The ideas of nationalism spread in Western Europe and reached Latin America. By the end of the nineteenth century, nationalism had become a popular movement, and its attributes (flags, national anthems, patriotic poetry and literature, public ceremonies and national holidays) have expanded enormously. According to Fedir Kyryliuk, "nationalism became the second language of mass politics and did everything possible for primary education, mass literacy, and the distribution of popular newspapers"⁴.

The term "nationalism" "is often used in the sense of a feeling, worldview, an ideology or a political doctrine. Nationalism is an ideology in which the nation is the most important concept and central value"⁵. Nationalism implies a commitment to the cause of its own nation and the priority of the peoples' interests over its own. Every nation-state seeks to build a school system that would bring up good citizens and sincere patriots. This is also the purpose of education, which, through the study of the native language, history and art, draws young people to the

³ Gutek G.L. Filozoficzne i ideologiczne podstawy edukacji. Gdańsk: Gdańskie wydawnictwo psychologiczne, 2003. S. 154.

⁴ Кирилюк Ф.М. Філософія політичної ідеології. К.: Центр учбової літератури, 2009. С. 337.

⁵ Кирилюк Ф.М. Філософія політичної ідеології. К.: Центр учбової літератури, 2009. С. 342.

achievements of national culture, the organization of the educational process and the relations between its subjects.

However, it should be noted that under conditions of Ukraine, which has been stateless for centuries, nationalism was a means of preserving national identity in conditions of violent assimilation with other nations.

The emergence of nationalism was preceded by the populist paradigm, which developed among the citizens of Central and Eastern Europe, Ukrainians, Poles and Russians during the nineteenth century. This is an ideology that claimed to reflect the interests of the peasantry. However, it was created by a group of intellectuals who identified themselves with this social class⁶. For the young Ukrainian intellectuals of the nineteenth century, nation became the object of special attention. However, in trying to serve the people, the Ukrainian intellectuals understood the gap between them: in terms of education, values and, ultimately, the language of communication. Common was the occurrence of double loyalty when people who came from noble families combined their love of Ukraine with devotional service to the king. Borys Hrinchenko wrote about this phenomenon: "at the time Ukrainian activists had two souls: one was Ukrainian and the other was Russian. The Ukrainian soul was given to them by their families, a feeling of love for their native land, their language and their people; the Russian soul was given to them by the Russian life, the Russian government service and the bureaucratic commitment to the kindness shown by the Russian superiors"⁷. At the time, a small group of Ukrainian intellectuals (Mykola Tserteliev, Mykhailo Maksymovych, Izmail Sreznevskiy, Ivan Kotliarevskiy and others) collected and published Ukrainian folk songs, fairy tales and legends. They studied folk customs, traditions, beliefs, wrote historical treatises and works of art about folk life. It allowed them to discover the fact of the existence of the Ukrainian

⁶ Артюх В.О. Тяглість історії й історія тягlostі: українська філософсько-історична думка першої половини ХХ століття. Суми : Вид-во СумДУ, 2010. С. 28.

⁷ Б. Грінченко – М. Драгоманов. Діалоги про українську національну справу. К., 1994. С. 48–49.

people with their language, traditions, art and history for themselves and for others.

However, the discovery of the national idea has not yet led to the formation of national consciousness, has not awakened the desire for political independence of the Ukrainian nation. The second half of the nineteenth century marks the emergence of Ukrainophilia, an intermediate element of regional Ukrainian identity and the requirement of cultural and linguistic independence, while maintaining loyalty to the political "all-Russian" nation. "Ukrainophilia was the first to combine the Ukrainian idea with the one that is "sincerely democratic, massive, and popular". Thus, the national and social elements in this ideology are in unbreakable unity"⁸. Summarizing the characteristics of Populist ideology, Viktor Petrov wrote: "Populism is a specific variant of democracy with emphasized elements of ethnography... Populism exhibits egalitarian tendencies, affirms nationalism, proclaims the people an autonomous carrier of sovereignty, rights and power. The people are sublime and triumphant over everything. They are a self-affirmed absolute... Philologism, ethnographism, biological historicism and biological continuity in history are the boundaries which nationalism does not cross"⁹.

In the 1890s the political phase of the Ukrainian national revival began in connection with the mass struggle for the sovereignty of the nation. It was during this period that the ideological platform of the Ukrainian liberation movement crystallized.

2. The views of representatives of the nationalism ideology on the upbringing of children and youth

The founder of Ukrainian nationalism was Mykola Mikhnovskyi, whose ideal was embodied in the following formula: "One and only, indivisible, free independent Ukraine from the Carpathians to the Caucasus

⁸ Артюх В.О. Тяглість історії й історія тяглості: українська філософсько-історична думка першої половини ХХ століття. Суми : Вид-во СумДУ, 2010. С. 34–35.

⁹ Віктор Бер [Петров В. П.]. З циклу: Засади історії. Народництво. Час. Фюрт (Баварія), 1947. Лютий. Ч. 5. С. 7.

Mountains"¹⁰. These ideas were supported by many prominent political figures, among which were Dmytro Dontsov, Yulian Vassyian, Yaroslav Stetsko, Oleh Olzhych and Olena Teliha.

On the eve of the First World War, the Ukrainian movement in the sub-Russian lands was extremely weak. The war created opportunities for national work. According to Yaroslav Grytsak, paradoxically, it was during the wartime that the first national schools appeared in the territory of sub-Russian Ukraine. They were organized between 1916 and 1917 in Volhynia by the Galician people who came here as soldiers and officers of the Austrian army¹¹.

The period of the Central Council, the Hetman State and the Directory is characterized by various social changes, particularly the Ukrainianization of social life, nationalization, and disputes over the political system. However, a common feature of all three governments (the Ukrainian Central Council and Directory, as well as Skoropadskyi's pro-German government) was the desire to develop education and schooling in the national Ukrainian spirit. Although this period of Ukrainian statehood was short-lived, it was still fruitful in creating a national educational ideal. These searches were interrupted by the victory of the Bolsheviks and the establishment of Soviet power in Ukraine. Though uneven, the struggle of the Ukrainian people for independence was very fierce. To a large extent, it is associated with the name of Symon Petliura, the head of the Directory and the chieftain of the Ukrainian People's Republic. In his appeals to the people, this politician clearly indicated the values which are necessary in order to gain independence of the state. In particular, the Manifesto of the Head of the High Directory to the Ukrainian People clearly demonstrates Symon Petliura's commitment to such values as independence of Ukraine, freedom, "attachment to the native land, its culture and freedom", hope for

¹⁰ Міхновський М. Самостійна Україна. *Український націоналізм* : антологія / упор. В. Рог. К. : ФОРТЕ, 2010. Т. 1. С. 26.

¹¹ Грицак Я. Нариси історії України: формування модерної української нації XIX – XX століття. К. : Генеза, 1996. 356 с.

a better future, discipline and work. Speaking to the people, he encourages all citizens to work for the good of their country, "because work is the guarantee of victory, the realization of our state ideals"¹².

Symon Petliura's Testament is the quintessence of his views on the ideal Ukrainian patriot. Recalling all those who have fallen for the freedom of Ukraine, he appeals to future generations with the call to form such traits as love for the Motherland, strength, courage, stoutness, loyalty and obedience. "...We shouldn't forget about the sword: we should learn to hold it more firmly, and at the same time care for the revival of the moral elements of its being, the creative love for the Motherland, caution to the enemies and revenge for their wrongdoings. In the symbiosis of these elements, the right path to liberation and constructive programs is found. The great rank of our knights teaches faithfulness to ideals and the ability to obey. Loyalty and obedience are the only prerequisites for the success of the national struggle". According to Petliura, fidelity to ideals is also the basis of the inner strength of wider public associations, including the national ones¹³.

Viacheslav Lypynskyi was characterized by distinctive views on the state independence of Ukraine. Being Polish by nationality, Catholic by religion and monarchist by political views, he upheld such values as religiosity and patriotism. In his Letters to the Farmer Brothers, he wrote: "In addition to the spiritual, religious cement, we need to have patriotism, a love for the common Motherland which would unite the local Ukrainians in the struggle for their own state..."¹⁴. At the same time, his understanding of patriotism was different from what radical nationalists had in mind. "To be a patriot means to wish with all your heart the creation of humane, state and political coexistence of the people living on

¹² Маніфест Голови Директорії Симона Петлюри до українського народу. 27 квітня 1920 р. ЦДАВО України. Ф. 4465. Оп. 1. Спр. 244. Арк. 14–15.

¹³ Заповіт Симона Петлюри. 22 січня 1926 р. Париж. ЦДАВО України. Ф. 5235. Оп. 1. Спр. 389. Арк. 2 зв.

¹⁴ Липинський В. Листи до братів-хліборобів (вступ). *Вячеслав Липинський та його*. К.-Житомир : Видавничий центр КНЛУ, 2007. С. 68.

the Ukrainian land, not to dream about the majority of your own countrymen drowning in the Dnieper. To be a patriot means to seek pleasure not simply in "being a Ukrainian" but in the honor of bearing the name of a Ukrainian. To be a patriot means first and foremost to demand good deeds from yourself as a Ukrainian and not to hate others because they are "non-Ukrainians". Finally, to be a patriot is to cultivate first and foremost social, political and state-building traits, such as faith in God, obedience to His laws and other spiritual values: loyalty, firmness, strong-willedness, discipline, reverence for your traditional government (monarchism) and chivalry as a political value"¹⁵.

The politician tried to create a formula for the effective functioning of an independent state. He emphasized that citizens should not perceive themselves as slaves, as "we are free and freedom-loving people, but in order to have this will and freedom, we will voluntarily limit ourselves with one and only obliging motto: honor, obedience, loyalty to the Hetman of Ukrainian Land!"¹⁶.

It is also worth noting that, as a deeply religious person, Viacheslav Lypynskyi emphasized the need to be guided by moral values in everyday political, social and personal life. In the *Brotherly Confession (On the First Anniversary of the Jury of the Ukrainian Union of Hetman Statesmen)* he wrote the following lines: "...first of all, we need firm beliefs, firm morals, great impulse and great activity, derived from this internal morality of ours"¹⁷.

Recognizing that the state is made up of smaller units, such as family, status and class, Viacheslav Lypynskyi stressed the need for their strengthening. "Having lost its state, a viable nation keeps itself in the family, the status and the class. There, in these firmest strongholds, lies

¹⁵ Липинський В. Націоналізм, патріотизм і шовінізм (Лист до Б. Шемета 12. 12. 1925 р.). *Вячеслав Липинський та його доба*. К.-Житомир : Видавничий центр КНЛУ, 2007. С. 152.

¹⁶ Липинський В. Листи до братів-хліборобів (вступ). *Вячеслав Липинський та його доба*. К.-Житомир : Видавничий центр КНЛУ, 2007. С. 83.

¹⁷ Липинський В. Братерська сповідь (У перші роковини Ради Присяжних Українського Союзу Гетьманців Державників). *Вячеслав Липинський та його доба*. К.-Житомир : Видавничий центр КНЛУ, 2007. С. 148.

the ruin of the state unit. The spirit of the nation and its national idea are preserved there. And the firmer are these strongholds, the faster is the arrangement of the state"¹⁸. He doesn't say anything about the upbringing of the younger generation as he was not an educator, but the following lines clearly state that such units can only be created by properly organized national upbringing, the content of which will be comprised of the following values: "spontaneous, innate desire; a clear idea, awareness of this desire; the will and reason which are necessary to carry out the idea; faith in God and that this idea is in accordance with God's laws; and love for the people and for the land, among which this idea should be carried out"¹⁹.

The creative heritage of Dmytro Dontsov includes a number of works ("Nationalism", "The Basis of Our Politics", "Where to Look for Our Historical Traditions", etc.), the main idea of which is to recognize the identity of the Ukrainian nation, its organic unity with the Western European world and opposition to Moscow. The author criticized the traditions and values of the nineteenth century (reason, evolution, cosmopolitanism): "The so-called traditions of the nineteenth century, the traditions of liberalism, democracy, belief in the disarming power of humanity, the "tears of the lizards of Nile", belief in all kinds of chimeras, but not in ourselves – all of these traditions should be buried"²⁰.

Justifying the national ideal, Dmytro Dontsov drew attention to certain conditions. Firstly, he emphasized the commonality of moving forward with the realities of the past: "we must realize the painstaking efforts of past generations in order to know how to move towards the same goal". Secondly, he stated that the ideal of the nation should not be "land", "a loaf of black bread" and peace, but "economic expansion and organization". Thirdly, he believed that the nation should nurture only those feelings and

¹⁸ Липинський В. Листи до братів-хліборобів (вступ). *Вячеслав Липинський та його*. К.-Житомир : Видавничий центр КНЛУ, 2007. С. 80.

¹⁹ Липинський В. Листи до братів-хліборобів. Про ідею і організацію українського монархізму. *Повне зібрання творів, архів, студії*. К. – Філадельфія, 1995. Т. 6. Політологічна секція. Кн. 1. С. 469.

²⁰ Донцов Д. Де шукати наших історичних традицій. Львів : Українське видавництво, 1941. С. 106.

ideas that would help it reach its goal as fast as possible. Moreover, he rejected internationalism, considering it to be "a cape for an alien idea". The nation must strive for its individuality and independence. However, when its "freedom leads to the start of disobedience, it must be limited". Lastly, he acknowledged the primacy of national values. He agreed with Niccolo Machiavelli that "when it comes to thinking about the well-being of the native land, the citizen should not be delayed by any entertainment of justice or injustice, humanity or cruelty. The essential point to be made above all is to ensure the nation's freedom and independence". Thus, Dontsov believed that the national idea should be inclusive, exceptional and vivid, it should "be above those "personalities" whose motto is not peaceful coexistence, but action and the will to dominate over certain principles, foreign ideas, own environment, "circumstances" and everything that is temporary and solitary"²¹.

The author was deeply convinced that every representative of the nation should believe in the national idea. For him personally, faith is one of the leading values, because it is the source of heroism, dedication, and courage. It hardens the thought and takes away all doubts of the heart. Therefore, bringing up the youth who would believe in the national idea is an important task of the whole society. Dontsov wrote that "young people who will not have this faith will not be able to play a proper role in the non-secular blizzard that is approaching our planet and Ukraine in particular"²².

The author also stated the need to form the nation's new psychological type based on its characteristic features. "We must call on a person of another type, different style, because ideas testify to their existence only through the style of nation, through the type of creators. To call for the resurrection of the kind of a person who would look soberly on life and the

²¹ Донцов Д. Націоналізм. Львів : Видавництво – Нове життя, 1926. 255 с.

²² Донцов Д. Хаос сучасності і молодь. Режим доступу: http://dontsov.blogspot.com/2010/03/blog-post_3394.html

future, and believe only in themselves and in their frightful and righteous God, who does not help the lazy ones..."²³.

From 1919 to 1939, Western Ukrainian lands were divided between Poland, Romania and Czechoslovakia. "Western Ukrainians displayed a different level of national consciousness and political activity within each state. The constitutional order of the Austrian part of the Habsburg Monarchy made it possible to crystallize the Ukrainian national consciousness and develop organized forms of public life. The heavy legacy of the previous Hungarian domination had an impact on the slowdown of national self-determination of the Transcarpathian Ruthenians. During the interwar period, Zakarpattia and Priashivshchyna were the terrain of mutual confrontation of three national orientations: Moscowphile, Rusynophile and Ukrainian. The part of the Western Ukrainian population which belonged to the Russian Empire before the First World War ended up with the heaviest political and cultural legacy"²⁴.

Obviously, the Polonization and Romanianization of all spheres of Ukrainian life did not cease, but became even more profound. However, in these circumstances, Ukrainian nationalism was going through a period of ascension, becoming more and more radical. This period marks the creation of the Ukrainian Military Organization led by Yevhen Konovalets, as well as the creation of Organization of Ukrainian Nationalists. These organizations engaged not only in political activities. Yurii Boyko-Blokhin wrote: "At the basis of our nationalism's outlook there are two pivotal points: firstly, the nation is the main historical factor in the world, and secondly, a creative individual is the main dynamic force of the nation"²⁵.

During this period, we can also clearly trace the efforts to create the ideal of a Ukrainian nationalist, a person who loves their homeland and is able to work creatively or even give their own life for its well-being.

²³ Донцов Д. Де шукати наших історичних традицій. Львів : Українське видавництво, 1941. С. 106.

²⁴ Грицак Я. Нарис історії України: формування модерної української нації XIX – XX століття. К. : Генеза, 1996. 356 с.

²⁵ Бойко-Блохін Ю. Основи українського націоналізму. *Український націоналізм* : антологія. К. : Українська Видавнича Спілка ім. Юрія Липи, 2011. Т. 2. С. 106.

Thus, Yurii Boyko-Blokhin believed that young people need to cultivate spirit and will, ingenuity, creative anxiety, purposefulness, the ability and desire to act for the good of the homeland. "Under the nurturing influence of nationalism, this irrational flame of pure love for our own nation must grow, and it can be the basis of miracles wrought in the name of liberation"²⁶. And this love must be impetuous and passionate, it must encompass the whole essence of a human being²⁷.

Zenon Kossak sets specific tasks to which the younger generation must be prepared. "You should always remember about the need to be creative and develop your creative values in order to satiate and elevate the world. If you are thirsty for creative expression, you need to be relentless and move towards your goals without any hesitation, but at the same time you must be unenvious and noble in rivalry. You have to be able to estimate the value and worth of your rivals. Exceed them and strive to be able to worthily appreciate those who are higher than you in their essence while preserving the purity of your conscience and the moral strength of your soul... In your life, you shouldn't be amused by the brilliant effect, but by a perfect creative activity. Live with a culture of substance, not a culture of form... You must live with a desire to see the world better than it is and to give all of your youthful passion and the potential of your creative forces to the fulfillment of this purpose. Know how to value the bearers of labor in your adoration of creativity in a comprehensive sense... Find the joy of life through creativity and may that joy make you strong and inspire you in your creative life!"²⁸.

The educational program outlined in the magazine "Nation Development" provides for the formation of political consciousness, moral, intellectual and physical education. According to the author, the main task

²⁶ Бойко-Блохін Ю. Основи українського націоналізму. *Український націоналізм* : антологія. К. : Українська Видавнича Спілка ім. Юрія Липи, 2011. Т. 2. С. 129.

²⁷ Бойко-Блохін Ю. Основи українського націоналізму. *Український націоналізм* : антологія. К. : Українська Видавнича Спілка ім. Юрія Липи, 2011. Т. 2. С. 130.

²⁸ Коссак З. Радість творчого життя. *Український націоналізм* : антологія. К. : ФОП Стебеляк О.М., 2010. Т. 1. С. 125–126.

of moral education is "fostering the youth's character". In his opinion, this task is especially urgent during the period of the world crisis, when "certain moral principles, which have been valuable for thousands of years and were the basis of ideas and thoughts, have now "collapsed". Along with the revaluation of values, there is an attribution of excessive importance to certain phenomena..., there is an indispensable underestimation of values and misunderstanding of the true, proper meaning of certain cases and phenomena..."²⁹. Among the values that should be instilled in young people, the author mentions respect for others' property, sacrifice, ideology, punishment, organization and respect for authority, strong will and readiness to obtain their freedom with their own hands. Thirst for knowledge is also very important for the younger generation. "Today we need as much knowledge and intelligency as possible, and in a double sense; firstly, we are in need of educated people who were and are the brains of the nation-state, and without whom there can be no nation and state, and secondly, we need the intelligency as a knowledge, as powerful spiritual weapon." Educational value should also be given to physical exercises. After all, they are the source of "health, strength, precision and beauty... they produce punctuality, gentlemanhood, sociability, domination over addictions...", "...the youth can put their temperament, energy, and strength to good use instead of spending it on wantonness and foolery"³⁰.

Moreover, Dmytro Myron's article "The Basis and Purposes of Nationalist Education (The Idea of the Nation in Education)" contains extremely detailed reflections regarding nationalist education. Considering that "educational values and virtues are an organic creation of the spirit, character, historical reality of the cultural and civilizational level, needs and requirements of this nation and this era"³¹, the author

²⁹ П.С. За душу молоді. *Розбудова нації*. Річник V. Прага, 1922. вересень – жовтень. Ч. 9–10. С. 249.

³⁰ П.С. За душу молоді. *Розбудова нації*. Річник V. Прага, 1922. вересень – жовтень. Ч. 9–10. С. 251–252.

³¹ Мирон Д. Ідея і Чин України. *Український націоналізм* : антологія. К. : ФОП Стебеляк О. М., 2010. Т. 1. С. 171.

expresses an opinion about the national (or rather nationalist) character of any kind of education. According to Dmytro Myron, nationalist education is a "practical system of values, assets, teachings, methods and influences that grows from the deepest spiritual and cultural origins of the national community, from a certain national and historical reality, vital needs and developed creative processes for the future, and gravitates towards the comprehensive development and strengthening of the spiritual and social forces, instincts, will, feelings, consciousness and validity of the national community and socially-active individuality for the good, strength and creative development of the Ukrainian nation on the basis of a single national idea, an idea of creative psychosynthesis, voluntaristic heroic vision, ethical values and aspirations of Ukrainian nationalism"³². In substantiating its purpose, the author states that "neither the ideal of an abstract, perfect individual and the rationalistic upbringing of humanity, nor the class interests of domination and privileges of racial feudal aristocracy or collectivism, nor the professionalism of medieval guilds and modernist syndicalism, nor even the beliefs of a particular religious community (be it Catholicism, Orthodoxy or Protestantism) can be the source, foundation, or purpose of education. Only the idea of the nation and the good of the nation can become the source, foundation and purpose of education"³³.

There are several tasks ahead of nationalist education, including the formation of a unified Ukrainian nation based on one national idea and common worldview, formation of a new type of Ukrainian people and creation of new spiritual, moral, cultural and socio-political values as opposed to the materialistic Soviet world³⁴.

³² Мирон Д. Ідея і Чин України. *Український націоналізм* : антологія. К. : ФОП Стебеляк О. М., 2010. Т. 1. С. 173–174.

³³ Мирон Д. Ідея і Чин України. *Український націоналізм* : антологія. К. : ФОП Стебеляк О. М., 2010. Т. 1. С. 172.

³⁴ Мирон Д. Ідея і Чин України. *Український націоналізм* : антологія. К. : ФОП Стебеляк О. М., 2010. Т. 1. С. 173.

Among its contents should be national-state, public, moral, social, professional, militaristic and physical directions³⁵. Within the nationalist organization, great attention should be paid to revolutionary national education and training, in order to "bring up devoted workers and capable, energetic and courageous leaders. In ideological education and discipline, great attention should be paid to the formation of strong, courageous characters, heroic souls and hearts. Ideological discipline should be a revolutionary national education that would shape a comprehensive worldview and cherish deep moral virtues and values. Socio-political development must give awareness of the task and the ability to organize revolution and state-building. Socio-political development should be manifested in the political formulation and activation of the will, in the political world, in the socio-political activity, in the organizational serviceability and in the advocacy training. In the revolutionary national struggle of Ukrainian nationalism, we need strong people, strong characters, hard-working people of rank, we need punitive members and leaders³⁶.

Among the values of education, Dmytro Myron highlighted the national idea, strong will, endurance and strength, iron discipline and organization, a sense of independence and domination of the spirit, aggressiveness and acquisition, sincere work and struggle, joy of work, a cult of strength, firmness, bravery, a sense of obligation and responsibility, etc. Their highlighting is connected both with the need to develop an independent state and with the mental traits of Ukrainians. In particular, considering that the Ukrainian character has such prominent features as "excessive emotionality, sentimentality, lyricism, pessimism obtained with quiet optimism, intellectualism, dreaminess, individualism, which is the influence of our historical experiences and long-term enslavement...", the

³⁵ Мирон Д. Ідея і Чин України. *Український націоналізм* : антологія. К. : ФОП Стебеляк О. М., 2010. Т. 1. С. 178.

³⁶ Мирон Д. Ідея і Чин України. *Український націоналізм* : антологія. К. : ФОП Стебеляк О. М., 2010. Т. 1. С. 197–198.

author outlined the following tasks of nationalist education: «to awaken and nurture such repressed, dormant mental energies as the force and endurance of the will, the energy of labor and struggle, the passion of work, the organization of feelings, systematicity, the depth and the farsightedness of creative thinking; and to counteract the loose flow of social life with the fostering of the spiritual, social and moral principles of discipline, organization, duty, responsibility, sovereignty, power, solidarity and unity of the national community"³⁷.

Having thoroughly analyzed the spiritual, philosophical, sociological and socio-political foundations of nationalist education, Dmytro Myron concludes that "a new type of Ukrainian person, a nationalist individual, is a person of duty and ideas, a person of strong character, a person of honor and discipline, a person of hard work, struggle and constant efforts to ensure the fullness of life, strength and greatness of the Ukrainian nation"³⁸.

However, it should be noted that although these views served as a benchmark for the establishment of educational programs for the Organization of Ukrainian Nationalists and other nationalist organizations, they did not receive significant distribution in educational practice neither in Western Ukraine nor in the Dnieper Ukraine.

On the territory of Transcarpathia, national liberation movement is closely connected with the name of a scientist, teacher, journalist, public, political and religious figure, head of the government of the Carpatho-Ukrainian state (1938–1939) Avgustyn Voloshyn. Soviet ideologues accused Voloshyn of unprofessionalism and orientation to Western powers, in particular assistance to fascists. Undoubtedly, these allegations are completely baseless. As noted by Oleksa Myshanych and Pavlo Chuchka, the activist's path was aimed at transforming the ethnic mass into

³⁷ Мирон Д. Ідея і Чин України. *Український націоналізм* : антологія. К. : ФОП Стебеляк О. М., 2010. Т. 1. С. 183.

³⁸ Мирон Д. Ідея і Чин України. *Український націоналізм* : антологія. К. : ФОП Стебеляк О. М., 2010. Т. 1. С. 197.

the nation in the time when the national self-awareness blossomed on the spot without the influence of any external factors. This path did not lie across Soviet Ukraine, it was not brought on the bayonets and was not imposed by the Communist Party. "Avgustyn Voloshyn's ascetic life, pedagogical and cultural activity are an example of how the Carpathian Ruthenians (both the intelligentsia and the common people) have transitioned from the ethnic consciousness to the Ukrainian mentality. Having felt the need for their own statehood and the desire to fight for it, the Rusyns became Ukrainians"³⁹. The proclamation of the Carpathian Ukraine has set new challenges for educators. Among them were the preparation of the younger generation to stand up for their homeland and to develop it with hard work.

In his scientific, fictional and journalistic works⁴⁰, Avgustyn Voloshyn promoted the development of national consciousness and patriotism, national pride, integrity, sociability, discipline, nobility, civic solidarity, etc. Even when Carpatho-Ukraine lost its independence, Voloshyn did not lose hope for the "resurrection of the Ukrainian Nation". According to the politician, it could be provided by a generation that will consciously prepare itself for this mission, since "freedom can only be born and established with blood and patience... Let us prepare for that bright moment, cherishing the civic virtues of discipline, organization and unity. We should create a national monolith so that when a decisive moment is upon us, we would be able to encroach upon our rights with our hearts and our souls, and, having embraced it, be able to defend it"⁴¹.

As a deeply religious person, Avgustyn Voloshyn also emphasized the need to cultivate religious feelings, because "where there is no Jesus and His love, there is a place of selfishness and hatred"⁴². The activist attached great importance to the Church as an institution designed to educate the

³⁹ Мишанич О., Чучка П. Августин Волошин (1874 – 1945). *Волошин А. Твори*. Ужгород : – Гражда – , 1995. С. 35.

⁴⁰ Волошин А.І. Вибрані твори. Ужгород : ВАТ – Видавництво – Закарпаття, 2002. 528 с.

⁴¹ Волошин А. Твори. Ужгород : Гражда, 1995. С. 385.

⁴² Волошин А.І. Вибрані твори. Ужгород : ВАТ – Видавництво – Закарпаття, 2002. С. 122.

national masses, to shape the Christian worldview, and to promote a rightful social order. In his testament, Voloshyn wrote: "When our people are granted their political freedom, their constitution must be adapted to the absolute ethics of Christian universalism; in particular, it must ensure full freedom of activity for all historical factors of education, including the Catholic Church. Only a common Christian ethic that stands above nations and states can secure our nation an honorable place in the family of civilized nations. The Christian worldview presents the possibilities of the broadest and most righteous socialization of civic life without utilitarianism and without the cruelty of an ungodly social plan. Without adhering to this fundamental basis of healthy cultural development, our nation may once again lose its hard-won freedom"⁴³.

The educator considered school to be an important social creation "which should work in the spirit of citizenship for the good of the citizens"⁴⁴. According to Avgustyn Voloshyn, this social institution should not be satisfied with the appeals of philanthropism or realism and should not cultivate only one-sided spirit of freedom or speak about the socialist education. It must implement social, state-citizenship education that recognizes the rights and obligations of citizens, nurtures the ability to work for the family, the nation and humanity⁴⁵. In order to fully realize this ideal, the school should be transformed from the ancient bookish, aristocratic institution, in which there is a reign of formalistic spirit into "a new, active... democratic... scientifically grounded school of truth, a truly practical and Ruthenian school"⁴⁶.

Voloshyn dreamed of a new Europe, with a new order where there is no exploitation of the weak by the strong ones and where all resources are used for the well-being of every citizen and the intensive development of culture. "...the ideal legal order requires:

⁴³ Волошин А. Твори. Ужгород : Гражда, 1995. С. 388.

⁴⁴ Волошин А. Твори. Ужгород : Гражда, 1995. С. 119.

⁴⁵ Волошин А. Твори. Ужгород : Гражда, 1995. С. 120.

⁴⁶ Волошин А. Твори. Ужгород : Гражда, 1995. С. 121.

- 1) ensuring freedom of cultural work for all factors of culture;
- 2) ensuring work harmony between separate factors;
- 3) ensuring the cultural direction which is dominated by moral values;
- 4) multiplying the selection of future workers of the nation, so that individual abilities are not lost, but used to improve the quality of work"⁴⁷.

CONCLUSIONS

Therefore, the ideology of Ukrainian nationalism was an answer to the state ideologies of countries that comprised ethnic Ukrainian lands and served as a factor in preserving the national identity of Ukrainians, as it promoted such values as state independence, native language, freedom, readiness to defend the homeland, etc. The emergence of nationalism was preceded by the populist paradigm, which put the nation in the spotlight, and the second half of the nineteenth century was marked by the emergence of Ukrainianophilia, the priority of which was to determine the cultural and linguistic independence of the Ukrainian people. In the 1890s the political phase of the Ukrainian national revival began in connection with the mass struggle for the sovereignty of the nation. Thus, we can distinguish several stages that differ in the influence of nationalism on the formation of educational ideals:

1) From 1890s to 1917: despite the weakness of the Ukrainian movement in the sub-Russian lands, it was at this time that the first national schools appeared in Volhynia. Their main values were determined by the native language, customs, traditions, history, art, etc.;

2) the stage of the Liberation movements: a short period during which the ideology of nationalism was state-owned. The main task was the formation of the patriot of the Motherland, a strong, courageous individual who is faithful to the ideals of national struggle and a creator who is able to look soberly into the future and believe in themselves;

⁴⁷ Волошин А. Твори. Ужгород : Гражда, 1995. С. 147.

3) the stage of development of nationalism in the Western Ukrainian lands during the interwar period in response to foreign assimilatory influences, in which the attempt was made to create the ideal of a Ukrainian nationalist who loves their homeland and is able to work creatively or even give their own life for its well-being.

Among the educational values promoted in the works of the representatives of Ukrainian nationalism are the national idea, sacrifice, ideology, punishment, organization and respect for the authority, strong will and readiness to obtain freedom with own hands, endurance, discipline, sense of independence and courage. Content of nationalist education included national-state, public, moral, social, professional, militaristic and physical directions.

SUMMARY

The article defines the influence of the ideology of nationalism and the formation of educational ideals, emphasizes that in the conditions of Ukrainian statelessness, nationalism was a means of preserving national identity. It is stated that the emergence of nationalism was preceded by the populist paradigm, which put the nation in the spotlight, and the second half of the nineteenth century was marked by the emergence of Ukrainianophilia, the priority of which was to determine the cultural and linguistic independence of the Ukrainian people. In the 1890s the political phase of the Ukrainian national revival began in connection with the mass struggle for the sovereignty of the nation. There are several stages that differ in the influence of nationalism on the formation of educational ideals: 1) From 1890s to 1917: despite the weakness of the Ukrainian movement in the sub-Russian lands, it was at this time that the first national schools appeared in Volhynia. Their main values were determined by the native language, customs, traditions, history, art, etc.; 2) the stage of the Liberation movements: a short period during which the ideology of nationalism was state-owned. The main task was the formation of the

patriot of the Motherland, a strong, courageous individual who is faithful to the ideals of national struggle and a creator who is able to look soberly into the future and believe in themselves; 3) the stage of development of nationalism in the Western Ukrainian lands during the interwar period in response to foreign assimilatory influences, in which the attempt was made to create the ideal of a Ukrainian nationalist who loves their homeland and is able to work creatively or even give their own life for its well-being. Among the educational values distinguished by content analysis of the works of the representatives of Ukrainian nationalism are the national idea, sacrifice, ideology, punishment, organization and respect for the authority, strong will and readiness to obtain freedom with own hands, endurance, discipline, sense of independence and courage. Content of nationalist education included national-state, public, moral, social, professional, militaristic and physical directions.

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Information about the author:

Nevmerzhytska O.

Doctor of Pedagogical Sciences, Associate Professor,
Professor at the General Pedagogy
and Preschool Education Department,
Drohobych Ivan Franko State Pedagogical University
24, Ivan Franko str., Drohobych, 82100, Ukraine