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## EDUCATIONAL IDEAL OF UKRAINIAN ETHNOPEDAGOGIES: CARPATHIAN VECTOR

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**Abstract.** Educational ideal, methods, forms and means of folk-educational influence on its formation, starting from the first years of baby's life are topical problems for researchers. The main element is an aim. The aim is an ideal image of the expecting result which is regarded as a guide for the educational activity of a certain ethnic community. The content of the notion of educational ideal is the imagery about the most important qualities of a personality, their manners, culture of relationship in the society, behavior.

Ukrainian mentality is practicality, rationality, generosity, intellect in general. It is fully reflected in the pedagogical aim. At the same time mental means spiritual. That is something in thoughts and intents of a person. It is important to emphasize that Ukrainian ethos was formed on the basis of several groups, not only having formed a nation, but also having synthesized the temperament, traditions and customs, clothes and everyday life, culture in general. Hutsul, Boyko, Lemko (121 ethnic groups all together) differ by the uniqueness of the appearance. At the same time their internal essence, that is educational ideal, world view, ethic morals, are unchangeable. Educational ideal is historically determined. Esthetic strategies, formation of creativity, development of the abilities by the means of folk crafts and trades, upbringing of a host pierce through the educational ideal of nowadays Ukrainians. The people aim to bring up their children as true citizens: good kids mean quiet old age, while with evil children old age becomes a hell. Thus, the educational ideal of the Ukrainians should be considered as a basis for modern educational technologies projection.

**Keywords:** educational ideal, Ethnopedagogies, upbringing, Pedagogies, mentality.

The history of Ukrainian Ethnopedagogies is an actual challenge to researchers of historical and pedagogical knowledge nowadays. The functioning and the purpose of the study of it are not covered enough. For example, Russian scientists (A. Kosheleva, V. Bezrohov) do not consider it to be a historical and pedagogical science, but only the "history of pedagogical mentality that reconstructs the stereotypical interaction of adults with children in the process of education that peculiar to a certain group..." It is regarded as a separate field of historical pedagogy only if this science explores its subject by specific historical and ethnographical methods." According to O. Sukhomlynska, the main difference between Ethopedagogies and the "History of childhood" is in that the former considers the child in context of primitive social societies on the pre-civilized levels of development, while in the process of the study of the later - the researchers are dealing only with written, visual, statistical sources<sup>16,p.28</sup>. Therefore, in historical perspective a number of problems of theoretical and methodological character

remain scarcely explored, in particular the views on the educational ideal, methods, forms, means of national-educational influence in the ethnic Ukrainian Pedagogies are included.

The main element of the pedagogical system is the aim, which refers to the ideal image of the expected result that serves as a guideline point in the educational activity. Educational ideal of a specific ethnic community is the starting point of the definition of the aim. Ideal (French ideal, from the Greek. Ἰδέα - idea, prototype) – is the understanding of the highest excellence which is an example, standard and ultimate goal that determine a method and nature of human action. Most modern scholars believe that the purpose of education is to create a perfect personality with their values, which are of universal primary.

By investing in the meaning of "educational ideal" the highest spiritual qualities, G. Vashchenko reasonably warned against overuse of secondary Ukrainian traditions and customs. He remarked: "The traditional ideal of a man - is not an embroidered shirt one can take off and still remain a Ukrainian. Ideal of a man is the best that people made in understanding the qualities of human personality and purpose"<sup>20,p.103</sup>.

Thus the Ukrainian mentality is fully reflected in the pedagogical aim. According to some researchers, it includes practical wisdom, noble mind and intellect, as an instrument of varying degrees of ability. Definitions of what constitutes "mentality" in most reference books, including the Soviet period are not provided. This is no accident, because the mental - is spiritual, that is something in the mind of a man. It is clear that the freethinking of the nation in the recent past had no right to exist.

Realizing the educational ideal as service to God and the nation, stressing that "the first absolute value for the youth is God and the second is Homeland", G. Vashchenko, who spent many years in exile, promotes the establishment of Christian morality among young people, love for their people and homeland, patriotism, etc. Christian morality is based on the recognition of higher spiritual priorities - truth, goodness, honesty, justice, love and so on. A formation of these values is inseparable from a man as their medium and subject of knowing perception of the world, by which, in our opinion, the connection of educational concept of the author with personality is confirmed.

While scientists debate about the nature of educational priorities, it is clear that the traditional ideals are in the heart of these priorities. This was proved by the American J. Hasfield. He notes that for the development of the country it is needed to rely on the traditional values of a nation. Each person as a representative of the ethnic group is extremely sensitive to its origin, to the spiritual values, carriers of which they are.

Ukrainian ethnos was forming on the basis of several groups that were identified as a whole, having formed a nation. Therefore, temperament, traditions, dress, rituals (the minor attributes of a nation according to H. Vashchenko) of Hutsul, Lemko, Boyko, Podolyan and other groups are characterized by a content polychromy with some different shades, but the same inner essence (purpose, educational ideal, philosophy, ethics) remains the same for all of them.

Exploring the history of Ukrainian Ethnopedagogies, one cannot ignore such historical processes as Turkish and Polish expansions, etc., which have served as the determining factor in the formation of national characteristics of the Ukrainians. It means that the study of Ukrainian Ethnopedagogies is inseparable from the environment of its functioning. Almost every event in the history leaves its mark on culture, psychology, life activity of the ethnos. So, the first period, the chronological limits of which are IX-XVI centuries, is a period of ethnopedagogical ideas, including the ideas about the educational ideal of the Ukrainian during the Princely Ages.

In "Izbornik of Prince Svyatoslav" (1073 and 1076) and in a prominent monument of early pedagogical thought in Middle-Ages Ukraine - Kievan Rus, "Instructions" of Vladimir Monomakh (1096) the idea of necessity of economic and labor training, the role of human work in life, positive example of adults in the education of children, etc. are described. From "The Tale of Bygone Years" - the first encyclopedia of educational thought of Ukraine - Kievan Rus, written by Nestor the chronicler – one can learn about humanitarian foundations of education, including the value of family education of children and youth, good initiatives and a sense of family environment, traditions of life of certain

tribes that in the process of the development of humanity gradually developed into the characteristic features of the mentality of the Ukrainian nation.

Second period outlined by Sukhomlynska is classified as a stage of development of ethnopedagogical thought in the context of the Slavic Renaissance (1569 - mid. XVII c.). The main objective of education consisted in "re-orientation towards western moral values which relied on both: influences of other cultures and their own achievements of the Kyiv-Rus spirituality". During this period the ideals of spirituality and deep faith, humanism and democracy were established.

The ideal of a state was reborn in Ukraine on Cossack days, as a result of resistance to the invaders. The Cossacks as a democratic form of state is matured. Y. Malaniuk notes that Cossacks were "a miracle of our history - national headless organism that raises its head by its own internal efforts...<sup>8,p.46</sup>. A prerequisite for the formation of the educational ideal in the set period was an intensive development of Ukraine when after the revolution in 1648 agriculture was vitalized by small home-owners and international economic trade was expanded. But then Moscow government put his best efforts to break the traditional Ukrainian ambitions for economic and political autonomy. It is only in the XV-XVI centuries, and then - XVIII century the Ukrainians had an opportunity for the rise of their economy and their welfare.

A great preacher of ethnopedagogical ideas of outlined period in Ukraine was G. Skovoroda. He sharply opposed social inequality, parasitism of ruling classes, promoted the ideal of human labor. Through the prism of Ethnopedagogies G.Skovoroda encourages to cherish the moderation of children's desires. The teacher focuses on maximum taking into account the natural abilities and talents in the formation and development of the individual, individualization of education, devotion to their people and homeland.

The next stage in the development of ideas of Ethnopedagogies is called the period of educational enlightenment in Ukraine (XIX cent. - 1905) by the researchers. H. Alchevska, B. Hrinchenko, I. Franco, B. Antonovych, M. Hrushevsky and others worked in the discourse of promoting Ukrainian educational ideal. The researchers' aim was to form the national idea, to develop and to preserve the Ukrainian culture as a specific phenomenon. Pedagogical searches were mainly of ethnographical and ethnological orientation.

Thus, this period is considered populist, dominant in creating the ideals of the Ukrainian nation in its nouveau sense. An important educational objective of that time was to create religious and moral values, patriotism, hard work, love and respect for national customs and traditions.

The next step in the formation and development of educational ideals of Ukrainians began in 1905 with the introduction of the national component in the structure of Pedagogies.

S. Rusova, Y. Chipiga, I. Ogienko were working on the concept of national education of children and youth and the problem of a citizen-and-host identification of Ukrainians. In particular, the national founder of the theory and methods of preschool education S. Rusova by analyzing two systems of initial training and education (Montessori and Dekroly) came to the conclusion that the basis of Ukrainian education of the child should be a principle that permeates both mentioned system - the principle of autonomous education, awakening of a child's own intellectual forces by the labor. At the same time the researcher focuses on the fact that local schools need an educational system adequate to the temperament of Ukrainian soul, "which would be the best for promoting the broadest intellectual development of the child".

With the victory of Soviet authority ended the time of "ukrainization." Since 1920, a period of experimentation and development of Ukrainian educational ideals in conditions of the Soviet discourse started.

During the last century the attitude of teachers towards priority directions of education of youth in virtue of specific historical conditions repeatedly changed. However, in Galicia, which until 1939 remained under the rule of Poland for some time there existed owner-occupiers. Education of a younger person was realized through educational organizations such as "Prosvita", "Alma Mater" and then existing professional schools.

Thus, in April 1984 the major areas of reformation of secondary and vocational schools were accepted. Improving the quality of employment training, education and professional orientation of Ukrainian youth was determined as an important aspect of the educational system.

The transition to mandatory professional education of youth was announced. However, the tasks of educational reform were only partially implemented in school practice. Extravagance, apathy, social pessimism of a consumer towards the nature and objects of material and spiritual culture and other antisocial phenomena became noticeable. In particular, the following worried the classics of pedagogy: "How to awaken bright and kind senses of children, how to establish good will in their hearts, respect for the living and beautiful?". These and similar questions did not remain unnoticed by V. Sukhomlynsky. Careful attitude of students to the world was the principle of their school-life organization. At school, which he successfully ran for nearly a quarter of a century, the above mentioned principle was implemented, because the teacher knew for sure that waste generates the lack of spirituality. After all, "... there is only one step from insensitivity to violence. V. Sukhomlynsky saw the educational ideal in the fact that children were real patriots and masters of their country.

G. Vashchenko expressed similar thoughts about upbringing of children and youth. Having spent much of his life in exile, in the works "Task of Ukrainian Youth Education" and "Educational Ideal" the scientist encourages the pedagogical public of Ukraine to the formation of high culture in any activity among the youth and systematic execution of their work assignments. Professor emphasizes on the necessity of developing in children the need for work ranging, starting with self-service. He notes: "Already at the age of 4-5 children should take care of themselves and in some ways should help the older... Moreover, "childish selfishness should be fought and the culture of consumption should be formed. That is a reasonable distinction between the needs and the desires. Children should know that along with them there are other people who also have their own needs and rights". Therefore, as the teacher notices, "the youth must be educated in such a way that their duties take the first place for them and only after that go their rights. A person's attitude to the performance of their regular duties is one of the key criteria to determine the level of their behavior". Evidently at a definite period of formation of assiduous master-worker properties, education of children and youth in the Ukrainian Ethnopedagogics is a primary task.

But the most important reason for "deceleration of most progressive pedagogical ideas of Soviet" period is the lack of proper connection with the parent community, because only public institutions were engaged in a diversified training of the children. This was because at that time education of the younger generation had mostly social character. The primary role in the formation and development of an individual was allocated to the kindergartens, schools, community organizations. As experience showed that gradually led to such an unattractive appearance and widespread of phenomenon of the child alienation from parents and family.

Meanwhile, the thought that the leading role in educating an individual belongs to the closest relatives remains undeniable. After all, the child inherits genetically and socially real and imaginary values that are of vital domain inside the family. "Children inherit father's spirit and temper", - reasonably believed of invaluable family upbringing G. Skovoroda<sup>14,p.436</sup>. An integral part of Ukrainian educational ideal is self-responsibility, national identity and pride for ones people. The first "shoots of national self most scientists discover among the children of 3-4-years old. J. Piaget notices that the first fragmentary and unsystematic knowledge of their ethnicity a child gets at the age of 6-7. At the age of 8-9 a child clearly identifies oneself with a certain ethnic group on the basis of nationality of parents, residence, language, culture, etc. Approximately at this time national feelings are awoken. And at the age of 10-11 years national identity is formed in its entirety. As features for different ethnicities a child identifies unique history, language, traditions of consumer culture and so on<sup>22</sup>.

With the beginning of democratic changes in Ukraine a new stage in the development of educational ideals began, the interest in the ideas of Ukrainian Ethnopedagogies, that was partly preserved through traditions of family education of children and youth, increased. Another reason for the increased interest of teachers in the problem of identity at the present time is connected with other approaches to the interpretation and transformation of the perception of educational goal by the

citizens. At the first congress of teachers of Ukraine (December, 23-24, 1992) the main objective of national education was defined as follows: "... Acquisition by younger generation of social experience, taking over spiritual heritage of the Ukrainian people, achieving high culture of international relations, formation of young people, regardless of nationality, personal traits of citizens of Ukrainian state, developed spirituality, physical perfection, moral, artistic, aesthetic, legal, labor, environmental culture".

Since 1991 dominant position in national educational research practice of children and youth education belongs to Y. Syavavko, M. Stelmahovych, R. Skulsky, V. Strumansky, N. Lysenko, A. Bogush. In particular, the problems of Ukrainian ethnopedagogy methodology, comparison of purpose and means of education, methods of ethnology studying are described in the works of Y. Syavavko "Ukrainian ethnopedagogy in its historical development"; M. Stelmahovych "Ukrainian folk pedagogy", "Ukrainian Family Pedagogy"; T. Macieykiv "Folk Traditions of Labor Education"; R. Skulsky and M. Stelmahovych "Teaching Ethnology at School"; V. Strumansky "Educational Work in National School"; N. Lysenko, A. Bogush "Ukrainian Ethnology in Preschools" and others.

In Ethnopedagogies there dominates the view that the objects, that surround a person and that a person perceives are the very first teachers. B. Sukhomlynsky notices: "Harmony of the things, that surround the child, creates the overall aesthetic spirit of the situation on the condition that certain things do not scream about themselves but seem to be unnoticeable". The Ukrainian family has always sought to aestheticize their life, including everyday life: "...In the Ukrainian ideology the highest status has the idea of love for the land, creative work, promotion of wellness in different areas of life, including everyday life ..." "With special care parents accustomed their children the order: all the rooms were painted and decorated with embroidery, decorative products made of wood, wicker, metal, leather, clay, glass and more. Children also took part in creating all possible art products, mastered in the basic handicrafts. In such a relaxed atmosphere growing personality "absorbs the specific features of their ethno-environment". This often occurs in the preschool period: "There is only one step from a five year old child to an adult, but from a newborn a five year old child there is a long distance - shows Ethnopedagogies. Therefore, the formation of a child in a family society plays such an important role: "The more peaceful life in the family is, the wiser the child will grow up", "The way you bring up the child, the way it will grow up. "Thus, the educational ideal of the Ukrainian people is deeply penetrated into by the aesthetic strategies, the formation of the tastes and preferences, the development of creative abilities of a person by means of traditional trades and crafts etc.

Analyzing the educational ideal in the history of Ukrainian Ethnopedagogies, it should be noted that it is expressed not only in the educational systems of the people or the works of writers, philosophers and teachers. People's understanding of the purpose of educating the younger generation is reflected in customs, rituals, traditions, folklore and more.

Ukrainian mythology is a bright reflection of Ukrainian historical and cultural life, a carrier of mentality and implementation of the national soul of the people. Great Ukrainians, gifted with extraordinary imagination and sharp mind, depicted ancient forms of life and economy. Perhaps it is not coincidentally that among the visible images of the mythological heroes a prominent place belongs to God Master. Bright God of the Ukrainians is the "Master – nice, glorious, proud and rich.... At his mansion there are golden bridges. The tables are laid in the yard. At the tables there are golden candles, golden goblets with wine, cakes of spring wheat. The host is wearing a white shirt as thin as a leaf, white, washed in Danube, dried on the aurochs' horn, ironed in the church. He rides a white horse..."<sup>9,p.9</sup>. This description characterizes the worldview of educational ideal of the Ukrainians: "grain-growing soul" (wheat bread as a symbol of holiness, prosperity, hospitality, health and ultimately - human life); their desire for material wealth (everything is associated with gold - "golden bridges", "golden candles", "yard fenced with the golden thorns") is combined with high spirituality, holiness, purity and faith in beauty and eternity, that traditional delight of white color symbolizes. This color was considered to be sacred (color of houses, towels, ritual objects, clothing). "A white shirt" of God Master, "white face", "white world", "white day", "white canvas" characterize not only spiritual purity of

the Ukrainians, but their economic qualities ("white shirt as thin as a leaf" "dried on the aurochs' horn"), including cleanliness, diligence, thrift, resourcefulness.

As one can notice, the idea of Ukrainian educational priorities was associated with the formation of a host, and the birth of a child for each family was, above all, the birth of a new assistant. "Congratulating a newly-born people have always wished it was willing and hardworking". The navel string of the boys was cut on an axe in order a boy to become a good master if future. The navel string of the girls was cut on "a comb" (used for spinning) in order a girl to become a good spinner.

During the process of society development the conceptions of traditional educational ideals of a certain ethnos have transformed gradually. Therefore, describing the experience of the Ukrainian nation, the measure of the expression of the peculiar inherent values should be considered<sup>1,p.77</sup>. The same is for all the nations. They all tend to raise their children hardworking, but the difference is in the ways of solving this problem.

Today Ukrainian state is a multinational: one in four citizens is not an ethnic Ukrainian. The idea of L. Humilev that the members of one ethnic group have the same movement of the bio-currents is rather interesting. This connects the members of the ethnic group to each other spiritually<sup>1,p.71</sup>. However, the ethnic interests, the multicultural environment should serve to the consolidation of the society for its revival and development, for cherishing traditional educational ideals.

Hence, from time immemorial the purpose, as an ideal display of the final outcome of education in Ukrainian Ethnopedagogies, was laid in nurturing a healthy, nationally conscious, internally perfect, intelligent and hardworking person. Daily behavior and activities served as the main criterion for their upbringing. Parents particularly took care of the education of their children because "good kids meant quiet old age, while with evil children old age becomes a hell", convincingly urging that "there is a crook in the life of everyone" and "life is not all cakes and ale". Educational ideals of the Ukrainian people also include such ideals as justice, creative dynamism, patriotism, sanctity of the family etc<sup>3,p.12</sup>.

Historical and educational excursion allows to outline the leading ideas of ethno educational practice. Such a practice reflects the elements of spiritual and material culture of the Ukrainian people. A deeper knowledge of the educational ideal of Ukrainian ethnicity serves as the basis for the designing the modern teaching schemes.

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