

ANTHROPOLOGICAL IDEAS OF MYKOLA SHLEMKEVICH AS THE FUNDAMENTAL SUBSTITUTE FOR THE FORMATION OF THE NATIONAL CONSCIOUSNESS OF UKRAINIANS

Nadiya Skotna

Drohobych Ivan Franko State Pedagogical University, Ukraine

Nadiya Ashytok

Drohobych Ivan Franko State Pedagogical University, Ukraine

Svitlana Hirniak

Drohobych Ivan Franko State Pedagogical University, Ukraine

Ivan Kutnyak

Drohobych Ivan Franko State Pedagogical University, Ukraine

Oksana Yatsiv

Drohobych Ivan Franko State Pedagogical University, Ukraine

Maryana Klym

Drohobych Ivan Franko State Pedagogical University, Ukraine

Abstract. *The events of the last decade (the Orange Revolution, the Revolution of Dignity, the Russian-Ukrainian war) actualized the problem of the formation of the national self-awareness of Ukrainians. This process has accelerated significantly and acquired more expressive outlines. Therefore, in response to modern challenges, pedagogues intensified the research of the specified problem, based not only on the latest achievements of the human sciences, but also referring to historical experience. Based on the analysis of the Mykola Shlemkevych' works (Shlemkevych, 1956; Shlemkevych, 1958; Shlemkevych, 1961; Shlemkevych, 1962; Shlemkevych, 1992a; Shlemkevych, 1992b), the article deals with his anthropological ideas, substantiates the fundamental basis of the formation of the national consciousness of Ukrainians, defines ideas related to the idea of a person as a bearer of good and evil. In the formation of national consciousness, anthropological ideas are taken into account, that form the basis of this formation. It is about the humanistic principles of the formation of the national consciousness of Ukrainians, which determine the reliance on spiritual and moral values. Mykola Shlemkevych paid great attention to anthropological ideas related to the national consciousness of Ukrainians. Emphasis on the ideals of good in the mind of a person does not mean the absence of evil intentions. However, he always insisted on the need to forgive people for their sins, which accompany the defense of their national interests and the protection of national rights. Today, it seems extremely important to read the*

anthropological views of the teacher from the standpoint of today, which has become the goal of scientific research. As a result of the conducted research, we have come to the conclusion about the need for methodological substantiation and rethinking of the anthropological ideas of scientists P. Yurkevych (1999), K. Ushynskiy (1954), O. Vyshnevskiy (1996), etc., the need to build an educational paradigm based on anthropocentrism, democracy, humanism, determinism, it is defined the fundamental foundation of Ukrainian pedagogy as the reliance on theoretical and applied concepts of world and Ukrainian pedagogical thought.

Keywords: *anthropocentrism; anthropological ideas; basic ideas; humanistic paradigm; Mykola Shlemkevych; national consciousness of Ukrainians.*

Introduction

In the conditions of a post-totalitarian society, military aggression by Russia, which seeks to enslave Ukraine and stop its democratic progress on the way to independence and European integration, the question has arisen before Ukrainian pedagogical science with new urgency: how and for what to educate a person, what significance the future will have for him/her, who a young person should become.

Awareness of responsibility for the future of Ukrainian society, the need to live in an open, rapidly changing and, to some extent, unpredictable world, transforms pedagogical relations, emphasizes the need to build them on the basis of humanity, humanism, personal responsibility in war conditions.

In a methodological sense, this allows the implementation of an anthropological approach, according to which all educational realities are viewed through the prism of a person, as a developing, self-affirming and self-realizing individual. The principles of pedagogical and anthropological research were determined by philosophical anthropology, presented in the concepts of I. Kant (2003), M. Scheler (1996), K. Jaspers (Yaspers, 1996) and others.

In the history of Ukrainian pedagogical anthropology, a prominent role belongs to K. Ushynskiy (1954), O. Vyshnevskiy (Vyshnevskiy, 2015) and others.

It was in the writings of these thinkers that the main question in the light of pedagogical anthropology was actualized – the question of the essence of man and the ways of personal formation.

Pedagogy should not focus on a complete picture of a person, as this limits its views on the future.

O. Vyshnevskiy noted in one of his latest works: “Today, our nation is on the path of learning freedom, and the fate of reforms and the fate of the democracy we strive for depends on this social elimination of illiteracy. And, in fact, here we discover for ourselves the historical mission of education and pedagogy, which is intended to educate a person, to educate in a completely different way than it was done until now, and thereby reduce our historical failures to a minimum” (Vyshnevskiy, 2015, 24). It is no coincidence that

K. Ushynskiy also emphasized that “any significant reform must be based on internal spiritual reform, on the forward movement that takes place in the very spirit of the people...” (Ushynskiy, 1954, 219).

Interesting and constructive in this sense are the anthropological ideas of M. Shlemkevych (Shlemkevych, 1956; Shlemkevych, 1958; Shlemkevych, 1961; Shlemkevych, 1962; Shlemkevych, 1992a; Shlemkevych, 1992b), a Ukrainian researcher and philosopher who, having passed a difficult life path, tirelessly reflected on the problems of the future of Ukrainian society and the Ukrainian person, being deeply convinced that under conditions of independence and freedom, his people are capable of being among civilized nations worthy of an optimistic future. M. Shlemkevych (Berko & Dzera, 2016), widely known in Ukrainian among emigrant, remains little known both to modern Ukrainian teachers and to the world pedagogical community.

Analyzing the scientific literature, we see the multifaceted historiography of the research of scholar’s creative works (Hrabovskiy, 1998; Onatskiy, 1992). Thus, the anthropological ideas of M. Shlemkevych regarding the identification of features of the Ukrainian mentality are investigated by S. Hrabovskiy (1998); S. Bilokin (1992) study the Ukrainian soul; fundamental views on Ukrainian emotionality are analyzed by O. Onatskiy (1992); B. Tsymbalistiy (1992) characterizes the organization of family life. P. Berko and M. Dzera (2016) present the worldview beliefs of Ukrainian researcher and philosopher through the prism of anthropology.

The purpose of the article is to analyze the anthropological views of M. Shlemkevych (Shlemkevych, 1956; Shlemkevych, 1958; Shlemkevych, 1961; Shlemkevych, 1962; Shlemkevych, 1992a; Shlemkevych, 1992b) on the formation of national self-awareness of Ukrainians in order to highlight productive ideas that can be implemented in the practice of modern Ukrainian education. Methodology as a set of approaches, concepts to the construction of educational phenomena and cognitive processes involves the use of the theory of scientific knowledge, worldview and general scientific concepts.

Methodology and methods of the research

The methodological basis of the article is the theory of scientific knowledge, worldview and general scientific positions based on the philosophy of education, upbringing and development, the course of historical events and processes. The important methodological basis is a systematic approach to the study of M. Shlemkevych’s anthropological ideas and the national consciousness of Ukrainians. The use of a systemic approach in writing the article requires compliance with the principle of integrity, according to which the creative heritage of M. Shlemkevych and scientists who study the formation of the national consciousness of Ukrainians at various levels of functioning is an

integral part of Ukrainian pedagogy and corresponds to humanistic, democratic ideas of its development.

The article uses the method of comparative-historical analysis, with the help of which the anthropological ideas of M. Shlemkevych are revealed in the context of the social and political life of pre-war Galicia and the Ukrainian diaspora. The biographical method is used to study the life and creative path of a scientist in contemporary society. As a result of using the hermeneutic method, the biography and anthropological ideas of M. Shlemkevych are explained through the prism of historical and cultural tradition. The application of the phenomenological method made it possible to reveal the meaning of subjective experience as a measure of the essence of a person, which is presented in the anthropological typology of M. Shlemkevych. The synergistic method is used to present the scientist's anthropological ideas by means of non-linear connections between theories and concepts. The application of the paradigmatic method reveals the educational potential of M. Shlemkevych's anthropology from the standpoint of the fundamental foundation in the formation of the national consciousness of Ukrainians.

Main scientific results

The concept of man is the fundamental constant of the scientific heritage of M. Shlemkevych, the strategic and philosophical core of mastering folk culture and folk-pedagogical experience. His cultural and educational activities, in general, his life as a morally mature, perfect person, a patriot, are connected with the ideas of reformist pedagogy, which were related to the study of the classical educational heritage, establishing a connection with the national idea. The latter became a guarantee of the preservation of ethno-cultural identity, the development of the consciousness of Ukrainians and the justification of their needs in connection with national revival.

In the creative heritage of M. Shlemkevych, the interpretation of man is presented in two aspects: man as a spiritual being and man as a social being. A person lives in different planes (personal, social), therefore, in the study of a person's being through the prism of belonging to society, it is important to notice the differences in the organization of life in the community, family, other circles. Ukrainians are characterized by their concern for spirituality, morality, and patriotism.

In the works of M. Shlemkevych "Lost Ukrainian Man" (1954), "Galicianism" (1956), "Soul and Song" (1956), "Peaks of Life and Creativity" (1958) the author's understanding of the essence of the Ukrainian person is presented, the state-building views of the researcher are highlighted. The essence of the phenomenon of man as a social being is presented in the "conservative landowner", "Hohol" man, "Skovoroda" man, "Shevchenko"

man, “strong” man, “new” man. Revealing the essence of each of them, the scholar singles out the positive sides of the character, the desire of each of them for a better life, for self-improvement, and the choice of value orientations. This is evidenced by examples from the historical past of the Ukrainian people, which represent patriotism, heroism, courage, etc. (Shlemkevych, 1992a).

M. Shlemkevych concludes that society can exist only if there is ideological man who is a representative of a decent person, a person-hero, a person-revolutionary. The “decent person” is the head of the hierarchy of people, and harmony is an organic component of the orderly life of a Ukrainian person (Shlemkevych, 1992a). “Man is a weak creature, and one should be forgivable to him/her, to his/her weaknesses. Man wants to live, get settled, have a profit. These are normal and healthy phenomena. This is all about us, this is who we are! But when those human needs and weaknesses are elevated into virtues, when they become a measure of a person’s worth, then society begins to rot. Then it is necessary, of course we need someone who would take on the unpleasant role that Ivan Franko once considered to be his role: - the role of a watchdog that barks again and again so that the conscience of society will not fall asleep... So we consider it lucky when from time to time a sharper word of truth will break through in society. Therefore, forgive us, forgive all who want to sleep when we wake you up” (Anonymous, 1956b).

Reflecting on the meaning of human life, Shlemkevych claims that there are people who, under different regimes and authorities, show special abilities with the help of which they adapt, adjust, that is, they show a high level of agility. The latter should also not be interpreted as a negative quality, as it may be necessary for society at one time or another. However, agility and patriotism are not compatible concepts. The human soul has both clear boulevards and dark alleys, and society, our life, has dark and bright sides. We must take care of our souls, the souls of our society, so that they always shine brightly (Anonymous, 1956b).

The scholar emphasizes the dimension of mental existence, noting that a person does not like questions that disturb his/her peace and cause anxiety. In a healthy society, more capable, more characteristic people of intelligence and will usually come out on top. They are strong people, leaders of the nation, who are extremely necessary for the creation of a state. In a healthy society, they have respect, good reputation, recognition (Anonymous, 1959).

The ideas of M. Shlemkevych regarding the development of man and his/her differences from the creature have not lost their significance. He claims that the “Moscow monster” did everything in order to reproduce the “thing-man”, barbarically to destroy everything “human in man and mercilessly dealing with the resistance of that human, which does not want to adapt to the demands of the monster” (Shlemkevych, 1962, 39).

M. Shlemkevych believes in the birth of a “new” Ukrainian person who will be able to realize the Ukrainian mentality in a free and independent Ukraine, organize cooperation with other people, communicate with God, know and perceive a person as a unique spiritual, physical and socio-mental phenomenon. In his opinion, the new Ukrainian person is a person with moral values, laws of mercy and kindness. The characteristic features of such a person are the Ukrainian idea, the spirit of patriotism, national self-awareness, national orientation, indomitability in the struggle for national ideals, awareness of one’s role in the development of the state, continuing the traditions of glorious heroes, etc. M. Shlemkevych saw the salvation of Ukrainians in themselves, he called on the youth to build their own pro-Ukrainian worldview.

“Ukrainian ambition and Ukrainian ideal should become: - in the current struggle between good and evil, to be the first knight of truth and freedom based on it! Whoever wants to win the war must defeat the fifth column of the enemy in his own society: - we must kill lies in our relations with each other, in our lives, and we must kill them in our relations with the world. We must rebuild the trust of Ukrainians in Ukrainians, and the trust of the world in our words, undermined by lies that have become the political wisdom of individual people and groups” (Anonymous, 1956a).

An ethno-social community of people connected by symbols, origin, value system, awareness of identity, etc. constitutes a nation. Characterizing the Ukrainian nation, which is a product of historical development, M. Shlemkevych wrote: “we are not a nation without ideas, a nation of sung already historical songs and a nation of consumers of wealth accumulated by previous generations. No, we are a spiritually and materially hungry nation, but with rich reserves of spirit and land. The nation is simply intended for modern nationalism, for the struggle for a different face of the world, for the struggle for a worthy place in the renewed world” (Tsentralnyi derzhavnyi istorychnyi arkhiv Ukrayiny, 1938).

The Ukrainian national character was studied by a number of scientists and activists (Lypa, 1953; Chyzhevskyi, 2005; Yarema, 1937, etc.). M. Shlemkevych also had his own vision of this problem. The scientist wrote: “Still, something like a national psyche exists. Otherwise, it would be difficult to explain the unique nature of the culture of this people, its literature, language, folklore, and architecture. This does not exclude changes in character, but there is a certain way of thinking, feeling, and behaving that distinguishes members of one society from members of another” (Shlemkevych, 1961). According to his belief, the traits common to the nation are a product of culture and are transferred to the individual in the process of upbringing.

M. Shlemkevych made an attempt of highlighting the mental traits of Ukrainians. In particular among them, he included hard work, emotionality, soulfulness, hospitality, patriotism and love of freedom. The scientist considers

religiosity as a typical characteristic of the Ukrainian as leaning on faith, confidence in the existence of supernatural forces, that inspires a person and also reveals his need to realize many possibilities. Faith illuminates the most impressive examples of human heroism and the religious soul seeks the omnipresence of God. It helps «to create a good and just order on earth, man could live in the image and likeness of God» (Shlemkevych, 1958). The predominance of the ideal over the material in the national character of Ukrainians, the predominance of the sensory and emotional perception of the world, in the author's opinion is evidence of the humanistic foundations of the formation of national self-awareness.

The researcher also draws attention to the presence of the Ukrainian mentality, those traits that rather prevent them from achieving success in life. In particular, such is the feeling of inferiority. In this regard, he notes: «To spoil the game of others, to be in a senseless opposition, to limit the freedom of others and then to enslave them –all these are character traits of a person possessed by a sense of inferiority». And further: «awareness of one's own limits and free self-criticism of Galicianness should be evidence of a feeling of inferiority... the desire to give, serve, help, attributed to Galicians... should also be a consequence of a feeling of inferiority» (Shlemkevych, 1956).

M. Shlemkevych also emphasizes the individualism that is characteristic of Ukrainians and his conviction that individualism «...without individualities! ... Our individualism is a fear of form» (Shlemkevych, 1992b).

M. Shlemkevych's thesis on the mental national traits assimilation in the process of education is important for pedagogy, because the awareness of the traits of the national character can become a reference point when formulating an educational ideal. These positive traits should become the basis for overcoming defects and thus determine the future of the nation for a long period. The activist also outlined clearly exactly such a perspective for Ukrainians.

Having considered the mental traits of Ukrainians, M. Shlemkevych saw the perspective of Ukrainians in the family of European nations. «So the Ukrainian spirit faces the task of accomplishing in its culture what the current event is trying to accomplish in its civilization. This Europeanness of ours begins where Europe ends, and in this way we can become the inheritor of the European spirit from a storekeeper» (Ivaneyko, 1935).

The dramatic events take place on the territory of Ukraine and give reason to talk about the need to rethink the historical past; analysis of achievements in the liberation struggle and overcoming mistakes; the definition of fundamental vector of the nation's development. It should give grounds to get rid completely of the totalitarian influence of everybody who claim our freedom and unity.

In this sense, a detailed research and deep understanding of the historical development of Ukrainian scientists-patriots, to whom M. Shlemkevych belongs, should become part of the educational and cultural paradigm,

component of the hierarchy of values of our people, where spirituality, morality, national idea, civic position, family are the basic foundations during the calamities of wars, repressions, encroachments on language, culture and faith.

In nowadays conditions, the effective and creative usage of M. Shlemkevych's ideas and practical work involves the development and implementation of the national idea; formation of an active civic position of the individual for the creation of a civilized civil society; effective use of the ethnical and pedagogical experience of Ukrainians as a basis for scientific pedagogy, care and expansion of the range of knowledge about the native language and literature, preservation and multiplication of the heritage of Ukrainian culture in the broadest sense of these processes. M. Shlemkevych pointed out such worldview positions, creating scientific work not only for his peers, but also for future generations. It is vividly reflected in his books, articles and journalistic works.

The scientist predicted the course of Ukrainian history, created for future generations, deeply understood the course of Ukrainian and world history, was a part of bright Ukrainian life in its integrity and perfection. These facts are confirmed by his works and the assessment of the phenomenon of M. Shlemkevych by his contemporaries. Thus, I. Pankivskyi pointed out that «Mykola Ivanovych was a synthesis – it is his favorite word – of all the different traditions. He combined harmoniously the aristocracy of a worthy priestly family of ancient times with the dynamic movement of young Ukrainians» (Pankivskyi, 1974).

The beginning of the XXI century is marked by the tasks of philosophical substantiation of the fundamental foundations of the future; clarifying the hierarchy of values in relation to a person, nature, spiritual essence and life prospects. In this area, the opinions of many philosophers and educators are unanimous – it is precisely within the limits of the Christian paradigm that the most complete understanding of the essence, role and life prospects of a person. The scientific concept of M. Shlemkevych is based on such basic foundations.

M. Shlemkevych's ideas regarding the national idea, Ukrainian identity, the development of the personality and nurturing democratic values are seen as particularly important in nowadays conditions. These positions weren't only scientific postulates of M. Shlemkevych. Throughout the life, working directly and indirectly in the most titled and famous Ukrainian organizations, such as the Shevchenko Scientific Society, the World Congress of Free Ukrainians, the Club of Democratic Thought, the Ukrainian Congressional Committee of America etc., he effectively contributed to the creation of the image of Ukrainians as humanists, patriots, democrats, spiritual, highly cultured, educated people. We believe that the world's support for Ukraine during the modern Russian-Ukrainian war is, to a certain extent, a response to the civilized community's memory of those Ukrainians who created world history over many centuries.

We also emphasize the significant scientist' reflections, that relate to the development of person's spiritual forces, self-improvement, character formation, awareness of the importance of freedom in human life. The scientist considered that every Christian should have such life reserves, prayer, confession, repentance, fasting etc. occupy a significant place. M. Shlemkevych held the opinion that every person experienced suffering, uncertainty, despair, anxiety, overcoming obstacles, difficulties, renunciation during his life, and calmness, optimism, testing oneself in faith, strength of spirit, courage and sacrifice are needed to overcome it. The modern world proves that the historical wheel is moving along such a trajectory today.

M. Shlemkevych's interpretation of a person through the prism of the ideas of God, spirituality, nation, citizenship, culture, education, family and family create a generally complete image of a Ukrainian who seeks freedom on his God-given Earth. We ground the ideal of perfect education in such a way.

Conclusions

Therefore, the conducted research allows us to state that the modern educational paradigm should be considered through the prism of a person, as an individual in his/her development, self-affirmation and self-realization. The historical mission of education, pedagogy and those reforms that should radically change the view of people and their upbringing in order to correct our historical failures becomes special. A significant part of this concept should be the legacy of Mykola Shlemkevych, his views on man, where the strategic and philosophical core is the mastery of folk culture and folk-pedagogical experience. According to the scholar, the new Ukrainian man considers moral laws, ideas of mercy and kindness to be basic values. Another, no less significant part of his/her life is the Ukrainian idea, patriotism, national self-awareness, indomitability in the struggle for national ideals, a clear awareness of one's own civil position.

References

- Anonymous. (1956a). Bij za pravdu (peredova). *Lysty do Pryyateliv*, 11 (45), IV, 1.
- Anonymous. (1956b). Shhob bulo yasno (peredova). *Lysty do Pryyateliv*, 9 (43), IV, 1.
- Anonymous. (1959). Zlovishhi znaky (peredova). *Lysty do Pryyateliv*, 7–8 (77–78), VII, 1–2.
- Berko, P., & Dzera, M. (2016). Svitohlyadni pozyciyi Mykoly Shlemkevycha kriz pryzmu antropolohichnoyi ustanovky. *Naukovyj visnyk Lvivskoho nacionalnoho universytetu veterynarnoyi medycyny ta biotekhnolohij imeni S. Z. Hzhychkoho*, 18(69), 2, 238–245.
- Bilokin, S. (1992). U poshukax ukrayinskoyi dushi. *Ukrayinska dusha*. Kyiv: Feniks, 120–125.
- Chyzhevskiy, D. (2005). Do xarakterolohiyi slovyan. Ukrayinci. *Filosofski tvory u chotyry"ox tomax*. Kyiv: Smoloskyp.
- Hrabovskiy, S. (1998). Doslidnyk ukrayinskoyi dushi. *Istorychnyj kalendar*, 42–43.

- Ivaneyko, M. (1935). Ukrayinska filosofiya (Pytannya ukrayinskoyi duxovoyi kultury z nacionalistychnoho pohlyadu). *Peremoha*, 27, 9–11.
- Kant, I. (2003). *Vidpovid na zapytannya: shho take Prosvitnyctvo?* Ivano-Frankivsk: Lileya-NV.
- Lypa, Yu. (1953). *Pryznachennya Ukrayiny*. Nyu-Jork : Hoverlya.
- Onatskyi, Ye. (1992). Ukrayinska emocijnist. *Ukrayinska dusha*. Kyiv: Feniks.
- Pankivskiy, K. (1974). Mykola Shlemkevych – publicyst. *Suchasnist*, 7-8 (163-164), 83-98.
- Scheler, M. (1996). Sutnist moralnoyi osobystosti. *Suchasna zarubizhna filosofiya. Tychyi i napryamy. Khrestomatiya* (9-30). Kyiv: Vakler.
- Shlemkevych, M. (1956). *Halychanstvo*. Nyu-Jork; Toronto: Klyuchi.
- Shlemkevych, M. (1958). *Verkhy zhyttya i tvorchosti*. Nyu-Jork; Toronto: Klyuchi.
- Shlemkevych, M. (1961). Nacionalnyj xarakter (Dumky iz pryvodu dumok d-ra B. Cymbalistoho). *Lysty do Pryyateliv*, 3–4 (97–98), 40–45.
- Shlemkevych, M. (1962). Pislyaistorychna lyudyna. *Lysty do Pryyateliv*, 1-2, 107-108, 34-39.
- Shlemkevych, M. (1992a). *Zahublena ukrayinska lyudyna*. Kyiv: MP Feniks.
- Shlemkevych, M. (1992b). Dusha i pisnya. *Ukrayinska dusha*, Kyiv: Feniks.
- Tsentralnyi derzhavnyi istorychnyi arkhiv Ukrayiny. (1938). Document Nr. F. 406. In. 1, C. 245, 13–96.
- Tsymbalistyi, B. (1992). Rodyna i dusha narodu. *Ukrayinska dusha*. Kyiv: Feniks.
- Ushynskiy, K. (1954). *Tvory v shesty tomax*. Kyiv.
- Vashhenko, H. (1976). Vykhovnyj ideal. *Zapysky Vyxovnyka*, 2–3–4.
- Vyshnevskiy, O. (2015). *Na nyvi onovlennya osvity*. Drohobych.
- Vyshnevskiy, O. (1996). *Suchasne ukrayinske vyxovannya*. Pedahohichni narysy. Lviv.
- Yarema, Ya. (1937). *Ukrayinska duxovnist v yiyi kul'turno-istorychnyx vvyavax*. Lviv.
- Yaspers, K. (1996) Pro sens istoriyi (frahmenty). *Suchasna zarubizhna filosofiya. Tychyi i napryamy. Khrestomatiya* (183-210). Kyiv: Vakler.
- Yurkevych, P. (1999). *Z rukopysnoyi spadshhyny*. Kyiv.