

Idea of National Education of Children and Youth in Yakiv Chepiha's (1875-1938) Pedagogical Works

L. D. Berezivska

V.O. Sukhomlynskyi State Scientific and Pedagogical Library of Ukraine, Kyiv, Ukraine

*Corresponding author. E-mail: usip-berezivska@mail.ru

Paper received ; Accepted for publication .

Abstract. The author of the article analyses the works written by Yakiv Feofanovych Chepiha (Zelenkevych) (1875-1938) and reveals the ideas of this famous Ukrainian teacher, psychologist and public figure about national education of children and youth in order to think over them in the course of modern public, educational and cultural development of Ukraine.

Keywords: *Yakiv Feofanovych Chepiha (Zelenkevych) (1875-1938), the idea of national education of children and youth, the Ukrainian language, the Ukrainian school, the Empire period.*

At present under conditions of outside threats, actualization of national-patriotic education of children and youth, searching for ways which will strengthen the Ukrainian statehood, it is necessary to study history. This idea is stated in the Concept of national-patriotic education of children and youth (2015): "The idea of development of the Ukrainian statehood as a consolidating factor in the development of the Ukrainian society and the Ukrainian political nation has been taken as a basis of the system of national-patriotic education. In the process of education it is very important to remember the state traditions of Ukraine" [2]. Taking into consideration this it is necessary to study the ideas expressed by those teachers whose life and activity were unknown to people during the Soviet period. Yakiv Feofanovych Chepiha (Zelenkevych) (1875-1938), a prominent teacher, psychologist, public figure, and the author of the concept of national school, is one of such teachers. The scientist worked very hard, he made a significant contribution to the development of national pedagogical science and formation of national system of education, but fell victim to the Stalin's totalitarian system.

Historiographical review shows that various aspects of Y. Chepiha's scientific and pedagogical heritage and his life have been described in modern scientists' publications (L. Berezivska, I. Zaichenko, S. Boltivets, V. Demchuk, V. Zorin, L. Kondratenko, V. Marochko, L. Nikolenko, A. Nevhodovskyi, Z. Paliukh, O. Shcherbakova, O. Sukhomlynska, and others). His pedagogical ideas and educational activity are described in some dissertations (L. Nikolenko, 2000; O. Shcherba-kova, 2009; N. Bohdanets-Biloskalenko, 2015). At present scientists study Y. Chepiha's biography and his pedagogical heritage. His works have been introduced into scientific circulation. They are topical nowadays, and it is necessary to study them more.

The specialists of V.O. Sukhomlynskyi State Scientific and Pedagogical Library of Ukraine have made a significant contribution to the development of pedagogical biographies; they have prepared biobibliographic index under the title "Yakiv Feofanovych Chepiha (Zelenkevych) as an outstanding teacher, psychologist, and public figure" (1913) [9]. In the process of studying his ideas one can use such a bibliographic information resource as "Chepiha (Zelenkevych) Yakiv Feofanovych

(12(25).051875–22.08.1938)" [1]. The biobibliographic index and bibliographic information resource contain biographical information, bibliography of Y. Chepiha's works, bibliography of publications about his life and activity, full-text documents.

Let us consider the main information about the teacher's life. Yakiv Feofanovych Chepiha (Zelenkevych) was born on 12 May 1875 in Maryantsi village, Kherson region (now it is Mykolayiv region). He studied at Novyi Buh Teachers' Training Seminary (1892–1895); he graduated from this seminary successfully and then he worked as a teacher in the schools of Donets Basin (1895–1917). In 1900–1901 he was in charge of the evening courses for adults in Luhansk, and in 1908–1911 he was Head of the National University of Voznesensk Mine in Donets Basin.

Y. Chepiha's pedagogical knowledge acquired at Novyi Buh Teachers' Training Seminary and a great teaching experience influenced his scientific-pedagogical and administrative-organizational activities in the sphere of Ukrainian education. In 1917 he was appointed Acting Head of the Public Education Department of the reformed Kyiv District Zemstvo; in 1918 he was appointed Acting Expert of primary schools in Kyiv. In 1920 he headed the Preschool Department, and later – the Section of Public Education Orphanages in Kyiv province. Since 1921 he worked as Deputy Governor for Social Education in Kyiv region.

Y. Chepiha paid great attention to the development of higher education, in particular in 1920 he was a member of the Organising Committee on reforming the Higher Institute of Public Education (Kyiv), where he worked as Dean of the Pre-school Department, and then – as Dean of the Social Education Department, Pro-rector, Professor, and Rector's friend. In 1920 he was one of active founders of the Paedological Institute in Kyiv, where he held the position of a researcher of the Physical Labour and Labour Processes Department, he was also a friend of the President of the Institute. In 1922 – 1925 he headed the Section of Practical Pedagogics at the Research Subdepartment of Paedology (Institute of Paedology in Kyiv).

Yakiv Feofanovych took an active part in the work of the State Scientific and Methodological Committee under the People's Commissariat of Education of the Ukrainian SSR, congresses and conferences on pedagogical issues in Kyiv and Kharkiv. In 1925 he headed the Section of

Methodology and Didactics of Kharkiv Research Subdepartment of Pedagogics. In 1926 – 1934 he was a researcher of the Adult Education Sector at the Ukrainian Research Institute of Pedagogics.

In 1937 Y. Chepiha was arrested, and on 20 November a Special Group of Three of the People's Commissariat of Internal Affairs in Kharkiv region condemned him to 10 years of exile for the fact as if he had participated in anti-Soviet nationalist organization and carried out terrorist acts against the leadership of the party and the Soviet government. On 16 February 1940 taking into consideration the protest of the Deputy Prosecutor of the People's Commissariat of Internal Affairs in Kharkiv region, this judgement was quashed, and the exile term was reduced to 5 years. But Yakiv Feofanovych did not live till this date and died on 22 August 1938 being exiled to the North-East camp of Stakhanovets Mine (Susumansk district, Mahadan region, Russian Federation). In 20 years, on 15 April 1958 Y. Chepiha was rehabilitated.

The scientist left a great pedagogical heritage of his (more than 150 works): school textbooks for primary schools and adult education, teachers' manuals, books for pre-school and children's libraries, and many articles.

Y. Chepiha's sphere of scientific interests was a diverse one. He studied the problems of general pedagogics and didactics, in particular they were connected with primary schools ("Psykhofiziologichni osnovy pravopysu" (Psycho-physiological Principles of Spelling"), 1911; "Hruntovni pryntsyropy normalnoyi shkoly" ("Fundamental Principles of Normal School") 1911, etc.), he was also interested in methods of teaching separate subjects ("Navchannia hramoty bez bukvaria" ("Teaching Literacy without Primer"), 1919-1920; "Metodyka usnoyi lichby ta vpravy u pershykh hrupakh seymrychky" ("Methods of Oral Counting and Exercises for the First Classes of the Seven-year Schools"), 1930), theory of education ("Natsionalnist i natsionalna shkola" ("Nationality and National School"), 1910; "Moralne vnushinnia v spravi vykhovannia" ("Moral Influence in the Process of Education"), 1913, etc.), paedology ("Pedolohiya, abo nauka pro ditei" ("Paedology, or Science about Children"), 1911; "Strakh i Kara" ("Fear and Punishment"), 1912, etc.), history of education ("L. Tolstoi i yoho shkola" ("L. Tolstoi and his School"), 1911; "Shkola i osvita na Vkrayini" ("School and Education in Ukraine"), 1918-1919), etc. The scientist made a significant contribution to the development of theoretical-methodological principles of national system of education, Ukrainian pedagogical thought of the first third of the 20th century. He wrote about labour school, free education. The teacher suggested his own concept of the system of national education and described it in his works.

The aim of our article is to reveal the teacher's ideas about national education of children and youth in order to think over them in the course of modern public, educational and cultural development of Ukraine.

First of all, we should note that at the beginning of the 20th century there were no national schools on that territory of Ukraine which was a part of the Russian Empire; due to this fact Y. Chepiha and other Ukrainian teachers described the problem of national education in most of their works written during this period ("Do natsionalnoyi shkoly" ("National School"), "Hruntovni pryntsyropy nor-

malnoyi shkoly" ("Fundamental Principles of Normal School"), ("Natsionalnist i natsionalna shkola" ("Nationality and National School"), "Narodnyi uchytel i natsionalne pytannia" ("Public Teacher and National Question"), "Natsionalne vykhovannia" ("National Education"), "Samovykhovannia vchytelia" ("Self-education of Teachers"), etc.). He upheld the idea of establishing Ukrainian schools and teaching Ukrainian; the Imperial denationalized school was treated by him as a stepmother for Ukrainian children [5, p. 56].

The teacher developed the principles on which a national school should be built. As a result he prepared his Project of the Ukrainian School (1913) written in response to the appeal of the Svitlo Journal editorial staff to the teachers. In his foreword Y. Chepiha stated the idea of introducing natural school, where children would get real education, not a substitute harmful to their spiritual development and public culture. He formulated the following principles of the new Ukrainian school: 1) all Ukrainian teachers should be involved in the creation of it; 2) the school should be a public one and serve people's interests; 3) education should be based on national ideas, children should be taught in Ukrainian, national education should positively influence people's cultural, social and economic development; 4) the school should be built on those principles which do not encroach the rights of a child, free and normal development of his/her physical and spiritual forces [8].

Yakiv Feofanovych paid special attention to the national education, for "life and development of a nation are connected with life and development of an individual member of the nation". In his opinion, "true normal education should be based on the character of a nation and all its mental features, for only taking into consideration this idea, a child would have the most appropriate basis for his education". The teacher considered national education to be "an instinctive desire of a nation to its self-protection" [3, p. 26]. He adduced considerable arguments that each nation differs from another one in language, customs, history, legends, culture, and creativity.

Y. Chepiha understood "national education" not as a "chauvinistic and exaggerated patriotism"; he understood it as education in the spirit of the nation, its language, legends, beliefs, traditions, history, culture, national creativity, as well as everything written and spoken by the best representatives of the nation, everything that a nation has experienced, seen, heard, made, the most interesting and useful things it has made during its development [5, p. 52]. The purpose of education of the young generation of the nation coincides with the purpose of life in the normal natural development of the nation. At the same time the teacher believed that national education is a means of development of people, their culture, protection from assimilation [6, p. 121].

His main idea was about public policy concerning national education of children and youth. He argued that national education should be a vital need for the nation and it is necessary to represent its peculiarities in rights and laws, that is, it should be the basis of public policy. Y. Chepiha wrote: "The point of view of the state concerning its welfare should not contradict the point of view of the nation concerning its free development. Lacking for educational and cultural development the nation influ-

ences negatively the overall development of culture of the state. Freedom of the national development is the result of a reasonable public policy" [4, p. 64].

Yakiv Feofanovych paid great attention to the language as a means of national education. He considered the native language to be a national treasure that had absorbed the most valuable, the best, the most expensive things – "everything that makes us culturally developed human beings, everything that gradually builds and positively influences our moral, spiritual and cultural life; he said it was the result of public's spirit, its living activity, bright expression of the individuality of every man and the whole nation; he described it as "a property of human spirit", "a spirit of nation", "a product of mental activity" [5, pp. 51–52]. One of Y. Chepiha's convincing ideas was about strategic importance of the language for the development of the children's intellect and soul.

The teacher revealed the essence of the mutual influence of mother tongue, activity of the nation and the overall development of a child. He argued that "national education and national school will be a real, important and full of life content as long as there are nations and people with their own individual peculiarities and different interests" [5, p. 52].

Y. Chepiha believed that "power and health of the nation, its material prosperity, progressive culture and spiritual forces depend on national education". He adduced a lot of arguments that national education is connected with nation as well as individual education with an individual; national education is based on the study of all the differences between national spirit and character; national education is a result of the instinct of nation preservation; national education is a necessity of life for the nation. It must be based on laws [5, p. 53].

The teacher defined the following sources of national education: national art, native literature, national science, national mode of life, native language, folk tales, sayings and proverbs [5, p. 53]. Yakiv Feofanovych stated that "there is a strong need in physically healthy generation for national self-determination, future cultural development of the nation, and such kind of generation can be brought up only on the basis of normal living conditions and a healthy national education". His following idea is also topical nowadays: "In order to have a healthy youth it is necessary to improve the environment conditions and set new national principles for education and training of children" [5, pp. 53–54]. He believed that "it is necessary to create suitable conditions which would help to develop the individual abilities of the child, and where the nation would be able to develop its culture creativity, as well as universal culture" [5].

Y. Chepiha paid special attention to games in the process of national education. "Let us consider the games of our Ukrainian children; we can recognize adult life, traditions, lifestyle and behaviour. The same is with all the nations, for this is psychophysical law of nature a child is subjected to", said the teacher [6, p. 127].

Yakiv Feofanovych defined the following three principles of national education: human life is connected with life of the nation, the development of young generation is connected with the development of the nation; "national education is connected with the nature of a human being and its tasks should be based on the study of all the peculiarities of

the child in connection with all the features of the national spirit and character"; national education should be realised together with the upbringing of the individual in order to preserve physical and moral health of the nation, to develop its creative spiritual forces [6, p. 116].

As we have previously mentioned, the national education is based on two principles: school and family. Y. Chepiha wrote: "If we want our children to have better living conditions, we must provide them with national education which should be based on family on the one hand and school on the other hand". In his opinion on the basis of native language the family positively influences "inner world of the child" who will go to school where he should develop his own spiritual and natural forces [5, p. 55].

Undoubtedly, that first of all the school should pay attention to teaching native language. "The school is a good one only if it does not contradict children's nature but develops their spiritual features influencing the national integrity of the nation through teaching native language. Teaching native language at school is necessary for the child's education as well as clean air and light for the normal development of an organism", stated Yakiv Feofanovych [5, p. 55].

The teacher expressed an important idea about the agreement between national and common to mankind education. "National education does not contradict the nature, and the main aim of education common to mankind is to preserve human nature and not to ruin the harmony of spiritual and physical life. The nation's desire for free development is a human desire which is understandable and legitimate one, and so it should be considered by school and public education", wrote Y. Chepiha [4, p. 63].

It is obvious, that a teacher plays a leading role in national education, for he should develop child's nationality. The teacher compared the national characteristics of a child with branches and leaves on a tree [4, p. 63]. "Teacher should do his best concerning national education, for a national teacher is meant for it, he loves his people and his country. His love, true and sincere service to public education influence positively teacher's work providing it with whole-heartedly features; for national education in the hands of a conscientious teacher who dearly loves his people is that door through which one enters into the world of understanding universal ideas", said Y. Chepiha [4, p. 64]. He was convinced that the teacher's work is not connected only with the process of teaching; first of all it "is connected with education of young generation and presentation of high human ideals and thoughts to the youth". Yakiv Feofanovych treated a teacher as "an authorized representative of the people", "an authorized representative of the nation for upbringing and education of a new generation", "a bearer of culture". But how can one become an example for others? Teacher should be interested in self-education, improve his abilities, develop his own character and will [7].

Thus, due to the fact that at the beginning of the 20th century there were no Ukrainian state and national schools Y. Chepiha and other Ukrainian teachers studied the problem of national education, spread the ideas of national school and teaching in Ukrainian, etc. His ideas were not realized during his lifetime, however they are relevant and important nowadays. The idea of the famous Ukrainian teacher expressed a hundred years ago that

national education is not a fiction is a topical one at present. It is realised in an instinctive desire of a nation to its self-protection through the preservation and enrichment of positive national features, useful for the struggle for existence. National education supports the health of the nation and protects the growth of its internal creative power from harmful influence from sick nations [6, p. 123]. The teacher considered national education as the process of education of children and youth in the spirit of the nation; the way of development and preservation of the nation; natural education of a child taking into account his individuality; a component of the state policy. Family and school play an important role in the process of national education; that is, the national principle is a leading one in family upbringing and school education. Generalizing the

ideas expressed by Yakiv Feofanovych we can conclude that national education is teaching love to the native land and Ukrainian people; respect for its history, culture, language and traditions; ability to preserve the national identity, participate in the development of the native state; respect for the culture of all nations. The teacher's remark about the national idea as a consolidating factor in the development of society and nation as a whole is an extraordinary one. It is impossible to reveal all the aspects of the outlined problem within the article, so it is necessary to study and compare the ideas of other Ukrainian teachers concerning national-patriotic education which were expressed in different historical periods of the development of Ukraine. We shall write about it in our further publications.

REFERENCES

1. Chepiha (Zelenkevych) Yakiv Feofanovych (12(25).05.1875–22.08.1938): Bibliographic and Information Resource, available at: www.library.edu-ua.net.
2. Concept of National-patriotic Education of Children and Youth, available at: <http://mon.gov.ua/usi-novivni/novini/2015/06/16/naczionalno-patriotichne-vixovannya/>.
3. Chepiha, Y. F. (2006) Fundamental Principles of Normal School. In: Berezivska, L. D. (ed.) *Selected Pedagogical Works: Textbook*. Khakiv: OVS Publ., pp. 25-28.
4. Chepiha, Y. F. (2006) Public Teacher and National Question. In: Berezivska, L. D. (ed.) *Selected Pedagogical Works: Textbook*. Khakiv: OVS Publ., pp. 57-65.
5. Chepiha, Y. F. (2006) Nationality and National School. In: Berezivska, L. D. (ed.) *Selected Pedagogical Works: Textbook*. Khakiv: OVS Publ., pp. 46-56.
6. Chepiha, Y. F. (2006) National Education. In: Berezivska, L. D. (ed.) *Selected Pedagogical Works: Textbook*. Khakiv: OVS Publ., pp. 105-128.
7. Chepiha, Y. F. (2006) Self-education of Teachers. In: Berezivska, L. D. (ed.) *Selected Pedagogical Works: Textbook*. Khakiv: OVS Publ., pp. 129-144.
8. Chepiha, Y. F. (2006) Project of Ukrainian School. In: Berezivska, L. D. (ed.) *Selected Pedagogical Works: Textbook*. Khakiv: OVS Publ., pp. 77-91.
9. Yakiv Feofanovych Chepiha (Zelenkevych) as a Prominent Teacher, Psychologist and Public Figure: Biobibliographic Index of NAPS of Ukraine, V.O. Sykhomlynskyi SSPL of Ukraine (2013). In: Rohova, P. I., Ponomarenko, L. O. (eds.) *Outstanding Teachers of the World Series*, Vol. 9. Kyiv: Nilan-LTD Publ., p. 8.

Идея национального воспитания детей и молодежи в педагогических работах Якова Чепиги (1875–1938)

Л.Д. Березовская

Аннотация. В статье на основе анализа работ известного украинского педагога, психолога, общественного деятеля Якова Феофановича Чепиги (Зеленкевича) (1875–1938) раскрыты его идеи о национальном воспитании детей и молодежи для их творческого осмысления в современных условиях общественного, образовательного и культурного развития Украины.

Ключевые слова: Яков Феофанович Чепига (1875–1938), идея национального воспитания детей и молодежи, украинский язык, украинская школа, имперское время.