

MARIJA CZEPIL

Maria Curie-Skłodowska University in Lublin

ORCID: <https://orcid.org/0000-0002-2215-3994>

## UKRAINIAN FAMILY AS THE BASIC CENTER OF PARENTING (HISTORICAL AND PEDAGOGICAL ASPECT)

**Abstract:** The values of family education in Ukrainian families were the focus of attention among Ukrainian educators. Ukrainian family cherished the system of values, which have formed the cult of mother and father, grandmother and grandfather, the cult of family and nation since the ancient times. The great attention is paid to the content of an individual formation in the family. The parents tried to form a need in their children's minds to know their ancestry on both paternal and maternal sides, to educate children in dignity, honor and pride in their ancestors, desire and willingness to preserve and multiply the achievements of the family. To achieve this goal, children were drawn to the practical continuation of family customs, the realization of family plans, dreams, hopes, traditions, eternal desires of the Ukrainian people. A child feels the needs of the whole family and other people with its heart, soul and mind, he/she begins to worry about the interests of the family, people, nation. Pedagogues urged to preserve and honor, magnify and glorify human love, to form moral values from the perspective of kindness, justice, dignity, truth, honor, humanity; to cultivate thrift, to form the skills of home keeping, draw to folk art and so on. Today, the assumptions of the parental pedagogy of Vasyl Sukhomlynskyi and the family pedagogy of Myroslav Stelmakhovych are still valid.

**Keywords:** Ukrainian family, values of education, children, Ukrainian pedagogical thought, parental pedagogy, family pedagogy

According to the Ukrainian educational tradition, the child should be brought up in the surrounding of the family – church – school – community. The cult of family and family hearth has been inherent in the Ukrainians since the ancient times. Family cult obliges the person to behave highly morally. From family to people and to nation – it is a natural way of development of each child, the formation of his/

her humanistic essence, patriotic direction, national self-identity, civil maturity. Family has been the center of attention of prominent Ukrainian pedagogues for centuries. Careful study of the works of famous pedagogues of the interwar period (S. Voloshyn, M. Halushchynskyi, Yu. Dzerovych, O. Makarushka, A. Markush, I. Yushchyshyn, etc.), and of modern Ukrainian scientists in the theory and practice of education of the younger generation (I. Bekh, G. Vasianovych, O. Vyshnevskyi, A. Dubaseniuk, T. Zavgorodnya, A. Ivanchenko, M. Levkivskyi, M. Stelmahovych, Ye. Siavavko, O. Sukhomlynskyi, etc.) allows us to examine the issue of family education in the historical context.

### THE CONCEPT OF FAMILY IN THE UKRAINIAN PEDAGOGY

According to the family encyclopedia, “family” is considered as the foundation of the state, without which people cannot exist. In the family there is respect for each other, mutual aid, all the components of healthy citizenship are cherished, spiritual core of personality is formed, family is the basis of an individual’s morality, national identity attitude and outlook (Arvat 1996, p. 217).

According to Yu. Rudenko, the family is a “natural focus of the deepest human feelings” where “the love for mother and father, grandparents, family and nation is born and deepened, respect for the native language, history and culture, honoring of ancestors, preservation and multiplication of freedom-loving and other wills”, where “the sense of kindness, sensitivity, conscience, justice, mercy, love for one’s land, to its magical nature and all the living things is developed” (Rudenko 2003, p. 44).

The concept of family education is considered as the education inside the family, so we focus our attention on the word “family”. According to the research of O. Liubar, M. Stelmakhovych, D. Fedorenko, a large family is also known in Ukraine under such names as “a small village” (*khytir*) and “service” (*sluzhba*). Family is regarded as a gender, “a group of related people”, “community of parents and their offsprings”, which consists of a woman, man, children, grandparents who live together, have a common property, are connected by blood ties and common interests. The bringing up of children was a holy duty for them (Liubar, Stelmakhovych, Fedorenko 2003, p. 42).

Traditional Ukrainian family, according to M. Stelmahovych, is the first school of “love and wisdom, national education, moral virtues and honorable deeds, formation of respect for the native language, traditions, folk customs, festivals, rituals, symbols, household and public culture” (Stelmakhovych 1995, pp. 3–4).

The term “family education” is present in the family encyclopedia, it is in tune with the term, which is in the concept of family and family education. In particular, it is noted that family education is a “guarantee of the development of Ukrainian nation, the basis of physical and moral health formation of the child”, and its main objectives are the following:

- formation of moral values from the standpoint of kindness, justice, dignity, truth, honor and humanity;
- creation of a favorable working atmosphere in the family, the work of children to the benefit of the family, relatives and friends from the early years, the development of creative hardworking personality features, the formation of managerial skills;
- stimulating children’s interest in the magical world of knowledge, songs, proverbs, sayings, rhymes, etc.;
- taking care about comprehensive development of each child, his/her ability to master mother tongue, get knowledge about the environment (native land, nature, etc.);
- saving family traditions, studying of genealogy, making children interested in active participation in folk customs, rites and formation of their national consciousness and self-identity, national character and so on;
- establishing hygiene habits while educating children in the family (Arvat 1996, p. 411).

According to Stelmakhovych, family education is a purposeful process of personality formation under the guidance of parents, whose actions are “aimed at achieving a good education of their children”, an ideal of which is “healthy and happy person with wide knowledge and high moral and spiritual qualities” (Stelmakhovych 1996, p. 154). Stelmakhovych depicts personality as a man, a national individual that combines national, universal, socially significant and unique features. The personality also possesses the qualities, which are formed under the influence of communication and relationships with other people.

#### THE VALUES OF FAMILY EDUCATION IN THE UKRAINIAN PEDAGOGICAL THOUGHT

The principles of family education were formed in Kievan Rus’ (9<sup>th</sup>–14<sup>th</sup> centuries). With the adoption of Christianity, family education became even more important. In Kievan Rus’, a large family gained popularity, the oldest, most experienced and wittiest ones were leaders. According to chroniclers, our ancestors followed the Old Testament pedagogical ideal, where all the family members

had to obey the head of the family – the owner of the house, who had unlimited rights.

Under the influence of the New Testament, the teachings of John Chrysostom, the priority in younger generation education belonged not only to a father, but also to the whole family. Through the teachings and guidance parents gave valuable advice to their children. Family educational experience was represented by the greatest prince of Kievan Rus', chronicler Volodymyr Monomakh (1053–1125). His famous *Instruction* (1096) reflected the contents of the biblical commandments, which were preserved and are vital today. Monomakh gave advice and requirements (ethical wisdom) as far as the education of children is concerned: to be silent among the elderly, to listen to the wise, to obey the older and to be friendly towards younger people: "Honor the elderly like father and the young like brothers". The prince, being a humane and noble-minded man, appealed to children "not to be lazy, but work untiringly, beware of drunkenness and lasciviousness because it is death for the soul and body" (Monomakh 1991, p. 186). The tradition of moral teaching was continued by Yaroslav the Wise in Kievan Rus' (1019–1054). He advised to have love in your heart, because all of us are brothers and we come from the same father and mother, he also asked not to quarrel so as not to destroy the glorious land of our parents and grandparents.

Consequently, at the time of Kievan Rus', the princes tried to be an example for their children to follow, they advised to live according to God's Law and cherish the following features in the family circle: the spirit of obedience, eternal will for freedom, exceptional assiduity, doing everything to strengthen families and improve home education of children.

The idea of family education gained recognition at the period of the Cossacks – the period of Ukrainian Renaissance (16<sup>th</sup>–first half of the 17<sup>th</sup> century), consolidating the high status of paternal and maternal folk pedagogy and it was based on the cult of Mother and Father, Grandparents, Family and Nation, which further was realised on the school grounds. The theory and practice of Cossacks' pedagogy was aimed at upbringing of a "Cossack knight, both in family and at school, he had to be a brave citizen, the defender of his native land with a distinct Ukrainian national consciousness and self-identity, a passionate and active patriot" (Rudenko 2003, pp. 221–222). The idea of God and Ukraine had the highest status in the spiritual life of a Ukrainian knight, so the family, absolute national and spiritual values were the basis of Cossack knight's education.

The issue of family education was in the limelight of coryphaeus of Ukrainian philosophical thought, Gryhoriy Skovoroda (1722–1794), who gave the priorities in the education of a child to parents and teachers, claiming that mother and father have the primary responsibility for the future of nation; he blamed the parents

who did not want to fulfill their family responsibilities. Being an adherent of the philosophy of Ukrainian people, he urged that parents had to continue the human race, according to natural and God's laws and the fate and claimed that the welfare of children depends on their responsibility (Skovoroda 1983, p. 318).

A significant contribution to the development of national education, including family education, was done by K. Ushynskiy. The pedagogue paid attention to the moral, labour, physical, and aesthetic areas of family education. According to him, moral education in the family should be started in the early childhood, in order to pass spiritual wisdom, social ideals, experience of generations to children. Ushynskiy believed that upbringing of children is a parental art "which is conducted by principal teachers" with "natural talent". "Grandmother, mother, grandfather", – he said – "understood instinctively and knew from their own experience that the moral maxims do more harm than good to children, and that morality is not in words but in life itself, embracing the child everywhere and continually penetrating its soul" (Ushynskiy 1974, pp. 17–19). The role of mother was especially deeply respected by the educator, depicting her not only as a teacher of her own children, but also of the whole society.

It should be also noted that a significant role in family education was attached to physical labor. According to Ushynskiy, it is "the best legacy that parents can leave to their children" (Ushynskiy 1974, p. 26). These thoughts of Ushynskiy were widely highlighted in a large children's encyclopedia, which served as a good counselor for parents (*Children's World*, 1861), and textbooks for primary education (*Native Word*, 1864).

Such an attitude was widely promoted and substantiated by a prominent representative of cultural and educational movement of Transcarpathia – a pedagogue, A. Dukhnovych (1803–1865). In his opinion, parents should be the first educators of their children, set them a good personal example. Humanity was considered the basis of family education. He urged parents to give children the greatest wealth, namely knowledge. A teacher paid attention to such methods of education as: a good example, praise and the so-called silent punishment (Dukhnovych 1993, p. 203).

The problem of family education was highlighted in the works of prominent Ukrainian writers – T. Shevchenko, M. Kotsiubynskiy (*Shadows of Forgotten Ancestors*), I. Franko (*About Father. Articles. Memories, From a Letter to Olga Rozhkevych*). Franko formulated his own guidelines concerning the main principles of upbringing children, stressing that education is one of "the most important tasks of every couple, one of the main foundations of family happiness" (Franko 1960, p. 38).

The end of the 19<sup>th</sup> and the beginning of the 20<sup>th</sup> century were characterized by the search of new challenges in family education and the emergence of works of Ukrainian

educators. The books of the following authors were of particular importance: A. Barvynskyi (*Advisor to Mother*, 1920), Yu. Bartoshevskyi (*Rus Pedagogy or Science of Education*, 1891), A. Voloshyn (*Educational Psychology*, 1933), M. Halushchynskyi (*Folk Education and Education of Nation: Methods and Aims*, 1920), Yu. Dzerovych (*Pedagogy*, 1937), V. Levytskyi (*The History of Education and Studing*, 1925), O. Makarushka (*Science of Education: Handbook for Schools and Families*, 1922), etc. The scientific heritage of Ukrainian pedagogues of the early 20<sup>th</sup> century shows the idea that children must be brought up in the surrounding of mother tongue, under the influence of their own language, culture and family rituals regarding human values.

These views are in tune with S. Rusova's views as far as the role of the family is concerned. She claimed that the family should be the natural center of the deepest moral feelings, where love for the mother tongue, parents, grandparents, family, people, culture and history is born and deepened. "Such a leader" – she emphasized – "one's own mother must be a natural educator for her children, someone who (...) can instinctively read what is inside a child's heart and can understand it". Giving valuable advice she offered families to unite in unions, societies "to freely educate children in small circles closely connected with their families and these little unions would become like masonry bridges, thrown from the close family nest to a wide school center" (Rusova 1996, p. 37).

An important contribution to the interpretation of family education belongs to the outstanding Ukrainian pedagogue, G. Vashchenko (1878–1967), whose scientific heritage returns from the undeserved oblivion. The educator based family life and healthy society on Christian morality that alongside with the Ukrainian spirituality formed a Christian educational ideal as the image of an ideal man. Much attention was paid to teaching of God's law, reading religious literature both with family and at schools. To fulfill this task, the pedagogue advised parents not to spoil children, be consistent and strict in education, to teach them to respect work, be an example in everything. Vashchenko advised to start bringing up children at an early age by exemplary behavior of the parents themselves, agreement in family life, parents' unanimity as far as expectations of their children are concerned, encouraging children to pray for their parents and not to be too strict in upbringing, which, according to the teacher, leads to negative consequences (Vashchenko 1997, pp. 123–126).

At the times of communist ideology, despite the endless repressions, ethnocide, genocide, false ideology, the destruction of family culture, the Ukrainian people managed to preserve family values. However, the traditions, customs and rituals of the people were similar to the illustrations of political slogans and ideas, but Bolshevism failed to completely destroy the spiritual foundations of the family by the means of militant atheism.

According to V. Sukhomlynskyi, education is a process of enrichment, renewal of educators and students, it is a family lifestyle. The teacher invoked to save and honor, extol and improve the noblest spiritual wealth – human love, which is the union of “body and soul, the mind and the ideal, happiness and duty”. He claimed that this feeling must reign in every family because only the family is the school of real human love – love, which is devoted and rigorous, demanding and delicate. “Be able to cherish and honor, magnify and improve human love – the finest, the most delicate and tender (...) and the noblest wealth of human spirit”, he said (Sukhomlynskyi 1978, pp. 157–164).

Both Sukhomlynskyi and Vashchenko concentrated their attention on the respect for the older generations, which is the law of life for everybody. They argued that children’s duty is to repay for parents’ care, love, devotion because “the human race is made up of generations”, which is the great wisdom of life. Sukhomlynskyi advised to give grandparents an honourable place in the house, “do not hesitate to share the joy and sorrow with them”. Sukhomlynskyi offered to preserve their things-relics – “transfer them to your children and grandchildren, because the memory of generations is living history of the people” (Sukhomlynskyi 1976a, p. 216).

Sukhomlynskyi defined ethical relationships in the family and the attitude to the mother as the most native person in the world, as the priorities of education. He noted that “ (...) the finest and the wisest sculptor of a family is mother” (Sukhomlynskyi 1976b, p. 532). “To guard mother” – he stressed – “means to care about the cleanliness of the source from which you drank from your first breath and will drink to the last moment of your life”. He considered it as a great honor “to be worthy of your father, whose image embodies human responsibility for your birth, for your every step and act, for your whole life – from birth to death” (Sukhomlynskyi 1976a, pp. 208–211). Paternal education, according to Sukhomlynskyi, retains its relevance today, serving as an important source of educational creativity.

## UKRAINIAN FAMILY EDUCATION

The immortal treasure in the development of family pedagogy was given to the world by M. Stelmakhovych, who assigned the leading role in the upbringing of children to parents, grandparents, brothers, sisters, civil organizations, churches and the native Ukrainian language. The pedagogue claimed that the real family education is thanks to “(...) sincere maternal affection, silent father’s love, a warm home, care, comfort and protection, family harmony”, he called for a revival of “the status of

Ukrainian family with its unique authority, love for children, dedication to the sacred duty, care of their elderly parents and strict compliance with (...) the norms of Christian morality” (Stelmakhovych 1995, p. 16), as, according to Stelmakhovych, “the main principle of humanity is respect till the old age” (Stelmakhovych 1995, p. 21). Also, very valuable is the idea that “relatives should have a great gift – to continue and embody themselves in their children” (Stelmakhovych 1991, p. 6).

In addition, Stelmakhovych revealed main directions of family education. Among them are the following: 1. The practice of spiritual and moral education of children in the family; 2. Leading ideas and traditions of labor education; 3. Ways and means of mental training; 4. Attention to healthy and physical development of children; 5. Observation of beauty and children’s familiarization with it, etc. (Stelmakhovych 1997, p. 6).

The issue of propagating such family values as “unity of generations”, “healthy atmosphere in the house” (“harmony at home”, “the style of language”, gentle appeal among the family members) was of interest to A. Horokhovych. She argues that the first prerequisite for the success in family education is “the most significant and biggest duty of parents, namely to find an in-depth contact with children”, to preserve kindness, which is hidden in the soul, to develop it and transmit to future generations (Horokhovych 1965, p. 10).

A personal example of parents plays an important – religious, patriotic and humanistic – role; admiration for the aesthetics, reading books, visiting cultural events, travelling, preservation of national traditions and customs, which all together create a “Ukrainian educational style and atmosphere of the spiritual life”. According to Horokhovych, parents themselves must initiate “all the practical measures to implement the national goals” (Horokhovych 1992, pp. 22–36). The pedagogue also draws attention to the importance of preserving family folk customs and rituals, especially religious: mysteriousness, the fresh breath of old times, deep symbolism forever remains in memory, causing a feeling of belonging to the family, people. Recalling past, we remember those, who were with us: parents, grandparents, relatives.

Family education, which is based on ancient traditions, customs, beliefs of Ukrainian ethnic group, taking into account the peculiarities of the national mentality is studied by A. Kuzminskyi and V. Omelianenko. The pedagogues comprehensively analyze various aspects of moral, national, patriotic, mental, labor, physical, aesthetic education and also such methods of family education as the formation of conscience and beliefs, organization of activities and formation of behavior, stimulation and formation of both activity and behaviour of an individual (Kuzminskyi, Omelianenko 2006).

The elements of thorough preparation of a family man – the development of his mental and intellectual spheres, the formation of social and legal culture, his



moral and psychological formation, the development of communicative culture, his pedagogical formation, his business and economic culture formation, the development of his recreational and health culture – were mentioned by V. Kostiv (1996, pp. 48–49).

Nowadays, under the conditions of economic and spiritual crises and strive for technical comfort, many young people do not know their pedigree, they do not know where the graves of their parents or grandparents are situated. A serious problem for the Ukrainian child becomes nihilism, apathy, confusion, excessive attention paid to sexual life, a tendency to lead an unhealthy lifestyle, alcoholism, smoking, drug addiction. There is a tendency for character deficiency, ignorance of the spiritual foundations of the family, lost shame, virtue, and desire to devote oneself and to serve others. There is a decline in monogamous family, extramarital relationships do not contribute to the parenting of children with high moral values.

For centuries, Ukrainian family has been the main bearer of ideas, way of thinking, traditions and customs, which are handed over from generation to generation. It was the most essential structural unit for preservation of a particular ethnic culture, psychology, and patriotic education. Ukrainian family cherished the system of values, which later became the basis for the concept of Ukrainian education. To my mind, the definition of genuine prospects of education in Ukraine is impossible without a pedagogical potential of traditional Ukrainian family. An urgent issue is the revival of the status of traditional Ukrainian family with its eternal authority, family fidelity, respect for parents, love for children – the main mechanism of stabilization of relationships among generations because family needs protection against harmful influence of the media on young people. Therefore, the aim of modern pedagogy is to provide young people with the “life-giving roots” of educational family experience and their implementation into the sphere of the educational process.

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UKRAIŃSKA RODZINA JAKO GŁÓWNY OŚRODEK WYCHOWANIA DZIECI  
(ASPEKT HISTORYCZNO-PEDAGOGICZNY)

**Abstrakt:** Walory rodzinnego wychowania w ukraińskiej rodzinie niezmiennie znajdują się w centrum uwagi ukraińskich pedagogów. Rodzina ukraińska ukształtowała cały system wartości, które od dawnych czasów kulturywują matkę i ojca, babcię i dziadka, ród i naród. Rodzice starają się rozbudzić u dziecka potrzebę poszukiwań swoich „korzeni” zarówno ze strony ojca, jak i matki, jednocześnie wpaja się dzieciom wartości odnoszące się do godności, honoru i dumy ze swoich przodków w celu upamiętnienia osiągnięć swojego rodu. W tym celu dzieci są angażowane do kontynuowania rodzinnych obyczajów, realizowania rodzinnych planów, marzeń, nadziei, odwiecznych pragnień ukraińskiego ludu. Dziecko swoim sercem, duszą i umysłem odczuwa potrzeby krewnych, zaczyna troszczyć się o dobro całego rodu, narodu, nacji. Pedagodzy zachęcają, by pielęgnować i doskonalić ludzką miłość, kierować

się moralnością z pozycji życzliwości, sprawiedliwości, godności, prawdy i honoru, rozwijać pracowitość, kształtować nawyki gospodarcze, doceniać twórczość ludową itp.

Obecnie wciąż aktualna jest pedagogika Wasyla Suchomłyńskiego oraz rodzinna pedagogika Mirosława Stelmachowicza. Pilną potrzebą jest odrodzenie tradycyjnego statusu ukraińskiej rodziny z jej nienaruszalnym autorytetem, małżeńską wiernością, szacunkiem do rodziców, miłością do dzieci jako podstawowego mechanizmu stabilizacji międzypokoleniowych relacji, gdyż rodzina potrzebuje obrony przed niekorzystnym antyhumanistycznym trendem, który jest narzucany dzieciom przez kino, telewizję, Internet itp. Dlatego zadaniem współczesnej nauki pedagogicznej jest wpajanie dzieciom „życiodajnych korzeni” rodzinnego doświadczenia wychowawczego oraz jego harmonijne splecenie na kanwie procesu pedagogicznego.

**Słowa kluczowe:** ukraińska rodzina, walory wychowania, dzieci, ukraińska myśl pedagogiczna, opieka rodzicielska, pedagogika rodzinna

