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PROBLEMS OF EDUCATION OF MOUNTAIN CHILDREN IN OLENA TSEHELKA'S LITERARY WORKS

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Abstract. The article analyzes the literary works of a teacher, children's writer, public figure of Western Ukraine – Olena Tsehelska. It aims to study the system of national-patriotic, moral, religious, labor upbringing of mountain children at the end of XIX – the first third of the XX centuries. It was at this time when revived searches for a new curriculum, new methods and forms of education, laying the foundations of the national-patriotic, civic education of Ukrainian youth. The author stresses that one of the important factors of national education of youth has always been fiction, particularly national bulleted text, which are literary works written by Oelena Tsehelska. In fairy tales, short stories, novels the writer finds out about these family values that have traditionally been famous for residents of mountainous terrain, as a community of spiritual interests, harmony of relationships between representatives of different generations, caring for parents and elderly people in the family, respect for ancestors, family harmony, respect for folk traditions, faith in God that helped to survive in difficult circumstances of war periods, forced relocation to a foreign country. Little heroes from works of Oelena Tsehelska possess such traits as civic consciousness, patriotism, devotion to the interests of the people, the capacity for self-sacrifice, compassion for the poor, love of neighbor. Works written by this writer is an important factor in the preservation of folk traditions, enriching current young generation with them what becomes important in the development of civil society in Ukraine.

Keywords: upbringing, national education, literary works.

At the present stage of Ukrainian state-building and national education system improvement the main and the most urgent task of a mountain school is to educate responsible citizens of Ukraine, spiritually rich, endowed with pride for their country, with high moral qualities, because currently the youth permanently demonstrates acts of aggression and indifference, lack of compassion and respect, approval of the cult of money, power and authority, the domination of material values upon spiritual ones.

According to the educational strategy, approved in such legal documents as the Law of Ukraine "About Education", President of Ukraine's Decree "About Measures of Development Spirituality, Morality and Healthy Lifestyle Protection of Citizens", the Concept of National Education, the State National Program "Education" (Ukraine XXI century), The National Doctrine of Ukrainian Education in the twentieth century, education of young people should be based on the synthesis of national and universal values, ensuring the formation of spiritual richness in a citizen and a patriot of Ukraine.

Fiction, imbued with ideas of truth and goodness, has always been one of the important factors of morality and spirituality formation of children and young people, who live in mountain environment. These ideas gained significant use the literary works of women teachers who worked in Western Ukraine in the 1/3 of the 20th century.

Our research is devoted to literary works of a teacher, a writer, a social activist Olena Tsehelska. Little heroes of author's short stories, fairy tales and novels with their deeds prove their ability to self-sacrifice, mercy, true friendship, compassion, upholding of their faith, persistence in mastering knowledge, and respect to our traditions.

Ukrainian school should incorporate the best human ideals, traditions and achievements of national and international educational experience. This study is of particular importance for the development of theory and practice of modern national school system as a paradigm of child-centered personal approach education and training requires critical understanding of our historical heritage.

All the processes that took place in the history of Western Ukrainian schools in the 1/3 of the 20th century have been considered to be difficult and yet critical to the development of modern national schools in Ukraine. This period is marked not only by the struggle for existence of the national school at Western Ukraine, but also by finding ways to update the content of education, and thus, to find new methods, forms and means of training and education.

In recent years, a significant number of works on the history of schooling in Bukovyna (L. Kobylanska, O. Penishkevych), Transcarpathia (V. Gomonay, M. Klyap, V. Rosul), Galicia (M. Barna, G. Bilavych, O. Visnievski, D. Hertsyuk, T. Zavgorodnya, I. Kurlyak, B. Savchuk, B. Stuparyk), Volyn (L. Kozoriz, V. Omelchuk, N. Rudnytska etc.) were published.

However, literary works of women teachers in Western Ukraine need to be studied as a source of progressive ideas of national education and training because they have not lost their relevance today. Their views complemented national educational thought, enriched national cultural heritage of Ukrainian people, so deep coverage, creative use and constructive rethinking of this topic ensures adherence of these ideas by the next generation.

The aim of the paper is to make a comprehensive analysis of Olena Tsehelska's patriotic, moral, religious, civil, labor educational ideas, highlighted in her literary works.



Olena Tsehelska – a teacher, a children's writer and a public activist. It should be noted that there is little information about her life and work.

From B. Goshovsky's article in the newspaper "Svoboda" dedicated to the 65th anniversary of Olena Tsehelska, we learn that she was born July 20, 1887 in the village Gora, Sokal region. Till 1939 she taught in the village Zakomar'ya, Zolochiv region. During World War II a writer exiled to Germany, later to USA, where she died Sept. 16, 1971.

Olena Tsehelska's first novels about school life were published in the diary "Dilo" in 1912. Further author collaborated with the magazine "Vchytel'," "Uchytelske slovo", "Alma Mater", and Women Organizations' publishing houses "Meta", "Zhinka", "Ukrainka" and others.

Most works of Olena Tsehelska were published under the pseudonym "Galia" in "Dzvinok", "Svit dytyny", "Moloda Ukraina", "Dzvinochok". Many works of the writer were published in magazines and newspapers. For example, such stories as "Dmytrun' i jogo nizh", "Yurchik - Plaksiy", "Dorkova prygod", a fairytale "Chomu zaichyk kutsohvostyy?" are found in Ukrainian diaspora publication "Our life" in the USA at different times.

The stories about life of rural children "Fables and Tales" (1924), "Stories for Children", "Following Bare feet" (1934) in edition of "Prosvita", the story about the life of Galician peasants "Your Daily bread"

(1935), short stories and poetry in prose "Great Silence" (1935), the novel "Gannusia jde do mista" (1930) in edition of library "Dila" were published separately.

In emigration the writer continued her literary work.

She might be the first Ukrainian writer, who embraced the theme of the World War II, theme of destruction and outboud of the Ukrainian peasantry for the forced works to Germany. The story "Petruševa povist" (1950) is the writer's narratives about the Ukrainian peasant's hard life. That people had to work hard, live in great poverty with German land lord, and then work at a factory among bombs and fires. Continuation of this story is a tale for youth "Mysteries of the mountains" (1952).

"Olena Tsehelska's creation is almost all about children and for children. As a folk teacher she had an opportunity to get to know the soul of a child, and working at the village she also saw the fate of our rural child. This soul and this fate are represented not only with great knowledge but also with deep feeling, without attempts of the special literature-art sounding, an author painted touching pictures, complete vital true deeply"⁵.

Olena Tsehelska's works are interesting for a modern reader above all things that rich on various educate situations, characters, looks, child's acts, which lived in the first half of XX age in the Carpathian location.

Re-reading fairy-tales, stories, writer's narratives, we can make sure that in this historical period in the Ukrainian families which lived in the mountain environment, there were such domestic values in honour, as community of spiritual interests, harmony of relations of generations, anxiety about parents and senior of the family, honour of the ancestors, domestic consent.

For example, heroes of fairy-tale "Naprovesni" the bear-cubs of Kudlaychik and Lasunya love their female Mother-bear very much. When babies knew, that a mother was injured by hunters and it could be die, it was at once set to help her. "Lasunya with weeping dropped to the mother, and then began to give it the pinches of soft moss, to detain blood"⁴ and Kudlaychik "remembered at once, that a scientific owl lives on oak and know everything"⁴ and rushed to it for advice. The bear-cubs rescued their mother, because they obeyed advices mrs. Sovinska, mister Kaban helped them to get ice, mister Bobryk gave up them big fish, and mrs. Vydrivska gave a basket ful of fish for they had to eat something. When female Mother-bear's temperature rose up, on the request of Kudlaychik mrs. Voronovska whipped off him a few bunches of viburnum. A bee queen-uterus allowed to give Lasunya some of honeycombs with honey.

Little Orysia (a story is "Za zdorov'yachko mamusi") with impatience expects a mother day. She prepared gifts for mom, learned a poem. She gets up in the morning, "gets up from a small bed barefoot legs, on fingers, not to wake up a mother, goes to the living room"⁴ to pray to the icon of God's Mother for the health of mom.

The hero of the story "Dmytrunand hisknife" played dad's small knife, injured graft of apple-trees in a neighbourly garden. A dad not embroiled a son, only softly explained to him: if to injure a tree, it already will not grow and will not give an apple. Dmitrik attentively listened and understood everything. And after some time dad with a son go to the acquainted gardener, brought other sapling and planted. "Dmitrik took care of the new graft, topped up and wished sincerely, that it was accepted and grew up"². When a sapling unstrung leaves, the boy was really happy.

One of the characteristic features of Ukrainian families is their respect for traditions. From Olena Tsehelska's stories we learn about Ukrainian traditions of people from mountain area that have survived even in emigration. Thus, the mother tells Halyusa and Yurchik ("Na Sviatyi Vechir") "about Ukrainian Christmas celebrations". For example, that there should be even number of guests at the Christmas Eve table. "And if the number of guests wasn't even, people usually invited those, who hadn't had their own home"⁴. The Zadorozhna family lost their father in a car crash, and on the table "there was another dish, clean... With spoon, fork, and knife and glass and napkin on the side. In front of the plate there was a burning candle, tied with a blue and yellow stripe. And there was a chair, where no one was sitting"⁴.

In Orysia's family, the heroine of the story "Za zdorov'yachko mamusi", during the war years their own tradition appeared. Miraculous Icon of Pochaiv Godmother protected them "from misery, from

injury, from death"⁴. Mom told Orysia that during the war they were in Germany. When the planes dropped bombs buildings were destroyed, people were killed. "Who had a possibility, tried to ran away and to hide under the ground. But there were no place to hide for us. Then we brought out into the garden Icon of Pochaiv Godmother and prayed"⁴. Since then, every Saturday evening, the whole family gathers in the living room, where this miraculous icon, decorated with flowers and rushnyk, is hanging. "Mom lits a lamp, we all kneel and loudly repeat a pray after our father, give thanks to Godmother that she saved us from death, that we can so happily and quietly live now"⁴.

In our opinion, the literary works of Olena Tsehelska have very strong moral and religious education component of mountain children upbringing. Little heroes in their actions show the love for their family, friends, and even strangers, the respect for older people, the ability to self-sacrifice for the sake of others, the ability to understand other people's problems, to listen to them and to help those who are in need.

For example, a five-year old Mary ("Gist z dalekoi krainy"), sincerely sympathize little Tania, who came to her grandmother from distant America, because her parents died. Upon learning the fact that the girl does not know the Ukrainian language, she tried to teach her to speak "our language, native one"⁴. Since the event took place before Christmas, "Maria pointed on different thing and named them – This is a "yalynka "and that one is a "vertep" with "small Isusyky"⁴. As a result of such education Tanya's first words were "about Christmas, and first song was a koliadka"⁴. Though the girl repeated the words rather funny Maria didn't laugh, remembering that" the teacher in her kindergarten did not laugh at anyone, only gently taught how to say that or those things"⁴. The girls sang "Bog Predvichny Narodyvsia". Tanya was very happy, "she forgot her being an orphan. It was so warm in the heart as if she was among the closest family, and Maria was for her like a sister"⁴.

When a schoolgirl Galia ("Pershyi raz do shkoly") had to go to school alone when she was sad and a little bit afraid because there were neither Mom nor Dad or Ms. Garmash near her as it usually happened, three elder schoolgirls helped her. They ran up to the girl, calmed her down, and then "from both sides took her hands and then her feet, and lifted Galya like a feather"⁴. A teacher, Miss Zinoviya, took a hand of her new student and led her to the class. "And this teacher's hand was so gentle, so warm as a hand a mother"⁴.

The nature of relations between Olena Tsehelska's neighbors is portrayed in the tale "V bidi piznaty pryiatelia". During a forest fire one wealthy family of hamsters managed to save all their goods. When their friend Hare, whose daughter Yasya was ill and who did not have time to take anything with him, asked Hamster for asylum until their troubles pass, hamsters found a lot of excuses: their mink is littered with nodules, also Hare family didn't invited Hamsters for lunch at the birth of their son Yats. As it turned out, Mother-Hamster was just looking for the right time to get revenge. She smiled malevolently and went to cook a dinner. "And poor Mother-Hare hugged her sick baby and was burst into bitter tears"⁴.

However Mother-Hedgehog readily agreed to help though there was no close acquaintance between the families. Hedgehog bowed to Hares, inviting them the house. Sick Yasya was put into bed, was given a hot orpine tea and she immediately got better.

Hedgehog said that last year they also got into a trouble when the flood flooded their house and all the supplies were lost. Hare made a conclusion that «in misfortune that person would save you who suffered it on his own"⁴. About life in Germany, where the family was forced to move for work, a nine-year boy from "Petru-seva povist" talks sincerely and naturally, making readers active witnesses of the terrible events of the war years.

This character has such trait of character as the love to his family. Boy asks his father and mother to take him and his sister Lesia to Germany. He is convinced the family should always be together. His grandmother agrees with him, saying that "in the war times it isn't good to leave children without parents, because you might never see them again"³.

Petrus saves the life of his little sister Lesia. When she fell ill, because Herr Bauer Weber, for whom the family worked, treated them very badly. There were enough food, but three-year old Lesia never ate milk, eggs or bread. The boy had to commit a crime. He secretly brought milk to her. Then their

German neighbor helped them. Also Petrus asked for help Ukrainian Olga, who worked in the mill. And even a German woman agreed to help them by keeping food for Lesia, and Frau Weber didn't know about anything.

The faith in God was an integral part of the life of Ukrainian families in exile. These life values begin with traditions and customs of highlanders from Western Ukraine. For Petrus God was a counselor, a guardian, a savior of his family, the one, who does not allow to fall into disbelief, gives strength to rescue his mother, who during the bombing "because of unknown reason fell in the middle of a field"³. Lord helped him to call for help that German woman, and to take his mother to safe place. When "mom sighed hardly and opened her eyes"³, the boy began to pray passionately: "Lord, Lord! She's back to life! Our mom is alive, alive! Thank you, Lord!"³. One day, playing with friends and accidentally falling asleep, Petrus physically felt Lord's presence when in greeny moonlight in complete silence he heard quiet steps. The boy said, "It is God! God walks so quietly! I took off my hat, knelt and began to pray..."³.

At the same time Petrus reassures in effectiveness of faith in God. When in the end of the war the boy and his family came back to Bauer, who had treated them badly earlier, he was very surprised to see how the attitude of Frau Weber and her son Kurt to the former workers changed. "All the way home I thought and thought about these things, and finally I asked my mother why Frau Weber was so tender, so different, so good"³. And my mother replied, "Because she felt misfortune on her own. God leads people through misery and after that they change for better"³.

Petrus, following the Christian tradition, gives tribute to the American soldier, whom he found dead on the street. For the boys it is very sad, because somewhere far away the mother waits for this young handsome boy "... and she asks God to end the war and to return her son back home..."³. To honor the dead, Petrus ran quickly to the garden, "picked best tassel flowers, fresh, fragrant with dew, and put them on the chest of the American soldier. Then he knelt near him, threw hat, and said a prayers for the dead"³. All Olena Tsehelska's works have one defining trait: they are overflowing with love to a child, what was particularly typical for mountain people. In the story "Novorichni Pobazhannia", for example, the author describes the little carolers, "Sometimes it happens that a neighbor's baby, three or four years old, wanders through snows to the nearest house. He or she is in big warm father's boots and in a thumb cap that even the eyes can not be seen from there"⁴. After singing, "the neighbor usually takes that baby home by himself not willing that child to wander back in snow drifts"⁴.

Thus, the works of a woman teacher, a writer, a social activist Olena Tsehelska have great ethical, aesthetic, educational potential, the introduce the exciting world of childhood, where there are noble deeds, love and charity towards the stranger, the ability to self-sacrifice, the respect to elder people, patriotic self awareness of a great nation with a difficult heroic history.

According to the words of B. Goshovsky, "Olena Tsehelska belongs to the number of that our female writers who, with all depth of their souls, worked for children literature as a valuable artistic means of educating young generation of Ukrainian nation"⁵.

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