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**BRANCHES ACTIVITY OF “NATIVE SCHOOL” SOCIETY IN POKUTTIA  
(1900 – 1939): CONTENT AND ACTIVITY DIRECTIONS**

**Abstract.** *The purpose of the article is to elucidate the educational activity of the circles, branches of the “Native School” in Pokuttia during 1900 – 1939 on the basis of the analyzed archival sources and scientific literature. The Scientific Novelty.* In the article on the basis of archival documents and scientific works for the first time there has been elucidated the circles activities, which performed the duties of branches of the society “Native School” in Pokuttia during 1900 – 1939. The main directions of the society’s branches work in Horodenka, Kolomyia, Sniatyn, Tovmach, Tysmenytsia, Otyniya have

been singled out and analyzed; their educational, cultural and public activity has been characterized; separate statistical data on a quantitative composition of circles have been illustrated. The principles of objectivity and historicism are **the methodological basis** of the research. The methods of analysis and synthesis, archival and statistical (cliometry), problem-chronological, comparative historical methods have been used in the research. Adherence to the principles of objectivity and historicism prompted the authors to consider the study of the activities of the society "Native School" (Ridna Shkola) in Pokuttia, taking into account the peculiarities of each historical period, under conditions of different state systems, political relations and circumstances. The methods of analysis and synthesis have been used to study the structure of the society. The information potential of statistical evidence required the use of the cliometry method. Periodization of the society activities "Native School" in Pokuttia has been carried out by using the problem-chronological method. The comparative historical method allowed to show the participation of the society members in government bodies, cultural and educational organizations, etc. **The Conclusions.** The establishment in 1881 of the Ruske Pedagogical Society (since 1912 – the Ukrainian Pedagogical Society, since 1926 – the "Native School") was an adequate response of the Ukrainian national conscious intelligentsia to the biased educational policy pursued by the Austro-Hungarian government in the field of Ukrainian schooling. The Ukrainian Pedagogical Society set itself the goal, through the organization of conducting various reports and educational courses, the creation of schools and preschools, scholarships, gymnasiums and institutes, publishing the Ukrainian language educational and fiction literature. The Ukrainian Pedagogical Society set itself the goal to give a Ukrainian child a Ukrainian teacher, to educate him in his native language. In Pokuttia the branches of the Ruske Pedagogical Society were established in Kolomyia, Horodenka, Tysmenytsia and Sniatyn. In 1913, due to the reorganization, the branches of the UPS were transformed into circles, but with the authority of the county circles. Disrupted by World War I and the Polish-Ukrainian War, the activity of local UPS organizations was resumed during the first half of the 1920-ies. Under conditions of the new occupation policy, the work of native school societies was aimed at cherishing the Ukrainian language, history, culture, running and maintaining private gymnasiums, schools, arranging and maintaining kindergartens in summer; collecting donations for the "Native School" and other educational needs, holding holidays and parties for young people and children, concerts in honour of prominent Ukrainian figures, etc. As a non-party institution according to the statute, the "Native School" often became the object of an inter-party competition. Leaders of local political forces often directed the activities of native school organizations in the direction they needed. In general, the branches, and later the circles of the "Native School" in Pokuttia were not only the most effective local Ukrainian educational organization in the region, but also during the 1920-ies – the 1930-ies managed to become ideological and organizational centres of the struggle for the Ukrainian school and its development in the region.

**Key words:** the Ukrainian pedagogical society "Native School" (Ridna Shkola), Pokuttia, union, circle, education, upbringing.

## ДІЯЛЬНІСТЬ ФІЛІЙ ТОВАРИСТВА "РІДНА ШКОЛА" НА ПОКУТТІ (1900 – 1939): ЗМІСТ І НАПРЯМИ РОБОТИ

**Анотація. Наукова новизна.** У статті на основі архівних документів та наукових праць уперше висвітлено діяльність філій і гуртків, які виконували обов'язки філій товариства "Рідна школа" на Покутті у 1900 – 1939 рр. Виділено та проаналізовано головні напрями роботи осередків товариства у містах Городенка, Коломия, Снятин, Товмач, Тисмениця, Отинія, охарактеризовано їхню освітньо-виховну, культурну й громадську діяльність, подано окремі статистичні дані щодо кількісного складу кружків. **Методологічною основою дослідження** слугували принципи об'єктивності й історизму. У роботі використано методи аналізу і синтезу, архівної й статистичної (кліометрії), проблемно-хронологічний, порівняльно-історичний. Дотримання принципів об'єктивності й історизму спонукало розглядати вивчення діяльності товариства "Рідна школа" на Покутті з урахуванням особливостей кожного історичного періоду, в умовах різних систем державно-політичних відносин та обставин. Методи аналізу і синтезу використано для дослідження структури товариства. Інформаційний потенціал статистичних свідчень потребував застосування методу кліометрії. Періодизацію діяльності товариства "Рідна школа" на Покутті проведено за допомогою проблемно-хронологічного методу. Порівняльно-

історичний метод дав змогу показати участь діячів товариства в органах влади, культурно-просвітницьких організаціях тощо. **Висновки.** Заснування 1881 р. Руського педагогічного товариства (з 1912 р. – Українського педагогічного товариства, з 1926 р. – “Рідна школа”) стало адекватною відповіддю української національно-свідомої інтелігенції на упереджену освітню політику, яку проводили австро-угорські уряди у сфері українського шкільництва. Українське педагогічне товариство поставило собі за мету шляхом організації різноманітних відчитів й освітніх курсів, створення шкільних і дошкільних закладів, бурс, гімназій та інститутів, видавництва українськомовної навчальної і художньої літератури, дати українській дитині українського вчителя, виховати її рідною мовою в рідній школі на користь українському народові. На Покутті філії Руського педагогічного товариства були засновані у містах Коломия, Городенка, Тисмениця, Снятин. 1913 р., у зв’язку з реорганізацією, філії УПТ перетворено на кружки, але з повноваженнями повітових осередків. Перервана Першою світовою та польсько-українською війнами діяльність місцевих організацій УПТ була відновлена впродовж першої половини 1920-х рр. В умовах нової окупаційної політики, робота рідношкільних товариств спрямовувалася на розвиток і покінення української мови, історичних знань, культури, ведення й утримання приватних гімназій, початкових шкіл, влаштування і провадження сезонних (літніх) дитячих садків, збирання пожертв на “Рідну школу” та інші освітні потреби, проведення свят і забав для молоді та дітвори, концертів на пошанування видатних українських діячів тощо. Будучи за статутом позапартійною інституцією, “Рідна школа” часто ставала об’єктом міжпартійних змагань. Керівники місцевих політичних сил неодноразово спрямовували діяльність рідношкільних організацій у потрібному їм річищі. Загалом філії, а згодом кружки «Рідної школи» на Покутті були не лише найефективнішою місцевою українською освітньо-виховною організацією регіону, але й протягом 1920 – 1930-х рр. зуміли стати ідейними та організаційними центрами боротьби за українську школу й розбудову шкільництва в краю.

**Ключові слова:** Українське педагогічне товариство “Рідна школа”, Покуття, союз, кружок, освіта, виховання.

**The Problem Statement.** One of the key problems of the Ukrainian national revival at the end of the XIXth – the beginning of the XXth centuries there was the issue of the Ukrainian schooling absence in Eastern Galicia. To solve this important issue in 1881, Ruske Pedagogical Society (RPS) was founded, which functioned in the region until 1939. The creation of such organization gave impact to the energetic and systematic work of the Ukrainian educators on the national school development, which was seen as one of the main factors of the nation’s self-determination.

Ruske Pedagogical Society, renamed in 1912 into the Ukrainian Pedagogical Society, and in 1926 – into the “Native School”, became a kind of a cultural and educational fortress, which for almost six decades preserved the strength and inspiration of the Ukrainians to organize educational processes in the region. The future of many generations of the nationally conscious Ukrainians was formed in this society.

If the Ukrainian nation wants to preserve its statehood, it must take a proper care of the Ukrainian education development. Nowadays, one of the most important problems is the preservation of the national identity of the school, the main task of which is to form a high intelligence of the nation, preservation of its social and cultural genetic fund. Raising the national consciousness level of modern youth is the key to the future of the Ukrainian people. The experience of the Ukrainian Pedagogical Society “Native School” with its more than half a century of practical work, aimed at building a national school system, may be useful. After all, acting under conditions of statelessness, this organization managed to teach and bring up a Ukrainian child in his/her native language in his/her native school, to give him/her a Ukrainian teacher, to found school and preschool educational institutions for the Ukrainian youth, to publish the Ukrainian language educational and fiction literature.

**The Analysis of Recent Researches and Publications.** Halyna Bilavych and Borys Savchuk (Bilavych & Savchuk, 1999), Bohdan Kravtsiv (Kravtsiv, 1975, pp. 418–419), Stepan Heley (Heley, 2017) and the others studied the activities of the Ukrainian Pedagogical Society “Native School” in their scientific works.

The functioning of the native school organization in Horodenka was characterized in the memoirs of Mykhailo Marunchak (Marunchak, 1978), Omelyan Shklyar (Shklyar, 1978). The information about the activities of the “Native School” in Kolomyia and Kolomyia County can be found in the memoirs of Maria Kobrynska (Kobrynska, 1988), Yaroslav Shypailo (Shypailo, 1962), the author under the pseudonym “B. R.” (however, we assume that it could be Bohdan Romanenchuk – a well-known linguist and literary critic, a teacher, an editor of the collection of memoirs and articles “Kolomyia and Kolomyia District” (B. R., 1988). The work of the society in Tysmenytsia was described by Ihor Andrukhiv and Stepan Havryliuk in their fundamental work on the history of the town (Andrukhiv & Havryliuk, 2008). The materials on the activities of the society branch “Native School” in Sniatyn are contained in the work of Mykhailo Bazhansky, a diaspora researcher (Bazhansky, 1983). Little-known archival sources of the Central State Historical Archive of Ukraine in Lviv (CSHAUL) and the State Archive of Ivano-Frankivsk region (SAIFR) are extremely important and informative for revealing the content of the problem.

**The purpose** of the article is to elucidate the educational activity of the circles, branches of the “Native School” in Pokuttia during 1900 – 1939 on the basis of the analyzed archival sources and scientific literature.

**The Statement of the Basic Material.** Ruske Pedagogical Society aimed at establishing Ukrainian folk, secondary and higher schools, upbringing of children in their native language, and material and moral support of the society members. In order to achieve the set goals, it was planned to submit to the authorities a request to establish Ukrainian schools and to teach children in their native language, to publish the magazine, to hold a conference with the participation of a wide audience, the reports on a scientific and educational content, to provide members with a material assistance for educational and didactic needs (Bilavych & Savchuk, 1999, pp. 10–11).

Initially, the RPS had a two-stage structure: the Central Branch in Lviv and its branches. In 1902 the society received the permission to establish branches – “circles”, which should include at least five members. Thus, the organization turned into a three-stage structure (Bilavych & Savchuk, 1999, p. 17). The members of the society were divided into “ordinary”, i.e., all those, who were interested in the issues of the national education and upbringing, and “honorary”, who had special merits before public schooling. Decisions were made at the general meeting (Bilavych & Savchuk, 1999, p. 11).

It should be noted that during 1884 – 1887 the head of Ruske Pedagogical Society was Fr. Vasyl Ilnytsky (1823 – 1895) – a Greek Catholic priest, historian, teacher, writer, public and cultural figure, a native of Pokuttia, namely the village of Pidpechary of Tovmatsky district (nowadays – Pidpechery village of Tysmenytsia district, Ivano-Frankivsk region. – *The author*) (Heley, 2017, p. 496; Herasymova, 2005, p. 449).

Gradually, the process of establishing branches of Ruske Pedagogical Society took place in Pokuttia. At the initiative of the public and with the support of the Central Department, the RPS branches were established in Kolomyia (1900 p.) (Bilavych & Savchuk, 1999, p. 22) (according to other sources – on March 12, 1899) (B. R., 1988, c. 93), in Horodenka (1906 p.), in Tysmenytsya (1906 p.) (Bilavych & Savchuk, 1999, p. 22), in Sniatyn (1913 p.) (CSHAUL, f. 206, d. 1, c. 2310, p. 1).

There were 32 members of the branch established in Kolomyia. Ostap Makarushka was elected the first chairman (B. R., 1988, p. 93). In September 1906, the branch of the RPS founded Kniahynia Olha private 3-class secondary seminary for women of a town type, which functioned in the form of seminary courses. In 1910 the seminary was transformed into a 4-class one. The director of the educational institution was Yosyf Tchaikovsky during 1908 – 1926 (CSHAUL, f. 206, d. 1, c. 1130, pp. 2, 11).

The established branch of Ruske Pedagogical Society in Horodenka was inactive for the first few years. The impact for the activity intensification was the establishment of the Ukrainian gymnasium. The initiator for the establishment of the educational institution was the head of the local branch of the RPS, Dr. Teofil Okunevsky. In February 1909, “Committee of the Gymnasium Founders” was established, headed by Dr. Ivan Tsipanovsky. On August 29, 1909, the Ukrainian private gymnasium was officially opened. The institution was headed by Professor Kyrylo Polyansky (Marunchak, 1978, pp. 136–139).

Initially, the gymnasium was located in the reading-room in Kotyktivka (a suburb of Horodenka. Nowadays, the village of Kotyktivka, Horodenka district, Ivano-Frankivsk region. – *The authors*), from September 1910 – in the building of People’s House, and from 1911 – in the building, which was constructed by the efforts of the construction committee, which included the gymnasium and the RPS branch representatives. Ivan Priyma, a teacher, became the manager of the educational institution, and since 1912 – Antin Krushelnysky, a writer and teacher (Marunchak, 1978, c. 140, 143). The branch received acknowledgment and gratitude from the top management in Lviv for active work in the field of organization of schooling and establishment of circles in villages (CSHAUL, f. 206, d. 1, c. 731, p. 1).

In the town of Tysmenytsia, Tovmatsky district (nowadays – the district centre. – *The author*), the RPS branch was named after Markiyian Shashkevych. On March 15, 1913, Atanasy Ostrovsky, a teacher at a local school, was elected the head of the branch (CSHAUL, f. 206, d. 1, c. 2468, p. 2). As of June 1, 1913, there were 56 members in Tysmenytsia organization (CSHAUL, f. 206, d. 1, c. 2468, p. 5).

In 1912, due to changes in the charter of the RPS, it was renamed into the Ukrainian Pedagogical Society (UPS). The central branch was transformed into the Main Board, and the General Meeting was transformed into the General Congress. The UPS became a union of separate independent organizations. As a result, branches and circles were given broad powers. The branches became the link between the General Board and the branches. The circles had to be divided into men’s, women’s, students’ and mixed (Bilavych & Savchuk, 1999, pp. 24–25).

During 1912 – 1913, the Main Board of the Ukrainian Pedagogical Society turned some of the branches, which did not have time to carry out an internal reorganization into circles. Thus, the branches in Horodenka, Kolomyia, Tysmenytsia were renamed into circles (Bilavych & Savchuk, 1999, p. 25). During the interwar period, the branches in Kolomyia, Horodenka, Sniatyn, Tovmach, Tysmenytsia, and Otyniya had the status of county circles, i.e., they performed the duties of branches.

In May 1913, the UPS circle was founded in Sniatyn. Ivan Holubovych, the headmaster of a 4-grade school in the village of Karliv, was elected the head of the circle. 20 members joined the circle (CSHAUL, f. 206, d. 1, c. 2310, pp. 1–2).

In order to collect donations for the needs of the organization, the management decided to turn not only to the members of the society, but also to “all intelligent people, who understand the national issue” and “to the more conscious and richer peasants”. The decision was made

to provide material support to school and gymnasium pupils and, if possible, to several secondary school pupils. It was also planned to establish clubs in the villages of Illintsi, Vovchivtsi and Stetseva (CSHAUL, f. 206, d. 1, c. 2310, p. 3). At the end of July 1914, there were more than 300 members in the circle and it was divided into two sections – Sniatyn and Zabolotiv (CSHAUL, f. 206, d. 1, c. 2310, p. 41).

Unfortunately, fragmentary archival data do not allow a comprehensive approach to the study of the activities of the society branches in Pokuttia during the Austrian times. A search is made for new materials in archival sources, the Ukrainian newspaper periodicals of that time and memoirs.

With the beginning of the occupation of Galicia by the Russian troops in 1914, the Ukrainian Pedagogical Society, as well as other cultural, educational and youth societies, was banned. The occupants conducted searches in the premises of the Ukrainian organizations, looted and destroyed property, and burned literature books and documents. For instance, all the documentation and the library of Sniatyn circle of the UPS burned down during the hostilities (CSHAUL, f. 206, d. 1, c. 2310, p. 41).

After the defeat of the national liberation struggle in the western Ukrainian lands and the occupation of these lands by Poland, the UPS entered a new stage of its development and activity. On the one hand, more than forty years of experience in conducting educational work, and on the other – the organizational structure destroyed by the war, the policy of forced assimilation and administrative oppression. However, despite the hardships of the war and their tragic consequences, fairly quickly in April 1920, the activities of the Main Board of the UPS were resumed. (Bilavych & Savchuk, 1999, p. 36).

At the conference in June 1920, with the participation of representatives of leading political, cultural and economic organizations, the society was recognized as the supreme body for school affairs. All private Ukrainian schools came under the leadership of the UPS, and no other school could be established without its permission. The school's curriculum was aimed at developing vocational education and schools for peasants. On December 25, 1922, at the first post-war congress of the organization, the restoration of the Ukrainian Pedagogical Society was proclaimed (Bilavych & Savchuk, 1999, p. 36).

On June 23, 1926, a new charter of the UPS was approved, according to which the organization received a new name – “Native School” – the Ukrainian Pedagogical Society (or a shortened form – “Native School”). The main task of the native school organization was to meet the needs in the field of schooling. The ways to achieve this goal were wide, for instance: from the maintenance of all types of schools, educational institutions, scholarships and institutes, the construction of educational facilities to various educational courses, libraries, publishing school and children's literature, amateur theatrical performances, concerts, celebrations, holidays, fun, etc. According to the charter, the circles of one county could form the County Union of circles of the “Native School” (Bilavych & Savchuk, 1999, pp. 41–42).

In Kolomyia, the activity of the UPS circle was resumed at the beginning of the 1920-ies. The centre covered 84 settlements of Kolomyia district (CSHAUL, f. 206, d. 1, c. 1125, p. 43). In 1920, Joseph Tchaikovsky was elected a head of the circle. In 1927, a famous writer Andriy Tchaikovsky became a head of the circle (CSHAUL, f. 206, d. 1, c. 1125, p. 6), in 1931 – a lawyer Yaroslav Shypailo, who moved from Tysmenytsya and was also a head of the District Union of Circles “Native School” in Kolomyia (CSHAUL, f. 206, d. 1, c. 1125, арк. 6; Shypailo, 1962, p. 272).

In 1928 there were 335 members in Kolomyia circle. It was housed in the People's House together with a branch of the "Prosvita" society. The circle ran a teacher's seminary for women, a gymnasium for women, a private people's co-educational (co-education of boys and girls) 4-grade school, in which 285 children were involved into the educational process (CSHAUL, f. 206, d. 1, c. 1125, pp. 34–35). During September 1927– July 1928, authorized persons of the circle made 55 reports and abstracts in 46 settlements of Kolomyia district. The total number of participants-listeners was 3455 people (CSHAUL, f. 206, d. 1, c. 1125, pp. 41–42).

In addition to successful educational activities, the circle conducted vigorous cultural activities organizing different celebrations, such as: Youth Holidays, Ukrainian fairs, festivals, concerts. For instance, on February 23, 1929 in the People's House of Kolomyia a festive concert was held on the occasion of the 40th anniversary of A. Tchaikovsky's writing and public activity (CSHAUL, f. 206, d. 1, c. 1125, p. 45). There were self-help, singing and drama circles (CSHAUL, f. 206, d. 1, c. 1125, p. 150).

In 1931, on the occasion of the 50th anniversary of the "Native School", Kolomyia circle organized a grand celebration. The programme included exhibitions of children's literature, school textbooks, embroidery, woodwork, drawings and paintings, conducting reports on the importance of the native language during upbringing, the history of the organization in Kolomyia, a solemn academy and a concert with the participation of choirs of the society "Boyan" and the music institute, assembly. Similar events were held in the villages of the county. During the celebrations, fundraising was organized for the needs of the "Native School" (CSHAUL, f. 206, d. 1, c. 1125, p. 54).

The native school organization in Kolomyia was, perhaps, the most active in Pokuttia. This is clearly evidenced by the statistics data. Thus, in 1933 in Kolomyia society there were 445 members, and the branches of the society functioned in 60 out of 84 settlements of the county (CSHAUL, f. 206, d. 1, c. 1125, pp. 159–161).

In Horodenka the circle named after T. Shevchenko of the UPS resumed its activity at the beginning of the 1920-ies. In 1922, the head of Horodenka circle asked the Main Board for help in opening a gymnasium (CSHAUL, f. 206, d. 1, c. 731, p. 3). During 1925 – 1927, owing to the efforts of the leadership, the circles were established in Horodenka in Filvark Kut (1925) (62 members, a head – Dmytro Tsalyk) (CSHAUL, f. 206, d. 1, c. 731, p. 18), the circle named after M. Shashkevych in Haluzivka (1926) (39 members, a head – Dmytro Nykyforuk, and later – Hryts Hubchyn) (CSHAUL, f. 206, d. 1, c. 729, pp. 1–3), the circle named after T. Shevchenko in Kotykivka (a head – Stepan Kotelko) (CSHAUL, f. 206, d. 1, c. 731, p. 12), the circle named after I. Franko in Monastyrsky Kut (29 members, a head – Vasyl Kotyk) (CSHAUL, f. 206, d. 1, c. 731, p. 16).

In 1928, there were 405 members of the circle, including 184 peasants, 23 burghers, 74 teachers, 32 priests, 14 and 17 civil and private official, 10 merchants, and 7 lawyers. The circle maintained and cared for a 6-grade gymnasium with 128 pupils, conducted a course for the illiterate and a three-month course for 28 girls. A cultural activity consisted in organizing holidays of the "Native school", St. Nicolas Day, Mother's Day, holidays in honour of T. Shevchenko, V. Stefanyk, festivals, concerts, amateur performances, parties for youth (CSHAUL, f. 206, d. 1, c. 731, pp. 19–20).

In 1932, the circle included: Mariyska group, cooperative, the Union of communities, sports, anti-alcohol, scientific and chess clubs (CSHAUL, f. 206, d. 1, c. 731, pp. 72–75). In 1933 in four villages of Horodenka district, namely: in the village of Hlushkiv, the village

of Tyshkivtsi, the village of Chernyatyn and in Horodenka (Kotykvivka) – the kindergartens were established owing to the efforts of the county circle “Native School” headed by Roman Komarynsky. They functioned from the beginning of June to the end of September and covered more than 180 children with a preschool education (CSHAUL, f. 206, d. 1, c. 731, p. 103).

In 1934, there were 37 clubs in Horodenka County, which had 1 841 members. The most powerful centres were in Obertyn, the villages of Tyshkivtsi, Serafynka, Verbivtsi, Torhovytsia, Zhukiv, Chernyatyn, Horodnytsia, Chortovets, Nezvysko, Harasymiv and Potochyshche. The weakest ones were in Haluzivka and Monastyrsky Kut in Horodenka, the villages of Vilkhivtsi, Semakivtsi, Strilche, Kopachyntsi, Dzhurkiv, Zhyvachiv and Mykhalche. The main reason for the weak activity in these villages was the indifferent attitude of the residents to the “Native School” (CSHAUL, f. 206, d. 1, c. 731, p. 168).

The circle of the Ukrainian Pedagogical Society in Sniatyn resumed its activities in 1919. The field of activity of the UPS branch covered 41 communities with a population of over 70 thousand people (CSHAUL, f. 206, d. 1, c. 2310, p. 68). In November 1920, Volodymyr Leviysky, a notary in Sniatyn, was elected a head of the circle (CSHAUL, f. 206, d. 1, c. 2310, p. 5). From October 29, 1922 until his death in April 1927, the circle was headed by Ivan Semanyuk – the Ukrainian public figure, a lawyer, Doctor of law, an outstanding writer, who worked under the pseudonym Marko Cheremshyna (CSHAUL, f. 206, d. 1, c. 2310, p. 4).

In October 1919, the leadership of the circle received permission from the Regional School Council to conduct “private gymnasium courses” (CSHAUL, f. 206, d. 1, c. 2310, p. 7). In September 1920, two classes of the gymnasium were opened in Sniatyn, where 55 children studied. It was located in a rented house (CSHAUL, f. 206, d. 1, c. 2310, p. 31). Klavdiy Bilynsky was appointed the headmaster of the educational institution (CSHAUL, f. 206, d. 1, c. 2310, p. 4). The curriculum for the 1st grade of grammar school courses included the following subjects: Religion, Ukrainian, Latin, Polish, Mathematics, Geography, Nature Studies, Calligraphy, Drawing. The curriculum for the 2nd grade – the same subjects, but History and German were added (CSHAUL, f. 206, d. 1, c. 2310, pp. 12–15), and for the 3rd grade – the Greek language and Physics were added (CSHAUL, f. 206, d. 1, c. 2310, p. 21). There were 24 pupils in the 1st grade, including 16 boys and 8 girls, in the 2nd grade – 35 pupils (21 boys and 14 girls), in the 3rd grade – 9 pupils (4 boys and 5 girls). Totally 68 children were educated, including 41 boys and 27 girls (CSHAUL, f. 206, d. 1, c. 2310, p. 18).

On February 1, 1921, the leadership of the circle opened a private course for 25 entrants to teachers’ seminars, i.e., for those children, who went to a secondary school, but had to interrupt studying because of the hostilities. Unfortunately, the course lasted for 2 months only in March-April 1921, and then it was stopped due to a low attendance and non-payment for tuition (CSHAUL, f. 206, d. 1, c. 2310, p. 9). In September 1925, instead of private gymnasium courses, the circle opened a 6-grade school. The educational institution was maintained exclusively at the expense of the UPS circle. There were 12 pupils, though the minimum amount of pupils had to be 25 (CSHAUL, f. 206, d. 1, c. 2310, p. 97).

Despite the successful educational work, the circle was not very active from the organizational point of view. The centres were not established in the villages, especially in Zabolotiv district, where “peasant councils” were spread, whose members opposed the “bourgeois” “Native School”, and disrupted meetings on the native school organization (CSHAUL, f. 206, d. 1, c. 2310, p. 32).

A significant obstacle to the circle’s work was the fact that almost half of the communities in its area of activity belonged to Zabolotiv court district, whose residents ignored native



school appeals, “stating that they do not like the “Native School” in the very form it is nowadays”. There was a general reluctance among the population to go to school, as the population was mostly burdened by the taxes and consequences of poor crop. We must also take into account that Sniatyn county belonged to the border region, and therefore it was densely populated by the Polish border guards and gendarmerie, whose personnel were hostile to an educational activity and considered it as a political action (CSHAUL, f. 206, d. 1, c. 2310, p. 80).

At the end of 1922 and the beginning of 1923, the situation arose when some communities in the villages of Zabolotiv area, which organizationally belonged to the activity area of Sniatyn circle and were geographically closer to Kolomyia district, began to move to the circle in Kolomyia. In this regard, the circle in Kolomyia requested “to let these communities belong to it”, to which it was categorically refused, as “interference in the district only does harm, because it causes confusion among the people” (CSHAUL, f. 206, d. 1, c. 2310, p. 48).

In 1924, the members of the UPS circle in Sniatyn together with representatives of the local “Ukrainian reading-room” collected some money at Christmas among the residents of Sniatyn, the villages of Beleluya, Vydyniv, Zavallya, Zadubrivka, Karliv, Mykulyntsi, Popelnyky, Potichok, Stetseva, Tulova, Ustya. Gymnasium pupils also collected some sum of money. The sum of money – 608 zl. was sent to the Main Board for the needs of the society (CSHAUL, f. 206, d. 1, c. 2310, p. 56). The authorities fined the head of the circle for collecting money. The fine exceeded the collected sum of money (CSHAUL, f. 206, d. 1, c. 2310, p. 80).

In October 1925, the Main Board of the UPS noted the low level of activity of the circle in Sniatyn, stating that, for instance, the native school organization in Kolomyia since the resumption of work established the circles in 19 communities, the circle in Pechenizhyn – in 10 of 19 existing communities, and in Sniatyn – none (CSHAUL, f. 206, d. 1, c. 2310, p. 99).

In September 1926 there were 63 members in the circle of the “Native School” (CSHAUL, f. 206, d. 1, c. 2310, p. 99). During the next ten years, the membership situation did not change cardinally. In 1928 the circle numbered 55 members, in 1930 – 50 members (CSHAUL, f. 206, d. 1, c. 2311, pp. 25, 49), in 1933 – 48 members (ЦДІАУЛ, ф. 206, оп. 1, спр. 2311, арк. 98), in 1936 – 68 members (CSHAUL, f. 206, d. 1, c. 2312, p. 82).

In Tovmach the circle of the UPS named after T. Shevchenko was founded in December 1924. There were 53 members in the circle, among whom there were well-known statesmen, socio-political and military figures of Western Ukraine, such as: Ivan Makukh, Lev Klykailo, Semen Solonyna, Fr. Zenoviy Kysilevsky, Fr. Yevstakhiy Tesla, Ignatius Loshniv, Ambrosiy Kadaisky. The head of the circle was Fr. Z. Kysilevsky, a pastor of the village of Hrynivtsi, and his deputy – I. Makukh (CSHAUL, f. 206, d. 1, c. 2479, pp. 3–4). The circle did not have its own premises, that is why, it was temporarily housed in the private house of I. Makukh (CSHAUL, f. 206, d. 1, c. 2479, p. 70).

The native school organization in Tovmach performed the functions of the County circle. Its activities included three judicial districts: Tovmatsky, Tysmenytsky and Otyniysky.

In October 1933, Tovmach district circle of the “Native School” became a member of the County Union of the circles of the “Native School” in Stanyslaviv (CSHAUL, f. 206, d. 1, c. 2479, p. 74). Thus, the Union covered two counties – Stanyslaviv, Tovmach. Roman Ripetsky was elected the head of the county circle (CSHAUL, f. 206, d. 1, c. 2479, p. 67), Kost Voyevidko became the head of the Union (Kravtsiv, 1975, p. 419). The County Union coordinated the activities of the society’s circles (Marchuk & Korolko, 2010, p. 174). Taking

into account the extensive network of branches of the “Native School” (in Stanyslaviv County there were 53 circles, and in Tovmach – 39, i.e., the County Union took care of 92 local organizations). This was not easy (Kravtsiv, 1975, p. 419).

Back in February 1936, the Main Board of the “Native School” allowed to establish in Tovmach the County Union of circles of the “Native School” (CSHAUL, f. 206, d. 1, c. 2479, p. 88). However, the authorities banned its establishment, arguing that such an institution could lead to the rise in a political activity and the threat to security and public order, which, in its turn, contradicted the statutory activities of the society (CSHAUL, f. 206, d. 1, c. 2479, p. 114).

In 1939, Tovmach district circle united 39 registered branches and 7 at the stage of registration. There were 25 circles in Tovmach judicial district, of which 1 was urban and 24 rural. There were 14 active circles (in the village of Bratyshiv, the village of Hrushka, the village of Olesha, the village of Ostrynya, the village of Palahychi, the town of Tovmach), there were 7 circles less active, inactive ones – 4. The latter included the circles in the villages of Lypa near Novosilky, Novosilky, Ozeryany and in the town of Nyzhniv. There were 13 circles in Otyniya district, of which 1 was urban and 12 were rural. The most active circles – 6 (in the village of Vynohrad, the village of Hostiv, the village of Holoskiv, the town of Otyniya), the less active ones – 1, the inactive ones – 6 (in the village of Lyatske-Shlyakhetske, the village of Novi Kryvotuly, the village of Stari Kryvotuly, the village of Strupkiv, the village of Torhovytisia, the village of Vorona). The latter was banned on April 12, 1939 for the anti-government activities. There were 8 circles in Tysmenytsya district, of which 1 was urban and 7 rural. The active circles – 6 (in Roshniv village, Stryhantsi village, Markivtsi village), the inactive ones – 2. The latter included the circles in the villages of Klubivtsi and Vilshanytsia, which were banned by the authorities for the anti-statutory and anti-government activities.

In general, there were 26 active circles in Tovmach district, 8 less active ones, and 12 inactive ones. The average number of the circle members was 25–80. The total number of members of the society “Native School” in the county was about 1 500 people.

The donations, membership fees and a preschool education were poorly organized in Tovmach district. Kindergartens were ready to start functioning only in the villages of Olesha, Stryhantsi, Korolivka, Hostiv, Roshniv, Ostrynya, Hrushka, Oleshiv and they were also waiting for the authorities’ permission. None of the kindergartens had educators. This fact endangered functioning of those preschool institutions (CSHAUL, f. 206, d. 1, c. 2479, p. 128).

In Tysmenytsia, the circle named after Ivan Franko of the UPS was restored on July 7, 1923. However, from the pre-war documents, except of the circle statute of 1912, there is not any single document that could be used in case of the authorities’ requests. Yaroslav Shypailo, a lawyer, was elected the head of the circle. The circle was located in one of the premises of the Ukrainian People’s House. The authorities planned to establish a private 5-grade public school (CSHAUL, f. 206, d. 1, c. 2468, p. 4).

In 1926 there were 30 members of the circle. For the needs of the Main Board, in January 1926, the circle organized money collection at Christmas (by carol singing) in the town and villages of Tysmenytsia judicial district. The sum of money turned out to be small, because two days before the carol singing, on January 5, there was a disaster in the town – the Ukrainian People’s House burned down. Therefore, the residents donated a huge sum of money for its reconstruction. It’s quite interesting that the authorities of the society in Lviv reacted with understanding and ordered all funds raised by the local organization to be used

for the reconstruction of the People's House (CSHAUL, f. 206, d. 1, c. 2468, p. 8). In April 1926 Tysmenytsia circle held a similar collection of money for the needs of the UPS, but this time for the "pysanka" (on the eve and during Easter holidays. – *The author*) (CSHAUL, f. 206, d. 1, c. 2468, pp. 9–11).

At the beginning of May 1928, the Main Board of the "Native School" stated the following: in the circle of Tysmenytsia, which had the status of a county, there was a complete stagnation in organizational activities. It is obvious that there was some truth in the words of the authorities, because the re-registration of the UPS circle into the "Native School" circle was carried out on September 13, 1929 (Andrukhiv & Havryliuk, 2008, p. 256).

Under conditions of the pacification policy and Polonization pursued by the Polish government towards the Ukrainian population at the beginning of the 1930-ies, the work of the native school organization was aimed at cherishing and popularizing the Ukrainian language, history, culture and traditions. The funds raised from cultural and educational events, as a rule, partly were sent to the "Native School", for the purchase of educational books and fiction for reading-rooms and libraries. For instance, on December 3, 1933, the circle of the "Native School" in the hall of the People's House staged a 3,5-hour concert in honour of Ivan Franko. The income from the concert in the amount of 50 zl. the members of the circle sent to purchase books for the reading-room of the society "Prosvita" (SAIFR, f. 72, d. 1, c. 12, p. 171).

In 1933 Volodymyr Ostrovsky, the son of Athanasius Ostrovsky, was elected a head of the native school organization. There were 48 members in the circle, including 32 men and 16 women (CSHAUL, f. 206, d. 1, c. 2468, p. 30). The local society organized three kindergartens, each with 18 – 20 children (CSHAUL, f. 206, d. 1, c. 2468, p. 38).

Although the "Native School" society positioned itself as a non-party institution, there was an inter-party struggle for making influence on the society. We do not find direct documentary information about this. However, we assume that during the hardships of World War I and the era of the Ukrainian national revolution, the Ukrainian Radical Party (URP) had a certain influence on Tysmenytsia branch, since the head of the circle Athanasius Ostrovsky was a delegate to the Congress of the URP, which took place on March 22–23, 1919. During the second half of the 1920-ies the circle of the "Native School" named after Ivan Franko was apparently under the influence of the Ukrainian National Democratic Union (UNDU), Tysmenytsia branch of which was headed by Yaroslav Shypailo, the head of the native school organization. We do not exclude the idea that along with the UNDU, the Organization of the Ukrainian Nationalists (OUN) had some influence on the "Native School" in Tysmenytsia, because the leadership of the circle during the 1930-ies included of the OUN members – Volodymyr Ostrovsky, Teodor Beley, Yevstakhiy Fedyk, Pavlo Reketchuk and the others.

In Otyniya, Tovmach district, a circle named after Mykhailo Kotsiubynsky was established in April 1932. Kostya Kozlovsky was elected a head of the circle (CSHAUL, f. 206, d. 1, c. 1936, p. 4). There were 39 members including 5 burghers, 3 artisans, 1 entrepreneur, 2 priests, 1 public teacher, 3 civil officials, 2 lawyers, 1 doctor, 1 engineer, 1 student and 3 railroad workers, 14 unemployed, 2 private government officials (CSHAUL, f. 206, d. 1, c. 1936, p. 9).

In 1933, there were 8 circles in Otyniya judicial district, namely: in the villages of Babyanka, Vorona, Vynohrad, Hostiv, Zakrivtisi, Novi Kryvotuly, Strupkiv, Uhornyky (CSHAUL, f. 206, d. 1, c. 1936, pp. 8, 12).

In order to create new circles and attract membership, the leadership of the circle in Otyniya on February 20, 1934 conducted a district native school questionnaire with the participation of more than 130 delegates representing all 19 communities of Otyniya (CSHAUL, f. 206,

d. 1, c. 1936, p. 16). It should be noted that this event gave some results, as the communities of Molodyliv and Sidlyska-Bretgail villages of Kolomyia district decided to establish the circles (CSHAUL, f. 206, d. 1, c. 1936, p. 19).

In 1936 there was a certain decline in the work of the circle, which at that time had only 22 members. During the year only 7 new members joined the organization. The management failed at establishing kindergartens in Otnyia, the villages of Vynohrad, Hostiv, and Zakrivtsi. However, there were also positive moments, such as: successful organization of the autumn money collection, the money collection at Christmas (for singing carols), the money collection at Easter (Easter eggs), St. Nicholas Day for children. The circle also coped well with the functions of the county circle (CSHAUL, f. 206, d. 1, c. 1936, p. 38).

The "Native School" Society, like other cultural and educational organizations, functioned until the autumn of 1939. With the establishment of the Soviet power, the native school activities were banned and the circles were liquidated. Some members of the society went underground and continued the struggle, but this time an armed struggle during the 1940-ies and the 1950-ies.

**The Conclusions.** The establishment in 1881 of the Ruske Pedagogical Society (since 1912 – the Ukrainian Pedagogical Society, since 1926 – the "Native School") was an adequate response of the Ukrainian national conscious intelligentsia to the biased educational policy pursued by the Austro-Hungarian government in the field of Ukrainian schooling. The Ukrainian Pedagogical Society set itself the goal, through the organization of conducting various reports and educational courses, the creation of schools and preschools, scholarships, gymnasiums and institutes, publishing the Ukrainian language educational and fiction literature. The Ukrainian Pedagogical Society set itself the goal to give a Ukrainian child a Ukrainian teacher, to educate him in his native language.

In Pokuttia the branches of the Ruske Pedagogical Society were established in Kolomyia, Horodenka, Tysmenytsia and Sniatyn. In 1913, due to the reorganization, the branches of the UPS were transformed into circles, but with the authority of the county circles. Disrupted by World War I and the Polish-Ukrainian War, the activity of local UPS organizations was resumed during the first half of the 1920-ies. Under conditions of the new occupation policy, the work of native school societies was aimed at cherishing the Ukrainian language, history, culture, running and maintaining private gymnasiums, schools, arranging and maintaining kindergartens in summer, collecting donations for the "Native School" and other educational needs, holding holidays and parties for young people and children, concerts in honour of prominent Ukrainian figures, etc.

As a non-party institution according to the statute, the "Native School" often became the object of an inter-party competition. Leaders of local political forces often directed the activities of native school organizations in the direction they needed.

In general, the branches, and later the circles of the "Native School" in Pokuttia were not only the most effective local Ukrainian educational organization in the region, but also during the 1920-ies – the 1930-ies managed to become ideological and organizational centres of the struggle for the Ukrainian school and its development in the region.

**A perspective direction** of a further research problem is a detailed study of the activities of branches and circles of the society "Native School" not only in Pokuttia, but also in Stanyslaviv region. The practical work of native school organizations in rural settlements of Pokuttia is rather poorly studied or not studied at all. It is necessary to study carefully the educational activities, relations with local authorities, political parties, cooperation with other cultural and educational societies.

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