

Drohobych Ivan Franko State Pedagogical University

OKSANA YATSIV

ORCID ID: <https://orcid.org/0000-0003-1841-882X>
30x05x@gmail.com

ORESTA KARPENKO

ORCID ID: <https://orcid.org/0000-0003-1841-882X>
ochepil@gmail.com

*Ethnopedagogical and Ethnopsychological Frameworks
for Shaping the Character in a Ukrainian Child in the Heritage
of Mykola Shlemkevych*

Etnopedagogiczne i etnopsychologiczne zasady kształtowania charakteru dzieci ukraińskich
w dziedzictwie Mykoły Shlemkevycha

STRESZCZENIE

W artykule omówiono aspekty rozwoju sfery duchowej Ukraińców zaproponowane w twórczości Mykoły Shlemkevycha, a związane ze zrozumieniem istoty narodowego charakteru oraz z wpływem historii ludzi, tradycji, wychowania, obyczajów ludowych i życia w rodzinie. Autor ujawnił także wpływ działań człowieka na słownictwo, na kształtowanie cech charakteru danej osoby. Według Shlemkevycha charakter narodowy odzwierciedla stosunek ludzi do rzeczywistości, kultury danego narodu, jego literatury, języka, architektury itp. Objawia się on w szczególnym sposobie myślenia, uczuciach, typowych zachowaniach, reakcjach emocjonalnych oraz działaniach. Nie wyklucza to zmian charakteru jednostek w trakcie ich życia, zarazem należy dodać, że typowe cechy tego charakteru przejawiają się w pewnych skłonnościach, usposobieniu ogromnej większości przedstawicieli narodu. Według Shlemkevycha są to następujące cechy Ukraińców: wiara w Boga, patriotyzm, ciężka praca, emocjonalność, miłość do pieśni, szacunek dla matki i rodziny, wolność miłości, gościnność.

Słowa kluczowe: charakter narodowy; charakter człowieka; wewnętrzny świat człowieka; świat chrześcijański; światopoglądowe wpływy aktywności

SUMMARY

The article deals with the aspects of development of the spiritual sphere of Ukrainians as proposed in the works of Mykola Shlemkevych which are related to understanding of the essence of the national character, the influence of the history of the people, upbringing traditions, folk customs, life in the family. The authors have also revealed the influences of human activity on the formation of a person's character features. According to Shlemkevych, the national character reflects the attitude of people to reality, culture of those people, their literature, language, architecture, etc., and it is embodied in their particular way of thinking, feelings, typical behaviour, emotional reactions to actions. This does not exclude changes in the character of an individual during his/her lifetime, but typical features of one's character are manifested in certain inclinations, disposition of the vast majority of representatives of the nation. According to Shlemkevych, these are the following traits of Ukrainians: faith in God, patriotism, hard work, emotionality, love of songs, respect for mother and family, freedom of love, hospitality.

Keywords: national character; a person's character; inner world of man; Christian worldview; worldview influences of activity

INTRODUCTION

Ukrainians, like representatives of each nation, have a special culture, symbols and customs, are endowed with a unique character, original way of thinking, specific behaviour. They have their own traditions, their history, certain conditions of life and work, and it is very important for them to have a sense of kinship, of one's roots, to adopt national customs and traditions, native culture, which has always been characterized by high spirituality and humanity.

It is possible to achieve a high level of perfection of human morality through a Christian worldview, work on the inner essence of man, through moral self-development. At the same time, the Ukrainian educational tradition contributed to the reliability of education on the basis of faith. The family, of course, has always tried to respect the moral precepts of ancestors, their customs, traditions, ceremonies; the Ukrainian educational tradition has lived, strengthened and developed in it, and the family has always been a peculiar talisman of the Ukrainian educational tradition (like church and community).

While evoking in oneself the feeling of faith and trying to become better, a person sought for an ideal through the struggle of different motives, doubts, search for firm beliefs. Therefore, upbringing of young Ukrainians requires involvement in religion and assimilation of ethnopsychological and ethnopedagogical experience, where the study of the creative heritage of Mykola Shlemkevych will be helpful. In addition, it is important to focus not only on spiritual and moral ideals but also on national values, values of the community and the family, since formation of

national and ethnic consciousness, ideas about the traditional status of the family, formation of citizenship presupposes assimilation of morality (assistance in the assimilation of moral, national and civic values should become the obligation of the family).

Ukrainian national character was researched by the well-known Ukrainian public figure Yuriy Lypa (1953) (he characterized such four components of the Ukrainian ancestor culture as Trypillian, Pontic, Gothic, Kyivan Rus), the Ukrainian historian and literary critic Dmytro Chyzhevskiy (1992) (he noted emotionality, sensitivity, lyricism, individualism and the desire for freedom in the mentality of a Ukrainian), the famous teacher Hryhorii Vashchenko (1976) (he emphasized religiousness, patriotism, love, respect for parents, diligence, hospitality and other typical features of the character of Ukrainians).

Ethno-sociological terms and concepts (tribe, nation, nation) are explored by the modern scholar V. Yevtukh (2003, p. 32), socio-cultural phenomena – ethnos, people, nation – are studied by O. Nelha (2006), the spirituality of the nation from the point of view of Ivan Franko's journalistic activity is characterized – by Y. Los (2007). Some of the dominant features of the Ukrainian national character, in particular sincerity, emotionality and hospitality provided in the collection *Ukrainian Soul*, edited by V. Khramova, are described by S. Bilokin (1992) who notes the spirituality of Ukrainians, V. Doroshenko (1992) who conducts an analysis of various works characterizing the state of the Ukrainian soul, O. Kulchytskyi (1992) who reveals sensation of the world by Ukrainians, E. Onatskyi (1992) who traces the development of the emotionality and spirituality of the Ukrainian character, B. Tsymbalistyi (1992) who analyzes the attitude of Ukrainians towards the family. In this regard, the modern pedagogue O. Vyshnevskiy (2006, p. 269) stresses that moral degradation of a young person occurs through “materialization” of their consciousness. And in the development of the spiritual forces of man, it is necessary to take into account the features of the national character.

As regards the identification of worldview aspects of human activity and their influence on a person's formation in the works of Shlemkevych, it is important to mention the significant opinions of V. Artiukh (2009) who attempts to existentially interpret Shlemkevych, P. Berko and M. Dzera (2016) who study the worldview of the scholar and research ethnopsychology of the Ukrainian people from the perspective of the anthropological mindset, V. Khramova's opinion (1992) about the essence of the scholar's views in the context of highlighting the peculiarities of the Ukrainian mentality. Thus, in his work P. Berko and M. Dzera (2016, p. 240) noted such a noteworthy characteristic of the mentality of Ukrainians by Shlemkevych as decency (a perfect family, exaltation of the mother, deep religiousness), as well as the attention of the thinker focused on the characteristic features of Ukrainians in the western and eastern regions.

In the context of the democratic ideas of Ukrainian emigrant scholars, Shlemkevych formed his holistic outlook of a fighter for the independence and freedom of Ukraine. He actively promoted information about Ukraine (more precisely, the idea of Ukraine) in the world. The world learned about the philosopher (an interview with Shlemkevych became known), especially after the publication of *The Letters to the Friends* edited by him.

Foreign studies by W. Cobern (*World View, Metaphysics...*), R. Coles, M. Hand, E. Simpson and others also emphasize the importance of forming a holistic outlook on man, highlight the priorities of moral formation in education (Hand 2017, p. 126; Simpson 2012, p. 228), and emphasize morality as an important characteristic of an intellectual person (Coles 1998, p. 218).

The researcher's democratic views are concordant with the ideas of critical thinking development, internal and external motivation of activity, learning throughout life. The environment, according to S. Pew, helps to rely on internal forces of personality; E. Koch reveals the importance of humanitarian disciplines in the ideological preparation of the individual in connection with the decision of the British Government to reduce them; M. Taylor reveals the essence of teaching the next generation of learners (Taylor 2010, pp. 192–196).

These studies express the European vector of modern Ukrainian education improvement, encourage the creation of such an environment that would help everyone to rely on internal learning resources and allow them to embrace the sphere of mastering the culture of life in society and the acquisition of value orientations through democratic transformations. In connection with the global views of Shlemkevych, the *Internet Encyclopedia* gives some information about him.

However, the ideological influence of human activity on one's character in the works of Shlemkevych has not been the subject of a separate historical and pedagogical research in Ukraine; his thoughts on the influence of history, educational traditions, national customs, life in the family, on the formation of the national character and the nature of man have not been analyzed, and pedagogical significance of their formation in the creative works of Shlemkevych has not been disclosed.

THE ESSENCE AND FEATURES OF THE NATIONAL CHARACTER FORMATION

In the context of the study on historical, cultural and geopolitical conditions, Mykola Shlemkevych (1894–1966), a bright representative of the Ukrainian Diaspora, a scholar, a publicist, a public figure, the founder and editor-in-chief of the emigration philosophical journal *The Letters to the Friends*, set an important task in determining the peculiarities of the formation of the Ukrainian national character. After all, people have long been interested in the issue of national character

and, as Shlemkevych (1961, p. 40) noted, there was a commonplace belief in the fact that every nation has its own character, which at various times was explained by the influence of climate or nature, history, social conditions of life (although some scholars have denied such dependence), which, in turn, requires self-knowledge of this nature. “Still, something like the national psyche exists. Otherwise, it would be hard to explain the unique character of the culture of those people, their literature, language, folklore, architecture. This does not exclude changes in the character, however, there is a separate way of thinking, feeling, behavior, which differ members of one society from the members of another”, claimed Shlemkevych (1961, p. 41).

Following the sequence in the formation of a person’s character, Shlemkevych (1961, p. 43) mentions precisely defined phases of the child’s development: the first (approximately the first year of life) – the oral phase; the second – the anal phase (2–3 years of life). Thus, the basis of the Ukrainian national character is formed by the “signs” that by their origin reach the first, oral phase of the child’s development, like “vitality”, impulsivity, spontaneity, trust in life, along with some passivity – in contrast to “recognize” the anal phase (aggressiveness, rivalry, discipline, orderliness, etc.), “rooted in the character of the most leading western nations,” which can lead to a sense of “lesser value”.

According to Shlemkevych (1961, pp. 43–44), the contrast between “oral” and “anal” features has some analogies with other contrasts – irrational and rational forms of life. Emphasizing the irrational features of the Ukrainian East (in the book *Halychanstvo* [*Galiciannes*]) and worrying about whether such a characteristic is not derogative, the researcher asserted that here it is not possible to speak of self-deprecation, but rather about the originality of nature.

The fact that the national character is the product of the culture of the people (which is simultaneously the bearer of the culture) was confirmed by Shlemkevych on the example of an anthropologist, C. Kluckhohn: 1) the Japanese who were born and raised in the USA but who lived separately from the Japanese colony were much more similar to their white neighbours, rather than to their parents brought up in Japan; 2) a person in America who did not know either English or American customs (which, moreover, were very surprising to him) and was raised by one Chinese family after his parents’ early death is more like a Chinese than an American, and this prompted him to return to China.

Shlemkevych (1961, p. 43) noted the words of R. Linton that the formation of the national character is a long and slow process, because what has been done for millennia and centuries does not change for one generation, and their own culture is the result of early education. Earlier, Shlemkevych (1956, p. 106) emphasized: “We do not believe that it is possible to radically change the soul of the people during several decades. It is possible to drive some of their inherent features underground, where they are waiting for hard days to wake up again and bloom in

freedom”. As an example, he wrote about the statement of M. Hrushevskiy concerning the language, the customary unanimity of the Ukrainian people.

The characterization of the younger generation of Ukrainians in *The Letters to the Friends* was associated with the presentation of them in the monthly *Ovid* as an “angry”, “sober” generation (as it was called by Y. Levytskyi), or an “angry” and “uninteresting generation” (as called by B. Rubchak). It was said that “without a complex of lesser value and without false pride”, young people are ready to “fight against the world-view dictatorship of East Germany, but not in the name of another worldview, only for the sake of full freedom from the worldview at all” (Sribnyi 1961, p. 11). The author emphasized their special feeling of freedom: it is “the freedom of a naked person who got rid of tight clothing, freedom of the spiritual emptiness” (Sribnyi 1961, p. 13). At the same time, he emphasized: “But as soon as in the heart of the spiritual desert, of which Franko spoke, there was a call for a new imperative thought, in an instant, from the lazy, indifferent souls”, they became the people of the heroes who “were ready to go on to the next campaign” (Sribnyi 1961, p. 14).

FAMILY AS THE FIRST MEDIUM OF CHARACTER FORMATION

Shlemkevych agreed with B. Tsymbalistyi’s idea that “the family is the main environment”, in which the character, the man’s personality is formed, and then – as the profound psychology proves – it takes place in the years of early childhood. The experiences of an early childhood are usually forgotten, but their traces in the subconscious act and govern the behaviour of an adult. To confirm these words, he cited the American psychologist F. Alexander, according to whom, anthropology proved that the typical features of the people’s character are derived from similar ways of behaviour in family life which dominate in this culture (after all, the Japanese, American and German families are distinguished exactly by those features which characterize a German as a German, an American as an American, and a Japanese as a Japanese).

At the same time, Shlemkevych substantiated the impact of family life on the national character. It is in the family environment, M. Shlemkevych (1958, p.42) believed, that young people assimilate “**common features of behaviour, reactions, spiritual guidance characteristic of the whole nation**”, “the typical features of a given nation that are determined by the spirit of the family, and this spirit of the family is again formed by the whole social structure and culture of society”.

Orientation to the values on which family life is based was considered by Shlemkevych important. After all, the qualitative process of becoming a family man involves assimilation of morality, formation of national and ethnic consciousness, upbringing of citizenship. The duty of the family must first of all be assistance in assimilation of moral, national and civic values. Shlemkevych (1958,

p. 47) wrote: “The dreamed-up, Ukrainian system, and its basis – the family – is the measure of all values”.

It was in the poetry of T. Shevchenko that Shlemkevych (1958, p. 96) saw the calls for the creation of a happy family, a law that would become the basis of orderly life in the family and society (a sin against the law was considered a deadly sin against society). After all, the poems of the poet testify, as the researcher believed, that the first value and the measure of all other values is the family, since it is “the basis of life, but other, higher and wider forces are acting in life: good and evil, and in this struggle the goodness of the family yields to the ideas of true justice that is to be fulfilled in the broader community of mankind”.

Shlemkevych, on the basis of Tsymbalistyi’s reasoning and his own judgments, touches one more problem related to the value of the family in the upbringing of the child: “This is the problem of the matriarchal seal, expressive in the structure and life of the present Ukrainian family” (Shlemkevych 1961, p. 44), the consequences of which were seen by the researcher in the fact that “character is mostly fixed on the first, oral, fully maternal phase, and assimilation in later years brings the child again to the mother, not to his/her father who remains alien to him/her” (Shlemkevych 1961, p. 43). In this context, the modern teacher O. Vyshnevskiy (2006, p. 168) speaks of the superiority of the mother and the need to balance the paternal and the maternal elements in the modern family (as explained by the historical influence of the matriarchy on the consciousness of Ukrainians). Therefore, taking into account the Ukrainian tradition of providing the advantage of the female element in building family life, it is important to highlight the problem of raising the role of the father in the family, increasing the significance of the male element in the life of the spouses and bringing up children.

In Shlemkevych’s works (1956, p. 14), the community “family” is an embodiment of the state of Ukraine, but in a diminished form. Accordingly, it was important for him that the family became a brick in the creation of the state: “The political superstructure of that world of a community-family, which would grow and multiply, is an orderly state”. This meant for Shlemkevych that the character of the people was indestructible.

TYPICAL FEATURES OF UKRAINIANS AND FACTORS OF THEIR FORMATION

Religion as a typical feature of a Ukrainian means a traditional reliance upon religious beliefs as confidence in the existence of supernatural forces that inspire a person and manifest the need for fulfilment of many opportunities. According to Shlemkevych (1958, pp. 44–45), faith illuminates the most striking examples of the heroism of people, and the religious soul seeks for the universal presence of God, it helps to “create a good and fair order on the earth in which a person

could live in the image of God". It should be noted that the Ukrainian educational tradition encouraged upbringing on the basis of faith, because it provided a person with firmness in one's worldview and a solid outlook on life. "Real religiousness has always been important for the consciousness of the people, as well as soothing that it gives", noted Tsymbalistyi (1992a, p. 107).

In addition to deep religiousness, Ukrainians are characterized by genuine patriotism and love of freedom. Ukrainians have a sense of their own kinship, their roots, attachment to folk customs and traditions, love and respect for their native culture and their mother tongue. Important precepts of folk morality have always been ardent love for one's Fatherland, courage in the struggle for human happiness, respect for other peoples. At the same time, Ukrainians sought a thorough understanding of man, his nature, being, coexistence with the world, cohabitation. It enriched his/her morality and led to an awareness of the fundamental significance of freedom of the will.

Noting the desire for freedom as an important characteristic feature of Ukrainians, Shlemkevych confirmed his thoughts in historiography (in Ukrainian); he considered the idea of freedom to be dominant in the analysis of the Ukrainian history and a prerequisite for the development of the spirituality of every Ukrainian. The "free will" of a person, according to Shlemkevych, is the freedom of choice. Therefore, he interpreted freedom as a constant rivalry of Ukrainians in achieving an ideal system, the desire for free expression of their worldview and an important factor in the worldview development.

Speaking about "the formation of the psyche of a Ukrainian", "about the well-known individualism of Ukrainians, radically different from the collectivist psychology of Russians", V. Khramova (1992, p. 31) notes "a combination of individualism with the idea of quality and intolerability of violence on the part of the authorities" that is characteristic of Ukrainians. As for such an inherent trait of character, Shlemkevych (1992a, p. 110) wrote: "What is our renowned and trumpeted individualism? It can be briefly outlined: individualism without individuality! [...] Our individualism is a fear of form. Individualism in the usual sense is opposed to the philistine, ordinary, accepted formality".

And religion itself synthesizes the rules of building relationships between people, the norms of cohabitation, and promotes the idea of human progress in the minds of people. It turns out that in the soul of a Ukrainian there are organically combined deep faith in God and love for the Christian people and the aspiration of freedom, the consciousness of human dignity, the spiritual aristocracy, about which H. Vashchenko (1976, p. 145) wrote: "**An aristocrat of the spirit cannot organically be a slave. Therefore, the true Ukrainian has an invincible love of will and hatred for slavery and bondage**".

A typical feature of the national character of Ukrainians has always been diligence. Farming life of Ukrainians influenced the family system. A settled way

of life, a stable income from working the land, in which a woman was mostly engaged, made the mother the head of the family and consolidated the elements of the matriarchy for a long time. We see another feature of the national character – the cult of the woman. In this perspective, Shlemkevych expressed his support for the views of Tsymbalistyi on the significant role of the mother in the Ukrainian family, emphasizing that in the family “mother plays a much greater role than in other peoples. A Ukrainian woman in the country and in emigration is more active than women in other nations. Ukrainian women’s organizations are more important in Ukrainian than in other societies” (Shlemkevych 1961, p. 43). He emphasized that in the works of Shevchenko, mother, unambiguously, occupies a central place in the family, and a husband rarely participates in the upbringing process, leaving the matter of raising children to his wife (these are the traces of matriarchy in the life of Ukrainians).

At the same time, noting emotionality as an important feature of the Ukrainian national character, the researcher noted: “The greatest spiritual revolution of Ukraine, its Christianization, took place under the influence of singing” (Shlemkevych 1992b, p. 106). Therefore, Shlemkevych connects the emotional state of soul with the song. It should be stressed that sincerity and the song is related to such a feature of the Ukrainian national character as dreaminess. Shlemkevych (1992b, p. 104) also defined his attitude to this sign: “**We are not dreamers of imagination, our dreaminess is not imaginary dreaming, but dreaming of the heart, emotional dreaming [...] the sea surf of feelings gave birth to the Ukrainian beauty – a song. The lyric poetry is an approximate outline of this spirituality**”.

HISTORY OF THE UKRAINIAN PEOPLE AS A FACTOR OF CHARACTER FORMATION

Shlemkevych makes an excursus into the history of the Ukrainian people to show the character traits of Ukrainians. The researcher wrote: “In the east, there is powerful and beautiful spontaneity, in the west there is calmer, more modest, rational restriction” (Shlemkevych 1956, p. 15). Shlemkevych noted that the history of the 18th century witnessed the existence of the Hetmanate in the east and the old patriarchal system of the Galician society. “Yet it was a peculiarly orderly world”, he noted (1956, p. 42).

In the end, all the creators served and gave themselves to the dreamed-up Ukraine, and the Ukrainian east and the west cannot be separated by an impassable veil, the division between them is not absolute, and the imposed restrictions are rather approximate. “It does not exclude”, Shlemkevych (1956, p. 19) remarked, “that in the Ukrainian east there could have been and have probably been purely rational, realistic, let us say Galician types, and *vice versa*, in Galicia there may appear, but as exceptions, and not as average individuals, bearers of the

Dnieper traits”. It is no coincidence that the researcher wrote: “There is a mutual approximation, likening of the way of life and the mood of the spirit. Uniformity becomes not only a geographical and political concept but also a psychological one” (Shlemkevych 1956, p. 105).

Describing the character of Ukrainians, Shlemkevych emphasized that the existence of a sense of inferiority in Ukrainians is a consequence of their historical enslavement. He explained the essence of this feeling and stated that “the awareness of one’s own limits and the free self-criticism of Galician people must have been proved by a sense of lesser value [...] the desire to give, serve and help, attributed to the Galician people in the book *Halychanstvo*, should also be a consequence of a sense of lesser value” (Shlemkevych 1958, p. 11). Shlemkevych’s (1958, p. 10) reasoning regarding the situation when the feeling of inferiority becomes stronger leads to the following conclusion: “The search for a super-compensator is the source of the aggressive features in the character, in the first degree of ambition, which we disguise with more pleasing words, as ambitions, energy, activity”. In this regard, Tymbalistyi (1967, pp. 12–28) noticed excessive hostility and aggressiveness to people, which leads to a sense of illusion of their own grandeur.

CONCLUSIONS

Ethnopedagogical principles of human upbringing require analysis of the inner world, ideological influences of activities of each representative of the nation, characterized by the adherence to educational traditions, Ukrainian national customs, life in the Ukrainian family, which has always tried to adhere to the precepts of ancestors and was a kind of talisman of the educational tradition, reflected in the creative legacy of Shlemkevych. If the Ukrainian educational tradition prompted the discovery of human spirituality and humanity, then it is possible to achieve a high level of perfection of one’s morality, as evidenced by the creative efforts of the researcher, through the formation of a Christian worldview.

The research of ethnopsychology of the Ukrainian people by Shlemkevych contributed to the discovery of a unique, nationally inherent Ukrainian character that reflects the attitude of people to reality surrounding their world and characterizes the culture of the people, their literature, language, architecture, etc. This character is embodied in a special way of thinking, behaviour, feelings of Ukrainians, their emotional reactions to actions – in faith in God, hope for God, patriotism, emotionality, love of songs, the cult of the woman and family, love of work, freedom of love, hospitality, etc. Clearly, the nature of Ukrainians was influenced by historical events, and changes in the behaviour of Ukrainians were influenced by the great changes in their lives. After all, when a national character is shaped by a culture, that is, by the heritage created by people, then it means that a person can

also consciously transform a culture. It is no coincidence that both T. Shevchenko and his work, and I. Franko and his works, became the highest figures of the Ukrainian history.

REFERENCES

- Artiukh, V. (2009). Pro deiaki istoriosofski idei v filosofskii publitsystytsi Mykoly Shlemkevycha: sproba ekzystentsialnoi interpretatsii [On some historiosophical ideas in the philosophical journalism of Mykola Shlemkevych: An attempt of existential interpretation]. *Filolohichni traktaty [Philological Treatises]*, 3–4(1).
- Berko, P.H., Dzera, M.M. (2016). Svitohliadni pozytsii Mykoly Shlemkevycha kriz pryzmu antropolohichnoi ustanovky [Worldview positions of Mykola Shlemkevych through the prism of the anthropological mindset]. *Naukovyi visnyk Lvivskoho natsionalnoho universytetu veterynarnoi medytsyny ta biotekhnolohii imeni S.Z. Hzhyskoho [Scientific Herald of the Lviv National University of Veterinary Medicine and Biotechnology Named after S.Z. Gzhyskyi]*, 2(69), 18.
- Bilokin, S. (1992). U poshukakh ukrainskoi dushi [In search of the Ukrainian soul]. In: V. Khramova (ed.), *Ukrainska dusha [Ukrainian Soul]*. Kyiv: Feniks.
- Chyzhevskiy, D. (1992). *Narysy z istorii filosofii na Ukraini [Essays on the History of Philosophy in Ukraine]*. Kyiv: Orii pry UKSP „Kobza”.
- Cobern, W. *World View, Metaphysics, and Epistemology*. Mode of access: <https://web.archive.org/web/20160303174819/http://www.wmich.edu/slcsp/SLCSP106/SLCSP106.PDF> (access: 25.03.2019).
- Coles, R. (1998). *The Moral Intelligence of Children: How to Raise a Moral Child*. New York: Plume.
- Doroshenko, V. (1992). Korotky bibliografichnyi ohliad [Brief bibliographic review]. In: V. Khramova (ed.), *Ukrainska dusha [Ukrainian Soul]*. Kyiv: Feniks.
- Hand, M. (2017). *A Theory of Moral Education*. New York: Routledge.
- Khramova, V. (1992). Do problemy ukrainskoi mentalnosti [To the issue of the Ukrainian mentality]. In: V. Khramova (ed.), *Ukrainska dusha [Ukrainian Soul]*. Kyiv: Feniks.
- Kulchytskyi, O. (1992). Svitovidchuvannia ukraintsiv [Feelings of the World of the Ukrainians]. In: V. Khramova (ed.), *Ukrainska dusha [Ukrainian Soul]*. Kyiv: Feniks.
- Los, Y. (2007). *Publitsystyka i tendentsii rozvytku svitu (lvivska shkola zhurnalistyky) [Publicism and Trends in the world development (Lviv School of Journalism)]*. Lviv: Lvivskiy natsionalnyi universytet imeni Ivana Franka.
- Lypa, Yu. (1953). *Pryznachennia Ukrainy [Purpose of Ukraine]*. New York: Hoverlia.
- Mykola Shlemkevych interview and readings*. The Ukrainian History and Education Center. Mode of access: <https://www.ukrhec.org/collections/archives/recorded-sound/mykola-shlemkevych-interview-and-readings> (access: 25.03.2019).
- Nelha, O. (2006). Etnos, narod, natsiia yak poniattia i sotsiokulturni fenomeny [Ethnos, people, nation as concepts and socio-cultural phenomena]. *Filosofska dumka [Philosophical Thought]*, 4.
- Onatskyi, Ye. (1992). Ukrainska emotsiunist [Ukrainian emotionality]. In: V. Khramova (ed.), *Ukrainska dusha [Ukrainian Soul]*. Kyiv: Feniks.

- Shlemkevych, M. *Internet Encyclopedia of Ukraine*. Mode of access: <http://www.encyclopediaofukraine.com/display.asp?linkpath=pages%5CS%5CH%5CSShlemkevychMykola.htm> (access: 25.03.2019).
- Shlemkevych, M. (1956). Halychanstvo [*Galicianness*]. New York–Toronto: Kliuchi.
- Shlemkevych, M. (1958). Verkhyy zhyttia i tvorchosti [*Rise of Life and Creativity*]. New York–Toronto: Kliuchi.
- Shlemkevych, M. (1961). Natsionalnyi kharakter (Dumky iz pryvodu dumok d-ra B. Tsymbalistoho) [National character (Thoughts on the thoughts of Dr. B. Tsymbalystyi)]. *Lysty do Pryiateliv* [*The Letters to the Friends*], 3–4(97–98), Ch. 9.
- Shlemkevych, M. (1992a). Dusha i pisnia [Soul and song]. In: V. Khramova (ed.), *Ukrainska dusha* [*Ukrainian Soul*]. Kyiv: Feniks.
- Shlemkevych, M. (1992b). *Zahublena ukrainska liudyna* [*The Lost Ukrainian Man*]. Kyiv: Feniks.
- Shlemkevych, M. (1958). Pochuttia menshetsinnosti [Feeling of lesser value]. *Lysty do Pryiateliv* [*The Letters to the Friends*], 4(62), Ch. 6.
- Simpson, E. (2012). *Good Lives and Moral Education*. New York: Peter Lang Inc.
- Sribnyi, R. (1961). „Serdyte” – „netsikave” – „tvereze” [“Angry” – “uninteresting” – “sober”]. *Lysty do Pryiateliv* [*The Letters to the Friends*], 3–4(97–98), Ch. 9.
- Taylor, M. (2010). Teaching Generation Next: A Pedagogy for Today’s Learner’s. *A Collection of Papers on Self-Study and Instructional Improvement*. 26th edition. The Higher Learning Commission.
- Tsymbalystyi, B. (1967). Paranoidnyi styl sered ukraintsiiv [Paranoid style among Ukrainians]. *Lysty do Pryiateliv* [*The Letters to the Friends*], 165–167, Ch. 15.
- Tsymbalystyi, B. (1992). Rodyna i dusha narodu [Family and soul of the people]. In: V. Khramova (ed.), *Ukrainska dusha* [*Ukrainian Soul*]. Kyiv: Feniks.
- Vashchenko, H. (1976). Vykhovnyi ideal [Educational ideal]. *Zapysky Vykhovnyka* [*Notes of the Educator*], 2–3–4.
- Vyshnevskiy, O. (2006). *Suchasne ukrainske vykhovannia. Pedahohichni narysy* [*Modern Ukrainian Education. Pedagogical Essays*]. Lviv: Lvivskiy oblasnyi naukovo-metodychnyi instytut osvity; Lvivske oblasne pedahohichne tovarystvo im. H. Vashchenka.
- Yevtukh, V.B. (2003). Etnos [Ethnos]. In: V.B. Yevtukh, V.P. Troshchynskiy (eds.), *Etnosotsiolohiia: terminy i poniattia: navch. posib.* [*Ethnosociology: Terms and Concepts: Teaching Manual*]. Kyiv: Feniks.