

The Integrative Nature of Interculturalism in Galicia at The Beginning of the 20th Century

El carácter integrador de la interculturalidad en Galicia a principios del siglo XX

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Received 09-08-20 Revised 10-10-20

Accepted 12-12-20 On line 03-18-21

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Citation:

Mariana Sokol, Olha Tsaryk, Irina Drozdova, Leonid Kravchuk, Taras Kadobnyj, Yulia Bilous, Kotsyuba Roman. (2021). The Integrative Nature of Interculturalism in Galicia at The Beginning of the 20th Century. . Propósitos y Representaciones, 9 (SPE3), e1172. Doi: <http://dx.doi.org/10.20511/pyr2021.v9nSPE3.1172>

Abstract

The article outlines the main aspects of interculturalism in Galicia at the beginning of the 20th century. The interculturalism has been defined as the initial basis of communication, formed by a combination of social and educational environment. In modern society with many political and intercultural problems, the communicative competence and formation of tolerant attitudes towards people play a significant role. Linguistic education is one of the main tasks of educational pedagogy, linguistics, methodology, language rules, principles, and methods of teaching, ways of investigating education. The level of language culture of the personality in the mother tongue and foreign languages is evidence of the development of linguistic competence. The changes in the cultural sphere of society determine the need to investigate linguistic problems, focusing on improving language culture to achieve efficiency. The language problems have gone beyond the framework of philology and have become the general problems of society to regulate language culture in the process of social communication, social processes, the development of society as a whole system. In the political sphere, the culture of language promotes the emergence of mutual interest and respect between people of different nationalities and the stabilization of interethnic and international relations. The described innovative approach in the organization of social communication and interculturalism in Galicia space can be creatively and practically adapted in the conditions of any modern multicultural society.

Key words: interculturalism, social communication, education, integration, tolerance.

Resumen

El artículo describe los principales aspectos de la interculturalidad en Galicia a principios del siglo XX. La interculturalidad se ha definido como la base inicial de la comunicación, formada por una combinación de entorno social y educativo. En una sociedad moderna con muchos problemas políticos e interculturales, la competencia comunicativa y la formación de actitudes tolerantes hacia las personas juegan un papel importante. La educación lingüística es una de las principales tareas de la pedagogía educativa, lingüística, metodología, reglas del lenguaje, principios y métodos de enseñanza, formas de investigar la educación. El nivel de cultura lingüística de la personalidad en la lengua materna y las lenguas extranjeras es evidencia del desarrollo de la competencia lingüística. Los cambios en el ámbito cultural de la sociedad determinan la necesidad de investigar los problemas lingüísticos, centrándose en la mejora de la cultura lingüística para lograr la eficiencia. Los problemas del lenguaje han ido más allá del marco de la filología y se han convertido en los problemas generales de la sociedad para regular la cultura del lenguaje en el proceso de comunicación social, los procesos sociales, el desarrollo de la sociedad en su conjunto. En el ámbito político, la cultura del lenguaje promueve el surgimiento del interés mutuo y el respeto entre personas de diferentes nacionalidades y la estabilización de las relaciones interétnicas e internacionales. El enfoque innovador descrito en la organización de la comunicación social y la interculturalidad en el espacio de Galicia puede adaptarse creativa y prácticamente a las condiciones de cualquier sociedad multicultural moderna.

Palabras clave: Interculturalismo, Comunicación Social, Educación, Integración, Tolerancia.

Problem statement in general

The scientific works on the history of the emergence and development of the linguodidactics mainly have been focused on the theoretical foundations of the reform and modernization of the national language training. This question has been investigated by such Ukrainian scientists as O. Savchenko, M. Stelmakhovych, O. Horoshkovska, A. Bilyajev, A. Bogush, M. Vashulenko, T. Donchenko, O. Melnichayko, O. Palamar.

To begin with, it would be necessary to clarify the meaning of the term "interculturalism". This can be problematically confusing as scientific literature does not provide a clear definition. By this term, it should be defined an active contact among different cultures, the confrontation of customs, thinking, and lifestyles that collide in intercultural relations. In society, a phenomenon that goes beyond all involved cultures and affects the actions of people in different situations and areas of life (Lejsková 2006, p.7).

The aim of the study is to define the most important aspects of interculturalism in Galicia at the beginning of the 20th century.

Interculturalism also means the encounter of two or more cultures, in which there is mutual influence despite cultural differences. When different cultures meet, their own cultural identity and character can be experienced mutually. Alois Wierlacher emphasized that an intermediate position, the so-called third system, arises in cultural overlapping situations. It does not correspond to any cultures involved nor represent their combination. Rather, it is to be understood as a synergy that is completely novel and unpredictable. This creates a mutual understanding process that enables cultural cooperation (Wierlacher 1999, p.155).

According to the literary subject of Galicia, it should be spoken about the coexistence of different nations in one area. Martin Pollack has been investigated this topic. His work "Galicia. A journey through the vanished world of Eastern Galicia and Bukovina" analysed the literary work of the writers of different nationalities: "Jewish, German, Polish and Ukrainian authors served me as an important guide, who made Galicia and Bukovina unforgettable literary landscapes, in which, beyond all strife and all bloodshed, there was a fruitful interaction of the different peoples and cultures" (Pollack 2001, p.11).

The main material of the research

One of the most important and informative works for our investigation is the book by Wiefried Trillinberg "Formation and Decay of Multiculturalism in Eastern European Galicia. Mid-18th to Mid-20th Century". Here Galicia has been analyzed as part of the Austro-Hungarian monarchy with its diverse cultures. The author has been stated that the historical immigration to Galicia led to a multicultural society with 10 official languages, and religious diversity (Trillinberg 2013, p.7).

Moreover, at the beginning of the 20th century, Galicia was a multi-ethnic and multicultural area. In addition to the Ukrainians and Poles, the Jews and the Germans also lived here. The problem of living together has been discussed in scientific literature. For example, the Austrian writer Martin Pollack shows in the book "Galicia. A journey through the vanished world of Eastern Galicia and Bukovina" at which levels of social life the coexistence took place and how the borders between the individual nations influenced the everyday life of the inhabitants of Galicia (Bizová 2009, p.23).

From a cultural point of view, there was a huge difference in the various nationalities in Galicia. When assessing the level of illiteracy, 5-7 percent of the Germans and Czechs were illiterate, 16 percent of Italians, and 24 percent of Slovenians. Among the nations living further away from Vienna, the proportion of illiterates was higher: in 1900, 41 percent of Poles and 72 percent of the Romanians in Bukovina were illiterate, the proportion among the Ukrainians (Ruthenians) was even at 76 percent and among the Serbo-Croats in Dalmatia at 74 percent (Alfred Grund 1997, p.95).

The following educational institutions have been existed in Galicia to increase cultural development and solve the problem with the illiteracy:

- 2 universities in Lviv (then called Lemberg) and Cracow (with 900 listeners), Lviv Polytechnic (200 students); Cracow School of Art (125 students);
- 4 theological colleges;
- 17 higher grammar schools, 4 lower grammar schools, and 3 secondary academic schools emphasizing mathematics and science, 5 upper secondary schools and one lower secondary school, 6 educational institutions for 14 030);

- 2 trade schools, a state vocational school, an arts-and-crafts school, and 15 other trade schools, 9 agricultural schools, mountain school, and 3126 primary schools, with 397 of 605 school children (of 709 941 school-age, i.e. 56 percent).
- Academy of Sciences based in Kraków.

Philipp Hofeneder has been focused on some central aspects of the Galician school system, especially the school system from the point of view of the Ukrainian-speaking population. In his opinion, the question of the teaching language is an essential part, and one of the central demands within the development of the school system in Galicia. The legal situation of the language of instruction was subject to major changes during this time. Two petitions (1848) to the emperor called for the introduction of Polish in schools, courts, and all Galician public institutions. In 1848 there was a petition to the emperor also from the Ukrainian side, which demanded that Ukrainian has been introduced as a teaching language in elementary schools. Philipp Hofeneder has been mentioned that Ukrainian was also required as a language of instruction in the secondary school system in accordance with the population figures (Hofeneder 2009, pp. 34-38).

According to the regulation of the school system (1774, Vienna), the governor of Galicia has been obliged to ensure primary education both in the countryside and in the cities. The school system should have been divided into three types of schools: primary schools, secondary schools, universities. The primary schools in Galicia have been divided into one-class schools with two and three years of schooling, in which the children were to learn to read, write, and calculate in the Ukrainian language. In the cities, mainly the "trivial schools" were widespread, with the instruction in the German language, which had three or four classes. The trivial schools prepared for the lower public service and further school education in secondary schools and grammar schools. At the instigation of the Greek Catholic Church, the Ukrainian language has also been taught in the trivial schools from 1791. Ukrainian schools have been set up especially where there were no Polish or German schools.

Later, after the death of Emperor Joseph II, the extent of school instruction in Ukrainian has been restricted. The Polish influence was further strengthened. Some Ukrainian primary schools have been held for a relatively long period at Greek churches and monasteries. In the small towns, Ukrainian primary schools have been organized by the financing of craftsmen and merchants (Trillinberg 2013, p. 132).

At the beginning of the 19th century, conflicts over the maintenance of the Ukrainian language in schools in eastern Galicia have been increased. From 1817 onwards, the Ukrainian language has been increasingly used in eastern Galicia, according to the rule that children should be taught in their mother tongue. In Eastern Galicia, the Ukrainian people group represented the vast majority in the countryside, but in the cities, the number of Ukrainians reached less than 1/3 of the urban population because the Polish and Jewish ethnic groups have been more represented (Trillenber 2013, p. 133).

Some statistics on the school system have been presented by Philipp Hofeneder in his dissertation on linguistic concepts and thematic orientations of the Galician-Ruthenian textbooks in the period from 1848 to 1918. Thus, within 30 years from 1847 to 1877, the number of elementary schools in Galicia with the Ukrainian language of instruction has been increased from 741 in 1847, and correspondingly the elementary schools with the Polish language of instruction have been increased from 491 in 1847 to 1213 in 1876. The elementary schools with mixed instruction in both Polish and Ukrainian languages have been decreased from 459 in 1847 to 252 schools (1877). Between 1871 and 1883 there have been almost a doubling of the number of elementary schools with the German language from 61 to 110, while before and after their number remained almost unchanged (Hofeneder 2009, pp. 34-38).

At the beginning of the 20th century, the formation of the Ukrainian intelligentsia has been carried out differently. In Galicia, as a rule, the right to education had the children of the families of the clergy and the wealthy rural population. For the liberal professions a home education or secondary education, or only skills have been sufficient (Kozhukhar 2013, p. 87).

In 1869, at the request of the Ukrainian deputies, general primary education has been proclaimed by the government of the Austro-Hungarian monarchy in Galicia, and in 1874 the Ukrainian language has been allowed as the language of instruction in secondary schools. At this time, the number of students in middle schools has been quite increased. 1894-1895 school year 572 students attended the middle schools of our region, and in 1905-1906 there were 2137 students. For example, in October 1898 a Gymnasium has been opened in Ternopil, in 1905 in Stanislaw, in 1907 in Terebovlia, in 1909 in Gorodenka and Rohatyn. The largest training centre in Galicia was Lviv Academic Gymnasium (Smalyha 2004, p. 18).

From 1851 to 1910, the number of German secondary schools have been decreased, from 9 in 1851, 2 in 1867, and only one high school in 1910. In contrast, there was a rapid growth in the Polish-language high schools. Their number has been increased from 6 in 1851 to 19 in 1867, from 23 in 1890 to 78 in 1910. Ukrainian-speaking grammar schools have been represented with only one Grammar School in 1867 and with 7 grammar schools in 1910. This is probably a clear result of Polonization in Galicia.

Table 1. Number of secondary schools in Galicia

	1851	1867	1890	1910
German	9	2	2	1
Mixed lang.	-	-	-	2
Polish	6	19	23	78
Ukrainian	-	1	1	7
Total	15	22	26	88

Source: Otruba, G., The nationality question and language question of the higher education and universities as a problem of integration of the Danubian Monarchy (1863-1910), in: Plaschka, R.G., Mack, K. (ed.), Network of the European spirit. Science centers and intellectual interrelationships between Central and Southeast Europe from the end of the 18th century to the First World War = Series of publications by ÖOSI 8), Vienna 1983: 88-106 [the table was supplemented by data from Sirka (1980: 206)].

Kristýna Bizová has been studied the literary image of Galicia and Bukovina and mentioned the Polish, Ukrainian and German-speaking schools in Galicia. Also, there were also Jewish schools, in which the students mainly got Jewish teaching.

The church was the second area where nations and cultures rarely met (Bizová 2009, p. 24). Through education and religion, the essential values and ideas of culture have been handed over to future generations. The existence of own schools and churches has been necessary for a multicultural city to preserve own culture and language.

The different ethnic groups have been also divided into districts, the separation of cultures also happened at the spatial level. The Ukrainians were mostly farmers and lived in the village, the poles inhabited the city, the Jews lived in the shtetl and the Germans in their colonies (Bizová 2009, p. 25).

Beyond all the differences and boundaries that lay between the individual nations, however, there was a space in which the different cultures met.

The third area is business life. "In the streets and houses of the garrison town, however, the national and linguistic boundaries seemed to blur, and at the diagonally falling tree-lined ring square in the centre of the Old Town, Polish shops were found alongside German and Jewish ones" (Pollack 2001, p.21).

In this quote, Martin Pollack has been used the verb "blur" in connection with the national borders. This word combination indicates that cultural change only took place under certain conditions and was spatially and factually limited. Another place of meeting was the market. On market days, people of different ethnic origins met each other, exchanged and sold their goods. In other cases of cultural contact, cultures exist side by side, but separately (coffee houses, associations, churches, schools). At the market, the inhabitants of the multicultural cities were forced to maintain contact with each other. As a result, there was a real interaction of the cultures (Bizová 2009, p. 25).

The Polish language has been spread not only among the Germans but also among the Jews. A group of Jews has been identified with Polish culture during the Jewish Enlightenment. Martin Pollack's example of Polish-Jewish relations in the city of Ternopil with the impact of Polish culture in the school system was evident.

"One circumstance was remarkable in Ternopil: the local Jews spoke Polish better than in most other eastern Galician cities..." (Pollack 2001, p. 197).

There is an explanation of this phenomenon. The Polish school for Jewish children has been established in Ternopil. The coexistence of the many peoples also caused numerous conflicts and tensions in society.

An interesting feature of Galician life is the figure of mixed culture has been mentioned by Martin Pollack. These people can also be described as intercultural figures, which appeared as a result of the confrontation of many cultures (Bizová 2009, p. 46).

Nahuievychi was a predominantly Ukrainian village. The inhabitants of this place were mostly poor peasants whose lives were difficult. A notable figure of this place was Ivan Franko, an ethnographer, Journalist, and poet. In his notes, he has been described the Galician landscape with its typical features.

Ivan Franko was a journalist and wrote in Polish, Ukrainian, and German. Thanks to this ability, he is called "an exemplary figure of mixed culture".

"Language is a sign of interculturality, of mutual cultural impact. As already indicated, the people in these countries were mostly multilingual" (Pollack 2001, p. 64).

Of primary importance are Franko's critical contributions, including "Theory and Development of the History of Literature", "The Little Russian-Ukrainian Literature", "The Ukrainian (Ruthenian) Literature", "Taras Shevchenko and His Legacy", "Taras Shevchenko", "Shakespeare at the Ruthenen", "Maria Konopnicka", "A Poet of Betrayal", etc. (Zymomrja 1999, p. 2).

Ivan Franko is not only an intercultural figure because of his multilingualism. The second aspect is also a cultural identity. He was born as a Ukrainian, but the village was in the hands of Polish rule, he studied at Polish schools and wrote in Polish newspapers.

Ivan Franko is proof of the interaction of cultures in Galicia. He connected different cultures in his literary work through language and also in his personal life through contacts with people (Bizová 2009, p. 47).

Ivan Franko also embodied the conflict in this area. On the one hand, he took over a part of Polish culture (the language, cultivated contacts), on the other hand, he criticized the conditions in Galicia under the power of the poles and showed in his writings the Polish arbitrariness.

In Martin Pollack's work "A Journey through the Missing World of Eastern Galicia and Bukovina" one can also find other representatives of mixed culture, e.g. the writers Józef Wittlin, Joseph Roth, and Izydor Berman. These personalities of the cultural literary life in Galicia have been connected by the cooperation and the common time and place.

The fall of the Galician world has been determined by the end of the Austrian monarchy in 1918. But long before that, when the world of yesterday really fell apart, some changes took place in society, which pointed to the end. (Bizová 2009, p. 56).

In this way, it can be concluded that at the beginning of the 20th century Galicia was a multi-ethnic and multicultural area, where on the one hand the peoples have been strictly separated from each other nationally, and on the other hand, the nations and cultures have been met freely and maintained contact with each other. Moreover, in this multinational society there have been strictly nationally separated social spaces and also those in which the nations and cultures met freely and

maintained contact with one another. The nationally divided spheres have been included the school system. The boundaries between cultures have been interpreted differently. On the one hand, borders contribute to the preservation of one's national identity, culture, and traditions; on the other hand, nations can be inaccessible to other cultures. Due to national closeness, it can arise an understanding gap that is difficult to overcome.

So, interculturality in Galicia is prominent to an active contact between different cultures, the confrontation of customs, thinking, and ways of life that collide in intercultural relationships. A phenomenon emerged in Galicia that went beyond all cultures has been involved and affected the actions of people in different situations and areas of life.

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