

## **Problemy narodowościowe w szkolnictwie galicyjskim (1772-1818)**

### **National problems in Galicia's educations**

#### SUMMARY

In a publication *National Problems of Education in Galicia (1772-1918)* the author made a synthetic summary of the development of different high-schools and vocational education types (teacher colleges, trade, industrial, agricultural, medical, musical, art and special schools) as well as folk education in the area. He described the issue in relation to the background of demographic relations (2,3 mln people in 1772; 8,025 mln in 1910) showing the fight for the education of the nations, living in these areas.

Austrian authorities gave the name "Galicia" to the area of 81 900 square km of southern Poland taken in the years 1772-1918 and inhabited by 48% of Poles, 42% of Russians (Ukrainians), 8% of Jews and 1% of Germans, who were brought there.

At the time of absolutism (1772-1848) Austrians tried to germanise Lwów University in 1784 (established in 1661), establish Polytechnics (1844), liquidate most monasteries and 18 Latin colleges (1784), which were replaced by 6 German high-schools (in the 1848 there were 12) and in elementary education some parish schools were replaced by a small number of German-style elementary schools and general schools (349 in 1815).

Only when the clergy obtained the permission to establish a seminary by the bishoprics of several districts after 1817 and to control the education, did the number of schools (mainly parish ones) increase (2231 in 1848).

At the time of "the rise of nations" claims for establishing the national education of all types were made both by Poles and Russians.

At the time of constitutionalism (1849-1867) Austrian restored the German system in Education but some concessions had to be made. At the time Rzeczpospolita Krakowska was joined to Austria and its schools and universities were Germanised.

Only the threat of splitting Habsburg monarchy, caused the establishment of Austria-Hungary, the implementation of the constitution in 1867 and granted autonomy to the nationalities in the country, which resulted in a quick development of education at all levels and in all the nations.

With Polish and Russian as official languages and thanks to great involvement of Polish society, Galicia became one of the last bastions of Polish education and culture. It also promoted developing Russian (Ukrainian), legally acknowledged Jewish and partly German culture and education (with 2 high-schools and 80 folk schools).

Due to the increase in the number of schools (2040 in 1866, 5824 schools in 1912) before the World War I, Galicia equalled West Europe with the number of school children being educated (about 90%). The uneven percentage of youngsters being educated in high-schools and universities (see charts) was caused by intellectual aspirations (Poles), the usage of school locations by Israelites living in the cities and material difficulties (90% of Ukrainian community were peasants).

Finally Poles were very well organised: a science centre – The Academy of Skills, the biggest scientific and publishing institute of the monarchy – Ossolineum, 2 universities (Kraków, Lwów), an Engineering College, College of Veterinary, Forestry High School in Lwów, Agricultural Academy in Dublany near Lwów, the Academy of Arts in Kraków, 2 conservatories, 123 high-schools, over 200 vocational schools and 3 064 folk schools.

Ukrainians established a scientific and publishing institute (Society of Sevchenko), some university departments, worked out the alphabet, books, the history of Ukraine and Ukrainian literature, established some of their own high-schools (11), some first vocational schools, 2496 folk schools and trained teachers.

Jews made Galicja the main centre in the world of their own education, in 1902 in Lwów they established an institute training rabbis and teachers of Moses' religion and Hebraic language, as well as some vocational schools and 50 folk schools named after Baron Hirsch with 9 private schools.

They introduced the Hebraic language and Moses' religion as subjects in public folk schools, they maintained within the whole heder period.

In the end, the author gave some pages to the national education (of Germans, Poles and Czechs) in Cieszyn Silesia.

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