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## MYKHAILO HRUSHEVSKY'S STUDENTS OF NON-UKRAINIAN ORIGIN: THE POLISH CASE

**Summary.** *The purpose of the study is to clarify the features of Polish students' attendance of M. Hrushevsky's courses and determine the specifics of their didactic preferences. The methodological basis of the work is an interdisciplinary approach with particular emphasis on the structural-functional systematic analysis of historiographical facts and the comparative-historical method, based on the principles of objectivity and historicism. The scientific novelty of the article lies in the first specific attempt at complex reconstruction of the attendance dynamics of Hrushevsky's courses by Polish students and to clarify the specific character of their didactic preferences. Conclusions.* *The dean's catalogues examined demonstrate that Hrushevsky was a sought-after professor not only among Ukrainian students but also among those of Polish origin. Among the scholars' non-Ukrainian pupils, they were dominant alongside members of another ethnic minority in Eastern Galicia – Jews. When choosing elective courses offered by the author of History of Ukraine-Rus', Polish students pursued the goal of deepening and diversifying their professional interests in the history and culture of lands that, in their perception, constituted an integral part of the civilizational space of the Polish-Lithuanian Commonwealth. The question remains open as to how persuasive the historical hypotheses presented in Hrushevsky's lectures – constructed from the perspective of Ukrainian historiographical interests – were to the Polish students. However, the experience gained by Polish students in the lectures of the eminent Ukrainian scholar – particularly in deconstructing imperial narratives – contributed to their reassessment of their own nation's past, which, like the Ukrainians in the early twentieth century, was striving to regain political agency. Engagement with Hrushevsky also deepened Polish students' understanding, as future public intellectuals, of the complex ethnic mosaic of the Eastern European region and encouraged them, if not to embrace Ukrainian political demands, at least to attempt to comprehend their aspirations for independence. In this regard, Hrushevsky's pedagogical work facilitated the establishment of a Polish-Ukrainian intercultural dialogue. Investigating its influence on interethnic relations during the first decades of the twentieth century represents a promising area of study in the intellectual history of Central and Eastern Europe.*

**Key words:** Lviv University, Mykhailo Hrushevsky, Polish students, didactic preferences, quantitative parameters.

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## СТУДЕНТИ МИХАЙЛА ГРУШЕВСЬКОГО НЕУКРАЇНСЬКОГО ПОХОДЖЕННЯ: ПОЛЬСЬКИЙ ВИПАДОК

**Анотація.** Метою дослідження є з'ясування особливостей відвідування польськими студентами курсів М. Грушевського та визначення специфіки їхніх дидактичних преференцій. **Методологічне підґрунтя** становить міждисциплінарний підхід. Особливий акцент зроблено на структурно-функціональному системному аналізі історіографічних фактів і порівняльно-історичному методі, виходячи з принципів об'єктивності та історизму. **Наукова новизна** статті полягає у першій спеціальній спробі комплексної реконструкції динаміки відвідування польськими студентами курсів М. Грушевського та з'ясування їхніх дидактичних преференцій. **Висновки.** Студентські каталоги Львівського університету переконливо довели, що М. Грушевський був популярним викладачем не тільки серед українців, але й серед польської молоді. Вона домінувала в групі неукраїнських студентів визначного історика поряд із представниками єврейської меншини Східної Галичини. Обираючи факультативні за статусом предмети автора «Історії України-Руси», польські студенти мали на меті поглибити та урізноманітнити свої професійні зацікавлення у сфері культури й історії теренів, які в їхніх уявленнях становили інтегральний складник цивілізаційного простору Речі Посполитої. Складно відповісти на питання про переконливість для польської молоді запропонованих на лекціях М. Грушевського історичних реконструкцій, здійснених виходячи з українського історичного інтересу. Та в будь-якому разі набутий польськими студентами на викладах визначного дослідника досвід опанування імперського наративу допомагав переосмисленню ними історії власної спільноти, яка подібно до українців на початку ХХ ст. змагалася за здобуття політичної самостійності. Також комунікація з М. Грушевським поглиблювала в уявленнях представників польської молоді як майбутніх публічних інтелектуалів усвідомлення строкатості етнічної картини регіону Східної Європи й змушувала якщо і не погодитися з політичними вимогами українців, то хоча б намагатися з'ясувати їхні незалежницькі аспірації. Внаслідок цього науково-педагогічна праця М. Грушевського допомагала налагодженню українсько-польського міжнаціонального діалогу. Осмислення його впливовості на міжетнічні взаємини протягом першої половини ХХ ст. є перспективним сюжетом інтелектуальної історії Центрально-Східної Європи.

**Ключові слова:** Львівський університет, Михайло Грушевський, польські студенти, дидактичні преференції, кількісні параметри.

**Problem statement.** The Lviv twenty-year period (1894–1914) in the life and career activity of Mykhailo Hrushevsky is traditionally regarded as a pivotal stage in his intellectual biography.

During that time, the ambitious graduate of Kyiv University, due to innate talent and phenomenal diligence, transformed into an acknowledged leader in Ukrainian studies and a respected public intellectual. When examining Hrushevsky's multifaceted service to the nation, historians have typically emphasized the historian's most significant scholarly, cultural-educational, and organizational achievements that contributed to the modernization of Ukrainians' lives at the time. As a consequence of such research focus, Hrushevsky's pedagogical activity at Lviv University has generally been under-researched throughout the 20th century, despite the evident fact that it was precisely what motivated the student of Volodymyr Antonovych's relocation to the capital of the Kingdom of Galicia and Lodomeria.

During the first half of the 2020s, this thematic and methodological imbalance began to gradually even out (Kachmar, 1999; Sukhyi, 2016–2021; Telvak, Zhuravlov, Vladyga, 2023; Telvak, Lazurko, Zhuravlov, 2023). Through the intensive study of the comprehensive collections of Lviv University preserved in the Lviv State Archive (hereinafter – LSA), as well as the publication of Hrushevsky's extensive diary, there is a growing recognition of the significant importance he placed on his professorial work, which occupied a substantial part of his quotidian life activities (Kachmar, 2016–2021; Kachmar, 2021; Telvak, Shtoma, Zhuravlov, 2023; Telvak, Telvak, 2023). This has made it possible to significantly nuance, and, in certain instances, even dismantle, numerous stereotypes that had taken root in historiography through the memoir literature of the first third of the 20th century (Telvak, 2021). Foremost, the widespread claims may be recalled regarding the scholar's recurrent confrontation with the Polish administration of the university, as well as his active involvement in the struggle of Ukrainian students for the right to communicate in their native language within university walls, alongside with the difficulties he faced while training a new generation of humanitarians (Adamski, 2011, s. 94–112; Telvak, 2017; Telvak, Yanyshyn, Telvak, 2023).

The successful reconsideration of the aforementioned historiographical clichés has prompted researchers to undertake a productive attempt to deconstruct the most deeply rooted stereotype in the literature about Hrushevsky as a professor. This concerns the image – widely circulated in the memoirs of his prominent student and later ideological opponent, Stepan Tomashivsky – of Hrushevsky as an allegedly unpopular lecturer who bored his students with monotonous readings from the drafts of forthcoming volumes of *History of Ukraine-Rus* (Khalak, 2021). Since, as is well known, Hrushevsky's academic department held the status of an auxiliary one (its official title being “the second academic department of world history specially focused on Eastern Europe, with Ukrainian as the language of presentation”) (Telvak, Telvak, 2024), and the courses offered under it were effectively elective, the historian was allegedly troubled by chronically low attendance at his lectures. However, our years-long methodological study of the administrative documentation of Lviv University has convincingly refuted this stereotype, demonstrating both the substantial size of the student audience for the author of *History of Ukraine-Rus* and the considerable demand among students for his didactic proposals (Telvak, Kachmar, Zhuravlov, 2023; Telvak, Hubytskyi, 2024).

Moreover, an examination of Lviv University's administrative documentation has also raised doubts regarding the still widespread stereotype about the ethnic composition of Hrushevsky's student audience. Specifically, it concerns the assumption that, due to the increasingly acute interethnic tensions within the walls of the principal institution of higher education in Eastern Galicia, the professor's lectures were allegedly systematically ignored by representatives of the most numerous student ethnic group – the Poles (Telvak, Kurylyshyn, Telvak, 2022; Telvak, Telvak, 2018; Telvak, Telvak, 2022). This assertion became so deeply entrenched in the twentieth-century historiography that it has since been reproduced without any critical evaluation in studies devoted to Lviv University (Jakubowska, 1991, s. 100; Stopka, 2011, s. 245).

**Analysis of sources.** Among the diverse documentation of Lviv University preserved in the LSA, the source of most outstanding expository value for our purposes is the exceptionally voluminous – and therefore still largely overlooked by researchers – collection of student catalogues. These were compiled each semester at the initiative of the faculty dean's offices and comprised a questionnaire completed by students, entitled “Registration Card for the Dean's Office Use”. In

these forms, the students provided a considerable amount of valuable information about themselves – details that are not found in any other sources with the same sequence or completeness. At the same time, the range of the “Registration Card” rubric varied. In the student catalogues up to and including the winter semester of the 1908–1909 academic year, the entries exclusively consisted of the student’s surname and given name, religious affiliation, nationality, date and place of birth, residential address in Lviv, the name, surname, and occupation of the father or guardian, as well as a list of courses the student planned to attend during the semester. Beginning with the summer semester of the 1908–1909 academic year and continuing until the outbreak of the First World War, students were required to provide the following information: surname and given name, religious affiliation, native language, date and place of birth, citizenship, residential address, the name, surname, and occupation of the father or guardian, previous place of study, military service status, receipt of a scholarship (if applicable), and the courses attended.

As can be seen, the above list of mandatory sections in the “Registration Card” indicates that the information requested by the administration concerning the student’s ethnic self-identification underwent a change. Whereas students were previously required to indicate their belonging to a particular national community explicitly, they were later asked merely to specify their language of daily use. Hrushevsky himself regarded this change as a manipulation on the part of the Polish administration of Lviv University, which was unwilling to acknowledge the growing presence within its walls of Ukrainian and Jewish youth, many of whom used Polish in their everyday life. He openly mentioned this in his well-known article, “From Polish-Ukrainian Relations in Galicia,” which is devoted to the problem of establishing a dialogue between the neighboring communities. “The number of Ruthenian students at Lviv University now reaches a thousand or more,” Hrushevsky asserted. “The exact figures cannot be provided, since in 1908 the section regarding nationality was entirely removed from the reports of Lviv University. Evidently, these national statistics have become inconvenient for some” (Hrushevsky, 2002, s. 504).

Therefore, given the metamorphosis of the section in which students’ ethnic self-identification was recorded, for the group of catalogues compiled after the winter semester of the 1908–1909 academic year, this aspect was determined based on the data provided concerning the students’ native language. An exception was made only in the case of students who professed Judaism and occasionally indicated Polish or Ukrainian as their native language. The ethnic origin of these students was determined based on their religious affiliation. Consequently, our analysis focused mainly on students who identified themselves as Poles or listed Polish as their native language (excluding those of the Jewish faith).

Proceeding from these premises, the analysis of the Polish student audience of the author of *History of Ukraine-Rus’* will be conducted based on the faculty attended, with a focus on the Faculty of Philosophy and the Faculty of Law. As is known, alongside these, Lviv University also included the Faculties of Theology and Medicine. However, students of the Faculty of Theology could attend courses taught by professors other than their own only with the permission of their ecclesiastical superiors; therefore, Hrushevsky’s courses were chosen exclusively by Ukrainians from this faculty. In turn, students of the Faculty of Medicine – the smallest in terms of enrollment – owing to the demanding nature of their studies, showed little interest in the humanities; thus, the Ukrainian professor’s lectures were attended only by a few of his compatriots.

**The article aims** to reconstruct the attendance dynamics of Hrushevsky’s courses by Polish students and to clarify the specific character and nuances of their didactic preferences.

**Presentation of the main material.** A study of the student catalogues of Hrushevsky’s home faculty, the Faculty of Philosophy, revealed that over the course of twenty years, his courses were attended by 66 students of Polish origin. Thus, among the historian’s entire faculty audience, which included 504 students (Telvak, 2023, s. 291). Poles constituted 13 percent. It should be noted that this was the second-largest ethnic group participating in Hrushevsky’s didactic activities, after the Ukrainians. An analysis of the dynamics of enrollment by Polish students in courses taught by the Ukrainian professor reveals that during his first five years in Lviv, their choice of Hrushevsky as a

lecturer was relatively infrequent. This circumstance is most plausibly explained by the fact that at the time, Hrushevsky was little known outside the Ukrainian cultural and intellectual milieu. However, the publication at the turn of the nineteenth and twentieth centuries of the first volumes of his monumental *History of Ukraine-Rus'* brought the scholar, according to his German colleagues, the reputation of being “the foremost historical authority of Ukraine” (Telvak, Yanyshyn, 2021; Telvak, Yanyshyn, Telvak, 2021). Subsequently, during the years 1901–1914, the number of enrollments by students of Polish origin gradually increased, reaching its peak in the academic years 1905–1906 (17 students), 1907–1908 (11 students), and 1912–1913 (10 students). It will be possible to determine whether these figures are modest or significant only after comparing Hrushevsky's Polish audiences with those of his Ukrainian colleagues (for instance, K. Studynsky and O. Kolessa). However, to date, the student audiences of these professors have not been examined. Although even if such calculations were carried out, the comparison would not be entirely accurate, given the elective status of the Ukrainian historian's courses, as noted above. Nonetheless, the data we have obtained refute the long-established historiographical stereotype that, due to the escalation of interethnic conflict in Eastern Galicia at the beginning of the twentieth century, Polish youth allegedly entirely refused to study Ukrainian history under Hrushevsky's guidance.

It is not always possible to explain the absence of Polish students in certain academic years and semesters when tracing the attendance dynamics at Hrushevsky's courses. However, the reasons for that are apparently known in the case of the winter semesters of the 1901–1902 and 1910–1911 academic years, when the Ukrainian professor did not teach due to student unrest. In the first of these semesters, the absence of students was caused by the protest of Ukrainian youth against the rapid Polonization of Lviv University. The outcome was a student secession, as a result of which Ukrainian students en masse withdrew from the institution and continued their studies at other universities within the Austro-Hungarian Empire. At that time, Polish students, as expected, ignored Hrushevsky's lectures, since the administration of Lviv University decided to hold him personally responsible for the actions of the Ukrainian students. This is evident from a letter written by Studynsky to the member of the Viennese Parliament, O. Barvinsky: “I will also add that the Poles point to Hrushevsky as a provocateur (Wojciechowski said this publicly in Kolessa's presence), although Hrushevsky was in fact strongly opposed to the students' secession. I ask that this be clarified to the minister if possible, because here they would gladly get rid of Hrushevsky” (Telvak, 2023, s. 293).

Interethnic confrontation also caused Hrushevsky to suspend his lectures during the winter semester of the 1910–1911 academic year. This time, the event in question was the killing of A. Kotsko, which happened on July 1, 1910, during yet another confrontation between Polish and Ukrainian students within the walls of Lviv University. From the Ukrainian professor's diary, we learn that, fearing provocations from the aggressively inclined Polish youth, he would come to the university at that time carrying a revolver in his pocket! (Hrushevskyi, 2021, s. 261, 470). It is hardly surprising that teaching was impossible under such turbulent circumstances. Hrushevsky's correspondence reveals that during this period of interethnic tension, a few Russian students enrolled in his lectures, yet the historian refused to teach for such a small group. The professor wrote about this to his brother Oleksandr in Kyiv: “[...] I had a lecture today [...]. Two students came – one a Russian, and the other, as we say in Ruthenian, a moscophile. They said they would continue attending, but I will not lecture five hours a week for just two students; these things tend to resolve themselves.” (Telvak, Pedych, 2016, s. 68).

Another critical issue that the dean's catalogues can address concerns the didactic preferences of the Polish students at Hrushevsky's Faculty of Philosophy. In this regard, a clear distinction is evident between the choices made by Ukrainian students and those of their Polish counterparts. In the former case, as expected, the majority opted for the lecture course on the history of Ukraine, which the professor delivered over several consecutive semesters, covering periods from the earliest times to the early modern era. Polish students, in contrast, found Hrushevsky's lectures on the course “Selected Topics in the History of Eastern Europe” to be more to their taste, which

the scholar synchronized chronologically with his lectures on Ukrainian history. As we know from the correspondence of a then-master-graduate student of Kyiv University, the necessity of teaching such a subject – given the disciplinary specificity of the department mentioned earlier – initially disappointed him. Nevertheless, as the catalogues indicate, it was precisely through the course on Eastern European history that students of Polish origin entered the academic orbit of the Ukrainian professor. Therefore, we may fully concur with the Viennese researcher S. Pakholkiv that what Hrushevsky initially regarded as a regrettable obligation – to teach an independent course in Eastern European history – later revealed substantial opportunities for Ukrainian historiography and university-level didactics (Pakholkiv, 2014, s. 279).

Moreover, the dean's catalogues demonstrate that, alongside the aforementioned lecture course, Polish students of Hrushevsky's Faculty of Philosophy also enrolled in his academic seminar "Historical Exercises", which constituted one of the institutional foundations of the Lviv historical school (Telvak, Pedych, Telvak, s. 2021). There were other specialized courses by the Ukrainian professor that were popular among the Polish student youth, such as "Ruthenian Historiography: The Early Period", "The History of the Political System and Everyday Life of Great Novgorod", "Overview of Sources on the Ruthenian History in the Twelfth–Thirteenth Centuries", "Ukrainian-Ruthenian Paleography", "The Migration Period" and others. According to the catalogue, students of Polish origin typically enrolled in one of Hrushevsky's courses per semester, and only a few chose to attend all the lectures he offered. Among these students – whose names are mentioned below – were several well-known scholars of the history of Central and Eastern Europe.

A distinctive feature of the Faculty of Philosophy, setting it apart from the other structural units of Lviv University, was the presence of women among its students. As is well known, at the turn of the nineteenth and twentieth centuries, women were gradually gaining the right to higher education and tended to show the most significant interest in the humanities, anticipating future careers in teaching. It is noteworthy that among Hrushevsky's total number of female students (50 individuals), there were also Polish women. Five such students were identified, making them the second-largest ethnic group of women after the Ukrainians. In interpreting these data, it is once again necessary to bear in mind the elective status of the courses offered by the author of *History of Ukraine-Rus'*.

A distinctive characteristic of the Faculty of Law at Lviv University was the numerical dominance of its student body. As is well known, this structural unit was among the largest within the entire Austro-Hungarian Empire. Scholars typically attribute this to the fact that Lviv held the status of a provincial capital, where the governor and an ever-expanding bureaucratic apparatus were based. Consequently, the capital of Eastern Galicia required an increasing number of officials (civil servants, lawyers, judges, and others). P. Zhukowski proved that during the period of Galician autonomy, the student audience of the Faculty of Law nearly tripled, reaching about 3,000 students annually (Żukowski, 2011, s. 412). Moreover, in certain academic years, law students made up almost half of the entire student body of Lviv University.

An examination of the student catalogues of the Faculty of Law revealed that between 1894 and 1914, a total of 3,490 students enrolled in Hrushevsky's courses (Telvak, 2023, s. 295). Among them, 163 were of Polish origin, accounting for nearly 4.7 % of his total faculty audience. In comparison to the Faculty of Philosophy, Poles represented the third largest ethnic group among Hrushevsky's law students, following Ukrainians and Jews. The latter numbered as many as 282 individuals (8 %). In terms of gender, all of the law students who attended the Ukrainian professor's courses were male.

The dynamics of Hrushevsky's student audience of Polish origin at the Faculty of Law were similar to those at the Faculty of Philosophy. As evidenced by the student catalogues, from the Ukrainian scholar's relocation to Lviv until the turn of the twentieth century, the number of his Polish students was not substantial. Subsequently, from the 1906–1907 academic year until the outbreak of the Great War, his student audience gradually increased, reaching peak numbers in the 1907–1908 (21 students), 1909–1910 (38 students), and 1911–1912 (22 students) academic years.

This once again challenges the entrenched stereotype that the Polish-Ukrainian conflict in prewar Lviv discouraged students of Polish origin from enrolling in Hrushevsky's lectures.

A similarity to the Faculty of Philosophy can also be observed in the didactic preferences of law students of Polish origin. They showed an exclusive interest in Hrushevsky's course on the history of Eastern Europe, which covered periods from the earliest times to the early modern era. This once again confirms the validity of Pakholkiv's observation mentioned above regarding the significance of the Ukrainian professor's teaching of the course "Selected Topics in the History of Eastern Europe" for attracting students from non-historical disciplines and those of non-Ukrainian origin into his academic orbit.

The faculty-level data obtained allow for the reconstruction of Hrushevsky's student audience of Polish origin across the entire university. As a result, over the course of twenty years of his teaching, 229 students of Polish origin enrolled in Hrushevsky's courses, choosing him as their instructor a total of 254 times. This constituted nearly 6 % of his total student body at Lviv University between 1894 and 1914, comprising 4,005 students in total (Telvak, 2023, s. 299). Students of Polish origin represented the third largest ethnic group in the historian's teaching audience, following Ukrainians and Jews. The aggregated quantitative data on enrollments of Polish-origin students in Hrushevsky's courses, broken down by faculty and year according to the student catalogues, are presented in the table below. It demonstrates the gradual numerical growth of the student audience of the author of *History of Ukraine-Rus'*, with peak values occurring in the last prewar decade. Considering the elective nature of Hrushevsky's courses, as mentioned above, and the increasing interethnic tension in Lviv, these figures appear significant.

Alongside the quantitative characteristics of Hrushevsky's Polish student audience analyzed above, its "qualitative" aspects are equally noteworthy. In the case of Ukrainian students, it was noted that the dean's catalogues provide compelling evidence of the strong demand for his lectures, as nearly all prominent figures who studied at Lviv University during the "Hrushevsky era" attended his courses with varying degrees of intensity. Among the Polish students of the Ukrainian professor, many names of significant Polish intellectuals and socio-political figures of the first half of the twentieth century can also be found.

When considering the reasons why Polish students attended Hrushevsky's lectures, it can be inferred that they were motivated by two primary reasons. The first applied to those students at Hrushevsky's Faculty of Philosophy who deliberately chose the historical past of Central and Eastern Europe as their specialization and sought to acquire detailed knowledge of Ukrainian history from the most renowned expert of the time. This group of Polish students includes, for example, prominent figures in Eastern European social and humanitarian studies such as A. Hawronsky, Y. Y. Siemiansky, A. Shelongovsky, Y. Rutkowski, N. Honsiorovska, and T. E. Modelsky. The latter, for instance, enrolled in various lectures given by the Ukrainian scholar on three separate occasions.

The other motive was of a cultural and educational nature. Most of Hrushevsky's Polish students, as indicated by their choice of the course on the history of Eastern Europe and their subsequent professional careers, sought to gain a deeper understanding of the past of the former eastern territories of the Polish-Lithuanian Commonwealth, as this was the only course with such a problem-focused and thematic specificity. Some of these students later became talented and popular historians, as well as proactive local historians. For example, we may mention the well-known Galician educator M. Hawlik, who enrolled in various lectures of the Ukrainian professor seven times over several semesters. In our view, it is important not only to assess the influence of Hrushevsky's ideas on their historiographical practice – particularly regarding their understanding of Polish-Ukrainian relations – but also to consider how they engaged with their teacher's ideas in their later professional work. For instance, as noted above, Hawlik consistently treated the historiographical hypotheses of his former professor with marked respect in his reviews, which stood in sharp contrast to the highly critical tone of contemporary Polish scholarship on Hrushevsky (Telvak, Salata, 2021; Telvak, Yanyshyn, Telvak, s. 2023).

**Conclusions.** The dean's catalogues examined demonstrate that Hrushevsky was a sought-after professor not only among Ukrainian students but also among those of Polish origin. Among the scholars' non-Ukrainian pupils, they were dominant alongside members of another ethnic minority in Eastern Galicia – Jews. When choosing elective courses offered by the author of *History of Ukraine-Rus'*, Polish students pursued the goal of deepening and diversifying their professional interests in the history and culture of lands that, in their perception, constituted an integral part of the civilizational space of the Polish-Lithuanian Commonwealth. The question remains open as to how persuasive the historical hypotheses presented in Hrushevsky's lectures – constructed from the perspective of Ukrainian historiographical interests – were to the Polish students. However, the experience gained by Polish students in the lectures of the eminent Ukrainian scholar – particularly in deconstructing imperial narratives – contributed to their reassessment of their own nation's past, which, like the Ukrainians in the early twentieth century, was striving to regain political agency. Engagement with Hrushevsky also deepened Polish students' understanding, as future public intellectuals, of the complex ethnic mosaic of the Eastern European region and encouraged them, if not to embrace Ukrainian political demands, at least to attempt to comprehend their aspirations for independence. In this regard, Hrushevsky's pedagogical work facilitated the establishment of a Polish-Ukrainian intercultural dialogue. Investigating its influence on interethnic relations during the first decades of the twentieth century represents a promising area of study in the intellectual history of Central and Eastern Europe.

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