

**WORLD-CENTRAL MEASUREMENTS
OF THE DOMESTIC EDUCATION DEVELOPMENT
IN THE SOCIO-CULTURAL CONDITIONS OF THE INTERNATIONAL PEDAGOGICAL
COOPERATION OF THE 50TH XIX CENTURY**

The topic of the article deals with the development of national education under the influence of close international pedagogical cooperation. The world-centric nature of the national education development is outlined in terms of holistic historical progress. The contribution of individual personalities is structured to the sociocultural functioning of the national pedagogy of the studied period.

Historical-pedagogical and comparative methods served as a tool of research.

Keywords: *international cooperation, domestic education, socio-cultural conditions, development.*

During the XIX century, educational and enlightenment movement dominated on the Ukrainian territory, leaving a visible trace in the solution of arisen social problems (in particular, the weakening of the conservative determinants positions, which gradually changed to the elementary liberal “glimpses”). In such a consciously correct atmosphere, the younger generation drew high ideals of Ukrainian philosophy, which marked the beginning of the great imperial base destruction.

The change in the trajectory of imperial policy took the stern steps “to approach” the organization of educational and social organization on the territory of Ukraine, staining the current routine with gray tones of autocratic police. Even this historical event was powerless in the struggle against patriotic-liberation movements, which were growing in different corners of the metropolitan region and aimed at overcoming existing problems. A positive development in this aspect was the involvement of active and initiative students in the civil movement, which did not remain apart from the complex processes of state formation. The students' purposefulness was reproduced in the indifferent attitude towards the educational reform, which is quite appropriately revealed in the following thesis: “during the last year we were more engaged in studying, not ceasing, however, to be interested in internal politics, expecting for new reforms” [9, p. 62]. An interesting historical fact of the period under study was also the fact that the positions of the student body in Kyiv were characterized by a relative dichotomy, which was reflected in the split of their political views and beliefs (in particular, radical and democratic ones). The emotional uplift of the social movement in the student circles was reinforced by the event of the signing of the Valuyev circular, which at the same time reoriented the existing forces of educational and enlightenment progress in the direction of incrustation of a holistic strategy of non-imperial development of our Motherland.

The socio-cultural atmosphere of enlightenment was informally maintained in educational centers, whose activities were aimed at establishing educational and enlightenment guidelines. In this vein, it is impossible to overlook the subjective characteristic of Taras Shevchenko's instructive lessons: “He did not teach us to draw. But he was an extremely loving person, and his attitude to us was always gentle and affectionate, and also with various Ukrainian jokes and sayings” [9, p. 29]. Such profound characteristics lead us to believe that the inclusiveness of Kobzar's talent touched every strand of the emotional-value world of a student.

The socio-cultural impulses to the struggle against enslavement and autocracy were not a spontaneous wave of uncontrolled expression, but a purposeful and thoughtful action, which matured in the educational concentrates of the Dnieper region. In this aspect, it is impossible to overlook the fundamental impact of the Kharkiv-Kyiv secret society on the above events. The inspirations and ascetics of this educational center were such famous historical figures as: J. Beckman, P. Yefimenko, P. Zavadskiy, M. Muravskiy, and M. Rayevskiy. The latter tried to convey to those days social circles the ideological necessity of a revolution of the current pro-imperial arbitrariness, which destroyed the young generation's self-consciousness by existing prohibitions and distorted the national outline of pro-Ukrainian development. It can be found in some source materials that such mentioned above historical figures drew revolutionary ideology from the depths of the European revolutionary movement, which swept through the territory of individual countries of the region.

Returning to the change of socio-cultural vector of development of the Dnieper region, it is necessary to focus more on the analysis of the Kyiv community members, who worked fruitfully enough

to awaken the central regions of Ukraine from the protracted lethargic lull and start the imperial arbitrariness. The most significant figures were such representatives of the Kyiv community: M. Kropyvnytskyi, M. Lysenko, Y. Novitskyi, T. Rylskyi, M. Starytskyi, and P. Chubynskyi [1, p. 7]. Each of them was formally and informally affiliated with a local classical high school – St. Volodymyr University.

Every coming decade was making the educational and enlightenment development of Ukraine more and more widespread, which is reflected in the even greater organization of social activities. The following thesis, in particular, may serve as a characteristic of the above: "... this circle was far from any revolutionary activity, but was completely devoted to the activity of constitutional liberation, based on Ukrainian interests..." [6, p. 153]. The statement above confirms that the metropolitan citizens were fervent supporters of the educational and enlightenment development of the pro-Ukrainian regions, and tried in every possible way to overcome the effect of local "dispersal" not by revolutionary manifestations, but by means of purposeful measures of patriotic fullness.

A clear confirmation of the educational initiatives productivity of the conscious Ukrainians of the studied period was the abolition of serfdom, which was the guiding spirit of Ukrainian socio-cultural being on the way to national creation. Active beginning reached the desired climax, which affected a certain liberalization of the educational system of the time. In particular, the "ratification" of the new University Charter (1863) changed significantly the existing structure of the "activity" of higher schools in the Dnieper region. The democratic origins of blatant eurocentrism at academic level also touched the professorial cooperation, which largely expanded their professional competencies, taking into account those days standards. Here is a characteristic of statutory "innovations" found on the pages of historiography heritage: "during the last year we were more engaged in studying, not ceasing, however, to be interested in internal politics, expecting for new reforms" [9, p. 62].

The educational readiness of the purposeful Kyiv community to undertake large-scale nationally oriented projects was veiled into the systematic work of each participant in the structural affiliation with the designated social institute. In the context of the most rational rethinking of the total contribution of every Ukrainian ascetic of the studied era, one should return to the following iconic words of M. Drahomanov: "personalities and whole nations must be appreciated during historical events" [10, p. 99]. This thesis makes think over the fundamental influence of individual ascetic movements on socio-cultural reality, which was so significant that it imprinted on the national history of the Ukrainian nation.

The inexhaustibility of Shevchenko's wisdom and the rational pragmatism of Pyrogov were an outstanding first impetus to the awakening of the masses from prolonged lethargy. Here are some personal memories that give us the opportunity to feel the socio-cultural atmosphere of that time: "During a break, when I found out that Shevchenko's corpse was brought to Kyiv, I came home to take my coat and went to the gymnasium again, but I couldn't leave the gymnasium" [3, p. 4]. Such content gives a detailed characterization of the level of authority of the Great Kobzar among the general public, which included the students of local educational centers.

Educational and enlightenment initiative of Ukrainian teachers reached the far away locations of Vienna (1871), where the students' center of the local Sich Society was located those days [7, p. 238]. M. Drahomanov implemented his educational mission to the members of this society in the early 70's of the XIX century. Here are the impressions of this famous Kyiv resident after the visit: "In further conversations with our Sich members it turned out that our Ukraine itself and in relation to Russia is terra incognita [unknown land] for them: neither history, geography, nor our state of things, they even did not know specifically Ukrainian literature, but did not ask about books written about Ukraine and "in Moscowian" at all: yes, they did not know the works of either Gogol or Kostomarov. When we were astonished, we were told not only that it was not easy to obtain, but even that it was not necessary to know" [2, p. 171-172]. This thesis testified that the educational and enlightenment movement of the representatives of Ukraine in the studied period was not limited to the line of state borders, but reached the farthest corners of the globe. Not only did the capital's educators spread the priority ideology within the existing audiences, but they also focused on publishing thematic literature, organizing purposeful educational events, donating funds to open new educational centers in the national territories.

The high level of national self-determination by shock waves spread towards the neighboring regions of the Dnieper region, whose inhabitants were increasingly rethinking the irresistible enlightenment power of the Ukrainian word, national history, original culture, invaluable customs and traditions. In paying tribute to the true advocates of the educational and enlightenment movement, it should be emphasized that their combined commitment stirred the broad masses and put on the agenda all

new strategic orientations for further socio-cultural growth in the existing national-patriotic. The above-mentioned historical figures of the community members, by their personal example and activity, destroyed the unrestrained borders of the imperial prohibitions and initiated the educational progress of the Dnieper and pro-Ukrainian regions as such.

In this sense, in our opinion, the characterization of the important, in historical meaning, personality - the trustee of the Kyiv educational district, M. Pyrogov, is extremely valuable. His contribution to the socio-cultural growth of the pro-Ukrainian territories is difficult to overestimate. K. Ushynskiy presented to the general public the following personalized detail, "No statutes, no reforms, no states, will do anything in such a practical as well as spiritual field, that education will do for people, unless people like Pyrogov bring it into this field the whole healing power of their mighty and deeply sincere spirit" [8, p. 248]. The above thesis suggests that the development of pro-Ukrainian education was produced by the initiative manifestations of indifferent intelligentsia, which lifted on their shoulders the heavy burden of socio-cultural growth of domestic regions.

Having touched on the substantive toolkit for considering the problem of M. Pyrogov's contribution to the educational growth of the Kyiv educational district, his initiative in establishing scientific and educational missions of local educators should be emphasized. His role in promoting the abolition of violent manifestations in the educational process was equally important. It should be noted that the activities of the Ukrainian enlightener were broadly based on democratic principles, which was the result of his eurocentric views on further state development. And even after M. Pyrogov left the post of trustee, still "... the spirit of Pyrogov, ... his famous rules still remained on the classrooms walls" [9, p. 35].

A separate socio-cultural keynote was the activity of the pro-Ukrainian community members, who made considerable efforts to remove the manifestations of chauvinism and linguocide from the existing socio-cultural being of Ukraine. Here are some memories of the activities of the social movement found on the pages of the historiography heritage, "... I knew that there was a circle that publishes books in the Ukrainian language, nicknamed "butterflies", due to their volume, and which were used in our gymnasium to teach Ukrainian-speaking children to read in the so-called Sunday school" [5, p. 44]. The urgent need to show direct and covert counteraction to existing pro-imperial oppression. In such a situation, so-called "butterflies" flew even to the farthest corners of the Dnieper to awaken from a long lull the hidden desire for national revival.

Determinants of national-patriotic activity of the civil movement members, according to some researchers, had European roots and were aimed at affirming the truth of eurocentrism within the territorial boundaries of the Slavic people [4]. No wonder that the official anthem of Ukraine "Ukraine has not died yet", which was written in 1862, was theoretically compared to the Polish author's project "Poland has not died yet" [4].

The revolutionary resistance to the enlightenment initiatives of conscious Ukrainism was based on the foundations of anti-state ideas that had been gaining ground against the background of the existing serfdom. However, the significant counter-offensive of conscious Ukrainians did not exhaust itself in the fragmentary spread of ideology. The sequence of solving urgent educational tasks in the socio-cultural conditions of the studied period led to the opening of Sunday schools, writing and dissemination of thematic literature, realization of extra-institutional projects on the agenda relevant. This flow of events was decisive in the way of forming the outlook of those subjects of knowledge who were active participants in mentioned projects.

In the first half of the XIX century, Ukraine became an educational center for international cooperation. In the context of accelerated growth of the population of large cities, it was quite systematic to develop a network of new educational centers, which strengthened the socio-cultural growth of the domestic territory of the studied period. Remembering his student years at St. Volodymyr University, O. Rusov gave the following characteristic to his educational "assets", "During this period, having studied well the geography of Europe and Russia, I already knew how Slavic tribes and three Russian nationalities were displaced, was sometimes present in student disputes, whether Ukrainian literature was necessary and what for" [5, p. 43].

The high activity of the intelligent principle primacy in the socio-cultural growth of the pro-Ukrainian territories was consequently determined by the maintenance of close international cooperation with foreign colleagues and the growing importance of high ideology of Ukrainophilism.

Following the educational projects, an informal crystallization of the content of the academic material of the educational centers took place, aimed at affirmation in the student circles of a clear understanding of their national and territorial affiliation on the political map of Europe. The above thesis

proved again the purposefulness and multidimensionality of pedagogical cooperation of the conscious teaching staff, whose activity was aimed at overcoming existing destructions and forming a strong educational and enlightenment framework, centered on national and patriotic ideals.

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Кондрацька Г. Д. Концентричні виміри розвитку вітчизняної освіти в соціокультурних умовах міжнародного педагогічного співробітництва першого п'ятдесятиріччя XIX століття.

У ході теоретичного аналізу проблематизовано концептуальність та визначальність впливу на освітньо-просвітницьку реальність столичного регіону визначеної низки соціокультурних умов. Доведено, що соціокультурні умови вітчизняного освітньо-просвітницького розвитку відбувалися завдяки подвижницькій ініціативності небайдужої київської громади, яку репрезентували знакові в історії світоці досліджуваної епохи. Інструментарієм дослідження виступив хронологічно-змістовний, історико-педагогічний та порівняльний методи.

Ключові слова: міжнародне співробітництво, вітчизняна освіта, соціокультурні умови, розвиток.

Кондрацкая Г. Д. Концентрические измерения развития отечественного образования в социокультурных условиях международного педагогического сотрудничества первого пятидесятилетия XIX века.

В ходе теоретического анализа проблематизированы концептуальность и значимость влияния на образовательно-просветительскую реальность столичного региона определенной ряда социокультурных условий. Доказано, что социокультурные условия отечественного образовательно-просветительского развития происходили благодаря подвижнической инициативности неравнодушной киевской общины, которую представляли знаковые в истории светочи изучаемой эпохи. Инструментарием исследования выступил хронологически содержательный, историко-педагогический и сравнительный методы.

Ключевые слова: международное сотрудничество, отечественное образование, социокультурные условия, развитие.