

Педагогика и педагогический процесс: современные тенденции и перспективы развития

Сборник научных трудов по материалам I международной научно-практической конференции

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**НАУЧНАЯ ОБЩЕСТВЕННАЯ ОРГАНИЗАЦИЯ
ПРОФЕССИОНАЛЬНАЯ НАУКА**

**ПЕДАГОГИКА И ПЕДАГОГИЧЕСКИЙ
ПРОЦЕСС: СОВРЕМЕННЫЕ ТЕНДЕНЦИИ И
ПЕРСПЕКТИВЫ РАЗВИТИЯ**

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СЕКЦИЯ 1. ВОСПИТАНИЕ, ОБРАЗОВАНИЕ, ОБУЧЕНИЕ

УДК 37.032

Kubrakova M.V. The influence of social, political and cultural factors on formation of the theory and practice of the personality's spiritual development in the pedagogical idea of the national emigration (the 20th-50th of the XX century)

Влияние социальных, политических и культурных факторов на формирование теории и практики духовного развития личности в педагогической идее национальной эмиграции (20-50-х годов XX века)

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Lugansk National University named after Taras Shevchenko

Abstract. The article contains the analysis of the influence of social, political and cultural factors on formation of the theory and practice of personality's spiritual development in the pedagogical idea of the national emigration (the 20th -50th years of the XX century). The main reasons of great emigration of cultural elite abroad and its spreading throughout the European countries have been examined, and the attitude of these countries' government towards Ukrainian emigrants has been studied. The centers of Ukrainians' sociopolitical and spiritual life abroad during that period were pointed out. The great attention was given to the policy analysis of Poland, Czech Republic and Germany towards Ukrainian emigrants. The activities of different social, political, cultural organizations were analyzed, which had made great contribution to the maintenance of spiritual part of Ukrainian people. The article shows how the emigrant Ukrainian organizations tried to cooperate with each other in order to create the public and cultural establishments abroad. Mainly, one has studied how these organizations tried to save the national self-identity of Ukrainian people, which ideas they have promoted, and what kind of programs they have tried to develop.

Keywords: spirituality, spiritual personality's development, emigration, socio-political life, social organizations.

Аннотация. В статье осуществлен анализ влияния социальных, политических и культурных факторов на формирование теории и практики духовного развития личности в педагогической мысли отечественной эмиграции (20-50 гг. XX ст.). Рассмотрены основные причины массовой эмиграции культурной элиты за границу. Выделены главные центры культурной жизни украинцев за рубежом в указанный период. Особое внимание уделяется анализу политики Польши, Чехословакии, Германии по отношению к украинским

эмигрантам. Изучена деятельность различных общественно-политических, культурных организаций, осуществляющих значительный вклад по сохранению духовной составляющей украинцев – национальной самоидентичности.

Ключевые слова: духовность, духовное развитие личности, эмиграция, общественно-политическая жизнь, общественные организации.

The great events at the beginning of the XXth century on the Ukrainians lands caused political emigration of civilians and militaries who were attached to the process of Ukrainian state formation of 1917-1920 of the XX century. The main part of such emigratory wave was caused teachers, scientists and a great variety of students. Coming abroad, they tried to continue both political and cultural work. Mainly, in the sphere of cultural and educational study as the main part of Ukrainian culture, science and education as the achievements of Ukrainian emigration were at the great importance.

The importance of study of social, political and cultural factors which influenced the spiritual life of Ukrainian emigration in Europe of the 20th -50th years of the XX century is certainly great.

One should mention that Ukrainian emigrants, being spread throughout the European countries, had shown the powers of self-organization in order to save themselves as the part of the Ukrainian ethnos, which was forcefully parted from the Motherland. Thus accompanied the activity of great variety of social, cultural and educational establishments, which were created by Ukrainian emigrants, and where their spiritual life was concentrated.

In pedagogical science the problem of social, political and cultural factors on formation of theory and practice of person's spiritual development in the pedagogical idea of domestic emigration (the 20th - 50th years of the XX century) wasn't investigated comprehensively. Some aspects of this problem were investigated by P. Yurkevych, V. Zen'kovs'kyi, L. Vovk, V. Gubman, V.Dyrda, M. Yevtukh, I. Zyazyun and others.

Our article is aimed to make the analysis of the influence of social, political and cultural factors on formation of theory and practice of personality's spiritual

development in the pedagogical idea of domestic emigration (the 20th - 50th years of the XX century).

To the end of the 20th of the XX century the Ukrainian centers of political, cultural and religious emigration were created in Poland, Czech Republic, France and Germany. The great amount of Ukrainian emigrants was spread throughout Bulgaria, Yugoslavia, Belgium, Italy, Switzerland, Finland, Hungary, England and Greece. The emigrants called such countries as “outlying areas” of Ukrainians [4, p.19].

Among all the forms of Ukrainian cultural emigratory process, pupils’ education was mostly developed. Its was made due to some different courses and schools which were placed in camps of former soldiers of Ukrainian armies in Poland, Czech Republic and Germany. There were organized some Grammar schools, national universities, sport clubs, libraries, choirs and theatre groups by Ukrainian foremen there.

One should mention about the courses which existed in some secondary schools which were held in Podebrady (Czech Republic) and gave the opportunity to get the secondary education, the real gymnasium in Prague, which was moved in 1925 to the village Rzhnevnyts and lately to Modzhan near Prague. In the internment camp in Latsuta (Poland) the Ukrainian gymnasium was organized. Cultural and publishing activity was also well developed in Kalishi (Poland). Some folk and additional Ukrainian schools were also existed in Germany.

The attitude of these countries’ government towards Ukrainian emigrants was shown in different ways. Some factors and mainly, political interest of some countries as for Ukraine had played the important role. Almost all the countries, which showed such political interest, had attempts to use emigrants in their political aims. The political status of Ukrainian political emigrants was regulated on the one hand, by the national legislation of some countries, and on the other hand, by some international legal standards, which had been created by the League of Nations concerning all political emigrants- the natives of former Russian empire. Due to these

standards the Ukrainian people unlike to Russians and Armenians didn't belong to the separate category of political emigrants but were the part of "former Russians who hadn't any citizenship" [3, p. 53-54]. Such legal state of Ukrainian political emigrants where the fact of their own citizenship in Ukraine was completely ignored (1917-1920) was also existed in the national legislation of many European countries such as Belgium, France, Bulgaria and Yugoslavia. However, the common legal status of Ukrainian emigrants in every country differed greatly, thus in Belgium and France it was much better then in Bulgaria, Yugoslavia and Turkey.

The best political, economic and legal status of Ukrainian emigrants was in Czech Republic. In order to support the young state there worked some of the higher Ukrainian establishments, a dozen of cooperatives and the great variety of cultural, social and political centers; there were published nearly 30 newspapers there [1, p.13].

The Czech Republic became the center of Ukrainian emigration by virtue of some of the Ukrainian high schools creation there. The main task of these establishments was aimed to train the brand new staff of intellectual workers who could continue the development of Ukrainian science, art and literature. Till the beginning of the First World War, the Ukrainians visited Prague very rarely thus those who wanted to study abroad went to Germany, Switzerland or France. It happened from the one hand because of the popularity of French and German languages, and from the other – due to the high level of higher education in those countries. Those who happened to be in Prague before the war times preferred studying in German rather than in Czech higher educational establishments as the last one had the lowest rank.

The great role in visiting the Czech Republic by the Ukrainians was due to the national renaissance of Czechs in the second half of the XIX century. During that period they could revive their own national life, get rid of the Germanism, culturally educate a great amount of people and create the brand-new intellectuals. The

following was written in the “Ukrainian student” magazine: “Among the Slavonic nations, mainly Ukraine needs to have systematically planned work and be under the observance where the national revival should be done... One won’t find such a loss of the whole national energy among the individuals as among the Ukrainians” [2, p.8]. The history of Czech national revival was the great example for Ukrainian students, thus they could get not only special education, but also study the forms and methods of Czech renaissance which would be useful in implementing them in Ukraine.

The Ukrainian public Committee (UPC) was created by a small group of immigrants in Czech Republic, which was aimed to help the Ukrainian emigration. On the 31st of January 1922 at the general meeting of this Committee, the special organizational commission at the head of M.Yu. Shapovalov was elected, which was aimed to “take care of saving Ukrainian scientists and cultural workers in order to use them in cultural and educational work and training young Ukrainian intelligentsia”.

There was also created one of the most powerful centers of sociopolitical and spiritual life of Ukrainian emigration near the Czech Republic.

The great variety of emigrants, especially the public and cultural leaders who stayed in Germany tried to cooperate in order to create the public and cultural establishments which were directed on spiritual, cultural and creative work abroad. Those Ukrainian organizations which had located in Germany and carried out significant coordinative work and were the participants of the most important social and cultural events, played the great role in scientific, cultural and educational life of Ukrainian emigrants. One should determine the following organizations: the Ukrainian community in Berlin, the Union of Ukrainian students in Germany, the Ukrainian Institute of Science in Berlin, the Ukrainian national communities, the Union of Ukrainian leaders in Germany and others.

In 1922 in Berlin at the head of professor D. Doroshenko the Union of public and charitable organizations in Germany was created, which included the Ukrainian

community in Berlin, the Department of Ukrainian Red Cross in Germany, the Union of Ukrainian students in Germany, the Berlin department of the national Council of Ukrainian women, the Union of Ukrainian officers in Germany, the association of Ukrainian Jews in Germany, the Ukrainian communities in internment camps in Zell, Winsdorf, Quedlinburg and others. The Union, in accordance with the statute, was aimed to coordinate the activity and cooperation of the whole organizations in the sphere of charity, financial, cultural, educational, moral and legal assistance and protect the interests of Ukrainian citizens in Germany. In Keninsberh there was created the custody Committee of Ukrainian refugees from the western Ukraine to Germany. The main task of this Committee was to help the Ukrainian refugees, who ran away from the Ukrainian land which were occupied by Poles and Romanians. In 1926 this Committee was moved to Berlin.

The Ukrainian embassy in Germany, which worked in Berlin till March 1923, also carried out work concerning organization of cultural life of Ukrainian emigrants, had spread information about the Ukrainians' activity in Germany, helped students in their studying, etc. It also organized meetings where political and economic topics were discussed by A. Margolin, V. Kedrovs'kyi, V. Koval', M. Levytskyi and others.

On the occasion of Professor V. Koval's arrival to Berlin from Ukraine, the embassy organized his meeting with the representatives of German Mass Media, industrial and financial organizations concerning the real situation in Ukraine.

From the 14th March 1919 the press-office of this embassy began publishing its own newsletters which informed about the real state of Ukrainian matters. The newsletters were sent to editorial periodical magazines, to some officials, politicians, writers of sociopolitical literature, foreign embassies, and missions in Berlin and to some Ukrainian representatives placed outside Germany. The books of history, policy, economy, Ukrainian culture were published in German and other languages, there were made some translations from Ukrainian literature and were organized some lectures and concerts. The brochure "Eastern Europe and Germany" was

published in German by the embassy which was devoted to the political and economic significance of Ukraine in the context of its relations between Germany and Eastern Europe. It was sent to all foreign embassies in Berlin [6].

Spreading literature in German and French languages in Ukraine also belonged to this agency. In one of the Berlin bookstores the special exhibition of publications devoted to the Ukrainian problem was organized. The Ukrainian embassy presented to the Slavonic seminars of Berlin, Leipzig and Munich universities some special libraries, which were full of collected scientific books, published by Ukrainian editions abroad through the Ministry of Foreign Affairs of Germany. The members of Ukrainian embassy in Germany tried to publish in the foreign press the great variety of materials as for the internal and external situation in Ukraine, its history, policy and culture. In January 1922 in the embassy building there was the meeting of the representatives of German government and Berlin diplomatic corps where English and Belgium ambassadors, the diplomats of other countries represented in Berlin were also presented. In summer 1921 in Berlin with the help of Ukrainian embassy there were organized three-month courses for Ukrainian students where V. Simovych taught Ukrainian language, Z. Kuzelya – Ukrainian anthropology and ethnology, V. Lepkyi – Ukrainian literature. With the help of the embassy in the universities of Berlin, Munich, Leipzig, Breslau there were created some scholarships and grants for the best works in Ukrainian history, literature, economy and others for students who were interested in Ukrainian.

In 1919 the public organization “The Ukrainian Community in Berlin” rose up in Germany which consisted of Ukrainian emigrants who had different political views. In accordance with the statute, the organization was aimed to unite the Ukrainians in Germany, mainly, in Berlin on the bases of the national independence of Ukrainian people in order to bring up the political idea among the Ukrainian citizenship in Germany. It was also aimed to spread information about the Ukrainian

matters in whole, especially, in Germany and to hold cultural and educational activity among members of community, to assist financially to each other, etc. [5].

Having studied the periodical material, especially the organization reports about its activity, one may analyze the cultural and educational work of Ukrainians. The Ukrainian community organized meetings where sociopolitical, historical and cultural topics were discussed. It also organized exhibitions, concerts, spectacles, sociable meetings and opened libraries, etc. The members of this community tried to cooperate with foreigners, lead publishing activity in Ukrainian and foreign languages and give its members financial assistance. The Ukrainian community organized Christmas and New Year celebration, honored the memory of some outstanding representatives of Ukrainian science and culture, etc. At weekly meetings of this community 1919-1922 V. Simovych, O. Skoropys-Yoltuhovskyi, O. Pryhodko, V. Levytskyi, D. Doroshenko, B. Lepkyi, Ye. Vyrovyi and others made some presentations.

Thus, one should make the conclusion that the Ukrainian interwar political emigration really proved that the Ukrainian people could live under conditions of great variety of different political directions and ideas of pluralism. At the same time the experience of this emigration showed the intense competition of different political centers in winning the people's respect, the different ideas between these centers and others which had the same political direction.

The idea of conquering the Ukrainian independence didn't become the source of domestic emigrants' consolidation, who had divided onto two principles: political (the representatives of the Central Rada, get'mantsi, petlyuriv'tsi and others) and territorial ("galytchany", nadnipyantsi"). The spiritual unity of inner state wasn't the main reason of domestic state of Ukrainian political emigration of interwar period.

Some of emigrant Ukrainian organizations made some attempts of saving spirituality the Ukrainian people, tried to promote the ideas of Ukrainian culture among the public of European countries and find the active supporters of this idea

among western politicians, they also criticized the Soviet and Polish regimes which were in Ukraine and made the programs of development of independent Ukraine in future.

In order to continue the further research in this direction one should make the detailed analysis of the influence of social, political and cultural factors on formation of the theory and practice of personality's spiritual development in the pedagogical idea of domestic emigration (the 20th - 50th years of the XX century) in some other countries.

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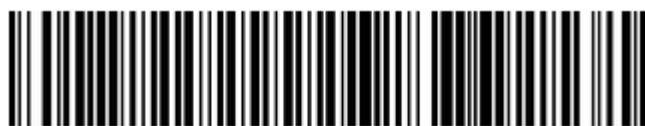
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