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THE ROLE OF CENTRAL EDUCATIONAL INSTITUTIONS OF UKRAINE IN OBTAINING EDUCATION FOR REPRESENTATIVES OF THE SOUTHERN SLAVS IN THE 19TH CENTURY

The article analyzes the role of central educational institutions of Ukraine in the education of representatives of the Balkan Slavs. South Slavic youth preferred to receive education at the Kyiv Academy, Kharkiv University, the South Slavic boarding house in Mykolaiv, and others. Since 1856, when Balkan Slavs were exempted from paying for their education, children from poor families (peasants, artisans, teachers, and others) also had the opportunity to study at central educational institutions of Ukraine. Balkan Slavs came to Ukraine not only to get an education, but also to find work. Feeling pressure from the Austro-Hungarian and Turkish authorities, many representatives of the South Slavic peoples could not find work in their homeland. And the south of Ukraine provided them with the opportunity to do what they loved. The acquisition of education in Ukraine by the South Slavs with a high level of science and culture objectively corresponded to the national interests of the Balkan peoples and aroused gratitude on their part. The undeniable positive role of the Mykolaiv South Slavic boarding school in training intellectuals for the Balkan countries, primarily Bulgaria: hundreds of its students became teachers, doctors, agronomists in their homeland, and after the liberation of the country took an active part in the construction of a national state. South Slavs who worked in Ukraine, as well as some students, published in periodicals and separate works their research on the history, culture, and education of the South Slavic peoples, and left memories of the years spent in Ukraine. In Kharkiv and Kyiv, Poltava and Odessa, and in other cities, works by South Slavs were published in the second half of the 19th century. Many of the Balkan Slavs, who had only dreamed of temporary relocation related to obtaining education or finding work, gradually came to the idea of staying in the southern Ukrainian lands forever.

Key words: education, South Slavs, Kyiv Academy, Kharkiv University, South Slavic boarding house.

Problem Statement. The people of Ukraine, which is building an independent state, is part of European civilization, having a rich cultural heritage, centuries-old experience of communication with neighbors, including the South Slavic peoples. The disclosure of the historical ties of Ukraine with the South Slavic peoples contributes to the strengthening of its authority in the community of European peoples. It was in the central educational institutions of Ukraine in the 19th century that the South Slavs received both higher and specialized education. This is explained, first of all, by the small number of educational institutions in their homeland, the economic and political instability in the Balkans, as well as the fact that Ukraine at that time was already a country with a high level of science and culture, which objectively corresponded to the national interests of the Balkan peoples of Slavic origin.

Analysis of recent research and publications. The source base of the problem under study is very

diverse. Among the sources are documents from the history of cultural, church and scientific ties of Ukraine with the South Slavic peoples [2; 6]. It should be said that for almost every representative of the South Slavs who came to study in Kyiv, Odessa, Kharkov, Nikolaev, a file was opened, where biographical information, various data on his education, receipt of financial assistance and much more were entered. The development of the problem was also based on periodicals [1; 8], a reference book [4]. The collective work «Bulgarians in the Northern Black Sea region» [3; 5] contains many interesting and valuable data concerning the migration and stay of Bulgarians in the Northern Black Sea region. This is the first and only work of this kind, it is fundamental in nature, based mainly on archival and documentary sources and examines a wide range of issues related to the history of the migration of Bulgarians to the south of Ukraine and their role and significance in the economic, political and cultural life of Ukraine.

However, individual judgments and conclusions of the authors require a critical approach. Many interesting facts from the history of the establishment and development of political, economic, church and cultural ties between the Ukrainian and South Slavic peoples in the 19th century are included in the dissertation work of Pavlyuchenko A. V. [7], where the author paid close attention to the issues of education of representatives of the South Slavs in the central educational institutions of Ukraine. In general, the historiographical review shows that the degree of study of the role of central educational institutions of Ukraine in obtaining education by representatives of the southern Slavs in the 19th century is insignificant. Most studies examined individual aspects of the problem, specific historical material within a narrow chronological framework.

The aim of the article is to identify the role of central educational institutions of Ukraine in the education of representatives of the Balkan Slavs in the 19th century, the content of the educational process, and the participation of South Slavic youth in the public life of contemporary Ukraine.

Presentation of the main material. Two main reasons drew the southern Slavs to Ukraine in the 19th century: the desire of young people to get an education and the opportunity for many to find work.

The South Slavic youth who studied in Ukraine received both secular and theological education. In quantitative terms, most of them entered theological schools, seminaries or the Kyiv Theological Academy. There were many significant reasons for this: firstly, the material security of the students of the synodal educational institutions was better than that of secular ones; secondly, there was already a tradition of the southern Slavs receiving a theological education; thirdly, it is necessary to mention the special aura of heroism that existed around the clergy of the southern Slavs. For most of them, the priest was not just the first, but often the only teacher, and often the leader of the rebellious people. In the 50–70s of the 19th century, especially in Montenegro, Serbia, Bosnia and Herzegovina, one could see priests in the front ranks of the fighters against foreign oppression, with weapons in their hands.

Thus, it is known that in 1863, several representatives of the South Slavic clergy graduated from the Kyiv Academy: Father Moses, priests Nikolai and Yakov Pavlovich, to replace them in the same year, three more clergymen were sent by the South Slavic clergy to enter the Bethany Seminary (near Zagorsk), two of whom: Zhivojin Jovičić and Aleksey Georgievich were deacons. Later,

they were supposed to enter the Kyiv Academy [2, p. 301].

In social terms, the South Slavic youth who studied in Ukraine were not homogeneous. Although official circles tried to attract mainly children from wealthy families to study, in reality this was far from the case. Low-income South Slavs were attracted to Ukraine by the fact that they could count on a state scholarship.

In 1866, I. D. Delyanov petitioned for the appointment of scholarships for Austrian Slavs [2, p. 160]. And already in the following year, 1867, ten scholarships were appointed for southern Slavs who wanted to study at Odessa University, so that they could subsequently work in Ukraine as gymnasium teachers [2, p. 272]. From a letter from Boishich V. to Raevsky M. F. dated January 25, 1869, it is known about the desire of a student from Zadar to study at one of the Ukrainian educational institutions and receive a scholarship [2, p. 61]. In 1882, a similar desire was expressed by the Croat Oblak V. [2, p. 330].

In the second half of the 19th century, South Slavic youth studied in more than 15 cities in Ukraine. Research suggests that during this period at least a thousand young men and women received an education in educational institutions in Ukraine. In 1853, Prince Danilo himself sent a Montenegrin youth to study at Kharkov University. That same year, given the need for educated people, permission was granted to place several Montenegrins in military educational institutions [2, p. 314]. From Akhmatov's A. P. letter to it is known that Raevsky M. F. insisted on the transfer of all South Slavic students from the Kyiv Academy to Moscow «with the beneficial goal of warding off the harmful influence of the Little Russian element that dominates in Kyiv» [2, p. 25]. But Raevsky's request remained unanswered. In the 60s and 70s of the 19th century, Iliya Shushak, Milutin Kuzman, the nephew of I. Subbotich, the Bulgarian Dobro Voynikov from Shumla, the Serb M. Mrazovich and many other representatives of the southern Slavs received an education in the central educational institutions of Ukraine [2, pp. 63, 259, 297, 301, 310].

Among the educational institutions of Ukraine where South Slavic youths were educated in the second half of the 19th century, the South Slavic boarding school in Nikolaev (1867–1892) was widely known. Several hundred young Bulgarians, Serbs, Montenegrins and other people from the Balkan Peninsula studied there. The overwhelming majority of the boarding school's students were Bulgarians.

On May 23, 1862, the Minister of Public Education A. V. Golovnin asked the Ministry of Foreign Affairs whether it would recognize the possibility

of henceforth concentrating people from the South Slavic lands in the south of Ukraine and limiting itself to providing them with secondary education, rather than spending the funds intended for scholarships for the Balkan Slavs on providing benefits to South Slavic students at various universities in the country [4, p. 83]. It was recommended to «place newly arrived Slavs in the gymnasium in Nikolaev, if one is established, or in Kherson...» [6, p. 54]. The Minister of Public Education proposed, firstly, to provide the South Slavs primarily with «a thorough general, gymnasium education», which in their homeland would open up for them «access to all practical activities», whereas with a university education in the Balkan lands, «still so uneducated», the young Slavs would not find a use for their knowledge [4, p. 85]. Secondly, the southern Slavs who come to Ukraine and who are provided with state stipends must be concentrated in one of the gymnasiums. Thirdly, it is desirable to establish a closed educational institution for them – «a state boarding school, in which the government could look after them», that is, keep a close eye on their behavior and way of thinking. The Nikolaev gymnasium was planned to be opened in the fall of 1862. However, the lack of necessary funds did not allow the establishment of a special boarding school for the southern Slavs by the opening of the gymnasium.

On November 14, 1862, the Nikolaevskaya Gymnasium opened with a state-run boarding school for Russian students, and the first South Slavic boarder appeared here only eleven months later. The boarding school at the gymnasium was never officially called South Slavic, and it was not destined to become so, since at the time of its liquidation – January 1, 1866 – the South Slavs did not make up even half of the students [4, p. 86].

The Asian Department proposed to the Ministry of Public Education a candidate, worthy in its opinion, for the post of educator of South Slavic youth. The candidate turned out to be the Bulgarian Todor Minkov (born in the city of Ruse, in 1854 he joined the Bulgarian volunteer legion formed by the Russian authorities during the Crimean War). Minkov presented to the Asian Department his ideas on the organization of the education of Balkan Slavs in Ukraine. He considered it a mistake to provide the opportunity for children of the poor to study in Ukraine and gave preference to the education of those from wealthy families, since the latter, due to their social background, were less receptive to radical ideas. In Minkov's opinion, the age of the students was also of no small importance: he advised inviting

them to Ukraine while they were still children, so that «the character and way of thinking of South Slavic boys could be given a direction pleasing to the government» [4, p. 87].

On September 24, 1863, T. Minkov was appointed «the acting room supervisor» at the boarding school of the Nikolaevskaya Gymnasium. The following requirements were imposed on boarders – southern Slavs – upon admission to this boarding school: they must be of the Orthodox faith, no older than fifteen and no younger than ten years old, must be able to read and write in Russian and know the four rules of arithmetic.

The first boarder from the southern Slavs was the Bulgarian Dimitar Vavov, accepted to the boarding school on October 4, 1863, and in May 1864 he was joined by Todor Ganev, Alexey Drumov and Yakov Petkovich: «... the named Bulgarians are prepared in the sciences for admission to the 3rd grade of the gymnasium; but they do not speak Russian at all, therefore they were left in the boarding school to prepare in this language, and then they will be placed in a class corresponding to their knowledge» [4, p. 88]. In October 1864, among the boarding school students (all of whom were simultaneously students of the gymnasium) there were 25 Russians, 8 Bulgarians and 1 Serb; 13 Serbs and Bulgarians, enrolled as candidates and awaiting a call to Nikolaev, in the south of Ukraine, applied for 6 vacant places [4, p. 88].

In addition to the general gymnasium classes, the boarders were given additional lessons in gymnastics, dancing, music and church singing. In May 1865, the pedagogical council of the gymnasium decided to introduce the teaching of the Bulgarian language for Bulgarian boarders. However, the decision was half-fulfilled: classes in Bulgarian or Serbo-Croatian were taught at the boarding school either by older students or by South Slavic students invited during the holidays. According to Minkov, most of the foreign South Slavs who arrived in Nikolaev in 1863-1865 showed great abilities.

In early March 1865, the head of the gymnasium administration, B. A. Glazenap, proposed abolishing the boarding school at the gymnasium and placing young Slavs in private apartments. On March 11, 1865, a meeting of the council of the Minister of Public Education was held, to which the trustees of the St. Petersburg, Kharkov and Odessa educational districts and the manager of the Nikolaev educational institutions were invited. The participants in the meeting spoke in favor of abolishing the boarding school at the Nikolaev gymnasium. It was stipulated

that the age of children should not exceed eleven years. It was proposed not to allow any leniency for southern Slavs compared to Russian students either upon admission to the gymnasium or during their subsequent studies there, since any deviations from the established order put them in a privileged position. The South Slavic youth studying in Nikolaev did not remain aloof from the democratic ideas that became widespread among students in Ukraine in the first half of the 1860s.

On July 6, 1866, P. N. Stremoukhov filed a petition with the new Minister of Public Education to re-establish a boarding school for southern Slavs in Nikolaev, since, in his opinion, it was impossible to constantly control the behavior of young Slavs. On February 10, 1867, the opening of a private boarding school, founded by T. Minkov and named South Slavic, took place. Its first students were 15 southern Slavs from among the state scholarship holders of the gymnasium [8, p. 599].

The creation of the South Slavic boarding school marked the end of a five-year search for a form of education for South Slavic youth in Ukraine that would best meet the plans of government circles. A closed educational institution allowed its students to be kept under the constant control of the administration outside of school hours, to vigilantly monitor the behavior and way of thinking of young Slavs, and to weaken their contacts with advanced Ukrainian youth. The new structure of the boarding school opened access to people from wealthy strata of the population of the Balkan lands, who were considered more politically reliable. The private nature of the boarding school gave the authorities the opportunity to pursue a more flexible policy and control the activities of Minkov (he was in government service as an official on special assignments under the Minister of Public Education).

The education of the southern Slavs in Ukraine, a Slavic country (which made it easier to acquire), with a high level of science and culture, objectively corresponded to the national interests of the Balkan peoples and evoked their gratitude. Famous participants in the liberation struggle of the Bulgarian people against Ottoman rule emerged from among the boarders: Panayot Volov, Mikhail Grekov, Petr Yenchov, Atanas Uzunov, the founders of the socialist movement in Bulgaria Dimitr Bakirjiev, Nikola Gabrovsky, Georgi Kirkov, prominent figures in its culture and science: writers Aleko Konstantinov, Georgi Stamatov, the famous theater figure Vasil Nalburov and others [4, p. 91].

In 1867, in the village of Preslav, Berdyansk district, where Bulgarian settlers lived, an idea arose

to open a school with funds from the Bulgarian colonists. The peasants of the Preslav, Romanovskaya and Tsarevodarov volosts (communities) collected 45,000 rubles for this purpose, with which they built the school. The gymnasium, as this educational institution was officially called, was opened in 1874, and the following year, 1875, it was transformed into a teachers' seminary (pedagogical school), where they also taught in Russian, which negatively affected the attitude of the Bulgarian colonists towards the seminary, since they repeatedly raised the issue of teaching here in Bulgarian. But all their attempts were in vain. In 1873, in the same village of Preslav, on the initiative of Bulgarian colonists, a zemstvo one-class primary school was created, which two years later was transformed into a boys' and girls' school, and in the 90s another one-class primary school was added to them [3, p. 180].

In addition to the one-class Bulgarian schools in the south of Ukraine, in the second half of the 19th century, Bulgarian settlers created two-class, primary public, parochial schools, where teaching was conducted, unfortunately, mainly in Russian.

The curriculum of primary public schools included the following subjects: the law of God; Russian language; arithmetic; Slavic language (Church Slavonic) and singing.

The children of the Bulgarian colonists could receive primary education in either three or four years. The three-year course of study included the study of the following subjects: 1) explanation of the catechism and sacred history; 2) Bulgarian language; 3) arithmetic and basic geometry; 4) geography; 5) brief natural history; 6) domestic history; 7) trade; 8) drawing; 9) Russian language; 10) Greek. The four-year course of study included: 1) divine law, theology and explanation of man's purpose as a Christian and citizen; 2) Bulgarian literature; 3) Latin; 4) Slavic language (Church Slavonic); 5) mathematics and mechanics; 6) domestic history; 7) general history; 8) natural history; 9) physics; 10) agronomy; 11) civil law; 12) trade; 13) French; 14) Greek [5, p. 153–154].

Graduates of Ukrainian educational institutions from the southern Slavs later occupied various high positions in the state structures of Serbia, Bulgaria, Montenegro, Bosnia and Herzegovina, and other southern Slavic lands. Thus, from 1873, the Department of Slavic Studies at Kharkov University was headed by Marin Drinov, a Bulgarian by origin. In 1881, Drinov received an invitation to occupy the high post of president of the Bulgarian State Council. But he did not accept this offer, «remaining true to his sympathies and inclinations for modest, scholarly

work» at Kharkov University until the end of his days (he died on February 28, 1906) [1, p. 134–135].

In the educational institutions of Ukraine in the second half of the 19th century, about twenty southern Slavs worked, among whom were Serbs, Croats, Slovenes, Macedonians, that is, representatives of almost all southern Slavic peoples [7, p. 17]. They worked in universities, at the Higher Women's Courses, in gymnasiums, in Slavic boarding schools and at pedagogical courses, teaching Serbian, German, geography, physics, nature, history and other disciplines.

In addition to receiving an education, the southern Slavs also came to the south of Ukraine in search of work. From a letter by the Serb Kostic M. M. it is known that in 1869, together with his family, he came to the south of Ukraine, to the region of Slavic-Serbia, to teach at a school opened on the initiative of the southern Slavic settlers for their children. Classes at the school began on September 13, 1869. In the first year of study (1869–1870), 37 students were accepted, who took their knowledge very seriously. Since 1870, the following subjects began to be taught at the school: 1) Philaret's catechism; 2) church-biblical history before the division of the churches; 3) holy scripture, an introduction to it with short rules on the interpretation of holy scripture and the interpretation of several festive and weekly gospels; 4) general history; 5) Russian language; 6) Church Slavonic language; 7) Serbian language; 8) physics; 9) church singing [2, p. 233]. For the education of girls, additional subjects were introduced at the school, such as economics and handicrafts, which were taught by Kostić's wife and «one young lady from Kotor, who was taken out of necessity» [2, p. 232].

Living side by side with the Ukrainians, the South Slavic colonists often formed friendships with many of them. For example, a true friendship connected the Serb P. Ostojic with the Ukrainian scholar and civil activist P. G. Zhitetsky. It was based on similar views on the Slavic question, the problem of the survival of the Ukrainian language and other Slavic languages. In one of his letters from Belgrade, P. Ostojic, being satisfied with the fact that P. G. Zhitetsky's letter was

written in Ukrainian, wrote: «I completely agree with you that the Slavic union and Slavic brotherhood should be based on and arise from the joint and mutual respect of each Slavic people with its language and national characteristics, but not on the wonderful and fantastic idea of some kind of universal Slavic language. Without equality between all members that make up one union, there is not and cannot be brotherhood and love» [7, p. 18].

Many of the southern Slavs, who thought only about temporary resettlement, could not foresee that a number of weighty reasons would arise that would influence their decision to remain in the southern Ukrainian lands forever.

Conclusions. Firstly, the 19th century was truly a century for the southern Slavs when they could, having come to the south of Ukraine, freely receive secondary and higher education in the central educational institutions of Ukraine. Secondly, it was primarily children from wealthy southern Slavic families who could receive an education. The southern Slavic youth who studied in Ukraine received both secular and spiritual education. Thirdly, among the educational institutions of Ukraine where South Slavic youth studied in the second half of the 19th century, the South Slavic boarding school in Nikolaev (southern Ukraine) enjoyed wide popularity and fame. During its existence (1867–1892), several hundred young Bulgarians, Serbs, Montenegrins and other people from the Balkan Peninsula studied there. The overwhelming majority of the students were Bulgarians. In addition to the South Slavic boarding school, South Slavic youth studied at the Kyiv Theological Academy, Kharkov University and other educational institutions, but mainly in the south of Ukraine. Fourthly, the education of the southern Slavs in Ukraine objectively corresponded to the national interests of the Balkan peoples. Fifthly, another significant reason forced the southern Slavs to go to the south of Ukraine – the search for work. Many of the southern Slavs, who thought only about temporary resettlement related to the search for work or education, gradually came to the idea of staying in the southern Ukrainian lands forever.

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Поцулко О.А. РОЛЬ ЦЕНТРАЛЬНИХ НАВЧАЛЬНИХ ЗАКЛАДІВ УКРАЇНИ У ЗДОБУТТІ ОСВІТИ ПРЕДСТАВНИКАМИ ПІВДЕННОГО СЛОВ'ЯНСТВА У ХІХ СТОЛІТТІ

У статті проаналізована роль центральних навчальних закладів України в отриманні представниками балканського слов'янства освіти. Південнослов'янська молодь віддавала перевагу здобувати освіту в Київській академії, Харківському університеті, Південнослов'янському пансіоні в Миколаєві та інших. З 1856 року, коли балканські слов'яни були звільнені від платні за своє навчання, то й діти з незаможних родин (селян, ремісників, вчителів та інших) теж отримали можливість навчатися в центральних навчальних закладах України. Балканські слов'яни приїжджали в Україну не лише здобути освіту, але й знайти роботу. Відчуваючи тиск з боку австро-угорських і турецьких влад, багато представників південнослов'янських народів не могли в себе на батьківщині знайти роботу. А південь України надавали їм можливість займатися улюбленою справою. Здобуття південними слов'янами освіти в Україні з високим рівнем науки і культури, об'єктивно відповідало національним інтересам балканських народів і викликало вдячність з їхнього боку. Незаперечна позитивна роль Миколаївського Південнослов'янського пансіону у підготовці кадрів інтелігенції для балканських країн, насамперед Болгарії: сотні його вихованців стали на батьківщині вчителями, лікарями, агрономами, а після звільнення країни брали активну участь у будівництві національної держави. Південні слов'яни, які працювали в Україні, як і деякі студенти, публікували в періодичних виданнях та окремих працях свої дослідження з історії, культури, освіти південнослов'янських народів, залишали спогади про роки, проведені в Україні. У Харкові та Києві, Полтаві та Одесі, в інших містах виходили у другій половині XIX століття праці південних слов'ян. Багато хто з балканських слов'ян, які мріяли лише про тимчасове переселення, зв'язане з одержанням освіти або пошуком роботи, поступово приходили до думки залишитися в південноукраїнських землях назавжди.

Ключові слова: освіта, південні слов'яни, Київська академія, Харківський університет, Південнослов'янський пансіон.