

*Dudka Tetiana*

## **AXIOLOGICAL MEASUREMENTS OF THE INTERNATIONAL ENLIGHTENMENT IN THE NATIONAL THEORY AND PRACTICE OF THE XVIII CENTURY**

*National Pedagogical Dragomanov University  
Kyiv, Ukraine*

**Abstract.** *In this article the role of international Enlightenment in the national theory and practice of the epoch under study is defined. By analysing the axiological essence of the outlined pedagogical phenomenon, the attention is focused on its functional multidimensionality in the sociocultural space.*

**Keywords:** *enlightener, international Enlightenment, value orientations, pedagogical phenomenon.*

In the conditions of the progressive development of Ukrainian society, the problem of qualitative training of specialists is actualized to a large extent. Depending on how well the educational reality is built, the success of the professional personality development largely depends. A special place in this process is assigned to the historical and pedagogical basis, as a catalyst for the realization of teaching and educational tasks.

Scientific studies of such scientists as A. Sukhomlynska, S. Zolotukhina, V. Yevtukh, L. Vovk, V. Syrotiuk, N. Demianenko, A. Shpak, etc. are valuable in this context.

However, the issue of the axiological significance of international Enlightenment for the national theory and practice of the 18th century remains underexplored in the historical and pedagogical context. The abovementioned was the basis for the formulation of the purpose of the study, in accordance with the outlined phenomenology.

The multidimensionality of the pedagogical phenomenon under study was considered at the angle of the etymological, activity and pedagogical definitive and classification criteria. The chronologically meaningful, comparative and historical and pedagogical methods were instrumental in the study.

In the national conditions of the XVIII century the international Enlightenment has played a very important role in spreading on the imperial territories of progressive world ideas, which reflected in their turn on the rise of the level of education and science, the consolidation of value orientations.

In the context of this study, we should consider the essential interpretation of the term “enlightener”, which will allow us to understand the main purpose of the arrival of high-principled intellectuals from Europe to the outlined territory.

The Unabridged Definition Dictionary of the Modern Ukrainian Language (2004) notes that an enlightener is a person, who engages in education, works on raising the level of education and disseminates progressive ideas and knowledge [1].

This way of analysis of the international Enlightenment allows us to build a logarithm of the research, taking into account the influence on the Ukrainian society of both internal and external determinants.

The realization of the international Enlightenment in space and time was built on the axiological ideas of thinkers of world philosophy (in particular, Socrates, Democritus, Plato, Aristotle and others). As shown in the materials of the historiographic source, the European intellectuals of that time on their native territory consolidated by their own example to dominate such priority values as: wisdom, good, happiness, health, beauty, justice.

The foundation of scientific and educational centres was accompanied by the actualization of the employment issue on the territory of the empire under study. The tradition of inviting the best representatives of the academic teaching staff from Western Europe has been largely consolidated in the practice of national academic institutions since the previous years.

In the XVIII century on the territory of the Russian Empire the Academy of Sciences was founded (1724). According to the plan of the progressive circles of that time, on this structure was assigned the task of the educational and scientific centre of the whole empire. Such a range of the functional coverage of the territory was due to the fact that in the period under study there were no national classical universities.

Written confirmation, that the abovementioned academic institution was supposed to perform educational functions, was found in the materials of the historiographic source. In the corresponding order of Peter I it was noted that the main task of the abovementioned centre is "... the study of languages ... of various sciences and famous arts, and also the translation of books ..." [3, p. 27].

With the purpose of practical implementation of the abovementioned, the employment issue has been updated on the agenda. Taking into account the fact that the relevant qualified personnel at that time in Russia was not enough, the leadership had to move to cardinal actions. In connection with this, the announcement of the relevant content appeared on the column of the European scientific periodicals.

It should be emphasized that the organizational and employment issues at that time were resolved fairly quickly. In September 1724 a specific contract was developed for the representatives of professors of other states. In this special form of the employment contract, there were four key parts:

- ✓ a clearly defined period of cooperation with the institution;
- ✓ daily norm of lectures, which must be read;

- ✓ a defined list of educational learning materials on the subjects to be developed;
- ✓ the need to prepare 1-2 candidates for the academic status of “professor” [2, p.117].

The signing of contracts with representatives of Europe began in 1725. During one year of functioning, the number of those wishing to work in the Academy exceeded 35 people [8, p. 72].

In the XVIII century representatives of four Western European countries - Germany, Switzerland, Denmark and France - arrived to the territory of Russia with an enlightening purpose. They presented the world scientific and educational centres in the context of three scientific directions – physical and mathematical, natural and humanitarian [8, p. 74].

Justification of what caused the foreign representatives of the academic teaching staff to decide to leave their homeland for the purpose of the Enlightenment, in our opinion, lies in the obvious human values - good and wisdom.

The presence of another value orientation of the international Enlightenment - justice, can be traced in the training of 10 national professors by foreign professors (27% of the total number of employees of the Academy).

It should be emphasized that the international practice of the Enlightenment was traced not only on the pro-Russian territory, but also on the pro-Austrian territory. A vivid example of this is the workforce capacity of Lviv Academy (Table 1).

Table 1.

Foreign representatives of the academic teaching staff, who worked in Lviv Academy in the XVIII century. (1661 - 1773) [4]

No.	Surname and name of lecture	Years of life	Branch of learning
1.	Grodzicki Faustyn	1709-1773	Mathematics
2.	Kasper Niesiecki	1682-1744	Theology
3.	Betanski Antin	1715-1786	
4.	Finziger Yan	?	
5.	Hacquet Balzatar	1739-1815	Geography, Biology
6.	Hiusman Frants	1741-1806	Astronomy
7.	Shiverek Sviberg	1742-1806	Chemistry

The data in Table 1 show that foreign scientists presented in Lviv Academy such branches of sciences as astronomy, geography, chemistry, biology, mathematics, theology. It is advisable to emphasize that during the period under study, two departments (faculties) - theological and philosophical [4] - functioned as part of the educational institution.

The acute shortage of educational literature intensified the representatives of the national intellectuals to take decisive actions. The active development of the natural sciences during the period under study exacerbated the need to develop the necessary learning materials that would become a real source of knowledge for those students.

For this purpose, in the second half of the XVIII century professor of Lviv Academy B. Hacquet actively studied the territory of the Carpathian region [7, p.41]. We can assume that by his own example the scientist tried to demonstrate to his pupils the priority in their activities of such values as: wisdom, health and beauty.

The modern national scientist M. Valo in his work "Journey to the Ukrainian Carpathians" notes that the professor Hacquet "... began his trips from Pokuttia and Hutsulshchyna, devoting a separate journey to the study of the Moldavian Carpathians, that was included in a separate published volume of work on Moldova, he spent another journey in Hutsulshchyna and Bukovyna, studying the structure and flora of this part of the Carpathians ... he admired Chornohora. He left interesting observations about the life of the people of Pokuttia and Hutsuls, their language, clothes, people's architecture, in particular the church, described the wedding rite and Huzul dance... constantly communicating and educating the local population" [5, pp. 6-9]. The abovementioned thesis affirms that the scientist was involved in the enlightenment not only within the walls of the educational institution, but also beyond it.

The result of his journey became the basis of the author's four-volumes legacy "Dacisehen und Sarmatieheno der Norollichen Karpathen", which was published in Nuremberg, and was handed out to the library of the named Academy [7, p.43]. Analysing the meaningful content of the abovementioned work, it should be emphasized that practically the professor managed to combine the enlightenment with the scientific study of the mountainous territory in the ethnographic, physiographic, biological, mineralogical and historical sections.

Reflection of the volumes of B. Hacquet's study of the territory of the mountain mass of the Carpathians is found in his author's topographic map, which "... covers Skolivshchyna and adjacent territories from Novoselytsia and Bubnyshche in the east to Pidbuzh and Sprynia in the west, involving Grebeniv, Skole, Pidhorodtsi, Urych, Skhidnytsia, Krushelnytsia etc. The journey was further westward - to Drohobych, Dobromyl, Przemyśl, Dukla" [7, p. 48]. The scientist did not confine himself to the abovementioned areas, the next stage of his trips was the Polish and Czech Tatras [6, p.48-49].

The topographic map developed by the professor played an extremely important role in the development of the phenomenon under study. The evidence of this is the fact that the progressive Ukrainian intellectuals built its

educational routes on the territory of Galicia, based on the use of the abovementioned visual materials.

Summarizing the abovementioned, we see that the European enlighteners not only were actively engaged in the introduction of world pedagogical achievements into the national theory and practice, but also built the educational paradigm of that time on humanistic, axiological and acmeological principles.

From the abovementioned, we can conclude that the axiological essence of the international practice of the Enlightenment was traced in the formation of progressive innovative scientific and pedagogical constructs, which later formed the basis for the activities of a whole network of national educational institutions.

#### *References translated and transliterated*

1. Busel, V.T. (Eds.). (2004). *Velykyi tlumachnyi slovnyk suchasnoyi ukrayinskoyi movy [Unabridged Definition Dictionary of the Modern Ukrainian Language]*. Kyiv: VTF «Perun» [in Ukrainian].

2. Kinileva, V.G. (Eds.). (1995). *Vysshee obrazovanie v Rossii: Ocherk istorii do 1917 goda [Higher Education in Russia: outline of history until 1917]*. Moscow: «NII VO» [in Russian].

3. Zakharov, I.V. (1994). *Missiia universitetov v yevropeiskoi kulture [Mission of universities in European culture]*. Moscow: Fond «Novoie tysiachelietyie» [in Russian].

4. Durdynets, V.V. (Eds.). (2010). *Litopys vypusknikiv Lvivskogho natsionalnogho universytetu imeni I.Franka [Chronicle of graduates of Ivan Franko National University of Lviv]*. Kyiv: «Loghos» [in Ukrainian].

5. Valo, M. (Eds.). (1993). *Podorozh v Ukrayinski Karpaty [Journey to Ukrainian Carpathians]*. Lviv: «Kameniar» [in Ukrainian].

6. Symonenko, I.M. (2001). *Vcheni arkhivni komisii Ukrainy`: nadbannia ta dosvid [Scientific archive commissions of Ukraine]*. Kyiv: «Loghos» [in Ukrainian].

7. Sichynskyi, V. (1991). *Chuzhyntsi pro Ukrainu [Foreigners about Ukraine]*. Lviv: Svit [in Ukrainian].

8. Fainshtein, M.SH. *«I slavu Francii v Rossii prevzoiti»: Rossiiskaia akademiia (1783—1841) i razvitiie kultury i gumanitarnykh nauk [“And surpass the fame of France in Russia”: Russian Academy and development of culture and humane studies]*. Saint Petersburg: Dmitrii Bulanin [in Russian].