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**HISTORICAL TRENDS IN THE DEVELOPMENT OF NATIONAL PEDAGOGICAL ANTHROPOLOGY: THE PATH TO THE EUROPEAN INTEGRATION (BASED ON THE MATERIALS OF THE SECOND HALF OF THE NINETEENTH CENTURY)**

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**Abstract.** *The issue of the development of national pedagogical anthropology in terms of the existing pedagogical theory and practice of the studied period is conceptualized in the article. The author's attention is focused on the analysis of the contribution of prominent national educators in establishing close relations with the European intellectuals to improve the existing educational paradigm and create favorable conditions for the personal development of pupils.*

**Keywords:** *trends, development, pedagogical anthropology, European integration.*

Modern globalization determinants actualize the issue of qualitative training of specialists, which essence is not only the passive acquisition of knowledge but also above all the development of the cognitive activity of lifelong learning. The success of professional development of a personality depends, in many respects, on the well-constructed educational reality. A special place in this process is given to educational tourism, as a catalyst for the implementation of educational tasks.

Inquiries of such scientists as V. Andrushchenko, I. Anosov, I. Zyazyun, M. Oksa, V. Onyshchenko, I. Podlasy, O. Sukhomlynska, and others are valuable in this context. However, the issue of the influence of the pedagogical anthropology development on the increase of the specialized branch cooperation of national and foreign intellectuals, which has been actualized on the agenda of European integration, remains little studied.

The toolkit of the research was historical, pedagogical, staged, task-related, chronological, content-related, and comparative methods.

**The purpose of the article** is to reveal the significance of the influence of the national pedagogical anthropology development on the establishment of international specialized branch cooperation of national and foreign intellectuals.

The favorable geographical position of the national territory on the political world map caused an increase in the development of international profile cooperation, which was being implemented globally "...between influences and interactions..." [8, pp. 49 - 50]. Under such conditions, one could trace the aphoristic statement of the French emperor Napoleon that the geographical position of the state on the political world map is a kind of fate [6].

Social and cultural interactions at the national level were reflected in the fact that "Ukrainian pedagogical thought has become a part of the European tradition, a kind of "cultural core" within certain geographical limits" [8, p. 27]. This process was

greatly enhanced by the functioning of the phenomenon under study, in which progressive development represented new milestones in the European educational traditions. The need of the domestic public to appeal to the world's pedagogical achievements was motivated by many reasons.

Together with the increase of educational problems in the territory of Ukraine during the studied period, there was a significant demographic crisis. This situation was caused by alcohol consumption, smoking, malnutrition, exhausting physical labor, inadequate level of physical education in schools [1]. According to the pro-Russian census of the population of the second half of the XIX century, the result of demographic destruction was the availability of ¼ million blind children in the Russian Empire [12].

Under such difficult conditions of existence of Ukrainian society, the implementation of topical educational tasks was not the priority of the authorities [12]. Several government steps to address current issues did not touch on the educational gaps that had triggered the demographic crisis.

Realizing the high level of responsibility to Ukrainian society and taking into account the urgent need to revise educational guidelines; Ukrainian educators have taken an active role.

A landmark event of the second half of the XIX century was the rethinking of the scientific status of pedagogy so that "... the process of education acquired scientific prudence and validity" [8, p. 28]. This was facilitated by a rather careful study of the foreign pedagogical experience of the domestic public and pedagogical elite through its systematic study, reflection and use in practice. The realization of the above-mentioned tradition was also traced in the practical activity of K. D. Ushynsky.

In 1860, in reforming the structure of the Journal of the Ministry of Public Education, the scientist included in its content a new section – pedagogical experience of foreign schools [7]. According to the plan of the Ukrainian educator, the content of the articles in this section should have contained "a retrospective description of national and foreign educational institutions; analysis of pedagogical essays, educational and children's books; description of scientific works on all sections of science, if they can in any way influence the pedagogical activity ...". [7, pp. 104 - 105].

In 1862, to reform the national educational system and considering European standards, Konstantin Dmytrovych set out to Europe. With the help of international specialized cooperation, Ushynsky managed to present to the broad national community the features of the organization of public education in the territory of Western Europe.

The key destination of his route was Switzerland. Here is his description of the country: "at every half a milestone you will see an educational institution; these are elementary schools, seminaries for teachers, institutions for the deaf, the blind, a work school, an agricultural school, a rural library, in general, there are more educational establishments than there are bars in our country" [10, p. 122].

The Ukrainian educator wrote the impressions of what he had seen and heard in the country in his "Pedagogical journey to Switzerland". From a structural point of view, this essay is based on the internal dialogue of foreign and domestic pedagogy.

A comparative analysis of the French and English educational systems revealed the increased centralization and administrative uniformity of the former.

He did not fail to pay attention to the scientists and educational institutions of Germany, Belgium, Austria, France, and other countries. Under foreign conditions, Ushynsky managed to write the world-renowned “Pedagogical Anthropology” (“Man as a Subject of Education”) and some other pedagogical essays.

In his work, K. Ushynsky was the first to use the term “pedagogical anthropology” to substantiate a specific science of development and education [11]. According to the teacher, the way of comprehending the substantive essence of this definition was made possible through the cooperation of the system of pedagogical principles, focused on the perfection of a person. The methodological toolkit of innovative definition was closely interconnected with philosophical anthropology.

A distinguishing feature between the two anthropologies was the fact that the latter “combined a philosophical interpretation of the essence of existence” and the first “was positioned as the highest art capable of directing man and all humanity to the path of perfection” [9, p. 6 - 7]. Referring to Kant's “critical” experience, the domestic educator considered the in-depth analysis having a true “metaphysical” sphere, an indispensable wealth of knowledge, which over time becomes a product of knowledge and instincts [11].

K. D. Ushynsky considered the innate peculiarity of a person the desire for freedom, which was a difficult integration path of the implementation of independent activity. Actualized by the domestic educator, the dialectical principle of amateur activity, or “independence”, differed in the Ukrainian education in terms of theoretical value, as well as practical importance [11].

Having studied the educational aspects of Western Europe, the Ukrainian teacher focused on the current issue of personality formation. The ways of its solution envisaged a complete restructuring of the national pedagogical system, focused on the achievement of the goal of moral education. The content of the latter thesis is also intertwined with Kantian philosophy.

Common to I. Kant and K. D. Ushynsky's research was the problem of developing the activity of an active subject, which was considered a key figure in the path of unfolding the stated phenomenon in time and space. Scientists were convinced that in the system of moral coordinates, a person had to acquire knowledge throughout his life and initiate the formation of practical skills. The main purpose of human existence, according to Ushynsky, was hidden in the moral improvement of an individual. In contrast to I. Kant, the scientist emphasized that to increase the level of morality of an individual with the sole sense of purpose of the mind is inefficient.

The historical and pedagogical analysis of the national theory and practice of the period under study made it possible to analyze the ideal of the Ushynsky educational system through the prism of progressive European traditions. It should be emphasized that the extrapolation of the world experience to the domestic pedagogical practice actually took place in two main directions: theoretical (development of the concept of educating a new person) and practically oriented (implementation of a certain system of views in social institutions). International specialized cooperation in the studied period contributed to the establishment of a

new educational paradigm in the territory of Ukraine, which combined the concepts of “nationality”; human values; the idea of humanism; national ideals; the principle of nature compliance [4].

In the '80s of the XIX century, Dragomanov provided a detailed description of Switzerland, in which he researched the local pedagogical system. He described his impressions of what he saw as follows: “it is a united nation-wide state, that is, a union of small countries where all schools are governed by regional governments. That is why in every city, local people take in their hand science in schools” [2, p. 11]. This point confirms that the development of local self-government, based on the universal values of democracy and humanism, is reflected in the pedagogical successes of this European country. Mykhaylo Petrovych considered an objective elaboration of the world experience the pedagogical necessity of the first social need. Here is how the scientist described the educational situation at that time: “All the mistakes come out due to the lack of a serious school. We need to change the method radically, we need to learn the basics before we start talking about something, choose certain sources - ours and European” [5, p. 98].

At the end of the nineteenth century, mastering the progressive pedagogical experience, through the phenomenon under study, has become widespread. Reflecting this process “through the prism” of a historical retrospective, we can read the following description: “for many years we have been studying education, traveling abroad for a special purpose, visiting German, Austrian, Swiss, Belgian, French, English, Swedish, and even North American schools, have been communicating with prominent foreign teachers, have been publishing the results of our foreign observations in domestic periodicals. That is why a lot of pedagogical works, translated and original ones have been gathered in our editions” [3, p. 187].

The axiological nature of European educational traditions was not ignored by Ukrainian teachers of the period under study. They sought to learn and explore the foreign experience of education through the prism of international profile cooperation. Visiting many Western European countries by the progressive Ukrainian elite can be evidence of it. Such educational journeys have largely influenced the formation of the national educational paradigm of the time. Innovative ideas and principles of education have become the focus of the national pedagogical community. Under these conditions, the studied phenomenon contributed to expanding the range of creative pursuits of the domestic elite; intensifying the development of ways and means of improving the national education system as an important factor in the social, cultural, and economic development of the state.

Historical and pedagogical analysis of the close cooperation of Ukrainian teachers with foreign colleagues has shown that during the studied period in the territory of our country there was an approval of world educational achievements, which were built on the combination of Western European heritage and the ideas of reformist pedagogy. Under such conditions, reflected judgments were not copied but were implemented in the great cause of the national revival of the Ukrainian statehood.

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