

SOCIAL AND CULTURAL SPACE IN THE ETHNOREGION OF PIVNICHNE PRIAZOV: RETROSPECTIVE ANALYSIS

^aIRYNA SHUMILOVA, ^bIRYNA CHEREZOVA, ^cIRYNA SHERSTNOVA, ^dVASYL MATSIUK

^aMariupol State University, 129, Budiivnykiv Str., 87500, Mariupol Ukraine

^{b,c,d}Berdiansk State Pedagogical University, 4, Shmidta Str., 71100, Berdiansk, Ukraine

email: ^aazkur-shif@ukr.net, ^bgen_berd@ukr.net, ^csherr1964@ukr.net, ^dvasyl.matsyuk@gmail.com

Abstract: The article uses the sociocultural approach, understood in a socially scientific sense, which presupposes, first of all, the identification and comprehensive study of the institutional and non-institutional aspects of social life. At the same time, culture is considered as the main prerequisite or condition for the emergence and existence of institutional (standardized and normatively legalized) structures of social organization. From the totality of social phenomena and ties, this approach singles out the ratio of institutional and non-institutional ties of socio-cultural phenomena and processes as the main aspect of its consideration. The nature of these connections is determined either by the gradual transformation of various non-formalized types of people's vital activity into patterns and types of systemic organization (institutionalization processes), or by the reverse transition of systemic formations (wholes) into differentiated and multidirectional types of spontaneous activity of subjects (deinstitutionalization processes), which is demonstrated in the article on the example of Pivnichne Priazov ethno-region, in its social and cultural space. Socio-economic, political and pedagogical conditions of the Northern Azov region of the second half of the 19th - early 20th centuries are analyzed, their impact on the development of primary education in the region; the organizational and methodological principles of professional development of the Azov Zemstvo teacher are determined. The authors evaluate the progressive achievements of the Azov Zemstvo school.

Keywords: Ethnocultural community, Ethnoregion, History, Socio-cultural space.

1 Introduction

In the second half of the 19th and the beginning of the 20th centuries, the population of the Northern Azov region was formed as a result of active colonization processes. Foreign settlers – Germans and Greeks (from the end of the 18th century) and Bulgarians (from the 60s of the 19th century) – brought with them the features of their national cultures with mentality, which can be generally defined as a set of concepts, ideas, and images within the ethnocultural community and are fixed in the minds of people through communicative processes [11, p. 786]. Northern Azov in the late 19th – early 20th centuries, was an allahtonic environment – a landscape area in which a compact or scattered polyethnic population that arrived here as a result of voluntary or forced migration from other regions and countries lived [13, p. 6-7].

Sociocultural space in the ethno-region is a sphere of culture of the people and the process of inculturation in general, which reflects the process of individual entry into a particular culture, the process of learning cultural norms, language, ways of thinking and acting, etiquette that distinguishes a particular culture from others [13, 15]. In the North Azov region, Orthodox (Ukrainian-Russian, Bulgarian, Greek) and Protestant (German) socio-cultural spaces have significantly influenced not only positive economic processes, but also socio-pedagogical, especially the development of school education.

2 Materials and Methods

Society is the most complex among the systems with which the humanities work. The substantial aspect of the life of a society is expressed in the culture of this society. To analyze such a complex system as the culture of a society, in general, high-level concepts of generalization are required. Such a concept, identical in a certain sense to the concept of "society", is the sociocultural continuum. This concept is parallel to the concepts of "society" and "culture" and allows analyzing the social and cultural spheres of society in their indissoluble unity.

The sociocultural continuum can be viewed in a synchronous section, and to analyze such simultaneous cultural sections, the sociocultural space of a given society at a chosen stage is considered. The transition between two different states of the

sociocultural space is dynamic, and the concept of sociocultural time is used to analyze it. Thus, the analysis of the development of society as a sociocultural continuum presupposes consideration of both a synchronous section of socioculture and a sequential change in the states of socioculture, the rhythm of which is set by sociocultural time.

The sociocultural space is analyzed from the standpoint of content and structure. When comparing complex sociocultural systems in terms of semantic content, such elements of the structure of the sociocultural space as cultural themes, aesthetic ideals and types of social interaction are important. These structural elements of the sociocultural space are implemented at the social, value-symbolic, and information-communicative content levels. The interaction of these levels, as well as their content, is provided and regulated by the cultural archetypes of a given society. Thus, cultural themes, aesthetic ideals and types of social interaction, as well as the principles of their interaction, set by sociocultural time, can be viewed as manifestations of a single system of cultural archetypes of a given society.

There is an opportunity to analyze culture as a system of objects created by people, as well as those norms, values, and patterns that made it possible for the creation and functioning of these objects in society. The basic category for such an analysis is the cultural space, which provides a 'snapshot' of culture at definite stage of the functioning of society.

For a systematic analysis of complex social processes and taking into account many factors influencing the development of society, the category of sociocultural space is used, which combines both approaches and reflects both the social and cultural structure of society at a certain selected stage of development of culture as a whole. Sociocultural space is a way to represent society in the unity of its social and cultural aspects. Such integrity is viewed as a socioculture, and the systemic unity of all its elements is viewed as a sociocultural system.

3 Results and Discussion

Ukrainian-Russian Orthodox socio-cultural space should be considered first. The main role in shaping the ethnic composition of the North Priazov region was played by the steady migration flows of Ukrainians and Russians. Calculations of V.M. Kabuzan, concerning the number of state and landlord peasants who left for the Ekaterinoslav province in 1804-1815, 1817, 1819-1827 and 1847-1849, indicate the predominance of migration flows from the central provinces of Little Russia. Thus, 8967 males came from the Greater Russia provinces, while 18188 came from the Greater Russia provinces. The largest number came from Poltava province – 11359 people, Chernihiv province – 3508, Sloboda – 3112. From the Greater Russia provinces, the largest number of immigrants came from Kursk – 3592 people male [8, p. 201]. Statistics on resettlement to Nogai-liberated lands also provide a detailed estimate of migration flows. Thus, according to archival documents, on September 15, 1862, 13,412 settlers arrived in Melitopol County. At the same time, from the Greater Russian provinces, there were 3437 people (1592 – from Orel and 1845 – from Kursk), and 9975 people – from the Little Russian provinces. The largest number of immigrants came from Kyiv province – 3531, and Kharkiv – 2719. To Berdyansk district, 9299 people came, of whom 3645 – from the provinces of Little Russia, and 1153 – from the Greater Russia. It is impossible to establish the location of 4501 migrants. However, given the ratio of people from these provinces, one can trace the superiority of the Ukrainian ethnic group over the Russian [13].

To determine the ratio of migration flows from different regions, the data of the All-Russian Census of 1897 are important, because it took into account the place of birth of the inhabitants of the empire. Estimates show that 39,255 people born in the provinces of Little Russia lived in Oleksandrivka, Berdyansk,

and Melitopol counties, and 3,492 in the Greater Russia provinces of European Russia. Given the difficulty of determining the ratio of Russians and Ukrainians who inhabited the region, it was determined not only by the 1897 census in the Tavriya province (50.8% of Ukrainians and 22.6% of Russians), but also by statistical collections of North Azov zemstvo county administrations. On this basis, an attempt was made to take into account the places of residence of Ukrainian and Russian migrants. A map of the ethnic composition of the population of the Northern Priazovye in the second half of the 19th – early 20th century was drawn up. The polyethnic composition of the population of the North Priazovye in the second half of the 19th century is graphically reflected [7].

Bulgarian Orthodox socio-cultural space is also worth mentioning. According to historical sources, the resettlement of Bulgarians from Moldavia and Bulgaria in the Azov region began in 1860-1862. According to historians, by 1865 in Berdyansk and Melitopol counties, 47 Bulgarian colonies were established with a population of 34,251 thousand people [13]. Let us consider some features of the settlement of Bulgarians in the number of 24.5 thousand settlements of Berdyansk district [6; 8]. Immigrants from Kayraklia founded the villages of Radolivka and Gunivka, Bulgarians from ShikirlyKita – Sofiyivka. Next to it, the village of Palauzovka was founded (named after N. Palauzov – the ideological leader and organizer of the Bulgarian bourgeoisie in exile, on whose initiative on February 2, 1854 Odessa Bulgarian Board was established). In Palauzovka natives of the village of Babeli settled (they were called “Babelins”) and those of the village of Fantina-Dzinilor (they were called “mummers”). Two villages were founded – Banivka and Mariino (modern Marinovka), from Tash-Bunar – Preslav and Inzovka. The village of Preslav later became the cultural center of the Azov Bulgarians. Both of these villages were the richest in the Azov region. Immigrants from the village of Vasal founded Dianivka (from the southern Vaisal) and Rainivka (from the northern Vaisal). Now the old people call these villages “Lower Vasal” and “Mountain Vasal”. Bulgarians from the village of Imputsita founded the villages of Zelenivka and Manuylivka, while natives of the village of Karagacha created three villages – Petrivka, Annivka and Pervomykolaivka. Former inhabitants of Chemna-Varuit founded the village of Bogdanovna, part of the Chushmelivtsi with Bulgarians from Bolgrad – the village of Stepanovna. In the village of Fedorovna, natives of Novopokrovka settled, and in the village of Girsivka – people from Tropokla.

Residents of the Bessarabian village of Dermendere settled in the villages of Tsarevodarovka (modern Botievo) and Stroganovka. In the village of Vtoromykolaivka (modern Lunacharsky) the population was from different cities of Bulgaria [7]. The Bulgarians in the North Azov region have exceptionally favorable living conditions. This is confirmed by numerous facts recorded in statistical collections of the time. Of the 746,484 acres of land that belonged to the Berdyansk Zemstvo in the 1980s, 42% belonged to the Bulgarians, “among 13,148 m.p. of souls, in 36 colonies” [6, p. 72-73]. They were given hereditary property in the Berdyansk district – 50 acres per family [6]. In Berdyansk district, Bulgarian immigrants received all the rights and privileges of the colonists, were released for 8 years from all payments and duties, received 125 rubles in silver for each family [6]. Wealthy hard-working Bulgarians transferred to the North Azov region not only a high level of agricultural culture, animal husbandry, folk crafts (blacksmithing, carpentry, weaving); multi-colored technology of “cast” and “quadruple” for the production of everyday items, “obyana” and “kjsana” for the production of towels, blankets, carpets of various artistic ornaments, but also their own national Orthodox school, which had ancient traditions. Its roots go back to 863, when in Europe, along with Latin and Byzantine schools, the Orthodox Slavic Bulgarian school entered the pedagogical ‘sky’. Investigation of numerous scientific studies on the history of the Bulgarian school allows concluding that namely a Christian-teaching institution taught to live based on a well-thought-out system of religious, moral, aesthetic, and labor education [6]. Bulgarians in the Azov region have maintained constant care for the education

of children and formed in the new homeland original educational traditions that represented their schools in the region. To do this, they spared no expense and decently maintained schools in their colonies. “The Bulgarians, who were part of the peasant zemstvo, managed to influence by their example the Russian peasants around them, who easily bowed to their convictions in favor of the school”, wrote Korfu, visiting dozens of German and Bulgarian schools in Berdyansk County in the 70s of the 19th century [10, p. 40].

Greek Orthodox socio-cultural space should also be described. Let us consider the third component of the socio-cultural space of the Northern Azov region in the second half of the 19th - early 20th centuries - Greek Orthodox, who occupied the lands of Mariupol County. It consisted of 24 colonies of Greek settlers from Crimea and Anatolia, who owned 44% of the land. According to statistics from 1884, the Greek population was 62,214 people, or 29% of the total population of the county [3]. Comparison of the data of archival sources, materials of the press of that time with the facts and observations contained in the memoirs and notes of contemporaries, gives the opportunity to reproduce the process of economic and cultural development of the Greeks in more detail. Memoirs and diaries belong mainly to officials who in some way had the opportunity to observe certain facts and events of Greek life in the North Priazov. The assessment of various phenomena related to cultural processes in the Greek community and the conclusions of the authors, despite their subjectivity, deserve special attention to create a holistic picture of the educational activities of the Greeks. Unlike other Greek colonies of Ukraine, Lviv, Ostroh, Nizhyn, Odessa, Kherson, Kerch, Balaklava and other, mostly commercial areas, the North Azov Greek settlement was mainly agricultural in nature. An effective factor in the social life and economic activity of the Greek community of the North Priazovye in the late 18th - early 19th centuries was the use of ethnic privileges, especially the right to public and religious self-government. The autonomy of the Mariupol district guaranteed the Greek community a certain administrative, socio-economic, and cultural isolation from other colonial settlements of Novorossia, which was necessary at the initial stage of adaptation of Crimean emigrants. The civic privileges of the Greeks protected the interests of the North Priazov community in feudal Russia, and in the conditions of a non-ethnic environment prevented the spread of integration and assimilation processes in its environment. The socio-political and economic changes caused by the state reforms of the 1960s led to the intensification of interethnic contacts and the need to integrate the Greeks into the local polyethnic culture, and, in particular, polyethnic pedagogy.

German-Protestant socio-cultural space is also of interest. In the territory of the Northern Priazovye, in particular, in the Berdyansk and Melitopol counties of the Tavriya province, since the end of the 18th century, the process of establishing German colonies has been intensive. The largest in Berdyansk County were: Neuhofnungstal, Galbstadt, Lindenau, Lichtenau, Blumstein, Munsterberg, Altonau, Blumenort, Alexanderndertal, Schardau, Pargenau, Grossweiden, Furstenwerder, Glesenaderdel, Alexanderisenbethal numbered 27,971 people, which was 9.8% of the population [4]. It is expedient to show the customs and living conditions of the colonists on the example of the settlements of Pargenau, Shardau, and Alexander – the latter renamed by analogy to the village of Oleksandrivka, which emerged in the 1920s. Materials of ethnographic expeditions of teachers and students of schools of Chernihiv district of Zaporizhia region testify to the developed agriculture in these settlements. Indeed, the Germans used threshers, fans, engines, drills, and more. Each estate had a large orchard, a magnificent flower garden, the trails covered with yellow sand or red brick. The colonists were characterized by punctuality, diligence, and religiosity. In each of these settlements, there was a primary school, where teaching was conducted mainly in native German [15].

In the German Molochansky district of Melitopol region of the Tavriya province, there were colonies Pryshib, Goffenthal, Wasserau, Alt-Nassau, Weinau, Blumenthal, Kronsfield, and

others. In total, there were 1,980 German immigrants, which was 8.6% of the county's population [1]. The Mariupol colonist district consisted of 27 colonies of Baden and Prussian natives who moved to Mariupol district from other counties of the Ekaterinoslav and Grodno provinces in the 1920s. They received from the former lands of the Greek colonies 38,228 tithes on preferential grounds; then their possession increased to 46 thousand acres. Most colonists were Lutherans, while a minority were Catholics. There were about 9,000 colonists [8]. Mariupol Mennonite District consisted of 5 colonies of Mennonite Germans who came to Mariupol County in 1835, including 145 families from Khortitsa District (Ekaterinoslav County), who received 9492 tithes of land from the state. The colonists were characterized by a solitary and strict way of life, great diligence. Thus, there were up to 400 acres of artificial plantations in the colonies. The main occupations of the Mennonites were as follows: agriculture, horticulture, tobacco, silk. Brick and tile factories were built from industrial enterprises. In total (according to the Zemstvo census of 1884), there were 23,368 Germans in Mariupol County, which was 10.8% [14]. In the German colonies, there were economic and educational institutions, which were maintained at the expense of the settlers. The Molochansk Society of Agriculture, founded in 1912, operated in Galbstadt, Berdyansk County (renamed Molochansk during the First World War). According to the report for 1912/13, it consisted of three commissions: agriculture, horse breeding, cattle breeding, each active in its field [2, 5]. According to K. Lindemann, German colonists for 100-150 years "turned the then bare and unused steppes of the Northern Priazov into fertile fields, rich gardens, profitable vineyards and contributed to the spread of culture. By creating their happiness and well-being, they at the same time helped to increase the well-being of the whole region and taught those peasants who lived nearby to serve national ideals and broad charity" [14].

4 Conclusion

German immigrants – Lutherans, Catholics, Mennonites, Pietists – brought to the North Priazov not only advanced methods of management, but also higher forms of social relations, organization of production and schooling. The analysis of school documentation shows that the education and upbringing of children in the German settlements of the North Priazovye were systematic and well thought out [7].

Thus, the complex ethno-national processes that unfolded in the North Azov region in the first half of the 19th century were exacerbated by historical and socio-economic factors, the most important of which was the abolition of serfdom in 1861. The abolition of serfdom in Russia gave rise to hopes of improving economic and cultural life in the country. It was believed that educational reform would be the first in a series of necessary reforms. In fact, the financial economy, the army, and the judiciary were reformed. Under such conditions, it was quite realistic to expect a change in education, because, according to statistics on the eve of the reform of 1861, in Ukraine only 2-3% of peasants could read and write [4].

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