

Ethno-Confessional Education of the Mennonite Colonists in the South of Ukraine in the XIX Century: A Historical and Pedagogical Analysis

Svetlana Brezhnieva¹; Natalia Sehedá²; Olga Funtikova³

¹Department of Theory and Methodology of Music Education and Choreography, Bogdan Khmelnytsky Melitopol State Pedagogical University, Hetmanska Str., Melitopol, Ukraine.

²Department of Theory and Methodology of Music Education and Choreography, Bogdan Khmelnytsky Melitopol State Pedagogical University, Hetmanska Str., Melitopol, Ukraine.

³Department of Preschool Education, Mariupol State University, Builders Ave., Mariupol, Ukraine.

Abstract

The aim of the research is to highlight the main German philosophical, pedagogical, didactic ideas, the regulatory foundations of the organization of the school business, the leading principle of compulsory youth education and chronological presentation of major socio-cultural events that directly influenced the formation of ethno-denominational educational results in the South of Ukraine in the XIX century. On the basis of interdisciplinary approach, the complex of general scientific and special methods is used: historical and comparative analysis and historical and genetic analysis, systematization of scientific, educational and methodical literature, documents, periodicals. The authors comprehensively substantiated anthropotheological goal, ideas, regulatory principles of the organization of training, training of teaching staff, system-building principle, as the observance of the basic provision on compulsory education of young people, strengthening the material infrastructure of schools in the South of Ukraine. The historical genesis of the beginning of formation, prosperity and the first signs of neglect of ethno-confessional education of the Mennonite-colonists in the South Ukrainian lands during the studied period demonstrates the purposeful influence of the ideals, traditions, beliefs and public perceptions of the development of economic welfare. Negative changes are also noted, that is, the gradual loss of ethno-confessionality, as the central structure of the creative component of the model under the influence of the birth of a new industrial council and the onset of foreign technological culture in the early XX century.

Key-words: Mennonite Colonists, Model, Education, School, South of Ukraine, Ethno-confession.

1. Introduction

For an expert in educational history and pedagogy there is no doubt that any model of education, its achievements cannot be understood from the natural socio-cultural genesis and

civilizational historical development of Europe. We can stipulate that the model of ethno-confessional education of the Mennonite-colonists in the South Ukrainian lands is not only an educational problem, but represents historical, world-view, anthropological, existential concepts of other minorities. The creation of a new ethno-confessional identity in the field of education by the Mennonites-colonists, the renewal of German culture, traditions, anthropotheology in the conditions of "being another", i.e. spirituality, language and culture, makes this analysis a rather relevant scientific task for educational and philosophical reflection.

The relevance of the topic is determined by the fact that the structure of the model of ethno-confessional education is not an accidental social and cultural phenomenon in the development of German society, but represents a natural historical and spiritual evolution in the context of educational and philosophical concepts that brings changes in education and allow modeling of its structure. Contemporary philosophy of education in the context of human-centrism is at the stage of generalization and conceptualization of historical educational processes, identification of patterns that contribute to effective educational processes in society.

The Dutch and Prussian spiritual and cultural heritage of the Mennonites in Europe, Asia and America (Khodchenko, 2011), which was distributed to the territory of the southern region of Ukraine, was analyzed (Beresten, 2006); fact material (Bahmet & Pohoryelov, 2006: 32) on large migrations of the Mennonite population in Eastern Europe was systematized (Byelikova, 2005). In order to deeper understand the educational status of the Mennonite colonists during the research period (Zamuruytsev, 2009) the analysis of the essence of Mennonite religion in the context of XIX century Protestantism is of great interest.

An interdisciplinary study (Urry, 2006) showed that the Mennonites, in fact, had always been actively involved in the politics of different countries, as evidenced by the connection of the Mennonites with kingdoms, empires, republics and democratic states in the context of peace, war and revolution; the high level of activity of the Mennonites in political life, including their participation in constitutional and party reforms was emphasized; the polarization of political views of the Mennonites from conservatism to liberalism was demonstrated.

The historiography of the Mennonites from 1789-1917 (Serhiychuk, 2006: 43) outlined three lines of problem development such as: regional history of the Mennonite colonies; component of the history of foreign settlements (Urry, 1989); development of special Mennonite studies (Ostasheva, 1995; Byelikova, 2005; Khryashchevska, 2014).

On the one hand, the available publications broadly cover individual political, historical, economic, cultural, theological tendencies of the social and cultural life of Mennonites in the XIX

century (Volovnyk *et al.*, 2000; Lyakh, 2005). On the other hand, researchers associated the economic growth of a number of European countries with the qualitative results of large-scale educational reforms in Prussia during the study period.

Unfortunately, there were no separate works found which considered the influence of the ideas of the great educators on the formation of the model of ethno-confessional education of the Mennonite colonists in the Southern lands of Ukraine; the content of regulatory documents, rules, recommendations that significantly improved the state and position of school situation, conducting lessons of the Mennonite student youth, were not reflected. The role and importance of the ethno-confessional mentality of the Mennonites as a central component of the model, which influenced the quality of the educational results, was not proved. The role of family education in the development of children's literacy was not adequately demonstrated. The relationship between family education, the school, the church, and the Mennonite-colonist community views and opinion concerning the Bible, as a source of pedagogic and educational tasks for the younger generation, were left without decent attention by the researchers. The social and cultural, spiritual factors that contributed to the formation of a model of ethno-confessional education of the Mennonite colonists in the southern territories of Ukraine were not sufficiently analyzed.

The purpose of this article is to explain the formation of the model of ethno-confessional education of Mennonite colonists in the South of Ukraine in the XIX century and model its structure.

2. The Process of Formation of Mennonite Colonies in the South of Ukraine

The Mennonite colonists left a large footprint on the formation of an ethno-confessional model of youth education in the South of Ukraine, as it's proved by the facts of the preservation of cultural memory in the society (SAOR. – F. 252; SAZR. – F. 238).

The researcher Ipatov (1978) characterized the Mennonite community as “ethno-confessional” according to spiritual and cultural lifestyle of the families and by economic way of life of individual settlements, that migrated from the territories of the Western Europe (Dyk, 2014: 275, Dyk, 2015). They consistently preserved the canons of their faith, adhered to national traditions and customs, which influenced the modeling of education in other spiritual and foreign languages territories to which the South of Ukraine belonged. In historiography, the term "ethno-confessional" is used to refer to isolated lives and the introduction of an economy according to Mennonite ideas and customs of people. Subsequently, the term lost its connective meaning as "isolation from other communities". The ethno-confessional Mennonite community – isolated and alienated from other communities –

started to change at the end of the XIX and early XX centuries. The source of change was the struggle of the Russian Empire against the Protestant faith and the Mennonite religion in the lands of the South of Ukraine during the study period. Despite the oppression of the Mennonites confession, time they remained ethnically homogeneous for a long, but gradually lost their confessional integrity under the influence of internal theological contradictions about the canons of faith.

At the same time, the organization of ethno-confessional education began with their mass relocation to the South Ukrainian lands from the end of the XVIII to the beginning of the XIX century and was a priority socio-cultural task of parents and the younger generation.

The Mennonite families migrated in several stages to the Southern regions of Ukraine: Katerynoslavska Province (1789-1803) (SAZR); Tavria Province (1804-1820); Khortytsia (1789-1824), Mariupol (1836-1852), Molochansky (1820-1863) districts. The Mennonites felt they were the only God-chosen people and raised their children on an anthropophysical basis. They had clear Protestant spiritual values (Khryashchevska, 2009: 204).

The Mennonite colonists believed and maintained that children should have a good ethno-confessional education that would help them become a virtuous person, good masters and proprietors on earth and wealthy people in the community with faith in God. Qualitative ethno-confessional education, the German spirit of culture, the revival of unity of traditions and economic prosperity were all closely linked to each other, which contributed to the centuries-old history of the German people.

The first schools were built in the South Ukrainian lands in 1818, where the leading source of knowledge during the lessons was the ABC book, the Bible, the Catechism, and a collection of spiritual hymns for students; libraries, readers' clubs were being created, publishing was gradually being established; programs and policies were being implemented to improve the education and training of children due to the educational experience obtained in Danzig (Prussia).

The social and cultural infrastructure of the community was gradually developing (State archive of Odessa Region; State Archive of Zaporizhzhya Region); the Mennonite reading and publishing culture became the defining educational characteristics. The Mennonites were the most developed, literate community among other communities. The high activity of the Mennonites and their children as readers gave a powerful impulse to the establishment of public libraries in the colonies, and met the spiritual needs of the younger generation of the Mennonites. The books of religious and social and technological content were on the shelves of the libraries (Evseev, 2016). Reading and publishing culture were closely related: large collections of books were brought in by families from their Motherland. They respected German writers, poets who created religious and

artistic works for adults and young people. The Mennonites built printing houses, established their own periodicals, and steadily intensified the development of the reader's culture among the population and youth (Byelikova, 2005). In other words, the reading and publishing culture of the Mennonites positively contributed to the formation of a model of ethno-confessional education. The ability of children to work with a book, to read the content consistently, to memorize texts, to view illustrations and to explain to adults what they read were introduced by children from the family into school life.

3. Features of the Organization of Ethno-Confessional Education of Mennonite

In 1841 the school rules of the German teacher (Heese) were introduced for the Mennonite children in Khortytsia: boys should had been at least 10 years old, who had the ability to understanding, trained in reading, writing and arithmetic; they were healthy, had a broad, developed mind, could hear, see; a boy should have a Bible, an arithmetic book, a slate board, paper, a ruler, a pencil, a small knife, an inkpot, three candles etc.; they should had been dressed in the same way, wearing a suit, had six shirts and socks» (Letkemann, 1986).

Education reflected teaching principles, such as: being in congruity with nature, culture conformity, educative learning process, progressive education, systematic learning, a pupil's level of activity, creating positive motivation for learning, implementing encouragement and stimulation instruments, considering his mental state and individual peculiarities during learning process; improvement of the positive innate qualities inborn traits or qualities of a person etc.

We point out that the principles of nature-, culture correspondence, pedagogic and developmental feature of education etc. are widely known among teachers and students of pedagogical universities. Modern teachers use these techniques in their educational activities with children. But, for example, "taking into account the mental state of the student" or "improving the child's innate positive qualities" do not have widespread discussion in the specialized pedagogical literature, that is, the use of didactic instruments is not yet understood and its impact on changes in the student's mental state in the learning process has not been investigated.

Analyzing the rules of education of the school students by J. Cornies, we feel the theoretical assumptions of J. Pestalozzi and J. Herbart, which became the regulatory basis for school rules. So, for example, the idea of nature, according to J. Pestalozzi, is the separation of the three simplest elements - number (calculation), form (line), word (sound), on which elementary learning is based, and therefore, the child must be able to count, measure and speak a language in elementary school.

The idea of pedagogical education by J. Herbart, – is a formation of moral character and conscience of a young man. In this context the school education and pedagogic process successfully interact with each other during the academic process. The moral qualities of a person are formed throughout school life.

J. Herbart's didactic ideas such as: presentation, processing and analysis, generalization and implementation, started to apply in the educational process. Presentation is the initial introduction of a new material to students. Processing is formation of new ideas on the basis of the previous knowledge and connection between them, where unclear knowledge becomes clear in the mind. Generalization is setting up the rules (regulations) and laws based on clear and accurate knowledge. Implementation is execution of students' rights and formation of skills in using the acquired knowledge in practice according to the relevant laws and regulations (rules).

There was a widespread opinion in German education that the goals and tasks of raising and education were offered by practical philosophy, and the instruments of forming of spiritual and moral qualities of a child in the context of achieving goals were provided by psychology.

The Mennonite-educators constantly sought ways to improve the educational process in the formation of a moral person who had God in his heart and tried to live a life of dignity and conformed to the pedagogical thesis on the education of moral character according to J. Herbart (Pravdyuk, 2011). A number of organizational and methodical implementations in order to improve school functioning were being introduced. In particular, the following activities were introduced: revisions of education quality in the Mennonite elementary schools, analysis of the current state of school education, forecasting of school development, system organization of pedagogic conferences for school teachers to upgrade their pedagogical professionalism.

The Mennonite community believed that J. Cornies was competent in education sphere, as he possessed the knowledge of Russian language, its theoretical basis, and could successfully teach it at school, and the manner of J. Cornies communication resembled an "evangelical pietist" (Friesen, 1978).

Joint Lutheran-Mennonite conferences upgraded and improved teachers' pedagogical training, there was an active exchange of educational and didactic ideas, and advanced pedagogical experience between teachers of educational institutions.

School Councils played a leading role in the organization of pedagogic conferences for teachers (1869). Teachers discussed tutorials, analyzed content of pedagogical essays and individual reports on the results of students learning; the Decrees were adopted, materials of which were disseminated and popularized among Mennonite pedagogical community.

The Germans were aware of the fact that the future depended on educated people, and German communities counted on educated young people in the future. The number of German schools was much higher than the local population in South of Ukraine. For comparison, in Kherson county, there was one school for every 298 people, and in Volynska province in 1900 there was one school for 1015 people (Levkivskyy, 2011).

Literacy was highly valued in German colonies, and there were no illiterate adults and children among the Mennonites. All children attended schools. The Mennonite colonists had high literacy level due to public elementary schools. Thus, as if for 1887 in Tavriyska province there were 73% literate and educated Mennonites, and the average indicator in the Province was 28%. In the Odessa district, according to the census, 88.1% of the population aged 10-19 years was literate. The literacy of the Germans was much higher than of other ethnic groups.

An important element in children's socialization was obtaining of ethno-confessional education as mandatory and compulsory education in the Mennonite colonies. The organization of schools for children always was a priority for the Mennonite colonists (Evseev, 2016: 128-132).

They believed that a child should read the Bible on his own, learn and memorize hymns, spiritual songs, and prayers. The Clergy not only followed the teaching and education of the children, but also prepared preaching for the service. Due to the ethno-confessional education children not only could read and write, but also could comprehend religious knowledge, they obtained in the family and at school. The 7-year-old children were already able to read simple books, count to 100 and count down from the highest to the lowest number, had basic knowledge of arithmetic and numbers, possessed writing skills, knew religious hymns and spiritual songs.

If we compare organization of schooling (Schmalz, 2007) by the following academic disciplines such as: Latin, Greek and German languages, history, mathematics, philosophical propaedeutic, then we could state that the quantity and quality of subjects differ in the Duchy of the Upper and Lower Silesia compared to the Mennonite schools in the South of Ukraine (1855). But there are some common characteristic features: mandatory and compulsory subjects in academic curricula such as geography and arithmetic, German language.

The school curriculum for children of the age from 7 to 15 consisted of the following subjects: The Law of God (Protestant Religion), Bible history, World history, reading, arithmetic, spelling, geography, literacy, German and Russian languages spelling, spiritual singing, nature studies (Environmental Studies). The main language of teaching and instruction is literary German.

The Plautdietsch Lower German Mennonite Dialect (Plautdietsch) was studied from the point of confessional, administrative, economic and educational autonomy and was considered to be

resistant to the external linguistic influence of other German dialects, originating from spoken Dutch and Oriental (Eastern Lower German language).

The metaphor “linguistic island” was used for minorities who lived in the Southern territories of Ukraine and maintained their ethnic, linguistic, cultural, economic, administrative, and religious independence in the society for a long time. The settlers increased the share of educated, skilled labor, but they did not mix with the surrounding population for a long time. Language communities were founded by the settlers with different dialects and inclined to dialectical convergence from the first days of their existence. The linguistic islands were opened to external linguistic influence from the surrounding languages only in the XX century (Rosenberg, 2005).

Researchers studied the transformation of the German language since 1882, including German dialects in comparison with literary German (Friesen, 2001). It is believed that the Mennonites German language was a sociolinguistic way of ethno-confessional counteracting the globalization of the world in foreign-language territories (Horner & Dailey-O'Cain, 2020).

From 1871, the children of the Mennonites began to learn Russian, but the Law of God, the songs, the history of religions were taught by teachers in German; reading and writing was taught in two languages, other subjects – in Russian. The teachers were Mennonites and representatives of the local population. There were cases where Lutheran teachers contradicted the Mennonite beliefs in interpreting covenants. The Mennonites attached great importance to teacher education. The first teachers for children were from Prussia, had good pedagogical and special training for teaching school subjects. Subsequent generations of teachers had learned from them (Evseev, 2016).

In 1864, the Russian government adopted “The provision on primary specialized schools” as an attempt by the Russian Empire to set all-Russian educational standards, including the functioning of national education for minorities. Russification of the Mennonite schools began actively in the context of the language policy of the State, and there was extensive training of Russian teachers for national rural schools, including the Mennonite (1866).

The Program of the Mennonite Church Rural Specialized Schools of 1897 is of great interest. It contains the list of the academic subjects and the main tasks during classes. The subjects are the following: The Law of God (6 lessons), German (10 lessons), arithmetic (5 lessons), Russian (8 lessons), geography (2 lessons) for the younger, junior and senior classes. The program is composed in two languages: Russian and German. For example, the teaching of the Law of God begins in the lower grades and there are three lessons per week; the main topics of student learning are written in German in the Program (SAOR. – F. 89.).

Orlovske Central Specialized School became a model for other educational institutions and was maintained at the expense of the School Association. In Halbstadt, a high school was built on this principle, with 175 students enrolled. The High school in Halbstadt (nowadays - Molochansk) – was maintained at the expense of the local administration, which was interested in the specialized training of professionals for work in local institutions. The latter required knowledge of the Russian language as an academic subject. 210 students were enrolled in Gnadfeld. The main educational institutions of that time were the following: Katerinstadt, Orel, Halbstadt Central Specialized Schools.

The Government demanded from the Mennonite colonists that students from poor Ukrainian families studied together with the Mennonite children, as well as with the representatives of different denominations.

4. Structure of the Model of Ethno-Confessional Education of the Mennonite Colonists

The Mennonite schools (elementary or primary 8 years of study) and specialized schools (secondary education: first group (junior department) – beginners; second group – 2nd and 3rd years of study, third group (secondary department) – 4th and 5th years of study, the fourth group (senior department) – 6th and 7th years of study) were attended by representatives of other ethnic groups, on the so-called "residual principle", i.e. individuals of different denominations and ranks were enrolled to school on the condition of the vacancies available, and which were not claimed by the Mennonites. But as time went by, the opportunity to teach Orthodox children in the Mennonite schools was eliminated. In 1857, the Board of Trustees and the Director of the Tavriya Province Specialized Schools issued a Decree restricting the teaching of children of Orthodox religion by spreading Protestant ideas among the members of the Orthodox denomination. The Law of God of the Orthodox religion was not taught at Mennonite schools, but there were cases of joint teaching of children of different religions: Orthodox, Lutherans, Catholics. This is due to the fact that the children of merchants and officials used the opportunity to get an education for their children in the nearest educational institutions located in the territory of the colonists. There were also men's commercial specialized schools for the training of specialists for industrial, commercial, and agricultural enterprises on the territory of the Mennonite colonists. The Commercial specialized schools had a dual responsibility: a pedagogical committee consisting of teachers and board members, and a social control committee elected by the general assembly meeting (Pravdyuk, 2012: 90).

Since the 1870s, advanced state educational standards and centralized management of the planning of the educational process in schools were introduced, unification of curricula, textbooks and didactic texts was being carried out.

One of the objectives of ethno-confessional education was the raising of good and respectable family man who respected his traditions, including religious ones. The first lesson always started with church singing and a prayer. Classes and the second part of the day also started with spiritual songs and a prayer. The basis of German education was religious knowledge, which directly influenced the formation of certain knowledge of students. They studied a large number of church songs that encouraged to do good things, added strength to fight against bad inclinations and desires. The life of the young people was strictly regulated. Music education had diversified functional system. The musical heritage of the Germans remained unchanged for a long time in another ethnic territories, and colonial German culture became a separate formation that combined spiritual and folk music (Vynnychenko & Vynnychenko, 2009: 302).

The German Mennonite youth had Bible study groups (Stoyan & Zholob, 2013: 420). In order to make classes interesting, they were diversified by singing, playing musical instruments, showing performances in which members of the groups actively participated. There were 26 music and choral associations in Molochansk region of Melitopol district (Stoyan & Zholob, 2013: 416-425).

There is testimony from the Mennonite community member who lived in the Melochansk Mennonite District at that time and daily recorded in a personal diary all the events that were of a young 34-year-old man's concern. His main and uneasy thought (as evidenced by his daily records) was about his personal resettlement to the Volga, where his uncle and his family lived at the time. The Mennonite knew about the conflicting views on the Mennonite settlements in the Volga and their lives, the concern of the people, so he often communicated with the other Mennonites on this subject in order to make the right decision for himself. He was constantly thinking about his patience and about dreamy future teacher's work at a school that he found was quite real to achieve; he wanted to devote himself to the teaching of children and young people, had an inner conviction in his true calling, the realization of which he also found real to achieve, and thought that the teaching of children and young people was the best thing for serving the Mennonites. In his diary he could not answer himself the following question: why did he want to leave the Molochanskyi Mennonite District? Reflecting on the choice, the Mennonite addressed the prayer and wrote that in his diary (Klaassen, 1993).

In our opinion, the formation of the model of ethno-confessional education of the Mennonites was influenced by such factors as: social and economic and humanitarian and educational. Let's describe each factor.

Social and economic factor is a purposeful social and economic activity of the Mennonite community to create a system of 8-year (elementary / folk) schools Volksschule for children aged 6/7 to 14/15 in the South of Ukraine. The first schools (1821) were built in Katerynental on the fourth year of its existence, and it was founded in 1817; the first schools in the dugouts in Hansau appeared (1854), and then the more schools appeared (1856). There were 140 schools in Kherson province: 540 boys and 458 girls (in the cities) and 5929 boys and 5575 girls in rural schools (as of January 1893) attended primary schools (Sabaldashov, 2006: 159).

Humanitarian and educational factor as the use of previous German experience of schooling organizers, who came with the Mennonite community to the South of Ukraine. The organization of lessons in schools throughout the academic year was carried out in accordance with scheduled classes, subjects and curriculum. The idea of Christocentrism was reflected in the organization of lessons. The first lesson and the lessons of the second part of the day started with spiritual songs and a prayer. The basis of German education was religious knowledge, which directly influenced the formation of certain knowledge of students. The life of young people was strictly regulated.

Evolution of teaching subjects in school had covered a long way from randomly invited craftsmen or soldiers to trained in teachers' seminary teachers (educators) who were certified by the relevant academic subjects of Prussia. Thus, for example, the purpose of the Mennonite Teachers' Society in Molochansk was to improve the professional level of teachers, to improve their financial status through the organization of pension funds. The professional level of teachers was achieved through teacher conferences (Isaak, 1908), general education courses in Hallstadt (1913).

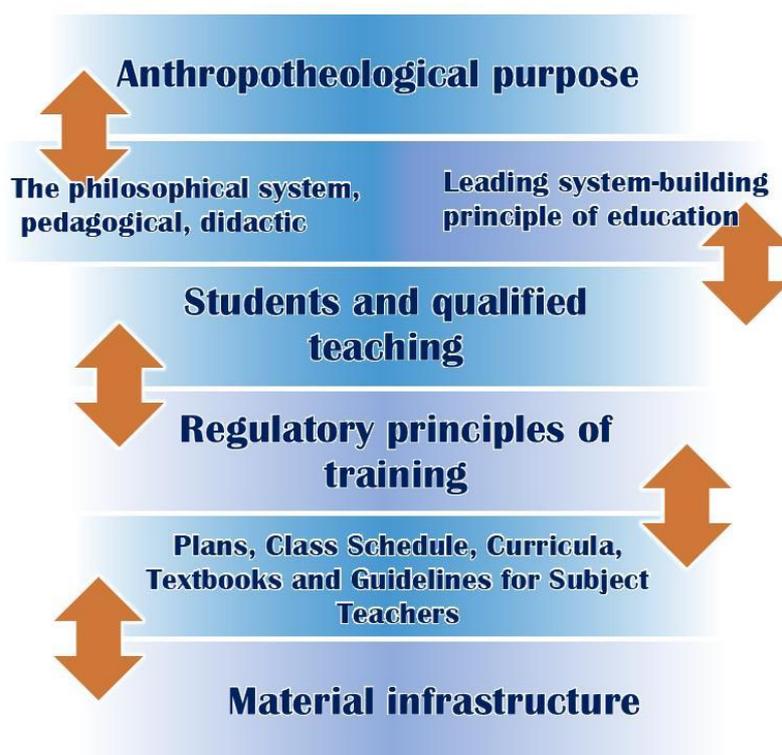
The sociocultural model of organizing the Mennonite community was built on the close relationship of the family, school, community, and the Church. Parents were actively involved in the children's education. Children under the guidance of their parents learned to read independently, to interpret Bible texts, to work with the Bible and the Catechism, with texts of spiritual songs and hymns.

The Lutheran Catechism (short version), the Calvin Catechism were the main books for children. The children attended the Catechism schools with diligence; they had to memorize large texts, responses from teachers or preachers, without missing a leading religious idea. The main method of study at that time was to memorize the texts with the sufficient load on the children's

memory. The researchers believe that no book had done that much for moral character development, conscience, or empowerment to strike bad tendencies and desires as the Catechism.

Based on the historical and pedagogical analysis and generalization, we have developed a model of ethno-confessional education of Mennonites in southern Ukraine as an organizational, managerial, pedagogical and didactic system of principles in teaching children in the study period, which is presented in Fig. 1.

Figure 1 - Structure of the Model



Let's characterize the main structural components of the model:

1. Anthropotheological Purpose: the progress of Mennonite education as progress in ethno-confessional community unity, the revival of the German spirit of culture and tradition in the multiethnic landscape of the South of Ukraine.
2. The system of ideas: philosophical ideas of J. Fichte as activity-creative basis of being; J. Pestalozzi's pedagogical ideas as the way and spirit of education; J. Herbart's didactic ideas as ways and means of raising and teaching children; the theological ideas of Meno Simons as the education of the future God-elected people with an eschatological fate in society.

3. Regulatory principles of the organization of children's education include the following: a system of rules and recommendations; training programs, school subjects and teaching methods for teachers, weekly classes, teacher conferences and conventions, exchange of pedagogical experience at seminars.
4. Teaching staff: specially trained teachers who teach a certain subject with educational certification (Subject Teachers).
5. Material infrastructure: construction of special premises – schools and classrooms for youth teaching.
6. Leading system-building principle is an adherence to the administration, community and parental guidelines for compulsory education for children 6/7 -14/16 years of age in the Mennonite schools.

5. Conclusions

The model of ethno-confessional education of the Mennonite colonists had its prosperity period and the signs of the loss of ethno-confessional heritage in the South Ukraine during the XIX century. The beginning of its formation, as an expression of the generalized experience of German society on the interconnection of compulsory education and positive economic results; the flourishing of education, as the existence of an organizational, managerial, pedagogical and didactic system that demonstrated the best educational results, shaped the character, spirituality, loyalty to German ideals and traditions in comparison with other existing education systems; the threatening features of the loss of the ethno-confessional spirit of youth were determined by the pressure of the birth of a new industrial paradigm and culture in the early XX century.

The study of historical and modern models of education in European countries as a source of innovative educational experience and prodes with the opportunity to understand the historical tendencies, conditions and patterns of their change and substitution for others in society.

Acknowledgements

The authors of the publication express the sincere gratitude to J. Dyck (Director, Institute of Theology and History, Bonn Germany) for the advice during this historical and pedagogical research and to P. Letkemann (Vancouver, Canada) for a kind opportunity to read the text of the dissertation and use it as Reference.

References

- Bahmet, M., & Pohoryelov V. (2006). German settlements are a "white spot" in the history of Ukraine. In *Nimetski Poselennya v Ukrayini: Istoriya ta Sohodennya*. Kyiv, Mykolayiv: Mykolayiv State University for the Humanities named after Petro Mohyla, pp. 32-42.
- Beresten, O. (2006). *Social, political, cultural and educational activities of the German and Mennonite colonists of the South of Ukraine (1905–1914)*. Dnipropetrovsk: Dnipropetrovsk National University.
- Byelikova, M. (2005). *Mennonite Colonies of the South of Ukraine (1789-1917)*. Zaporizhzhia Zaporizhzhia National University.
- Dyk, Y. (2014). Historical roots and the relationship of confessional and ethnic boundaries in Mennonite identity in the USSR]. *Gosudarstvo, Religiya, Tserkov'*, 4, 275-294.
- Dyk, Y. (2015). Mennonites in the struggle for their identity in Russia and the USSR. *Protestant*, 12, 3.
- Evseev, N.O. (2016). *Mennonites in the Saratov Volga (1854–1941)*. Saratov: Saratov State University.
- Friesen, P.M. (1978). *The Mennonite Brotherhood in Russia A history of the early years of the Mennonite Brethren Church in Russia from 1789 to 1910*. Fresno: Board of Christian Literature General Conference of Mennonite Brethren Churches, 184 p.
- Friesen, R. (2001). *In the footsteps of our ancestors, 1882–1992. The prehistory and 110 years of the Germans in the Talas Valley in Central Asia*. Minden: R. Friesen, 382.
- Horner, K., & Dailey-O'Cain, J. (2020). *Multilingualism, (im)mobilities and spaces of belonging*. Bristol: Multilingual Matters, 264 p.
- Ipatov, A.N. (1978). *Mennonites: Questions of the formation and evolution of an ethno-confessional community*. Moscow: Mysl, 213 p.
- Isaak, F. (1908). *The Molotschnaja Mennonites*. Halbstadt, Taurien: Raduga, 290.
- Khodchenko, O. (2011). Adaptation of Russian Mennonites in North America: Cultural Adaptation (1874–1923). *Slovyanskyy Visnyk*, 19, 129-133.
- Khryashchevska, L. (2009). Mennonite relocation to southern regions of Ukraine. *Krayeznavstvo*, 1–2, 204-210.
- Khryashchevska, L. (2014). The strategy of ethno-national development of independent Ukraine. *Kulturolohichnyy Visnyk*, 32, 48-53.
- Klaassen M. (1993). *Diary November 1852–June 1870 August 1880–October 1881*. Bergen Winnipeg, Manitoba, 238.
- Letkemann, P. (1986). *The hymnody and choral music of Mennonites in Russia, 1789–1915*. Toronto: University of Toronto.
- Levkivskyy, M. (2011). Great Volyn in its historical retrospective: monograph. In M.V. Levkivsky (Ed.) *Great Volyn: History of Education and Culture*. Zhytomyr: Zhytomyr Ivan Franko State University, pp. 8-36.

Lyakh, K. (2005). *German-speaking colonists of southern Ukraine in a multinational environment: the problem of cultural interaction (XIX - beginning of XX century)*. Donetsk: Donetsk State University.

Ostasheva, N. (1995). Foreign historiography on the Ukrainian period of the history of the Mennonites: to the problem of genesis and development. *Voprosy Hermanskoy Istoryy*, 1, 158-163.

Pravdyuk, O. (2011). *Education of Mennonites in the Context of Cultural Development of the South of Ukraine (XIX - 20's of XX Century)*. Kyiv: National Pedagogical Dragomanov University.

Pravdyuk, O. (2012). Progressive ideas of cultural rereggers in the multiethnic environment of the South of Ukraine (XIX century). In *The unity of Teaching and Research is the Main Principle of the University*, 2, 90-91.

Rosenberg, P. (2005). Dialect convergence in the German language islands (Sprachinseln). In P. Auer, F. Hinskens, P. Kerswill (Eds.), *Dialect Change: Convergence and Divergence in European Languages*. Cambridge: Cambridge University Press, 221-235.

Sabaldashov, V. (2006). German colonists in Nikolayevshchina. In *Nimetski Poselennya v Ukrayini: Istoryia ta Sohodennya*. Kyiv, Mykolayiv: Mykolayiv State University for the Humanities named after Petro Mohyla, 159-196.

SAOR. – F. 252. *Odessa office of foreign settlers of the South of Russia*. 1806-1833.

SAOR. – F. 89. - Mennonite Community, p. Galbstadt (Molochansk) of the Molochan Mennonite District. Berdyansk County of Tavria Province, 1804-1919.

SAZR. – F. 238. Vladimir-Bogoroditsky Prayer House, p. Novovasilovka Novovasilivka parish of Berdyansk county of Tavriya province. Case: 5. 1863–1867; 1889; 1895-1899.

SAZR. Alexandrovsk City Commercial College, Alexandrovsk district of Katerynoslav province. Cases: 111; 1891-1920.

Schmalz, A. (2007). *Historical demographics using family reconstitution. The population of the Monschauer Land in the 19th century*. Bonn: Rheinischen Friedrich-Wilhelms-Universität Bonn, 226.

Serhiychuk, V. (2006). Stages of resettlement of Germans to Ukraine. In *Nimetski Poselennya v Ukrayini: Istoryia ta Sohodennya*. Kyiv, Mykolayiv: Mykolayiv State University for the Humanities named after Petro Mohyla, 43-66.

State archive of Odessa Region. <https://old.archives.gov.ua/Eng/Archives/ra15.php>

State Archive of Zaporizhzhya Region.

https://www.archivzp.gov.ua/index.php?option=com_content&view=article&id=53&Itemid=18&lang=ua

Stoyan, T.A., & Zholob, M.P. (2013). Informal Religious Communities of the Polish, German and Jewish Population of the USSR in the 1920s. *Naukovyy Chasopys NPU im. M.P. Drahomanova. Seriya № 6. Istorychni nauky*, 10, 419-428.

Urry, J. (1989). *None But Saints: The Transformation of Mennonite Life in Russia 1789–1889*. Winnipeg: University of Manitoba Press, 289.

Urry, J. (2006). *Mennonites, Politics, and Peoplehood. Europe – Russia – Canada: 1525 to 1980*. Winnipeg: University of Manitoba Press, 400 p.

Volovnyk, S.V., Krylov, N. V., & Krylova, A.N. (2000). *Steppe yes steppe in a circle. Melitopol district: past and present*. Melitopol: Melitopol, 300 p.

Vynnychenko, I., & Vynnychenko, R. (2009). *Germans in the history of Kyiv University (XIX - half of XX century)*. Kyiv: Geoprint, 420.

Zamuruytsev, O. (2009). *German colonies of the South of Ukraine in the second half of the XIX - beginning of XX centuries*. Cherkasy: Bohdan Khmelnytsjyi National University of Cherkasy.