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**Borys HOD**

*PhD (History), PhD hab. (Education), Professor, Head of the Department of World History and Methods of Teaching History of Poltava V. G. Korolenko National Pedagogical University, 2 Ostrohradskiyi street, Poltava, Ukraine, postal code 36000, (god\_boris5@ukr.net)*

**ORCID:** <https://orcid.org/0000-0003-4263-3570>

**Nataliia HOD**

*PhD (Education), Associate Professor, Associate Professor of the Department of World History and Methods of Teaching the History of Poltava V.G. Korolenko National Pedagogical University, 2 Ostrohradskiyi street, Poltava, Ukraine, postal code 36000 (god\_natalia5@ukr.net)*

**ORCID:** <https://orcid.org/0000-0003-1715-1967>

**Ruslan BASENKO**

*PhD (Education), Associate Professor of the Department of Philosophy and Economics of Education of Poltava M. V. Ostrohradskiyi Regional Institute of Postgraduate Pedagogical Education, 64 Sobornosti street, Poltava, Ukraine, postal code 36014 (basenko\_ruslan@ukr.net)*

**ORCID:** <https://orcid.org/0000-0001-9760-6321>

**Борис ГОД**

*доктор педагогічних наук, кандидат історичних наук, професор, завідувач кафедри всесвітньої історії та методики викладання історії Полтавського національного педагогічного університету імені В. Г. Короленка, вул. Остроградського, 2, Полтава, Україна, індекс 36000 (god\_boris5@ukr.net)*

**Наталія ГОД**

*кандидат педагогічних наук, доцент, доцент кафедри всесвітньої історії та методики викладання історії Полтавського національного педагогічного університету імені В. Г. Короленка, вул. Остроградського, 2, Полтава, Україна, індекс 36000 (god\_natalia5@ukr.net)*

**Руслан БАСЕНКО**

*кандидат педагогічних наук, доцент кафедри філософії і економіки освіти Полтавського обласного інституту післядипломної педагогічної освіти імені М. В. Остроградського, вул. Соборності, 64-ж, Полтава, Україна, індекс 36014 (basenko\_ruslan@ukr.net)*

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**THE YOUTH POLICY HUMANISTIC RELEVANCE  
OF THE SOCIETY OF JESUS IN THE EARLY MODERN PERIOD:  
THE NEWEST NAVIGATION OF FOREIGN HISTORIOGRAPHY**

**Abstract.** *The purpose of the article is historiographic analysis and systematization of the newest narrative of American, Italian, German, English, French and Polish historical, cultural, religious, philosophical and historical-pedagogical studies, which highlighted anthropological intentionality, humanistic and humanistic Catholic Jesuit Order in the early modern period. Due to the historiographical controversy, the principles of scientific, historicist, objectivity, continuity, interdisciplinary, historiographical autopsy are presented in the consideration and evaluation of the sociocultural activity of the Jesuit Order, as well as its confessional affiliation, methodological orientations of the research, denominational neutrality, ecumenism, anthropology, and worldview pluralism. In the basis of the study there is a civilizational understanding of historiography that enables a holistic, systematic, integrated and integrated examination of the contemporary understanding of the humanistic context of early modern Jesuit youth in the humanistic context of European and American scholars. **The research novelty**, first of all, lies in the field of classification, historiographic analysis and contextual commenting of contemporary foreign studies, whose authors considered the historical and sociocultural aspects of the founding and implementation of Jesuit youth policy, revealed its humanistic content, outlined the subject field for the world. The study deepened the understanding of the civilizational methodology of historiographic research, proposed new approaches to the classification of historiographic narratives of foreign Jesuits, introduced the concept of “conceptual and location historiographic cluster”. **The Conclusions.** Contemporary Latin historiography of the humanistic content of Jesuit youth policy in the early modern period is sufficiently voluminous, large in scope and subject of study, which is connected, first of all, with the broad amplitude of Jesuit activities in the world for almost five centuries. The consideration of the topic is proposed on the basis of the separation of six conceptually-location historiographic clusters, within which historical studies are combined on the basis of geographical and subject-thematic criteria: general historical (foreign studies, presenting the historical panorama of the genesis of early modern Jesuits youth policy, its preconditions are outlined, the content of the Catholic Reform (Counter-Reformation) is clarified in which the Jesuit monks operated); anthologically syncretical (combining basic studies of contemporary American, Italian, Spanish, German, English, French and Polish Jesuits); historical and anthropological (historical studies that offer a holistic dimension of the humanistic context of the sociocultural activity of the Jesuits); personal (coverage of historical portraits of the founders of Jesuit youth policy, contextual interpretation of their life and creative path); spiritual and theological (analysis of the value, theological and ethical and moral aspects of the Jesuit early modern youth policy); educational and philosophical (review of Jesuit educational practices, their universal system of education and the educational principles of Ratio Studiorum). It is emphasized that contemporary foreign Jesuitism has taken a significant step in refuting the false statements and falsifications that were widespread in the previous historiographical narrative regarding the anti-humanistic and feudal-reaction content of Jesuit social activity. The contemporary foreign Latin Jesuitism is characterized by a value approach in covering the socio-cultural initiatives of the Society of Jesus. Foreign authors do not resort to engaged rhetoric, a myth-speculative style of presentation, which prematurely distinguished the positions of grata and non grata in the formation of historical narrative by unjustified criteria. In solidarity, the scholars emphasized the humanistic relevance of the socio-cultural and educational initiatives of the Society of Jesus to the human-creative and social-organizing task, their focus on the motivation and development of the spiritual, professional and emotional aspects of the individual. Historiographic analysis confirms that modern Latin Jesuitism as a whole reproduces a holistic image of Jesuit humanism, attests to the historical objectivity and social justification of the formation of a modern Jesuit concept of a holistic, complete, solidary and integral humanism as universal holistic understanding.*

**Key words:** Jesuit Order (Society of Jesus), humanism, modern historiography, Jesuitism, historiographic dialogue, Latin studies, civilization methodology, conceptual and location historiographic cluster.

## ГУМАНІСТИЧНА РЕЛЕВАНТНІСТЬ МОЛОДІЖНОЇ ПОЛІТИКИ ТОВАРИСТВА ІСУСА У РАННІЙ НОВИЙ ЧАС: НОВІТНІ НАВІГАЦІЇ ЗАРУБІЖНОЇ ІСТОРІОГРАФІЇ

**Анотація.** *Мета дослідження* – історіографічний аналіз і систематизація новітнього наративу американських, італійських, німецьких, англійських, французьких та польських історичних, культурологічних, релігієзнавчих, філософських й історико-педагогічних студій, де висвітлено антропологічну інтенційність, гуманістичний зміст, ціннісно-орієнтовані стратегії і людинотворчу роль молодіжної політики католицького ордену єзуїтів у ранній Новий час. У зв'язку з історіографічною контраверсійністю у розгляді та оцінках соціокультурної діяльності ордену єзуїтів, а також його конфесійною приналежністю, **методологічними орієнтирами** дослідження виступають принципи науковості, історизму, об'єктивності, наступності, міждисциплінарності, історіографічної автосії за пріоритетами «de visu», історіографічного діалогу, конфесійної нейтральності, екуменізму, антропологізму та світоглядного плюралізму. В основі дослідження лежить цивілізаційне розуміння історіографії, яке дає змогу цілісно, системно, комплексно та інтегровано розглянути сучасне розуміння європейськими й американськими ученими гуманістичного контексту ранньомодерної молодіжної політики єзуїтів. **Наукова новизна** насамперед лежить у площині класифікації, історіографічного аналізу і контекстного коментування сучасних зарубіжних студій, автори яких розглядали історичні та соціокультурні аспекти заснування й реалізації молодіжної політики єзуїтів, виявляли її гуманістичний зміст, окреслювали предметне поле для майбутніх дискурсів світової єзуїстики. У дослідженні поглиблено розуміння цивілізаційної методології історіографічних досліджень, запропоновано нові підходи до класифікації історіографічного наративу зарубіжної єзуїстики, уведено поняття “концептуально-локаційний історіографічний кластер”. **Висновки.** Сучасна латинкова історіографія гуманістичного змісту молодіжної політики єзуїтів у ранній Новий час є достатньо об'ємною, масштабною за обсягами та тематикою предмета дослідження, що пов'язано насамперед із широкою амплітудою напрямів практично безперервної діяльності єзуїтів у світі вже близько п'яти століть поспіль. Розгляд теми запропоновано на основі виокремлення шести концептуально-локаційних історіографічних кластерів, у межах яких історичні студії об'єднано на підставі географічних і предметно-тематичних критеріїв: загальноісторичного (зарубіжні студії, де представлено історичну панораму генези ранньомодерної молодіжної політики єзуїтів, окреслено її передумови, з'ясовано зміст Католицької реформи (Контрреформації) у форваторі якої діяли ченці-єзуїти); антолого-синтетичного (об'єднав фундаментальні дослідження сучасної американської, італійської, іспанської, німецької, англійської, французької та польської єзуїстики); історико-антропологічного (історичні студії, у яких запропоновано цілісний вимір гуманістичного контексту соціокультурної діяльності єзуїтів); персоналістичного (висвітлення історичних портретів засновників молодіжної політики єзуїтів, контекстуальна інтерпретація їхнього життєвого й творчого шляху); духовно-теологічного (аналіз ціннісних, богословських та етико-моральних аспектів ранньомодерної молодіжної політики єзуїтів); освітньо-філософського (розгляд єзуїтських практик освіти, їхньої універсальної системи навчання та едукологічних принципів Ratio Studiorum). Підкреслено, що сучасна зарубіжна єзуїстика зробила значний крок у спростуванні хибних тверджень і фальсифікацій, поширених у попередньому історіографічному наративі щодо антигуманістичного та феодално-реакційного змісту суспільної діяльності єзуїтів. Для сучасної зарубіжної латинкової єзуїстики характерним є ціннісний підхід у висвітленні соціокультурних ініціатив Товариства Ісуса. Зарубіжні автори не вдаються до ангажованої риторики, міфотворчо-спекулятивного стилю викладу, у якому за необґрунтованими критеріями передчасно виділялися положення грата і поп грата у формуванні історичного наративу. Солідарним полілогом учені наголосили на гуманістичній релевантності (відповідності) суспільно-культурних і просвітницьких ініціатив Товариства Ісуса людино-творчим і суспільно-організуючим завданням, їхній спрямованості на мотивацію та розвиток духовних, професійних й емоційних сторін особистості. Історіографічний аналіз підтверджує, що сучасна латинкова єзуїстика загалом відтворює цілісний образ єзуїтського гуманізму, засвідчує історичну об'єктивність і суспільну виправданість формування сучасної єзуїтської концепції цілісного, повного, солідарного та інтегрального гуманізму як

універсальної (планетарної) парадигми ціннісних орієнтирів людства, як філософії життєствердного та цілісного світорозуміння.

**Ключові слова:** орден єзуїтів (Товариство Ісуса), гуманізм, новітня історіографія, єзуїстика, історіографічний діалог, латинкові студії, цивілізаційна методологія, концептуально-локаційний історіографічний кластер.

**The Problem Statement.** This year, the most significant and influential monastic order of the Catholic Church, the Society of Jesus, celebrates four hundred and eighty-five years since its foundation. The transnational character of the Order's activity was already noticeable during its formation: the founder, the Spaniard Ignatius Loyola, united like-minded people to take the oath of allegiance to the church at French Montmartre, and became the headquarters of the Order's General, quite naturally. Multiculturalism, globalization and dynamic development are the attributes that enrich the international image of the Jesuits, giving it the opportunity to play a significant role in the arrangement of the world cultural, religious, educational and value-meaning landscape.

The proactive nature, innovative methods of work, the personal coloring of the Jesuit Order initiatives, their integration into most countries of the world, planetary in scale, and meaningful social work, give rise to considerable interest in the Society of Jesus, historians, cultural scientists, philosophers, and theologians. At the same time, many Jesuit narratives are marked by critical, anti-Jesuit rhetoric. Historians are faced with the difficulty of separating scientific understanding from their own religious or atheistic motives, sometimes failing to overcome the stencil-pattern interpretations and evaluations of the social activity of Jesuit monks contained in previous historiography. Therefore, virtually unenlightened or unjustly condemned in a large array of historiography, the humanistic content of the socio-cultural and educational initiatives of the Jesuits was manifested, many scholars of the XVIIth – XIXth centuries ignored the fact that the Jesuit Order became the only institutional and unique authority, which in practice embodied the Renaissance-humanist ideas in the European youth policy founded by it. The situation with the study of the humanistic content of the Jesuit youth policy in contemporary foreign historiography was quite different. Scientists, religious scholars, and theologians accumulated a large body of factual and analytical material, whose historiographical understanding has greatly enriched the scientifically correct, historically objective, and unbiased reception of the humanistic content of the Society of Jesus socio-cultural activity.

The historiographical aspect analysis of the Society of Jesus history is also inspired by methodological relevance. There is no denying the fact that the historiographic component in our time is of exceptional importance, the modern method of scientific knowledge is motivated by the idea of rethinking existing stereotypes and quasi-scientific provisions in science, the vector of modern historical science is aimed at overcoming the ideological antinomy, rashness and complexity the reproduction of social phenomena and events of the past. Particularly important is the implementation of such strategies of historiographic analysis in rethinking topics that have been linked to the political, ideological, and denominational spheres of society, such as the socio-cultural activities of the Jesuit Order. The considerable array of the Jesuits is a vivid illustration of the ideologically committed, prescriptive, and overtly populist propaganda narratives that have underpinned anti-Jesuit attitudes, above all, non-Catholic regions of the world. Therefore, rethinking the phenomenon of Jesuitism in the historiographic dimension is cognitive, methodological and ideological. Moreover, exposing

the falsifications, taciturns and atavisms of atheistic totalitarianism in Jesuitism will facilitate the emergence of new historical syntheses, based on the criteria of construction of which will be the depth and integrity of scientific analysis, the involvement of a proper source base, factualism, validity of the conclusions that will provide professionalization of the historiographical discourse.

**The Analysis of Recent Researches and Publications.** Analyzing the “historiography of historiography” of our study’s topic, it should be emphasized that in foreign historical science, interest in comprehending the existing narrative of Jesuitism is quite high. We should mention the rich historical and bibliographical reviews of P. Begheyn (Begheyn, 1981, 1991, 1996), K. Bogart (Bogart, 1991), J. O’Malley (O’Malley, 2018), and S. Rabin (2014), J. Roach (Roach, 1968), A. Udias (Udias, 2019), S. Jakovenko (Jakovenko, 2006) and others. The platform for historiographic studies of foreign Jesuitism was the scientific almanacs “Studies in the Spirituality of Jesuits” and the “Journal of Jesuit Studies”. In domestic historical science, the systematization and analysis of contemporary foreign Jesuitism are limited. A review and commentary on some recent historical studies on the humanistic content of the Jesuit Order’s activities have been presented in the studios of R. Basenko (Basenko, 2014), B. and N. Hod (Hod, 2016), H. Navolska (Navolska, 2017), A. Opria (Opria, 2009), A. Papazova (Papazova, 2016), S. Sieriakov (Sieriakov, 2012), T. Shevchenko (Shevchenko, 2005). Some contribution to the systematization and analysis of foreign historiography on the subject of the Renaissance and humanistic aspect of the activities of the Society of Jesus as publishing of the bibliographic index “European Renaissance and Youth Policy of the Jesuit Order” by the co-author of the article (Basenko, 2017), which contains 1992 thematic bibliographic evidence; the conceptual review of foreign and Ukrainian historiography of the problem raised in the article is offered.

**The Purpose of the Article.** We see the research objectives of this article in identifying, researching and interpreting foreign (Latin) studies, whose center of knowledge was the humanistic context and the renaissance character of the social and pedagogical initiatives of St. Ignatius, theoretical aspects and practical dimensions of their realization in early modern European society. The chronological boundaries of the study cover two dimensions: the first one – specifically historical – the deployment of Jesuit youth policy within the space-time limits of European early modern period; the second one is historiographical, covering the development of the latest foreign Jesuitism of the XXth – beginning of the XXIth century.

**The Statement of the Basic Material.** There is no objection to the thesis that one of the present conditions of a scientific research is to cover the state of a scientific development of the problem under study. This sets the researcher the task of studying, periodizing and structuring the thematic historiography, leads to the disclosure of basic historiographic provisions on the basis of the problem-chronological approach, the principles of historicism, continuity, systematicity, priorities of historiographical facts and historiographic dialogue. In the recent foreign historiographic process, the concrete and historical panorama of the Jesuit Order is represented in a representative way. The presence of academic interests of historical, cultural, philosophical, religious, sociological, theological, spiritual-psychological, historiographic and source-oriented society studies of significant in scope and breadth is caused by the active presence, socio-cultural and social creativity. Based on geographic and subject-specific criteria, we have identified six conceptually-located historiographic clusters, which unite related subjects and origin geography of the study authors.

The first historiographic cluster is universal. It systematizes foreign studios, presenting the historical panorama and the specific historical context of the formation and development of

early modern Jesuit youth policy, outlining its background, explaining the content of the Catholic reform (Counter-Reformation) in the vanguard of which the monks acted. This is, first of all, the scientific works of A. Grafton, M. Jones, R. Mackenney, M. Mullet, R. Osborne and others. First of all, historians paid attention to the socio-cultural prerequisites for integrating the Renaissance and pedagogical heritage into the genesis of Jesuit youth policy, in particular: the disintegration of European society in the early XVIth century, the crisis of religious and educational institutions, request for social life updates and reform movements; state-political, socio-economic and mental-psychological changes that led to the restructuring of the medieval pedagogical ideal; the development of the “New Piety” pro-Renaissance movement and the spread of pedagogical ideas of Christian humanism; extension of the influence of the Renaissance paradigm, its transformation in the context of religious pedagogy formation; integration of the Renaissance values into the environment of Spanish (Alcala, Salamanca) and French (“Modus Parisiensis”) universities; the modernization content of Counter-Reformation and the educational visions of post-Trident spirituality (Osborne, 2006).

Common historical studios make it possible to identify the socio-historical determinants of the Society’s appeal to the humanistic experience of the European Renaissance. Among them, scientists define: the contradiction between the broad amplitude of the Order tasks and the limited initial directions of its activity; the need to train their own personnel with the Jesuit Order, their education and upbringing; the relationship between the innovation of the organizational and ideological foundations of the Order structure and the age-specific trait of youth who felt the need for renewal and innovation, perceived and supported new forms of social interaction (Grafton, 1986; Mullet, 1999).

The second historiographic cluster is *anthologically synthetical*. It combines fundamental studies of contemporary American, Italian, Spanish, German, English, French and Polish Jesuits, whose authors have offered backbone characteristics of various aspects of the Jesuit Order overall history, drew attention to the humanistic focus of youth initiatives.

The anthologically synthetical historiographic cluster is represented, first of all, by the newest American Jesuit. These include scientists such as W. Bangert, R. Bireley, O. Vilches-Landin, S. J.<sup>1</sup>, G. Ganss, S. J., J. Donohue, S. J., D. Letson, M. Malachi, J. O’Malley, S. J., R. Maryks, J. Olin, M. Purcell, M. Higgins, and others. The undeniable value of American Jesuitism is, first of all, due to the attention of scholars to issues related to the ideological principles of the Jesuit Order, the system of methods and strategies of its activity. In American historiography, the activities of the Society of Jesus were considered, above all, in the spiritual, cultural, and social fields, and the educational aspect of the Order’s initiative was highlighted. Significant was the fact that the material for American research was a broad source and factual base, and most importantly, a scientific, confessional, non-cognitive method (Bangert, 1986 and others).

A significant array of recent Italian and German scientific and historical traditions is devoted to solving the problems associated with the humanistic history of the Society of Jesus. The authors of the research were mostly members of the Jesuit Order. Among them we name Italian scientists – J. de Hyber, S. J., M. Inglot, S. J., P.-H. Kolvenbach, S. J., J. Aumann, M. Scaduto, S. J., A. Scaglione, A. Tondi, and German scientists – St. Kiechle, S. J., H. Rahnner, S. J. Their scientific work highlights the Catholic content of the Society of Jesus history, focuses on the stages of formation of its spirituality, Christian and ecclesiastical identity, as well as reveals the influence of the Jesuit Order on the then European system of religious,

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<sup>1</sup> The marking of S. J. by the name of the scholar signifies his membership in the Society of Jesus.

educational and sociocultural ideas. A characteristic feature of most studies of German Jesuitism was its Protestant ideology, which obeyed the content and directions of the Society of Jesus study. Scientists critically analyzed the strategies of its activity, casuistry, “exposed” the counter-reform nature of methods of social and pedagogical activity. Among the studies united by us in this group, we should highlight the work of S. Kihle, who is the founder of the study of Jesuits as “teachers of spirituality”. His scientific findings are of indispensable value in formulating and highlighting research problems in the field of analysis of the humanitarian and renaissance nature of the youth policy of the Jesuit Order in the early modern period (Kihle, 2004).

The general historical dimensions of the social initiatives of the Jesuit Order have been the subject of study in contemporary English and French historical thought. The works of English researchers – J. Brodrick, S. J., J. Wright, M. Mullet, D. Mitchell, Ch. Hollis and others, testify to the exceptional interest of the British in the scientific and impartial coverage of the Jesuit past. The researchers focused on defining and describing the historical stages of the establishment of Order Centers in European countries, characterization of personalities, analysing of the historical, cultural and civilizational significance of the Society of Jesus social activities. On the other hand, modern French scholars J. Lacouture, M. Leroy, Ch. Lomey, in addition to general historical aspects, paid attention to the nature of the tasks and content of the socio-cultural work of the Jesuit Order, the spiritual providing of their educational initiatives, as well as analyzing the perception and reflection of Jesuit activities in public receptions. Thus, S. Lomie thoroughly analyzed the educational section of the “Constitutions of the Society of Jesus” (Lomie, 2005), and M. Lerua proposed a diachronic dimension of the development of the European “black myth” about the Society of Jesus (Lerua, 2001). Also it is worth mentioning the works of historian G. Codina Mir, S. J., who owns a systematic synthetic study of the history of the theoretical foundations of the Jesuit Order formation model.

A special place in the historical narrative of foreign Jesuitism is occupied by Polish historiography, which is conditioned by the dynamic activity of the Society of Jesus in the lands of the Commonwealth. These are the works of L. Grzebien, S. J., R. Darowski, S. J., S. Kot, J. Kochanovich, S. J., K. Len, B. Natonski, S. Obirek, S. J., J. Paszenda, S. J., R. Pelczar, L. Piechnic, S. J., J. Poplatek, I. Stasiewicz-Jasiukowej and others. The scholars examined the content of Jesuit schooling, analyzed the teaching staff and structure of the educational process, highlighted the organizational and pedagogical aspects of the Jesuit schools, and studied the functioning of the Order Cells in Polish lands. The field of scientific interest of Polish scientists included the problems of creating the infrastructure of Jesuits – houses, colleges, convents, libraries, theaters, music bursas, hospitals, etc.

As we can see, in the contemporary foreign academic tradition, the historical study of the Jesuit Order activities is shown in a representative way. Historians paid attention to the social aspects of the Order founding, the content, nature and features of its socio-cultural activity, its religious-Catholic motivations, revealed strategies, organizational and institutional mechanisms of the Order’s schooling, analyzed the role of the national factor in the integration of Jesuit teachers into the non-Catholic regions of early modern Europe, etc. However, in most of these studies, the question of the place and role of humanistic ideas of the European Renaissance in the genetic origins, content and implementation of the early modern youth policy of the Jesuit Order has remained superficial.

The first explorations of the value tradition of the Renaissance humanism on Jesuit activity began to appear in Western Europe in the second half of the XIXth and first quarters

of the XXth century. In the last quarter of the XXth century, the study of the renaissance-humanist context of the Jesuit activities became much more active. This was primarily due to the adoption of the social doctrine of Catholicism, which focused on the Christian-humanist content of the spiritual ministry of the church, and emphasized the importance of achieving the full character of the Christian humanism. We have combined historical studies in which we propose a holistic dimension of the humanistic context of the sociocultural activity of the Jesuits into a third one – *historical and anthropological historiographic cluster*. These are the scientific works of A. Borowski, G. Ganss, S. J., J. de Hyber, S. J., A. Grafton, J. Donohue, S. J., L. Lukacs, S. J., J. Olin, J. O'Malley, S. J., A. Scaglione, which examined some aspects of the renaissance basis of the Jesuit sociocultural initiatives in the European youth environment of the early modern period.

Thus, American J. Olin, in his work “Erasmus, Utopia, and the Jesuits: Essays on the Outreach of Humanism”, drew attention to the influence of Christian humanism by Erasmus Rotterdam and the humanitarian-renaissance ideal of “enlightened piety” on the formation of organizational and ideological foundations (Olin, 1994). The Italian theologian J. de Giber considered the influence of the spiritual experience of early Modernism, first of all, the Christian humanism “Devotio moderna”, on the construction of the ethos of the Jesuit educational method, revealed the peculiarities and nature of the relation in its structure of spiritual and secular constituents, analyzed the solution of the “Devon” movement effort and contemplation, prayer and rational initiative in one’s life (Giber, 2010). The Polish researcher A. Borowski in “Renesans a Humanizm Jezuicki” analyzed the Renaissance foundation of the value-semantic and ethical-moral foundations of Jesuit activity (Borowski, 1993).

The works of the Italian researcher A. Scaglione played an important role in the initiation of historical and comparative studies of the European Renaissance and the early modern activities of the Society of Jesus research. In the study “The Liberal Arts and the Jesuit College System”, the researcher analyzed the genesis of the Jesuit education system as a legacy of the Renaissance humanism, drew attention to the Reformation and the Catholic Renaissance as factors for the formation of the social method of Jesuit monks activity, outlined ways of assimilation of European humanities through the study of humanity (Scaglione, 1986).

An important theoretical and methodological significance for the discovery of early modern Jesuit humanism are the scientific achievements of the American A. Grafton, who in the work “From Humanism to the Humanities. Education and the Liberal Arts in Fifteenth and Sixteenth Century Europe” examined the historical specificity of the implementation of humanism in education and the “artibus” of the early modern period, outlined the main lines and strategies for the development of contemporary humanitarian education, including studies of the Jesuit Order (Grafton, 1986).

The undisputed priority in understanding the ways of developing the Renaissance-humanist ideas in the early modern Jesuit youth policy belonged to the American, a member of the Jesuit Order J. O'Malley. In the monographs “The First Jesuits” and “The Jesuits: a History From Ignatius to the Present”, as well as numerous studies, the scientist considered the humanistic content of education in the colleges of the Jesuit Order, analyzed ways to implement the “studio humanitatis” Jesuits program, which he understood as a system of events aimed at shaping the art of being human (O'Malley, 1995, 2014).

At the beginning of the XXIst century, the world saw new works by J. O'Malley, “Jesuit Schools of Humanities Yesterday and Today” and S. Bell, “Jesuit Humanism and Radical Christianity”, where the realization of certain aspects of the Renaissance-humanistic method



of organizing social activity in the youth policy of the Society of Jesus was specified. In order to reveal the humanistic context of the Jesuit Order, it is of utmost importance that J. O'Malley defines the humanistic principles of Jesuit education: professional and literary rhetorical preparation, ethical and moral orientation and virtue, experience, reflection, pedagogical action, public good, art, unity of spiritual, mental and physical education (O'Malley, 2015).

The materials of foreign thematic collections of scientific works substantially enhance the information and factual content of the topic raised. Among them are the following: "Ignacio de Loyola y su Tiempo" (Spain, 1992), "Jezuici a Kultura Polska" (Poland, 1993), "Z dziejow Szkolnictwa Jezuickiego w Polsce: Wybor Artykulow" (Poland, 1994), "A History of the University of Europe. Universities in Early Modern Europe (1500 – 1800)" (United Kingdom, 1996), "Renaissance Humanism: Foundations, Forms, and Legacy" (USA, 1988), "Church, Culture & Curriculum: Theology and Mathematics in the Jesuit Ratio Studiorum" (USA, 1999), "Jesuit Education 21: Conference Proceedings on the Future of Jesuit Higher Education" (USA, 2000), "The Jesuit Ratio Studiorum. 400th Anniversary Perspectives" (USA, 2000), "Wklad Jezuitow do Nauki i Kultury w Rzeczypospolitej Obojga Narodow i Pod Zaborami" (Poland, 2004), "Jesuit Education and The Classics" (United Kingdom, 2009), "A Companion to Ignatius of Loyola: Life, Writings, Spirituality, Influence" (USA, 2014).

The fourth, fifth, and sixth historiographic clusters combine far less research, but their systematic work sheds light on important aspects of the humanistic context of early Jesuit youth politics. Thus, in the fourth one – *personal historiographic cluster*, foreign scientific studies are united, which are dedicated to the presentation of historical portraits of the Jesuit youth policy founders, the contextual interpretation of their life and creative path. Separate figures of early modern youth policy (Jesuit founder Ignatius Loyola, the humanists Erasmus Rotterdam, H. L. Vives, Jimenez de Cisneros, and others) are devoted to the works of J. Brodrick, G. Ganss, S. J., H. Gray), P. Emonet, R. A. Maryks), T. O'Reilly and others. The scientists, based on the study of primary sources ("Testament of the pilgrimage" and "Spiritual exercises" by Ignatius Loyola, etc.), identified sources, specified socio-cultural conditions and outlined the formation factors of the humanistic identity of the Jesuit youth policy founders, highlighted the ethical and spiritual content of the spiritualists (Purcell, 1981; Olin, 1990 and others).

The fifth historiographical cluster is a *spiritual-theological* one that presents scientific works on the value, theological, and ethical-moral aspects of early Jesuit youth policy. Genetic origins and Christian-pedagogical content of the spiritual identity of St. Ignatius was reflected in the writings of such scholars as L. Beirnaert, J. Botto, J.-M. Gloria, S. J., F. Imodo, S. J., J. Cousson, J. Melloney, S. J., E. Pusse, F. Rulo and others.

The sixth historiographical cluster – *educational and philosophical*, combines modern foreign scientific studies, where a holistic review of Jesuit educational practices is offered, the universality of the education system of the Society of Jesus is analyzed, and the educational content of the principles of the Jesuit educational standard Ratio Studiorum is outlined. The educational aspects of early Jesuit youth policy are reflected in the writings of such scholars as V. Vincent, G. Ganss, S. J., G. Hmiretek, U. Dovere, V. Zhmudinsky, S J., J.-M. Le Gal, L. Lukacs, S. J., S. Negruzzo, F. Noges, P. Shor, and P. Shor and the others. Important for understanding the value bases of Jesuit education are the findings of G. Ganss, J. Kainulainen, and L. Lukacs about the integrity and civic priorities of Jesuit education, about the humanistic and humanitarian foundations of Jesuit education, features of functioning of the

Society of Jesus schools for the Order and secular youth, literary and humanistic content of Jesuit education (Kainulainen, 2018; Ganss, 1981; Lukacs, 1999). The scientists called the essential ideological and theoretical characteristics of Jesuit pedagogy such attributes as experience, reflection and action, and also paid attention to the interactive orientation, religious pluralism, strategies of realization of individual and linear approaches to education in the Jesuit school system. Of a considerable interest in understanding the educational philosophy of the Jesuits were the findings of the Italian researcher S. Negruzzo on the universalism, integrity and value-meaningfulness of the Jesuit educational program, its conceptual and organizational and pedagogical validity. All this, according to the scientist, gives grounds for considering the Jesuit educational standard “Ratio Studiorum” as the pinnacle and source of Catholic pedagogy (Negruzzo, 2010, p. 88). The scholars also drew attention to the place and role of the entrepreneurial and economic competences of the individual in the Jesuit education system, whose value foundations were interpreting the Protestant ethics of work and economy. Thus, the modern researcher R. Aguado, together with the others, speaks about the Jesuit business education, which was based on the idea of a sustainable development and dignity of the individual (Aguado, 2016).

An important place in the context of the historical extrapolation of the humanistic foundations of Jesuit education to the modern socio-humanitarian landscape belongs to the work devoted to the disclosure of the pedagogical content of the modern pedagogical paradigm of the Jesuit Order – “cura personalis” (personal care). These are the scientific works of General Jesuit P.-H. Kolvenbach, S. J., “Cura Personalis”, “Education in the spirit of St. Ignatius”, B.T. Geger, “Cura Personalis: Some Ignatian Inspirations”, which considered the basic provisions of the concept “cura personalis” – holistic upbringing of the younger generation, the implementation of individual approach, attention and care for the individual as a student, so and the teacher (Kolvenbach, 2007).

**The Conclusions.** The presented intertext of the contemporary foreign historiography of the humanistic content of the Jesuit early modern youth policy shows that the problem of the Renaissance basis of Jesuit social and pedagogical initiatives has been adequately covered in it. Foreign scholars have stated that the Jesuit method of social activity belongs to the humanistic paradigm of the Renaissance, offered the analysis and scientific understanding of certain aspects of the Renaissance-humanist ideology manifestation in the educational activities of the Jesuits. The content of the scholarly studies combined by us in the six historiographic clusters gives us grounds to speak of a historiographical display as a source of evidence, as the basis for the verification of the Jesuit humanism. At the same time, it should be noted that the foreign historiography did not offer a comprehensive coverage of the European youth policy of the Jesuits in the early modern period. Today there is also no comprehensive historical synthesis, the content of which would comprehensively and systematically reveal the development of the main tendencies of the Renaissance experience of education and upbringing in the socio-cultural initiatives of the Society of Jesus. The prerequisites, stages, character, directions, levels and features of integration of the Renaissance and pedagogical heritage into the social and religious activity of the Jesuit monks appeared out of the attention of the analyzed narratives.

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