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Veröffentlichungsversion / Published Version

Zeitschriftenartikel / journal article

Empfohlene Zitierung / Suggested Citation:

Tverdokhlib, T. (2016). Forms of teaching pedagogical disciplines in orthodox religious educational institutions of Ukraine (the end of 19th - the beginning of 20th century). *International Letters of Social and Humanistic Sciences*, 71, 40-46. <https://doi.org/10.18052/www.scipress.com/ILSHS.71.40>

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Forms of Teaching Pedagogical Disciplines in Orthodox Religious Educational Institutions of Ukraine (The End of 19th - The Beginning of 20th Century)

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Keywords: pedagogical discipline, orthodox religious educational institution, lesson, teaching practice, examination, exemplary church-parish school, women's school of religious department, church teachers' school.

Abstract. The main forms of teaching pedagogical disciplines in orthodox religious educational institutions of Ukraine (the end of 19th – the beginning of the 20th century) have been characterised in the article on the basis of analyzed pedagogical literature, archival records, and documents in periodicals. The features of conducting lessons, teaching practice, examinations and organisation of making written home compositions in various types of religious educational institutions of Ukraine in the stated time period have been revealed. The essence of "rehearsals" as a form of controlling students' learning activity in the Kyiv Theological Academy has been revealed, the basic kinds of academists' works at practical hours on pedagogy have been given; the content and quality of teachers' work with graduates on their researches have been characterised.

Introduction

One of the features of religious education in the end of 19th – the beginning of the 20th century was the fact that pedagogy was studied in most religious educational institutions. The Kyiv Theological Academy, seminaries, eparchial schools for women, women's schools of religious department, two year teachers' and church teachers' schools provided teachers' education. The analysis of the statutes and regulations governing the activity of these religious educational institutions [1-5] showed that their students needed pedagogical knowledge for future professional activities. Thus, the majority of former students of the Theological Academy became employed in secondary and higher educational establishments. Graduates of religious seminaries were distributed by eparchy management to serve in the church or they filled teacher and supervisory positions in religious educational institutions [1]. But even serving as priests they had to teach the God's law (religion) in primary schools and take care of the local parish school. The organization of teachers' training in women's religious schools was determined by the fact that they prepared teachers for primary schools. Also two year teachers' and church teachers' schools were opened to provide these schools with teaching staff. The organization of educational process there was aimed at forming layer of village teachers not separated from their environment, so these schools functioned in villages. As you can see, the current teacher training enabled former students of religious schools to teach not only in religious schools but also on secular primary, secondary and higher educational institutions.

A rather high level of studying the subjects of pedagogical direction in orthodox religious educational institutions is also confirmed by the fact that a significant number of graduates were engaged in scientific and pedagogical research. The most famous among these teachers are S. Kapterev, S. Myropolskyi, and P. Yurkevych.

Thus, studying forms of teaching pedagogical disciplines in orthodox religious educational institutions of Ukraine in the stated time period will enhance the quality of teacher training in modern higher school.

The main text

Different tasks of teacher training caused a certain variety of pedagogical disciplines in some types of religious educational institutions. The students of eparchial schools for women and women's schools of religious department studied the largest number of pedagogical sciences. They acquired pedagogy (till 1886) or didactics, methodology of teaching arithmetic, writing and literacy in the fifth and sixth form; pedagogy, pedagogical psychology, methods of teaching the Russian language, mathematics in the seventh form; pedagogy, the history of pedagogy, methodology of teaching Russian and Slavic languages, elementary course of history, mathematics and geography in the eighth form [6-9]. The analysis of the archival materials and other original sources [2, 10, 11] enabled to conclude that the amount of pedagogical disciplines in theological seminaries was less than in women's religious educational institutions. Seminarians studied didactics and methodology of teaching religion, arithmetic and the Russian language in the fifth and sixth form. The students of the Kyiv Theological Academy acquired pedagogy. The situation with studying pedagogical subjects was the worst at two year teachers' and church teachers' schools where didactics was taught in the second and third forms. We agree with the opinion of H. Yakovenko, that in these educational institutions "it was impossible to provide a relatively satisfactory level of teacher training. Both the number of hours and the sequence of teaching pedagogical subjects were chosen unwisely because they did not provide their thorough study" [12].

The main form of learning pedagogy in theological seminaries, women's religious schools, two year teachers 'and church- teachers' schools was a lesson that lasted about an hour. In particular, based on the studying reports of the Kharkiv eparchial school for women [6, 13-15] it was found out that it lasted 60 minutes until 1893-1894 academic year and then it was 55 minutes. According to the Statute of Orthodox seminaries, which came into effect in 1884, the duration of the lesson had to be 60 minutes [2]. The number of weekly lessons devoted to pedagogical disciplines was determined by the statutes, regulations, curricula religious schools, but it did not exceed two lessons per week for each discipline.

Such form of learning organisation as making written home compositions on pedagogical topics became widespread only in women's religious schools among the religious educational institutions. The analysis of pedagogical sources [6, 16] allows to state that the schools' students of the sixth form wrote one composition a year and till 1886 their themes concerned the theory of education more than learning theory ("The educational value of children's society", "What mutual relations would be desired between teacher and pupils?"). From 1886 until the beginning of the 20th century themes of compositions were confined only to didactics. Since 1908 the amount of written home works increased, and students began to consider various issues of training and education of children in them. Thus, in the 1912-1913 academic year students of Kharkiv eparchial school for women wrote essays on the following topics: "Why is a Teacher's post considered to be one of the most responsible?", "Advantages and disadvantages of coeducation system compared with a system of individual training", "What qualities should a teacher own and what measures should she take to win and support her authority?" [17].

With the introduction of the seventh and eighth forms in women's religious schools in the beginning of the 20th century, students of these forms became engaged in writing compositions. Written home compositions on pedagogy and educational psychology were stipulated for these forms in most women's schools of religious department. In particular, in the 1900-1901 academic year themes for each student of the seventh form at the Second Kyiv women's school of religious department were chosen individually. Some students chose such topics as: "The doctrine of temperaments in relation to measures of influence on students", "The impact of the teacher's personality and teaching methods on learning success", "Moral relationship with those students who dropped out of school" [18].

There was teaching practice organised in all religious schools, except the Kyiv Theological Academy. The best conditions for its conducting were created in women's religious schools, each having an exemplary parish school. Studying primary sources [18-20] and source study literature [12] enabled to describe the methods and forms of teaching practice used in these schools.

Involving students to teaching practice in a parish school started in the fifth form. Every day two students attended lessons of teacher of the God's Law and teachers of the school. Students of the sixth form twice a week served as assistants of the teacher: they provided children with handouts, visual aids; they kept school documentation and watched over the discipline. After school they helped schoolchildren to perform homework. The duty in the exemplary parish school which came to the supervision of children's behaviour during breaks and after school fell within the responsibility of students of the sixth and seventh forms.

Students of the sixth, seventh and eighth year had to conduct lessons on their own in all subjects that are studied in the parish school. Previously they made the lesson outline under the supervision of teacher of didactics, head of school or their teacher. Where possible, these lessons were given in the presence of all students of a certain class and then they were analyzed by students and practice supervisors. Much attention was paid to attending model lessons given by teachers of didactics, methods or by exemplary school teachers by students of the sixth, seventh and eighth forms in full. It is important that each lesson was discussed and the features of using different teaching methods were emphasized.

During the teaching practice all students had to keep teaching diaries. Girls noted there recommendations and commentaries of practice supervisors, plans and outlines of trial lessons, observations of teaching activities of teachers and all their impressions of school life altogether.

Scientific interest lies in the fact that till the mid-80s of 19th century students in practice from women's religious schools became also involved in conducting examinations in parish schools. They gave the examination "in the presence of the head of the school, the inspector of the classes, the teacher of pedagogy and the supervisor of pedagogical school" [16].

As you can see, teaching practice in eparchial schools for women and women's schools of religious department was full of various types of work, covering all aspects of the professional activity of primary school teacher of that time. It was regularly conducted for three years and it provided high level of practical training for graduates of women's religious schools.

Teaching practice in theological seminaries was organized a bit worse. There was an exemplary church-parish school functioning at each seminary, but as the analysis of primary sources shows [11, 21], seminarians' practice there was confined to watching the activities of school teachers at the lessons and conducting trial lessons. The most attention was paid to conducting lessons of the God's law by seminary students; they also gave trial lessons of Russian language and arithmetic. Outlines and plans of these lessons were previously made up with the help of didactics teacher and school teachers who supervised the practice of seminarians.

Teaching practice in two year teachers' and church teachers' schools was organized the least expedient. Students of these schools had to attend lessons of their teachers in parochial schools, watching the course of lessons; and to conduct trial lessons on their own. But there was no certain specialist who taught didactics and supervised teaching practice. These functions were performed by the head of school.

Such a form of teaching pedagogical subjects as examination was general for all religious schools of Ukraine of the period under research. Examinations were end-of-year exams and finals. Generally, if a student or a pupil could not pass the exam from the first time, repeating the examination was arranged for him or her.

According to the Statutes of 1884 and 1910 the duties of the Kyiv Theological Academy professors included: developing their own lectures according to the state of science of that time and "in strict accordance with the spirit of Orthodoxy"; providing guidance for students "in the development of issues for their special classes" and while doing practical works; conducting rehearsals; reviewing students' graduation and end-of-year works; testing students' knowledge; consulting postgraduate students; scientific work and participation in meetings of the Academy, the implementation of its orders, and also the instructions of the rector, ruling bishop and St. Synod [3,4]. So, the basic forms of training in the Kyiv Theological Academy were lectures, practical hours, rehearsals, training and research and science and research work, exams. These forms were also used in teaching pedagogical disciplines.

Conducting rehearsals was stipulated by the Statute of 1884. Teachers appointed them after students studied a particular part of science. At rehearsals teachers reminded students the most important information from given in lectures, trying to systematize the studied material; they contributed to its better digestion and awakened in them (students) individual thought work. At the same time rehearsals served as the form of controlling students' work in lectures and gave mentors grounds for the comparative assessment of students.

According to the Statute of 1884 academic hours for practical works separately were not allotted. The 1910 Statute stipulated four lectures per week to cover each of sciences, where three theoretical lectures lasted an hour and one lecture for practical classes lasted two hours. Teachers organized there studying science sources, literature and textbooks. During the practical hour the professor distributed tasks between students of his course. The student, after sufficient studying the subject assigned to him, prepared a brief summary, and reported it to the course students. Then there was the discussion of certain provisions of reviewed material led by Professor. At least two such summaries were reported during two-hour lesson. During the practical hours teacher discussed themes of semester works with students and recommended literature for their writing. Already written students' compositions were also analysed.

Practical hours on pedagogy differed a bit from analogous learning organization forms of teachers of other subjects. Under the 1884 Statute of Theological Academies, pastoral theology was united with pedagogy at one department. However, the 1910 Statute of Theological Academies determined that "the methodology taught in religious educational schools is added to the Department of Pedagogy and Didactics. Pedagogy and Didactics will be taught to senior students, where the teacher will be required to acquaint students on lectures and practical hours with general rules of rational teaching of subjects in seminaries and religious schools. Introducing the Methodology into the range of academically taught subjects is caused by inadequate training of candidates of Theological Academies when they enter the religious and educational service" [4]. During practical hours on pedagogy and didactics students prepared to teach subjects in the seminary and studied their syllabi; they examined textbooks and manuals, and practiced to conduct lessons in accordance with the requirements of seminary teaching. Carrying out practical hours by academy teachers contributed to the formation of students' professional competence.

Every year teachers of the Kyiv Theological Academy supplemented and remade their own lectures, including pedagogy. They watched the development of pedagogical science: their lectures acquainted students both with conclusions of teachers of the Ancient World, and with the results of educational researches of the end of 19th – the beginning of the 20th century. Teachers often recommend students to get acquainted with contemporaries' concrete works on specific problems of science. In addition, M. Makkaveiskyi and P. Kudriavtsev were delegates from the Academy to the First Congress on Experimental Pedagogy, held in December 1910. The Kyiv Theological Academy teachers are also known to have been invited to the Second All-Russian Congress on Pedagogical Psychology, which was to take place June 1, 1909. Unfortunately, there is no information about whether representatives of the Academy were sent there and who exactly was delegated [22]. Permanent lectures renovations, awareness of novelties in the scientific literature, participation in educational congresses indicate the teachers' striving for systematic self-education and self-development, and high scientific level of lessons they gave.

In addition to lectures, practical hours, "rehearsals", writing course works and final papers should be included to the main forms of training in the Theological Academy. Unfortunately, enough information in the sources to get an idea about the content and quality of teachers' work with graduates on their works is only about final papers. The teachers' help to students lay in conducting consultations on writing final papers. Finished works were handed in by the time fixed, and the teachers had to review them. Every paper should have had reviews from two teachers; they were read at a meeting of the Academy Council. The mark for the graduate's scientific work was given collectively.

The outstanding achievement of M. Makkaveiskyi was that the graduates of the Academy began to write papers on educational topics. Actually, there were 1-2 research on the history of education

for a year, but sometimes there also were works on the theory of learning and education. But the Academy students' liking for pedagogy was not much approved by St. Synod. Thus, in 1910, after the revision of the higher religious educational institutions of the Russian Empire, the themes of not theological nature or far from theology were fixed not to be assigned or approved for final papers. Papers which mainly had the various issues of psychology and pedagogy as its object were considered to have such themes. Then all themes of course and final papers works were sent for approval of the Metropolitan of Kyiv. Despite this pressure, the themes of papers on pedagogy did not essentially changed. There were even cases when M. Makkaveiskyi recommended such themes that did not have a religious focus, for example, "The idea of free education in Russian educational literature of recent years", "Pedagogical ideas of Pestalozzi by his "Linhrad and Gertrude". This conscious guidance of Makkaveiskyi for students' training and research work indicates his attitude toward teaching activities as a vocation.

Teachers' reviews of papers, which dealt with educational issues, were different in volume, but always thorough. So, reviews of V. Pevnytskyi were almost always short, the teacher often avoided retelling structure and content of the paper, he immediately determined the specific advantages and disadvantages of the work and drew a conclusion. The teacher considered the presence of the graduate's independent judgments in the paper to be important. The critical detailed analysis of the graduates' works and the requirement to have scientific character were noticeable in reviews of D. Bohdashevskyi, A. Bulhakov, P. Kudryavtsev, P. Linytskyi, M. Olesnytskyi, L. Sokolov. Reviews of M. Makkaveiskyi were of average volume (2-3 pages), comprised the analysis of the paper structure, its all chapters and a conclusion. The teacher paid special attention to the comprehensiveness of the theme research, language and exposition logic. He considered compilation and lack of scientific innovation to be grave shortcomings of the paper. Basically, conclusions of M. Makkaveiskyi coincided with conclusion of the second reviewer, but there were cases when opinions of reviewers contradicted. This happened with the paper of H. Filshyn on the theme "Pedagogical views of M. I. Pyrohov (due to its overall outlook)", which was sharply negative estimated by I. Chetverykov (the second reviewer). M. Makkaveiskyi showing some shortcomings found many positive aspects of the work and concluded that the paper of H. Filshyn ... had to be considered as very good. Due to pedagogical competence of M. Makkaveiskyi the student got four points on five-point system for its historical and pedagogical work [22]. As we see, the teachers were demanding about the quality of graduates' researches and estimated them justly.

The analysis of scientific works shows that H. Yakovenko has generally disclosed the organization of teaching practice in the Kharkiv eparchial school for women and characterised the process of teacher training in the Kharkiv theological seminary, two year teachers' schools of the Kharkiv Eparchy in the 19th – the beginning of 20th century. V. Fazan has determined the methods and forms of teaching pedagogy in the Kyiv Theological Seminary in the time period under research. The significance of our research lies in the fact that the main forms of teaching pedagogical disciplines in orthodox religious educational institutions of Ukraine (the end of 19th – the beginning of the 20th century) have been first determined and characterised.

The theoretical positions and the factual material obtained during scientific research can be used in delivering courses of "The History of Pedagogy", "General Pedagogy", and also in preparing course and master papers in pedagogical educational institutions. The positions and conclusions formulated as a result of scientific research contribute to the holistic reproduction of specifics of development of the national education system of Ukraine in the second half of 19th – the beginning of 20th century. The results can serve as a basis for further historical and pedagogical research and promote the preservation and transfer of historical and educational experience.

Conclusions

Thus, the research has shown that among religious schools the highest level of teaching pedagogical disciplines was typical for eparchial schools for women and women's schools of religious department. To a large extent it was ensured due to the various forms of teaching subjects of pedagogical direction (lessons, written home compositions, teaching practice, examinations). In

the seminary, and teachers 'two year church-schools teachers' Pedagogical training in seminaries, two year teachers' and church teachers' schools was carried out through conducting lessons, teaching practice, examinations. The main forms of teaching pedagogical disciplines in the Kyiv Theological Academy were lectures, practical hours, rehearsals, training and research work, examinations. High scientific level and creative approach of certain teachers were characteristic for lectures; during practical hours students studied educational literature, seminary textbooks and syllabi of teaching their major subjects. Owing to conducting "rehearsals" and examinations the realisation of the principle of knowledge digestion strength and the principle of systemacy and systematicness in teaching academists was ensured.

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