

## **Pedagogy as a subject at higher Ukrainian theological school: Specific features of teaching between 1884 and 1905**

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**Abstract:** The focus of this article is the development of Pedagogy as a higher Ukrainian theological school's subject during K. Pobedonostsev's counter reforms in the field of higher theological education. The authors present a comparative analysis of the statutes of 1869 and 1884, and reveal the influence of 1884 statute rules on the quality of academic pedagogical education. They focus on the content of Pedagogy courses taught by different lecturers in the academy. The main disadvantage is the lack of preparation for teaching in seminaries. Forms of teaching Pedagogy are exposed; also, at stake are the increase of the quantity of theses concerning different problems of education (in spite of reactionary measures of the Holy Synod), the activities of Pedagogy lecturers (Markelin Olesnytskyi, Victor Chekan, Fedor Ornatskyi, Mykola Makkaveiskyi) and their contribution to educational and methodic support for teaching the matter between 1884 and 1905.

**Keywords:** Kyiv Theological Academy, Pedagogy content, K. Pobedonostsev, M. Olesnytskyi, V. Chekan, F. Ornatskyi, M. Makkaveiskyi, educational and methodic support

### **INTRODUCTION**

Kyiv Theological Academy (KTA) was the only higher theological educational institution on the Ukrainian lands of the Russian Empire. It provided higher theological education not only to Ukrainians, but also to Russians, Belarusians, Syrians, Greeks, Romanians, Bulgarians, Serbs and Montenegrins. Besides theological knowledge, the Academy gave pedagogical knowledge to students and trained them for teaching activity. It was included in the system of pedagogical education of the Orthodox Church. This system was finally formed in Ukrainian gubernias of the Russian Empire between 1884 and 1905. It included

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primary school teachers' training at women's school of Theological Department, eparchial women's schools, church-teacher schools, and second-year church schools. Besides, it included teachers' training for theological schools, church-parochial schools, God's law teachers for primary and secondary educational institutions at theological seminaries. This system also aimed at teachers' training for theological seminaries and women's educational institutions of the Orthodox Church in theological academies. Being at the top of the system of church pedagogical education, KTA influenced the quality of education both at secondary educational institutions of the Orthodox Church and at primary schools of the Theological Department. In spite of this fact, the students' training for pedagogical activity at that time has not been under careful consideration. S. Kuzmin, V. Fazan and N. Shyp investigated some aspects of this problem; but there are no integrated researches of the specific features of Pedagogy teaching in this difficult period for the Academy.

#### WHAT WAS TAUGHT IN PEDAGOGY CLASSES?

Pedagogy content greatly depended on the competence of lecturers who taught this subject. However, in the studied period, educational programs started to be checked due to the increased control over educational process in higher theological school. At the beginning of the academic year, academy lecturers presented their programs to the Council for consideration and approval. It was done to "subordinate educational activity of academy lecturers to the necessary order and control ensuring the interests of science and the tasks of academic education" (Abstract 1886).

In 1895-1896 academic year, inspection of programs was done not only at the level of the Council of the Academy; it was necessary to present programs to the Holy Synod as well (Order of the Synod 1895-1896). Though the main aim of such control was to prevent the spread of ideas which contradicted the official ideology of autocracy in the Russian Empire, it had positive influence on the development of pedagogical education. Due to annual inspection, it became possible to avoid the situations when "there was a lack of well-developed and sustained plan, some parts of the science were expanded more than it was needed and other parts of the science were reduced or completely removed, and lectures did not present the integrated course but were limited to occasional monographs" (Abstract 1886).

Some commissions programs' approval were created every year. For example, there were six commissions in 1885-1886, 1886-1887, 1887-1888 academic years (Abstract 1886; Abstract 1891) and there were three commissions (philosophical-theological, historical and philological commissions) in 1888-1889 academic year (Abstract 1889).

The commissions usually included two professors; among them, P. Linytskyi, D. Pospekhov and S. Solskyi examined Pedagogy programs most often (Abstract 1891; Abstract 1889; Abstract 1894; Abstract 1897). They were always satisfied with the programs' content, so they approved them (Abstract 1893; Abstract 1889; Abstract 1901; Report of commissions 1886; Report of Academy Professors 1889; Report of Academy rector 1892). We may assert that it was an indicator of high quality of the content of Pedagogy programs. At the same time, the work of the commissions did not have formal nature as not all programs were approved from the first time. There were occasions when they were returned for revision. For instance, the members of the commission criticized the content of moral theology (Abstract 1897), and in 1885-1886 academic year, they criticized the content of dogmatic, basic and moral theology, scriptures of Old and New Testaments (Abstract 1886).

During 1884-1887, Pedagogy was taught by M. Olesnytskyi. The introduction of the new statute did not greatly influence the content of the subject. Based on the analysis of the Reports about the activity of KTA, Class registers and programs (Class 1885-1886; Report on the state 1885; Report 1887; Report 1887a; Programs 1886-1887), we can assert that students were studying general pedagogy (3-4 lectures), upbringing (10-12 lectures), didactics (10-13 lectures) and history of pedagogy (4-5 lectures). New themes were seldom introduced, and the educational material was restructured more often. For example, in Pedagogy program for 1886-1887 academic year, the author revealed information about games in the theme "Intellectual education", reduced the themes about sensual contemplation and revealed them in the second part of the document that determined the content of Pedagogy. The introduction of the theme about child's individuality was the only substantial addition. It covered the problems of acquired individuality, necessity of studying individuality, children's differences by gender, nationality, age and temperament (Programs 1886-1887).

V. Chekan took the position of Pedagogy lecturer after M. Olesnytskyi. V. Chekan taught Pedagogy during 1887-1888 and the first term of 1888-1889 academic year. The content of the subject was not changed at this time. V. Chekan dedicated the first lecture to introduction to the science, and after it he gave lectures about “principles of upbringing, methods of upbringing (moral and intellectual) and the main directions of development of scientific pedagogical thought with a detailed overview of famous foreign pedagogues’ views on education” (Report 1889; Report 1890).

After V. Chekan’s dismissal, Pedagogy was again taught by M. Olesnytskyi in 1889-1890 academic year. The comparative analysis of the content of the educational discipline in the first three academic years of the studied period and in the second term of 1889-1890 allows to conclude that M. Olesnytskyi’s latest program did not practically differ from the program he used to teach Pedagogy in 1886-1887 academic year (Programs 1886-1887; Report 1890a).

Pedagogy lecturer was changed again in 1890-1891 academic year. F. Ornatskyi started teaching Pedagogy temporarily. In comparison with Pedagogy programs of previous lecturers, F. Ornatskyi’s program was shorter; it was mainly focused on “history of education and pedagogical thought of different nations” (Report 1891).

In 1891, M. Makkaveiskyi started working at the Department of Pastoral Theology and Pedagogy. Like F. Ornatskyi, he paid too much attention to the study of history of Pedagogy and it took him the whole term. During the second term, according to M. Makkaveiskyi’s program, the students learned theory of upbringing. The lack of questions about theory of training was the gap in the content of Pedagogy he taught in the first half of the 1890s (Class 1893-1894; Report 1893; Report on the state 1893-1894).

The analysis of the archive materials (Notification 1896; Programs for the Academy 1902-1903; Teaching 1895-1896; Teaching 1898-1899) shows that M. Makkaveiskyi’s Pedagogy programs were not changed from the middle of the 1890’s: about 60% of educational material was dedicated to the history of Pedagogy and the rest information was about the theory of upbringing. Only the last theme about intellectual education covered some aspects of didactics. The basis of learning, significance of native language, God’s law, Arithmetic, Geography, History, Science and foreign languages as subjects were revealed briefly. The lecturer mentioned about the necessity of studying the principles and methods of teaching such subjects. However, students did not always get even limited knowledge

of theory of training as there were occasions when not the entire program was performed. For instance, the themes about moral and intellectual education were not given in 1902-1903 (Class 1902-1903).

Based on the analysis of the reports about activities of KTA, class registers of the higher theological educational institution, M. Olesnytskyi, V. Chekan, F. Ornatskyi and M. Makkaveiskyi's programs, we may determine a significant drawback of the content of Pedagogy that was taught to students in KTA in 1884-1905. The point is that in Pedagogy classes students were not trained for teaching activity in seminaries. In the 1870s and the first half of the 1880s it was not important as there were special-practical classes in the fourth year of the academy. In these classes, students were trained for teaching certain subjects in seminaries: they studied seminary training programs, textbooks, tutorials and got ready for conducting trial lessons. The statute of 1884 did not provide such classes, so there was an urgency to spend at least a third of the training time for methods of teaching in secondary theological educational institutions. Unfortunately, Pedagogy lecturers at KTA were not able to respond to the challenges of the time, and the Academy gradulators were not ready for the professional activity.

#### FORMS OF TEACHING PEDAGOGY

Like in previous years, lecture was the main form of education at KTA. It lasted for an hour in 1884-1905 (Highest 1884). Every lecturer gave 3-4 lectures a week. In order to control teaching, the academy rector attended some of these classes (Report 1892). He tried to make the educational material corresponding to the current state of science and "in strict accordance with the spirit of Orthodoxy". It was also important to reveal Pedagogy content at lectures in the order that was presented in the programs approved by the Council (Report 1887a; Report 1890a; Report 1894). The resolution that was adopted at the meeting of the Council of KTA in October 26, 1884, influenced conducting lectures. In accordance to the resolution, academy tutors were recommended to ask students unexpected questions concerning the theme of the lecture and required short answers while giving lectures (Report 1885). Certainly, it stimulated students to be attentive in such classes and developed their cognitive activity. The study of the sources (Class 1893-1894; Report 1887a; Report 1890a; Report 1903) allows us to assert that all students in their second year attended lectures in Pedagogy. Another situation was during the period when a

new statute was introduced: Pedagogy was taught for third-year students in 1884-1885 academic year (Report 1885) and for second-year and third-year students in 1885-1886 academic year (Class register of the second year 1885-1886; Class register of the third year 1885-1886).

Unlike in the period of the statute of 1869, students were involved in writing essay on Pedagogy. In general, writing essay on different theological subjects was widespread at KTA. However, the statute of 1884 determined that essays should be written not only on theological subjects but all disciplines that are taught at higher theological educational institutions (Highest 1884). Students had to write essays on Philosophy, Psychology, Logic and Pedagogy. As for Pedagogy, students wrote essay only in 1886-1887, 1895-1896 and 1901-1902 academic years (Abstract 1886; Report 1887a; Report 1896; Report 1903). Students in their first, second and third year had to write three essays during the academic year. They had to write two of them in two months' time. The third essay was called *impromptu* and students had to write it for a day. Pedagogy essay was *impromptu* for students in 1886-1887 academic year. The second-year students wrote that essay which was checked by M. Olesnytskyi (Report 1887a). In 1895-1896 and 1901-1902 academic years, the second-year students had to write Pedagogy essay in two months' time. Unfortunately, there is no information about themes of essays, requirements for their content and students' results of writing these works.

Writing essays and lectures were organically supplemented by students' independent extra-curricular work that included "reading books" (Highest 1884). All students of KTA used scientific aids and manual tutorials from the academy library. Reading additional literature promote better assimilation of subjects which were taught and helped to reveal better the themes that were given for writing essays (Report 1887a; Report 1889; Report 1890a; Report 1893).

There were certain changes in organization of students' research work at KTA. In the period of the statute of 1869, they worked for writing two theses (candidate's and master's) while studying at the Academy. However, under the statute of 1884, they had to write only one scientific work to complete education at higher theological school. Depending on the quality of theses, there were degrees that students attain, namely: master, candidate, valid student (Highest 1884). These works were written during the fourth academic year, and subjects of them were offered by lecturers and approved by the rector (Highest

1884). We should note that the requirements for the length of Academy gradulators' final works changed in 1884-1905. The theses about 200 pages were considered inadequate. The norm for the length was within 300-400 pages. There were also new requirements for the process of reviewing works for obtaining a scientific degree. Unlike the previous period when two lecturers were appointed to review one thesis, the introduction of the statute of 1884 determined that one lecturer should be appointed for this work. However, the requirements of the statute of 1869 were imposed again in 1889. Starting from 1889, the procedure of reviewing scientific works which were done for attaining scientific theological degrees became complicated. Each work had to be assessed at first by the lecturer of the subject and then by one of the members of the Council according to the rector's appointment. Each reviewer had to provide his review independently. After considering these reviews and, if necessary, the work itself, the rector presented thesis to the Council that provided a scientific degree taking into account the reviews (Abstract 1889). In our opinion, involvement of two lecturers in reviewing final works was a positive change. Double-review ensured objectivity in assessing theses.

In 1889 the Holy Synod developed "The rules for reviewing essays presented for attaining theological degrees". The introduction of these rules testified the continuation of the counter reforms in higher theological education in Russian Empire. They had bad influence on organization of educational and research work at KTA. Their most important requirement was to "pay attention to both scientific advantages of the essay and its conformity to the general direction of spirit and dignity of the Orthodox Church", while assessing final works (Abstract 1889). The document emphasized that "according to paragraph 125 of the academic statute, essays for the scientific degree should be written on the themes of theological content". That is why "themes which are not dedicated to theology or are quite distant from it should not be offered or approved" (Abstract 1889). So, themes in Psychology and Pedagogy were not approved.

Order №618 of the Holy Synod (February 8, 1892) showed a continued pressure on the Academy concerning the organization of students' educational-research work. According to this order, local bishop had to control the process of preparation of KTA graduates' theses. He should make KTA rector pay special attention to the "Orthodox theological nature" of the works for attaining scientific theological degrees (Abstract 1893). Order №551 of the Holy Synod

(January 20, 1896) confirmed again the resolution №55 of the Holy Synod, dated January 13-31, 1889, and required for attaining scientific degrees not to provide themes that direct students exclusively to research of some heresy or false doctrine and do not have strict theological orientation (Report 1896).

Despite the reactionary measures of the Holy Synod, pedagogical themes attracted students' attention. Increasing the quantity of works dedicated to pedagogical problems was an important achievement in 1884-1905. There was only one thesis in Pedagogy in 1884, but in the studied period there were nine works where different problems of upbringing and training were investigated. It should be noted that all those theses had historical and pedagogical direction. They were: "Upbringing and training of Old Testament Jews" by Pavel Pogorylko (Upbringing 1894), "Primary education in ancient Rus" by V. Kudritskyi (Abstract 1889), "Pedagogical ideas of ancient fathers and teachers of the Church" by Savva Potekhin, "Religious-moral education in Russia under Empress Iekaterina II" by M. Vasyliiev (1901), "Religious education in pre-Christian world and in the first centuries of Christianity" by Ioann Ieromonach (Pommer 1904), "Problems of religious education in Russian literature in the 19<sup>th</sup> century" by M. Troitskyi (1898), "Means of moral education of secular Russian clergy" by Sergey Smerdenskyi (1893), "Upbringing and training according to the ideas of ancient fathers and teachers of the Church" by Antony Milovidov (1894), "Activity of Russian clergy for religious-moral education of people in the 17<sup>th</sup> century" by Andrei Vasilevskyi (1887). The last three works had the largest pedagogical component.

The "Activity of Russian clergy for religious-moral education of people in the 17<sup>th</sup> century" by Andrei Vasilevskyi had 431 pages. The author revealed such "means" of religious-moral education as school, preach, religious-moral literature, worship, confession, protection of holiness of holidays, life examples of the best of the clergy (Abstract 1891). Though the thesis got the highest reviewer's assessment, in our opinion, the conclusion of the work is superficial and does not present the full results of the research.

Unlike Andrei Vasilevskyi's final work, V. Kudritskyi's thesis called "Primary education in ancient Rus" was not highly assessed by the reviewer. In spite of this fact, the work has clear pedagogical orientation. For instance, author depicted the conditions (mode of life, customs and discipline) of primary education during the reign of



Volodymyr the Great and until the 17<sup>th</sup> century. V. Kudritskyi focused on the content, methods of primary education, and he characterized the system of primary education (Abstract 1889).

The work “Means of moral education of secular Russian clergy” by Sergey Smerdenskyi presented pre-Mongolian period of the development of the state. In the pedagogical part of the work, the author tried to reveal the means of parishioners’ education by priests and the means that were used for moral education of secular clergy. The means of parishioners’ education were schooling, collections of Saints’ live, patristic creations, which were available in that time (Abstract 1893; Smerdenskyi 1893). The means used for moral education of secular clergy were archpastoral instruction, persuasion, revelations done during private talks and presented in sermons, pastoral transmitted through eparchial officials (Abstract 1893; Smerdenskyi 1893).

S. Smerdenskyi’s thesis was the weakest of all pedagogical works in that time, that is why it got one positive and one negative review. Lack of consensus in reviewers’ decisions made the Academy rector appoint another reviewer, the extraordinary professor V. Malynin. In his review he noted the weak points of the work, but he considered it to be “satisfactory candidate’s thesis” (Abstract 1893). The situation with reviewing S. Smerdenskyi’s thesis confirms our opinion that double-review promoted objectivity when assessing theses. A. Milovidov’s final work “Upbringing and training according to the ideas of ancient fathers and teachers of the Church” was not so large as S. Smerdenskyi’s thesis, but it got higher assessment of the reviewers (Abstract 1894). The analysis of the work content proves that the thesis was entirely dedicated to historical and pedagogical problems. The author revealed the ideas of ancient fathers and teachers of the Church about physical education, religious-moral education, the system of ancient Christian education, and training (Milovidov 1894).

Like the statute of 1869, the statute of 1884 recommended to hold exams and repetitions to control students’ academic achievements (Highest 1884). Every report of KTA depicted exams as an important component of teaching activity of lecturers at the higher theological educational institution (Report 1887a; Report 1889; Report 1890a; Report 1891; Report 1894; Report 1904). Like in the period of the statute of 1869, the exams were held ones a year before summer holidays. All lecturers were involved in conducting examinations to transfer students to the next class, forming independent commissions.

Each examination commission had three members: head (rector, inspector or board member), subject lecturer and assistant appointed from the mentors of related subjects (Report 1889; Report 1892; Report 1893).

Repetitions were also important “for assessment of knowledge and progress” (Report 1887; Report 1890; Report 1893; Tverdokhlib 2016). As before, the time of their conducting was not regulated. This form of control was used after studying a large part of logically completed training material. Each mentor informed the rector about the day of conducting subject repetitions, having made necessary notes in the book that was specially started for it. Students usually had 2-4 repetition classes in each subject in a year. Like during 1870s and the first half of 1880s, the results of repetitions had influence on indicators of students’ progress for the academic year and their rating (Abstract 1886; Report 1887a; Report 1890; Report 1892).

There is no information about written form of repetition in the period under research. The repetitions were “mentor’s talks with a student” when certain theme was revised in general. Besides, lecturers often explained difficult aspects of a theme in repetition classes. Taking this into consideration, we may assert that such classes provided both control of students’ knowledge and generalization and systematization of the content of studied theme (Report 1889; Report 1891; Report 1892; Report 1894). Based on their own experience, the Academy lecturers noted that repetitions “are very important and useful in training, encouraging students to be more attentive at lectures, to promote thorough assimilation of the taught sciences, to provide means for assessing students’ knowledge and progress in the study of sciences” (Report 1889).

Pedagogy repetition classes were held not more than two times in academic year. For example, M. Olesnytskyi organized them twice a year: in November (Class register of the second 1885-1886; Class register of the third 1885-1886) and in March (Class register of the second 1885-1886; Class register of the third 1885-1886). In the practice of M. Makkaveisky there were cases when repetitions were held once a year. For instance, in 1893-1894 academic years they were only organized in January after studying the themes dedicated to history of Pedagogy (Class 1893-1894). It should be noted that lecturers usually spent some classes for Pedagogy repetitions. M. Olesnytskyi spent for repetitions the most time of all Pedagogy lecturers. For instance, in 1885-1886 academic year, he spent four

repetition classes for third-year students after the first thematic block and four more repetition classes in March after the second thematic block (Class register of the third 1885-1886). The innovation of this period was organizing colloquiums by Pedagogy lecturers. They were supposed by neither the statute of Academy of 1884 nor the orders of the Holy Synod. However, they were reported in class register at KTA, and this form of control is mentioned in the reports of the higher theological educational institution in Ukraine. The Academy documents state that repetitions had the “nature of colloquiums” (Class register of the second 1885-1886; Class 1902-1903). This suggests that introduction of colloquiums in educational process of the higher theological school was on the initiative of lecturers. They organized colloquiums instead of repetitions. In this period, colloquium was interpreted as “a talk, a kind of exam” (Encyclopedic Dictionary 1895). So, there was not much difference between colloquium and repetition. The name of the form of control was replaced by the name that was more modern for the 19<sup>th</sup> century and the beginning of the 20<sup>th</sup> century.

## CONCLUSION

The period between 1884 and the first half of 1905 was difficult for KTA as it was under the influence of K. Pobedonostsev’s reactionary measures. Counter reforms of this Chief Procurator of the Holy Synod in the sphere of higher theological education influenced teaching Pedagogy at KTA, as well. Due to it, the control over the content of Pedagogy programs increased significantly. However, even such attention to the subject content did not help to eliminate a significant disadvantage in Pedagogy content at KTA. The point was that students were not trained for teaching at seminaries, though graduates (except for some people) wanted to teach at secondary theological educational institutions. Pedagogy content included mainly information about theory of upbringing and history of Pedagogy.

Teaching Pedagogy at KTA was traditionally realized through giving lectures, organizing independent extra-curricular work, exams, repetitions and writing theses. The increased control over lecturers was a peculiarity of lectures. Specific features of the organization of educational and research work in the studied period were the restriction of themes of final works and the increase of the number of theses dedicated to the problems of Pedagogy. As for innovations,

students were involved in writing essays on Pedagogy and conducting repetitions instead of colloquiums by some lecturers.

Pedagogy was taught by M. Olesnytskyi, V. Chekan, F. Ornatskyi and M. Makkaveiskyi in 1884-1905. By the time when M. Makkaveiskyi was appointed to be a lecturer at the Department of Pastoral Theology and Pedagogy in 1891, teaching support of Pedagogy has had temporarily nature and lecturers changed often, influencing negatively the quality of teaching the subject. The situation changed when M. Makkaveiskyi was appointed to be associate professor of the Department. Despite lack of experience, he managed to deepen his knowledge and to make students interested in learning the subject. They started to choose themes on history of upbringing and training for their theses. Unfortunately, none of KTA Pedagogy lecturers published their textbook. Students prepared for classes using their notes, textbooks and manuals which were available at that time, though they were written for students at secular educational institutions.

Despite the significant number of revealed disadvantages, the Academy was ahead of universities in the aspect of teaching Pedagogy. The analysis of historical-pedagogical literature (Bashkir 2017; Demianenko 1999) shows that Pedagogy was not taught at secular educational institutions in the middle of the 1880s and the first half of the 1890s. Students got pedagogical knowledge in the course of Philosophy. At the same time, KTA was inferior comparing to significant pedagogical educational institutions. For example, at Nizhyn Institute, students learned Pedagogy and Didactics, History of Pedagogy, Gymnasium Pedagogy with a brief historical essay about pedagogical directions from the Renaissance to the modern times, etc. Theoretical formation was supplemented by pedagogical practice in the fourth year (Demianenko 1999). However, the comparison of the higher theological educational institution with pedagogical institutes cannot be considered appropriate, as KTA was not a pedagogical educational institution.

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