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EXPERIENCE OF ORGANIZATION OF EDUCATIONAL PROCESS IN POLTAVA THEOLOGICAL SEMINARY OF THE XIX CENTURY

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This article is aimed at analyzing the features of organization of educational process in secondary theological educational institutions of the XIX century during pre-reform and post-reform periods. The research is based on the example of Poltava theological seminary due to detailed description of main pedagogical methods and types of teaching, content of teaching programs, system of evaluation of students' knowledge and behavior, etc that occurred in Poltava seminary. General tendencies of reforming of the secondary theological education are traced. The positive role of activities of Poltava theological seminary are empathized both for Poltava diocese and region as a whole.

Key words: theological seminary, educational process, academic discipline, teaching methods.

ДОСВІД ОРГАНІЗАЦІЇ НАВЧАЛЬНО-ВИХОВНОГО ПРОЦЕСУ У ПОЛТАВСЬКІЙ ДУХОВНІЙ СЕМІНАРІЇ ХІХ СТОЛІТТЯ

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На прикладі Полтавської духовної семінарії дореформеного та пореформеного періодів функціонування проаналізовано особливості організації навчально-виховного процесу у середніх духовних навчальних закладах ХІХ століття. Завдяки детальному опису головних педагогічних методів та принципів викладання, змісту навчальних програм, системи оцінювання учнівських знань та дисциплінарних заходів тощо, що мали місце в Полтавській семінарії, продемонстровано загальні тенденції реформування середньої ланки духовної освіти. Наголошено на позитивному значенні діяльності духовної семінарії як для Полтавської єпархії, так і регіону в цілому.

Ключові слова: духовна семінарія, навчально-виховний процес, навчальні дисципліни, методи викладання.

PROBLEM STATEMENT. The study of the problem of organization of educational process in educational institutions was and remains actual among many researchers. Mastering the scientific basis of the analyzed question makes it possible to single out optimal solutions for organizing of educational process of modern educational institutions. Special interest is drawn to the research of functioning of theological educational institutions, specifically Poltava theological seminary of the XIX cen-

ture, due to the fact that precisely these institutions of the Russian Empire were considered to be the best ones in the beginning of the XIX century. Most prominent scientists, public and state figures were alumni of these institutions. Close interconnection was noticed between theological and public educational institutions: in Russian universities most of students graduated from seminaries.

In general, the system of theological education in the Russian Empire was undergoing through some changes during all the XIX century, that was reflected in reforms of 1808–1814, 1840, 1851, 1867–1869, 1884 years. The latter caused the line of measures towards improving the functioning of theological educational institutions (academies, seminaries, vocational schools). Theological seminaries gave nominally the secondary theological education, however according to the level of humanitarian and theological training they represented not-complete higher education institutions, they trained priests, they also prepared students to enter the academy.

First systematic research devoted to the role of church in education appeared at the end of the XIX – in the beginning of the XX centuries. The authors were mostly church historians and representatives of clergy (F.M. Belavskyj, K.P. Djakonov, B.B. Titlinov, F.B. Blagovidov, I. I. Vostorgov, P. V. Znamenskyj, I. V. Preobrazenskyj, etc.). Within last decades some studies were published, where authors moved away from defined earlier stereotypes and aimed at maximum objectivity within questions related to Russian Orthodox Church and the role of clergy in cultural-educational processes; they used new approaches to the study of history of orthodox theological education and separately theological educational institutions, of highlighting the activities of the best representatives of church school and science of the XIX – the beginning of the XX centuries. Among them there are studies of general nature (A.S. Polonskyj, S.V. Rymskyj, V.A. Tarasova) and special survey, in which the activity of clergy in education was viewed (O. O. Drach, I. M. Petrenko, O. O. Fedorchuk, S. O. Shamara, K. V. Shumskyj, etc.) Poltava theological seminary can be a vivid example of functioning educational institution that provided secondary theological education, and its changes that occurred within the educational organization of this institution can be an apt reflection of general tendencies of secondary theological education reforming in the Russian Empire in the XIX century.

The educational process is the aspect of the highest priority for the vital functioning of seminary. No educational establishment can function successfully without sufficient amount of educational and extracurricular literature. The management of seminary was always worried about acquiring of new books that, as a rule, was performed based on the diocesan money or on the gifts of books from public or theological figures. While revision of internal order of theological educational institutions the seminary, management paid a special attention to the condition of libraries. The library of theological seminary even in the first half of the XIX century was never a reason for complaints [22, p. 4–4 v., 7]. In the beginning of 1860s in seminaries separate students' libraries were organized. They were mostly created using the money donated by students. They included the books of classical literature, books for children, theological and public newspapers. In Poltava seminary students' library was founded on the 10th of October of 1864 as an indoor students' library [9]. The appear-

ance of students' libraries represented the fact that professors started to pay greater attention to extracurricular reading, to be precise: getting to know fiction books and newspapers. Simultaneously the strict register of allowed topics was implemented.

The organization of educational process in seminaries was accompanied by the variety of challenges, and the reform of 1867-1869 was directed to overcome these challenges. Before the reform a huge obstacle for the normal educational institution functioning was crowded classes when sometimes the number of students reached 150 persons. In theological publications of 1860s both representatives of public and theological figures expressed dissatisfaction with seminary education. According to testimony of contemporary memorialist theological seminaries of the beginning of the XIX century were not distinguished by the high level of pedagogical culture. The main quality of educational system was notorious horrible and deadly cramming [1, p. 459, 462; 11, p. 296]. It became almost the unique feature of theological education of the first half of the XIX century. The love to learning was forced by birches and other physical methods of encouragement [8, p. 264], which neglected the dignity of students. Starting from 1940 in orthodox theological seminaries the lecture form of teaching was established, unjustified and unaccepted in secondary educational institutions [14, p. 52]. It was mostly low-quality teaching that did not motivate conscious learning of lecture material [24, p. 39].

Bishops from Poltava paid a special attention to the organization of educational process even during pre-reform period. For instance bishop F. Shyjanov-Cherbavskyj (1807-1812) abolished corporal punishment in seminary, bishop A. Maksymovych (1812-1816) was the first one to introduce oral exams, to determine the exact term for holidays (vacation) and academic year (from the 1st of September to the 1st of July) [12, p. 128-129].

Imperfect methods were accompanied by difficult and complex system of students' knowledge evaluation that was based on the use of words-epithets. Students' progress was determined as "excellent", "quite weak", "no progress", "satisfactory", "sufficient", "insufficient", "praiseworthy", "weak", "unsatisfactory", "little", etc. even one definition of "good" had four varieties: "good", "very good", "rather good", "quite good" [19, p. 63-114; 18, p. 8-49]. There is no doubt that such big quantity of names for the mark complicated and made the education process more difficult.

One of the features of improved structure of post-reform system of theological education was the establishment of unified five points system for evaluation of students' knowledge: 5 – excellent, 4 – very good, 3 – good, 2 – satisfactory, 1 – weak (§ 138) [16, p. 28]. It brought better understanding and certain precision to the whole system of educational process. At the end of the academic year the exams were held in front of the committee presided by the rector, inspector or the board member from teachers. The rules for passing exams were designed by seminary management and were approved by diocesan bishop. Those students who proved themselves in studies and behaved well during the year were awarded with books. Students that had weak progress were left to repeat the year (it was applied to the students of I-III grades). Students from other grades were allowed to stay for the repeat year only at the worst, with valid justification. In case such situation happened to the students whose studies

were paid by state, they were deprived of state support [13, p. 525].

The charter of 1867 year introduced cardinal changes to the organization of the system of secondary theological education. The number of students in one form was limited: in the first three forms not more than 50 students were allowed, in the three senior forms not more than 55 students were allowed. In case there were more students for one form, there was a possibility to open parallel sections [15, c. 524]. However a real picture of filling the forms was based on the studying body of specific educational institution. It was also reflected in the same charter

As a result of reforms of 1867-1869 the theological course, that consisted of three two-year divisions, was divided into six forms of one year studying in each one [17, p. 14; 16, p. 2]. First four forms were mostly devoted to general subjects, and only two last years were devoted to theological education [16, p. 17-20]. The latter caused uneven division of secular and religious subjects. The variety of secular subjects was very wide in seminary as in a specialized educational institute. It included learning Russian philology, history of literature, Greek and Latin languages, and French and German (as new ones), mathematics, physics, Russian and general history, logics, psychology and review of philosophical studies, pedagogics and didactics.

Simultaneously the most important task for seminarists was mastering theological subjects, as most of them were preparing to be ordained. In average among 22 subjects, 13 of them were of general education. In charter of theological seminaries of 1884 the list of subjects remained almost unchanged. The main difference was in redistribution of teaching hours for one subject. Teaching of most secular subjects was shortened, as a result, for instance, 6 hours for Russian language and history of literature was almost doubled up to 11 hours

All subjects were divided into two groups: obligatory and non-obligatory (icon painting, French, German, Jewish languages). The latter ones were taught to interested in them students off-hour [16]. In Poltava seminary icon painting was taught even earlier than the charter of seminary of 1867 appeared. It was added to the teaching course based on a special permission from the theological management; the province secretary and painting teacher of secular district vocational school F. Medetskyj was invited to be the teacher of this subject [21, p. 2-2 v, 10-10 v.]. In theological institutions teaching of icon painting was allowed to be performed by persons of every social layer, even in case they did not take the defined by law exam to the vacancy of painting teacher, however had a gift to painting. For instance in Poltava seminary the vacancy of teaching icon painting was given to a novice of Lubny monastery Kosma Lepehov, due to the fact he knew the art of icon painting and practiced it in Kyiv Pechersk Lavra [23, p. 1-2 v., 9]. In 1900 in dioceses of the Russian Empire icon painting and painting were taught in 27 seminaries. Seminarists of these seminaries, Poltava seminary included, had an opportunity during the lessons of fine art to improve their creative skills and aesthetic taste.

It is important to mention that educational programs of theological seminaries included subjects in which the church school had a leading and more prominent role compared to the secular one. Some of the subjects were just taught in church schools, but not in secular ones. For example philosophical subjects such as review of philo-

sophical studies, logics, psychology and pedagogics [16, p. 21]. Such integration of profound philosophical and theological training for seminarists was considered to represent the superiority of theological education both by representatives of theological areas and by public figures [6, p. 2]. Psychology was taught in IV form, two lessons per week. This subject gained an important practical status due to the fact that the knowledge of psychology was necessary for successful pedagogical activity and teachers training.

Special attention should be paid at the fact of introducing pedagogics to the programs of secondary theological educational institutions. The goal was to reinforce the theoretical training of future mentors of theological youth. In some documents the course of pedagogics was registered as pedagogics and didactics. As it is known didactics is the part of pedagogical science that studies theoretical basis of teaching, its principles, methods, organizational forms. Such concrete definition underlines the effort of church reformers to achieve multifaceted learning of this new for seminary subject. Teaching pedagogics was performed in V-VI forms, one lesson per each week [16, p. 43-44].

With the objective of having pedagogical experience, model elementary parish schools were opened within seminaries. In Poltava diocese such school was granted by annual help from St. Synod in the amount of 1000 karbovanets [10, p. 288]. Seminary had a close connection to such schools. Lessons were divided into two categories: morning ones that included the essential part of the course (they were taught by teachers of religion or teachers) and evening ones as the help to the morning lessons (they were given to seminarists). During evening lessons senior seminarists studied with students of model school in turns representing mentors [7, p. 11]. Considering the fact that seminary was a place for preparing future teachers for theological educational institutions and public schools, mastering psychology and pedagogics was of the highest importance for the future professional activity of alumni.

In post-reform seminary the importance was given to the forming of new methods of teaching. As a result of reform of church school of 1867-1869 pedagogical principles, methodology of teaching and methods of teaching on which the theological education of Russia was based for many years were reviewed. Charters of orthodox theological seminaries of 1867 and 1884 emphasized that methods of teaching must help to develop correctly innate gifts and encourage own intellectual activity of students [16, p. 28; 13, p. 539]. Instead of scholastic method of mechanical teaching, a new progressive methodology was applied, as well as demonstrative method, different types of independent work, conversations [13, p. 525], that even today are included into the educational processes in our country as well as abroad.

Grants for students served the role of a huge stimulus for education. Grants were usually founded by benefactors, and were designated firstly to the students from needy families that showed diligence and desire to study. For example, honored guard from economic operations I. Mazanov supported three poorest seminarists annually from his own expenses, deducting from himself 150 karbovanets per year [3, p. 581]. Based on the money received from churches, in Poltava seminary at the end of XIX century 25 grants were founded [4, p. 150].

One of the main purposes of theological educational institution was always forming moral-religious values among seminarists. To achieve this objective students had to follow many rules determined by educational institution. Prayers played an important role. Furthermore, seminarists had to conscientiously keep all fasts determined by Russian Orthodox Church. Easing these restrictions was done only for ill persons, even though only after a medical certificate from a doctor was presented [13, с. 526].

To have well-functioning educational process in the seminary was of great interest for all its workers – both administration and mentors. However, the rector as the manager of the institution was obliged to deal with financial difficulties, so he would get informed on the success of the educational process only based on the reports of inspector. Teachers were overburdened with work to have time to dedicate to off-hour and extracurricular communication with seminarists, so their educational role was mostly connected with keeping the discipline during the lessons and marking students' behavior in form book. During pre-reform period it was characterized by monthly, 3-month and annual statements and it was evaluated in epithets as the evaluation of knowledge was. Student could be of “excellent” behaviour, “excellent good”, “very good”, “quite honest”, “quiet”, “modest”, “disapproving”, “decisive”, etc. [19, p. 63-114; 18, p. 8-49]. In fact only inspector and observers among all the other staff of the seminary had contact with seminarists in their private life.

Imperfect organization of educational process in seminary of pre-reform period fostered cases of breaking the rules from the side of students: drinking, usually accompanied by debauch, non-respect to mentors and management, rudeness in relationships with friends, etc. The highest measure of punishment, to those breaking the rules or those who did not keep religious-moral norms of behavior, was to be expelled from university [13, p. 527]. For instance exactly for inappropriate behaviour A.Raevskij was expelled from Poltava seminary [20, p. 2-2 v.].

The reform of 1867 brought democratic changes, according to which mentors softened their attitude to students, however simultaneously the control over them was increased through assistants of inspector and observers, who could appoint harsher punishments for usual actions or faults [2, p. 135-136]. According to charter of 1867 to determine the behavior of seminarists as well as for knowledge the system of five points was used. The unified system for determining the behavior and students' knowledge made the organization of educational process more harmonious and more perfect.

After the graduation from Poltava seminary the destiny of alumni was determined: they could work in theological vocational schools, continue education in higher theological or public institutions or become priests. Most of them received the vacancies of priests, teachers and observers in theological educational institutions [13, p. 511]. The best of them continued education in theological academies or secular universities, but there were very few of them. The staff of theological vocational schools in Poltava diocese was renewed by best alumni of seminary.

In spite of the fact there was always a lack of highly educated teachers in elementary public and theological institutions, most of alumni dreamt to be ordained and

become priests and lead a calm life. For instance, graduate from seminary with a degree of a student I. Borzakovskij who graduated educational institution without marks 3, firstly worked as a teacher in public school of zemstvo in a village Paraskovyivtsi of Poltava district, after that as an observer in Lubnu theological vocational school, and five years later unsolicited he left latter position to be ordained [5, p. 4, 8 v.-9].

CONCLUSIONS. Hereby Poltava theological seminary as the main theological diocese educational institution played an important role among educational institutions of the region. Its formation and development in pre-reform period reflected the state of implementation of unified system in theological education. In post-reform period it reflected the appearance of teaching such secular subjects as psychology and pedagogics. The fact that there was a model of elementary parish school also showed that this institution parallel to its main goal, also played an important role for training pedagogical staff for theological educational institutions and church diocese schools. In its basis from the point of view of the content seminary education had religious/humanitarian character, which caused the decision of many alumni to continue education in other higher secular educational institutions. Thereby the functioning of Poltava seminary had a positive meaning for diocese.

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ОПЫТ ОРГАНИЗАЦИИ УЧЕБНО-ВОСПИТАТЕЛЬНОГО ПРОЦЕССА В ПОЛТАВСКОЙ ДУХОВНОЙ СЕМИНАРИИ XIX ВЕКА

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На примере Полтавской духовной семинарии, дореформенного и пореформенного периодов функционирования, проанализированы особенности организации учебно-воспитательного процесса в средних духовных учебных заведениях XIX века. Благодаря детальному описанию главных педагогических методов и принципов преподавания, содержания учебных программ, системы оценивания знаний учащихся и дисциплинарных мер и т.д., которые имели место в Полтавской семинарии, продемонстрированы общие тенденции реформирования среднего звена духовного образования. Подчеркнуто положительное значение деятельности духовной семинарии, как для Полтавской епархии, так и региона в целом.

Ключевые слова: духовная семинария, учебно-воспитательный процесс, учебные дисциплины, методы преподавания.

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