

V. VARIA

KYIV THEOLOGICAL ACADEMY IN 1869-1884: AN ATTEMPT TO COMBINE THEOLOGICAL AND PEDAGOGICAL EDUCATION

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ABSTRACT. The article reveals the history of Kyiv Theological Academy – the only higher educational institution of Orthodox Church. It functioned on Ukrainian lands of the Russian Empire. Based on the analysis of historical and pedagogical literature, archive materials and documents placed in periodicals, the paper depicts theological education at Kyiv Theological Academy in general and focuses on pedagogical training that was organized there within 1869-84. Study of Pedagogy as a compulsory subject and taking special practical classes on the 4th year are considered to be main components of pedagogical education at higher theological educational institution. The paper reveals the content of Pedagogy, forms and methods of teaching Pedagogy and peculiarities of staffing. The article focuses on the attempt of lecturers of Kyiv Theological Academy to organize students' pedagogical practice at local seminary, advantages and disadvantages of pedagogical education at Kyiv Theological Academy and the level of education there compared with universities.

Keywords: Kyiv Theological Academy, Pedagogy, pedagogical education, special practical classes, theological education, form of education.

Introduction

Nowadays in modern society there is a tendency of growing interest in religion, Orthodox moral values and traditions. Against this background, there is a transformation of Ukrainians' value-meaning orientations. With this in

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mind, it is not surprising that active development of theological educational institutions is the specific feature of modern educational practice. Students' training for pastoral, missionary and teaching activity, which requires knowledge of pedagogy, is the important task of work of these institutions. Seminarians and students' pedagogical education is implemented in varying degrees almost at all these institutions. Taking this into consideration, it is worth using historical heritage for improving the quality of pedagogical education. In particular, implementation of valuable developments in organization of pedagogical education at Kyivska Dukhovna Academia – *Kyiv Theological Academy (KTA)* in 1869-84 is of great importance. Taking into account the disadvantages of pedagogical training at this higher theological educational institution in the specified period can also be useful.

The problem of combination of theological and pedagogical education at KTA in 1869-84 is of scientific interest not only for Ukrainian pedagogues and scientists. The higher theological educational institution had international significance. Belarusians, Bulgarians, Romanians, Russians and Serbs studied there. Most of graduates-foreigners of KTA were engaged in pedagogical activity in their native countries, contributed to the rise of theological education there, as they occupied high positions in the local church hierarchy.¹

Kyiv Theological Academy as Theological Higher Educational Institution in 1869-84

KTA was established in 1819. It was the only higher theological school on Ukrainian lands of the Russian Empire. Started from 1869, the specific features of functioning of it were determined by a new statute which was more progressive than the previous statute. KTA acted according to it till 1884. Due to the new statute, some general elements of higher secular education were introduced. These elements included faculty organizing, special-practical classes, system of private-habilitation, system of scientific attestation, correspondence of a position to a scientific degree, etc. and were implemented at Russian and

¹ Т. Prishchepa, "Teaching Bulgarians at Kyiv Theological Academy (1878-1915)" [Навчання болгар у Київській духовній академії (1878-1915 рр.)], *Visnyk Kyivskogo Natsionalnogo universytetu imeni Tarasa Shevchenka. Istoriiia*, no.1 (2015): 34, http://nbuv.gov.ua/UJRN/VKNU_Ist_2015_1_10; V. Tserkovna, "Graduates from Kiev Theological Academy – Outstanding Representatives of Romanian Orthodox Clergy of the XIXth Century (on the Materials of "Chisinau Diocesan Registry") [Випускники Київської духовної академії – видатні представники православного духовництва Румунії XIX ст.], *Naukovyj visnyk Izmail'skogo derzhavnogo humanitarnogo universitetu*, no. 34 (2016): 141, http://nbuv.gov.ua/UJRN/Nvidgu_2016_34_27.

other universities at different time. University influence can also be seen in extension of the rights of the teaching corporation, introduction of collegial discussion for solving most of problems connected with educational and scientific process. These statements, as well as a significant increase in salaries of Academy lecturer, met the demands of time, state policy in education and social tendencies.² According to the new statute, higher theological school became more democratic and open. Both graduates of seminaries and classical gymnasiums were allowed to enter the Academy.³ Different listeners were allowed to attend lectures with the permission of the Council of the Academy.⁴ KTA supervision of the seminaries of its educational-theological district was abolished, which gave the opportunity to focus on internal affairs of the higher educational institution.

Unlike the previous statute that provided students' compulsory study of educational subjects in all forms, the statute of 1869 changed the situation. According to it, the theological academy included three departments, namely: theological, church-historical and church-practical departments. Students who were enlisted in a certain department took both compulsory subjects and those that were assigned to a certain department during for three years. In their fourth year there was complete specialization.⁵ So, multidisciplinary in the course of higher theological educational institution was overcome. Exclusion of Mathematics and Physics from the list of subjects at KTA also contributed to it.

Despite positive influence on educational process at KTA, the introduction of differentiation of subjects by department had also negative consequences. It caused weakening and one-sidedness of theological training. For instance, students at church-practical department had 13 subjects for three-year course of study, and only six subjects were theological (they were Holy Scripture, basic theology, pastoral theology, homiletics and history of preaching in the Orthodox Church and in the West, church law, church

² Natalia Suhova, "Reforms of higher Orthodox theological education in Russia in the second half of the 19th century" [Реформы высшего православного духовного образования в России во второй половине XIX века] (PhD diss., St. Tikhon's Orthodox University of the Humanities, 2006), 21 <https://vivaldi.nlr.ru/bd000162600/view>

³ "Highest approved statute of Orthodox theological academies. no. 47 154 dated 30 May (1869)" [Высочайше утвержденный устав православных духовных академий. № 47 154 от 30 мая (1869 г.)], in *The Complete Collection of Laws of the Russian Empire: Collection 2*. Vol. 44. (St Petersburg: Tipografia II Otdeleniia sobstvennoi lego Imperatorskogo Velichestva kantseliarii, 1873), 553.

⁴ Ibid., 550.

⁵ "Highest approved statute of Orthodox theological academies", 545, 552; N. A. Shyp, *Kyiv Theological Academy in cultural-educational space of Ukraine (1819-1919)* [Київська духовна академія в культурно-освітнянському просторі України (1819-1919)] (Kyiv: NVP "INTERSERVICE", 2010), 111-112.

archaeology and liturgy).⁶ Despite these disadvantages, the status of KTA as a theological educational institution was undeniable. We can confidently state that the higher theological school was able to “provide higher theological education in the spirit of Orthodoxy for educated ministry of the Church,” which was the aim of its activity.⁷ However, it is difficult to say how well it managed to train teachers for theological-educational institutions as it was one of the tasks of functioning of it. Can we say that “being an outpost in the sphere of training educated priests, the academies due to availability of humanitarian disciplines in their programs turned into peculiar pedagogical institutions of church ministry.”⁸ The answers to these questions can only be given after investigation of pedagogical training at KTA.

Pedagogical Education at Kyiv Theological Academy in 1869-84

Reform of higher theological school in 1869 was supposed to promote the quality of education at theological educational institutions. The statute provided for organization of pedagogical training of academy students who had to teach in theological academies, seminaries and schools. It was limited to the study of Pedagogy as a compulsory discipline and taking special-practical classes in 4th year.

Pedagogy was an important subject in curriculum at KTA. The analysis of primary sources⁹ suggests that development of training programs on this subject, as well as other disciplines, was the responsibility of lecturers who taught it. The study of author programs and review of lessons of M. Zaitsev, P. Linytsky and M. Olesnytsky allows to characterize the content of Pedagogy classes which they conducted during the period under research. Unfortunately, there are no similar documents authored by V. Petrov, that is why the content of Pedagogy taught in 1871-1872 academic year was not revealed.

During 1867-68 and 1868-69 academic years M. Zaitsev taught Pedagogy for students in their 4th year. At this time Pedagogy was taught for two years.¹⁰

⁶ “Highest approved statute of Orthodox theological academies”, 552.

⁷ *Ibid.*, 545.

⁸ Shyp, *Kyiv Theological Academy in cultural-educational space of Ukraine*, 113.

⁹ “Protocols of meetings of the Council of Kyiv Theological Academy for February 1871” [Протоколы заседаний Совета Киевской духовной академии за февраль 1871 года], *Trudy Kievskoj duhovnoj akademii*, no. 6 (1871): 43-44; “Protocols of meetings of the Council of Kyiv Theological Academy for November and December 1872” [Протоколы заседаний Совета Киевской духовной академии за ноябрь и декабрь 1872 года], *Trudy Kievskoj duhovnoj akademii*, no. 3 (1873): 135-136.

¹⁰ Svitlana Kuzmina. “Courses of Pedagogy in Kyiv Theological Academy: Content and Traditions of Teaching” [Курси педагогіки в Київській духовній академії: зміст і традиції викладання], *Naukovi zapysky NaUKMA. Filosofiia ta religiiєznavstvo*, no. 76 (2008): 58, http://nz.ukma.edu.ua/index.php?option=com_content&task=view&id=246&Itemid=31.

The content of Pedagogy taught by M. Zaitsev was not thoughtful and logical. For instance, in the first term, the first class was dedicated to introduction to Pedagogy; then there were Pedagogy classes focused on comparison of upbringing with education (both as a process and result), development and art; one class was about history of education. After that, students learnt about the importance and difficulty of study of Pedagogy as a moral and applied science and methods of teaching. In the second term M. Zaitsev focused his Pedagogy classes on history of education again (five classes) and peculiarities of methodics of teaching different subjects in seminary (ten classes). Taking into consideration the significance of mastery of methodics for students' further professional activity, it could have taken more time to study it. Furthermore, in the third term, while studying Pedagogy, the lecturer decided to focus completely on history of education again. In the fourth term he considered the general principles of education, paying more attention to theological principles and peculiarities of training process at people's school and revealing such directions of education as physical, moral and intellectual education.¹¹ Evidently, the content of Pedagogy course taught by M. Zaitsev was systemless. The conducted research confirms S. Kuzmina's opinion that professor's activity, probably, reflected more his intense search for his own teaching concepts than sustainable teaching system.¹²

In 1872-1873 academic year Pedagogy was taught by P. Linytsky. He focused on "history of pedagogical ideas and theories" which existed during the second half of the 16th century – the 19th century. At the end of academic year he made a review of modern pedagogical ideas.¹³ Certainly, this information was not enough for students' successful teaching activity in future.

Professor P. Linytsky had certain influence on the content of Pedagogy classes of M. Olesnytsky who was a young teacher. The analysis of M. Olesnytsky's training program¹⁴ shows that it covered only introduction to the science of Pedagogy and history of Pedagogy from ancient to new times. The introduction covered the essence of Pedagogy, the definition of up-bringing and revealed the

¹¹ Notes of subjects taken in the academy in 1867-68 and 1868-69 academic years [Конспекты предметов, преподаваемых в академии за 1867–1868 и 1868 – 1869 учебные годы], 1869, File 5963, Inventory 1, Fund 711, Central State Historical Archive of Ukraine, Kyiv, 97-104.

¹² Kuzmina. "Courses of Pedagogy in Kyiv Theological Academy," 58.

¹³ Review of information given in Pedagogy classes to third-year students of Kyiv Theological Academy in 1872-73 academic year [Обозрение преподаваемого по педагогике студентам Киевской духовной академии III курса за 1872 – 1873 учебный год], 1873, File 1017, Inventory 3, Fund 711, Central State Historical Archive of Ukraine, Kyiv.

¹⁴ Programs and notes of lectures given in 1874-75 academic year. [Программы и конспекты лекций, прочитанных в 1874-1875 учебном году], 1875, File 1126, Inventory 3, Fund 711, Central State Historical Archive of Ukraine, Kyiv, 31-33; "Report on the state of Kyiv Theological Academy in 1874-1875 academic year" [Отчет о состоянии Киевской духовной академии в 1874-1875 учебном году], *Trudy Kievskoj duhovnoj akademii*, no. 11 (1875): 42.

significance of up-bringing and independence of pedagogical science. As well as P. Linytsky, M. Olesnytsky devoted 80% of the study time to history of Pedagogy, though he expanded chronological boundaries of this part of the training program, unlike the Professor of Philosophy. The content of the course of Pedagogy by M. Olesnytsky was a bit like P. Linytsky's program only during the first two years of M. Olesnytsky's teaching activity. From 1875-1876 academic year, the content of Pedagogy expanded and changed significantly. The subject covered the information about introduction to the science of Pedagogy, the subject of Pedagogy, essays on education in the new time and research of "elements of education," namely: "training of mind, heart and will."¹⁵ It should be noted that M. Olesnytsky covered some problems of didactics, while teaching the theme of "training of mind." For instance, he revealed teaching techniques (dogmatic and heuristic), certain principles of training (principles of naturalness, clearness) and requirements for a learner in the process of educational work.¹⁶

So, the content of Pedagogy at KTA depended greatly on competence of lecturers who taught it. Turnover of staff that had to teach Pedagogy caused some problems with its content. One of the problems was the prevalence of history of Pedagogy over theory of up-bringing and didactics. Due to educational-methodic work of M. Olesnytsky from the mid 70s of the 19th century, this omission was remedied.

While teaching Pedagogy at KTA, certain forms and methods were used. Lecture was the most wide-spread form of education, but according to the Statute in 1868, it lasted not 90 minutes, but 60 minutes.¹⁷ There was a system of distribution of the lecture load at KTA during the period under research.

¹⁵ Program of Pedagogy lectures given to third-year students in 1875-76 academic year [Программа лекций, преподанных студентам III курса в 1875-1876 учебном году по педагогике], 1876, File 1187, Inventory 3, Fund 711, Central State Historical Archive of Ukraine, Kyiv; "Report on the state of Kyiv Theological Academy in 1875-1876 academic year" [Отчет о состоянии Киевской духовной академии в 1875-1876 учебном году], *Trudy Kievskoj duhovnoj akademii*, no. 11 (1876): 22; "Report on the state of Kyiv Theological Academy in 1876-1877 academic year" [Отчет о состоянии Киевской духовной академии в 1876-1877 учебном году], *Trudy Kievskoj duhovnoj akademii*, no. 2 (1878): 20; "Report on the state of Kyiv Theological Academy in 1877-1878 academic year" [Отчет о состоянии Киевской духовной академии в 1877-1878 учебном году], *Trudy Kievskoj duhovnoj akademii*, no. 11 (1878): 258; "Report on the state of Kyiv Theological Academy in 1878-1879 academic year" [Отчет о состоянии Киевской духовной академии в 1878-1879 учебном году], *Trudy Kievskoj duhovnoj akademii*, no. 11 (1879): 18.

¹⁶ Program of Pedagogy lectures given to third-year students in 1875-76 academic year, Central State Historical Archive of Ukraine, Kyiv, 12, the reverse side.

¹⁷ Svitlana Meshkovaia, "Secular component of Orthodox theological education in the Russian Empire in 1857-1884" [Світський компонент православної духовної освіти в Російській імперії (1857-1884 pp.)] (PhD diss., V. N. Karazin Kharkiv National University, 2004), 91; "Highest approved statute of Orthodox theological academies", 553.

According to the statute, professors and other regular lecturers gave as many lectures in their subjects as the Council of the Academy appointed. At the same time, the Council decision was not administrative-commanding or random, as it was based on lecturers' ideas about expediency of certain load. Nevertheless, the statute regulated the minimum number of lectures, having determined that at any combinations students should have not less than 18 lectures a week in their first years and not less than 9 lectures a week in their 4th year.¹⁸ It was the reason for unequal number of lectures in Pedagogy in different years of the investigated period. For instance, from 1869-1870 academic year, students had one lecture a week, but from 1876-1877 they had two lectures a week at the request of M. Olesnytsky.¹⁹ The analysis of protocols of meetings of KTA Council and reports of this higher theological educational institution²⁰ shows that Pedagogy lectures were given for all academy students in their 3rd year. So, we have reason to consider unreasonable some scientists²¹ statements that this academic discipline was studied in all academy departments in the 4th year.

It is clear that the peculiarities of lectures depended on lecturers' personal qualities. However, they had the desire to make organization of these educational forms authoritarian. For example, professors I. Malyshevsky, V. Pevnutsy, D. Pospekhov and Archimandrite Sylvester formulated a set of rules what had to regulate educational process at KTA. It was noted that at lectures "a student cannot evade explanations and answers that a lecturer can ask, but he should not ask a lecturer any questions and objections at lectures. If a student has any difficulties with understanding the information at lecture, he can ask explanation after it and after leaving the lecture room."²² Moreover, students were not allowed to show their emotions at lectures.

So, increase in the number of Pedagogy lectures from 1876-1877 academic year helped to enhance the effectiveness of pedagogical training at

¹⁸ Meshkovaia, "Secular component of Orthodox theological education," 96; "Highest approved statute of Orthodox theological academies," 553.

¹⁹ "Report on the state of Kyiv Theological Academy in 1871-1872 academic year" [Отчет о состоянии Киевской духовной академии за 1871-1872 учебный год], *Trudy Kievskoj duhovnoj akademii*, no. 11 (1872): 17; "Report on the state of Kyiv Theological Academy in 1875-1876 academic year," 22; "Report on the state of Kyiv Theological Academy in 1876-1877 academic year," 20.

²⁰ "Report on the state of Kyiv Theological Academy in 1875-1876 academic year," 22; "Report on the state of Kyiv Theological Academy in 1876-1877 academic year," 20. "Protocols of meetings of the Council of Kyiv Theological Academy for July and August 1869" [Протоколы заседаний Совета Киевской духовной академии за июль и август 1869 года], *Trudy Kievskoj duhovnoj akademii*, no. 1 (1870): 19.

²¹ Meshkovaia, "Secular component of Orthodox theological education," 128.

²² "Protocols of meetings of the Council of Kyiv Theological Academy for July and August 1869," 45.

KTA. However, short duration of these educational forms (they lasted less than seminars), some authoritarian character of their conducting were the obstacles for the successful assimilation of knowledge in Pedagogy.

Students' independent extracurricular daily work was another important form of education.²³ In academy lecturers' opinion, it was aimed at holistic, thorough study of science, considering it as a system. The Council of the Academy was in constant search for the ways to improve efficiency of this form of educational work. For example, in 1874-1875 academic year, KTA rector, Bishop Philaret, pointed out that it was impossible to study the science thoroughly without working with additional sources. It was not considered to be good "if a student does not reproduce information he heard in classes every time in his mind while studying at home and if he does not think independently about the problems raised at lectures. Without it, a student, even if he is attentive at lectures, can have only general idea about the subjects, without awareness of interconnection between them and without acquisition of their scientific material."²⁴ At the initiative of the rector, a special commission was created. It developed a system of measures that had to provide a thorough study, conscious assimilation of disciplines and the most reasonable organization of different forms of education. When considering independent extracurricular work, the commission offered the lecturers, Pedagogy lecturers in particular, to involve students in reading and analysis of additional literature, giving talks or making reports.²⁵

Organization of students' educational-research work was of great importance at KTA. Students in their third year had to prepare a thesis for theology PhD. Students in their fourth year worked on the master's thesis that was usually defended at the end of the fourth year but it was not necessary. Most often the work for master's degree was completed after graduating from the theological academy.²⁶

Among master's works, we should focus on Semen Mshanetsky's work "About Moral Education in Childhood."²⁷ It was the first and the only Pedagogy thesis at KTA. It was a big work and consisted of introduction, two chapters of the main text, conclusions and references. Unlike the works done at the beginning

²³ "Highest approved statute of Orthodox theological academies," 548.

²⁴ "Report on the state of Kyiv Theological Academy in 1874-1875 academic year," 67.

²⁵ *Ibid.*, 70.

²⁶ "Report on the state of Kyiv Theological Academy in 1874-1875 academic year," 76; "Report on the state of Kyiv Theological Academy in 1876-1877 academic year," 48-49; "Report on the state of Kyiv Theological Academy in 1878-1879 academic year," 48.

²⁷ Mshanetsky Semen. About moral education in childhood [Мшанецкий Семен. О нравственном воспитании в период детства], 1869, File 436, Fund 304, Institute of Manuscripts of the V. I. Vernadskyi National Library of Ukraine, Kyiv.

of the 19th century and the first half of the 1860s, thesis had references. Semen Mshanetsy's thesis had references at the beginning of the work; the references contained 12 sources, among which there were 10 foreign pedagogical works and K. Ushynsky's "Man as an Object of Education" and materials from the journal "Teacher."²⁸ Certainly, they were not enough for the work which had 169 pages. In most cases Semen Mshanetsy referred to the studio of Necker de Saussure. In authors' opinion, the first chapter should depict theory. It was focused on characteristics of childhood and periodization of it, tasks and means of moral education in childhood. Semen Mshanetsy considered the second chapter to be practical, so he revealed the factors that influence children's moral education, namely: "firstly, people who are around the child; secondly, child's physical and spiritual individuality; thirdly, education, i.e. town or village, parents' house or school."²⁹ So, the second part of the work was focused on theory as well, and it seems inexpedient to distinguish it. In general, the thesis was written in scientific style and had material presentation logic. We agree with the conclusion of reviewers of this master's work, as the work got 3.5 points on a five-point scale and "bloatedness" of the thesis was the main disadvantage of it.³⁰

So, Pedagogy theses were written seldom. As a result, we can say that students were not involved enough in educational-research work in Pedagogy.

The statute of Orthodox theological academies determined the forms of students' assessment. These forms were exams and repetitions. The latter was a new form of assessment in KTA. The statute only determined the necessity of introduction of repetitions but it did not provide any additional instructions and explanations.³¹ In order to introduce repetitions as forms of students' assessment, the Council of the Academy had to give instructions. However, there were not any instructions about repetitions in set of rules concerned educational process in KTA in 1869; it was only pointed out that lecturers in all subjects should organize repetitions at their discretion.³² Having analysed five-year experience in organizing repetitions by lecturers, the members of the Council of Kyiv Theological Academy found it necessary to develop detailed requirements for conducting these forms. They decided that repetitions had to be organized after studying some themes or "parts of science," but in Pedagogy as a compulsory subject repetitions should be held at least once in six months. They could be oral or in writing. The results of these repetitions at the end of

²⁸ Ibid., 2.

²⁹ Ibid., 30.

³⁰ Ibid., 171-172.

³¹ "Highest approved statute of Orthodox theological academies," 548.

³² "Protocols of meetings of the Council of Kyiv Theological Academy for July and August 1869," 46.

term were announced to administration of the academy department and taken into account during the year's exams. That is why, students considered repetitions to be an important form.³³

It should be noted that during the validity period of the statute of 1814, exams at KTA were taken twice a year, but during the investigated period, exams were taken once a year, at the end of academic year. Both the statute and reports of KTA and protocols of meetings of the Council attest to this.³⁴ The Council of the Academy had to determine the time and rules of taking exams.³⁵ Pedagogical expediency of taking examinations depended greatly on the competence of the Council. The first rules developed by the Council for exams had general statements and were not detailed. For example, in 1870 a month-long term of taking exams and their timetable were developed. Moreover, it was determined that every exam had to be taken by a lecturer and two members of the examination committee. I. Bobrovnytsky, M. Zaitsev and priest G. Malevansky took Pedagogy exams for the third-year students in 1870. The rules also indicated that could answer examination questions and examiners' questions and could get mark on a five-point scale, where 5 and 4 meant very satisfied students' answers, 3 meant satisfied answers, 2 and 1 meant unsatisfied answers.³⁶ Gradually, the rules and procedure for examinations became more thoughtful, new rules and conditions were added. For instance, lecturers started to provided students with 10 days for preparation for exams, and before them lecturers were asked to make reports on the content of educational material given to students during the academic year.³⁷

³³ "Report on the state of Kyiv Theological Academy in 1874-1875 academic year," 67.

³⁴ "Report on the state of Kyiv Theological Academy in 1871-1872 academic year," 36; "Report on the state of Kyiv Theological Academy in 1875-1876 academic year," 60-61; "Protocols of meetings of the Council of Kyiv Theological Academy (30 March, 26, 28 April, 6 and 31 May 1878)" [Протоколы заседаний Совета Киевской духовной академии (30 марта, 26, 28 апреля, 6 и 31 мая 1878 г.)], *Trudy Kievskoj duhovnoj akademii*, no. 11 (1878): 389; "Protocols of meetings of the Council of Kyiv Theological Academy for November 1870" [Протоколы заседаний Совета Киевской духовной академии за ноябрь 1870 года], *Trudy Kievskoj duhovnoj akademii*, no. 2 (1871): 21; "Protocols of meetings of the Council of Kyiv Theological Academy for March and April 1871" [Протоколы заседаний Совета Киевской духовной академии за март и апрель 1871 года], *Trudy Kievskoj duhovnoj akademii*, no. 7 (1871): 56-59; "Highest approved statute of Orthodox theological academies," 553.

³⁵ "Highest approved statute of Orthodox theological academies," 550.

³⁶ "Protocols of meetings of the Council of Kyiv Theological Academy for April 1870" [Протоколы заседаний Совета Киевской духовной академии за апрель 1870 года], *Trudy Kievskoj duhovnoj akademii*, no. 8 (1870): 25-26.

³⁷ "Report on the state of Kyiv Theological Academy in 1878-1879 academic year," 49; "Protocols of meetings of the Council of Kyiv Theological Academy for March 1873" [Протоколы заседаний Совета Киевской духовной академии за март 1873 года], *Trudy Kievskoj duhovnoj akademii*, no. 7 (1873): 351; "Protocols of meetings of the Council of Kyiv Theological Academy for February-June 1876" [Протоколы заседаний Совета Киевской духовной академии за февраль-июнь 1876 года], *Trudy Kievskoj duhovnoj akademii*, no. 8 (1876): 262.

Unlike the first, second and third-year students who had exams in certain subjects, the fourth-year students had complex exams. The students took complex exams in subjects that they had chosen for their special-practical classes, that is why one exam covered Pedagogy, Psychology, History of Philosophy and Theology.³⁸

So, due to constant improvement of organization and procedure for exams and repetitions, systematization and strong assimilation of pedagogical knowledge by students were ensured.

Teaching staff had a significant role in development of Pedagogy as a new subject at theological academies. At the research stage, Pedagogy at KTA was taught by M. Zaitsev (1867-1870), V. Petrov (1871-1872), P. Linytsky (1872-1873) and M. Olesnytsky (1873-1895). M. Zaitsev graduated from Kaluga Theological Seminary and St Petersburg Theological Academy. He taught Literature and Latin at secondary theological educational institution in Kaluga, and he taught Pedagogy at KTA from 1867 to 1870.³⁹

Business trip abroad made by M. Zaitsev in 1861-1862 promoted his professional development as Pedagogy lecturer. It was organized to study foreign educational and charitable institution.⁴⁰ His article "Basic principles of training"⁴¹ and schoolbook "Guide to elementary education,"⁴² which was written in co-authorship with I. Malyshevsky and colleagues noted that M. Zaitsev "had good influence on young students due to live speech, through tireless activity, hot worries about development of young minds and tender, sincere and noble attitude to them."⁴³ Taking this into consideration, M. Zaitsev's desire to reduce the number of hours to study Pedagogy at KTA seems strange. In his opinion, it was because of the difficulties in teaching Pedagogy as "this science was developed little, particularly taking into account strict Orthodox-Christian foundations which

³⁸ "Report on the state of Kyiv Theological Academy in 1877-1878 academic year," 292; "Protocols of meetings of the Council of Kyiv Theological Academy for May 1871" [Протоколы заседаний Совета Киевской духовной академии за май 1871 года], *Trudy Kievskoj duhovnoj akademii*, no. 9 (1871): 66.

³⁹ Zaitsev Nikolai Lazarevich [Зайцев Николай Лазаревич], File 1466, Fund 175, Institute of Manuscripts of the V. I. Vernadskyi National Library of Ukraine, Kyiv; "Necrologue. N. L. Zaitsev." [Некролог. Н. Л. Зайцев]. *Pravoslavnoie obozreniie*, no. 2 (1872): 82.

⁴⁰ "Necrologue. N. L. Zaitsev," 82.

⁴¹ N. Zaitsev, "Basic principles of training" [Основные начала обучения], *Trudy Kievskoj duhovnoj akademii*, no. 9 (1868): 519-544; N. Zaitsev, "Basic principles of training" [Основные начала обучения], *Trudy Kievskoj duhovnoj akademii*, no. 8 (1868): 296-324.

⁴² N. L. Zaitsev, I. I. Malyshevskii and I. T. Ekzemplarsky, *Guide to elementary education* [Руководство к начальному обучению] (Kyiv, 1869).

⁴³ "Necrologue. N. L. Zaitsev," 83.

should be the basis of development of Pedagogy at theological academies.”⁴⁴ Certainly, this argument was not convincing. However, we have reason to say that this position was not connected with the lecturer’s irresponsibility and professional incompetence. Because of serious illness, M. Zaitsev did not have opportunity to conduct three Pedagogy classes a week. The analysis of the protocols of meetings of the Council of Kyiv Theological Academy and other sources⁴⁵ revealed that from 1862 M. Zaitsev, who was 22 years old, had serious health problems, he suffered from joint disease. When he was appointed as a bachelor in KTA in 1867, he went to work on crutches. In 1869 his illness got worse, and M. Zaitsev was not able to get out of bed for weeks or even months. Certainly, many lectures were missed, and lectures given by him inflicted his physical suffering. At the end of 1870, M. Zaitsev did not work at KTA any longer, and in 1872, he died at the age of 35.

After graduating from KTA, V. Petrov started to work at the Department of Pedagogy and Moral Theology at KTA. From October 1871, he started to work as full-time associate professor. Unlike M. Zaitsev, V. Petrov specially prepared for teaching science of education, as in his fourth year at the academy he attended special-practical classes in Psychology, History of Philosophy, Pedagogy and Basic Theology by choice. Besides, he successfully gave two trial lectures (lecture in Pedagogy and lecture in Moral Theology) in the presence of members of the Theological Department.⁴⁶ Based on the analysis of study of the report on the state of Kyiv Theological Academy in 1872-1872 academic year, we can say that V. Petrov had a conscientious attitude to giving lectures and special-practical classes in his subjects as he did not miss any class.⁴⁷ However, V. Petrov did not have any opportunity to gain experience and improve

⁴⁴ Case of reduction of lectures in the departments of moral theology, pedagogy and general church history. 10 September 1869 – 21 October 1869 [Дело о сокращении лекций по кафедрам нравственного богословия, педагогики и общей церковной истории. 10 сентября 1869 г. – 21 октября 1869 г.], 1869, File 5970, Inventory 1, Fund 711, Central State Historical Archive of Ukraine, Kyiv, 1.

⁴⁵ “Necrologue. N. L. Zaitsev,” 82-83; “Protocols of meetings of the Council of Kyiv Theological Academy for July and August 1869,” 45-48.

⁴⁶ “Protocols of meetings of the Council of Kyiv Theological Academy for December 1870” [Протоколы заседаний Совета Киевской духовной академии за декабрь 1870 года], *Trudy Kievskoj duhovnoj akademii*, no. 3 (1871): 33; “Protocols of meetings of the Council of Kyiv Theological Academy for September 1871” [Протоколы заседаний Совета Киевской духовной академии за сентябрь 1871 года], *Trudy Kievskoj duhovnoj akademii*, no. 2 (1872): 44-45, 59-60; “Protocols of meetings of the Council of Kyiv Theological Academy for October 1871” [Протоколы заседаний Совета Киевской духовной академии за октябрь 1871 года], *Trudy Kievskoj duhovnoj akademii*, no. 3 (1872): 1-3.

⁴⁷ “Report on the state of Kyiv Theological Academy in 1871-1872 academic year,” 20-21.

professionally. At the beginning of 1872-1873 academic year, he did not appear at the academy because of serious illness, and on September 16, 1872, the young lecturer died.⁴⁸

From October 1872, P. Linytsky was assigned to temporary teaching of Pedagogy. This lecturer was KTA graduate, as well. He graduated from this higher theological institution in 1865 and got master's degree after defending the thesis on "Different directions of German after Hegel Philosophy Concerning Religion." At the beginning of 1872, P. Linytsky worked as Extraordinary Professor and taught philosophical disciplines. In spite of Professor's workload because of teaching philosophical subjects, remoteness of his scientific interests from Pedagogy and lack of special training for teaching this subject, P. Linytsky was not indifferent to teaching Pedagogy. For example, this is evidenced by the fact that in January 1873 he required to purchase about 20 books on Pedagogy for the academic library; works by V. Vodovozov, A. Diesterweg, M. Korf and other scientists were among these books.⁴⁹

The next lecturer in Pedagogy at KTA was M. Olesnytsky. When he was a student, he stood out among other KTA students, and the members of the theological department pointed to M. Olesnytsky's talent and called him the best student on the course.⁵⁰ Based on the analysis of the sources⁵¹ we can conclude that he did not have intention to teach Pedagogy: for his special-practical classes he chose a block of disciplines that included sacred scripture and Hebrew, gave trial lectures in these subjects and defended master's thesis on a topic related to sacred scripture. However, this did not stop him from developing

⁴⁸ "Protocols of meetings of the Council of Kyiv Theological Academy for September and October 1872" [Протоколы заседаний Совета Киевской духовной академии за сентябрь и октябрь 1872 года], *Trudy Kievskoj duhovnoj akademii*, no. 2 (1873): 79, 122.

⁴⁹ "Protocols of meetings of the Council of Kyiv Theological Academy for September and October 1872" [Протоколы заседаний Совета Киевской духовной академии за сентябрь и октябрь 1872 года], *Trudy Kievskoj duhovnoj akademii*, no. 2 (1873): 127-128; "Protocols of meetings of the Council of Kyiv Theological Academy for March 1873," 300-301.

⁵⁰ "Protocols of meetings of the Council of Kyiv Theological Academy for May 1873" [Протоколы заседаний Совета Киевской духовной академии за май 1873 года], *Trudy Kievskoj duhovnoj akademii*, no. 11 (1873): 512.

⁵¹ "Protocols of meetings of the Council of Kyiv Theological Academy for April 1873" [Протоколы заседаний Совета Киевской духовной академии за апрель 1873 года], *Trudy Kievskoj duhovnoj akademii*, no. 9 (1873): 414-415; "Protocols of meetings of the Council of Kyiv Theological Academy for September and October 1872," 106; "Protocols of meetings of the Council of Kyiv Theological Academy for November and December 1872," 135-136; "Protocols of meetings of the Council of Kyiv Theological Academy for May 1873," 510-511; "Protocols of meetings of the Council of Kyiv Theological Academy for January 1874" [Протоколы заседаний Совета Киевской духовной академии за январь 1874 года], *Trudy Kievskoj duhovnoj akademii*, no. 6 (1874): 264.

the educational course on Pedagogy and teaching this subject successfully to 1895, changing positions from acting Associate Professor to Extraordinary Professor during the period under research.

So, the influence of pedagogical staff on the quality of pedagogical training at KTA can not be assessed unambiguously. On the one hand, Pedagogy was taught by the best graduates of theological academies, and they active and ready for professional growth. On the other hand, they often succeeded each other and did not have enough time to delve into pedagogical science and gain experience.

Special-practical classes were absolutely new form of education at KTA. They were conducted in the fourth year and took the whole academic year. These classes were mainly aimed at improving knowledge of selected subjects and students' training for their teaching in seminaries. At the beginning of the academic year, student chose a group of disciplines in which they had to attend special-practical classes. In classes students explored seminary training programs and textbooks, worked with sources, got ready for writing master's thesis and taking master's exam and conducting trial lessons.⁵² In the middle of the 1870s, a new requirement to educational process was introduced. According to it, lecturers of the academy had to involve fourth-year students mainly in improving their knowledge of selected subjects at the first half of the academic year. The second half of the academic year had to be dedicated to methodic training.⁵³ Rationing the number of hours for special-practical classes per week was another measure that helped to improve new forms of educational work at KTA. From the end of the 1870s, lecturers had to have at least two hours for these classes.⁵⁴

Special-practical classes in all groups of subjects of the academic course differed in pedagogical orientation. The group of subjects that included Pedagogy had the greatest pedagogical orientation. The specific feature of this

⁵² "Report on the state of Kyiv Theological Academy in 1870-1871 academic year" [Отчет о состоянии Киевской духовной академии за 1870-1871 учебный год], *Trudy Kievskoj duhovnoj akademii*, no. 10 (1871): 10; "Protocols of meetings of the Council of Kyiv Theological Academy (30 September, 11, 28 October and 25 November 1877)" [Протоколы заседаний Совета Киевской духовной академии (30 сентября, 11, 28 октября и 25 ноября 1877 г.)], *Trudy Kievskoj duhovnoj akademii*, no. 6 (1878): 138-139; "Highest approved statute of Orthodox theological academies," 548; Tetiana Rohova and Tetiana Tverdokhlib, *Pedagogical heritage of lecturers of Kyiv Theological Academy (second half of the 19th century – the beginning of the 20th century)* [Педагогічна спадщина викладачів Київської духовної академії (друга половина XIX – початок XX століття)] (Kharkiv: Tsyfrova drukarnia № 1, 2013), 76.

⁵³ "Report on the state of Kyiv Theological Academy in 1876-1877 academic year," 46; "Report on the state of Kyiv Theological Academy in 1877-1878 academic year," 265.

⁵⁴ "Report on the state of Kyiv Theological Academy in 1878-1879 academic year," 25.

group of subjects was that fourth-year students of all the departments of the academy could choose it. It was the only group that included subjects which were compulsory in the first, second and third year. Till 1871-1872 academic year, it included Psychology, History of Philosophy and Pedagogy, and from 1872-1873 academic year, it included Psychology, History of Philosophy, Pedagogy and Basic Theology.⁵⁵

The lecturers had some problems with organization of students' training for conducting lessons in seminaries, as the lecturers did not have enough experience in teaching at secondary theological educational institutions. Lessons were often called lectures, especially in the first half of the 1870s, and the same requirements were imposed both to lessons and to lectures. So, it is not surprising that in December 1874 the Holy Synod issued an order, according to which lecturers of KTA should "pay attention to trial lessons as they show academy graduates' teaching skills, and trial lessons should be adapted to the concepts and ideas of pupils for whom they are conducted."⁵⁶ Trial lessons were always conducted in the presence of a commission of Professors and Associate Professors of certain department and other fourth-year students, if possible. Grades for conducting the lesson could be different: from "very satisfied" (5) to "unsatisfied" (2 and 1). Students usually conducted three trial lessons, and they chose two topics of the lessons themselves and one topic of the trial lesson was assigned by a lecturer. Trial lessons had different topics, namely: "About children's games," "About religious education," "About means of education," "About educational management" etc.⁵⁷ After successful conducting the trial lessons, students received certificates that indicated the right to take teaching positions at seminaries.

It should be noted that trial lessons were not full lessons. They were rather imitation of lessons as they were conducted at the academy without seminarians. These disadvantages could be overcome due to organization of pedagogical practice. It became clear not only to lecturers of KTA but to members of

⁵⁵ "Protocols of meetings of the Council of Kyiv Theological Academy for November 1870," 20; "Protocols of meetings of the Council of Kyiv Theological Academy for May 1874" [Протоколы заседаний Совета Киевской духовной академии за май 1874 года], *Trudy Kievskoj duhovnoj akademii*, no. 7 (1874): 314; "Protocols of meetings of the Council of Kyiv Theological Academy (30 September, 11, 28 October and 25 November 1877)," 139.

⁵⁶ "Report on the state of Kyiv Theological Academy in 1874-1875 academic year," 48.

⁵⁷ "Protocols of meetings of the Council of Kyiv Theological Academy (30 March, 26, 28 April, 6 and 31 May 1878)," 426; "Protocols of meetings of the Council of Kyiv Theological Academy for December 1871" [Протоколы заседаний Совета Киевской духовной академии за декабрь 1871 года], *Trudy Kievskoj duhovnoj akademii*, no. 5 (1872): 4; "Protocols of meetings of the Council of Kyiv Theological Academy for May 1872" [Протоколы заседаний Совета Киевской духовной академии за май 1872 года], *Trudy Kievskoj duhovnoj akademii*, no. 9 (1872): 32.

the Holy Synod.⁵⁸ At the initiative of the Chief Procurator of the Holy Synod, I. Malyshevsky, P. Lashkariov and P. Linytsky, the pedagogues of the higher educational institution of Orthodox Church, developed a project of organization of students' pedagogical practice.⁵⁹ This project provided organization of practical classes for students at local seminary. These classes have to be conducted in subjects which students were going to teach at secondary theological educational institutions. Based on the analysis of this project, we can assert that attending and conducting lessons, checking pupils' written works and assisting seminary teacher in conducting repetitions were the main forms and methods of pedagogical practice. I. Malyshevsky, P. Lashkariov and P. Linytsky had the most problems with organization of conducting lessons by students. Pedagogues had to develop such a system which could not disrupt the normal course of the educational process at seminary and could provide qualitative pedagogical training of future teachers of secondary theological schools. Taking this into consideration, the pedagogues offered to start conducting lessons from October 1, "in order to give students enough time to prepare for this lesson and to give seminary teachers time to involve students in subject they teach."⁶⁰ Each student had to conduct at least one lesson every two weeks by timetable drawn up by the Council of the academy with Pedagogical meeting of the seminary. Students had to conduct lessons in the presence of subject teacher, and other students of the group could also be present at the lessons. Unfortunately, not all pedagogues at KTA and the Holy Synod were for strengthening of pedagogization of the academy, that is why this project was not implemented.

So, Pedagogy as an independent subject was taught at KTA during the second half of the 1860s – 1884. If we compare teaching Pedagogy at higher theological educational institution with teaching it at secular educational institutions, i.e. at universities, we can say that the academy had advantages. Though there was not specific department of Pedagogy in both higher educational institutions, at KTA Pedagogy was taught as a compulsory subject for the third-year students and as an elective subject in their fourth year. At special-practical classes students learnt the methodics of teaching Pedagogy and other seminary subjects and trained for conducting lessons. Universities did not have this

⁵⁸ "Protocols of meetings of the Council of Kyiv Theological Academy for April 1873," 410-411.

⁵⁹ "Ideas of commission about the way of organization of practical classes for the fourth-year students at local seminary" [Соображения комиссии о способе устройства практических занятий студентов IV курса в местной семинарии], *Trudy Kievskoj duhovnoj akademii*, no. 12 (1873): 562-564.

⁶⁰ *Ibid.*, 563.

training. The analysis of the historical literature⁶¹ has shown that at secular educational institutions Pedagogy was taught only for certain categories of students during some periods and lecturers had minimum hours for teaching it. For example, in 1877-1878 academic year, after a few years' break, Pedagogy was taught at History and Philology Faculty of Kyiv University.

Conclusions

So, the results of the research show that theological education at KTA was a bit limited and combined with pedagogical training. At this higher theological school, pedagogical education included study of Pedagogy as a compulsory discipline and special-practical classes in the 4th year. The main advantages of pedagogical training in the academy were: the inclusion of the latest achievements of Pedagogy as a science in the content of pedagogical disciplines; systematic use of exams and repetitions to control and systematize students' knowledge; taking special-practical classes in the 4th year, which facilitated students' familiarization with seminar training programs and textbooks and training for conducting trial lessons. The main disadvantages of pedagogical training in the academy were: the prevalence of history of Pedagogy over theory of up-bringing and didactics; insufficient lecture hours for this academic discipline; inferiority of trial lessons, their imitative character; turnover of pedagogical staff. Though from the mid 70's of the 19th century some omissions were partially or completely remedied, pedagogical education at KTA remained limited. It was because of the lack of pedagogical practice. Kyiv Theological Academy did not reach the status of pedagogical educational establishment, but the level of pedagogical education there was much higher than in universities.

⁶¹ Natalia Demianenko, "Teacher's general pedagogical training in the history of higher school in Ukraine (the 19th century – the first quarter of the 20th century)" [Загальнопедагогічна підготовка вчителя в історії вищої школи України (XIX – перша чверть XX ст.)] (PhD diss., Institute of Pedagogy and Psychology of Professional Education of National Academy of Pedagogical Sciences of Ukraine, 1999), 22; L. Zelenska, "Kharkiv National Pedagogical University named after H. Skovoroda: milestones of history" [Харківський національний педагогічний університет імені Г.С.Сковороди: віхи історії], *Pedagogika ta psykholohiia*, no. 50 (2015): 173, http://nbuv.gov.ua/UJRN/znphnpu_ped_2015_50_21; Shyp, *Kyiv Theological Academy in cultural-educational space of Ukraine (1819-1919)*, 113.

Discussion

Certain problems of organization of educational process at Kyiv Theological Academy during the second half of the 19th century – at the beginning of the 20th century were investigated by N. Gupan, Ie. Plekhanov, O. Cherkasov, T. Tkhorzhavska, G. Borovska, V. Ilyin, S. Kuzmina, S. Meshkovaia, M. Muravytska, A. Plekhanov, N. Suhova, M. Tkachuk, V. Fazan, I. Iuras.

The most similar to the subject of our research is V. Fazan's PhD thesis dedicated to the study of Pedagogy at Kyiv, Moscow, St. Petersburg and Kazan Theological Academies at the beginning of the 19th century – in the 1920's. However, in this scientific work, the pedagogical training at three above-mentioned higher theological academies of the Russian Empire was generalized, but the peculiarities of pedagogical education at Kyiv Theological Academy were not investigated.

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