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## A COLLECTIVE PORTRAIT OF TEACHERS OF KYIV INSTITUTE OF NOBLE GIRLS IN THEIR DAILY ROUTINE IN THE 19<sup>th</sup> CENTURY

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**Abstract.** *The paper explores the status, rights, and responsibilities of teachers of the Kiev Institute of Noble Girls, which were regulated by the Charter of that institution and official documents of the Office of the Institutions of Empress Maria. It is shown the connection between the institute teachers and class inspectors, and the division of tutors. Also, it highlights the teachers' work load, salaries, and the impact of teachers on girls' daily routine life, which are based on the memories of the alumni.*

**Keywords:** *teachers, women's education, Kyiv Institute of Noble Girls, daily routine.*

At the end of the 18 and during the 19 Century in the Russian Empire, the institutes of noble girls were created as women's boarding schools. Kyiv Institute of Noble Girls started in 1838 and was not an exception. Its pupils were permanently at the institute and spent a lot of time with its staff, and especially with teachers. The teaching staff influenced most of all on the formation of the young female generation according to the imperial policy and Christian values.

Therefore, the aim of the paper is to create a comprehensive collective portrait of the teachers of the Kyiv Institute of Noble Girls in the context of the daily routine life of its girls. In the paper, we highlight the problem of the rights and responsibilities of teachers, their professional abilities and show the girls' views on their teachers based on the memoirs of the graduates and official records of Office of the Institutions of Empress Maria and the Institute. We do not focus on the issue of the gender division of teachers, which needs more profound research. In our study, we use a microhistorical approach.

There is a different kind of papers of various humanities devoted to the research of teachers, as well as their relations with pupils. Some authors (P. Bourdieu, J. C. Passeron) describe the influence of teachers on their pupils – pedagogical violence [Бурдьё, П., Пасерон, Ж.-К. 2007] and some of them (I. V. Zubkov) show the everyday life of teachers of the Russian Empire in the 19 century [Зубков, И. 2010], and others (M. M. Zakharchenko, F. D. Khoroshunov) demonstrate the importance of people in this profession in the functioning of the Kiev Institute of Noble Girls [Захарченко, М. 1889; Хорошунув, Ф. 1884]. The study of women's school teachers in the following explorations will deepen the knowledge about the peculiarities of work in girls' educational centres. It will show the difference in the activity of men's and women's secondary schools.

Firstly, we start with analysing the status, rights, and responsibilities of teachers under the Charter of the Institute of November 5, 1834. According to this document, all teachers were directly supervised by the class inspector. He selected the teaching staff at the institute, collected information

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about the behaviour of teachers, their course of thought and ability, and explained the working conditions [**Проект Устава Киевского Института благородных девиц...**, p. 137–138]. Also, member of the council for the scientific part, that supervised the educational work could influence on teachers' activity. And from the second half of 19 century, there was the headmaster of the institute with whom the teacher's candidacy was approved [**Устав женских учебных заведений Ведомства Учреждений Императрицы Марии...**, p.56]. Each teacher had his or her own official list of services. That document recorded a piece of information about the teacher's previous job, position, salary, and honours. For example, in official list of services of the music teacher of the Kiev Institute of Noble Girls, the provincial secretary Joseph Vittvitsky we find the following data: "Учитель музыки Киевского института благородных девиц, тридцати пяти лет, Римского католического исповедания. Жалованьяполучает – 406 руб. Обучался в Бердичевской школе. 1 октября – учитель Киевского института благородных девиц. От 20 декабря 1845 года за выслугу лет произведен в коллежские регистраторы. 16 декабря – за выслугу лет произведен в губернские секретаря". [**Циркулярные списки служащих... 1849**, sh. 4, verso – 5]

In the Charter of Institute of 1834, we do not find the specific requirements for the post of teacher and how a class inspector should select candidates for the vacant post. In a Charter of Office of the Institutions of Empress Maria of 1855 and the following circulars, it was indicated that the post of teacher of science and language might be applied for by persons who have completed a course of study in higher or secondary schools, or by persons having the title of a home tutor. Applicants didn't need to have a certificate of teacher test, established by the law of 1868, to teach the humanities or natural sciences. Art teachers were elected to the post without providing special educational documents. Diplomas and certificates also influenced on the rank of teachers and their growth in rank. The teachers of the institute used the rights from grades 8 to 12 of the rank system. If the teacher worked in another institution, and in combination taught in a women's institute, he used the rights of the place where was his main work [**Устав женских учебных заведений Ведомства Учреждений Императрицы Марии...**, p. 53–55]. A number of teachers were invited to teach at the institute.

Before the beginning of the year, the class inspector required the teachers to show their papers of lectures, which they had to take with the students. With his remarks, the notes were got to a member of the council for the scientific part. The class inspector should make sure that the teachers regularly attend the lectures, whether they were late for classes, did not finish the lessons early, whether each subject was taught properly, whether their information was well presented, or their explanations were appropriate for the age and gender of the students, and educational requirements of the state [**Проект Устава Киевского Института благородных девиц...**, p. 137–138].

In case of illness or absence of any of the teachers, he or she was substituted. Teachers got vacations in July, during the summer holidays, and could last more than 28 days. Salaries at this time were not deducted, except for those cases where the teacher did not show up after a vacation for three days without valid reasons [**Проект Устава Киевского Института благородных девиц...**, p. 139]. In a Charter of Office of the Institutions of Empress Maria of 1855 it was noted that the salary was deducted when the teachers rested for more than 30 days: "...с уволенных же на срок более месяца, производится вычет из жалованья за то время, которое они пробудут в отпуску" [**Устав женских учебных заведений Ведомства Учреждений Императрицы Марии...**, p. 57].

Teachers were instructed on how each subject should be taught, which partially restricted their independent pedagogical activity. At the heart of the institute's educational program was the idea of educating girls, fostering their morals, and becoming acquainted with general encyclopaedic facts, rather than acquiring scientific knowledge and skills. The Charter of the Institute briefly stated the nature of the teaching of each subject. For example, the study of history consisted of the communication of important facts or moral and educational aspects by the teacher, and the details of chronology and events were overlooked. And physics and natural history teachers had to talk about the most interesting of the disciplines that girls would need in everyday life and the household. [**Проект Устава Киевского Института благородных девиц...**, p. 139]. In the following years, the subject teaching program was sent to the institute by the Office of the Institutions of Empress Maria [**Годовой**

отчет ... за 1883 г., sh.1]. But teachers could teach on their own. An example is the archpriest I. M. Skvortsov who was a professor at the Kiev Theological Academy and St. Volodymyr University. He taught the course of the law of God in his books “Worship of the Orthodox Church” (1847) and “Readings in Church History for Children” (1846) [Годовой отчет... за 1851 г., sh. 12].

According to the Charter of Kyiv Institute of Noble Girls, teachers were divided into those who teach science, they were called seniors; those who taught languages were named juniors; and other educators were referred to art teachers who taught music, needle work, drawing, dance and singing [Проект Устава Киевского Института благородных девиц..., p. 139]. Later, according to Charter of the Office of the Institutions of Empress Maria of 1855, junior teachers were merged with senior teachers [Устав женских учебных заведений Ведомства Учреждений Императрицы Марии..., p. 53].

It should be noted that in the official documents of the institute, there is a different division of teachers. The “законоучители” (law teachers) who had a spiritual dignity and who taught the law of God’s Orthodox, Catholic or Lutheran religion was distinguished. The institute’s documents mention such names as law teachers such as M. Potorzhytskyi, F. Khoroshunov, K. Khrustsevich, F. Tsadeli [Годовой отчет... за 1883 г., sh. 11 verso], G. Kramarev, Y. Kulakovskiy [Годовой отчет... за 1851 г., sh. 36 verso] and others. Most of the teachers of the Law of God was Orthodox. Since 1874, teachers who have taught the Lutheran Law of God began to work at the Institute [Захарченко, М. 1889, p. 114].

Also, in the official documents we do not find division into “senior” or “junior teachers”, and there was a category of “преподаватели” (lecturer) who taught children the humanities, natural and mathematical sciences. Among them were teachers of secondary schools, including 1 and 2 Kiev high schools, the Cadet Corps and higher, St. Volodymyr University, V. Fedorov, R. Trautfetter, V. Chekhovych [Историческая справка..., sh. 71]). M. Rennenkampf, A. Linnichenko, V. Shulgin, V. Avsyeenko [Отчет о состоянии... за 1863 г., sh. 49 verso, 53] and many others. An important role in involvement of St. Volodymyr University in cooperation with Kyiv Institute of Noble Girls was played by M. Ivanishev (professor of the mentioned university and class inspector of women’s institution). That was mentioned by the class inspector M. Zakharchenko [Захарченко, М. 1889, p. 36] and well-known historian M. Kostomarov. In the “Autobiography” of the latter scientist we find the following message: “...профессор Иванишев, бывший вместе инспектором Института благородных девиц, уговорил меня читать две лекции в этом заведении, на что я согласился с большою неохотою” [Костомаров, Н. 1990, p. 477–478]. Also, active cooperation between the university and the institute was promoted by V. Y. Shulgin who worked in both educational centres. That was noted by M. M. Zakharchenko [Захарченко, М. 1889, p. 43] and V. Shcherbina [Щербина, В. 1926, p. 159], and a pupil of the institute M. O. Tulub: “...он, как инспектор Института, всегда искал самого блестящего состава преподавателей, и в мое время персонал преподавателей состоял почти весь из профессоров” [Тулуб, М. 1889, p. 44]. If we calculate the number of lectures from the St. Volodymyr University, who worked in that women’s center from 1838 to 1888, they will be 30 people, 15% of general amount of institute teachers [Захарченко, М. 1889, p. 114–117].

Sometimes university teachers found it difficult to combine their main work with the activities at the institute, so they either reduced the number of teaching hours or dismissed from their teaching at a girls’ school. We find reports of the dismissal of such professors as O. Stavrovsky and R. Trautfetter: “Экстраординарного профессора Ставровского, согласно его прошению уволить от преподавания Русской истории, оставив за ним преподавание одного предмета Всеобщей истории в 1-ом и 2-ом отделении 3-го класса... Профессор Траутфетер, по занятиям своим в Университете Св. Владимира, не может продолжать преподавание в институте и что на место его предполагается пригласить адъюнкта университета Феофилактова” [Протоколы заседаний совета института... 1845 г., sh. 361].

In the 70–80’s of the 19<sup>th</sup> century teachers of Institute were mainly teachers of secondary schools in Kyiv [Захарченко, М. 1889, p. 50]. We assume: that was due to the fact that since 1878 the post of class inspector had been ceased to occupy by university lectures.

The category of “lecturers” also consists of foreign language teachers, some of whom were residents of other countries [Отчет о состоянии... за 1863 г., sh. 53]. Foreign teachers influenced the successful study of their subjects. According to the memoirs of Ukrainian historian N. Polonska-Vasylenko, at the institute, there was well-taught in languages and manners. It was public opinion about the institute’s education in Kyiv [Полонська-Василенко, Н. 2011, p. 155].

Last names in the list of teachers were “teachers of Calligraphy, Music, Singing, Drawing, Needlework and Dance” (I. Vitvitsky, M. Ukrainskiy, Tanashkevich, S. Vigoret [Отчет о состоянии... за 1863 г., sh. 53 verso, 56], etc.), so of arts. The girls’ low level of education was in needlework lessons. That was mentioned by the pupil of the institute M. Voropanova, who did not acquire even basic knowledge in that subject. Often, girls just simulated work: “...изучалосьещерукоделие, но мало кто в нем успевал. Я, по крайней мере, вышла из института, не умея как следует взяться за иголку, не могла сделать даже простого шва. Мы на уроках рукоделия что-то якобы шили, опять распарывали, переделывали, но ни одной цельной вещи не выходило из наших рук. Кто не хотел шить, мог только держать иголку в руках и ничего не делать.” [Воропанова, М. М. 2013, p. 258].

In contrast to the needlework classes, music classes were held at a high level at the institute. Music teachers were experts in their field. N.D. Vasylenko-Polonska mentioned that when she told about her friend and teacher from the Institute Emilia who played the piano very well [Полонська-Василенко, Н. Д. 2011, p. 110]. In support of the works mentioned above, we can add the fact that the famous Ukrainian composer M. Lysenko worked at the institute [Лысенко, Н. 1913, p. 1031], and one of the pupils N. Zabyela became an opera singer [Мартынов, Г. 2013, p. 263].

A significant advantage for teachers of that women’s institution, as well as others in the Russian Empire, was the opportunity to teach their daughters free of charge in it. An illustrative example is the sample of I. M. Skvortsov. He taught the subject Law of God without payment for teaching, instead his two daughters were able to study free of charge at the Kiev Institute of Noble Girls [Списки служащих... 1847 г., sh. 5].

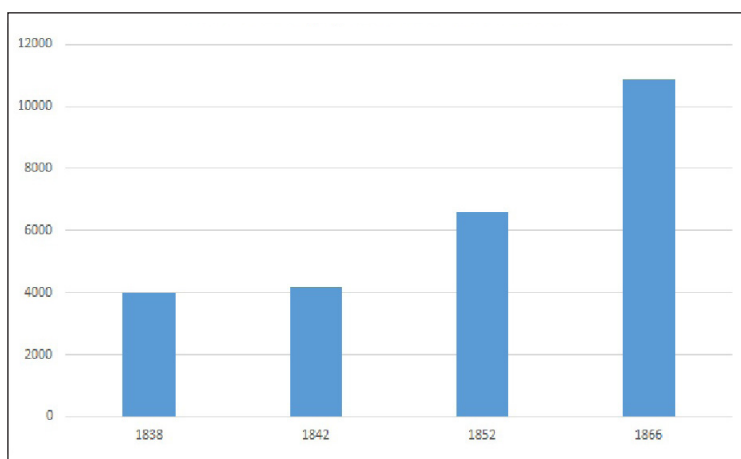
Each teacher had his or her own schedule. Teachers of the humanities, natural and mathematical sciences came in the morning, and art teachers had lessons in the afternoon [Программы учебных предметов..., sh. 2]. According to the Charter of 1834, there were four lessons in each class of the institute every day, from 9 to 12 a.m., and from 3 to 6 p.m. Pupils were taught six hours per day [Проект Устава Киевского Института благородных девиц..., p. 144]. With the approval of the Charter of the Office of the Institutions of Empress Maria of 1855 and the Program of Educational Subjects for Women’s Institutions (May 27, 1874), three classes were scheduled for the morning, and one or two in the afternoon. A new timetable was also approved with a ten-minute break. The first lesson lasted from 9 to 10 a.m., the second lesson began from 10.10 to 11.10 a.m., the third lesson was from 11.20 to 12.20 a.m., then breakfast and rest were followed, and the fourth lesson was from 2.05 to 3.05 p.m., the fifth lesson began from 3.15 to 4.15 p.m. [Программы учебных предметов..., sh. 2–3].

Each teacher had a different amount of teaching hours and teaching load, depending on the subject. We look at a table of lessons covering the first six years of the function of Kiev Institute of Noble Girls. Table 1 clearly shows that the teachers of music, foreign languages, and Russian language and literature had the biggest teaching load [Историческая справка..., sh. 4 verso]. Therefore, with the increase of that lessons in 1842, management of the institute began to hire one or two more teachers of music, foreign languages, and Russian language and literature [Захарченко, М. 1889, p. 114–115, 118].

In accordance with the law, for the payment of salaries to teachers the institute allocated a total amount, which was distributed among teachers “по мере трудов и ближайшему усмотрению начальства” [Устав женских учебных заведений..., p. 55]. We can trace the increase in the number of salaries paid to teachers from the late 30’s–60’s of the 19 century from four thousand roubles to ten eight hundred eighty roubles in the diagram [Захарченко, М. 1889, p. 69, 71, 73, 76].

Table №1

LESSONS	NUMBER OF LESSONS PER WEEK		
	1838–1839 years	1840–1841 years	1842–1843 years
The Law of God	2	4	8
Russian language and literature	4	7	16
Arithmetic	2	4	8
Geography	2	4	9
Universal History		2	4
Russian history		2	4
Physics			1
Natural history			1
Cosmography			1
French	4	6	16
German	4	6	12
Polish language	2	4	5
Calligraphy	3	5	8
Drawing	2	4	7
Music	14	21	40
Singing	2	3	6
Church singing	2	2	2
Dancing	2	3	6



#### Funds for the payment of teachers' salaries

[Захарченко, М. 1889, p. 69, 71, 73, 76]

The salaries of science and language teachers have also increased in line with their actual service every five years. According to the Charter of 1855, the art teachers were rewarded no higher than



teachers of the humanities, natural and mathematical sciences. Since 1864, gymnastics and dance teachers have been granted the right to five-year bonuses to the salaries [**Устав женских учебных заведений Ведомства Учреждений Императрицы Марии...**, p. 55]. M. Zakharchenko provides such statistics of teachers' salaries according to the number of their lessons, pointing to the persistence of teachers' earnings in the 1940's and 1950's. Lesson fees ranged from 50 to 60 roubles. The teacher of the Law of God did not receive a salary because his daughters study at the institute. A tutor of the Law of God of Roman Catholic Religion earned 114 roubles 28 kopecks for four lessons, and the Russian language teacher got 200 roubles for seven lectures, and the Arithmetic lecturer had 114 roubles 28 kopecks for four lessons. French and German teachers were paid 171 roubles 42 kopecks for six lessons, and Polish lecturer got 114 roubles 28 kopecks for four lectures. Teachers of Geography and History were paid 200 roubles for seven lessons, a Drawing teacher got 114 roubles 28 kopecks for four drawing classes, and tutor of Calligraphy was rewarded 142 roubles 85 kopecks for five lessons. Church singing teachers received 85 roubles 71 kopecks for two classes. On other terms, the salary was paid to teachers of Italian singing which got 257 roubles 14 kopecks for three lessons; one music teacher received 400 roubles per year for fourteen classes per week, and the other two were paid 171 roubles 42 kopecks to one person for seven lessons; dance teacher had 228 roubles 57 kopecks for three classes per week [**Захарченко, М. 1889**, p. 37–38]. Art teachers made the most money. Institute inspector M. M. Zakharchenko reports about low salaries at women's school and that there were no material benefits in working in that educational center [**Захарченко, М. 1889**, p. 37].

Teachers' personal qualities influenced their relationships with the girls. Many teachers were respected by the pupils who carried the image of a good tutor. We meet in the memories of M. M. Voropanova describing a French teacher who was a kind and lenient "old man". His method of working with girls was based on the fact that he always answered the questions of pupils and facilitated difficult material with the help of funny comments and anecdotes. It was equally important that the French teacher made reprimand using allegorical story [**Воропанова, М. 2013**, p. 242–243].

Some teachers were great lecturers and educators for the girls, who were interested in their subjects and aroused the love of knowledge: "В их лекциях было столько осмысленности, захватывающего интереса, это вызывало в нас такой энтузиазм, что мы точно воскресали от какой-то умственной дремоты, предавались шумному восторгу, ходили точно в блаженном чаду." [**Тулуб, М. 1889**, p. 42]. According to the memoirs of two pupils of the institute M. Voropanova and M. Tulub, history teacher V. Shulgin was one of the great teachers of the Kiev Institute of Noble Girls. He had the oratorical skills and was able to explain his subject in a concise way: "отличался редким даром выражать всю суть в сжатой и вместе эффектной форме, симпатичностью голоса, способностью изобразить целую картину предмета, о котором идет речь в классе, и закончить урок так, что последнее слово буквально сопровождалось звонком" [**Тулуб, М. 1889**, p. 42]. The girls so respected V. Shulgin that it was a great shame for them not to prepare for his lesson. Therefore, the best students always helped less successful girls to understand his subject to support the honour of the class. Also, pupils respected V. Shulgin for his moral guidance. M. O. Tulub wrote his guidelines helped her in future life [**Тулуб, М. 1889**, p. 42].

Another university teacher whom the girls listened to with great attention was M. Bunhe. According to the memoirs of M. O. Tulub, he taught geography, and despite his scientific employment, he often found time for evening classes with girls from 5 p.m. to 6 p.m. M. Bunhe gave the task of writing compositions and discussed them in class without naming the author's name. He was able to make remarks about bad work so that the girls did not feel offended, but only ashamed. Therefore, the pupils of the institute tried to ponder their writings in order not to be ashamed of that teacher [**Тулуб, М. 1889**, p. 42].

Institute girls were well-treated to teachers of Russian language and literature. One of them had a nickname "travelling comedian", which was even given by pupils [1, p. 244]. That teachers mainly endeavoured to instill a love of poetry through its melodiousness and want to improve girls' morale with examples from heroic life [**Тулуб, М. 1889**, p. 42]. As M. M. Voropanova wrote wonderful teachers were rare, and most of them required girls only to learn their subject by heart [**Воропанова, М. 2013**, p. 250].

Sometimes girls were afraid of some teachers. In the memoirs of M. Voropanova we found information about the teacher of Calligraphy, who was a “scarecrow and thunderstorm of small girls”. As he entered the classroom, the girls began to sigh and baptize. When he was checking the notebooks of calligraphy girls, he could throw, trample and tear them. Girls were always afraid after such performances, although they were accustomed to the behaviour of that teacher [Воропанова, М. 2013, p. 243–244].

We found cases where teachers got married to institute girls. One of them was the marriage of a public figure, an institute teacher of Russian language and literature, O. D. Tulub, and his pupil M. Dombrovskaya. That was mentioned by their granddaughter, Ukrainian writer Z. Tulub in her memoirs: “...весной 1861 года дедушка женился на своей красавице-ученице, только что окончившей институт. Бабушке шел семнадцатый год, а дедушке – 34-й” [Тулуб, З. 2012, p. 17].

Thus, the status, rights and responsibilities of teachers of the Kiev Institute of Noble Girls were regulated by the Charter of this institution and official documents of the Office of the Institutions of Empress Maria. According to that legislation, the teachers were subordinate to the class inspector, who regulated their activities. Their teaching practice was carried out within educational programs that provided only general encyclopaedic knowledge to girls. Teachers were divided into several categories, which were consist of law teachers, teachers of the sciences and languages, and the arts. Among the institute teachers were teachers of secondary schools and the St. Volodymyr University, which were involved in the teaching by class inspectors and professors of the university. The most downloaded tutors were the language and music teachers. The salary at the institute was low and did not bring financial benefits to the teachers. Their pedagogical activity affected the success of girls' education. The pupils respected the good teachers and the good lecturers, who, according to the memoirs of the graduates, were not so many. Teachers influenced the moral values of girls, which they were guided in the further life path.

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