

FORMATION AND DEVELOPMENT OF WOMEN'S SECONDARY EDUCATION IN VOLYN IN THE 19TH–THE BEGINNING OF THE 20TH CENTURY

OKSANA KOSTIUK

Department of English Language and Literature, Faculty of Romance and
Germanic Languages, Ostroh Academy National University
Seminarska 2, Ostroh, Rivnenska obl., 35800 Ukraine

E-mail address: oksana.kostyuk@oa.edu.ua

ORCID: <https://orcid.org/0000-0002-9180-7162>

INNA KOVALCHUK

Department of Indo-European Languages, Faculty of Romance and Germanic
Languages, Ostroh Academy National University
Seminarska 2, Ostroh, Rivnenska obl., 35800 Ukraine

E-mail address: inna.kovalchuk@oa.edu.ua

ORCID: <https://orcid.org/0000-0002-2557-8162>

LESIA KOTSIUK

Department of English Philology, Faculty of Romance and Germanic Languages
Ostroh Academy National University
Seminarska 2, Ostroh, Rivnenska obl., 35800 Ukraine

E-mail address: lesya.kotsyuk@oa.edu.ua

ORCID: <https://orcid.org/0000-0003-4843-8872>

VIKTORIIA POLISHCHUK

Department of Indo-European Languages, Faculty of Romance and Germanic
Languages, Ostroh Academy National University
Seminarska 2, Ostroh, Rivnenska obl., 35800 Ukraine

E-mail address: viktoriiia.polishchuk@oa.edu.ua

ORCID: <https://orcid.org/0000-0003-2239-1738>

VADYM BOBKOV

Department of International Communication, Faculty of Romance
and Germanic Languages, Ostroh Academy National University
Seminarska 2, Ostroh, Rivnenska obl., 35800 Ukraine

E-mail address: vadym.bobkov@oa.edu.ua

ORCID: <https://orcid.org/0000-0003-4790-7526>



ABSTRACT

Aim. The article aims to analyse the formation and development of women's secondary education in Volyn in the 19th-early 20th centuries under historical, sociocultural, and religious factors.

Methods. The authors describe the historical, sociocultural, and religious situation in Volyn of the late 19th-early 20th centuries and apply comparative diachronic and synchronous analyses of the charters of the educational institutions for girls, their curricula and weekly workload. Systematised pedagogical approaches to teaching and testing students of the analysed schools are used.

Results and conclusion. The formation and development of women's education in Volyn in the 19th-early 20th centuries represents a natural, consistent change in the content and structure of educational processes under certain specific historical conditions. Due to subordination changes in the region, private Orthodox boarding houses for noble girls became widespread in Volyn. Ostroh Women's Specialised School, founded by Countess Antonina Bludova, underwent a qualitative and structural transformation under the influence of specific historical events. Both Women Count D. Bludov Specialised School and the Bratsvo School aimed to raise a certified woman who can teach children at home and other educational institutions. Analysis of the statutes of educational institutions, programmes of academic disciplines, and weekly workload indicates following the educational sequence principle. In Women Count D. Bludov Specialised School, attention was paid to general disciplines in the first years of study (arithmetics, languages, geography, general history etc.). At the last stage (4th grade), students were taught pedagogy (methodology) directly related to their future profession.

Key words: women's education, Volyn, Women Count D. Bludov Specialised School

INTRODUCTION

At the beginning of the third millennium, when the problem of globalisation of the mass media economy raises the question of creating a "sole world culture," it is studying regional history that inspires national self-preservation and self-identification. After all, we identify human civilisation's history with world history, barely connecting it with the regional events and features. We observe the so-called inferiority syndrome or a small person's syndrome when a person does not feel the need to be involved in world history and perceives it as illusory, externally entrenched. However, studying regional history does provide an opportunity to create the public image of national educational life. In the article, by applying comparative diachronic and synchronous analyses of the charters of the educational institutions for girls, their curricula, weekly workload, as well as by systematising pedagogical approaches to teaching and testing students of the analysed schools, we examine the historical, sociocultural, and religious situation in Volyn of the late 19th-early 20th centuries.

RESEARCH INTO WOMEN'S SECONDARY EDUCATION IN VOLYN

The formation and development of women's secondary education in Volyn took place under highly complicated political and economic circumstances and constitutes an example of the dependence of educational processes on historical, sociocultural, and religious factors. The formation and development of women's secondary education in Volyn in the 19th century represents cohesive and sequenced changes in its content and structure according to specific historical conditions.

For this exact reason, the distinguished history of cities and villages in Velyka Volyn, their place and role in the development of education, culture, and national renaissance of Ukraine have always served as the basis for scholars and local historians all time's research. The history of education of Volyn was studied by Nikolai Bykov (1915), Serhii Zhyliuk (1996), Mykola Kovalskyi (1998), Mikhail Maksymovych (1866, 1876), Anton Novoseletskyi (1999), Ivan Ohiienko (1991), Volodymyr Rozhko (2002), Nikolai Teodorovich (1901).

The most avid interest in the establishment and development of Volyn's education was expressed in the second half of the nineteenth – at the beginning of the twentieth century. In this particular period, we can find numerous works of domestic scientists: Nikolai Barsov (1863), Nikolai Bykov (1915), Ipolit Lypskii (1880), Mikhail Rodevych (1887), Nikolai Teodorovich (1901), Fedot Chetyrkin (1881). They investigate the history of establishing educational institutions.

Particular aspects of the development of women's education in Volyn in the 19th–the beginning of the 20th century were displayed in the works of Antonina Bludova (1893), Mariia Burtseva (1868), Mikhail Rodevych (1887). The authors advise on the atmosphere and educational process in the college, analyse relationships between the students and pedagogical workers of Women Count D. Bludov Specialised School, explore the reasons for establishing the educational institution for women in 1875, entrance requirements and the educational process.

There are as well modern scientific researches exploring some aspects of the development of Volyn education, namely, Nataliia Bovsunivska (2004), Oleksandr Boreiko (2004), Svitlana Brychok (2005), Liudmyla Iershova (2006), Serhii Zhyliuk (1996), Olena Karpenko (2020), Svitlana Koliadenko (1998), Oksana Kostyuk (2007), Volodymyr Omelchuk (2002), Nataliia Seiko (1999).

WOMEN EDUCATION INSTITUTIONS AS THE REFLECTORS OF SOCIAL LIFE CHANGES

Iershova, in her research work *Development of women education in Volyn (late 18th-early 20th century)*, describes Volyn as a nationally complicated, ideologically problematic and politically unsafe region. It caused the discriminatory attitude of the tsarist government towards problems of women education for

an extended period (Iershova, 2006). Only the educational institutions that could guarantee control over their students' minds and behaviours were supposed to expect some government financing.

It is worth mentioning that before the 1860s, there were no orthodox educational institutions for girls. Young women, even those from families of orthodox priests, were destined to be educated in catholic schools, where they were deprived of the knowledge based on their own culture and religious beliefs. Seiko states that though Polish language education was eliminated at the state level, it was still functioning in private educational institutions (Seiko, 1999).

Thus, in the territory of Volyn, there was primarily an increase in the number of boarding schools for noble girls. In the middle of the 19th century, two educational institutions of this type functioned in Zhytomyr: the first one was the Eleonora Zhdanko Boarding School founded as a parochial school; the second one was a gymnasium. According to the papers from the Office of the Governor of Volyn (*Kantseliariia Volynskoho Hubernatora*), in 1853, Eleonora Zhdanko Boarding School had 18 students studying Scripture (Orthodox and Catholic), Polish, German, French, Russian, calligraphy, arithmetics, music and handcrafts. The second school, where 45 girls studied, was maintained by Liubov Sokolova, a Smolnyi Institute graduate. The language of the school was Russian, while Polish was taught as a foreign language. The school curriculum included Russian, Polish, French, German, Scripture (Orthodox and Catholic versions), calligraphy, arithmetics, music, singing, dancing, handicraft, Russian and world history (*Kantseliariia Volynskoho Hubernatora*).

For the successful russification process and extending Moscow's orthodox Christianity in the Volyn territory, they needed clergy who would be educated and prepared specifically for the task. Rozhko (2002), in the chapter "Volyn women schools from 1864 to 1918" of his historical and country studies essay, characterised the situation of this period. He mentioned that the psychological and spiritual state of a priest greatly depended on his family life and family relationship. As a rule, the priests got educated in particular institutions, but their spouses were uneducated and very often illiterate. That is why orthodox clergy were not satisfied that local girls and women were very poorly educated and not ready for the role of a priest's wife.

Thus, under these circumstances, it was urgent to set up schools for girls from orthodox families as the situation demanded to unite local intellectuals' efforts. While trying to reach this target, since 1854, parochial authorities started to establish special schools for girls from clergy families. It became possible only within ten years when on the 20th of May 1864, such school was opened (Rozhko, 2002).

VOLYN WOMEN EDUCATIONAL INSTITUTIONS

Having studied *The report on the situation in Volyn Special Religious School for Girls*, we discovered that in the academic year 1872/73, the Volyn Special Religious School for Girls staff included the head of the school, the supervi-

sor, three tutors, two tutors' assistants, three teachers of the law, music, and a doctor. At the beginning of the academic year, 84 girls were studying at the school – 44 students were granted government scholarships and 40 students were paying their expenses; there were 30 students in the junior grade, 29 in the middle grade, and 25 in the senior grade (*Zvit pro stan sprav ...*, 1873).

The analysis of the school curriculum reveals that the students were taught Scripture, Russian and the church Slavonic language, verbal folklore, general and Russian history, general and Russian geography, arithmetics, as well as basics of physics, calligraphy, music and church singing. It is worth noting that the teachers paid particular attention to *practical methods*, thus involving all the students in the learning process.

At the end of the academic year, the students had to pass exams to assess their knowledge. According to *The report on the situation in Volyn Special Religious School for Girls in the 1872/1873 academic year*, out of 30 students in the junior grade, 14 attained excellent marks, 11 – good marks, and 5 – satisfactory marks. Out of 29 students of the middle stage, 19 obtained excellent exam results, 7 – good results, and 3 – satisfactory results. In the senior grade, where 25 girls studied, 9 had excellent marks, 13 – good marks, 3 – satisfactory marks (*Zvit pro stan sprav ...*, 1873).

The main emphasis in student education was given to the religious component. The behaviour of the students was under the thorough supervision of the teaching staff. Talks and group discussions of issues from the Scripture and other holy books were regular school activities. Church and home praying was also of great importance. The girls had to attend Sunday church services and remember the importance of everyday prayer in a true Christian's life. The behaviour code encouraged modest and obedient behaviour, diligence and devotion in praying as well as politeness and kindness in communication with classmates (*Zvit pro stan sprav ...*, 1873).

In the academic year of 1872/1873, the school's facilities and resources included a library enriched by new textbooks and literary works. Such periodicals as *Volynski Yeparkhialni Vidomosti* [Volyn Diocesan Gazette] and *Simeyni Vechory* [The Family Evenings] were popular among the students. In the educational process, students and teachers used textbooks of the Russian authors: Russian grammar and reading book *Detskii Mir* [The world of kids] by Ushinskiy, the works about church services by Rudakov, Russian translations of prayers, *Uchiebnaia Teoriia Slovesnosti* [The educational theory of language arts] by Minin, Russian grammar by Govovrov and *Ridne Slovo* [The native word] (*Zvit pro stan sprav ...*, 1873).

A considerable contribution to the development of religious education was made by countess Antonina Bludova, a well-known writer, educator and philanthropist. She was also a co-founder of the orthodox Kyrylo-Metodiivske Bratstvo (1866), the first secondary specialised school for women in the Volyn area, named in honour of Count D. Bludov (1866), a library (1865), and the Kyrylo-Metodiivske Bratstvo church. Bludova was also well-acquainted with prominent writers, cultural figures and scientists; she was also respected by

the best representatives of Ukrainian and Russian intellectuals of the second half of the 19th century. Bludova wrote works on religious and ethical issues and prepared translations of theological works by foreign authors, which were published under her own name or pseudonym “Nikolay Rebrovskiy” in the *Strannik* [The Stranger] journal and a newspaper *Volynski Yeparkhialni Vidomosti* [Volyn Diocesan Gazette]. Her most well-known work “Vospominaniya” [The Memories] was published in *Russkiy Arkhiv* [Russian Archive] in 1872-76, and 1878-1889 (Bludova, 1893).

Countess Bludova paid particular attention to establishing Ostroh Women Specialised School for girls from orthodox families of different social stratum under the aegis of Kyrylo-Metodiivske Bratstvo. Students of the school were supposed to be taught the basics of good housekeeping and obtain an education based on the basic principles of orthodox Christianity, forming and developing personality with a sacral mindset. On 1 December 1865, studies in preparatory class with six students began.

According to the Preparatory Class Curriculum, the students studied the Divine law, sacred history combined with law lessons, Russian and French languages, arithmetics and geography, how to write, pray, and read the Gospel. This preparatory class served as the basis for the Women Specialised School named after Count D. Bludov (Bykov, 1915).

In 1866, the School had the first incomplete class; studying in this class was supposed to take two years. The administration developed the School Code of Conduct. The first variant of the Code consisted of nine paragraphs, which later was extended with new ones, and defined the aims and tasks of the school, conditions and requirements of entering the School and promotion to a higher grade, and the examination processes (Rodevych, 1887).

According to Paragraphs 7-9 of the Code, the School included four grades: the 1st and 2nd grade lasted for two years, the 3rd and 4th grades for one year. The girls accepted into the school were orthodox Christians. To become a first-grade student, a girl had to be from 6 to 15 years old; at the age of 18 to 20, one could be a student at two higher grades. Admission to the first grade took place every two years. The exception could be made if a girl seeking admission could pass exams in all required subjects before entering. In 1872, forty students lived on the School’s campus, and 52 girls attended school while being city dwellers.

During the first years, the School teaching staff included the head, her two assistants, a tutor teaching Russian and French languages and Russian history, a music teacher, a supervisor from the brotherhood school leading the preparatory class, and her assistant. Moreover, some teachers did not live on the school’s territory.

In 1872 the first graduation at the School took place (Bykov, 1915). Among the first School graduates were: Yelizaveta Silvestrova, Yelizaveta Grigoryeva, Stephanida Kovalevska, Teklia Berezhnytska, Aphanasiia Nemolovska and Yuliia Khrzhanovska. As the School was a private educational institution, all the graduates had to take exams in the gymnasium course at Ostroh

Progymnasia. Three of the School graduates, Yelizaveta Silvestrova, Teklia Berezhnyska and Aphanasiia Nemolovska passed the exams with flying colours and received excellent marks in the Russian language, Divine law, history and wrote essays "Thoughts on Graduating from the School." Also, four students were awarded the qualification "Home teacher." Later Yuliia Khrzhanovska joined them on her completion of the course (Bykov, 1915).

In 1872, Shchepetilnikova, former Head of Novokhoperska Progymnasia in Voronezh Province, was appointed the School's Head. On her arrival, the learning process became better and more stable, even though staff turnover caused low academic performance and a stressful school environment. In spring 1873, no students were registered to pass the qualification exam for "Home Teacher" (Rodevych, 1887).

Analysis of the sources enables us to conclude that the psychological situation and relationships between teaching staff were not always friendly; frequent misunderstandings between the head and her assistant and the teachers themselves negatively impacted the students' behaviour. Countess Bludova, trying her best to improve the situation, encouraged the head assistant to solve the underlying problems by seeking "reconciliation, tolerance, Christian love - life rules for every Christian, and us - women, who have more difficulties and obstacles in life than men do" (Rodevych, 1887, p. 244).

In 1873, the Ministry of Education inspected the School. In April 1875, according to the inspection results, the Ministry of Public Education took control over the School and renamed it The Count D. Bludov Women Specialised School. The School preserved its main characteristics and went on to function as a closed religious school, which gave the girls from the city the right to attend school classes.

The Ministry of Public Education provided the School with the annual financial support of 1500 roubles. Additionally, the Ministry drew up and finalised the School Code and issued a special Instruction according to which the school's guidance had to be done. They settled the School's teaching staff and designed the School Curriculum (*Instruktsiia ...*, 1876). The School Code included 32 main rules and explanations, some amendments extending the previous School Code (1867), and "The rules for those who seek admission to Count D. Bludov Women Specialised School under the aegis of Kyrylo-Metodiivske Bratstvo in the town of Ostroh" (*Sviedeniia ...*, 1873). The School consisted of four grades with seven years of studies.

Paragraphs 4 and 11 of the Code stated that the first three grades lasted for two years each, and the senior one for a year. Girls aged 9 to 13 were accepted to junior grades (older girls could be taken to the senior grade) if they belonged to the orthodox Christian faith, which was the main requirement for acceptance. The School Curriculum for each grade was developed by the School staff and signed by the Ministry of Public Education (Rodevych, 1887). Admission to the first grade took place every two years, except when a girl seeking admission could pass exams in all the subjects she had mastered before her entry.

According to the requirements of the new Code, candidates seeking admission were to have basic knowledge of the Divine Law (be able to read essential prayers), be able to read in a Slavonic language, read fast in Russian and retell, write dictations without changing the words and missing letters, differentiate parts of speech and parts of the sentence, count to 100, write four-digit numbers, be aware of the first two operations of arithmetics and be able to read in French. Those girls who intended to enter higher grades (2nd, 3rd and 4th) had to pass exams in all the subjects studied in previous years (Rodevych, 1887).

The main rules of the School Code defined the subjects that were to be studied: the Divine law, church Slavonic and Russian languages, language arts, an abridged history of Russian literature with essays about foreign literature, general and Russian history, geography, arithmetics, basic notions of physical phenomena, French, pedagogics, calligraphy, handicrafts, music and singing (mostly church singing). Students of the senior grade had teaching internship in the Brotherhood School (*Sviadeniia ...*, 1873). Paragraph 17 of the School Code states that the students of the 4th grade having excellent results could do practical tasks. After finishing the course, they could be awarded the "Home Teacher" qualification without any additional exam; those students who studied the general course were given a certificate of "Home Teacher" only in the subjects in which they passed exams successfully.

Countess Bludova worked out the main educational principles and identified the main directions and pastoral work rules (*Instruktsiia ...*, 1876) The rules for teaching staff and academic programmes in school subjects were also developed.

On 11 September 1876, the Public Education Assistant Minister signed the academic programmes for the Divine law, Russian language and language arts, church Slavonic language, Russian history, general history, geography, arithmetics, French language, history of literature (*Probni prohramy ...*, 1876). Each of the programmes included topics and smaller units according to the course of studies.

In Tables 1 and 2 (*Probni prohramy ...*, 1876), we present the examples of the programmes in French language and history of literature:

Table 1

Academic Programme in the French language

<i>Year and grade of studies</i>	<i>Content</i>
1st grade (1st year)	reading and writing, elementary oral and written translation from French into Russian, learning simple poems by heart
1st grade (2nd year)	reading and translation from Russian into French and vice versa
2nd grade (1st year)	writing dictations and introduction of grammar rules, i.e. basic rules about parts of speech and parts of the sentences – subject, predicate and conjugation of auxiliaries
2nd grade (2nd year)	reading and retelling – oral and written; dictation and grammar analysis
3rd grade (1st year)	teaching etymology like a system; dictation and written exercises; syntaxes, written exercises, reading and translation from special books in reading
3rd grade (2nd year)	introduction into French classical literary works; oral and written translations from Russian into French for practical usage of studied grammar rules and developing language skills
4th grade	Practical classes: colloquial language and teaching in the Brotherhood School

Source: *Probni prohramy ...*, 1876

History of literature was taught in the 3rd grade, which one can see from Table 2:

Table 2

Academic Programme in History of literature

<i>Year and grade of studies</i>	<i>Content</i>
3rd grade (1st year)	Ancient literature: Indian, Jewish, Persian, Greek, Latin
3rd grade (2nd year)	New literature: Italian, French, Portuguese, Spanish, German, English, Swedish, Danish, Czech, Polish, Serbian. Essays in the literature aimed to present the systems of views and values of different folks and, mainly, positive ideas of their life worth following

Source: *Probni prohramy ...*, 1876

Analysis of the presented programmes enables us to conclude that studying in the 1st, 2nd and 3rd grade lasted for two years at each stage and for a year in the 4th grade. The programme was taught in a logical, coherent way, beginning from the simplest things and moving towards more complex and then the most complicated ones and was according to the level of students and year of their studies. It is worth mentioning that besides the thematic division of the material, there was also a weekly learning hours load, which we present in Table 3.

Table 3
Weekly learning hours load in Ostroh D. Bludov Women School

Subjects	Grade						Total	
	1st		2nd		3rd			4th
	1st year	2nd year	1st year	2nd year	1st year	2nd year		
Divine law	2	2	2	2	2	2	2	14
Slavonic language and reading	2	2		2	2	1	1	10
Russian language	6	5	5	4	2	2	1	25
Russian history	3	3	3	3	3	3	2	20
Geography	2	2	2	2	2	2		12
Arithmetics	2	2	2	2	2	2	2	14
French language	4	3	3	3	3	3	2	21
General history		3	3	3	3	3	2	17
Theory of language arts					2			2
Russian literature						2	2	4
Essays in general literature					2		2	4
Physical geography and basics in physics						2	2	4
Pedagogies						2	2	4
Calligraphy	2	1	2	1				6
Singing	2	2	2	2	2	2		12
Handicraft	2	2	3	3	2	2		14
Total:	27	27	27	27	27	30	18	182

Source: *Rozklad ...*, 1886-1887

The data in Table 3 shows that Ostroh D. Bludov Women School followed the principle of coherence. During the first years of studies, the students had the basic subjects – arithmetics, languages, geography, general history, etc., while the last year's disciplines dealt with the future teaching profession, i.e. pedagogies and methods of teaching. singing, calligraphy and handicraft were not included in the curriculum of the 4th grade.

The School followed a fixed daily routine: the students woke up at 7 a.m., prayed till eight and had breakfast. From 8:45 a.m. till 9:00 a.m., they would listen to someone read the New Testament with further explanation and singing Troparion to St. Kyrylo and Mephodiy. Classes lasted from 9 a.m. till 2:30 p.m. After classes, at 4 p.m., the students had dinner and some rest. From 6 p.m. till 7:30 p.m., the girls were doing their homework and preparing for the next day. Their supervisors were giving necessary help to those students who had particular difficulties with their studies. At 7:30 p.m., the students had supper. At 9:00 p.m., they attended church service where they prayed for the

Emperor, the Empress, the Imperial Home, Benefactor of the School, the Head of the School, the Head Assistant of the School, teachers, supervisors and students. Curfew was at 10:00 p.m. (Bykov, 1915).

The School Code, staff restructuring, advanced curriculum and programmes considerably improved the education process. It gave the School administration more opportunities to invite the best teachers of the current period. For example, Countess Bludova invited an archpriest Yakiv Nemolovskiy, the Kyrylo-Metodiivske Bratstvo Church's arch-presbyter, for the law teacher's position. Shchepetilnikova, a talented and experienced educator, has worked as the School Head since 1872, assisted by Torburg, a prominent pedagogue of the period.

Every year number of students eager to study at the School was increasing. In 1876, 26 girls entered the School, but only 13 could finish their education. Russian was the language of teaching at the School. This circumstance urged Bludova to ask the rector of Petrograd Ecclesiastical Academy Yanishev and Professor Koyalovich to recommend a teacher of the Russian language for the School. Kutnevich, who got good credentials from these well-known educators, became the School Russian language teacher. He initiated a new discipline, "Methods of Teaching at Junior School," in the 4th grade (Bykov, 1915).

Thus, the educational process kept high-level standards, which is why the number of applicants seeking admission to the School was gradually increasing. But because of lack of premises, many of them got a refusal. The facts are that in 1878, there were 166 students instead of 80. As a result of the situation, the School administration decided not to accept any students for four years. They aimed to reach the number of 58 girls on the boarding schooling and 22 students who attended the School but lived at home (*Otchiot...*, 1882).

From the school foundation (1865) till 1 January 1915, 1,747 students studied there, and 27 girls entered the additional 8th grade. Thus, the total number of students was 1,774. They belonged to different socio-economic strata: children of the nobility and civil servants – 876, daughters of clergy – 490, girls from the families of merchants, lower middle class and craftsmen – 231, and from peasant class – 177 students. The total number of students at the School within a 2-year course of studies in one grade was not more than 200 girls. After introducing the new Code, the number of students was constantly increasing, and in the 1914/1915 academic year, it was 333. The number of girls who finished their studies successfully since 1872 (the year of the first graduation) was 667, including 198 8th grade students. Over the entire period of School's existence, 1,171 students studied there.

In 1916 because of the difficulties of the wartime, the School was evacuated to Poltava province. After coming back to Ostroh, the School had only a few students. In March 1921, Volyn joined Poland, and in 1923 the School was closed by the Polish government.

It is worth mentioning that the *Kyrylo-Metodiivske Bratstvo School* that worked under the Women Specialised School's aegis had its own Code and Curriculum. According to its Code, the Bratstvo School had two grades, and there were academic programmes for each one. The enrolment to the Bratstvo School happened every year, and studying here was considered the preparation to enter

Count D. Bludov Women Specialised School. However, there was no definite duration of studying period in the Bratstvo School. Since the age of applicants seeking admission was not clearly defined, in the first grade, the girls from 9 to 22 years old could study. In upcoming years, the following classes were open – the 2nd grade in 1868, with two years of studies, the 3rd grade in 1870, and the 4th grade in 1872. The rules for applicants seeking admission to Ostroh Count Bludov Women Specialised School were laid down (Bykov, 1915).

On the 12th of December, 1882, the Bratstvo School, working as a preparatory educational institution for entry to the Count D. Bludov Women Specialised School, was transformed into an independent three-year school with an extended curriculum (Rodevych, 1887). According to the Bratstvo Women School Code, it aimed at educating teachers for village parochial and public schools. To make it work out well:

- the Bratstvo School consisted of three departments; the junior one was a preparatory class for the Women Specialised School;
- students who, after finishing the Bratstvo School, were evaluated not less than 4 points, except for the singing, had the right to work as parochial school or public school teachers; it was certified by the Bratstvo Council;
- the Bratstvo School was managed by the Head of Count D. Bludov Women Specialised School;
- the subjects at school were the Divine law, Russian and Slavonic languages, arithmetics, calligraphy, geography, singing;
- there was a weekly number of lessons for each subject (see Table 4):

Table 4
Weekly load in the Bratstvo School

Subject	GRADE		
	1st grade	2nd grade	3rd grade
Scripture	4	3	3
Russian language	5	6	6
Slavonic language	3	2	-
Arithmetics	3	3	3
Calligraphy	2	2	1
Singing	2	2	2
Handicraft	8	8	7
Geography	-	1	2
History	1	1	4
Total per week:	28	28	28

Source: Rodevych, 1887

Thus, according to the weekly load and the curriculum, the students of the first grade of the Bratstvo Women Specialised School studied the Divine law (interpretation of prayers and the most important holidays, history of New and Old Testament by the books for reading in junior grades of St. Kyrylo-Methodiivske Brat-

stvo), Russian history, Russian language (dictation; grammar – Noun, Adjective, Pronoun, Verb), Slavonic language (reading books in church Slavonic language with the translation of the words not found in Russian), arithmetics (four operations with simple numbers and doing sums), calligraphy, singing and handicraft.

In the second grade, students studied the following subjects: the Divine law (history of New and Old Testament, church service in orthodox church), Russian language (simple and complex sentences, Numeral, Adverb, Preposition, Conjunction, subordinate clauses, dictation with grammar analysis), Slavonic language (reading with an explanation of numbers and special marks), arithmetics (common fractions), abridged Russian history, geography (basic notions, Russian geography without division into provinces), calligraphy, singing and handicrafts.

In the third grade, the students learned the Divine law (revision), Russian language (main rules of orthography and sequence of words, writing – letters, requests, messages), arithmetics (four operations with ordinary fractions, doing sums, introduction to decimal fractions), geography (description of provinces and main cities of Russia, introduction into central European and Asian countries with their capital cities), general history of Russia, calligraphy, singing, handicraft (Bykov, 1915).

Since the institution's main task was to give students proper knowledge and instil high moral values, great attention was paid to prayer so that it would form a spiritual type of thinking. That is why on weekends and holidays, all the students, without any exception, had to be present at the general church prayer. On Saturdays and the eve of big holidays, after night prayer, pupils were not allowed to dance, sing secular songs or take part in theatrical performances. Similar requirements were set for teachers to set a positive example, the first rule of education (*Instruktsiia ...*, 1876).

CONCLUSIONS

The study of the history of the establishment and development of education in Volyn will help understand the educational processes in Ukraine in the 19th century more deeply. From ancient times, Volyn and Halych land were outposts of the East Slavs education and culture in the west of Ukraine-Rus. The Women's School of Count D. Bludov in Ostroh became one of the centres of women's education in Volyn in the second half of the 19th century. This school's pupils became home teachers, educating children and adults in private and public schools in Volyn. The school fulfilled its primary task, which, long before its opening, was provided by Count Bludov – education of girls in the spirit of Orthodoxy and dissemination of women's education in the region. The school's pupils defended their parents' faith, raised their children in holiness and obedience, and became good, modest women and caring mothers. To ensure educational activities, teachers at women's theological schools in Volyn used various methods, techniques, tools, and explanatory exercises that effectively influenced success and education. A special place in the educational process was given to conversation and personal example.

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