Knyazheva I. A.

THE FORMATION AND DEVELOPMENT OF UNIVERSITY EDUCATION IN THE 11TH–18TH CENTURIES AND ITS ROLE IN THE TRAINING OF PROSPECTIVE UNIVERSITY PROFESSORS

Modern social environment heightens the need for the development and modernization of university professors training, which has always been one of the objectives of university education. Already A. A. Klossovs'kyi emphasized that "any reform of university education should be based on the comprehensive study of the past of our universities, taking into account all the factors that one way or another affected their life." [1, p. 3]. Strong historical, geopolitical, and cultural links of Ukraine with international and, primarily, European educational traditions require consideration of their formation.

The issues of the organization of the educational process in higher educational establishments have been the subject of many studies (O. A. Abdullina, V. P. Andrushchenko, S. I. Arkhanhel's'kyi, I. M. Bohdanova, M. B. Yevtukh, I. V. Zakharov, I. A. Zyazyun, E. E. Karpova, V. H. Kremen', O. M. Pekhota, O. A. Savchenko, V. A. Semychenko, S. O. Sysoyeva, V. O. Slastyonin, T. S. Yatsenko, et al.). Many scholars devoted their research to the problems of the formation of and trends in the development of higher pedagogical education in Ukraine: S. S. Vitvyts'ka, O. V. Hluzman, N. M. Korotenko, A. I. Kuz'mins'kyi, A. O. Lihots'kyi, V. I. Luhovyi, V. K. Mayboroda, et al. However, the formation and development of university education in the 11th–18th Centuries and its role in training future university professors requires consideration.

The purpose of the article is to determine the main trends in the development of university education since its foundation through the 18th Century and its role in the training of university professors.

Ancient Roman *Athenaeum* and Constantinople *Magnaura School* were the prototypes of the first European universities. *Magnaura School* in Constantinople was founded by Varda, a Byzantine regent, on the basis of an older school founded by Theodosius II. They served as the models for creating vocational schools (Beirut, Montpellier, Salerno, Padua, etc.) and first universities (Bologna, Paris, Salamanca, Vicenza, Arezzo, Oxford, Cambridge, Padua, Lisbon, Heidelberg, Prague, Krakow, Leipzig, Lviv, etc.). By the end of the 16th Century in Europe, there were already 80 universities. They were mainly focused on the accumulation, development, and disseminating of knowledge that meets the criteria of truth, objectivity, and depth and the education of intellectual and professional elite. This trend of transforming the professional school, the main objective of which was high quality professional training, into the university, focused more on obtaining and disseminating fundamental knowledge, and the other way around, still continues.

It is worthwhile to note that the system of teaching during Classical Antiquity was different from the system that gradually developed in the Middle Ages. Thus, in the ancient world, people who required intellectual communication would gather around the teacher. They were given knowledge and the culture of thinking. In the early Middle Ages in Europe, the centers of intellectual life almost disappeared. The last school of philosophy was closed in 529 in Athens. A significant number of teachers first left for Damascus and, later, for Baghdad. This first significant "drain" of educated people led, on the one hand, to the catastrophe in the field of academic studies, to the decline of European culture for many centuries and, on the other hand, to the rise of Arabic culture. It should be noted that a significant number of first church fathers learned from pagans. Interest in education surged in the era of the Carolingian dynasty, when people began to see the inherent worth of education and erudition. Two types of schools appeared: Monastic and Episcopal (Cathedral). And the teachers there were no longer philosophers or, to be more precise, pagan

philosophers. Philosophy began to serve religion, and, as G. Mayorov claimed, its identity in those days was closely linked to religious ideology [2, p. 4]. In order to be able to teach, one had to believe in God. Education itself was viewed differently. Not only its result was important, but the process itself. Education was virtually a form of serving God, a form of spiritual endeavor.

The term "university" (from Latin *universitās* – whole, totality, and universe) originally meant a guild and open international corporation, association of teachers and students with a high degree of autonomy. University had the right to issue its own laws, statutes regulating the salaries of teachers, techniques and training methods, disciplinary rules, examination sequence, awarding degrees, and so on. But it is the independence that is the key feature of a university.

University studies followed the scheme set by Alcuin: Latin – seven Liberal Arts – Theology. To become a student (Latin *studēns* – one who works hard, and *students* – those who "study"), one had to have certain basic cultural capital (be able to speak Latin and write). There were no social restrictions for matriculation (enrolling in a university as a student), but before sponsorship donations were introduced, candidates for a degree needed their own funds to survive. The central figure in the university was the professor. His word was never challenged, but, rather, faithfully reproduced; it was sworn by. The personality of the teacher, its worshipping created the idea of the example, role model; there appeared various regulations, canons, and prescriptions that became the basis of methodological culture. Students could choose teachers; the teachers were responsible for their students and were to certify the quality of their preparation or lack thereof. The evidence of the quality of preparation was the conferment of the degree as a special institute of "social magic", which changed a person, made him special for the society [3].

Originally, the graduates of medieval European universities were awarded degrees in the spirit of apprenticeship and schooling. Schooling in the Middle Ages gained breadth. History turned into the "Pedagogical Measure", where Christ was the main teacher. Life turned into school, where everyone was constantly teaching or

studying: novice-apprentice-master, henchman-squire-knight, student-bachelor-master [4]. After 5 – 6 years in a preparatory school at the university and subject to passing an exam (only those who read all the books from the reading list and participated in a required number of disputes were allowed to take it), the student was conferred a Bachelor's degree ("baccalaureate" is an association with Latin phrase *bacca laureus* – laurel berry, meaning to decorate with laurel), which corresponded to the level of apprentice. If a Bachelor intended to continue studying, he was supposed not only to attend lectures of other professors, but also to start teaching, assisting in teaching junior students for at least two years. Only after the public defense of his thesis and after the dispute, which could last for 12 – 15 hours, the Bachelor was awarded Master's degree, which corresponded to the level of the Master. But the study was so rigorous that only a third of students attained the title of Bachelor, and only every sixteenth obtained Master's degree. Masters were allowed to teach the seven Liberal Arts at preparatory schools. The seven Liberal Arts were defined by Martianus Capella and divided by the "the last of Romans" Boethius into Trivium and Quadrivium (practically, into humanities and sciences). The subjects of the Trivium were: logic, rhetoric, grammar; they were to help acquire the ability to think correctly, produce self-consistent knowledge. Arithmetic, astronomy, geometry, and music were the subjects of the Quadrivium and were studied to achieve various forms of divine harmony. Only having graduated from one of the "higher" faculties (usually a theological, law, or medical) after 11 – 12 years of study, university graduates were awarded doctoral degrees [5]. That said, ever since the Middle Ages, the Master's degree meant the presence of teaching experience and the possibility of a future teaching career.

Teaching model in the medieval university is described below. A teacher would read a book (or course) and comment on it. This reading and commenting occurred at certain hours and was named lectio, which were mandatory (ordinary) and optional (extraordinary). Accordingly, teachers were divided into ordinary and extraordinary. The next step was the discussion of the book in a form of a dialogue or a conversation between a teacher and a student, and as a dispute. Commonly used

methods of dispute were the pro et contra, sic et non method (pros and cons, yes and no) proposed by Pietro Abelard. After the introduction of a certain theme, the teacher, in advance, presented theses or questions that would be the subject of dispute.

Thus, reading and explaining a particular book and/or commenting on it was the main task of the teacher. However, in contrast to the antiquity, students were able to record these explanations, do "glosses". The emergence of tangible media to store information, making it possible to get back to this information and think it over again, led to significant changes not only in education, but also in culture as a whole. People who dealt with texts got used to working with them: structure them, provide comments on the margins. It is in the 12th Century, that chapters, paragraphs, stanzas were introduced, first in the Bible and, then, in other books.

Reading and teachers' comments were followed by a discussion in a form of a dispute. Students were able to change teachers to learn what they needed. A serious competition existed among teachers (the famous Bologna professor Aco had so many students that they could fill the whole square), as well as among students, and it was one of the incentives to work better [6].

In the early modern period, the medieval system of university education and its content, fundamental dependence on religious ideology, and isolation from life put the brakes on the development of science and culture and created the need to explore the possibilities of its modernization and development. Ostrog (1576 – 1624) and Kyiv-Mohyla (1631) Academies are considered to be the first national universities, although there is an assumption that the first higher educational establishment was established in 1037 in Kyiv, at the Church of Saint Sophia [7]. Given the time of their foundation and functioning, as well as taking into account such factors, as the purpose of the institution, its structure or organization, teaching staff, the range of subjects, the level of their teaching, qualifications awarded, involvement of teachers in research work, and the evaluation of the institution by a larger community [8, p. 287], these educational establishments can be regarded as higher. Teaching was done mostly by the graduates of Western universities. It is well-known that the graduate of Krakow University Petro Mohyla, who studied also at the Sorbonne, was a trustee

and a provost of Kyiv Mohyla Academy. Kyiv-Mohyla Academy, with its 12-year academic course, was the center of progress and culture for a long time. The accumulated in it educational and research capacity, the teaching experience of its professors and graduates, their methodological culture contributed to the transition from an impromptu training of teachers to a tailored and systematic one, provided a strong impetus to the development of European higher education, spread of the democratic principles of its organization. It's most famous graduates, including six hetmans of Ukraine, were Hryhoriy Skovoroda, Rafail Zaborovsky, Daniil Tuptalo (Saint Dimitry of Rostov), Oleksandr Bezborod'ko, Petro Hulak-Artemovs'kyi, Maksym Berezovsky, Heorhiy Konysky, Pylyp Kozats'ky, Dmytro Bortnyans'ky, Yov Boretsky, Hryhoriy Poletyka, et al. [7; 8].

The first higher educational establishments in Russia were Moscow School of Mathematics and Navigation (1701), St. Petersburg Naval Academy (1715), Mining School (1733), and Sea Cadet Corps (1750). Of major importance for the development of higher education in Russia was the foundation in 1725 of the Russian Academy of Sciences and, in1755, of Moscow University, which became the center for training teaching staff in the Russian Empire. It should be mentioned that thirteen out of first twenty academicians were the graduates of Kyiv-Mohyla Academy. This was the time when Master-level preparation was first introduced in our country, which, as part of higher education in general, developed from then on within the Russian Empire. Four out of twenty graduates were awarded a Master's degree [9, pp. 12 – 13]. Officially, Master's degrees were introduced in 1803 by the special Imperial Decree. Those who were privileged to become Masters were allowed to chair academic department.

In 1819, a regulation defining academic degree (student, candidate, Master, and Doctor), dissertation, and examination sequence was adopted. Student degree, as the lowest academic degree, was granted to those who completed university studies, but their results were not excellent. Only a year after graduation, subject to the successful completion of academic coursework and passing certain exams, students could be awarded candidate degree. On the other hand, those students who graduated with

honors were conferred candidate degrees right upon graduation. Along the same lines, those candidates who were good at teaching methods, possessed universal knowledge, publicly defended a thesis and successfully passed an exam comprised of two questions, could become Masters after two years. Doctoral sequence included an exam comprised of four questions, required a defense of dissertation written in Latin, and successful teaching for three years after obtaining Master's degree [10].

In 1764, these regulations were followed by M. Lomonosov's project giving the Academy of Sciences and Moscow University the right to award "all worthy graduates" a degree of "Licentiate and Doctor" in law and medical schools and "Master and Doctor" in the schools of philosophy. These degrees, according to the scholar, were necessary not only to assess the merits of each teacher in pedagogical activity at the university, but also for growing in the "Table of Ranks". Although these propositions were not originally adopted, they served as the basis for future decisions in this sphere [11].

One of the reasons to establish Moscow University was the need to replace foreign teachers with "national professors", ensure the association of theory and practice. Lomonosov saw universities as a "gathering of people who... teach the young high sciences" [11, p. 23]. The best ideas of the world's university education were incorporated into his project. Professors were supposed to demonstrate not only the "knowledge of science", both universal and academic, but teaching skills as well. At that, it was believed that teaching skills are acquired through mentorship as a means of intergenerational transmission of standards and stereotypes of pedagogical culture via the oldest way – "from hand to hand", from the knowledgeable person to the student. Most often, research supervisors of Master's students played the role of supervisors, mentors, advisors of future teachers.

The universalism requirement can be explained by the state of scientific knowledge in those days, it's syncretism. The vast majority of the fields of academic knowledge were not yet formed as independent academic disciplines; there were no clear boundaries among disciplines that already existed [12, p. 102].

John Newman, who is considered the founder of modern philosophical theory of university education, sees its primary mission in ensuring the unity of the mankind. To justify this view, the philosopher employed Aristotle's idea that all knowledge makes a single whole from which different fields of knowledge are separated. The task of the university as a "school of universal knowledge" is to "bring together many people in one place... to provide for the free circulation of ideas" on the basis of personal communication [13, p. 39]. According to the scholar, it is the "the cultivation of intelligence" that has always been the priority of university education.

One could say that the university education was not so much aimed at training professionals, but at educating people able to think logically, those who had a system of knowledge and could produce new self-consistent knowledge. Such individuals were able to master knowledge, knew how to get it, and how apply it, if necessary. It helped to adapt quickly enough to any activity, learn quickly, independently acquiring the necessary theoretical knowledge and practical experience. Today, when the accumulation of information, development of science and practice occur in tremendous pace, we believe that these outcomes of university education are of topical significance.

Universities became both research workshops and educational institutions disseminating the knowledge obtained. In addition to regular lectures, which were no longer limited to the interpretations of canonical texts, but still retained most of their drawbacks, seminars were introduced. The latter encouraged more lively and dynamic forms of contact between teachers and students. They allowed for the involvement of students in the research of their teachers, closer communication with them, initiative and creativity. Lecturers were specifically required to promote intellectual efforts of their students with the help of various techniques relevant to the learning situation and the characteristics of the audience.

The lack of native teachers necessitated sending the best university graduates abroad, where they received academic degrees. Upon their arrival home, they had to take a serious exam to prove their diploma. It was one of the forms of training the cadre for higher education.

Pedagogical activity of the first domestic university graduates in gymnasiums demonstrated that many of them were not sufficiently prepared for teaching career. It was caused by the priority of research-related training in the universities and the lack of pedagogical and methodological disciplines and teaching practice. The need for training teaching staff demanded the creation of a special pedagogical institution. Therefore, in 1779 – 1784, a normal school was established on the basis of Moscow University. Along with studying special subjects, seminarians learned how to teach those subjects relying on *Learning Method*, the first national methodological handbook written by university professors [14, p. 25].

Thus, the emergence and rapid development of university education brought up the issue of training professionals for higher educational establishments. Specially-organized training of future university professors in the national educational practice started only in the second half of the 18th Century. The base for this training was universities, which carefully selected the most talented of their graduates to fill faculty positions, mentored them in research and teaching as part of Master's or other academic degree sequence. At the same time, the university teacher training was focused more on research than on the development of teaching skills. Exploring the historical experience of university education in teaching university professors is important in defining the possible prospects of its improvement.

The role of Master-level course of study in training future teachers both from historical perspective and in modern educational practice requires further study.

References

1. Klossovskiy A. Materialy k voprosu o postanovke universitetskogo dela v Rossii [Materials to the Issue of University Affairs in Russia]. Odessa. 1903. 136 p. (rus)

2. Mayorov G. G. Formirovaniye srednevekovoy filosofii. Latinskaya patristika [Formation of Medieval Philosophy. Latin Patristics]. Moscow, URSS. 2009. 296 p. (rus)

3. Zhil'son Ye. Filosofiya v srednie veka. Ot istokov patristiki do kontsa 14 veka [Philosophy in the Middle Ages. From the Origins of Patristics through the End of the 14th Century]. Moscow, *Kul'turnaya revolyutsiya*. 2010. 678 p. (rus)

4. Averintsev S. S. Poetika rannevizantiyskoy literatury [Poetics of Early Byzantine Literature]. St. Petersburg, *Azbuka-Klassika*. 2004. 480 p. (rus)

5. Dzhurinskiy A. N. Istoriya zarubezhnoy pedagogiki [History of Foreign Pedagogy]. Study guide for university students. Mosow, *FORUM–INFRA-M.* 1998. 263 p. (rus)

6. Obshchiye problemy filosofii nauki: Slovar' dlya aspirantov i soiskateley [General Problems in the Philosophy of Science: Glossary for Post-graduate Students]. Compilation and editing by N. V. Bryanik, executive editor O. N. D'yachkova. Yekaterinburg, *Ural University Press*. 2007. 318 p. (rus)

7. Kuz'mins'kyi A. I. Pedahohika vyshchoyi shkoly [Pedagogy of Tertiary School]. Study guide. Kyiv, *Znannya*. 2005. 486 p. (ukr)

8. Vitvyts'ka S. S. Osnovy pedahohiky vyshchoyi shkoly [The Fundamentals of Higher Education Pedagogy] Module-rating System Study Guide for Master-level Students. Kyiv, *Tsentr navchal'noyi literatury*. 2006. 384 p. (ukr)

9. Solyanikov Yu. V. Obespecheniye kachestva podgotovki magistrantov pedagogicheskogo universiteta k nauchno-issledovatel'skoy deyatel'nosti [Quality Assurance in Research Training of Graduate Students of Pedagogical Universities]. Doctoral dissertation: 13.00.08. St. Petersburg. 2003. 169 p.(rus)

10. Zhukov V. I. Universitetskoe obrazovanie: istorija, sociologija, politika [University Education: History, Sociology, Politics]. Moscow, *Akademicheskiy proekt*. 2003. 384 p. (rus)

11. Lomonosov M. V. Dopolneniye k mneniyu o proekte novogo universitetskogo reglamenta [Additional View on the Project of New University Code]. O vospitanii i obrazovanii. Moscow. 1999. Pp. 21 – 29. (rus)

12. Isaev I. F. Teoreticheskiye osnovy formirovaniya professional'no-pedagogicheskoy kul'tury prepodavatelya vysshey shkoly [The Theoretical Basis for

the Formation of the Professional and Pedagogical Culture of University Professors]. Ed.D. thesis: 13.00.01. Moscow. 1993. 486 p. (rus)

13. **Zakharov** I. V., Lyahovich E. S. Missiya universiteta v yevropeyskoy kul'ture [The University's Mission in the European Culture]. Moscow. 1994. 360 p.

14. **Vaganova** V. I. Sistema professional'no-pedagogicheskoy podgotovki uchitelya fiziki v klassicheskom universitete [The System of Professional Pedagogical Training of the Teachers of Physics in a Classical University]. Ed. D. thesis. 13.00.02, 13.00.08. Moscow. 2006. 459 p.

Княжева І. А. Становлення й розвиток університетської освіти в XI – XVIII століттях та її роль у підготовці майбутніх викладачів вищої школи
Стаття присвячена з'ясуванню основних тенденцій розвитку університетської освіти від моменту її виникнення до XVIII ст. і визначенню її ролі в підготовці викладачів вищої школи. Автором розкрито проблемні аспекти виникнення із зазначенням перших вищих навчальних закладів, становлення й розвитку європейської університетської освіти, виявлено особливості системи викладання в різні історичні епохи, а також розглянуто діяльність відомих педагогів, філософів, політиків та інших вчених, яка вплинула на розвиток університетської освіти. Особливу увагу приділено розташуванню акцентів, яким надавали перевагу під час підготовки претендентів на викладацьку посаду впродовж певної історичної доби. Визначено зміст і основні форми здійснення підготовки викладачів для вищої школи в указаний історичний період, простежено становлення вітчизняних традицій такої підготовки.

Ключові слова: університетська освіта, викладачі, вища школа, підготовка.

Княжева И. А. Становление и развитие университетского образования в XI – XVIII столетиях и его роль в подготовке будущих преподавателей высшей школы

Статья посвящена выяснению основных тенденций развития университетского образования от момента его возникновения до XVIII ст. и определению его роли в подготовке преподавателей высшей школы. Автор раскрывает проблемные аспекты возникновения с упоминанием первых высших учебных заведений, становления и развития европейского университетского образования, выявляет особенности системы преподавания в разные исторические эпохи, а также рассматривает деятельность известных педагогов, философов, политиков и других ученых, которая повлияла на развитие университетского образования. Особая роль уделяется распределению акцентов, которым отдавалось предпочтение во время подготовки претендентов к преподавательской должности на протяжении определённого исторического периода. Определено содержание и основные формы осуществления подготовки преподавателей для высшей школы в указанный исторический период, прослежено становление отечественных традиций такой подготовки.

Ключевые слова: университетское образование, преподаватели, высшая школа, подготовка.

Knyazheva I. A. The Formation and Development of University Education in the 11th –18th Centuries and its Role in the Training of Prospective University Professors

The article determines the main trends in the formation and development of university education from the moment of its inception and through the 18th Century and defines its role in the preparation of university professors.

The author exposes the challenges that had to be confronted when establishing first vocational schools (e.g., Atheneum, the University of Magnaura, Beirut, Montpellier, Salerno, and Padua) and higher educational establishments (Bologna, Paris, Salamanca, Vicenza, Oxford, Cambridge, Prague, Lviv) and describes the formation and development of the European university education, as well as the features of the teaching system in different historical epochs. The contribution of

famous educators, philosophers, politicians, and other scholars that proved to be crucial to the development of university education is discussed.

Special attention is given to the analysis of the priorities of university professors training within certain historical period. The content and basic forms of such training specific to certain periods are discussed as well. The role of Master-level courses in training of prospective university professors, as seen from the historical point of view, is also covered. Detailed analysis of the training of university professors in first Ukrainian educational establishments (e.g., the Ostroh Academy, Kyiv-Mohyla Academy and Saint Sophia Cathedral) allowed tracing the origin and development of Ukrainian traditions in this sphere.