

**FEATURES OF MENTALITY AND PERSONAL LIFE OF TEACHERS IN
PERIPHERAL PROVINCES OF RUSSIA IN THE SECOND HALF OF THE 19TH -
EARLY 20TH CENTURIES**

**CARACTERÍSTICAS DE MENTALIDADE E VIDA PESSOAL DE PROFESSORES NAS
PROVÍNCIAS PERIFÉRICAS DA RÚSSIA NA SEGUNDA METADE DO SÉCULO XIX
E INÍCIO DO SÉCULO XX**

**CARACTERÍSTICAS DE LA MENTALIDAD Y LA VIDA PERSONAL DE LOS
PROFESORES DE LAS PROVINCIAS PERIFÉRICAS DE RUSIA EN LA SEGUNDA
MITAD DEL SIGLO XIX Y PRINCIPIOS DEL XX**

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ABSTRACT: This paper considers the peculiarities of formation of provincial teachers' mentality, seriously influenced by modernization processes in Russian society. The changes that occurred in the social sphere and their impact on the provincial teaching were a change of attitude towards faith, marriage and family relations, feminization of society, the transformation of social attitudes, and the formation of a new system of values. The new system of values that emerged in this period undermined the authority of traditional patriarchal foundations and conditions were created for the formation of a new demographic culture where educated women were also the bearers of progress. A new social attitude emerged, according to which social and professional statuses were not based on origin but on individual merit. These phenomena were also reflected in the development of the teaching profession as a social and professional group. Teachers' mentality is formed as a stable set of preferences formed at the level of collective consciousness around traditionally established socio-cultural norms.

KEYWORDS: Teaching. Mentality. Lifestyle. 19th century. Russian empire.

RESUMO: *Este artigo considera as peculiaridades da formação da mentalidade de professores provinciais, seriamente influenciada pelos processos de modernização da sociedade russa. As mudanças ocorridas na esfera social e seu impacto no ensino provincial foram a mudança de atitude em relação à fé, o casamento e as relações familiares, a feminização da sociedade, a transformação das atitudes sociais e a formação de um novo sistema de valores. O novo sistema de valores que emergiu neste período minou a autoridade dos fundamentos patriarcais tradicionais e criaram-se condições para a formação de uma nova cultura demográfica onde as mulheres instruídas também eram as portadoras do progresso. Surgiu uma nova atitude social, segundo a qual os estatutos sociais e profissionais não se baseavam na origem, mas no mérito individual. Esses fenômenos também se refletiram no desenvolvimento da profissão docente como grupo social e profissional. A mentalidade dos professores é formada como um conjunto estável de preferências construídas no nível da consciência coletiva em torno de normas socioculturais tradicionalmente estabelecidas.*

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PALAVRAS-CHAVE: *Ensino. Mentalidade. Estilo de vida. Século XIX. Império russo.*

RESUMEN: *Este artículo considera las peculiaridades de la formación de la mentalidad de los profesores provinciales seriamente influenciadas por los procesos de modernización de la sociedad rusa. Los cambios ocurridos en el ámbito social y su impacto en la enseñanza provincial fueron un cambio de actitud hacia la fe, el matrimonio y las relaciones familiares, la feminización de la sociedad, la transformación de las actitudes sociales y la formación de un nuevo sistema de valores. El nuevo sistema de valores que surgió en este período socavó la autoridad de los fundamentos patriarcales tradicionales y se crearon las condiciones para la formación de una nueva cultura demográfica donde las mujeres educadas fueran también portadoras del progreso. Surgió una nueva actitud social, según la cual los estatus sociales y profesionales no se basaban en el origen sino en el mérito individual. Estos fenómenos también se vieron reflejados en el desarrollo de la profesión docente como grupo social y profesional. La mentalidad de los profesores se forma como un conjunto estable de preferencias formadas a nivel de conciencia colectiva en torno a normas socioculturales tradicionalmente establecidas.*

PALABRAS CLAVE: *Enseñanza. Mentalidad. Estilo de vida. Siglo XIX. Imperio ruso.*

Introduction

The everyday life of teachers represents an important aspect of their life and professional activity, as it expresses the distinctive features of the teaching corporation. One of these features includes mentality, which, as defined by Maslova (2008), “is a stable set of preferences that are formed at the level of collective consciousness around traditionally established socio-cultural norms”. In other words, mentality is a way of thinking and spiritual life activity inherent in a certain group of people. In determining the mentality of teachers, it is important to assess the socio-cultural conditions where they were located. In the second half of the 19th century and the beginning of the 20th century, mentality depended on the place of residence: capital or province, town or village, as well as on the socio-cultural norms inherent in the region of residence.

Lifestyle, which is a significant characteristic of teachers' socio-professional status, is a special part of the mentality. Safaryan (2008) denoted lifestyle as a set of stably reproduced patterns of behavior, social and cultural practices typical for certain social communities and forcefully affecting these communities and the individuals included in them as a framework of everyday life. Patterns of behavior typical of all Russian teachers were formed throughout the nineteenth century against the background of socio-economic changes in the Russian Empire and were marked by changes in their perception of life, assessment of their own work, and

understanding of their place in the structure of Russian society. These changes also affected the external aspects of teachers' livelihoods.

Methods

General scientific methods of knowledge, namely analysis, synthesis, induction, and deduction were used in the process of working on this paper. Traditional methods of knowledge for historical science were also used in writing the scientific work: historical-genetic, problem-chronological, the method of historical retrospection, and comparison and collation. Historical and genetic method allowed considering the changes that took place in Russian society under the influence of modernization processes and influenced the provincial teaching. In particular, the paper characterizes the evolution of social values took place under the conditions of social transformations in the Russian Empire. Comparative method made it possible to consider the socio-professional status development for teachers of primary and secondary educational institutions in Kazan and Vyatka provinces in terms of their differences. The chronological problem method allowed singling out a whole set of narrow problems and trace their transformation within the problem under study. Such problems included the mentality, lifestyle, new social attitudes and values, crisis phenomena in family life of teachers, etc.

Results and Discussion

In the second half of the nineteenth century, particularly during the post-reform period, Russian society underwent major changes, in particular the social attitudes changed. The abolition of serfdom promoted rapid economic growth. The great reforms of Alexander II resulted in capitalist modernization and a shift away from outmoded feudal orders and values. This brought about a change in the country's social attitudes and a new system of values, which were based on the idea that a person's social position no longer depended solely on his origins, but also on individual merit. At the same time, attitudes to faith also changed and the role of education increased. In the second half of the 19th century, education and learning were perceived as an opportunity to improve one's social status. The study by L.V. Koshman allows determining the evolution of people's views on education in the Russian Empire. In the late 50's of the 19th century, many peasants considered literacy superfluous for them as being “pants” (or the so called “muzhiks” in Russian), and townspeople felt the need for literacy and elementary arithmetic. In 80s of XIX century, many publicists and scientists noted the need for

education of the poorest class of ordinary people (KOSHMAN, s/a). Issues related to the educational needs of the population in the second half of the 19th century are considered in papers by Saifullova, Krapotkina and Pospelova (2018) and Burdina *et al.* (2017).

Social changes that occurred in the second half of the XIX century also manifested themselves in the form of crisis phenomena in family life, feminization, increased educational needs of the population, and the abandonment of implicit religiosity. One of the features inherent in the crisis in the family as a social institution was the change in the role of women. Historically, family and family values in pre-revolutionary Russian society were firmly patriarchal in their nature. A man was the head of his family; the woman bore and raised the children.

As Pyuriyainen (2013), notes, the position of women began to change significantly during the post-reform period. Women were becoming economically independent from men, thereby raising their social status. In order to obtain, for example, legal independence from their husbands also, bourgeois women began to apply to the office of the Vyatka governor with requests for a separate passport. According to the author, the conservative Russian legislation, which at the turn of the century was no longer consistent with the social processes of emancipation occurring in the family, was a significant constraint in raising the social status of women and a more active transformation of intra-family relations.

Changes in social attitudes gave women an opportunity to receive an education and to change their social status. The emergence of women's educational institutions, including institutions of higher education, and the serious professional training of young girls contributed to the fact that the social role of women had expanded. If in the XVIII century and the first half of the XIX century, the social role of women was limited to the role of a wife and mother, in the second half of the XIX century women began to reach a professional level. Along with men, they began to receive a good education. However, in the Russian Empire, they continued to maintain a rather traditional view on educated women, especially the unmarried ones. L.R. Gabdrafikova's thesis cites a fact of distrustful attitude towards a midwife of the Mohammedan faith. "The Russian population was embarrassed by her religious affiliation, and co-religionists did not like the fact that she was unmarried" (SAIFULLOVA *et al.*, 2016). The gender aspect in the social life of Russian pre-revolutionary society, including education, is also considered in the papers by Sayfullova, Maslova, Krapotkina (MASLOVA *et al.*, 2015), Maslova, Krapotkina, Nasyrova and Kotlova (GABDRAFIKOVA, 2013).

Changes in the social and economic conditions and the predominance of modernization processes in Russian society in the second half of the 19th century led to a change in the

traditional attitude towards religion and the church. This fact is confirmed in the work by Pyuriyainen (2013), who researches the district town of Sarapul, Vyatka province. In particular, she notes that "Sarapul residents had two trends: on the one hand, their religiosity and devotion to faith, and on the other hand, cautious and sometimes negative attitude to church officials" (VYATKA DIOCESAN BULLETIN, 1913). The author explains this duality by the fact that a large part of the peasants and townspeople in the pre-reform period belonged to the dissenters.

Political exiles had a particular influence on the teachers' mentality. As part of the authorities' fight against political suspects, all associations with political exiles were forbidden. Political criminals were exiled to distant provinces. Vyatka province, like other neighboring provinces, served as a place of exile for many of them. As E.V. Bannikova notes, "thanks to this, the Urals inhabitants were able to get to know political exiles: people of education, music addicts and intellectuals who did much for the development of regional culture" (BANNIKOVA, 2014). Among the famous exiles there were V.G. Korolenko, M.E. Saltykov-Shchedrin, later - F.E. Dzerzhinsky and others.

Summary

Thus, the socio-economic transformation of Russian society was shaping the teachers' mentality. The necessary conditions for changing social attitudes and the formation of a new system of values both among teachers and in society as a whole were created, which manifested themselves in the crisis phenomena in family life, the feminization of society, changes in attitudes to faith, opportunities to protect their rights, etc.

In the second half of the nineteenth and early twentieth centuries, women were no longer content with the very limited role of mother and wife. Women began to refuse marriage for various reasons or to postpone the moment of their marriage. Although the prevailing view in society, especially in peasant society, was that marriage was a prime necessity, women did not always seek to marry early. In urban areas, with the new demographic culture emerging, women were educated and employed before they started a family. Instead of marrying early, women aspired to be educated and enter the workforce. Of course, opportunities for women were still very limited, however, by the end of the 19th century they could choose a profession. The most accessible area of professional activity for women was teaching. By the end of the XIX century, women began to dominate in education sphere; their level of education even exceeded the men's one; women actively participated in teachers' congresses, meetings, took the initiative in school and extracurricular activities, etc. Of course, these facts do not mean that women began to

abandon the family altogether; instead of rash and early marriage, they began to take a more balanced approach to this issue.

Male teachers also began to give up family life due to the low level of income. Under such conditions, a man could not feed his family and was forced to give up. Of course, it cannot be said that all male teachers refused to marry, but such a trend did take place, especially among teachers in public schools.

Along with the feminization of society and the crises phenomena in family life, there were circumstances in which attitudes towards the church were changing. This occurred due to the diminishing role of the church and clergymen in society, a departure from traditional religious values, a decline in the authority of parish priests and the effectiveness of religious sermons, and the development of social and political thought that preached renunciation of religion. As a result, conflicts erupted between parishioners and parish priests.

With the development of the teachers' corporation, a new phenomenon began to take shape: the awareness of one's rights and the ability to fight for them. The struggle for teachers' rights took the form of speeches on teacher's issues at the congresses of the succor societies and other meetings, or of political activism by teachers. Teachers were strongly influenced by political exiles.

In general, the mentality of Russian teachers was shaped by many internal and external factors. Throughout the nineteenth century, the teaching profession was formed as a socio-professional group along with specific patterns of behavior inherent in the profession. The material circumstances of teachers' lives created the conditions for the formation of a certain living space and working environment. The zemstvos and the state supported teachers by paying them rent or providing them with flats. More often the teachers were housed directly in the school. Their rooms were separated by special partitions. The income of upper secondary school teachers allowed them to rent more comfortable housing.

The occupation of the teacher required a dedicated workspace, which included a desk, shelves for books, writing utensils, etc. Teachers in the public school were not in a position to rent spacious accommodation and had to make do with small rooms in their schools, but they nevertheless tried to provide themselves with a quiet nook for their workspace. Gymnasium teachers had the option of setting aside rooms for their offices in rented or their own housings.

The emergence of the teaching profession as a social and occupational group led to the development of teachers' distinctive externals reflected their professional status. Gymnasium teachers more often wore uniform coats. This served as their distinguishing feature and equated them with the middle-ranking bureaucracy. Schoolmistresses also resorted to wearing uniforms

by their profession and background, and tried to keep up with fashion trends by wearing hats, blouses, etc.

Under the influence of socio-economic changes taking place in the Russian Empire in the second half of the nineteenth century, and also scientific and technological progress, the pre-revolutionary teachers' world view changed significantly, and their professional behavior became more rational. Technical inventions began to be introduced into the everyday life of a teacher; a corporate culture of teachers was actively formed; this was facilitated by the participation of teachers in mutual aid societies, teachers' congresses, etc. Organizing educational tourist trips, town and village cultural events, etc., became fashionable. The active participation of teachers in organizing theatrical productions, folk readings, and cultural events contributed to the development of diverse hobbies that helped to dilute the routine life of a provincial educator.

This period was also associated with the emergence of the phenomenon of vocation among teachers. Teachers strove to improve their quality of education and deepen their knowledge. They found opportunities to trip, travel, read new books, etc. The development of teachers' professional qualities and the formation of a layer of professional educators contributed to a change in attitudes towards education and an increase in the professional prestige of teachers.

It is proved that the education of a healthy lifestyle of junior schoolchildren took place through information, training and educational activities aimed at the formation of sanitary and hygienic culture, healthy lifestyle, development good habits (adherence to the daily routine, proper diet, physical activity) and prevention of harmful habits (smoking, alcohol consumption, etc.) (ROZLUTSKA *et al.*, 2020)

Conclusions

In the second half of the nineteenth and early twentieth centuries, a new system of values and social attitudes began to take shape in Russian society. The attitude to marriage and family values changed; religion began to recede into the background; women became more independent and began to decide their own fate, including the question of marriage. The new system of values undermined the authority of traditional foundations and conditions were created for the formation of a new demographic culture, in which educated women were also the bearers of progress. A new social attitude emerged, whereby social and professional status depended not on origin but on individual merit. These phenomena were also reflected in the

development of the teaching profession as a social and professional group. A teachers' mentality was emerging as a stable set of preferences that was formed at the level of the collective consciousness around traditionally established socio-cultural norms.

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