

The Traditions of Female Education and Girl-Rearing in the Countries of European North (Based on the Russian Literal Sources: Historical and Pedagogical Aspects)

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The traditions of girl – rearing and female education in the countries of European North from historical and pedagogical perspectives are highlighted in the article. The general and specific traits of female education in the North of Russia (Arkhangelskaya province), Norway, and Sweden, are characterized. The ethnical and pedagogical woman ideals are analyzed. Female and male stereotypes, formation of female behavior patterns in Russian compared to Norwegian and Swedish traditions are paid attention to.

Key words: Female traditions in the north of Russia, educational establishments, pedagogical ideal, upbringing, generation values, family in the past, regional development

Russia as well as the whole world is currently going through considerable social and economic changes. The present-day development of the country is marked by different trends: both positive and negative. The growth of national consciousness, women's involvement in public life and the role of religion undergo considerable changes. However, general cultural decline seems to be going on, ethnic conflicts arise, the value of human life decreases. In this deepening crisis, researchers express a special concern about a valuable basis for a model of sustainable development, taking into account the specific nature of regional social and cultural traditions in the counties of the Barents Euro – Arctic Region.

In this respect, the emphasis is made on female raising and education. This point is confirmed in a number of studies on the history of

education from the ethnic and pedagogical cross - cultural perspectives. Doctor of pedagogy, professor, T. S. Butorina, is in charge of these studies. The research works have shown that in most Northern countries children - rearing was based on the system of moral values: family appreciation as form of life organization; personal mental and moral outfit; knowledge and labour, honesty and team spirit (Russian collectivism) as key principles of interpersonal relationships. The major role in this system was allotted to women, who commanded deep respect for their efforts in the formation of morals in the family and society. In Russian North (unlike other parts in Russia, where woman in a family was subjected to man) the woman was considered domestic goddess, who kept and handed down traditions within several generations. Her influence had a pedagogical significance, as it was the basis of family education, way of life and transmitting of work - connected experience, spiritual and pedagogical expertise.

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In this connection, one aspect seems to be very important

Do we have any similarities in Russian, Norwegian and Swedish peasant traditional way of girl's upbringing?

Methods

This is the excerpt from a scientific manuscript comprised of different scientific works on past traditions in the North countries (Northern Russia, Norway, Sweden, Germany) which are analyzed in the scientific works by such Russian authors as T. S. Butorina, N. V. Golikova, S.V. Zaozerckaya, M. A. Kalinina, V. N. Novikova. Each participants of the manuscript has various methods of investigations.

The concept of Russian educational traditions is supported by the legislative enactments of the second half XIX – beginning XX centuries: statistical collections (the First general census of the population, Reference books of Arkhangelsk province etc.). This allows us to analyze socio - economic, demographic features of the development in the Arkhangelsk region followed the dynamics of the number of female / male population as well as literacy, educational level of females. The earlier unpublished documents and materials in State Archives of the Arkhangelsk region, funds # 4; 61 – “Principal of folk public schools”; # 79 - “Arkhangelsk Mariinskaya gymnasium”: reports of the gymnasium, minutes of trustees and pedagogical advice, reports of classroom matrons, and lists of pupils and teachers published in “The Arkhangelsk Diocesan Gazette” etc. are used.

Norwegian traditions of female education are described on the analysis of female position in the traditional culture. The attention is paid to woman's theme within the context of socio – economic development, religious and ritual sphere of Norwegian peasants. The ethnical and pedagogical ideal is developed on the basis of popular folk epic.

The framework for the study of Swedish female peasants are made up by various scientific sources (more than 400), which are conventionally divided into four groups. The first group is presented by the works of renowned Russian anthropologists, philosophers, pedagogues, their generalization on traditions, women and childhood values the second group describes a legal and

property female status as a transition from the traditional Swedish society to women's leadership in all spheres of contemporary life (changes in legislation 1242, 1734, 1898); the third group is represented by Swedish researchers on male / female stereotypes in the past, especially ethnical peasant way of life, manners, morals in traditional society; the fourth group summaries and transcripts of those Russian scientists, poets, writers, diplomatic officials, who left behind a vivid and detailed pictures of peasant life in Sweden, personalities, habits and traditions.

RESULTS

The analysis of archival sources, historical and pedagogical conditions showed that by XIX Acentury, on the whole, in most countries of the North peculiar socio-cultural conditions had developed, which made possible the extension of general education, female education as well. Such social and cultural conditions included: specific character of sea-faring and seagoing trade, which determined the long absence of men from home; strong relationship between the Scandinavian countries as a result of their immediate vicinity and common historical and cultural traditions; coexistence of different faiths (in Russia: Orthodox Christians lived there in addition to representatives of the Roman Catholic, Evangelical - Lutheran, Jewish and Mohammedan religions); literacy in the region was rather high (for example, according to the census of population in Arkhangelsk province, there was 8, 6 % of literate women in the country and 43,3 % in towns); special respect for women as ethical person etc.

Specific character of life sustenance in Pomorie; feminine national features of Pomorka (northern woman) in XIX century

In the North of Russia, the main task of women's education was “nurturing good wives and helpful mothers of families”. “This idea” was reflected in the content of education. Its humanitarian nature implied compulsory educational needlework and household management, both in secular and religious educational institutions for women. By the late XIX century, the content goals and objectives for women's education had become manifold and focused on the development of the female

personality, her preparation for professional work.

By the end of XIX century Arkhangelsk province, one of the largest administrative-territorial units in the Russian empire, included the following districts: Aleksandrovsky, Arkhangelsky, Kemsky, Mezensky, Onezhsky, Pechorsky, Pinezhsky, Holmogorsky, Shenkursky (*Administrative territorial division of the Arkhangelskaya province in the XVIII – XIX centuries: reference book*, 1997, p. 32). The most extensive province of the European part of the Russian empire was located in the northeast of Europe. Seventy – seven million acres (area measure, an acre - 4046, 875 sq. m. - *translator's annotation*) of it was a gentle fall in the northwestern direction, monotonous rolling plain, which is flooded with rivers, lakes, streams and wetlands. It was the total area of four basins of the rivers of the northern slope of the Russkaya plain and North Karelia and the Kola Peninsula: the Pechora, Northern Dvina, Onega and Mezen, which flowed into the Arctic Ocean (Barashkov, Y.A., 1999, p.175). The First nationwide census in the Russian Empire stated that there lived 381786 inhabitants in the Arkhangelsk region in 1897, women accounted for 52% of the total population. There was 80% of peasants in Arkhangelsk province. The ratio of urban to rural population was 1 : 10.

As it is stated in the researches by I.S. Kon, in the Russian North a harsh patriarchal structure always went together with the feminine national character and the syndrome of “authoritative woman” (Kon I.S., 2003). On the one hand, woman was in a state of dependency on her husband and father, whose will she had to implicitly obey, on the other hand, she “fulfilled the role of *bolshuha*” (Russian – an elder or senior woman within the same family – *translator's annotation*) in peasant families who enjoyed credibility with the rest of the family. In the scientific works by T.S. Butorina, S.S. Shchekina, it is proved that in some regions, including Pomorie (from the Russian word - “seaboard” - *translator's annotation*), “girls and women were more independent in taking decision on domestic and economic affairs within the household than in other regions of a prerevolutionary Russia” (Butorina T.S., 2000, p.67). Women did not only keep the hearth and arranged everyday life; they were personified with moral dignity. O. V. Churakova confirmed that “the

phenomenon of the northern woman” was formed under the influence of geopolitical, natural-climatic and socio-cultural conditions of the region (Churakova O.V., 1999, p. 283). K.P. Gemp wrote: “In Belomorie (the district in the North of the White Sea - *translator's annotation*) both married and unmarried women were more self – sufficient in the decision - making about the farm and household compared to other districts of a Prerevolutionary Russia. They either helped their “muzhik” (Russian colloquialism from the word “man” - *translator's annotation*) in their dangerous works at sea or became “governess” of the household and family when their husbands went away for a long time into the Muromsky coast, Kedovsky way, seafaring to Norway. Men in Pomorie (native women - residents of the Russian coast of the White sea and the Arctic ocean – *translator's annotation*) knew that “the house was kept by the mistress” (Gemp K.P., 2004, p. 476). As the owner of the house - he (Russian man in the North - *translator's annotation*) provided for the whole family, his work was not easy, but in everyday's matters he relied on his housewife...” (Gemp K. P., 2004, p.477).

Energy, courage, industriousness, perseverance, observation of women in Pomorie were paid attention to not only once by researchers and visitors of the North in the XIX century. V. I. Nemirovich – Danchenko expressed opinion about women in Pomorie: “On the shore of Kemsky Pomorie these women held sea post and skillfully oared from settlement to settlement, from suburbs to suburbs. Those, who lived on the coast of the Arctic ocean, went in for fishing. On the Kola Peninsula, women were not a rare sight, and what was more, in autumn girls were taken as workers, and got one twelfth of the whole catch, in summer after the celebration of St. Peter and Paul's Day in June, each of them participated in sharing the gain on a par with men. The northern women happened to chase sharks - a craft which demanded a lot of physical strength and agility. Some women were known to steer a schooner” (Nemirovich – Danchenko V.I., 1998, p. 645 - 646).

In 1860, 3619 women in Pomorie went into fishing, which made 17% of all sea entrepreneurs in the Arkhangelsk region. In 1860, 45 women in the Arkhangelsk region were steersmen and owned vessels (Alekseeva L.N., 2000, p 501).

Death at sea and diseases constantly

contributed to the overbalanced of female population especially after 30 – 40 years. With age, this gap increased three times. According to official statistics 1896, 1000 married men corresponded to 1041 married women (Butorina T.S. & Kalinina M.A., 2006, p. 267).

In summer, after males' going away into sea women had to carry out some official duties: postmen, foremen, boater etc. Governor A. P. Engelgard mentioned that "...one should be just about these women, they scrupulously fulfilled their official job, doing not worse, and even better than men" (Shtukenberg I.F., 1857, p. 210).

In the research work, "Social status", I.N. Beloborodova points out that the inequality of social female and men standing occurred only when the rural economy dominated in society. Women took part in social and household life with men on a par and returned to *the primordial equality* in industrial and postindustrial societies. I. N. Beloborodova thinks that the concept is well illustrated, if Russian North taken as an example. The specific character of life sustenance was caused by typical northern household, fishery and hunting seafaring and trade, as a result of which, a constant outflow of manpower happened and agricultural works were shifted on to the women and elderly's shoulders (Beloborodova I.N., 2000, p.21).

"A woman from Pomorie was bearing not less burden than men while tilling the ground. It was done by those who could not go fishing to the Muromskiy bereg (coast – *translator's annotation*). Women worked both inside and outside if there was a grandmother in the house to look after the grandchildren", - wrote S. Zobkov in 1911 (Zobkov S., 1911, p. 22 - 24).

The similar situation was in Onega, where in summer time, "hot season for peasants", nearly all men were far away, and agricultural labour was laid on women and teenagers. There were lots of villages about 5 – 10 houses in Onega where it was hardly possible to find an adult – man (Kalinin I., 1911, p. 382).

Thus, the status of northern woman in Russia in the second half of the XIX century was not the same in different areas and largely depended on the historical traditions and the degree of recognition of her role in the family as well as her own self – sufficiency.

Peculiarities of female educational development in the north of Russia in XIX century

XIX century, as everywhere throughout Russia, brought about a lot of changes and let "the female half" of Arkhangelsk get education, participate in the city's public activities, develop new skills. Among the largest and small commercial owners of the city, women played is rather significant role. In the course of history, it developed so that a wife inherited commercial affairs of her husband only after his death, merchant children still being small. Thereafter, an heritress was usually guided by circumstances: sometimes she controlled commerce together with children, more often she handed it down to the sons. On paper and in practice merchant widows held business affairs. Petty bourgeois daughters were engaged in trading as well.

The Arkhangelsk census books showed that there were enough rich and self-supporting city dwellers in Arkhangelsk even in the XVIII century. The proprietors of workshop, boats, trade stores were literate people. Many women spoke foreign languages (Churakova O.V., 1999, p. 287 - 288).

In 1915, business ladies in Arkhangelsk had more than 20 % of all bakerys and small wares, they predominated in petty fishing trade. Such names as Olga Krotova with sons, A.I. Zhiltsova, A.P. Korytova, E.A. Latrygina, the typolithography owner E.M. Pavlova, A.P. Bulychova and M.G. Shashkovskiy were well known to the public (Ovsyankin E.I., 2000, p.245). Stefanida Miheevna Chesnokova was considered the main supplier of *kvas* (popular Russian sweet drink - *translator's annotation*) in the Arkhangelsk market, who had five native and three adopted children to raise. *Kvas* enjoyed the popularity especially in summer in the Margaritinskaya fair. In the second half of the XIX century three *banyas* (In Russian, *banya* can refer to any kind of steam bath and usually refers to the Russian sauna – *trans. an.*) out of six belonged to the "go – getting" tradeswoman (Barashkov, Y.A., 1999, p. 245).

A striking illustration of this point is the survey of some academic practice of the two largest educational establishments in Arkhangelsk: Mariinskaya gymnasium for girls and the Diocesan school. The "educational backbone" in Mariinskaya gymnasium was spiritual and moral

perfection of personalities, which meant fostering of religious and patriotic feelings, involvement in work and cultural inclusion, healthy lifestyles; industriousness was brought up as well. These goals were achieved due to specially organized “literal, vocal and musical meetings of educatees”, excursions into the local public city museum, diocesan repository, meteorological station, visiting cinematograph, which belonged to public schools in Arkhangelsk, travelling to the monastery (Trinity – “Sergieva Lavra” in Moscow), Sevastopol (famous historical hero cities), Yalta (Zaozerskaya S.V., 2007, p. 90) The purpose of opening the diocesan school for girls was “the education of maidens as clergy - priests future wives and mothers of families”, “to come out of here - educated wives of priests and the diocese assistants for the commitment in popular teaching” (Zaozerskaya S.V., 2007, p. 63)

Moral upbringing would appeal to educatees for fastening in their minds the responsibility for evangelical morals. Modesty, respect before the elderly, friendliness and the sincere treatment of girlfriends, tenderness and condescension to the little ones and weak were cultivated in “the future woman” (Zaozerskaya S.V., 2007, p. 63).

The cultivated feelings of kindness and responsibility found their practical application. In the war 1914 – 1916 the gymnasium girls volunteered into the recovery service to help not only the wounded but also took care of little children, whose mothers were in the field and fathers were recruited into the war (Zaozerskaya S.V., 2007, p. 91 - 92). In the gymnasium yard, the girls grew up some vegetables for the local hospitals.

In order to foster awareness of literature values some “literary soirees” in the evening or holiday time were arranged (Zaozerskaya S.V., 2007, p. 90). In 1906, some linen workshops were organized for schoolgirls of the senior classes, where they were trained in knitting, dressmaking, embroidery works. In 1916, the pupils brought their sewed linen to wounded soldiers into infirmaries. Girls’ parents provided fabric for these things.

The educational needlework was compulsory for all girls. They were accustomed to the fact that it was necessary to rural life, “sewing garments for the sacristy of the church, knitting

stockings and head-nets, belts and handbags” (Kirillov A., 1896, p. 440). It made possible for the “weak - willed educatees” to provide themselves with livelihood. Moreover, pupils participated in the kitchen, washing up, cleaning. Since 1866 – 1867 academic years, the schoolgirls were taught to feed cows and sheep and vaccinate them, which was supposed to bring them a lot of good in the future rural life.

Later the gymnasium leavers got an opportunity of vocational training. In 1873 in Mariinskaya female gymnasium and the diocesan school, there opened some pedagogical classes to prepare teachers for primary schools of Arkhangelsk province. The lessons in these courses were divided into theoretical and practical ones. The theoretical knowledge included basics of psychology, reasoning, didactics, history of pedagogics, teaching in gymnasiums. After finishing their studies, the girls had practice in rural and city schools. They had a chance to get a job later in schools, gymnasiums to preserve the educational traditions. Due to the archival sources, one can state that many of them met their recognition in private schools in Arkhangelsk and its region. The former students of the diocesan school gradually substituted teachers - deacons in the parochial schools in the province. In the annual reports about the works of these parochial schools the hard – work, respectful attitude and ability to find, a common ground with pupils and their parents of the alumna’s was noted (Zaozerskaya S.V., 2007, p. 100).

Some Medical establishments for women were developing at the same time. Arkhangelsk midwife school was opened in 1876, which was determined by the need for medical personnel. The school accepted girls and women aged of 18 and 30, who could read and write in Russian. The illiterates were received into the preparatory class. Some students, who got public subsidies for studying, came from rural districts. After graduating from these courses, they were required to return into their districts to work there for a year and a half, if vacancies of midwives in rural areas were not covered. There studied audits, who paid tuition fees at the rate of 10 rubles per year. Both categories were taught theory of obstetrics and had practice for two years (Zaozerskaya S.V., 2007, p. 107).

In the course of time, the educational program was becoming better. In 1891, a special discipline named “A preliminary report on the general concepts of the human body and health, female diseases, epidemics and syphilis, vaccination”, only was then came midwifery. The classes were distributed in such a way that the study of clinical medicine students proceeded with the concept of the structure of the human body. The teachers were aware that the school graduates might be the only person possessing scientific medical knowledge “for a hundred miles around the village and the whole district” (Zaozerskaya S.V., 2007, p. 108).

Since 1897, according to the Ministry of Internal Affairs, the medical schools had been supposed to educate for four years with a wider program, the fourth academic year was devoted to practical knowledge.

In accordance with annual reports of Arkhangelsk feldshers (a rural doctor - *translator's annotation*) and midwifery school for twenty-five years (1876 - 1901), 123 graduates got the diploma. For about thirty years of school existence women could have attended only the midwifery courses. In 1907, they were permitted to be admitted into the feldsher's department as well. It was possible to scrutinize infantine and children sicknesses and gynecology. Peasants' daughters were eager to enter this school because the education was free of charge. Before 1917 the school had taught 410 medical and 476 veterinarians, 265 midwives. Though the problem of qualitative medical assistant concerning rural population was not solved, women – feldshers and midwives brought preventative medicine within the reach of local people, having rendered a real help for “lower classes” (Zaozerskaya S.V., 2007, p. 108).

Thus, the peculiar social - economic and educational environment, including female education, was formed in the North, in the Arkhangelsk region due to: extreme way of life, fishing specifics of economy in Pomorie, which determined the long absence of men from the house, and as a result, double type of leadership in the Pomorsky families; strong relationship between the Scandinavian countries because of their immediate vicinity and common historical and cultural traditions; literacy among female population; high respect for women as ethical person based on an

independent status of woman in Pomorie.

Female educational traditions in Scandinavian countries (Norway and Sweden in Russian literal sources)

The predominance of the peasant population in most countries of Northern Europe had the decisive influence of their traditions and way of life, on the public consciousness, having led to the interest of scientists in the research of regional and national identity of female education belonging to that social stratum.

The peculiarity of female education in Northern countries reflects the historically developed life pattern of a peasant family and those values, which were typical for the traditional system of child – rearing in Russian North.

M. A. Kalinina assumes that the ethnic and pedagogical ideal of the Norwegian woman consisted of the following characteristics: high integrity standards, responsibility, striving for freedom, self-sacrificing for family's sake, transmitting the kinship and family traditions (Kalinina M.A., 2003).

The relationship between husband and wife presupposed the main principle husband's priority in the family. The feeling of love was not considered the key to the family fortune, relations between spouses based on mutual respect and responsibility.

Wedlock involved women into “a new social and economic state as part of the kindred”, significant social unit. The peculiarities of Norwegian way of life and household identified each of the spouses' status in the family, their relationships, the distribution of responsibilities. The husband was to provide shelter and livelihood. He paid taxes and represented the family in the community. The role of the wife was to help her husband and motherhood.

The leading goal in the education of young Norwegian girls in the XIX century was to prepare for a future family life by means of national family traditions, customs and rituals. The most essential point for young females, who wanted to be recognized in the peasant society as potential wife, mother and mistress of the house, was to get knowledge and skills in the field of farming, general education, good physical stamina and health. Therefore, psychological building – up for labour activity became an integral part of a peasant family

education. To get ready for this target was necessary to solve the following tasks: to form a conscientious attitude to work and its results, to instill the habit of working hard, to make work efforts desirable throughout the whole adult life which would bring moral and emotional satisfaction and to highlight the role and meaning of work in human life. A good example for a girl to follow was the behavior of her mother, whose life was devoted to the family. The working partnerships between mother and daughter seemed to be close. The "senior counselor" - Mother tried to teach the girl everything she knew herself. The girl started assisting her mother when she was young. By 9 or 10 a girl had been skillful enough to cover a tear with a patch and spin well. She learnt how to weave and bind sheaves, milk cows, help mother about the kitchen and bake. In spring girls had to help mothers in nurturing young animals. Many of them were capable to clean the house, dye wool, wash, participated in garden and field works etc. The Norwegian peasant "ladies" aimed at perfect mastery in ornamental pattern weaving and knitting as well as flax processing. The quality of the work done was strictly judged by the female collectivity and considered part of socialization. This usually happened when women were spinning, examining "future girls dowry" (Kalinina M.A., 2003).

Turning the thirteen or fourteen, the young peasants went in for fishing in many Norwegian regions. By fifteen, "the age of the future bride" a Norwegian girl was able to perform any female chores. They often left the house for another one to make a living there. It commemorated "as a new stage in life" which could continue for ten or twelve years. This period had a great influence on the girl's future life. The most typical tasks to fulfil in an outside household included some seasonal employment such as making hay, working in the vegetable garden, picking up mushrooms and berries, herbs etc.

Gaining working experience became an urgent need for survival in the extreme conditions of the North. "Labour pains" constituted not only vital everyday requirements but also filled people with joy after performing their job. It happened to be an efficient means of moral and aesthetic female education. The pedagogical importance of methods and training techniques as a whole provided a successful preparation of a young Norwegian girl

for diligence and respect for working people that constituted the integral part of Norwegian educational traditions.

The unbreakable bond between mother and daughter arose because of children's attachment, the overall economic management, convergence of views, solidarity interests and feelings towards her husband and her father. The whole way of life of a Norwegian family formed a special relationship between daughter and mother. Watching the relationships within the family, the girl got a lesson: how to behave in a certain situation, which general behavior norms were appreciated among peasants. The woman was not just a homemaker; her personality personified all moral virtues. Therefore, the great attention was paid to the development of kindness and complaisance, not coquetry or charm, because together with physical beauty the Norwegians made much of the so - called "inner beauty of a woman". To distinguish such traits as courtesy, benevolence, friendliness for girls was very important to be valued in the society (Kalinina M.A., 2003).

The peasant activities required of each community member not only physical strength, endurance, hardening, skill, but also an excellent knowledge of their business, so the widespread popularity enjoyed a specially arranged the so called "special mobile schools" for women and girls which taught the Norwegians to different kinds of craft, weaving, sewing and etc. The schools were organized in such a way that women could acquire special knowledge to become skillful mothers and responsible hostesses. Almost all the girls starting at five and six years were engaged in educational work dividing the functions of an educator with the parents (Kalinina M.A., 2003).

One of the leading means of female education implied the acquaintance with the family calendar tradition as an essential element of traditional culture. The calendar holidays accounted for a significant part in the moral education of girls forming educational patterns of behavior, norms of human relations, communication rules; oral folk arts among them.

The Norwegian peasants represented oral folk arts as the most ancient part of the Norwegian culture with a wide range of expressions. Being the most effective tool of education, oral folk art

influenced the childish souls. A fairy – tale was known a permansive type of the Norwegian folk art. The fairy – tales depicted a world of kind-hearted heroines, whose mastership in weaving, sewing and others, were praised alongside with their moral qualities. The main element of any fairy – tale constituted a female self-sacrificing love, which was always rewarded for her long patience. Tales orientated a child’s consciousness on socially relevant values and rejected moral flaws in humans. Carrying a moral burden, teachers of good stories shaped the spiritual world, stance, attitudes, beliefs, expanded the boundaries of knowledge. Such teachers who told the girls fairy – tales were usually their grannies, mothers and nurses. The reasons for communication in everyday life could easily be found. Women gathered to spin on a fabulous winter night in special houses, where they taught the younger generation to master their skills, “old ladies” entertained and instructed the Norwegian girls how to behave in this or that situation (Kalinina M.A., 2003).

Thus, the traditions of “maternity school”, the system of relationships – Mother and Daughter in a peasant Norwegian family in the XIX century was an integral part of any female life. The education was personal – oriented. The target of female education meant preparation for family life. The main objectives were to shape economic and household skills, desire to raise children and foster moral qualities, which were in demand at that time, the development of mental and physical abilities to benefit the family and the home.

From V. N. Novikova’s perspective, in the Swedish society intelligence, dignity, assertiveness savoring top - loftiness, shrewd common sense, expertise and skills were appreciated in the Swedish woman’s temper along with her physical beauty since Vikings’ times. The cardinal virtues, which a respectable wife was supposed to have besides honesty, were chastity and innocence. Luther’s ideology comprised the system of values for both men and women, among which piety, faith, hope, diligence, generosity, and the most significant and valuable virtue – Fidelity to the spouse were praised (Novikova V.N., 2012, pp.41 - 45).

The relationship within the peasant family was headed by the bread-winner, father. His

authority among other individuals was unchallenged. However, such “manlike features” as intellect and quick-wittedness were thought suitable for women in the Swedish society. While a woman supported her husband and helped him in commerce, these “manlike features” were even praised. As soon as woman displayed ambitions and professed her priority in the family, she was disapproved because of the religious beliefs. In accordance with Lutheran regulations it was the virtuous and kind – hearted mutual understanding between husband and wife that created rapport and maintained discipline within the household. Independent, disobedient and wayward wife challenged the religious norms and shattered the calm and harmony in the family. Thus, the responsibility for the unanimous and emotional atmosphere among the home folks belonged to the woman.

The Swedish women made a great contribution into a family budget. As P.G. Johannesson suggested that from the Middle Ages till the beginning of the XX century, the competence of women in the manufacturing sector had been extensive, and the execution of various works were unequal in society values. There existed a strict division of labour between female and male spheres. Men had to carry out some tasks outside and far away from the house, physical stamina and sometimes risks, e.x., in the forest, meadow, and field; while women traditionally combined the work inside the house and field works. Peasant women were engaged in baking bread. The female expertise depended on her proficiency in making a tasty pie or swirl, laying the table together with other peasants to celebrate traditional holidays (Johannesson G. S., 1996, pp. 64 – 65).

Both Russian (Berezina T.A., 1993; p. 288; Tiainen T.V., 2007, 126) and Swedish researchers point out (Hanssen B., 1958, p. 66; Levkruna I., 1990, p. 39) that skillful manageress with a bunch of keys to the house, a barn with grain, storage of supplies - a traditional attribute of female hostesses, which symbolized the power of women in a subsistence economy . The formula of marriage in the old law of Uppland XIII showed a strong position of a hostess. The father of the bride had to say: “I give you my daughter to be respected as your future spouse, to share a bed, to lock the padlocks, to hold the third part of the whole you can possess in

personal property, with the exception of gold and domestic servants, and all the rights that are granted by the king of Uppland, Eric the Saint. In the name of Father and Son and holy Spirit, Amen!" (Berezina T.A., 1993, p. 66; Hanssen B., 1958, p. 66).

The skillful homemaker played the crucial role to "keep hunger behind the doors" in difficult war times or poor harvest. Her "nimble wits" to plan and distribute high-energy ration defined the trouble-free family life up to the next cropping or home slaughtering. In autumn, the skillful homemaker had an eye on stocking up of supplies: salting or smoking meat, drying bread, grinding flour etc. In winter women brewed and baked. Cows, chickens, goats, sheep, geese required care throughout the year. In addition, the women's obligations were to spin, knit, weave, patch clothes and do other chores about the house. The art of sewing and embroidery was part and parcel of the economic component of a family budget, as one would say today. A variety of textile linen products and vadmal made a symbolic capital: embroidered sheets, pillows, textiles were visible proof of a successful financial family position and skillful hostess.

A.B. Hanssen confirmed that the Swedish peasants were self – sufficient in some economic affairs: they could loan money, buy and sell without their men's allowance that sometimes was contrary to "the letter of the law". It was caused by everyday necessity as a result of long absences of male population to markets and fishery (Hanssen B., 1958, p. 66).

The labour mentality permeated the peasant culture and left a mark on the female ideal. The status of women in society was directly related to her capacity for work. While working, a sense of collective spirit, women's community was manifested being based on an awareness of self-esteem, knowledge, skills and experience. The scope of the joint efforts was of great importance for the self - realization as wife and mistress. The Swedish ideal of a fair hostess was closely associated with the concept of a good wife. The content of the concept included the wife and mistress of a spouse, this reflected in some proverbs of the Swedish language - "Hushåll utan hustru är lykta utan ljus" - "Houshold without a wife is like a lantern without light", "Spatserande matmor gör elakt hushåll" – "Strolling mistress

makes the bad economy" (Hanssen A.B., 1958, pp. 53 – 89).

It was hard for the Swedish peasant to do without a partner, his wife in a household, woman were working side by side with men. As in other Scandinavian countries, the Swedish woman held center stage within the household. If a woman were a skillful homemaker, she could make a good name and be recognized by the neighborhood or congregation. Therefore, girls were taught to run the house as early as possible.

L. Sommerstad points out that girls were adjusted to constant labour to a greater extent than boys. When males could at least have a rest after dinner, peasant – women had to clear away, scour bowls, milk jugs etc. To show the tiredness to the parents or avoid fulfilling some job was hardly admissible (Sommerstad L., 1995, pp. 508 – 535). The work achievements defined the status among the congregation.

Family traditions has formed the core of the Swedish life since ancient times. The friendly and stable family, children meant happiness for Swedish farmers. The birth and upbringing of children were seen as the main purpose of marriage. The mothering function of peasant women was connected with the birth of a healthy baby and raise him in accordance with the valuables accepted in the society. Maternity was the most important social role of Swedish woman. The maternal functions of peasant women were to give birth to a healthy child, the child's upbringing and education. Motherhood implied to keep the body of a little one pure and warm. Mother had to have the attainments of care and education, experience emotional attachment and love to a child who grew up and developed under her direct supervision until the child's admission to school. The Swedish mother was in charge of both boys and girls until they were 6 or 7 years old. After that, the differential female and male upbringing began. Only mother was in charge of raising girls after they were nine – year – old creatures, boys spent all the time with fathers, whose example they tried to follow. However, it is necessary to emphasize that mother was treated with respect and shared the authoritative power with father. (Lövkruna I. 1990, pp. 179–219)

The grandson of a famous Russian writer, L.L.Tolstoy, wrote about Swedish mothers: "the

intrinsic relation between mother and child serve as the powerful weapon of the initial education of children and had a great impact on the Swedish life. Thanks to the careful education and spiritual connection of mother with children, the children grow up as honest, healthy people with strong and open disposition” (Tolstoy L.L., 1900, p. 185).

DISCUSSION

The coastal territorial position in Scandinavia and Russian North, fish, mammal, salt, wild fishery were largely uniform economic activities that have a significant impact on the nature of family education. As a result, the similarities housing and financial conditions in the Euro - Arctic region, the fundamental role of the family and family mentoring, spiritual and moral unity of the family, the atmosphere of hard work, a kind of communication etiquette of parents with children, relatives and neighbors, formed ethnopsychological type of Russians, Swedes and Norwegians, who had much in common: vitality, courage, perseverance, patience and hard work. Traditional values forming the moral qualities of the individual Swedish, Norwegian and Russian peasants based on the universal ideals of kindness, honesty, fairness, respect for elders, love for the country and parents the ability to help, as well as the formation of an “ecological consciousness”. It must be emphasized that it is in the Russian North, as in Swedish, Norwegian People were strong democratic tradition, rooted in the distant past.

The way of life of a peasant family in Sweden, Norway and Russia in the north differed patriarchal and strong family ties among its members. In the XIX century, it was a peasant family that still maintained the hierarchy, and recognized parental authority, providing stability and continuity of knowledge, experience, and popular culture to succeeding generations. Ethnic and religious component in the calendar - family rites, celebrations, folklore of the peoples proclaimed largely similar values traditions of female education: spiritual - moral and labor.

Maternity was the most important social role of woman at that time. The maternal functions of peasant women were to give birth to a healthy child, the child’s upbringing and education. Mother

was in charge of both boys and girls until they were 6 or 7 years old. After that, the differential female and male upbringing began. Only mother was in charge of raising girls after they were nine – year – old – creatures; boys spent all the time with fathers whose example they tried to follow. Mother was treated with respect and shared the authoritative power with father. In this regard, the purpose of practical training among female farmers in the XIX century determined as preparation for marriage, birth and upbringing of children. Significant and important part of maternal education was to maintain warm, emotional relationships between parents and children.

Drawing attention to the undoubted similarities in traditions of female education, it must be concluded that there are several factors that separates peoples (Russian, Norwegian and Swedish). Each has its own language, its historical development, its cultural and religious characteristics, which determine not only the similarities, but also differences in the tradition of women’s education.

The differences in the value of female education traditions in a peasant family in Sweden, Norway and Arkhangelsk North, in our opinion, are determined by religion Protestant and Christian religions. Both religions family as the moral basis of society, the husband as head of the family, assumed the love and respect between spouses happiness “childbearing”, but only in the Russian Orthodox tradition, the family called the Small church. In M.Lyuter’s ideology woman was “determined” as helper’s to her husband, then in Orthodoxy “union of man and woman in the Scriptures was always compared with the union of Christ and the Church. The highest spiritual purpose of this alliance was confirmed by the fact that the grace unites two people into one flesh “ (Marriage and family, 2014). This view of the family unit, in our opinion, caused the various settings on the moral education of feminine qualities and behaviors.

CONCLUSION

In the context of integration of the Barents Euro - Arctic region as the northern version of the whole all-European integration process, it is extremely viable to scrutinize the role and place of

women in society at the present stage of development of these countries. Interpretation of the changes that are taking place today, from the views of women, their social status, would not be possible without the theoretical analysis of ethno-cultural (national) customs and traditions of the values of female education, which focus on the sets behaviors as “a kind of relay race” providing continuity between generations.

We have given a thorough consideration of economic and socio – cultural conditions in Northern countries in the XIX century and found out many similar traits in the traditional peasant cultures. In our opinion, it is possible to state that Northern Russia and Scandinavian countries (Norway and Sweden) have much in common as for female educational traditions in a peasant family. However, it is quite clear that every country has its own way of development and ethnical patterns of child rearing. It would be of paramount importance for us to compare and contrast how educational facilities for females in Northern countries (including Northern Russia) have developed from XIX century up to now, especially female upbringing in families, schools, society; it has not been done yet. The research concerning North of Russia is very precise and specific (educational establishments for women in the north are studied; educational traditions in peasant families in Pomorie are analyzed). As for Norway and Sweden, those scientific materials and literature that have been at our disposal define the research. Therefore, it is just generalization of ethnical female traditions of Norway and Sweden. Finland, the country in close vicinity, is turned back on. To make studies that are more concrete on educational institutes, courses for girls, especially from women points of view; how education influence the trajectory life and social status in Northern countries would be interesting.

The research on the topic is still going on, that is why we are open to critics and further scientific disputes. We would heartily appreciate some Scandinavian authors with related interests to make some critical feedback and invite them for cooperation. To our mind, it is of great importance to compare and contrast our roots, national identity to find common ground for further development.

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