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ESTABLISHMENT AND ORGANIZATION OF ACTIVITIES OF PROFESSIONAL SCHOOL AT LEBEDYN ST. NIKOLAS CONVENT OF KYIV EPARCHY (THE SECOND HALF OF THE 19TH – THE BEGINNING OF THE 20TH CENTURY)

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ABSTRACT

The purpose of the research paper is to study the contribution of Lebedyn St. Nikolas Convent of Kyiv Eparchy to the development of woman's education in Ukraine in the second half of the 19th – the beginning of the 20th century and the peculiarities of the establishment and organization of the woman's professional school at it.

Scientific novelty. The contribution of Lebedyn St. Nikolas Convent and its reverend mothers to the development of education at the regional level is analyzed in the paper. The history of Lebedyn Women's Professional School establishment is highlighted, and the stages of its activity and the level of material support from the convent are characterized. Attention is paid to the peculiarities of the educational process organization, as well as the staff composition and the formation of the female pupils' contingent of the school.

Conclusions. Four stages can be distinguished in the history of Lebedyn Women's Professional School: 1859-1872 – establishment and development of a four-grade school; 1872-1886 – activities of a sixth-grade school; 1888-1890 – establishment of a two-grade women's school; 1890-1918 – a two-grade, four-year women's theological (professional) school.

The history of the school shows that it was a fully formed educational institution with a distinctive management system, proper staffing, and teaching and educational process. The school aimed to give children a practically useful education. Learners mastered crafts, the basics of art, and various labor specialties that could have been useful in their future life. The process and methods of teaching were interconnected with spiritual and religious education.

It is uncovered that the deterioration of the school's financial situation and the lack of support from the state for such educational institutions made the convent leadership close the sixth-grade women's school in 1886. In 1888, a two-grade women's school of the type of two-grade parochial schools with a four-year term of study was established on its base. Since 1890, a two-grade, four-year women's spiritual (professional) school had been functioning at the convent, the educational process of which ensured learners mastered the program of four-grade of the women's eparchy school and various types of women's needlework.

Lebedyn St. Nikolas Second-Class Convent played an important role in supporting women's education development on the territory of Kyiv Eparchy in the second half of the 19th – the beginning of the 20th century, and the school established by it made opportunities for orphans and children of the poor strata of society from the neighboring povits to get the education and begin professional training.

Keywords: Kyiv Eparchy, metropolitan, Lebedyn St. Nikolas Convent, reverend mother, monasticism, women's professional school, education

СТВОРЕННЯ ТА ОРГАНІЗАЦІЯ ДІЯЛЬНОСТІ УЧИЛИЩА ПРИ ЛЕБЕДИНСЬКОМУ МИКОЛАЇВСЬКОМУ ЖІНОЧОМУ МОНАСТІРІ КИЇВСЬКОЇ ЕПАРХІЇ (ДРУГА ПОЛОВИНИ ХІХ – ПОЧАТОК ХХ СТ.)

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АНОТАЦІЯ

Мета статті полягає у вивченні внеску Лебединського Миколаївського жіночого монастиря Київської єпархії у розвиток жіночої освіти в Україні другої половини ХІХ – початку ХХ ст. й особливостей створення та організації діяльності жіночого училища при ньому.

Наукова новизна. У статті досліджено внесок Лебединського Миколаївського жіночого монастиря та його настоятельниць у розвиток освіти на регіональному рівні. Висвітлено історію становлення Лебединського жіночого училища, охарактеризовано етапи його діяльності та рівень матеріальної підтримки з боку монастиря. Звернено увагу на особливості організації навчального процесу, кадрового складу вчителів і формування контингенту вихованок училища.

Висновки. В історії Лебединського жіночого училища можна виділити чотири етапи: 1859-1872 рр. – створення та розвиток чотирикласного училища; 1872-1886 рр. – діяльність шестикласного начального закладу; 1888-1890 рр. – створення двокласного жіночого училища; 1890-1918 рр. – двокласне з чотирирічним навчанням жіноче духовне (професійне) училище.

Історія училища свідчить, що це був цілком сформований навчальний заклад з оригінальною системою управління, належним кадровим забезпеченням, навчальним і виховним процесом. Училище ставило за мету дати дітям і практично корисну освіту. Вихованці освоювали ремесла, основи мистецтва та різні робітничі спеціальності, які могли стати в нагоді в їх подальшому житті. Процес і методики навчання перепліталися з духовно-релігійним вихованням.

Встановлено, що погіршення матеріального становища училища та брак підтримки з боку держави таких навчальних закладів змусили керівництво монастиря у 1886 р. закрити шестикласне жіноче училище. У 1888 р. на його базі було відкрито двокласне жіноче училище за типом двокласних церковно-приходських шкіл з чотирирічним терміном навчання. З 1890 р. при монастирі функціонувало двокласне з чотирирічним навчанням жіноче духовне (професійне) училище, навчальний процес якого передбачав опанування ученицями програму чотирьох класів жіночого єпархіального училища та різних видів жіночого рукоділля.

Лебединський Миколаївський жіночий другокласний монастир відіграв важливу роль у підтримці розвитку жіночої освіти на території Київської єпархії другої половини ХІХ – початку ХХ ст., а організоване ним училище створювало можливості для дітей-сиріт і дітей з бідних верств суспільства навколишніх повітів отримання освіти та початки професійної підготовки.

Ключові слова: Київська єпархія, митрополит, Лебединський Миколаївський монастир, ігумена, чернецтво, жіноче училище, освіта

INTRODUCTION

Women's monasticism, as a historical and cultural phenomenon, is of great interest to professional researchers today. In the history of Ukraine, women's abodes played a significant role. The particular activity of women's convents took place from the second half of the 19th century when all spheres of social life were being transformed. Participation in the organization of charity assistance, and contribution to the development of education and culture prove the involvement of women's abodes in the social and cultural processes of provincial towns and regions. Nowadays, a revival of women's convents is observed in Ukraine, the traditions of monastic life continue and various forms of external and public service are carried out.

The study of Orthodox convents' history, and their contribution to the social, economic, and cultural development of Ukrainian people is especially relevant in the crisis periods of the national history, and in times of massive changes in the value orientations of modern society. The religious renaissance that entered the life of Ukrainian society after Ukraine gained independence as a global trend revived the tradition of establishing monastic schools.

In the second half of the 19th – the beginning of the 20th century, Kyiv Eparchy convents took an active part in the education and upbringing of the younger generation. The objectives of convent education were to teach female students to build a hierarchy of religious and spiritual values: life, freedom, and humility. Monastic schools trained children to work, and find ways to overcome difficulties, as key life skills, and also protected them from the negative influence of the external environment.

At that time, 'special' schools for daughters of the Orthodox clergy were also created. They were mainly established at convents that were under the jurisdiction of the Holy Synod and the management of eparchs. The fact that the first professional women's school in Kyiv Eparchy was established at Lebedyn St. Nikolas Second-Class Convent initiated the right to education for girls from non-privileged strata of society.

Literature Review

The issue of the existence of educational institutions at convents in the second half of the 19th – the beginning of the 20th century has been neglected by modern professional historians and scholars. After Ukraine got its independence, the study of its history, including the regional aspects, began to gain scientific relevance. The book by the well-known Cherkasy local historian Yu. Marynovskyi¹ was one of the first scientific publications dedicated to the understudied pages of the history of Orthodoxy and the emergence of monasteries in the territory of today's Cherkasy region². The author collected and published archival documents related to the financial, economic, and cultural activities of the monasteries, reflecting the history of their establishment and spatial development. The statistical information about the monasteries, including Lebedyn St. Nikolas Convent, found in the funds of the State Archives of Cherkasy Region and presented in the book is of great importance. The analysis of this information allows us to form an idea of the property, financial, and economic situation of the abode, the

¹ *Мариновський Ю.* Черкаська минувшина. Книга 1: Православні монастирі на терені сучасної Черкаської області до 1917 року. Черкаси: Відлуння, 1997. 208 с.

² *Мариновський Ю.* Мотронинський Троїцький монастир (історичний нарис). Черкаси, 1990. 60 с.; *Мариновський Ю.* Куполи над Тясмином. *Людина і світ.* 1994. № 2. С. 8-12.

amount of its revenue and to understand its ability for maintaining Lebedyn Women's Professional School.

Problems of the establishment as well as the social and economic situation of Orthodox monasteries in the Middle Dnipro region in the 19th century are analyzed in the works of L. Horenko³ and O. Pashkovskiy⁴. The history of some monasteries and monasticism of Kyiv Eparchy is also studied in the works of T. Killeso⁵ and O. Popelnytska⁶. The scientific research of local historian O. Samkov⁷, dedicated to the 220th anniversary of the establishment of Lebedyn St. Nicholas Convent, draws particular attention. O. Lastovska has analyzed the development and state of the historiography of the problem of researching the history of Orthodox monasteries and monasticism in Cherkasy region⁸.

I. Lomachynska pays attention to the rethinking of the social and cultural phenomenon of Orthodox monasteries as a fundamental element of the church organization⁹. The author studies the history of the development and economic formation of many monasteries in Ukraine, including those that functioned on the territory of Kyiv Eparchy. The researcher gives special attention to the importance of abodes in spreading education, shaping the cultural landscapes of Ukraine, and preserving the national spirituality of the Ukrainians. Orthodox abodes on the territory of Ukraine arise as a real embodiment of the social memory of Ukrainian society, and an element of self-identification of the Ukrainian nation. The functions of the monastery in relation to society, and its role in the ethno-cultural formation of the Ukrainian nation deserve special attention.

In his research paper, and then in his dissertation, N. Lavrinenko¹⁰ studies the social and economic as well as cultural and educational activities of Orthodox monasteries and monasticism in the south of Kyiv Eparchy from the late 18th till the beginning of the 20th century. The author describes the active process of formation and development of educational institutions at monasteries on the territory of the nowadays Cherkasy oblast. Convent professional schools trained not only educated housewives but also potential teachers of zemstvo and parochial schools. The author emphasizes Lebedyn St. Nikolai

³ Горенко Л. Чигиринський Троїцький жіночий монастир. *Родовід*. 1992. № 4. С. 59-66.

⁴ Пашковський О.А. Господарська, освітня та благодійницька діяльність Жаботинського Свято-Онуфріївського чоловічого монастиря. *Православ'я-наука-суспільство: проблеми взаємодії*: Матеріали Другої Всеукраїнської науково-практичної конференції. Черкаси, 2004. С. 111-113.

⁵ Кілессо Т.С. Видубицький монастир. Київ, 1999. 127 с.; Кілессо Т.С. Братський Богоявленський монастир і Києво-Могилянська академія. Київ, 2002. 144 с.

⁶ Попельницька О. Миколаївський та Богословський Йорданські монастирі у Києві. *Київська старовина*. 2005. № 1. С. 29-34.

⁷ Самков О. Лебединський Свято-Миколаївський жіночий монастир 1779-1999 рр. (Рукопис). Черкаси. 1999. 15 с.

⁸ Ластовська О.Л. Сучасна історіографія питання дослідження православних монастирів і чернецтва Черкащини. *Вісник НАКККіМ. Серія «Історія»*. 2013. № 4. С. 269-275.

⁹ Ломачинська І.М. Роль православних монастирів у формуванні світоглядних орієнтирів українського суспільства. *Вісник Черкаського університету. Серія «Філософія»*. 2016. № 2. С. 61-70; Ломачинська І.М. Монастирі України. Київ: Балтія-Друк, 2015. 208 с.

¹⁰ Лаврінченко Н.П. Участь православних монастирів Київської єпархії у системі духовної освіти Російської імперії (XIX – початок ХХ ст.). *Лаврський альманах: Києво-Печерська лавра в контексті української історії та культури: зб. наук. пр.* 2005. Вип. 14. С. 18-26; Лаврінченко Н.П. З історії Чигиринського Свято-Троїцького монастиря (забута обитель). *Київська старовина*. 2006. № 6. С. 99-106; Лаврінченко Н.П. Православні монастирі Південної Київщини (соціально-економічна діяльність). 1773-1917 рр. Черкаси: Чабаненко Ю.А., 2009. 216 с.

Convent's significant contribution to the development of women's education in the second half of the 19th century.

In the second half of the 19th – the beginning of the 20th century the idea of establishing parochial schools became widespread. The conditions for the emergence of church teacher training schools, the peculiarities of the organization of their functioning, the formation of the teaching staff and the contingent of students are uncovered in the scientific studies of M. Yanchuk¹¹. On the example of a parochial school that functioned at Kyiv St. Michael Golden-Domed Monastery, the author asserts that subordinating the daily routine of the students of this school to the monastic order was aimed at shaping the outlook of future teachers in the spirit of deep ecclesiastical piety, obedience, and loyalty.

T. Kuzmenko also studied the activities of St. Michael Church Teacher Training School, established at St. Michael Golden-Domed Monastery in 1890¹². The author also emphasizes the general trend characteristic of Orthodox monasteries of Kyiv Eparchy of the second half of the 19th – the beginning of the 20th century. It was in fact that gradually growing economically, the monasteries also expanded their educational activities among the poor strata of society. The main role in the activity and development of the monasteries was played by its reverend fathers. It was their position that determined the direction of the spiritual and educational life of students, monks, and pilgrims. Through their activities, the reverend fathers and monks of the monastery played a great charitable and educational role in Ukrainian society.

However, one of the least studied issues of national history today is the process of formation and development of women's spiritual education in the second half of the 19th – the beginning of the 20th century, especially in the regional aspect. Creating a complete picture of the activities of Orthodox convents in the organization of educational institutions, their development, and material support necessitates the search for new sources and the systematization of scattered information. Therefore, *the purpose of the research paper is to study* the contribution of Lebedyn St. Nikolas Convent of Kyiv Eparchy to the development of women's education in Ukraine in the second half of the 19th – the beginning of the 20th century and to analyze the peculiarities of establishment and organization of the women's professional school activities at it.

THE SITUATION WITH THE MONASTERIES OF KYIV EPARCHY IN THE 19TH THE BEGINNING OF THE 20TH CENTURIES

Among many other activities, Kyiv Eparchy and its monasteries of the second half of the 19th – the beginning of the 20th century, were actively involved in all social and economic processes of that time, engaged in education and charity, and showed care for the orphans of the Orthodox clergy of the region. There were four women's professional schools of the Ecclesiastical Department of Kyiv Eparchy: in Lebedyn, Rzhyschiv, and two in Kyiv¹³. Such educational institutions were 'called schools for maidens of spiritual rank'¹⁴. They were focused on the education and upbringing of girls mainly from clergy

¹¹ Янчук М. Підготовка учительських кадрів у церковно-учительських школах наприкінці XIX – на початку XX століття. *European Philosophical and Historical Discourse*. 2018. Vol. 4. Issue 3. P. 79-85.

¹² Кузьменко Т. Михайлівська церковно-учительська школа при Києво-Золотоверхому монастирі (кін. XIX ст.). *Труды Киевской духовной академии*. 2019. № 19 (191). С. 88-99.

¹³ Киевская епархія в 1878 году. *Киевские епархиальные ведомости*. 1879. № 7. С. 2.

¹⁴ Записка об устройстве и составе Киевского училища для девиц духовного звания. *Киевские епархиальные ведомости*. 1861. № 17. С. 508.

families, especially those who lost their parents and had no means of further existence. The goal of such educational institutions was to "...educate future mothers and educators of those children who are destined to the special service of our Orthodox Church". There primary education was provided, handicrafts were taught, and, if necessary, the students were accommodated in convents. Children of other social strata were also admitted to such professional schools, both on paid and free basis.

When Kyiv Eparchy was headed by Filaret (Amphiteatrov, 1837-1857), Metropolitan of Kyiv and Halychyna, Archimandrite of Kyiv-Pechersk Lavra, who actively supported the charitable activities of the monasteries of the Eparchy, Lebedyn St. Nicholas Convent took care of such orphans as well. That abode was located in Chyhyryn povit of Kyiv hubernia. It was established at the end of the 18th century by nuns from Moldova¹⁵. After the accession of Right-Bank Ukraine to the Russian Empire and the spread of imperial legislation there, including the management of monasteries, a significant number of monasteries was eliminated or left aside from the register. Lebedyn St. Nikolas Convent also found itself out of the register, which meant without financial assistance from the state.

The monastery got only 85 rubles and 75 kopecks from the state treasury as compensation for the lands not allocated to it. However, the proper organizational and dynamic economic activities of Hegumenia Magdalena (1829-1858), who was the reverend mother of the Convent for almost thirty years, contributed to its transformation into a powerful architectural and economic complex of that time, which housed about 50 nuns and 30 novices at the same time¹⁶. Over time, the significant economic success of Lebedyn Convent and the increasing activity of its reverend mother contributed to the change in the status of the abode.

According to the Decree of December 25, 1841, on the staff of monasteries for the Western Eparchies, the Governing Senate and the Holy Synod approved the staff for those monasteries on January 4, 1842. Following the recommendation of Metropolitan Filaret of Kyiv and Halytchyna, the Holy Synod assigned Lebedyn St. Nikolas Convent to the second class. The fact of transferring the Convent to a 2nd class with receipt of 2.155 rubles from the state treasury was approved by the Decree of Kyiv Spiritual Consistory dated October 14, 1842¹⁷. That also became possible because Lebedyn St. Nikolas Convent belonged to the urban monasteries due to its territorial allegiance. Urban monasteries could be included in the register of monasteries, as opposed to rural monasteries.

In the second half of the 19th – the beginning of the 20th century the revenues of convents were formed from several sources. Since Kyiv hubernia at that time was mainly an agricultural region, the monasteries were engaged in those types of the economy that brought profit directly from agricultural activities and rent. In particular, the means of maintenance of Lebedyn St. Nikolas Convent were additionally strengthened by a minor agricultural occupation on 86 desiatinas of land belonging to it. To cultivate those fields, the Convent used hired laborers at the expense of 200 silver rubles given for that purpose from the state treasury. An additional, albeit insignificant, profit was brought by the

¹⁵ *Похилевич Л.И.* Сказания о населенных местностях Киевской губернии или Статистические, исторические и церковные заметки о всех деревнях, селах, местечках и городах, в пределах Губернии находящихся. Киев: Типография Киево-Печерской лавры, 1864. С. 362.

¹⁶ *Ibid.* С. 715.

¹⁷ The State Archive of Cherkasy Region (SACHR). Fund 422. List 1. File 2. P. 134.

Convent's mill and the capital in the amount of up to 8.000 rubles¹⁸. The growth of the income testified to the competent organization of Convent's economy. That made it possible to significantly strengthen the economic position of the Convent and, on its basis, to continue economic development and engage in active educational activities.

In this context, the leadership of the Convent and its nuns tried to keep up with the times. The fact was that already from the beginning of the 19th century the state began to pay attention to the process of training women in Orthodox monasteries of Ukraine for the spiritual and moral upbringing of children. For that purpose, in 1808, the 'Regulations on Theological Schools, Seminaries, and Academies' was adopted, which approved the structure of monastic women's educational institutions. In 1832, Kyiv Educational District was established, which included monastic women's educational institutions, and in October 1836, a Decree of the Holy Synod assigned monasteries and clergy the responsibility to provide primary education to peasant children, in particular, to girls of spiritual rank¹⁹.

During the governing of Metropolitan Isidore (Nikolskyi, 1858-1860) of Kyiv Eparchy, monastic educational activities continued to be supported. Taking into account the existing experience of organizing care for orphans from clergy families, a four-grade Woman's Professional School was established on the initiative of the Right Reverend at Lebedyn Convent. It was established in 1859 by the Hegumenia of the Convent Filareta, born Baroness Varvara Mykolaivna Shlippenbach²⁰. The Hegumenia was also appointed as the Head of the School. She received a decent by then education. In the past, she was a learner of St. Petersburg Patriotic Institute, since 1832 she was a novice of Novgorod Holy Spirit Monastery, and a year later, at her request, she was transferred as a nun to Sts. Florus and Laurus Convent of the Ascension, where she stayed for the next 16 years. On December 18, 1848, Filareta was appointed as Hegumenia of Odesa Saint Archangel Michael Convent, and in 1853, by the Decree of the Holy Synod, Filareta Schlippenbach was transferred to the post of Hegumenia of Lebedyn Convent. However, she was in no hurry to take up the position, as Hegumenia Magdalena continued to cope with her duties. Filareta remained a nun at the Convent and, with the support of the Hegumenia, along with other caring nuns, immediately started organizing the upbringing of girls from both clergy and secular families²¹.

FOUR-GRADE WOMEN'S PROFESSIONAL SCHOOL AT LEBEDYN ST. NIKOLAS CONVENT (1859-1872)

In July 1858, Filareta managed to occupy the post of Hegumenia, which gave her much greater opportunities to realize her plan of organizing proper education and upbringing of orphans within the walls of the Convent. Having enlisted the support of Isidor, Metropolitan of Kyiv, in 1859 Hegumenia Filareta established a Professional School for girls of the spiritual rank and orphans at Lebedyn Convent. The School was located in a wooden convent wing with three cells²².

¹⁸ Похилевич Л.И. Сказания о населенных местностях Киевской губернии... С. 716.

¹⁹ Фазан Т.П. Підготовка жіноцтва у православних монастирях України до духовно-морального виховання дітей (XIX – перша чверть XX століття): дис... к.п.н: 13.00.01 – загальна педагогіка та історія педагогіки. Полтава, 2020. С. 100.

²⁰ Киевская епархія в 1878 году. *Киевские епархиальные ведомости*. 1879. № 7. С. 4.

²¹ Самков О. Лебединський Свято-Миколаївський жіночий монастир... С. 5.

²² Похилевич Л.И. Сказания о населенных местностях Киевской губернии... С. 716.

The newly established Professional School at Lebedyn St. Nikolas Convent became the first monastic women's educational institution on the territory of Kyiv Eparchy and in terms of its status was equated to primary parochial schools²³. Lebedyn Women's Professional School was subordinated to the Metropolitan of Kyiv and controlled by the Spiritual Consistory. The organization of the educational institution's activities and the arrangement of children's everyday life required considerable material costs. Lebedyn St. Nikolas Convent did not have significant financial resources, it was itself overcrowded with nuns and novices, but it still found the means to maintain the Women's Professional School at the proper level.

Thanks to the efforts of Hegumenia Filareta, the School was provided with material support to organize its activities at that initial stage. Metropolitan Isidore himself was the first to set an example and sent 3.000 silver rubles from his funds. His example was followed by Agnia, Hegumenia of Sts. Florus and Laurus Convent of the Ascension, with the nuns. That convent donated 5.000 silver rubles and suburban land for the School in Lebedyn. Kyiv-Pechersk Lavra provided a one-time sum of 3.000 silver rubles and then 1.000 rubles were sent by Lavra every year. 1.000 rubles were sent by Kyiv St. Michael Golden-Domed Monastery for the purchase of a house and 100 rubles for its arrangement. Other monasteries of the Eparchy did not stand aside. In particular, Kyiv Brotherhood Monastery sent 300 rubles, and St. Nikolas Desert-Rykhly Monastery sent 100 rubles²⁴. The new Metropolitan of Kyiv and Halychyna, Arsenius (Moskvin, 1860-1876) also allocated 200 rubles from his salary each year for the maintenance of Lebedyn Professional School for girls of the spiritual rank²⁵. In the future, the School continued to be maintained mainly from the funds of the Convent and at the expense of charitable contributions.

As of 1860, 27 daughters of the clergy, aged from 9 to 14, already studied at the School. Of those 17 girls were orphans of deceased parish priests and were on the School's full board, 8 boarders were daughters of active priests and 2 did not live in the School and were daughters of priests from the nearby villages. Orphans studied at the School for free, and boarders were charged a tuition fee of 80 rubles for the clergy and 100 rubles for secular persons. The tuition fee was paid every six months²⁶.

Hegumenia Filareta's proper administrative activities and constant financial support from Lebedyn St. Nikolas Convent contributed to the expansion of the Professional School's opportunities. For example, for the maintenance of the School in 1867, the Convent received 2.628 rubles. The sum included 1.938 rubles that were paid by the students for education, 200 rubles were received from Arsenius, Metropolitan of Kyiv and Halychyna, 100 rubles from benefactors, 373 rubles were the income from the Convent shop, and 17 rubles were received from the sale of the Professional School students' handicraft items. Almost all of that money was spent on the needs of the School, staff, and students. In particular, 1.050 rubles were spent on food and 498 rubles on students' clothes, 379 rubles on heating, lighting, and repair of premises, 260 rubles on school students' supplies, 414 silver rubles on the salaries for teachers and class mistresses²⁷.

²³ Central State Historical Archives of Ukraine in Kyiv (CSHAU in Kyiv). Fund 183. List 1. File 166. P. 49.

²⁴ Епархиальная хроника. *Киевские епархиальные ведомости*. 1861. №1. С. 41.

²⁵ Ibid. С. 57.

²⁶ CSHAU in Kyiv. Fund 183. List 1. File 166. P. 8-10.

²⁷ О состоянии Киевского училища девиц духовного звания и особого такового же училища при Лебединском женском монастыре в Чигиринском уезде Киевской епархии за 1867-1868 учебный год. *Киевские епархиальные ведомости*. 1869. № 4. С. 174.

The student body of the Professional School was constantly growing. As of the 1867-1868 school year, 58 girls were studying there, 32 of whom were on free education, 23 were studying at the expense of their parents, and 3 were not enrolled as regular students. The teachers were 3 priests and a deacon who served at the Convent. That school year, a teacher from Zlatopil Noble School and three class mistresses joined the staff²⁸.

With each passing year, the demand for primary women's education only grew. The Professional School at Lebedyn St. Nikolas Convent gained a good reputation and was popular among the population of Chyhyryn and the closest to it Zvenyhorod and Cherkasy povits. The number of those wishing to study there only rose. Thus, according to the report of the 1871-1872 academic year, there already were 97 students. 63 of them were the children of priests, 6 – deacons, and 12 – psalm readers. The remaining 16 students came from different social strata: 4 girls were daughters of landowners, 2 daughters of officials, 4 daughters of peasants, 5 daughters of townspeople, and the parents of one girl were foreigners who worked at a local plant²⁹.

SIX-GRADE WOMEN'S PROFESSIONAL SCHOOL (1872-1886)

The success of the educational institution and its provision of the appropriate level of knowledge created conditions for reviewing its status. In 1872, Lebedyn four-grade Professional School was transformed into a six-grade Professional School³⁰. Such changes made it possible to educate a larger number of orphans from families of the Orthodox clergy free of charge, compared to previous years. As of 1872-1873, there were 101 students at Lebedyn Professional School. Among them were 45 orphans, 52 boarders, and 4 students who were local residents and came to study from home every day³¹. The course of study lasted 6 years in six grades, respectively, and 7 years together with the preparatory department. Starting from 1873, the students completed the school course annually, which made it possible to admit orphans to the School every year after the graduation of girls from the 6th grade³².

The functioning of the Professional School at the Convent was an important criterion that gave Lebedyn St. Nikolas Convent the 'educational' status³³. The transformation of Lebedyn Women's Professional School into a sixth-grade educational institution increased the number of teachers and students. Studying at the School provided the maintenance of some of the students at the expense of the School, factually at the expense of the Convent. The School undertook to provide housing for children who lost their families. The constant increase in the number of students and the School's commitment to providing orphans with a full board made its leadership hastily organize the construction of a dormitory in the fall of 1873. The room looked like a common bedroom "...52 arshins long, 10 arshins wide, with three stoves"³⁴. The Convent spent 1.586 rubles

²⁸ Ibid. С. 174.

²⁹ Лебединское женское шестиклассное училище в учебном отношении за 1881-1882 учебный год. *Киевские епархиальные ведомости*. 1882. № 18. С. 329.

³⁰ Самков О. Лебединський Свято-Миколаївський жіночий монастир... С. 6.

³¹ Краткий отчет о состоянии Лебединского шестиклассного училища девиц духовного звания в Лебединском Николаевском второклассном женском монастыре за прошлый учебный 1872-1873 год. *Киевские епархиальные ведомости*. 1874. № 5. С. 70.

³² Ibid. С. 65.

³³ SACHR. Fund 149. List 1. File 74. P. 49.

³⁴ Краткий отчет о состоянии Лебединского шестиклассного училища... 1872-1873... С. 65.

and 22 kopecks on its construction and allowed to use of oaks from its forest. The problem of providing children with a roof over their heads was solved for some time.

In addition, the increase in the number of students raised the question of purchasing additional desks, benches, beds, wardrobes, books, equipment for classes, etc. A library was also established at the School. Its funds were insignificant, but the students were provided with all the necessary textbooks and fiction³⁵. The Zinger foot sewing machine was purchased by the Convent in Yelysavethrad to meet the students' household needs, as well as for handicrafts³⁶.

The curriculum of the six-grade Lebedyn Women's Professional School included the study of the Law of God, Russian and Slavic Languages, Calligraphy, Arithmetic, Geography, General and Russian History, Physics, and Geometry, French and German Languages, Pedagogy, Music, and mastering handicraft³⁷. The curriculum of Lebedyn Professional School corresponded to the program of women's educational institutions of the Ministry of National Education³⁸.

The results of learning were checked by means of written assignments and exams. Basically, it was writing compositions on a given topic in order to check the level of grammatical material mastery and the ability to express one's thoughts properly³⁹. During the school year, students of grades 4-6 wrote five compositions, which testified to the teachers' efforts to develop and train the mental abilities of their students⁴⁰.

A full-fledged educational process was organized in the educational institution. The daily routine at the School was clearly regulated, and children were taught order and discipline. Educational classes lasted from 8:30 a.m. to 2:00 p.m. After 11:00 a.m. there was a 30-minute break for breakfast. There were 98 lessons per week for all 6 grades, although the students were not overloaded with the number of lessons. While the schedule provided 5 lessons per day, in reality, there were significantly fewer lessons, which could be explained by the lack of teachers and their excessive workload. In the absence of the teacher, self-study was practiced during the lesson. The students performed various tasks, but preference was given to reading, writing, and artistic creativity⁴¹. After dinner, under the supervision of the schoolmistresses, the students were engaged in preparing homework, and reading books, special attention was paid to learning foreign languages: "The daughter of a music teacher... exercises the female students with reading and conversation in German every day from 3 to 7 in the afternoon"⁴². The moral and religious upbringing of students at the School was tried to be carried out through their learning of the rules of Christian morality in the lessons of the Law of God, as well as the establishment of constant control over their behavior by the Head of the School and class supervisors.

The school year lasted from September 1 of the current year to the beginning of June of the next calendar year and ended with exams. Positive exam results made it possible to transfer to the next grade. There were cases when students showed a low level of

³⁵ Лебединское женское шестиклассное училище в учебном отношении за 1881-1882... С. 328.

³⁶ Краткий отчет о состоянии Лебединского шестиклассного училища... 1872-1873... С. 70.

³⁷ Киевская епархія в 1878 году. *Киевские епархиальные ведомости*. 1879. № 7. С. 4.

³⁸ Устав епархиальных училищ. § 111. *Полное собрание законов Российской империи*. Собрание 2. Т. XLIII, № 46271. Санкт-Петербург, 1868. С. 127.

³⁹ Самков О. Лебединський Свято-Миколаївський жіночий монастир... С. 6.

⁴⁰ Лебединское женское шестиклассное училище в учебном отношении за 1881-1882... С. 329.

⁴¹ Ibid. С. 327.

⁴² Краткий отчет о состоянии Лебединского шестиклассного училища... 1872-1873... С. 67.

knowledge. That was a reason to leave them for a repeat course or perform additional tasks during the holidays and conduct a re-examination for them before the new school year.

Usually, at the beginning of June, after the passing of all exams and completion of all matters related to the training department, a celebration was held on a day set by the leadership to mark the end of the school year. A thanksgiving prayer was held, after which the students of grades 1-5, who had demonstrated excellent knowledge during the exams, were awarded a certificate of good work and conduct. Successful completion of a full course of study at the School resulted in a certificate. Particularly diligent students were rewarded with cash payments from the capital accumulated from the 1.100 rubles donated to the School at the stage of its foundation by Arsenius, Metropolitan of Kyiv and Halychyna. For example, in 1873, Anna Lebedynska, a graduate of the School, got 50 rubles as a reward along with a certificate⁴³.

The unfortunate situations happened at School as well. Not all students could complete the full course of study. The reasons for expulsion were different: the state of health of the students or the financial problems of their parents. For example, Olha Zavadska, the daughter of a priest of Kaniv povit, whose father paid 15 rubles for her education every year, was excluded from the 4th grade. The family's financial situation made it impossible for the girl to continue her education⁴⁴.

The quality of staffing at Lebedyn Women's Professional School is also worth noting. The level of teachers' education was quite high. Its staff consisted of two priests of the local church, 6 teachers who were graduates of Kyiv Theological Seminary, Bila Tserkva Nonclassical Secondary School, Tiflis Gymnasium, and the graduates of St. Petersburg Orphan Institute of Nicholas I. Church chant was taught to students by a monastery priest⁴⁵. The schoolmistress and five class mistresses were the graduates of Lebedyn Women's Professional School. Quite often, the learners of monastery schools, especially orphans, children of the clergy, and from secular families as well, expressed a wish to become novices and monks of the monasteries in which they themselves got the education. Another mission of monastery schools was educational when the learners themselves became class mistresses and teachers. For example, the above-mentioned 1873 year graduate of Lebedyn Women's Professional School Anna Lebedynska, having excellent academic results, got the proposal to take the position of class mistress of the same school⁴⁶. Children who did not want to enter monasticism or who were taken away by their parents were never encouraged by the School leadership to stay in the monastery.

Monastery priests taught the Law of God to children of the School for free. By agreement with the leadership of the School, instead of being paid for their work, they got the right to educate their daughters there for free. During the school year, the teachers there taught from 8 to 28 lessons per week and a salary, respectively, from 200 to 700 rubles per year. If necessary, school teachers were provided with housing. The position of school inspector was also introduced, who was employed there on special terms. She was supposed to be paid a salary in the amount of 150 rubles per year and was provided with

⁴³ Ibidem.

⁴⁴ Ibid. C. 69.

⁴⁵ Ibid. C. 67.

⁴⁶ Ibid. C. 65.

housing, full meals, and servants at the expense of the School⁴⁷. The School, at its own expense, also had three masters of sewing and shoe repair, eight convent nuns who worked in the School, as well as sixteen laundresses⁴⁸.

After the death on April 26, 1875, of the reverend mother of Lebedyn St. Nikolas Convent, the founder and head of the School Hegumenia Filareta, the staff of the School began to be rather afraid that the educational institution might cease to function. The local clergy and all those families whose children were students of the School were particularly concerned. Rumors were spreading that the School would be reorganized into a simple literacy school, allegedly due to the fact that the nuns did not want to have an educational institution at their abode, which absorbed almost all of the convent's income⁴⁹.

Archimandrite Arsenii, Archpriest of the monasteries of Kyiv Eparchy, reverend father of Kyiv Vydubychi Monastery, visited the Convent to clarify the situation and decide the further fate of the Women's School⁵⁰. The inhabitants of the Convent decided to continue the good work of Hegumenia Filareta and continue to take care of the educational institution, and the Archpriest informed the Eparchy leadership about that. The newly elected Hegumenia Archelaia (Dashkevych) was also appointed the Head of the Professional School. The staff of the School at that time included 8 teachers, 4 class mistresses who were also engaged in teaching activities, a supply and maintenance schoolmistress, and a hospital supervisor⁵¹.

Practically from the first days of her election to the position of the Head of the School, Hegumenia Archelaia paid considerable attention to the improvement of the educational institution. Classrooms were re-equipped and repaired, special attention was paid to the organization of living conditions and everyday life of the students. The previously built dormitory for female students looked like a common bedroom that could accommodate almost a hundred beds. On the one hand, such construction earlier solved the problem of accommodating the students who needed full boarding. On the other hand, the inconvenience of having so many children in one room, as well as the non-compliance even with the time hygienic norms, were obvious. And it was quite difficult to properly heat such a large room. Over time, such inconveniences were eliminated by the leadership of the School. Hegumenia Archelaia ordered to organize bedrooms for children in comfortable and dry premises consisting of several rooms, and the former common bedroom was reconstructed into a kitchen and dining room⁵².

On the initiative of the newly elected Head of the School, the educational process was changed as well. Teachers mastered and applied new methods and techniques for teaching female students, especially younger children. The experience of public schools in organizing the educational process in the form of lessons on separate specific subjects was adopted. Learning French and German became mandatory for all students⁵³.

The growth in the number of students of Lebedyn Women's Professional School testified to its demand and popularity among the population of Chyhyryn and the nearest

⁴⁷ Ibid. C. 70.

⁴⁸ Ibidem.

⁴⁹ Известия из Лебединского училища. *Киевские епархиальные ведомости*. 1874. № 6. С. 83.

⁵⁰ Распоряжения епархиального начальства. *Киевские епархиальные ведомости*. 1875. № 16. С. 537.

⁵¹ Киевская епархия в 1878 году. *Киевские епархиальные ведомости*. 1879. № 7. С. 4.

⁵² Известия из Лебединского училища. *Киевские епархиальные ведомости*. 1875. № 16. С. 539.

⁵³ Ibid. C. 539.

povits of Kyiv hubernia. For comparison, in all women's professional schools of the Ecclesiastical Department of Kyiv Eparchy, as of 1878, the number of students was up to 500, and a significant part of them were children not only from clergy families but also representatives of other strata of society⁵⁴. At that time, 91 students studied at Lebedyn Professional School, 69 of whom were children from clergy families and 22 – from other strata. The daughters of nobles, officials, merchants, townspeople, and peasants were also educated in the School, and there were even children of foreigners whose parents worked for Horodyshe Sugar Plant⁵⁵. Out of the total number of the educatees, 36 were on the Convent's full board, 34 – with a conditional fee for education and maintenance, 16 – did not live in the dormitory, but paid tuition fees, and another 5 girls also did not live in the dormitory, but studied for free. The approach to tuition fees was quite different. In particular, the tuition fees for girls from clergy families ranged from 65 to 130 rubles per year, including music lessons, French, and German. Secular families paid from 100 to 180 rubles for the education of their children. Lebedyn Convent took care of purchasing clothes, shoes, and educational literature for orphaned children, and their parents paid for those who had families⁵⁶.

In fact, tuition fees for children who were on full or partial board and those who studied but did not live in the School formed the main source of revenue for Lebedyn Women's Professional School. The total amount of revenue in 1878 averaged 6.799 silver rubles. Almost half of the sum (3.338 rubles) was spent on teachers' salaries⁵⁷. In addition, the Metropolitan of Kyiv annually donated 200 rubles to the School, and over time – 300 rubles. It was a small but stable income. Also, the School had a small capital. Those were funds in the amount of 1.100 rubles donated some time ago by Metropolitan Arsenii and deposited in the bank at 5% per annum⁵⁸. The interest earned on that capital was spent on supporting orphans from clergy families, or rewarding such children for special merits in their studies and behavior.

Private one-time donations were also made for the benefit of the School. Among those who financially supported the School were the director of the local sugar plant V. Konstantynov and the trustee of the School, a merchant from the town of Shpola O. Otrachenko. The latter provided assistance with candles from his plant, which were sold in the Convent, and the proceeds were given to the School.

However, the funds received by the School were catastrophically insufficient. For a better understanding of the financial situation in the educational institution, the leadership of Kyiv Eparchy established an audit commission headed by Archpriest A. Voskresenskyi. The results of the audit indicated that the leadership of the educational institution properly performed its duties, and in order to maintain its status as a six-grade school, the School needed to further raise additional funds.

The search for ways out of the difficult economic situation led to the idea of opening a wax candle plant at Lebedyn St. Nikolas Convent. It was assumed that a significant portion of the income could be transferred to the benefit of the Women's School. Hegumenia Archelaia actively supported the idea of establishing a plant and appealed to the clergy of Chyhyryn and other neighboring povits to support the Lebedyn Convent in

⁵⁴ Киевская епархия в 1878 году. *Киевские епархиальные ведомости*. 1879. № 7. С. 5.

⁵⁵ Краткий отчет о состоянии Лебединского шестиклассного училища... 1872-1873... С. 69.

⁵⁶ CSHAU in Kyiv. Fund 183. List 1. File 300. P. 48.

⁵⁷ Ibid. P. 13.

⁵⁸ Киевская епархия в 1878 году. *Киевские епархиальные ведомости*. 1879. № 7. С. 5.

that matter and then buy candles for their churches and monasteries only from that plant⁵⁹.

However, even such measures did not solve the financial expenses of the Convent for the growing needs of the School. And those were not the only problems for the Convent and its educational institution. The problem of further education worried both students of eparchy women's professional schools and their parents. The thing was that the certificate of completion of the eparchy professional school was not equal to the certificate of the gymnasium. Graduates of such professional schools could enter higher grades only if they passed all exams for the gymnasium course. And the choice of the field of activity after graduating from such a professional school was limited to the position of a village school teacher. In the labor market, it was difficult for a graduate of an eparchy professional school to compete with students of women's gymnasiums. Another problem was the closeness of educational institutions, and extremely strict rules of routine for female students, which did not allow them to receive proper comprehensive development at the right time and hindered their socialization⁶⁰.

In 1886, the Six-grade Women's Professional School at Lebedyn St. Nikolas Convent was abolished. Most of the clergy of Cherkasy and Chyhyryn povits closest to Lebedyn made a choice for the education of their children and financial support in favor of two women's professional schools in Kyiv, giving reasons for better transportation as well. In 1887, the new reverend mother of Lebedyn St. Nikolas Convent, Hegumenia Apollinaria, again petitioned Kyiv Spiritual Consistory to resume work and support the further functioning of Lebedyn Women's Professional School, which was of particular importance for orphans and children from poor families in the region⁶¹.

However, after lengthy discussions, by the resolution of Kyiv Spiritual Consistory dated November 12, 1887, Hegumenia Apollinaria was offered to establish a two-grade women's school on the type of two-grade parochial schools with monastic funds and private donations, instead of the abolished six-grade school⁶². Such schools already existed at Sts. Florus and Laurus Convent of the Ascension and Rzhyschiv Spaso-Preobrazhenskyi Convent. It was supposed to be a two-grade Women's Professional School for children of psalm readers and orphans from clergy families. In order to improve the financial support of the School, it was proposed to redirect the deductions of 2% from the salaries of the psalm readers of Chyhyryn, Cherkasy, Zvenyhorod, and Kaniv povits, which were territorially close to Lebedyn Convent. Earlier, the named deductions were transferred to the Council of Kyiv Women's Professional School of the Ecclesiastical Department⁶³.

TWO-GRADE WOMEN'S (PROFESSIONAL) SCHOOL (1888-1918)

The curriculum of two-grade parochial schools with a two-year course in each grade (a total of 4 years of study) practically coincided with the curriculum of women's four-

⁵⁹ Ibidem.

⁶⁰ Современные задачи женских епархиальных училищ. Почаев: Типография Почаево-Успенской лавры, 1905. С. 3.

⁶¹ Распоряжение епархиального начальства «О женском духовном училище при женском Лебединском монастыре». *Киевские епархиальные ведомости*. 1887. № 43. С. 837-838.

⁶² Журнал совета Киевского женского училища духовного ведомства мая 14 дня 1892 г. *Киевские епархиальные ведомости*. 1892. № 12. С. 154.

⁶³ Распоряжение епархиального начальства «О женском духовном училище при женском Лебединском монастыре»...

grade professional schools of the Ministry of National Education. Students had to be provided with a full board and live in a dormitory. The tuition fee was 80 rubles per year⁶⁴. At that time, such schools were called 'professional' because of the fact that, in addition to general education subjects, they were supposed to pay more attention to teaching crafts, needlework, and sewing. It was planned to transform the women's progymnasiums, (until that time Lebedyn six-grade Professional School was of such type), into that type of institution, with the aim of giving their students a completed primary education, the basics of religious and moral education and teaching various types of women's needlework for the purpose of running a household and providing for themselves in the future life.

In view of the arguments given by the Hegumonia of Lebedyn St. Nikolas Convent, the Council of Kyiv Women's Professional School of the Ecclesiastical Department found it inexpedient to transform the previously functioning at Lebedyn Convent two-grade Women's Professional School with a two-year course of study into a four-grade one-year Professional School⁶⁵. That was explained by the fact that the course of the lower grades of Kyiv Women's Professional School of the Ecclesiastical Department did not give the level of completed education. For the admission of female graduates who had completed four-year course at Lebedyn Women's Professional School, Kyiv Professional School would have to open the 5th and 6th classes in parallel. Such changes would have required additional material and financial costs from Kyiv Professional School, as it would have had to increase the number of classrooms and double the teaching staff. Such changes would have significantly reduced the costs for the provision of the students themselves. Therefore, it was decided to keep Lebedyn Women's Professional School as a two-grade institution with a two-year term of study in each grade. It was only planned to increase the number of needlework lessons in it and reduce the number of subject lessons, which would give its educational process a more professional orientation.

To solve the issues of organization of education and upbringing in the School, a pedagogical council was established, which included the head of the School, priests who taught the Law of God, and all teachers and their assistants. In addition, it was also proposed to create a board of trustees that included authoritative and influential persons. Lebedyn Women's Professional School was to be subordinated to the vicar, who was in charge of parochial schools of Kyiv Eparchy. The leadership of the School and its pedagogical council were to work out and submit for consideration of the eparch a draft of 'Regulations on Lebedyn Women's Professional School', a weekly schedule of lessons, and the list of the necessary staff for the School.

Lebedyn Women's Professional School, which was being established at that stage, began its work in the new 1898-1899 school year. The educational institution was under the jurisdiction of Kyiv Eparchy Council and was directly subordinated to the vicar responsible for the activity of parochial schools. The main task of the activity of School then became the provision of primary and professional education as well as moral and religious upbringing of the daughters of Kyiv Eparchy clergy. The School was located, as before, in Lebedyn St. Nikolas Convent. The financing of the educational institution was carried out, first of all, at the expense of the convent itself, as well as the payments by the parents of the students for their education and living in the School. Tuition fees ranged

⁶⁴ Об открытии училища при женском Лебединском монастыре. *Киевские епархиальные ведомости*. 1888. № 25-26. С. 33.

⁶⁵ Журнал совета Киевского женского училища духовного ведомства мая 14 дня 1892 г.... С. 155.

from 50 to 75 rubles per year for the clergy and from 100 to 150 rubles for the representatives of other social strata⁶⁶.

Lebedyn Women's School at that time functioned as a two-grade professional school. Each grade lasted for two years. The number of female students in each class could not exceed 40 people. Children from 10 to 12 years old were admitted to the first grade. To enter the first grade, it was necessary to pass an exam on the knowledge of the course of elementary literacy. At School, the students learned the Law of God, the Russian Language, Arithmetic, Geography, the History of Russia, Housekeeping, Penmanship, Drawing, and Geometric Drawing. Students also mastered various types of handicrafts: sewing, embroidery, knitting, tailoring, bookbinding, etc⁶⁷. It was the latter that had the most hours in the weekly workload. The teaching of educational subjects was delivered using the textbooks approved by the Holy Synod and according to programs drawn up by the pedagogical council of the School in accordance with the programs of two-grade parochial schools and the first four years of study of the women's eparchy school⁶⁸.

The responsibility of direct supervision and management of the Professional School continued to be entrusted to the reverend mother of Lebedyn Convent, Hegumenia Euthalia⁶⁹. She performed the equipping with services and utilities of the educational institution. The position of the supervisor was also introduced to the staff of the School, who was given the right to directly manage the educational process of the School. She was elected from among the teaching staff and was approved for the position by the eparch. The teacher of the Law of God was appointed by the Eparchy Council, and the subject teachers – by the pedagogical council of the Professional School.

When entering the Lebedyn Women's Professional School, all students got a place in a dormitory, the premises for which were provided and maintained by Lebedyn St. Nikolas Convent. Orphans were accommodated there for free, their stay in the dormitory was paid for by the Convent. The rest of the children were paid for by their parents. The Professional School also provided its students with three meals a day, clothes, shoes, and textbooks. The School had a hospital for its students⁷⁰.

The educational process at that time was organized as follows: educational classes lasted from 8:30 a.m. to 3:00 p.m. with 10-minute breaks in between and 30 minutes for dinner. The schedule was made in such a way that three subject classes were delivered before 11:30 a.m. and handicraft classes were given from 12:00 p.m. to 3:00 p.m. Homework was scheduled from 5:00 p.m. to 9:00 p.m. every evening, with a 30-minute break for supper. Evening classes were supervised by the teachers. At 9 p.m. there was an evening prayer and lights out⁷¹.

At the beginning of the 20th century, Lebedyn Women's Professional School already had 150 students. The educational institution continued to be focused on providing children with the basics of daily practical and, in the future, quite possible professional

⁶⁶ Проект положения о Лебединском женском (профессиональном) училище при Лебединском женском монастыре Киевской епархии. *Киевские епархиальные ведомости*. 1892. № 12. С. 157.

⁶⁷ Ibid. С. 157, 163.

⁶⁸ Отчет о состоянии Лебединского женского духовного профессионального училища за 1898-1899 учебный год. *Киевские епархиальные ведомости*. 1900. № 3. С. 38.

⁶⁹ Ibid. С. 43.

⁷⁰ Проект положения о Лебединском женском (профессиональном) училище при Лебединском женском монастыре Киевской епархии. *Киевские епархиальные ведомости*. 1892. № 12. С. 161.

⁷¹ Отчет о состоянии Лебединского женского духовного профессионального училища за 1898-1899 год... С. 39.

activities. An example of that was the School's participation in the first All-Russian exhibition of monastic works. Students had to do handicrafts for a significant part of the after-school time. They made decorative flowers, decorated icons, knitted socks, gloves, and lace, made shoes, and did household work. Students who completed the full course of a two-grade Professional School with a four-year course of study got certificates with the right to take the exam for the position of a parochial school teacher. Those who wanted to enter other educational institutions were admitted after passing a separate exam.

The situation in which the Orthodox monasteries of Kyiv Eparchy found themselves during the hard times of the First World War and the Bilshovyk anti-church policy did not pass by Lebedyn St. Nikolas Convent and its Professional School. From 1917 to the beginning of the 1920s, the Convent functioned under a state of emergency. In 1923, the Professional School at the Convent ceased to exist. According to the resolution of the Secretariat of the All-Ukrainian Central Executive Committee (VUTsVK) of November 21, 1929, Lebedyn St. Nikolas Convent was eliminated, and its property was looted. Hegumenia Smarahda was arrested by the NKVD authorities and later tortured to death in prison. The agricultural commune 'Chervonyi Zhovten' was established on the territory of Lebedyn St. Nikolas Convent⁷².

CONCLUSIONS

The second half of the 19th – the beginning of the 20th century was characterized by the rise of the activities of convents and the strengthening of their role in the religious, cultural, and educational spheres of society's life. The modernization changes taking place in the surrounding environment also pushed the Orthodox abodes to certain changes, which had the most visible effect in the educational sphere. For Lebedyn St. Nikolas Convent, that reflection manifested itself in the establishment of a Professional School for girls of the spiritual rank, which among the women's professional schools of the Ecclesiastical Department of Kyiv Eparchy looked like a rather powerful educational institution and was a worthy competition to other Kyiv women's professional schools.

We can distinguish 4 stages in the development of Lebedyn Women's Professional School: 1859-1872 – establishment and development of a four-grade School; 1872-1886 – activities of a sixth-grade School; 1888-1890 – establishment of a two-grade Women's School; 1890-1918 – a two-grade, four-year Women's Theological School with the basics of professional training.

The history of the School shows that it was a fully formed educational institution with a distinctive management system, proper staffing, and teaching and educational process. Considering the fact that the Orthodox monasteries of the Synodal period were the promoters of the Russian state ideology, and the educational subjects in educational institutions of all levels, including monastic ones, became the basis for the Russification policy and the inculcation of great-power Russian chauvinism, an undeniably positive aspect in the functioning of the monasteries was their educational activities and involvement of socially disadvantaged children and children from the poor strata of the society, mainly in rural regions, into the educational process.

The history of Lebedyn Professional School shows that the monastery schools aimed to give children a practically useful education. Learners mastered crafts, the basics of art,

⁷² *Мариновський Ю.Ю.* Лебединський Свято-Георгіївський монастир та Лебединський Свято-Миколаївський монастир // *Енциклопедія історії України*: Т. 6. Ла-Мі / Ред. кол.: В.А. Смолій (голова) та ін. Київ: Вид-во «Наукова думка», 2009. С. 65-66.

and various labor specialties that could have been useful in their future life. The process and methods of teaching were interconnected with spiritual and religious education.

The School, as well as the Convent itself, often faced a lack of sufficient funds for the arranging of the educational institution and its proper functioning. The weak point of the Professional School's activity was the lack of permanent teaching staff, who received, moreover, rather modest salaries. Employees of such schools did not have the rights of civil servants. Therefore, educational institutions could not count on a permanent and stable body of teaching staff, since working there did not give teachers the right to a pension or any other employment rights.

Thus, it should be emphasized that during the studied period, there was an increase in the social activity of female monasticism. Educational initiatives played an important role in the social service of the convents.

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