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Official Statistics and the Colleges for the Orthodox Clergy Daughters in the Late 19th – Early 20th Centuries

STRESZCZENIE

**Kolegia dla córek prawosławnych duchownych na przełomie XIX i XX w.
według oficjalnych statystyk**

NA podstawie sprawozdania oberprokuratora Świętobliwego Synodu artykuł systematyzuje i analizuje liczbowe wskaźniki rozwoju eparchialnych szkół dla kobiet, które funkcjonowały pod koniec XIX i na początku XX w. w Imperium Rosyjskim. Pozwoliło to wyodrębnić główne cechy edukacji dla kobiet wywodzących się ze stanu duchownego, a także wyjść poza badanie historii poszczególnych placówek oświatowych Seminarium Duchownego, uniknąć regionalnego podejścia do eparchialnej edukacji dla kobiet. Analiza wspomnianych wskaźników i wykonanie odpowiednich obliczeń pozwoliło określić dynamikę wzrostu liczby szkół dla kobiet w eparchiach całego kraju oraz wzrostu liczby uczniów szkół eparchialnych.



Na tle ogólnego rozwoju szkolnictwa duchowego dla kobiet wykazano, że eparchia kijowska charakteryzowała się najwyższymi wskaźnikami w tym zakresie. Poza tym eparchialne szkoły dla kobiet były bardziej otwarte na przedstawicielki innych warstw społecznych.

Słowa kluczowe: eparchia kijowska, eparchialne szkoły dla kobiet, I Kijowska Szkoła Kobiet, II Kijowska Szkoła Kobiet, wychowanie córek prawosławnych duchownych, system edukacji religijnej

ABSTRACT

The article has systematized and analyzed the digital indicators of the evolution of the eparchial women's colleges, which existed in the Russian Empire in the late 19th and early 20th centuries on the basis of the reports of the Chief Prosecutor of the Holy Synod. This made it possible to distinguish the main characteristics of the women's education level, both secular and religious, as well as to go far beyond the study of the history of separate educational institutions of the spiritual ministry, to avoid a regional approach to the coverage of eparchial women's education. The analysis of the digital indicators and the corresponding calculations gave the possibility to reveal the dynamics of the increase in the number of women's colleges in eparchies throughout the country and the increase in the number of students in eparchial colleges. The general development of women's religious education has shown that the Kyiv eparchy had the highest rates in this sphere. Furthermore, eparchial women's colleges in Kyiv were more open to representatives of other social classes.

Keywords: Kyiv eparchy, eparchial women's colleges, the first Kyiv women's college, the second Kyiv women's college, education of the Orthodox clergy daughters, religious educational system

The state-church administration between the 19th – early 20th centuries created an education system, one of the components of which was the education of clergy daughters. While the sons of the Orthodox clergy were prepared for church service by a three-stage system of religious education, which included primary theological schools, seminaries, and theological academies; the priests and clergy daughters had almost only home education until the middle of the 19th century. However, the issue of the clergy daughters' education became increasingly popular during the democratic transformations of the sixties of the 19th century. The clergy daughters had to educate their children on the principles of religion and help their priest-husband make people visit the Church. Therefore, colleges were established in the state eparchies for women's education, first and foremost for

religious representatives. The graduates replenished the teaching staff of elementary schools which were in control of various departments, mostly churches, continued to receive higher education in secular educational institutions, or became mothers and devoted themselves to the upbringing of children and families. In the context of reforming the education system in Ukraine, the study of the historical experience of educational institutions functioning as different departmental subordinates is relevant.

The functioning of separate eparchial women's colleges between the second half of the 19th and early 20th centuries, the organization of the educational process in them, the conditions of study and the life of the students have already been the subject of research.

A.V. Virchenko highlighted the organization of educational institutions for clergy daughters using the example of the Kyiv eparchy¹, and researched the foundation and activities of the Kyiv women's college². A.V. Sviatnenko described the formation and development of women's religious colleges in Right-Bank Ukraine between the second half of the 19th – early 20th centuries³.

S.V. Nyzhnikova conducted a complex research of eparchial women's colleges in Ukraine in the same chronological range⁴. These studies partially used official statistics, but they provided the background to illustrate the educational policy of the Russian imperial government.

The aim of the article is to show the dynamics of the development of women's eparchial education between the late 19th – early 20th centuries as well as to clarify the peculiarities of women's spiritual schools in Kyiv on the basis of the Prosecutor's office reports according to the condition of educational activity of the Orthodox Church.

¹ W.A. Virchenko, *Orhanizatsiia zhinochykh navchalnykh zakladiv dlia ditei dukhovenstva (na prykladi Kyivskoi yeparkhii)*, "Chasopys ukrainskoi istorii" 2004, vol. I, pp. 19–25.

² Eadem, *Zasnuvannia ta diialnist Kyivskoho zhinochoho navchalnoho zakladu dlia ditei dukhovenstva (istorychnyi ohliad)*, "Visnyk Akademii pratsi i sotsialnykh vidnosyn Federatsii profspilok Ukrainy" 2006, no. 2, pp. 216–221.

³ A.W. Sviatnenko, *Stanovlennia ta rozvytok zhinochykh dukhovnykh uchylyshch na Pravoberezhnii Ukraini: druha polovyna XIX – pochatok XX st.*, "Visnyk NA KKKiM", vol. III, pp. 170–176.

⁴ S.W. Nyzhnikova, *Yeparkhialni zhinochi uchylyshcha v Ukraini (druha polovyna XIX – pochatok XX st.)*, avtoref. dys. kand. ist. nauk. Kharkiv, Kharkivskiy natsionalnyi universytet imeni V.N. Karazina, 2017.

In the 1885–1886 academic year, there were 39 eparchial women's colleges in the Russian Empire, and only 8 of them were three-year colleges with two-year courses. However, five of them have already been converted into six-year colleges with annual courses. There were preparatory classes in 10 colleges and 13 of them had 39 sideline departments.

9,380 students were enrolled in 39 colleges, 1,758 of them were 'non-resident students' and the rest lived in dormitories. There were 8,201 clergy daughters, which comprised 87.4%. Of all the students, 2,392 had full eparchial financial assistance and 280 had half: 552 students received scholarships and money given by charity. At the end of the 1885–1886 academic year there were 1,119 graduates of the full course of eparchial women's colleges who attained the title of teacher⁵.

In the 1887–1888 academic year, there were 40 eparchial women's colleges. 31 of them were six-year with one-year courses, 4 of them were three-year with two-year term of study and 5 of them were gradually converted into six-year ones⁶. 9,694 students were enrolled in 39 colleges, from which reports were submitted for the 1887–1888 academic year. 8,343 of them were clergy daughters (86.0%) and 1,351 were daughters of national minorities. 7,730 were boarding school students and lived in school dormitories, and the other 1,964 were 'non-resident' students. 2,519 of the poorest students lived in dormitories on eparchial aid and 700 students lived on scholarships and money given by charity. In the 1887–1888 academic year, there were 1,127 graduates of the full course⁷.

In the 1888–1889 academic year, there were 44 women's colleges, but there were still 31 colleges which had six grades; 5 three-year colleges (with two-year courses); 6 colleges were gradually transformed into six-grade colleges; 2 colleges remained three-grade colleges.

Reports for the academic year were presented from 42 colleges. According to reports, 10,131 students attended 42 colleges, 2,788

⁵ *Vsepoddaneishiy otchet ober-prokurora Sviateishego Sinoda K. Pobedonostseva po vedomstvu pravoslavnogo ispovedaniya za 1886 god*, S.-Peterburg 1888, p. 171.

⁶ *Vsepoddaneishiy otchet ober-prokurora Sviateishego Sinoda K. Pobedonostseva po vedomstvu pravoslavnogo ispovedaniya za 1888 i 1889 gody*, S.-Peterburg 1891, p. 318.

⁷ *Ibidem*, p. 319.

of whom had full eparchial financial assistance, 366 students had half financial assistance and 462 students received scholarships and money from charity.

8,478 people of clergy origin were enrolled in 41 colleges and 1,387 were representatives of national minorities. 7,860 women lived in dormitories in 42 colleges and 2,022 students were 'non-resident'. 1,256 students completed a full course of study and received certificates⁸.

In the following 1889–1890 academic year there were 44 women's eparchial colleges in the Russian Empire, and 31 of them were six-grade as well. The following data testifies to the fullness of six-grade colleges: 400 students studied in 5 colleges, 300 plus students studied in 8 colleges, and 200 students studied in each grade of 12 colleges. There were 45 parallel departments in the 15 largest colleges, and preparatory classes were also organized in 13 colleges.

According to the information from 43 colleges that submitted reports for the academic year, they enrolled 10,414 people in 1890, 8,334 of whom lived in school dormitories and 2,080 of whom were 'non-resident' students. 2,864 of those who lived in hostels used full eparchial financial assistance, and 533 were enrolled at the expense of charity and scholarships; 302 students had a half-pay privilege and 4,636 studied on their own expense and lived in dormitories for a fixed fee. Out of 10,414 students, up to nine thousand were clergy daughters. 1,409 people completed the full school course in the 1889–1890 academic year. 43 colleges received an allowance of 1,553,894 rubles in 1890⁹.

In the 1890–1891 academic year, there were 47 eparchial women's colleges, and there were 31 six-grade colleges with an annual course, as earlier; 7 were three-year colleges with a 2-year course; 5 colleges gradually turned from three-grade into six-grade. There were 48 parallel departments in the main classes of all colleges. Preparatory classes existed in 14 colleges and various elementary schools functioned in 27 colleges for practical education of senior students with the methods of primary education.

⁸ *Ibidem*, p. 320.

⁹ *Vsepoddaneishiy otchet ober-prokurora Sviateishego Sinoda K. Pobedonostseva po vedomstvu pravoslavnogo ispovedaniya za 1892 i 1893 gody*, S.-Peterburg 1895, p. 387.

11,176 girls were enrolled in all 47 colleges of the Russian state in 1891, 9,100 of them were clergy daughters, which accounted for 81.4%. More than 8,500 students lived in school dormitories and about 2,500 were 'non-resident' students. The 2,964 poorest female students lived in dormitories and received full eparchial financial support. In addition, 444 students received scholarships and financial assistance from charity, and 369 students received half-price benefits. 1,457 people completed the full course and received certificates. In 1891 1,715,505 rubles were spent on the allowance of eparchial women's colleges from so-called local sources¹⁰.

In 1899, there were 53 eparchial women's colleges in Russia. There were 14,993 students in them, 13,201 of whom belonged to the religious class (88.0%) and 1,792 of whom represented other classes. There were 3,806 poor students who had full eparchial financial assistance, 991 people had half-pay privileges, and 666 female students received scholarships and charity support. In 1899 there were 1,932 graduates of eparchial women's colleges and 2,375,835 rubles were spent on their allowance¹¹.

Pedagogical classes were opened at 5 women's eparchial colleges. Each of them was opened as an additional (seventh) class to the six-class eparchial college. The duration of study in it was one year. The primary purpose of this class was to provide the sixth-grade graduates with a thorough theoretical and practical training for work in the parish church and in primary schools in general. In addition, it was intended to prepare the graduates of pedagogical classes to be tutors for the eparchial women's colleges and teachers of some subjects in the lower classes.

The training course in the pedagogical class was divided into theoretical and practical. The subjects of the theoretical course were: Law of God, Pedagogy and Didactics, Russian with Church Slavonic and History of Russian Literature, Civil History and Geography, Mathematics (Principles of Algebra, Geometry and Arithmetic), Church Singing, Hygiene, Handcraft. While studying these subjects, the most attention was paid to familiarize students with

¹⁰ *Ibidem*, pp. 388–389.

¹¹ *Vsepoddaneishiy otchet ober-prokurora Sviateishogo Sinoda K. Pobedonostseva po vedomstvu pravoslavnogo ispovedaniya za 1899 god*, S.-Peterburg 1902, p. 205.

the best methods and manuals, with the help of which these subjects were taught in church-parish schools.

The practical part of the course was reduced to the teaching of all elementary school subjects by the students in the model school. Every day students were assigned to teach a particular subject at a model school, each of them prepared a lesson plan, which was checked by the school teachers. Some lessons were visited by other teachers with further detailed discussion¹².

In 1901, 40 of the eparchial women's colleges of the Russian Empire were six-grade; two schools remained three-grade with two-year courses. There were colleges in Volyn and Krasnoyarsk, but both of them were going to be changed into six-grade with one year of study in each grade. In addition, six more colleges were going to become six-grade. The quantity of female students of eparchial women's colleges in 1901 amounted to 16,880 people, 15,045 of whom belonged to the religious class (89.1%) and only 1,835 were representatives of other social classes. 13,674 of the total amount of female students lived in dormitories, and 206 were 'non-residents'. 2,159 girls completed the full course of study in 1901¹³. The allowance for all women's eparchial colleges was 2,700,000 rubles in 1901.

In 1902, there were 59 eparchial women's colleges, and they had 18,921 students as of January 1, 1903. The main group was representatives of the religious class, since only 1,924 students (10.1%) were the daughters of other classes. The vast majority of students at all schools, which was 12,958 (68.4%), were enrolled at the expense of their parents and only 5,963 had benefits and scholarships.

The number of eparchial women's colleges increased steadily during the first decade of the 20th century and in 1910 there were 70 of them. 3,166 students graduated from them: 951 of whom began teaching at parish schools, 484 got a job at ministerial and regional schools, and only 117 graduates (3.7%) entered secular higher education institutions.

¹² *Ibidem*, p. 207.

¹³ *Vsepoddaneishiy otchet ober-prokurora Sviatishhego Sinoda K. Pobedonostseva po vedomstvu pravoslavnogo ispovedaniya za 1901 god*, S.-Peterburg 1905, p. 266.

71 colleges functioned in 1911 and 3,442 students graduated from them. As in the previous year, the colleges teaching staff included graduates in different departments: 970 people (28.1%) began teaching in the parish churches, 573 people (16.6%) taught in ministerial and district schools, and 125 graduates (3.6%) continued their education in secular institutions of higher education.

By 1914, the number of eparchial women's colleges in the Russian Empire increased to 75. 3,692 students graduated from them at the end of the 1913–1914 academic year: 949 (25.7%) became teachers of parish schools, 628 (17.0%) became teachers of ministerial and district schools, and 162 graduates (4.3%) entered secular higher educational institutions.

In total, 28,671 people studied in 75 colleges of the empire during the 1913–1914 academic year. The female students belonged to different social classes. There were:

- 24,966 children of the clergy (87.0%),
- 842 children of aristocratic families and officials (2.9%),
- 420 children of honorary citizens and merchants (1.46%),
- 812 children of lower middle class and factory workers (2.8%),
- 239 children of the military (1.0%),
- 1128 children of peasants (3.9%).

Despite the fact that eparchial women's colleges were attended by representatives of different social classes, the overwhelming majority (87.0%) were children of the clergy. Moreover, they were children of the Orthodox clergy, as there were 201 children of national minorities, representing only 0.7% of the total amount of students.

As in previous years, the vast majority of students at eparchial women's colleges' were enrolled at the expense of their parents, which was 20,004 people out of 28,671, representing 69.7%. 5,447 people received full eparchial allowance (18.9%), 1,203 people had half eparchial allowance (4.4%), 915 people had other clergy benefits and 1,102 people received scholarships and financial assistance from charity.

According to official statistics, during the last quarter of the 19th – first decades of the 20th century there were increased opportunities for education, primarily pedagogical, for girls from the religious social class. In numerical terms, it looks like this: while there were 39 women's eparchial colleges in 1885, there were 75 in 1914. The quantity of students increased from 9,380 in 1885 to 28,671 in 1914. The vast majority of female students were clergy daughters (84.7% in 1885 and 87.0% in 1914).

They mostly studied at the expense of their parents. The poorest of the students (orphans, half-orphans, girls from large families) had full or half eparchial allowance, but the percentage of such students was not large: in 1805, there were 28.4% of them, and in 1914 they accounted for 23.1% of the total amount of students. Graduates of women's eparchial colleges (1,119 people in 1885 and 3,692 people in 1914) became teachers at church-parish schools.

In addition to the increase of the quantitative features of women's education which was subordinate to the religious authority, at that time there were also qualitative changes regarding the subsequent training of female teachers. Due to the introduction of the pedagogical subjects, the practical training of women's college students was improved since, in addition to theoretical training, they acquired practical teaching skills.

But among the colleges for women from the religious social class, there were special institutions which were supported by the Russian Empress. They had a special status and twelve of them functioned in the provinces of the empire. In 1888, 1,856 people attended 12 women's colleges: 440 of them were educated at the expense of the state and 641 were boarding school residents. The occupancy of these institutions was constantly increasing, and in 1889 the number of female students was 1,894. Among them, 443 were educated at the expense of the state and 753 were boarding school residents¹⁴.

Since the 1860s there was also a college for clergy daughters in the Kyiv eparchy. It was the largest among the 12 similar colleges in the empire, but it was typical according to church terms.

¹⁴ *Vseподдaneishiy otchet ober-prokurora... za 1888 i 1889 gody...*, p. 318.

Table 1

Data on Kyiv women's eparchial college students

Categories of students	Years					
	1884	1886	1888	1889	1890	1891
Educated at the expense of the state	60	63	75	78	78	–
Boarding schools residents	288	367	–	–	–	–
Educated at their own expense	–	–	417	392	406	406
Those, who received scholarships	–	–	–	–	–	78
Total	348	430	492	470	484	484

Source: the table was compiled by the authors on the basis of the texts of *Vse-poddaneishiy otchet ober-prokurora Sviatshego Sinoda K. Pobedonostseva po vedomstvu pravoslavnogo ispovedaniya* [The Most Submissive Reports of the Ober-Procurator of the Holy Synod K. Pobedonostsev on the Orthodox Confession Department] for 1886–1895.

As it can be seen from the above data, a small quantity of students of the Kyiv eparchial college were those who were educated at the expense of the state, and the vast majority of female students were educated at their parents' expense. Concerning the total amount of female students, the Kyiv college was the largest among the 12 eparchial women's colleges supported by the Empress.

Table 2

Women's eparchial colleges in the empire

No.	Colleges	The quantity of students in the following years					
		1884	1886	1888	1889	1890	1891
1	Kyiv	348	430	492	470	484	484
2	Tsarske Selo	119	118	180	180	178	177

3	Yaroslavl	103	249	108	108	108	108
4	Kazan	75	77	76	79	79	82
5	Irkutsk	86	91	95	95	84	96
6	Vilna	106	86	110	112	114	114
7	Podilsk	123	150	165	192	177	183
8	Volyn	139	175	217	222	223	227
9	Polotsk	96	98	99	99	97	97
10	Minsk	88	85	92	103	102	101
11	Parych	90	90	100	144	117	119
12	Mohyliv	103	110	120	120	121	119
Total		1 476	1 759	1 856	1 894	1 881	1 904

Source: the table was compiled by the authors on the basis of the texts of *Vse-poddaneishiy otchet ober-prokurora Sviateishego Sinoda K. Pobedonostseva po vedomstvu pravoslavnogo ispovedaniya* [The Most Submissive Reports of the Ober-Procurator of the Holy Synod K. Pobedonostsev on the Orthodox Confession Department] for 1886–1895.

As summarized in the reports of the Chief Prosecutor of the Holy Synod, the quantity of female students in the Kyiv women's college was the largest, which determined the need for its division. In 1890 the number of female students was nearly five hundred, while the amount of Volyn college students barely exceeded two hundred. The total number of students in seven of the 12 colleges did not even amount to 120 people. Such unevenness in the number of students in colleges, and on the other hand, the existing demand for the education of clergy daughters in the Kyiv eparchy led to the division of the Kyiv college into two separate institutions.

In 1890, the Kyiv metropolitan, Platon, initiated a petition for the separation of the parallel classes opened in 1886 from the Kyiv women's college, of the Religious department, and the creation of the second Kyiv women's college. Both of these colleges had to be supported by the Russian Empress¹⁵. The answer to such

¹⁵ T.W. Kuznets, *Sil'ske parafialne dukhovenstvo Kyivskoi yeparkhii: uzahal-nenyi portret kintsia XVIII – pochatku XX stolittia*, Uman 2013, p. 216.

a petition was the decision of the Holy Synod of July 5–17, 1892 to divide Kyiv women's college into two separate institutions. And so there were 13 women's colleges of religious ministry, supported by the Russian Empress.

Table 3

The quantity of women's colleges in 1894–1902

No.	Colleges	The quantity of female students in the following years					
		1894	1895	1896	1899	1901	1902
1	Vilna	114	115	115	115	115	115
2	Volyn	233	226	222	243	263	258
3	Irkutsk	91	83	85	96	97	120
4	Kazan	87	83	83	91	93	93
5	Kyiv 1	232	244	262	337	408	398
6	Kyiv 2	278	301	317	358	404	295
7	Minsk	95	94	91	105	105	107
8	Mohyliv	196	215	237	245	259	200
9	Parych	112	108	111	138	130	135
10	Podilsk	197	202	200	205	206	210
11	Polotsk	98	98	97	99	97	112
12	Tsarske Selo	179	177	177	188	193	197
13	Yaroslavl	110	110	113	117	114	117
Total		2 022	2 056	2 110	2 337	2 484	2 357

Source: the table was compiled by the authors on the basis of the texts of *Vse-poddaneishiy otchet ober-prokurora Sviatshego Sinoda K. Pobedonostseva po vedomstvu pravoslavnogo ispovedaniya* [The Most Submissive Reports of the Ober-Procurator of the Holy Synod K. Pobedonostsev on the Orthodox Confession Department] for 1886–1895.

But as the official statistics of the following years testify, which is, first of all, the Prosecutor's office reports on the state of the religious education system, by the end of the 19th – beginning of the 20th centuries the quantitative dynamics of both Kyiv women's colleges was positive. The systematic and generalized information about the total number of students at the other 11 schools of the empire shows that the first and second women's religious colleges continued to maintain their leadership in terms of the quantity of students.

In the first decade of the 20th century, both Kyiv women's colleges became eparchial and subordinate to the religious ministry. There were 11 women's religious institutions supported by the Empress. 2,015 people studied in them in the 1909–1910 academic year. In the following 1910–1911 academic year, the amount of female students decreased to 1,929 people, but later the number exceeded two thousand. Subsequently, in the 1911–1912 academic year, 2,096 students studied in 11 schools, and 2,177 students studied in the 1913–1914 academic year.

There was a different number of graduates. Therefore, 292 people completed the full course in the 1909–1910 academic year, 314 people in the 1910–1911 academic year, 298 people in the 1911–1912 academic year, and 220 people in the 1913–1914 academic year. The vast majority of the students were from the religious class, and the percentage of people of different faiths among the alumni was: 16.4% in the 1909–1910 academic year; 14.9% in the 1910–1911 academic year; 19.7% in the 1911–1912 academic year; and 3.4% in the 1913–1914 academic year. Regarding the employment of graduates, some of them continued their studies in secular higher educational establishments; some became teachers of church-parish schools; some became school teachers of other departments. For example, 48 people entered other educational establishments out of 220 graduates of 11 colleges in the 1913–1914 academic year, 88 people became teachers of church-parish schools, and 84 people became school teachers of other departmental subordination.

Table 4

**Social structure of female students at Kyiv colleges
and the geography of their origin**

Categories of female students	The first Kyiv college number of students as of September 1				The second Kyiv college number of students as of September 1			
	1909	1910	1911	1913	1909	1910	1911	1913
Total number of students including the children of:	428	451	469	459	440	444	453	431
The clergy	331	359	387	384	363	376	383	367
Aristocratic families and officials	27	26	23	18	41	35	36	33
Honorary citizens and merchants	14	14	10	12	11	7	9	8
Urban residents and factory workers	13	12	14	14	12	14	11	8
Military servants	6	5	2	4	2	–	2	3
Peasants	29	32	30	23	11	12	12	11
From other eparchies	31	37	49	38	61	65	76	63

Source: the table was compiled by the authors on the basis of the texts of *Vse-poddaneishiy otchet ober-prokurora Sviateishego Sinoda K. Pobedonostseva po vedomstvu pravoslavnogo ispovedaniya* [The Most Submissive Reports of the Ober-Procurator of the Holy Synod K. Pobedonostsev on the Orthodox Confession Department] for 1910 and 1913.

As the data shows, clergy daughters were the vast majority of female students at two Kyiv eparchial religious colleges. It was a general tendency for all eparchial colleges in the empire.

Table 5

Social structure of female students (in percentage points)

The categories of female students	1909		1910		1911		1913	
	The quantity of female students in %							
	In two Kyiv colleges	In the state	In two Kyiv colleges	In the state	In two Kyiv colleges	In the state	In two Kyiv colleges	In the state
General number of female students	868	25 182	895	26 151	922	26 512	890	28 671
Of the clergy	80,6	89,4	82,1	88,4	83,5	88,9	84,3	87,0
Of aristocratic families and officials	7,8	2,6	6,8	2,6	6,3	2,6	5,7	2,9
Honorary citizens and merchants	2,8	1,3	2,3	1,4	2,0	1,4	2,2	1,4
Urban residents and factory workers	2,8	2,1	2,9	2,4	2,7	2,3	2,4	2,8
Military servants	0,9	0,6	0,5	0,6	0,4	0,6	0,7	1,0
Peasants	4,6	2,1	4,9	2,5	4,5	3,0	3,8	3,9
From other eparchies	10,5	0,9	11,3	1,1	13,5	1,2	11,3	1,2

Source: the table was compiled by the authors on the basis of the texts *Vse-poddaneishiy otchet ober-prokurora Sviateishego Sinoda K. Pobedonostseva po vedomstvu pravoslavnogo ispovedaniya* [The Most Submissive Reports of the Ober-Procurator of the Holy Synod K. Pobedonostsev on the Orthodox Confession Department] for 1910 and 1913.

Part of the graduates of eparchial women's colleges were enrolled as teachers in church-parish, ministerial, and provincial schools.

Table 6

The employment of graduates of Kyiv secular colleges

	The first Kyiv college				The second Kyiv college				Total
	The quantity of graduates in the years								
	1910	1911	1912	1914	1910	1911	1912	1914	
The quantity of graduates	48	50	62	63	74	65	86	77	525
Became church-parish schools teachers	18	19	13	22	11	26	20	-	129
Became ministerial, and provincial schools teachers	13	6	13	19	5	8	6	-	70
Entered higher secular schools	5	7	7	6	8	6	13	-	52

Source: the table was compiled by the authors on the basis of the texts of *Vse-poddaneishiy otchet ober-prokurora Sviatshego Sinoda K. Pobedonostseva po vedomstvu pravoslavnogo ispovedaniya* [The Most Submissive Reports of the Ober-Procurator of the Holy Synod K. Pobedonostsev on the Orthodox Confession Department] for 1910 and 1913.

As can be seen from the data above, 525 students graduated from both Kyiv eparchial women's colleges between 1910–1914, 129 found work in church-parish schools and 70 found work in ministerial provincial schools. The teaching staff was expanded by 199 people, which comprised 37.9% of the general amount of graduates. 52 graduates of eparchial colleges continued their education at secular higher education institutions, which made up 9.9%. Although no information could be found about the graduates of the second eparchial women's college, approximate estimates show a general tendency that up to 50% of female graduates of eparchial colleges devoted themselves to teaching. During the above mentioned years, the figures for both colleges was: 42.6% in 1910, 51.3% in 1911, and 35.1% in 1912. In 1914, such calculations failed. However, a similar tendency has taken place in the whole empire. In 1914, 3,358 people graduated from 75 eparchial

women's colleges of the empire. Of these graduates, 949 of them became church-parish school teachers and 628 became ministerial and provincial school teachers. These 1,577 people accounted for 46.9% of the total amount of graduates.

Table 7

**Material wealth and living expenses for female students
of Kyiv eparchial colleges**

Categories of students	The first Kyiv college				The second Kyiv college			
	The number of female students as of September, 1							
	1909	1910	1911	1913	1909	1910	1911	1913
The general quantity of female students, among them those who:	428	451	469	459	440	444	453	431
Lived in dormitories	356	392	415	381	323	329	336	328
Lived with parents	66	51	41	78	112	105	105	97
Lived with other people	6	8	13	–	5	10	12	6
Had full eparchial allowance	23	24	25	26	22	17	19	20
Had half eparchial allowance	7	8	6	5	8	7	7	14
Received privilege from the clergy	4	1	4	4	–	–	–	–
Had scholarships provided by charity	27	33	27	40	24	24	24	25
Studied at their own expense	367	385	407	384	386	396	403	372

Source: the table was compiled by the authors on the basis of the texts of *Vsepoddaneishiy otchet ober-prokurora Sviateishego Sinoda K. Pobedonostseva po vedomstvu pravoslavnogo ispovedaniya* [The Most Submissive Reports of the Ober-Procurator of the Holy Synod K. Pobedonostsev on the Orthodox Confession Department] for 1910 and 1913.

Simple calculations show that the vast majority of the female students of both eparchial women's colleges in Kyiv studied at their parents' expense. The percent quantity of students was the following: 86.7% in 1909, 87.2% in 1910, 87.8% in 1911, and 84.9% in 1913. The number of those who had full and half eparchial allowance, who received scholarships provided by charity, or who had other privileges from the clergy was very small.

Concerning the total expenses for eparchial women's religious colleges: 293,269 rubles and 53 kopecks, and 4,300 bank-cards were spent on the first and second Kyiv colleges in 1910. There were 868 female students studying at that time, and so the allowance for each of them was 337 rubles and 87 kopecks. For comparison, similar calculations implemented over 70 colleges of the empire evaluated to 5,275,804 rubles and 47 kopecks combined. 25,182 students studied in them, and so the allowance for each student was 209 rubles and 50 kopecks.

The information collected and classified from official reports represents the idea of the education of women from the religious social class in the last quarter of the 19th – early 20th century. The increasing demand for education accelerated the process of the establishment of women's educational institutions. The number of eparchial women's religious colleges increased from 39 in 1885 to 75 in 1914. In addition to the eparchial colleges, the system of women's religious education included 12, and later 11 more, women's colleges of religious ministry, which had the support of the Russian Empress. Such status testified to the attention of state and church authorities to the education of Orthodox clergy children.

The calculations make it possible to conclude that the increase in the number of eparchial women's colleges and their female students did little to change such parameters as: the ratio of the number of students who studied at the expense of their parents to those who studied at their own expense; the ratio of female representatives of the religious class to representatives of other classes; employment rates of graduates; *etc.* During the late 19th and early 20th centuries, Orthodox clergy daughters accounted for up to 90% of the total number of students of eparchial religious colleges. The vast majority of female eparchial college students studied at their own expense, as the percentage of those who had full or half state allowance did not reach 30%. Graduates of women's eparchial

colleges became teachers, primarily of church-parish schools, but in the early 20th century this tendency changed. The amount of graduates who had been employed as teachers in other schools or entered secular educational institutions gradually increased.

A women's religious college functioned in the Kyiv eparchy. Together with 11 other colleges in the empire, it was supported by the Russian Empress. In the early 1890s, the college in the Kyiv eparchy was divided into two separate educational institutions, which meant that there were 13 women's colleges with a special status, among which the first and second Kyiv colleges were the largest in number of students. In the early 20th century, both Kyiv women's colleges were absorbed by the religious authority and became eparchial. The vast majority of their students were representatives of the religious class, although the total rate of other eparchial colleges exceeded that of the two Kyiv eparchial colleges. In 1909, 80.6% of clergy daughters attended colleges, and 89.4% of them attended other eparchial colleges. Subsequently, there were similar figures: 82.1% and 88.4% in 1910, 83.5% and 88.9% in 1911, 84.3% and 87.0% in 1913.

The percentage of students who represented other social classes (nobles and officials, honorary citizens and merchants, city residents and peasants) was higher in two Kyiv colleges, than in the whole country. Thus, the student range of the first and second Kyiv eparchial women's colleges in the first decades of the 20th century was more diverse, making it possible to state that all other social classes could enter these educational institutions. In other words, they were more open to representatives from other eparchies, compared to the acceptance rates of other eparchies. Thus, in 1909, the ratio of female students from other eparchies in two Kyiv colleges compared to the general rate of the state overall looked like this: 10.5% versus 0.9% in 1909; 11.3% versus 1.1% in 1910; 13.5% versus 1.2% in 1911; 11.3% versus 1.2% in 1913.

* * *

The education of women of the religious class in the Kyiv eparchy between the late 19th – early 20th centuries was part of the imperial system of education of the religious ministry, but the analysis of its numerical data makes it possible to highlight some of its features, such as: a greater demand for education as both the first

and second Kyiv women's colleges, which were under the Empress' support and later became eparchial colleges (being absorbed by the religious authority), had the highest quantity of female students; an increase in representation of other social classes and professional groups among the female students of the colleges; an increased number of women from other eparchies studying at Kyiv women's colleges, etc.

Further scientific research in the study of this topic may be aimed at determining regional peculiarities in the operation of the women's educational system, determining the national structure of the student body, the personification of the teaching staff, and extended research on the future of graduates of women's religious colleges.

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