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WOMEN'S PATRONAGE IN EDUCATION OF UKRAINE (THE 19TH – THE BEGINNING OF THE 20TH CENTURY)

This article explores the concepts of charity and philanthropy. Attention is specifically focused on the needs of modern education in support of state and non-state actors, in particular the «third» non-profit sector. In this regard, the article reveals the experience of women's patronage in the 19th and the beginning of the 20th century. It is shown that their patronage activities were prospective in nature and directed at achieving public interest goals (specifically in the guardianship of school and gymnasiums, the opening reading rooms and libraries, the funding of scientific societies, the support of the publishing industry, and the founding of museums etc.). It is indicated that the experience was the care of the fate and future of Ukraine for many contemporaries, and wealthy people.

Keywords: *charity, patronage, personality, biography, historical-pedagogical experience, education.*

The modern education sector is committed to further modernization, and it needs significant expansion and strengthening of its material base, capital financial investments, both state and non-state actors, and in particular the so-called «third» non-profit sector. In this regard, the leading place in contemporary discourse is occupied by such notions as «charity» and «philanthropy».

Today, charitable activity in Ukraine is regulated by the Law “About charitable activity and charitable organizations». According to this normative document charitable activity is voluntary personal and/or property help for the achievement of certain objectives of the present Law, and does not gain the benefactor any profit, and does not require the payment of any remuneration or compensation to the benefactor or the beneficiary” [8]. In our interpretation, charity is voluntary selfless

assistance (material, financial, organizational, Advisory, etc.) to individuals and/or legal persons, or those who are in need of charitable assistance to purchasers (individuals, non-profit organization or local community).

A specific form of philanthropy is interpreted as «the charitable activity in the fields of education, culture and art, protection of cultural heritage, science and research, carried out in the manner prescribed by this Law and other laws of Ukraine». We believe that patronage shares many similar characteristics with charity. For example, philanthropic activities are carried out primarily by a particular person, a benefactor, who has great material wealth, substantial financial capital, high social status, and takes an active civil position.

Officials and MPs recognize that philanthropy is an important source of private support for cultural, educational development of the state because, according to the global and country practice, state support in most cases is not enough. Therefore, in the case of development of draft law of Ukraine «On patronage», which determines General principles of charity, provides legal regulation of relations in society aimed at developing charitable activity, guarantees state support for its participants.

However, in spite of the fact that the notion of «charity» and «philanthropy» in Ukraine is the symptom of today, these phenomena has an long history.

In this regard, more attention among scientists is focused on the study of the domestic preconditions of charitable activities, its achievements, and best practices known to patrons of the past. In particular, the current historical and pedagogical assessment of charity (philanthropy) in the appointed period represented in the works of both Russian and Ukrainian scientists. Russian researchers pay attention to scientists of pedagogy (S. Ahulina, L. Lavrenenko, Fyschukova A. et al.), Historical (I. Zhdanov, Pavlov, G. Ulyanova et al.), Cultural (A. Kochnov, A. Polyakov, Radzetskaya A. et al.), and sociological (O. Voronov, Alexander Petrov, L. Tyemnikova etc.).

Among the studies of Ukrainian scientists, the works (Yu. Belikov, Yu. Guzenko, V. Kornienko, S. Poliarush, I. Surovtseva etc) are of considerable scientific interest. These scientists saw the formation and development of state care, public charities, and revealed the role of philanthropy in Ukraine primarily at the regional level (left bank Ukraine, south Ukraine, Middle Dnieper, Kharkiv province) in the 19th – the beginning of the 20th century. It is crucial, to personally research and clarify the role of Ukrainian national elite in the development of national education, and in particular the contribution of famous patrons in its development. This particular problem attracted the attention of scientists on the activities of entire dynasties – Symyrenko, Tarnovskys, Tereshchenko, Khanenko,

Kharytonenko [2; 10] or some prominent benefactors – G. Galagan, G. Marazli, O. Fields and others. [5; 6; 11].

In view of this, we believe that there is not enough written on the contribution of well-known philanthropists of the past in the educational sector of Ukraine, in particular the rich experience of women patrons.

In this regard, the aim of the article is to highlight the historical and pedagogical experience of women's patronage in the 19th and beginning of the

20th century: Princess Varvara Repnin, Countess Elizabeth Skoropadskiy-Miloradovich, activist of Education, teacher Christine Alchevsk, landowner Catherine Skarzhynskoyi to bring their achievements to light in modern discourse.

Presenting main material. In our work we intend to disclose known metsenatok contribution to the development of national education XIX - early XX century. to update experience and its possible use in modern conditions of Ukrainian charity.

One of the brightest figures in the constellation of famous Ukrainian philanthropist, who considered ascetic female education in Poltava to be the correct mode of education, was Princess **Barbara Volkonska-Repnina** (1778 – 1864). The name of this remarkable woman belongs to a prominent noble Russian family. Varvara Repnina was the daughter of the Minister of Education (under Empress Elizabeth) Alexei Razumovsky, who was in turn the grandson of the last Hetman of Left Bank Ukraine Kyrylo Razumovsky.

The life of Varvara Repnina was already amazing when, as a child, Varvara was weaned from her mother and decisive and strict father. Barbara spent every summer of her childhood in the care of her paternal aunt, Countess Praskovya Kirillovna. For the time, education for the elite was only in the home.

In 1802, Barbara was married to a nephew of Prince Replin, Prince Nicholas G. Volkonsky the future Governor General of the Poltava and Chernihiv regions. We know that all her life she passionately loved her husband, even through difficult times. Early in the war with Napoleon, Barbara faithfully followed with the loved ones in the military baggage.

Varvara Volkonska – Replin had an extremely intelligent, good-hearted, and energetic personality. She was a passionate supporter of cultural and educational ideas. At the time, she led the charity Women's Society in St. Petersburg, and, along with Empress Elizabeth, she was engaged in arranging the Patriot (Elizabeth) Institute for orphaned girls whose parents had died or been severely injured during the war with the French. To establish this institution Princess Barbara donated considerable personal capital, and part of the family jewels. [3]

After that, charity and helping the needy became the meaning of life for the princess. During her husband's time as governor-general, Barbara opened hospitals, orphanages, boarding schools. An interesting chapter in the history of patronage in Poltava was the founding of the Institute for Noble Maidens (now the National Technical University named after Yuri Kondratyuk) in December 1818.

Arriving with her husband in 1816 to Poltava, Princess Barbara turns to Poltava nobility initiated the establishment girl noble institution for impoverished children of the nobility for example based in St. Petersburg «Vospytatelnoho society blahorodnyh devyts» (1764).

According to researchers Onishchenko V., N. poker, the project opening in Poltava nobility Institute for Noble Maidens noted that the basis for the establishment of charitable institutions entrusted with the care of the nobility of the fate of 15 impoverished young dvoryanok which will ensure proper to their state education and the device later life [4].

Institute for Noble Maidens in Poltava existed for a hundred years - from 1818 to 1918, carrying out their noble mission - the education and training of noble women, and later - and representatives of other states.

Information, on the location of the ashes of Princess Barbara, could not be found. It is known only that she wanted to be buried next to her husband, who died in 1845 and was buried in the family vault in churches of the Resurrection (Pryluky, Poltava province) [3].

The Countess and Poltava landowner **Elizaveta Ivanovna Skoropadsky-Miloradovich** (1832 – 1890) is the subject of our further research for her charitable and philanthropic activities.

The well-known philanthropist and social activist was born in Poltava in January 1832. Elizabeth Miloradovich was the representative of the richest and most ancient Ukrainian families of Markovici and Skoropadsky on her paternal side, and Tarnowski on her maternal. Her uncle was Hetman of the Ukrainian state (1918) Pavlo Skoropadskyi [11].

From the famous ancestors she inherited not only wealth, but a love of freedom, independence, and a strong character. As noted by the researcher N. Treby, «... Miloradovich was a woman, as if saying, «emancipe» – without prejudice. And her way of life was led accordingly. She dressed in the latest French fashion, showing out at the balls in Paris dress, smoked, regularly travelled abroad – but could not afford it...» [11, p. 4].

However, the personal life of the Countess didn't quite work out. At seventeen she married a noble and rich Lev County. She eventually realized that she was not happy in the marriage, because she and her husband were two very different people. After the death of her daughter Skoropadsky-Miloradovich became even more estranged from her husband and family.

However, despite her tragic fate, she was a strong woman, a devout patriot of Ukraine, and an active public figure. In 1860, under the influence of Ukrainian writers, Skoropadsky-Miloradovich became a member of the Poltava Ukrainian community. This happened after the defeat of those that supported the development of Ukrainian movement in Galicia, in particular, the society «Enlightenment» and the underground journal «the Truth». It is also known that the patron donated a lump sum of nine thousand guilders for the establishment of a literary and scientific society named after T. Shevchenko in Lviv, which was aimed at the development and spread of the Ukrainian literature and science. From research it is known that in 1878 Skoropadsky-Miloradovich headed up the Poltava philanthropic society, and subsequently took the initiative on the establishment of a local independent newspaper [11]. The Countess' generous donations supported the development of education, in particular Sunday schools and women's gymnasium in Poltava and her own school in village Ribtsi.

Skoropadsky-Miloradovich died in March, 1890 and was buried in Poltava. Not the least among the famous Ukrainian philanthropists was the progressive activist in public education and teacher – **Christina Danilovna Alchevska** (1841 – 1920). She was born in April 1841 in County town of Borzna, Chernigov gubernia into a family of the landlords. Her father was D. L. Zhuravlev, a teacher in the district school, and her mother was the daughter of the hero general Vuich in the war in 1812. From the memoirs of Christina Alchevska about her childhood: «...I adored my mother... loving, strong, bright mind and a gift 'to attract the hearts of the people.' Father I didn't love – he was a soulless egoist, who sometimes unjustly insulted my poor mother in a way that revolted my child's heart" [1, p. 23-24]. Very often little Christina witnessed terrible scenes of beatings. She also resented his ban on learning.

This is all influenced the future of the Ukrainian progressive activist who was known for her educational and pedagogical activity not only in Russia but also far beyond its borders.

In 1862 Christina Danilovna married a man of a small merchant family, Alexei Kirillovich Alchevskiy, who would one day become a well-known Ukrainian

industrialist and banker, and a founder of a number of metallurgical enterprises of Donbass. Almost all her life Christina Alchevska felt the support of her husband who helped her to implement the idea of folk power.

Christina Alchevska most creatively and clearly showed her strength in the creation and dissemination of Sunday schools for workers. She believed that «... Sunday school, would undoubtedly be a powerful vehicle for popular literacy, public education, but only on the condition that there would have been thousands, tens of thousands of such schools» [12, pp. 234-235]. Christina Alchevska sacrificed a considerable portion of her property towards the fulfillment of this goal.

In June 1862 in Kharkov, Alchevska founded a private, illegal female Sunday School (50 pupils) who after 8 years gained official status. The school had a large library, the creation of which was founded by Christina Danilovna. As head of this institution, she found herself to be a talented teacher, methodologist, and organizer of Education. In the future, Kharkiv women's Sunday school becomes a model of educational institutions of this type.

In 1879, in Oleksiivka Ekaterinoslav province (now - Lugansk region) Christina Danylivna established a single-class school in the village and maintained it with her own funds. Oleksiivka Ekaterinoslav province (now - Lugansk region.) And it is actually popechytelkoyu. From 1887 to 1893 years in this the school teacher was B.D. Hrinchenko.

Christine Alchevska highlighted her educational views and practical experience in her writings, «Ruminations and Experiences,» «Six Months in the Life of the Sunday School,» «History of a School in the Village Alekseevka» and her more famous works, «What to Should People Reed,» and «Book for adults.»

Christina Alchevska Died in Kharkov in August 1920.

The next patroness, **Ekaterina Skarzhynska** (1852 – 1932) went down in history as a generous patron, muse, publisher, and founder of the first private museum in Ukraine. Skarzhynska Catherine, neé Reiser was born in February 1852 in Lubny into a wealthy family that had its roots far beyond Ukraine. In 1865 she married Nicholas G. Skarzhynskym and they merged together three generations, Skarzhynskyyh, riser Kyr'yakovyh [7].

According to the researcher A. Suprunenko, Ekaterina received brilliant home education. She was familiar with the famous geologist, a professor at Kiev University, KM Feofilaktov, who was living in St. Petersburg at the time. She learned Bestuzhev courses, travelled to Germany, Switzerland, and France, and formed the outlook of the young ladies. [9]

After returning in 1881 to Poltava from the Kruglik Lubny district, she began her active philanthropic activities. Ekaterina was known as the founder of the first private historical-ethnographic museum in Ukraine (1885-1906) - Lubny museum, which gave the Poltava provincial zemstvo. It became known that «... over 25 years were collected over 35 thousand items purchased which cost tens of thousands of rubles» [7, p. 6].

But it was not only generous gesture of the philanthropist. The first educational institution based on donations from the well-known benefactress was the lower agricultural school in Terni. The origins go back to its creation in 1880, when at the request of the Department of Agriculture landowner, along with Kruglik Lubenskyi County, Ekaterina Skarzhynska gave part of her land in the village of Terni to build this institution. The first class was held October 1, 1891. In 1898 the school became the I-bit in 1912. In 1917 it became an agricultural college, as well as a technical

college where they trained blacksmiths, carpenters, coopers. In 2005 it became a Forestry College. Now Lubny Forestry College is Ukraine's leading institution for training of middle level forestry production.

Through the efforts of K. Skarzhynska, a public school was established in Kruglik. She opened reading room with library and organized archeological research in Posulli at the end of the last century. Lubny Ukrainian-language school gave the right to an education to all children, regardless of gender and nationality.

Skarzhynska died in the summer of 1932. Her final resting place is unknown. Some researchers believe that she died in Lubny, others say the village Kruglik [7]. One of the streets in Lubny city was named in honor of Ekaterina Skarzhynska.

Thus, the names of these famous patrons, charitable Barbara Repnin-Volkonskaya, Elizabeth Ivanovna Skoropadskiy-Miloradovich, Christina Danylivna Alchevsk, Ekaterina Skarzhynskoyi forever left their mark in the development of education, science and culture. They are united by a sincere love for their motherland, a passionate desire to help those in need, high civil positions, freedom, and determination. It is Valuable that Bono had prospective nature and was aimed at achieving socially significant goals (establishing schools, gymnasiums and taking care of them, opening reading rooms and libraries, funding scientific societies, supporting publishing, founding museums, etc.).

We understand that any historical and educational experience requires creative critical thinking from the standpoint of the present, but we hope that this analysis of this charitable heritage can be a guide for rich and influential contemporaries, and a model for the care of the fate and future of Ukraine.

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ОЛЕНА ІЛЬЧЕНКО

МЕЦЕНТСТВО ЖІНОК В ОСВІТІ УКРАЇНИ (XIX – ПОЧАТОК XX СТОЛІТТЯ)

Розкрито поняття благодійної діяльності і меценатства. Акцентовано увагу на потребі сучасної освіти у підтримці з боку державних і недержавних структур, зокрема „третього” неприбуткового сектору. У зв'язку з цим в статті розкрито багатий досвід жінок-благодійниць XIX – початку XX століття: Варвари Волконської-Репніної, Єлизавети Скоропадської-Милорадович, Христини Алчевської, Катерини Скаржинської. Показано, що їхня меценатська діяльність мала перспективний характер і спрямовувалась на досягнення суспільно значущої мети. Зазначено, що представлений досвід може стати для багатьох сучасників, багатих людей взірцем піклування про долю і майбутнє України.

Ключові слова: *благодійна діяльність, меценатство, персоналія, біографія, історико-педагогічний досвід, освіта.*

ЕЛЕНА ИЛЬЧЕНКО

МЕЦЕНАТСТВО ЖЕНЩИН В ОБРАЗОВАНИИ УКРАИНЫ (XIX – НАЧАЛО XX ВЕКА)

Раскрыто понятие благотворительной деятельности и меценатства. Акцентируется внимание на необходимости современного образования в поддержке со стороны государственных и негосударственных структур, в частности «третьего» некоммерческого сектора. В связи с этим, в статье раскрыт богатый опыт женщин-благотворительниц XIX – начала XX века: Варвары Волконской-Репниной, Елизаветы Скоропадской-Милорадович, Христины Алчевской, Екатерины Скаржинской. Показано, что их меценатская деятельность носила перспективный характер и ориентировалась на достижение общественно значимой цели. Отмечено, что представленный опыт может стать для многих современников, богатых людей образцом заботы о судьбе и будущем Украины.

Ключевые слова: *благотворительная деятельность, меценатство, персоналия, биография, историко-педагогический опыт, образование.*