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CHARITY AS A SPIRITUAL AND MORAL FACTOR IN THE ESTABLISHMENT AND OPERATION OF JEWISH SCHOOLS IN VOLHYNIA IN THE NINETEENTH CENTURY

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The article substantiates the place and role of charity as a spiritual and moral factor in the development of Jewish education in Volhynia in the nineteenth century. The main legislative foundations for the development of Jewish education in Volhynia in the nineteenth century, which was at that time within the "settlement area", are established. It is concluded that the philanthropic tradition has always occupied a significant place in the spiritual and moral life of the Jewish community. It is concluded that the philanthropic tradition has always occupied a significant place in the spiritual and moral life of the Jewish community. One of the central commandments governing the world in the Jewish religious tradition was Tzedakah, a concept that translates as "justice", "donation" or "charity". The main types of charitable societies in the Jewish community of Volhynia are identified: Jewish city charitable societies, charitable organizations, citywide charitable societies and organizations. The author formulates a conclusion about the role and significance of Haskalah as a spiritual and moral concept and educational approach based on the integration of Jewish education into the imperial educational space, as well as on the participation of Jews in the development of universal culture. In this context, the activity of the Haskalah clubs, which were funded mainly by charitable contributions, are discussed. The role of charitable support as a spiritual and moral factor in the development of Talmud Torahs, Beit Midrash, Jewish elementary schools and the Zhytomyr Rabbinical school is also noted.

The conclusion that Jewish schooling in Volhynia in the nineteenth century had its spiritual and moral basis in the form of the religion of Judaism and the traditional moral foundations of the Jewish community of the region is made. It is substantiated that Jewish education in the Volhynia education system in the nineteenth century performed both an integrative and a socio-cultural mission to preserve the ethno-cultural potential of the Jewish community in the conditions of the introduced "settlement area". It is substantiated that Judaism as a religious basis for the content of education in Jewish schools of Volhynia relied on charity as a necessary component of the socio-cultural development of Beit Midrash, Jewish schools, Talmud Torahs, the Rabbinical school and Jewish teacher's institute in Volhynia in the nineteenth century.

Keywords: spirituality, morality, Jewish schooling, charity, Volhynia, Haskalah, Tzedakah.

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БЛАГОДІЙНІСТЬ ЯК ДУХОВНО-МОРАЛЬНИЙ ЧИННИК СТВОРЕННЯ ТА ДІЯЛЬНОСТІ ЄВРЕЙСЬКИХ ШКІЛ НА ВОЛИНІ У ХІХ СТОЛІТТІ

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У статті обґрунтовано місце і роль благодійності як духовно-морального чинника розвитку єврейського шкільництва на Волині у ХІХ століття. Встановлено основні законодавчі основи розвитку єврейського шкільництва на Волині у ХІХ столітті, що перебувало на той час у межах "смуги осілости". Сформульовано висновок, що філантропічна традиція завжди займає вагоме місце у духовно-моральному житті єврейської спільноти. Однією з центральних заповідей, що керують світом у єврейській релігійній традиції, була цдака – поняття, що перекладається як "справедливість", "пожертва" або "благодійність". Відзначено основні типи благодійних товариств у єврейській громаді Волині – єврейські міські добродійні товариства, благодійні організації, та загальноміські благодійні товариства й організації. Сформульовано висновок про роль і значення Хаскали як духовно-моральної концепції та освітнього підходу, що ґрунтувався на інтеграції єврейської освіти в імперській освітній простір, а також на участі євреїв у розвитку загальнолюдської культури. У цьому контексті діяльність гуртків Хаскали, які фінансувалися переважно за рахунок благодійних внесків. Зазначено про роль благодійної підтримки як духовно-морального чинника розвитку талмуд-тор, бет-мідрашів, єврейських початкових училищ, та Житомирського рабинського училища.

Сформульовано висновок про те, що єврейське шкільництво на Волині у ХІХ столітті мало своє духовно-моральне підґрунтя у вигляді релігії юдаїзму та традиційних моральних основ життєдіяльності єврейської спільноти краю. Обґрунтовано думку, що єврейське шкільництво у системі освіти Волині ХІХ століття виконувало як інтеграційну, так і соціокультурну місію для збереження етнокультурного потенціалу єврейської громади в умовах впровадження "смуги осілости". Обґрунтовано, що юдаїзм як релігійне підґрунтя змісту освіти в єврейських школах Волині покладався на благодійність як необхідну складову соціокультурного розвитку бет-мідрашів, єврейських училищ, талмуд-тор, рабинського училища та вчительського єврейського інституту на Волині у ХІХ столітті.

Ключові слова: духовність, моральність, єврейське шкільництво, благодійність, Волинь, Хаскала, цдака.

Introduction of the issue. The formation of the educational system in a particular region of Ukraine, which in the nineteenth century was the part of the Russian Empire and was actually occupied after the third partition of the Polish-Lithuanian Commonwealth, was determined by a set of factors (socio-economic, socio-cultural, socio-political). Among these factors the socio-cultural ones are of the greatest interest to researchers in the field of educational and social history. The cultural space of every ethno-confessional community, the set of spiritual and moral foundations of their life provided a peculiar background and content basis for Jewish, Polish, Czech and German schooling in Volhynia in the nineteenth century.

Jewish schooling in the nineteenth-century education system of Volhynia

fulfilled both an integrative and a socio-cultural mission to preserve the ethno-cultural potential of the Jewish community in the context of the established "settlement area". On the other hand, the spiritual foundations of Jewishness, expressed in Judaism, contributed to the unification and cultural development of the Jewish community of Volhynia region through the system of education for Jewish children, which in the nineteenth century included several educational levels – from elementary schools to Zhytomyr Jewish Teachers' Institute. Charity became a powerful spiritual and moral factor in the development of Jewish education and the preservation of the traditional religious way of life of the Jewish community in the region.

Current state of the issue. Various aspects of the development of Jewish education, spiritual and moral foundations of its functioning have become the subject of scientific interest of O. Ivanenko (2019) [4], A. Meleshchenko (2012) [6], N. Rudnytska (2001-2015) [13-15], N. Seiko [16], F. Stupak [17] and others. Scholars have focused mainly on the general organisational and content principles of the development of Jewish education in Volhynia during the nineteenth and early twentieth centuries.

Outline of unresolved issues brought up in the article. Despite the general sufficient level of research on the historical development of Jewish education in Volhynia in the nineteenth century, we believe that the development of charity as a spiritual and moral basis for the development of education in the Jewish community of the Volhynia region in the nineteenth century has remained unaddressed by scholars.

Aim of the research. The purpose of the article is to substantiate the spiritual and moral influence of charity on the development of education in the Jewish community in Volhynia in the nineteenth century. In the research, the **methods** of scientific analysis of sources, synthesis of scientific findings, analytical and synthetic methods of processing historical and pedagogical facts in view of their modern commentary and interpretation were used.

Results and discussion. The situation of the Jewish community in the historical period under consideration was determined by the imperial decree that approved the "Regulations on Jews" (1804). This document enshrined the so-called "settlement area", which, on the one hand, created permanent restrictions on the settlement of the Jewish population within the Russian Empire and access to education in the capital's educational institutions, and on the other hand, stimulated the development of active social life of Jewish communities in certain regions. At the same time, the "Regulations on Jews" stipulated that Jews had the right to receive education in any educational institution located within

the "settlement area". It also allowed the establishment of one prayer school for every 30 houses of the Jewish population and more than one prayer school and synagogue for every 80 houses [5: 19].

The "settlement area" systematically affected the living conditions of the Jewish population, prompting their communities to make significant efforts to preserve their ethno-cultural identity. During the nineteenth century, in addition to the three western provinces of the Kyiv educational district, the boundaries of this zone included Chernihiv, Poltava and Kharkiv provinces [3: 112-116; 5: 23]. A noticeable improvement in the conditions of socio-cultural development for Jewish communities within the "settlement area" can be observed in the mid-nineteenth century, when significant changes began in the field of charitable activities of these communities aimed at developing education.

The educational rights of the Jewish population of the Russian Empire were regulated by the "Regulations for Jews" (1804) and the "Regulations on Jews" (1835). The first legislative act provided Jews with access to all educational institutions within the "settlement area", including the right to study at Russian gymnasiums and colleges, while the second extended this right to all educational institutions in the empire. In 1840, according to a decree of the Russian Emperor Nicholas I, a committee was established to organize public schools for Jews throughout the empire. The main goal of these schools was to promote the conversion of Jewish children to the Christian religion and their integration into the Russian cultural space [16: 228-232]. However, the access to gymnasiums for Jews remained limited. It was only in the early twentieth century that joint education for Christians and Jews became possible in Kyiv educational district (which included Volhynia).

The philanthropic tradition has always played an important role in the spiritual and moral life of the Jewish community. One of the central commandments

governing the world in the Jewish religious tradition was Tzedakah, a concept that translates as "justice", "donation" or "charity". The peculiarity of Tzedakah was that it did not depend on the material status of a person: every Jew had to allocate 10-20% of his or her income to charity. The funds raised were used to support needy community members, finance social and religious needs and develop the traditional Jewish education system.

It is worth noting that in Volhynia in nineteenth century Jews as an ethno-cultural community functioned in predominantly unfavorable socio-cultural conditions. This was not always due to direct antipathy, but rather to the special nature of the mutual dependence of the ethnic groups that coexisted on the same territory. Jewish communities often demonstrated their separateness, distinctiveness and certain "otherness" that manifested itself in their closed lifestyle, their own education system, special religious principles of life and traditional way of life. These features did not contribute to the development of ethno-cultural interaction over several centuries. In the context of constant ethno-cultural diffusion between Ukrainians, Russians, Poles, Czechs and Germans in Volhynia, contact between these ethno-cultural communities and the Volhynia Jewish community remained limited and minimized.

The system of education and upbringing of children in Jewish communities was based on traditional religious canons, which included a significant focus on the study of theological texts and memorization of prayers. In the first half of the nineteenth century, Jewish educational institutions operated largely outside the control of the Russian imperial authorities and were funded by the local community. The main form of education was kheders or hadarim, which were considered compulsory for boys aged 6 to 13. The maintenance of these institutions was carried out exclusively at the expense of the students' parents.

Talmud-torahs were established for children from poor families. Those educational institutions functioned on the basis of donations from wealthy community members. In fact, they performed the same functions as Kheders, but provided free education. Another type of educational institution in the Jewish community was Beit Midrash (prayer schools), which were also funded by private donations from community members.

The religious and philosophical foundations of Jewish philanthropy, particularly in the field of education, were based on the principle of every Jew's duty to help his neighbour while preserving his dignity. Several types of Jewish charitable societies can be distinguished within the period under study:

1. **Jewish municipal charitable societies** that carried out charitable activities in various fields. In particular, they provided medical care (free medicines, payment for treatment), support for the elderly, material assistance to Jewish school students in the form of clothing, footwear, food or religious items. In addition, they promoted the education of children on the principles of charity.

2. **Jewish municipal charitable organizations** that functioned entirely on donations. These organizations included charitable canteens, bakeries, bathhouses and other institutions that provided for the basic needs of the poorest members of the community.

3. **Citywide charitable societies and organizations** established with the participation of Jews in Volhynia towns and cities, which implemented joint initiatives for the benefit of the community.

The main sources of funding used by Jewish charitable societies were: funds received from the box tax, which was mandatory for Jews; voluntary donations; contributions from individual members of charitable societies; additional fees that could be introduced by individual communities (for example, the quartz tax). The level of support for education by Jewish communities in Ukraine was

largely determined by the spiritual and moral principles of Judaism, which determined approaches to education and training:

1. **The traditional (conservative) approach** focused on the religious upbringing and education of Jewish youth. It involved studying theological texts, memorising prayers and reading catechism. Charity in this context was limited to paying for the education of poor children in *hederim*, which were financed exclusively by their parents. Talmud Torahs, as educational institutions, were largely supported by donations from wealthy community members. They provided basic religious education for children from low-income families and orphans. Beit Midrash (houses of learning or prayer schools) were another common type of educational institution that were built and maintained at the expense of the Jewish community and individual benefactors. These institutions were widely popular: for example, in the Volhynia gubernia in the early twentieth century, 53 such institutions functioned [16: 228-232].

2. **Haskalah**, as a spiritual and moral concept and educational approach, insisted on the integration of Jewish education into the national system of education and culture, as well as on the participation of Jews in the development of universal culture. In this context, the activities of Haskalah groups, including those in Berdychiv, were funded primarily by charitable contributions. However, these groups did not receive widespread support in the Jewish community, which explains their limited prevalence in the region.

3. **The official (state) approach** to education provided for the education of children regardless of their religious or ethnic affiliation in Russian educational institutions. According to the "Regulations for Jews" 1804, special Jewish schools were allowed to be established. At the same time, restrictions were imposed on general education institutions: the number of Jewish students could not exceed 10% within the "settlement area" and 5% outside it (for

gymnasiums, universities, colleges) [16: 273]. In this context, the charity of the Jewish community was aimed mainly at creating scholarship funds and financing the education of a certain number of Jewish students in various educational institutions within the "settlement area".

In the second half of the nineteenth century, *charitable scholarships* were available in Ukraine for Jewish students studying in primary and secondary schools [19: 4]. However, in the 1870s there was a significant increase in the number of Jewish youth in the educational institutions of the empire, which led to changes in state policy. In 1875, scholarships for Jewish pupils and students were cancelled and the number of Jews in secondary and higher education institutions was limited to 10% of the total number of students [19: 7].

Beginning in the mid-nineteenth century, Russian Jewish schools of two types began to open in Volhynia: first-rate (two-year courses) and second-rate (three- or four-year courses). These institutions were maintained at the expense of the state budget, but provoked a negative reaction from the Jewish community. The main reason for the discontent was that the schools were not under the control of the Jewish community. However, even these "state-run" Jewish schools were partially funded by the community itself through forced charitable contributions imposed by the Russian authorities. These included *the box and candle taxes*, which were mandatory exclusively for the Jewish population [9: 62-63]. The box tax, introduced in 1844, consisted of two parts: a general tax (on meat consumption) and an additional tax (on trade or for wearing national clothing). This tax was intended to support Jewish communities, in particular for the payment of taxes, charity and guardianship. No community member was exempt from it. The partial or auxiliary tax, which amounted to 8,5 kopeks for the maintenance of poor students and 22 kopeks for orphanages, synagogues and almshouses, provided funding for the social and educational needs of the community. The candle tax,

on the other hand, was collected from merchants and burghers of Jewish origin and transferred to the management of the trustee of Kyiv educational district for the creation of new educational institutions [11: 62-63].

In the 1913-1914 academic year, funds received from compulsory fees were used to finance state-run Jewish schools in the Volhynia province. In particular, 3,939 rubles were allocated for the maintenance of the elementary Jewish school in Zhytomyr, 2,576 rubles in Kremenets, 2,557 rubles in Ostroh and 2,529 rubles in Radyvyliv [10: 19-20]. The director of the Zhytomyr Jewish School, A. Zimmerman, reported that a merchant of the first guild, Isaac Herman, from Zhytomyr, donated 100 rubles in silver to support poor students of the Zhytomyr Rabbinical School [12: 1]. The director proposed to use these funds in the form of material aid, i.e. to provide students with shoes, clothes, textbooks, etc. On 18 February 1861, the same merchant donated another 66 rubles in silver for the maintenance of one student of the Zhytomyr Rabbinical School for a year. It is important to note that donations by Jewish communities of Kyiv educational district are rarely found in archival materials. However, their use is standardised, indicating common problems in the educational sphere, regardless of the level, type or ethnicity of the educational institutions. For example, in gymnasiums and folk schools for Ukrainian, Polish and Russian populations of the district, charitable funds were often used to purchase clothing, footwear and especially textbooks.

The merchant Isaac Herman later donated 150 rubles for the needs of the poor students of Zhytomyr Gymnasium. The board of the gymnasium decided to use the money to purchase textbooks for the library so that the poorest students and orphans could receive them free of charge. "I have the honour to inform your Excellency about this decision of the pedagogical council, as well as about the donation of the merchant Herman,

humbly asking you to honour Herman for his commendable deed" [12: 3].

On the eve of the First World War, private Jewish schools operated in most of the county towns of Volhynia. At the beginning of the twentieth century, these educational institutions received their own teaching staff, which was trained at the Zhytomyr Rabbinical School, which was the only institution of such kind in Ukraine. In 1873-1885 this educational institution functioned under the name "Zhytomyr Jewish Teachers' Institute". In the mid-nineteenth century, women's Jewish schools began to appear in Ukraine, which were mainly financed by tuition fees and less dependent on charitable donations.

The systematic provision of charitable assistance by Jewish communities for the development of education became noticeable with the foundation and development of educational institutions such as Talmud Torahs and rabbinical schools. In 1861, the Board of Trustees of Kyiv Educational District, chaired by M. Pirogov, decided to systematize information on charitable support for Jewish educational institutions as part of the lustration (financial audit) of charitable foundations.

If a benefactor could no longer fulfil his obligations, the Jewish educational establishment management sought to find a replacement, since these institutions could not function without charitable support. Thus, the director of the Zhytomyr Rabbinical School, addressing the trustee of Kyiv educational district on 4 February 1861, reported that for the past several years, merchants of the 1st Guild, Moses Davydovych Vanstein and Moses Isaevych Horowytz, had been supporting five poor students. However, M. Horowytz informed him that he no longer intended to continue this business. In this regard, the director asked the merchant of the 1st Guild, Hessel Rosenberg, to replace M. Horowytz. Rosenberg agreed and provided 165 rubles in silver for the maintenance of these students in 1861 [7: 18].

Some information about charity in Jewish educational institutions can be found in the regulations that governed their activities. For example, the regulations defining the conditions of operation of the Zhytomyr Jewish Craft School stated: "The school accepts boys aged 13 to 15, mainly from the poorest families of bourgeois and shop Jews, mostly from large families and orphans" [1: 649]. The document went on to state: "§ 27. In order to improve the financial situation of the school and promote its welfare, it is permitted to accept monetary donations, as well as books, working materials, tools, models and other donations that will contribute to the development of the school... § 28. Monetary donations will be used to form the reserve capital of the school and will be used to expand the school, as well as to support those students who have completed the course and received the title of master, to open workshops" [1: 651].

In the nineteenth and early twentieth centuries, Jewish educational institutions were widespread in their scholarship charity, which was aimed at supporting poor students and at the same time contributing to the interests of the Russian authorities. However, the information found on Jewish community charity in the period from 1832 to 1864 was not very numerous and mostly covered not only Jewish students but also Christians, although it remains unclear to which national groups (Ukrainians, Russians, Poles, Czechs) they belonged.

The charitable activities of the Jewish community were indirectly governed by Regulation 1835, which obliged Jews to provide care for their fellow believers, including the elderly, crippled and sick. The final regulation of the rules of charitable activity in Jewish communities was carried out in accordance with the Regulations of the Committee for the Arrangement of Jews of 24 December 1843, which defined the basic principles of Jewish charitable societies. In 1844, after the liquidation of the kahal, the government approved the "Regulations on the box tax", which became the main

source of funding for Jewish educational institutions in Ukraine. The charitable funds of Jewish communities can be classified as: membership fees to charitable societies, donations from individuals or donation records, as well as funds received from the organization of artistic events, lotteries, funds from the box tax [17: 324].

The network of Jewish educational institutions in Volhynia expanded throughout the second half of the nineteenth century. Inspector of public schools of Kyiv educational district M. Barsov, inspecting the educational institutions of Volhynia and Podillia, noted: "I saw Jewish schools in Volhynia – in Radyvyliv, Dubno, Rivne, Novohrad-Volynskiy; in Podillia – in Mohyliv on the Dniester, Bratslav, Vinnytsia, Letychiv and Kamianets" [8: 36]. In total, according to his data, these provinces had "1238 rural schools, 2 gymnasiums (Zhytomyr for 560 students and Rivne for 500 students), 4 district schools (Ovruch, Teofipol, Ostroh, Lutsk), 30 parish schools, an exemplary women boarding school, 11 Jewish schools, and 1 rabbinical school in Zhytomyr" [2: 116].

M. Barsov was rather pessimistic about the attitude of the Jewish community of Volhynia to charitable support for both Jewish and state educational institutions. He noted: "Public schools should be founded by the secular government or at least with its help, because of the material poverty of the local peasantry: the rural community is unable to cover the costs of building a school and its maintenance on its own. It needs outside support, which is not provided by the clergy, landowners or the wealthy urban stratum. Ones because of their poverty, others because the school is an instrument of Polonisation for them, and the urban layer consists of Jews who are too selfish about the affairs of the region" [8: 11].

In general, the analysis of historical sources and recent scholarly studies of the problem of the formation and development of Jewish education in Volhynia in the nineteenth century makes it possible to state that charity became a

powerful spiritual and moral factor in the operation of numerous Jewish educational institutions in the form of foundations, charitable scholarships and one-time donations. The phenomenon of "Tzedakah", inherent in Judaism, can be characterized as the spiritual basis of charity in the educational system of the Jewish community of Volhynia in the conditions of life on the edge of the "settlement area".

Conclusions and research perspectives. A scientific analysis of historical sources and studies has led to the conclusion that Jewish schooling in Volhynia in the nineteenth century had its spiritual and moral basis in the religion of Judaism and the traditional moral foundations of the Jewish community of the region. The author proves that Jewish education Volhynian education system in the nineteenth century performed both an integrative and a socio-cultural mission to preserve the ethno-cultural potential of the Jewish community in the conditions of the introduced "settlement area". On the other hand, the spiritual foundations of Jewishness, expressed in Judaism, contributed to the unification and cultural development of the Jewish community of Volhynia through the system of education for Jewish children, which in the nineteenth century included several educational levels, from elementary schools to the Jewish Teachers' Institute.

The main legislative foundations of the development of Jewish schooling in Volhynia in the nineteenth century, which at that time was within the "settlement area", are established. The conclusion that the philanthropic tradition has always occupied an important place in the spiritual and moral life of the Jewish community is formulated. One of the central commandments governing the world in the Jewish religious tradition was Tzedakah – a concept that translates as "justice", "donation" or "charity". The main types of charitable societies in the Jewish community of Volhynia are noted. They are Jewish city charitable societies, charitable organizations and citywide charitable societies and organizations.

A conclusion is formulated about the role and significance of Haskalah as a spiritual and moral concept and educational approach, which was based on the integration of Jewish education into the imperial educational space, as well as on the participation of Jews in the development of universal culture. In this context, the activities of Haskalah groups, which were financed mainly by charitable contributions, are noted. The role of charitable support as a spiritual and moral factor in the development of the Talmud Torah, Beit Midrash, Jewish primary schools and the Zhytomyr Rabbinical School is noted.

The prospects for further research is to study ethno-cultural characteristics of the spiritual education of Germans in Volhynia in the nineteenth century.

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