

Міжнародної Благодійної Організації «Ромський Жіночий Фонд «Чіріклі», яка опікується проблемами гідного життя жінок ромської національності вже на теренах країни, а не у локальному вимірі, координуючи свої зусилля у сфері захисту прав ромських жінок.

Короткий огляд благодійництва, представлений у статті, показує, що діяльність благодійних організацій Ізмаїльщини різноманітна за напрямками та обсягами. Матеріальна складова є важливою, але не визначною у здійсненні благочинництва. Перш за все, до поля зору небайдужих людей потрапляють нужденні в лікуванні діти та дорослі, члени сімей, що опинились в скрутних життєвих обставинах, люди похилого віку та інші вразливі верстви населення. Благодійні організації створюються активними членами суспільства, які, допомагаючи, бажають внести вклад у вирішення нагальних проблем одного або багатьох членів суспільства.

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SCHOLARSHIP REGULATIONS AS AN INFORMATIVE SOURCE FOR NOBLE CHARITY IN THE SOUTHERN UKRAINIAN PROVINCES

Nataliia Goncharova

Candidate of the Historical Sciences, Assistant of professor

Izmail State University of Humanities

Supporting gifted youth is a promising investment in our country's future, in its intellectual potential. The considerable experience of charity in the educational sphere has been accumulated in national history.

Various aspects of philanthropic activity in the field of education have been studied by scholars: O. Druganova, A. Klinitsky, A. Naradko, R. Popp, L. Tsyganenko and others. However, despite the available scientific literature, the features of charitable assistance to representatives of the nobility of Southern Ukraine in the development of education remain poorly understood. The purpose of the article is to highlight the contribution of philanthropic nobles of the Southern Ukrainian provinces of the Russian Empire in the establishment of scholarship capital for student youth in the second half of the 19th – beginning of the 20th centuries through the «Scholarships Regulations» prism.

The basis for starting the scholarships was primarily private donations. It should be noted that the scholarships were awarded to the most able-bodied young people who were unable to pay for their education. Only in the early 20th century the practice of providing scholarships to the best students, regardless of their financial situation, was introduced. The conducted scientific search shows that in the studied period in the Southern Ukrainian provinces, among those who provided support to the needy student youth, there were many representatives of the noble state.

Each scholarship was accompanied by a specially designed «Regulations», sponsored by the founder himself. The «Regulations» were approved by the emperor, and later by the minister of public education. The document clearly set out the terms and conditions for receiving the funds. Often in the Regulations, the benefactor made specific remarks that led to the selection of a fellow, such as: class or national affiliation, religion, study in a particular class or faculty of an institution, etc. For example, on interest from the certified nobleman K. Rishkan-Derozhynskaya capital of 1 thousand rubles. in the Eastern loan bonds at the Chisinau 1st Men's Gymnasium in Bessarabia Province in 1887, one scholarship was established for the name of the deceased son of the donor Ivan Rishkan-Derozhynsky, a former student of the IV class of this institution. The «Regulations» that it will be paid annually to a poor student of class IV, of course an Orthodox denomination, who will deserve a scholarship with good achievements and excellent behavior [1, p. 47]. In 1899 the approval of the Regulations on the scholarship of Sergiy Ostrovsky at the Alexander Gymnasium in Yalta, Tavria Province, was approved. Capital in 1 thousand rubles. was donated by the collegiate assessor I. Ostrovsky in memory of his son, a former student of the institution, and was intended to pay for his studies. At the request of the benefactor, the fellow was elected annually by the pedagogical council of the gymnasium from among the poor students of the gymnasium, who are the best in success and behavior, regardless of class, religion and status [3, p. 34].

A similar example can be considered approved in 1902, the Regulations on the scholarship named after Alexander Sylvestrovich at the Odessa Real School. 2 thousand rubles as a scholarship capital for the foundation of one scholarship in the name of the deceased son was donated by the widow of the noble nobleman O. Silvestrovich. The interest from the offset funds was to be used to pay the tuition fee of the selected fellow, and the remainder to be given to him personally for the purchase of books and manuals. The choice of the scholarship was provided to the pedagogical council of the mentioned school with the obligatory agreement with one of the members of the donor family. The scholarship could apply for the poorest student of a real school of Orthodox religion, good behavior and sufficient diligence. The philanthropist emphasized that if two or more students who meet these conditions were found to be eligible for the scholarship, then the native of Tiraspol or Tiraspol county should be preferred [7, p. 33–34].

It is worth noting that the use of the scholarship did not impose any obligations on the scholars. This position is separately defined in each of the «Provisions» we have processed. In this way, nominal scholarships differed, for example, from the assistance of public organizations, which could be of a loan nature. In addition, in the Provisions, the nobility-donors invariably indicated that the scholarship capital constitutes the intrinsic property of the institution and remains intact. And in case of transformation of this educational institution into any other educational institution, the scholarship proceeds to it on the same grounds.

Here are some more examples of scholarships started by nobles of the Southern Ukrainian provinces during the study period. In 1900, scholarships were established at Kherson educational institutions: in the Mariinsky Women's Gymnasium – the name of the widow of the collegiate secretary Anastasia Nalyvaiko, in the men's gymnasium – the name of the statutory advisor Augustine Shipillo. These nobles bequeathed to educational institutions of 1 thousand rubles. in accordance. A. Nalyvaiko noted that the poorest student of the gymnasium, an Orthodox religion, which was distinguished by its good behavior and success in the sciences, could become a scholarship recipient. Through scholarships, poor high school students were given the opportunity to pay for tuition, buy textbooks and school supplies. According to the will of A. Shipillo, the scholarship he founded was supposed to help the poor students of the Christian religion to pay for their education in the gymnasium [4, p. 37–38; 5, p. 33]. Both scholarships were awarded every six months by appointment of the Pedagogical Council.

The widow of the titular adviser E. Zakharyanova in 1901 bequeathed a capital of 4 thousand rubles. to open a scholarship under the title of his late husband, titular adviser David Zakharyanov, at the 1st Gymnasium of Bessarabia Province. According to the

Regulations, a scholarship was awarded to one of the best students of the high school, poor parents, mainly Armenian-Gregorian, of the donated capital. A separate clause stated that the scholarship should be given, at the discretion of the pedagogical council, every six months or monthly to the hands of the scholarship holder or his parents or guardians [6, p. 94–95]. The student who received this scholarship, at the will of the donor, was named a fellowship of David Zakharyanov.

Since 1903, two scholarships in the name of Vasyl Kuchkov, a statutory advisor of Vasil Kuchkov, have been operating at the Chisinau 2-city three-class school at the expense of interest from the donated capital of 2 thousand rubles. Fellows were selected from among the poorest students of the Christian Faith School, who were distinguished by their good behavior and excellence in the sciences, regardless of status [8, p. 41]. The nobleman in the Regulations made a special note that the pedagogical council is obliged to coordinate each nomination with him personally or his son Pavel Vasilevich.

The Regulations on the scholarships of the widow of the collegiate assessor Anna Avdeeva at the Sevastopol Constantine Real School of Tavria Province, in particular, stated the following. Since 1902 in an educational institution with a capital of 2 thousand 400 rubles. two scholarships were established. First of all, one Armenian from relatives of the benefactor had the right to receive help, and if this was not revealed, then one of the poorest Armenians and one Orthodox pupil of the school at the choice of the pedagogical council [8, p. 103]. As with most scholarships already outlined, funds were to be used to pay for tuition, to purchase books and other manuals.

At the Katerynoslav 1st Real School in 1903, a scholarship named after a statutory advisor Ivan Grekov began to operate. Capital in 1 thousand 200 rubles. it was donated by his widow E. Grekova. Only a former student of the I. Grekov City School, an Orthodox religion, could be selected as a scholarship recipient, with no difference in status. In the Regulations it was emphasized that the choice of the scholarship was given to the collegiate advisor Vasily Grekov, and in the case of his departure from Katerynoslav, the pedagogical council of the school [9, p. 20].

A scholarship named after a collegiate advisor, Pavel Mandrazhi, was established at the Ackerman Men's Grammar School in 1904. The capital for her in the amount of 3 thousand rubles. donated the widow of colleague advisor Catherine Mandrazha. According to the Regulations, the scholarship was issued twice a year for 60 rubles. in January and July. The Fellow was selected from the high school students-residents of Akkerman, an exclusively Orthodox religion, regardless of rank and status, from the poorest and most capable students of the last three classes [10, p. 86]. The document emphasized that, should Pavel Mandrazhi's relatives be identified among the contenders,

the pedagogical council of the gymnasium undertook to give them preference [10, p. 87]. It should be noted that the scholarship as a type of charitable support was of a long-term nature, since the end of the term of study of the current fellow was immediately selected.

Undoubtedly, there were also problems that could be encountered when opening and operating a social assistance institution in the form of scholarships. The mechanism for establishing scholarships was quite simple, but usually required long-term coordination in higher levels of government. All applications for the scholarship were written in the name of the head of the educational district, and he, in his turn, sent all the necessary conditions to the Ministry of Education. The scholarship capital was to be contributed to the State Bank or its branches. The resolution of the issue sometimes lasted from several months to several years. In addition, it was stated by law that only scholarships that were fully secured by the donor could be named, and the sums offered were considered inviolable and should not be used for other purposes without the highest permission [2, p. 320].

Therefore, the «Scholarship Regulation» gives us a great deal of data on the development of charity in the period under study. This document provides information about the donor, the reasons for the start-up of the scholarship capital, its total amount and the amount of the scholarship itself, the appropriate educational institution to which the scholarship was awarded, the periodicity of payment, the conditions for receiving it (except for good training and exemplary behavior, these may be membership of some confession, state, place of birth), as well as the reasons for the loss (deduction by decision of the pedagogical council, bad behavior).

The analysis makes it possible to confirm that among the scholarship donations, capital from the nobility prevailed. Scholarships were especially important in the second half of the 19th – beginning of the 20th centuries, when the number of people from poor conditions increased significantly among those who studied.

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СТАНОВЛЕННЯ БЛАГОДІЙНОГО РУХУ В НОВОРОСІЙСЬКОМУ КРАЇ: ФОРМИ І НАПРЯМКИ ДОБРОЧИННОЇ ДІЯЛЬНОСТІ

Ірена Гребцова

доктор історичних наук, професор

Одеський національний університет імені І.І.Мечникова

Формування різних моделей підтримки та захисту одних верств суспільства іншими, як процес допомоги і взаємодопомоги, має давні традиції. У своєму розвитку це явище знаходить інтерпретацію в структурних сценаріях і набуває історичні форми існування, в рамках яких функціонує ідеологія допомоги, її суб'єкт і об'єкт, що, в кінцевому рахунку, визначає його соціально-генетичну типологію як феномена суспільного життя. Формування головних форм благодійності у південних губерніях відбувається у другій половині XVIII – першій половині XIX ст. паралельно зі становленням Новоросійського краю.

Традиції доброчинності, що набула в наш час другого дихання, її форми і напрямки є основою для подальшого розвитку благодійного руху в сучасний період, тому дана проблема і зараз залишається актуальною.

Мета дослідження полягає в реконструкції на основі масиву опублікованих і архівних джерел процесу становлення трьох форм доброчинності в губерніях Новоросійського краю другої половини XVIII – першої половини XIX ст.: державного піклування, приватної і громадської благодійності та виявленні головних напрямів їх практичної діяльності.

Становлення вітчизняної доброчинності проходило в руслі загальноєвропейського процесу розвитку державного піклування і власне благодійності. Довгий час благодійність у всіх європейських країнах існувала як традиція, що продиктована християнським милосердям, яка за формою може бути віднесена до приватної благодійності. Важливим джерелом доброчинності з давніх часів була також народна традиція взаємодопомоги, яка ґрунтувалася не стільки на