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## **CHARITY ACTIVITY IN UKRAINE: HALSHKA OSTROZKA AND HALSHKA GULEVYCHIVNA AT THE BEGINNING OF EPOCH OF NATIONAL EDUCATION**

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A contribution of the noted women-patrons Galshka Ostrozka and Galshka Gulevychivna to the development of the Ostrog and Kyiv Mohyla Academies is exposed; this experience of patronage activity is analysed with the purpose of its usage in the modern conditions of development of the Ukrainian patronage.

**Keywords:** *Galshka Ostrozka, Galshka Gulevychivna, patronage, Ostrog Academy, Kyiv-Mohyla Academy, experience.*

Charity as a social phenomenon is one of the oldest traditions that have deep social, cultural, spiritual and moral roots. As noted Russian researcher L. Lavrenenko said “... during the history of civilization this activity in various forms of manifestation was always present, without it the human life is impossible to imagine” [8, p. 249]. Charity would exist in pre-Christian times, and with the emergence of the state and the approval of Ancient Christianity (988) charitable activity became particularly prevalent in the ninth century. Construction of the church temples, monasteries, schools, publish houses, libraries, shelters, hospitals maintaining were the commonplace phenomenon for that time which confirmed deep religious beliefs of people, their aspirations to help the poor and needy.

Encyclopedic Dictionary of the nineteenth century defines “charity” as “a manifestation of compassion and moral duty of the rich to help the indigent ...” [15, p. 55]. The term “goodness” is an aesthetic concept, which is used to “... indicate positive value of something; evaluative standard, the ratio of which is determined by the significance of something” [11, p. 28]. Sometimes this concept is identified with the concept of “good.” Thus, the explanatory dictionary by V. Dal gives another description of the individual benefactor as “the one who creates and does all good things to others” [2, p. 94]. Nowadays charitable activity in Ukraine is regulated by the Law “On Charity and Charitable Organizations”. According to this document, charity is seen as “.. a voluntary donation of physical and juridical persons in submitting by the actor of material, financial, organizational and other charitable assistance” [12].

We consider this phenomenon as an activity that is based on a voluntary basis or private initiative, carried out by individuals and legal entities, and has the following essential features: 1) socially significant goals, 2) voluntary, unselfish character of work, and 3) high moral principles of philanthropists “... public understanding of the need to implement programs of social rehabilitation for those categories of people who need support” [4, p. 160], and 4) different kinds of help: physical, financial, advisory, institutional and others, 5) the existence of different forms of (alms, charity, care, patronage, sponsorship).

So, charity reviving today is being updated. That’s why it’s time to look back at the history of famous philanthropists and patrons, to understand the phenomenon

of philanthropy in Ukraine at that time, to rethink the considerable experience of philanthropic practices that had been accumulated in the past.

The first attempts to investigate charity from the historical point of view appeared in the Russian Empire in the late nineteenth century. It was the very period of charity growing movement that was a result of the development of capitalist relations and the formation of business stratum, where the powerful capital was concentrated and became the very social force for providing material preconditions for the growth of charity. Among studies that offer us to aware their significant historical value, we define the works by P. Georgievskiy (identified common problems of charity, described the state security system of socially vulnerable strata of the population), M. Dmitriev (went into the history of charity in the ancient Russia and the Russian Empire, defined its periods, analyzed Russian legislation as for charitable activity), V. Kartamyshev, K. Pobedonostsev (learned the formation of public custody as the way of charity in Russian Empire of the late XIX – the beginning of XX centuries, defined its main tasks, the sources and the ways of financing,) E. Maksimov (analyzed charity as social phenomenon, figured out its main directions – children and adults custody, medical assistance and health protection, charity support of education), E. Myunsterberh, V. Rosher (substantiated the progressive idea as for efforts joining of public and private initiatives) and others.

Historiography of the problems are substantially supplemented with the works by famous Ukrainian researchers, local historians as V. Antonovich, D. Bahalii, M. Hrushevsky, M. Kostomarov and others who to some extent highlighted the national traditions of philanthropy, including charity of hetmans of Ukrainian Cossacks, their leaders and others.

Thus, a review of historiography of pre-revolution period gives a possibility to consider that the issue of philanthropy at the turn of the XIX-XX<sup>th</sup> centuries was a widely discussed issue for the researchers of that time. Various aspects of charitable practices were studied, the development of legislation in the field of charity was studied too, the first attempts were made to figure out the periods of charity development, the collaboration of private and public charity was also considered etc. The researches of the scholars confirmed that charity of that time was determined as the main factor of social welfare to the state, “... as saving tool for mitigation of social tensions” [7, p. 5].

After the revolutionary events of 1917 studies which were devoted to various aspects of charitable activities, were stopped because of ideological reasons, charity was recognized as “... social phenomenon, primarily of bourgeois society, and charity had no place either in encyclopedias or in public life in the system of Soviet totalitarianism” [3]. That is why there was no place for philanthropy in Soviet historiography of works about the history of charity, as well as there was no place for study of national and global forms of charitable activity.

In the 90<sup>s</sup> of the XX<sup>th</sup> century, when Soviet Republics gained a status of independence, a new phase of studying of national historiography began. After years of “silence” a lot of new works appeared where different aspects of philanthropy as a “positive factor ... of the modernization of society” are revealed in a new way, without any ideological clichés [4, p. 160].

Among modern scholars question of philanthropy in the context of general historical development are constantly discussed both by Russian and Ukrainian scientists. In particular, Russian researchers pay a great attention to teaching (T. Kazovska, N. Pavlova, A. Stepanova et al.), historical (L. Voight, L. Gatilov, T. Kononov et

al.), cultural (O. Kochnov, O. Poliakov, A. Radzetskaya et al.), sociological (A. Voronov, A. Smith, L. Tyemnikova et al.) aspects of the problem.

Valuable achievements in the history of the national charity began vividly noticeable because of works (mainly theses) done by Ukrainian scientists – Yu. Guzenko, O. Donika, T. Kurinna, A. Naradka, S. Polyarush, I. Surovtseva, N. Tovstolyak et al., who considered the formation of and development of public care, public charitable associations, where they highlighted the experience of philanthropic practices in the field of education; and revealed the role of philanthropy in Ukraine at the turn of the XIX-XX<sup>th</sup> centuries. A detailed investigation of the above mentioned problem was made by N. Seiko in the doctoral theses “Philanthropy in Education of Ukraine (XIX – early XX century)” and by O. Druganovin his work “Development of private initiative in education of Ukraine (the end of the XVIII – beginning of XX centuries)”.

Certain general background of the problem in modern historiography was created with the help of works which have personal character and raise a whole layer of charity issues and, in particular, help to clarify the role of the Ukrainian national elites in the development of education, reveal the contribution of renowned philanthropists in its development. Among these studies the attention of scientists is drawn to the activities of the entire dynasties – the Symyrenko, Tarnovsky, Tere-schenko, Khanenko, Kharytonenko, Yahnenko or some famous benefactors – G. Galagan, G. Marazli, O. Polia et al.

In this context, we examine the contribution of famous women-philanthropist of XVI – XVII centuries who were involved in the history of establishing of the first universities – Ostrog and Kyiv-Mohyla Academy on the territory of Ukraine which is considered to be *the aim of this article*. Creating time of these educational and cultural centres occurred in complex and contradictory period in the life of our country, which is characterized by deep structural changes in the political, socioeconomic and spiritual spheres of Ukrainian society, which consequently were dealt with the struggle for national rights and traditions of the people, for the purity of Religious canons, with the official recognition of the Ukrainian language, with establishing of national and state institutions. During this period, private charity is spread when a lot of decent people with their patronage and cultural activities were for the defence of the Orthodox faith, for the defence of their homeland. Among them there were great women patriots – Halshka Ostrozka and Halshka Gulevyshivna (Name Halshka (Halzhka) was at that time quite common among Ukrainian women. It is a form of Ukrainian or Polish names Halzhbeta or Halzhbitaie, means Elizabeth).

*Halshka Ostrozka (1539-1582)* came from a noble, ancient family of the Ostrozky, who weredescendeds from Narymunta, the son of Lithuanian prince Gediminas. The Ostroz'ky family were “uncrowned rulers of Volyn” and were able to actively influence the processes which took place on the territory of Ukraine and on many other neighboring states.

His father, Prince Elijah Ostrozky, Halshka had lost three months before she was born. In the will of the prince, her father was, he cared for his family property status and recognition of the legitimacy of the birth of his child, waiting by his wife Beata Kosteletska. In addition, the guardians for his wife and for her baby, Halshka were determined in the will, the great honor was suggested to Polish King Sigismund Augustus and his wife – Bona Sforz. Halshka was born in 1539, having become the owner of many cities, towns, castles and estates.

There is not so much information about her childhood and youth of today know not many. According to the researchers, the princess had a good education and was educated enough for the time – she knew how to read, write, studied Holy Bible,

spoke the Ruthenian and Polish languages [1]. Halshka was known as a beauty. However, not only the beauty, but also great wealth made her profitable and convenient “party” for representatives of many noble families who tried to become relatives for one of the richest and the most powerful dynasty of the Ostrozky. A special role in the selection of a candidate for Hlashka’s hand and heart played her mother Beata, uncle Constantine Ostrozky and King Sigismund Augustus, each of them, above all, tried to take advantages for their interest and benefit. Actually it was the beginning of a tragic fate of Halshka, who used to be called the “black princess”.

In 1552, when Halshka was 13 years old, the first ask for marriage with Kaniv and Cherkasy headman, Dmytro Sangushko, took place, who was promoted by her uncle Vasil-Constantine Ostrozky. According to the legend Dmitry Sangushko at once fell in love with the girl, struck by her beauty. The Prince was known as courageous and brave man. Halshka’s mother initially agreed to this alliance, but under the influence of the King, who had his own plans for this marriage, changed her mind. On the contrary to the will of the mother in September 1553 Halshka got married to Prince Dmitry, who, through a complaint of Beata, was sentenced “... deprivation of honour, possessions and life” after one year later [6]. In February 1554 he was killed. Halshka was returned to the mother. Soon again she was forced to get married (against her will and the will of the mother) to a Lutheran, Count Lukasz Gurka. It was a candidate from King Sigismund Augustus. In early 1557 Beata managed to take Halshka to Lviv, where together they found a shelter in the Dominican monastery. Here Halshka got married for the third time to Prince of Orthodox faith, Semyon Slutsk, who was chosen for her by her mother. For the first time for nineteen years Halshka felt happy and in love. However, Gurka did not refuse to claim on her, he captured the Duchess and under his escort delivered to Malopolscha, in Shamotulskyy fortress. There Halshka spent about fourteen years in complete isolation. People called her the “black princess” because of mourning clothes. In 1573 after the death of Count Lukasz, the son of Vasil-Ostrozky, Janusz, brought Halshka home in Ostrog where she lived until her death.

Halshka did not have children, so all her rights of the owner of estates she gave to her uncle and his sons, which allowed them to build the first university in Eastern Europe – Ostrog Academy. In her will, signed up in 1579, she determined her contribution “... to the Hospital and the Academy Ostrozka, St. Saviour Monastery near Luck on the river Styr and countryside Dorohyniathe amount of six thousand Lithuanian lychba, coins” [5]. Only the Orthodox under the patronage by Bishop Cyril Terletsy and Alexander Lutsko-Osrozky, the only son of Prince Ostrozky were allowed to be in hospital [9]. The fact that Halshka granted great gifts and protected the Orthodox churches, gives the right to suggest that, at the end of her life (Halshka died in December 1582) she should adopted Orthodox faith.

Ostrog Slavic-Greek-Latin Academy was the first Ukrainian school of higher level in Eastern Europe, and it also was a national cultural and educational center, which had a great impact on the development of educational thought and organization of schooling in Ukraine in general. It was the model for the development of fraternal schools in Lviv, Lutsk, Vladymyr-Volynsky. Educational ideas initiated in Ostrog in the future were developed and multiplied by the other national institution – Kyiv-Mohyla Academy. The first rector of Ostrog Academy was a Ukrainian writer, teacher, cultural activist Gerasim Smotrytsky, and the teachers were famous Ukrainian and foreign educators and researchers: Demian Nalyvayko, H. Filalet H., I. Liatos, Cyril Lukar and others. Today, the school, like many centuries ago, is the leading scientific,

educational, spiritual and cultural center of education of Ukrainian youth. This is National University, "Ostrog Academy", or also humorously called "Ukrainian Oxford".

The memory about the generous benefactress Halshka Ostrozka lingered in the minds of generations for many years. Within the traditional celebration of the day of the National University "Ostrog Academy" a lot of competitions, one of which is competition "Halshka year" are held annually. The main theme of this event is presenting their own talents by the contestants, demonstrating the ability to combine the spiritual aristocracy together with inner feeling of the epoch of Duchess Halshka.

Another highly estimated historical figure among a series of famous women benefactress was *Halshka Gulevychivna (1577-1642)*. She came from an old Ukrainian family of nobility in Volyn – the Gulevychi known in historical sources from the early sixteenth century. Gulevich ranked the second place among the powerful people of that time in Volyn land; there were magistrates, leaders and cornet among them.

Halshka's father, Vasily Gulevich, was a rich and respected man, philanthropist, a devoted defender of orthodoxy. He married three times. From the last marriage in 1570 to Anastasia Patrykiyivna they had three sons and a daughter Halshka. She was born in the village Zaturtsi (now Lokachin region in Volyn), most likely in 1577 [13]. According to the other sources in 1575 [14].

Halshka's childhood passed in Volyn, where she lived in his father's estate. She got a good education, as she was brought up in a decent family who was faithful to the Orthodox faith and the Ukrainian national traditions.

In 1594 Halshkagod married to Christopher Potiy, the son of Bratslav noble person (later Vladimirskiy Bishop Hypatiy Potiy) and the Duchess Anna Feodorovna Golovnia-Ostrozhetska. However, this marriage was not long-lasting, shortly after marriage her husband felt ill and died. Therefore, their daughter Catherine was born already an orphan. In 1606 Halshka married again – her husband was Stephen Lozko, a wealthy nobleman of Kyiv, who served as leader of some Kiev and Marshal Mozyrsky estate. Marriage age was uneven – Halshka was about 30 years, Stephan – under 60. In 1618 Halshka again became a widow. As the Polish Genealogists claimed she had four children from that marriage: Joseph, Michael (Michal), Regina, Anastasia. Among all the children Michael "... was the personification of human contradictions. Unlike his mother he chose a different direction in his belief, not Christian but Catholicism. Related ... property he did not multiply, but only wasted" [14]. But despite this, he was the favorite son of Halshka who bequeathed a part of her estate in Rozhevo to him.

After 1606, Halshka Gulevychivna-Lozchyna moved from Volyn to Kyiv, which will further on be the link with the rest of her life and the history of the Kyiv Brotherhood School – the predecessor of Kyiv-Mohyla Academy.

Patroness provides land for Kyiv Bratsk monastery and school, and thus becomes their Founders. In her donated will which Gulevychivna solemnly with "well born" witnesses inscribed in the book "hrodski knyhy" of Kyiv city council in October 15, 1615, there is a claim: "Me, Halshka Gulevychivna, the wife of his honesty Stephen Marshal Lazky Mozyr, having a healthy body and mind, explicitly and voluntarily aware the content of this letter that I staid in her age, with the holy Orthodox faith of the Eastern Church, living ... with the love and mercy to my brothers and people ... have a good will to the church of God ... Christians and pious people in the counties of Russian provinces as Kyiv, Volyn and Bratslav ... gave, presented, gifted, signed and funded all my own goods, ancestors rights and liberties of the nobility with: my own house with land ... in Kiev ... with land rights, belongings, and various parishes belonging and in affiliation ... to the monastery Stauropegic Patriarsheskiy lives on Vasil the Great, also to school for children as well as noble and public" [10].

This document was valid, it officially claimed the right for funding the monastery and school. Thus, in 15 October 1615 the historical event which proved the appearance of predecessor of higher education in Ukraine and Kyiv-Mohyla Academy in particular – Kiev Brotherhood School was considered to be over.

Around 1618 Halshka moved to Lutsk where she maintained close ties with the Brotherhood of Lutsk. In April 2, 1641, she signed her last will, according to which 4,500 zlotys (Polish corona) was donated to Lutsk Brotherhood Monastery, which took care of Lutsk Brotherhood school, hospital, and to Holy Cross Church where she was buried [13]. She passed away with glorious from her deeds, an honourable daughter of Volyn in April 1642.

Kyiv-Mohyla Academy combines the fidelity of cultural and educational traditions of the Ukrainian people and readiness to Western innovations. It formed a center of philosophical thought of Slavic world in general, Greek, Polish, German, French were studied, by the 80<sup>th</sup> of the eighteenth century teaching was in Latin, the achievements in literature, poetry, history, philosophy were introduced. The first Rector was John Boretskiy Academy, he later became Metropolitan of Kyiv, Galician and all Rus. During the existence of the institution, a lot of famous alumni graduated from the establishment. Among them Ivan Mazepa, Philip Orlik, Polubotok Paul, Ivan Skoropadskiy, Ivan Samoylovych et al. The Academy occupied a leading position in the cultural and educational environment of Ukraine. Today it is a well-known establishment in our country and abroad as an educational center – National University of “Kyiv-Mohyla Academy”.

The memory about Halshka Gulevychivna remained for a long time. Thus, on the wall of the ancient temple of Holy Cross in 2002, a memorial plate was dedicated to outstanding person, patriot of Ukrainian land. In the old Kyiv Mohyla Academy every year on her birthday (December 22) there used to be the commemoration as to the founder of this institution with academic meetings where professors were chosen and new teachers were introduced, etc. [13]. Today at the National University “Kyiv-Mohyla Academy” the best, the most talented and intelligent students are awarded with the scholarship of Halshka Gulevychivna. Another interesting tradition is dedicated to the annual Academy Day (15 October) when the students carry out the campaign “Clean Scovoroda” and during this campaign they wash monument to Grigory Skovoroda which in Square Contractova in Kiev.

Prospective for further research. Consequently, the charity in Ukraine was an important component of social life and an integral part of the national past. It was defined by the norms of Christian morality and embodiment of values of their representatives. With the dominance of Catholicism and traditional practices of spreading of Polish culture there was a foundation of the establishment together with a charitable institution – the hospital and the monastery, which had to perform protective functions and protect the school from oppression from the “... radical Catholic secular and religious communities” [9]. Charity acquired church-public character, and largely depended on the private initiative of the individual. An example of this is the heritage of Ukrainian philanthropists – Halshka Ostrozka and Halshka Gulevychivna.

The common feature for both benefactress from Volyn were: 1) the gentry origin, belonging to the famous noble families, 2) good fundamental education, and 3) early marriage, not easy and happy personal life, and 4) a deep religiosity, high morality, mercy, benevolence, and determination and freedom, 5) patriotic feelings, the desire to protect and restore the Orthodox faith, culture, traditions, a deep aspirations to defend their homeland, 6) promising charity as valuable initiatives as were directed to the development of the national educational affairs, in particular, to organize and

support a new type of Orthodox schools – academies, 7) the “viability” of charitable gifts, after all, Ostrog and Kyiv-Mohyla Academy, which had difficult and thorny path of its evolvement, now is operated and developed by keeping previous cultural and educational heritage, tradition and memory of their patrons.

We believe that high moral and spiritual principles of benefactors of the past can set a good example for the founders of modern philanthropic foundations, organizations and associations.

This study does not cover all the aspects of philanthropy as a problem which was set in the article as a historical and educational events. In the context of the scientific research, it would be relevant to investigate the contribution of another famous philanthropist Raina Solomyretska-Hoyska into the establishments of Hoshchynsky Academy – a branch of the Kyiv-Mohyla Academy in 1639.

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ОЛЕНА ІЛЬЧЕНКО

БЛАГОДІЙНА ДІЯЛЬНІСТЬ В УКРАЇНІ: ГАЛШКА ОСТРОЗЬКА  
І ГАЛШКА ГУЛЕВИЧІВНА У ВИТОКІВ НАЦІОНАЛЬНОЇ ОСВІТИ

Досліджено внесок відомих жінок-благодійниць Галшки Острозької і Галшки Гулевичівни в розбудову Острозької і Києво-Могилянської академій з метою використання досвіду в сучасних умовах розвитку українського суспільства.

**Ключові слова:** *Галшка Острозька, Галшка Гулевичівна, благодійність, Острозька академія, Києво-Могилянська академія, досвід.*

ЕЛЕНА ИЛЬЧЕНКО

БЛАГОТВОРИТЕЛЬНАЯ ДЕЯТЕЛЬНОСТЬ В УКРАИНЕ:  
ГАЛШКА ОСТРОЖСКАЯ И ГАЛШКА ГУЛЕВИЧИВНА  
У ИСТОКОВ НАЦИОНАЛЬНОГО ОБРАЗОВАНИЯ

Исследован вклад известных женщин-благотворительниц Галшки Острожской и Галшки Гулевичивны в развитие Острожской и Киево-Могилянской академий с целью использования опыта в современных условиях развития украинского общества.

**Ключевые слова:** *Галшка Острожская, Галшка Гулевичивна, благотворительность, Острожская академия, Киево-Могилянская академия, опыт.*

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