

CHAPTER «HISTORICAL SCIENCES»

ACTIVITIES OF JEWISH SCHOOLS IN PODILLYA PROVINCE IN THE SECOND HALF OF THE XIX CENTURY

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Abstract. The problem of education among the Jewish population in the second half of the nineteenth century attracts the attention of historians and educators. According to scientific and archival sources, statistical data, research examines the issue of education of Jewish children, the opening of educational institutions for them and the activities of Jewish schools in the Podillia province, which began operating in the second half of the nineteenth century. Since the time of socio-economic transformations in the life of the Russian Empire, the corresponding processes in the educational sphere have been taking place. In general, in the state, including in the Podillia province, educational institutions of various directions are gradually opening. These are primary schools, gymnasiums, schools (public, private), theological seminaries. The purpose of the research is to analyze the development of education in the Podolsk province, in particular, among the Jewish population, to conduct a comprehensive analysis of the activities of Jewish schools in the late nineteenth century. Due to the informational and analytical-synthetic methods of research on this topic, the process of formation of education among the population of Jewish nationality in the second half of the XIX century is considered. in Podillya. The main problems that arose due to the discriminatory norm established by the government in the admission of Jewish children to gymnasiums and higher education institutions, which did not allow all those wishing to receive secondary and higher education, were highlighted. It was not comfortable for Jewish children to study with other children. We are trying to analyze

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that due to the fact that Jews were the third and fourth largest population in the Russian Empire, and in the south-western cities received a significant degree of economic development, it was necessary to open special schools, gymnasium for them. One of the versions about the acquisition of education by the Jewish population is their gradual rapprochement with the Christian population, as P. Chubynsky emphasizes in his work. This was the goal of the authorities in opening 1st and 2nd grade schools, which resulted in the direction of Jews through proper preparation for the transition to general secondary and higher education. It should also be noted that the government decided to open schools for Jewish women, especially from low-income families. Most of them are private schools. At the end of the XIX century the Jewish population of Podillya was characterized by a high level of education. In 1897 it included 41.3% of Jewish men and 21.7% of women.

1. Introduction

A great number of scientific works are devoted to the study of this problem. Interest in the ethnic composition of the population of the Russian Empire, in particular, the Podillya province grew sharply in the 40–50s of the XIX century.

A certain role in the ethnographic study of Podillya was played by the activities of the General Staff of the Tsarist Army to study the provinces of the Russian Empire. The tenth volume of the “Military Statistical Review of the Russian Empire” contains information about the ethnic composition of the population of Podillya, ethnographic descriptions of Ukrainians, Russians, Moldovans, Poles, Jews, Armenians, Greeks, Muslims, etc. [1].

Of great interest in the study of our topic is the work of O. Rittich, which provides tables of population distribution of the nine western provinces of the Russian Empire on religious property, reproduces the ethnic composition of the Western region, contains provincial figures on the ethnic composition of the Podillya province, including Jews (Jewish) [2, p. 17–18].

No less important in the 70s of the XIX century. became ethnographic and statistical work of P. Chubinsky, which examines the life and everyday life of “tribes of non-Russian origin”, namely: Volume 7 is devoted to Jews, Poles. The scientist uses data on religion and native language and determines the ethnic status of the population of the Right Bank of Ukraine, in particular, Podillya province [3].

In the 80s of the XIX century. well-known Podillya historian, local historian, statistician V. Gouldman launched the annual “Review of Podillya Province” [4]. Between 1884 and 1913, 25 large books were published depicting the life of the population of Podillya (demography, agriculture, industry, trade, education, culture, medicine, taxes, etc.), which is a unique source for research scholars [5–15]. Ethnographically important is his monograph “Podillya province. The experience of geographical and statistical description” (1889) [16]. It should be noted that a third of the information about the population of Podillya, published in the publications of V. Gouldman, is generally the first source for their study.

The results of scientific research on the Jewish population in the southwestern provinces of Russia are presented in the work of Alenitsyn V.D. “Jewish population and land tenure in the southwestern provinces of European Russia, part of the Jewish settlement” (1884), which includes reports of provincial commissions on the Jewish question [17].

No less important in terms of research is the publication in the early twentieth century 16 volumes of Brockhaus-Efron’s “Jewish Encyclopedia”, which is devoted to knowledge about Jews and their culture [18].

Statistical data on the demographic and cultural status of the Jewish people were studied by Brutskus B.D. “Statistics of the Jewish population: distribution by territory, demographic and cultural characteristics of the Jewish population according to the 1897 census” (1909) [19].

Many scientific works of Ukrainian historians are devoted to the study of this problem, in particular Anokhina L. [20], Vorolis M. [21], Kosholap O. [22], Kononenko V. [23], Morgolis T. [24], Trostogon M. [25], Yurchenko O. [26]. In their publications, they focused only on certain aspects of this topic.

The monograph of Polishchuk Yu. M. “National minorities of the Right Bank of Ukraine in the context of ethnic policy of the Russian Empire (late XVIII – early XX centuries)” reveals the features of Russian tsarist policy towards national minorities of the Right Bank of Ukraine and basic principles of socio-economic, educational, church and religious policies of the Russian Empire [27].

The dissertation research of Orlovsky L.O. “Jewish population in the socio-economic, socio-political, educational, cultural and spiritual life of Podillya (1861–1914)” (2019) is devoted to the economic and national-cultural life of the Jewish community in the second half of the XIX Art. – in the early twentieth century in Podillia [28].

Setting objectives. Today the attention to educational issues has increased. That is why the paper studies and analyzes scientific and statistical sources on the development of education among the Jewish population of Podillya province in the second half of the nineteenth century, especially the activities of Jewish schools, their funding.

The purpose of the research is to try to analyze the development of education in the Podillya province, in particular, among the Jewish population, to conduct a comprehensive analysis of the activities of Jewish schools in the late nineteenth century.

Due to the informational and analytical-synthetic methods of research on this topic, the process of formation of education in Podillya region among the population of Jewish nationality in the second half of the XIX century is considered.

2. The Jewish population in the second half of the nineteenth century

It is necessary to consider what share of the population of the Right Bank of Ukraine was represented by Jews. After the annexation of the Right Bank by the Russian tsarism, an audit of the population was conducted, which was to show the number of individual states of the region.

During the XIX century the absolute number and proportion of the Jewish ethnic group evolved in the direction of increase.

The reason for such dominance of the Jewish community was the imperial policy, which on the basis of the Regulations of 1835 singled out the so-called “settlement strip” for the compact residence of Jews. Its borders covered Podillya, Volyn, Kyiv (except Kyiv city), Kherson (except Mykolayiv), Katerynoslav, Tavriya (except Sevastopol), Poltava (except Cossack and state villages) and Chernihiv provinces [29, p. 66].

P. Chubynsky noted in his work that Jews were not allowed to settle in the territory of the Greater Russian provinces, but only in the western provinces, where they received a significant degree of economic development [3, p. 3–8].

At the end of 1840, Nicholay I established a special committee “to determine measures for the radical transformation of Jews in Russia”. This committee had: “1. to act on the moral education of the new generation of Jews by founding Jewish schools in a spirit contrary to current Talmudic teachings; 2. to destroy the kahals (community) and to subordinate the

Jews to the general government ... 4. to forbid the use of special Jewish clothing ... 7. by dividing the Jews according to the quality of their occupations”. These proposals determined the policy of Nicholay I towards the Jews, which he followed until his death in 1855 [32, p. 500].

According to the materials of the General Staff in 1849, there were 177,189 Jews living in the Podillya province, which was 1/81 of the total population of 1,530,321 people [1, p. 82].

According to official data from 1865, the Jewish population of the South-Western region was already more than 600 thousand people, ie, more than 11% of the population of the region. The largest Jewish communities were in Berdychiv and Zhytomyr [27, p. 107].

It should be noted that in 1867 there were 211,801 Jews living in the Podillya province, which was the second largest (after the Kiev province) among the 9 provinces that were part of the Russian Empire [30, p. 98].

According to statistical calculations, P. Chubynsky determined that in general in the provinces of the South-Western region in 1872 Jews lived: in the Kiev province – 13.09%; in Podillya – 12.08%; in Volyn – 12.37%. That is, Jews in each of these provinces now make up almost one-eighth of the population. It turns out that in cities the number of Jews is over 32%, in towns – 53% and in villages – more than 14% [3, p. 175–178]. Table 1 follows the analysis of the settlement of Jews in cities, towns and villages in the provinces of the South-Western region.

Table 1

Settlement of Jews in the three Southwestern provinces as of 1872

Provinces	Cities	Towns	Villages	Total
Kyiv	98,032	123,909	41,18	263,459
Podiliya	70,012	151,124	35,539	246,735
Volyn	69,171	105,223	36,747	211,146
Total	237,275	380,261	103,804	721,340

Source: Chubins'kiy P. (1872) *Yevrei. Polyaki. Plemena nemalorusskogo proiskhozhdeniya. Malorussy (statistika, sel'skiy byt, yazyk) [Poles. Tribes of non-Russian origin. Little Russians (statistics, rural life, language)]. Trudy etnograficheskoy statisticheskoy ekspeditsii v Zapadno-Russkiy kray, snaryazhennoy Imperatorskim Russkim Geograficheskim Obshchestvom. Yugo-Zapadnyy otdel [Proceedings of the ethnographic-statistical expedition to the Western Russian Territory, organized by the Imperial Russian Geographical Society. Southwest Division]. St. Petersburg, p. 608. (in Russian)*

According to statistics for the late 80's of the XIX century in 120 towns of the Podillya province, Jews accounted for 44% (140,598 people) of the total population. At the same time, the smallest number of Jews lived in the towns of Makiv, Kamyanets'kyi district (2.9% – 47 out of 1649 people), Butnivtsi (Podillya) of Letychiv district (4% – 48 out of 1222 people), Verkhivka, Mogilev district (4, 6% – 41 out of 897 people) and in the town of Tina, Ushice County (4.5% – 46 out of 1,023 people). The largest percentage of Jews are in the towns of Holoski in the Balta County (85% – 803 out of 945 people), Chechelnyk, Olgopol County (93% – 2232 out of 2400 people) and Knyazhe-Tymanivka in Yampil County (98% – 5). In 22 towns Jews made up from 40% to 50% of the population [16, p. 92].

In 8 towns, the percentage of Jews was 70-80%, 7 towns out of 10-15% and 6 towns each, where there were 5-10% Jews and 60-70% of the total population. Thus, out of 120 towns in 57, the Jewish part of the population was over 40%. Thus, in the Podillya province and county towns, Jews made up a significant part of the population, in Mogilev and the Baltics their share reached 60-80% [31, p. 125].

The increase in the population of Jewish nationality in the Right Bank of Ukraine (three provinces) in 1884 can be traced in Table 2.

Table 2

Settlement of Jews in the three Southwestern provinces as of 1884

№	Provinces	Population, total	Jews	% Jewish population
1	Kyiv	2.332.421	339.557	14.6
2	Podillya	2.239.514	418.858	18.7
3	Volyn	1.946.438	289.820	14.9

Source: Alenitsin V.D. (1884) Evreyskoye naseleniye i zemlevladieniye v Yugo-Zapadnykh guberniyakh Yevropeyskoy Rossii, vkhodyashchikh v chertu yevreyskoy osedlosti [Jewish population and land ownership in the South-Western provinces of European Russia, included in the Jewish Pale of Settlement]. St.-Peterburg. (in Russian)

According to the census of the Jewish population in the towns of the South-Western region in number is almost 43% of the total population [19, p. 8]. The indicators in Table 3 testify to the settlement of Jews in the towns of the provinces of the Right Bank of Ukraine.

Table 3

Population distribution in the towns of the Right Bank of Ukraine by denominations (1897)

Provinces	Orthodox	Jews	others	Total
Kyiv	319583	196420	21802	537805
%	59,4	36,5	24,1	100
Podillya	226045	210804	38149	474998
%	47,6	44,4	9,0	100
Volyn	179636	192370	23752	395758
%	45,4	48,6	6,0	100
Total	725264	599594	83703	1408561
%	51,5	42,6	5,9	100

Source: Komarnits'kyi O.B. (2004) Ukrayins'ke mistechko: ponyattya, demografichnyy, etnichnyy i konfesiynnyy sklad naseleння (na materialakh Pravoberezhnoyi Ukrayiny kintsya XIX – pochatku XX st.) [Ukrainian town: concept, demographic, ethnic and confessional composition of the population (on the materials of the Right Bank of Ukraine in the late XIX – early XX centuries)]. Scientific works of Kamyanets-Podilsky State University: Historical sciences. Kamenets-Podolsky: Otium, Vol. 12, p. 512. (in Ukrainian)

According to the census conducted in the Russian Empire in 1897, the number of Jews (in cities, towns and villages) in the Podillya province alone is 370,612 people. [3, p. 178]. Statistical indicators of the settlement of Jews in the Podillya province are presented in Table 4.

Table 4

The population of Jews in the Podillya province according to the 1897 census

Types of settlement	Total	Jews	%
Villages	2.313.420	54847	2,4
Towns	483,009	212877	44,2
Cities	221.870	102.888	46,4
Total	3.018.299	370.612	12,3

Source: Brutskus B.D. (1909) Statistika yevreyskogo naseleniya: raspredeleniye po territorii, demograficheskiye i kul'turnyye priznaki yevreyskogo naseleniya po dannym perepisi 1897 [Statistics of the Jewish population: distribution by territory, demographic and cultural characteristics of the Jewish population according to the 1897 census]. SPb: Sever, p. 134. (in Russian)

Thus, according to statistical and historical sources, we note that the Jewish population between 1860 and 1890 did increase from 246,735. up to 370,612 people. and is a major part of the demography of the Podillya region.

3. Activities of Jewish schools in the Podillya province

It was very difficult for Jewish children to get an education. In 1844, government schools for Jews and two rabbinical seminaries were established in Vilna and Zhytomyr in the southwestern part of the Russian Empire. Christians were appointed directors of these schools, and only Jewish subjects were taught by Jewish teachers. The main purpose of the schools (secret instruction of the Minister of Education, approved by the tsar) was to re-educate the younger generation and turn the Jews away from the Talmud. At the same time, the establishment of these schools led to the persecution of traditional Jewish schools, the Heders, and their teachers, the Melamedis. Jews tried to bribe officials to keep these schools and compiled fictitious lists of students that local authorities sent to the Ministry of Education [32, p. 500–501].

In the institution the children studied the Jewish Law of Faith, the ancient Hebrew language, the translation of the Bible and the Holy Scriptures, the history of the Bible and after the Bible, Pircate-Avot (explanation of the most important prayers).

According to P. Chubynsky, “Melamedis” are divided into elementary (first-graders, “dardaki-melamedis”), teachers of Hebrew (second-graders, “arbuvia-melamedis”) and teachers of the Talmud (tertiary, “hemara-melamedis”). Quite often classes are held in the room where the “melamedi” lives with his family, which is not always suitable for study [3, p. 80].

Children were taught only by those Melamedis who had received a certificate from the Jewish school commissions (there were two in the province, in Kamianka and Nemyriv). In total in the Podillya province in the mid-70’s of the XIX century there were 409 melameds who taught more than 3.5 thousand children [16, p. 95]. Although there may have been more.

Melamedis were monitored not only by the county’s Jewish school commissions, but even by the police. For violating the rules, they were brought to court, fined together with the parents of children who studied there. After that, the Melamedis were forbidden to teach children, they gave a receipt stating that they would not do it anymore [36, p. 15].

It should be noted that Jewish children who studied in Russian schools were uncomfortable due to the negative attitude towards them in educational institutions, on which the policy of the Russian autocracy was based [26, p. 94].

According to P. Chubinsky's research, Jews who did not receive theoretical knowledge of any of the European languages had difficulty learning the grammatical rules of the Russian language. According to the scientist, Kyiv Jews speak Russian better than Podillya and Volyn Jews. That is, knowledge of the language and its pronunciation depends on the area where they live. It is known that many Jewish families decided to teach their children the Russian language in order to bring them closer to the local population [3, p. 5–15].

According to the new regulation on Jewish schools, in 1844 two higher schools were established (in Vilna and Zhytomyr) for the training of future teachers and rabbis, as well as two kinds of schools: first-class and second-class. A special fund collection was set for the maintenance of the schools and revenues from two monopoly Jewish printing houses in Vilna and Zhytomyr were allocated.

On August 7, 1845, the Provincial Jewish Student Commission was established to control educational institutions, according to which teaching in Jewish educational institutions is unsatisfactory, children only have to memorize knowledge, school premises are in a dirty state [1, p. 152].

According to the law of May 4, 1859, Jews were given the right to teach their children the law of faith, at their own request, in schools or private teachers [28, p. 161].

As of 1857, there were 171 Jewish educational institutions in the Podillya province, of which: 8 public one-level schools (197 students), two-level schools (2 (33 students), private Talmudors – 1 (50 students), private headers (primary schools) – 160 (2475 students) [33, p. 5].

By decree of May 4, 1859, the government decided to improve the teaching staff and make the education of the children of Jewish merchants and honorary citizens compulsory.

In 1861, Jewish teachers of state schools were exempted from paying taxes and performing other duties [27, p. 235].

The decree of September 6, 1862, decided on the expediency of appointing Jewish and Christian caregivers of Jewish schools. And the

emergence of Jewish teachers significantly increases the number of students and interest in the school.

However, it should be taken into account that before the Regulation on the Arrangement of the School Unit in the South-Western Region of May 26, 1869, there were (excluding Kyiv) only 6 county schools, including 4 aristocratic ones. In the second half of 1869 in the South-Western provinces opened 32 folk and urban schools [27, p. 109].

The Minister of Education concluded that studying in special schools alienated Jewish youth from the Christian environment, so in early 1873 an order was issued to close public schools founded for Jews in 1844 and to transform rabbinical schools into teachers' institutes.

At the same time, measures were taken to facilitate the admission of Jews to general educational institutions, but the rapid increase in the number of Jews among them caused great dissatisfaction among various sections of Russian society. Anti-Jewish information appeared in the press [32, p. 505].

According to statistical estimates of P. Chubynsky in the 70s of the XIX century up to 900 boys and up to 300 girls studied in state Jewish schools and private Jewish boarding schools [3, p. 201].

After 1873, a number of new public schools and private schools emerged, existing schools were reorganized, libraries were established, and so on.

According to the Society for the Propagation of Jewish Education in Russia, all special Jewish schools in the 15 provinces had a "settlement zone" (very few outside Jewish schools) by the end of 1899, 644, of which 392 (60%) were privately owned. initiative, 139 (21%) are considered public and charitable, the remaining 113 schools (19%) – public schools established by the educational department [34].

It should be noted that in the second half of the XIX century Podillya province was a polyethnic region, in which, according to the All-Russian census of 1897, Ukrainians accounted for 80.9% of all Podillya residents, Russians – 3.3%, Poles – 2, 3% [35, p. 3]. 31,000 Jews lived in Vinnytsia County. Tailoring and trade in agricultural products were common occupations among the Jews of Vinnytsia [26, p. 87].

On May 3, 1882, the "Provisional Rules" were adopted, which significantly limited the development of Jewish national life. The education system of Jewish communities was tied to the area of settlement and the corresponding quota for education in educational institutions. In July 1887,

the Minister of Education issued a directive establishing an “interest rate”. In secondary and higher state educational institutions this quota was at the level of 10% (this included Podillya). Thus, the authorities tried to isolate Jews or force them to emigrate from the country [23, p. 178].

Podillya province was included in the “settlement zone” of the Jewish population and became one of the most Jewish-populated regions not only in Ukraine but also in the empire. In 1897, 376,017 Jews lived in the province, which was about 12.3% of the total population of the region, most of them women [18, p. 648–649].

Therefore, in the early 70’s of the XIX century throughout the Russian Empire began to open schools for children of Jewish nationality (Jewish school in St. Petersburg, Odessa, Mogilev) [24, p. 1].

Thus, at the end of the XIX century. In Ukraine, in particular, in Podillya, educational institutions of various levels were opened, where Jewish children studied. Among them, single-class Jewish schools and community schools (public Talmudic Torahs, private women’s and men’s Jewish schools) predominated. In addition, there were Jewish teacher training institutes, whose graduates were sent to work in schools. The Jewish schools themselves were located in county towns, such as: Zhytomyr, Vinnytsia, Dunaivtsi, Lityn [25, p. 16].

An important element of traditional Jewish education in the late nineteenth century was the Talmud Torahs, schools for orphans and children from poor Jewish families supported by Jewish communities and donations from wealthy Jews, as well as proceeds from box and candle collections. Although during this period the content of education in them has changed somewhat. In addition to the traditional Jewish religious disciplines (Pentateuch, Hebrew, Bible and Talmud), began to teach some secular sciences [25, p. 18–19].

At the end of the XIX century. Private Jewish men’s and women’s schools began to open on the Right Bank, giving everyone the opportunity to study. Although here, too, the watchful eye of the state was not enough: private Jewish schools were allowed to open only to those who received from the authorities “confirmation of moral and political reliability” [36, p. 16].

In 1877, a two-class elementary Jewish school for men was opened in Vinnytsia, located in a rented house for 825 rubles, and there was a preparatory class at the school. For the maintenance of the school used the

money got from selling candles (candle fee) – 4031 rubles 92 kopecks. 134 boys studied there. Only 10 graduated from school successfully due to the high requirements of teachers [25, p. 17].

In the 70s of the XIX century in the Podillya province, 4 primary state Jewish schools were established, one of which was a two-class Jewish school in Vinnytsia (1877), and three one-class schools in Proskurov (1878), Mogilev Podilsky (1879), and Balti (1875) [16, p. 195].

In 1887, 422 boys and 22 girls studied in four Jewish schools. In total, the maintenance of these children cost 15,559 rubles 50 kopecks, ie the maintenance of one child cost an average of 35 rubles. It should be noted that Jewish schools did not have their own premises and were forced to rent them at the expense of the Ministry of Education, Box and Candle Fees, funded by the candlelight fee of local Jewish communities [4, p. 133]. Regarding the funding of these schools, we can follow in Table 5.

Table 5

**Financing of state Jewish schools in the Podillya province
(1887–1990)**

Year	Financing (rubles)
1887	15.559 rubles 50 kopecks.
1888	13.539 rubles 50 kopecks.
1890	14.550 rubles 14 kopecks.
1891	14.550 rubles 14 kopecks.
1892	13.933 rubles 14 kopecks.
1894	13.933 rubles 14 kopecks.
1895	15.436 rubles 02 kopecks.
1896	15.189 rubles 17 kopecks.
1897	15.502 rubles 37 kopecks.
1898	15.189 rubles 47 kopecks.
1899	15.189 rubles 47 kopecks.
1900	15.189 rubles 47 kopecks.

Source: summered by the auctor [4–16]

The duration of the course in schools was 6 years. In single-grade schools, students were divided according to their knowledge into three departments and studied in each of them for two years. In two-grade schools, the first

grade lasted four years and the students were divided into two classes. The 2nd grade course lasted for two years. Children under the age of seven and at least fourteen were admitted to the Jewish primary school. Children aged 10 to 13 who successfully completed the first four years of school could enter the first grade of gymnasiums and real schools without exams. In the same Jewish schools, the children studied Russian, arithmetic, Russian, Hebrew, and German, ancient Hebrew, Jewish law of faith, Bible history, and important prayers according to programs approved by the Ministry of Education. The same subjects, as well as history and geography, were studied in two-grade schools.

At the Mogilev Jewish School, the children studied at the locksmith's and blacksmith's department. Training was conducted in a separate room for a rent of 112 rubles. in a year. In 1890, a carpentry and binding department was opened, which was taught in the school. A total of 34 students studied in this institution, 20 of them in metalwork, 8 in carpentry, 6 in binding. Tables, chairs, hangers, stools, beds, balcony grilles, folding tables and chairs, locks and more were made for sale [8, with. 190]. The master of metalwork graduated from the Zhytomyr Jewish School, other masters – local. Part of the money for the maintenance of the school is transferred from the candle collection of the Jewish community (100 rubles), the other – 1000 rubles. by box collection, and another part – donations and money received from the sale of goods produced by students [8, p. 135].

In 1895, the Jewish Society of Proskurov filed a petition for 24,000 rubles. for the construction of a new building of the Jewish school. The city has allocated a place for construction. It should be noted that in the survey of the Podillya province, educational work in state-run Jewish schools is considered satisfactory. Teaching in them is conducted intelligently and successfully, as teachers have teaching experience, graduated from Zhytomyr and Vilnius Jewish Teachers' Training Institutes. Also, this document emphasizes that graduates of Jewish schools do not lag behind students of two-grade city schools in terms of knowledge. It should be recalled that Jewish children did not speak Russian at all when entering school. But in the second year of study, they can communicate perfectly with her, both literary and conversational.

In 1895, children were taught carpentry at the Baltic Jewish School. There were 14 boys who studied there, 100 rubles were allocated for their

education. by staff and 1,620 rubles. from the amount of the city box fee. Training was held for 2 hours daily, there were two teachers [11, p. 190].

In addition to public schools, private Jewish schools were popular among Jews. The curriculum of each private institution must be approved by the trustee of the educational district. As a rule, these schools were opened in private homes and were mostly maintained at the expense of individuals or societies, as well as funds from the sums of candle and box fees. For most Jewish girls, private schools were essentially the only place where they could receive primary education.

According to the first All-Russian census of 1897, only 468,769 people (15.5%) were educated in the Podillya province, including in cities – 85008247 (33.8%). There was no one among the peasants who had higher or secondary education. There were 109,971 women with education in Podillya (30.6%). Among the population of different religions, the largest percentage of educated people were Jews (21.7%) and Protestants (71.4%) [35, p. 4–9]. According to the census, Jews can read less than half of the population – adult men, and only a quarter of women, as evidenced by Table 6 [19, p. 195].

Table 6

**Russian literacy of the Jewish population
in the Podillya province according to the 1897 census**

Age	Jewish population		Literacy			
	men	wom.	Absolute number		%	
			men	wom.	men	wom.
From 1 to 9	45.408	45.417	1.749	1.394	3,9	3,1
From 10 to 19	41.927	49.149	14.100	11.035	33.6	22.4
20-29	23.994	31.456	14.445	6.464	49.8	25.5
30-39	20.842	21.396	9.703	2.388	40.7	11.2
40-49	15.785	17.098	5.358	906	33.9	5.3
50-59	11.230	12.166	2.801	407	25.0	3.3
60 -	9.078	8.426	1.894	168	20.9	2.0
Total	168.264	185.108	50.050	22762	28,0	12,0

Source: *Brutskus B.D. (1909) Statistika yevreyskogo naseleniya: raspredeleniye po territorii, demograficheskiye i kul'turnyye priznaki yevreyskogo naseleniya po dannym perepisi 1897 [Statistics of the Jewish population: distribution by territory, demographic and cultural characteristics of the Jewish population according to the 1897 census]. SPb.: Sever, p. 134. (in Russian)*

Thus, we note that schools, public and private schools, despite discriminatory actions by the authorities, have contributed to improving the level of education among Jewish children. After all, the percentage of young people under the age of 29 is the highest.

4. Activities of Vinnytsia Women's Jewish School

Emigration determined the predominance of women in the Jewish population. It was at the end of the XIX century began to pay attention to the need to improve the material and moral situation of Jewish women. One such step was the education of Jewish girls, as discussed in this section.

And according to the results of the 1897 census (Table 6), we can see that at the end of the XIX century. Jewish women do not have an advantage in education over men. Among women aged 10 to 19, only 22% speak Russian, and women aged 20 to 29 make up 25.5% of educated population.

The network of women's secondary schools was being built on the Right Bank very slowly, even in comparison with other regions of Ukraine, as the government artificially restrained their growth.

On May 10, 1860, a draft of a new regulation on women's schools of the Ministry of Public Education was approved, according to which two councils were established at each school: a board of trustees and a pedagogical council. The main idea of the provisions of 1858–1860 was to leave the nature of private schools behind women's schools.

In 1867 the first Russian women's gymnasium (Mariinsky) was opened in the provincial center. Thus, the issue of women's secondary education in the Podillya province was resolved. It was subordinated to the Main Council of Women's Educational Institutions of the Empress Maria Feodorovna. It was the only women's gymnasium in the Podillya region of this department, which lasted more than 50 years – until the end of 1917 [21, p. 60].

In 1887, a women's Jewish school with a free handicraft class was founded by Minna Rubinstein. It was noticeably popular among the impoverished population of Vinnytsia County. Teachers I. Rubinstein, V. Eidelmashan, M. Gorenstein, A. Skulsky and M. Linitzka had a relevant education after graduating from the Zhytomyr Jewish Pedagogical Institute. It should be added that teachers demanded from their students a deep and complete mastery of the material, adhered to didactic and methodological principles of teaching [25, p. 19].

Every year, 50 to 60 girls from the poorest Jewish families were admitted to study. The main attention was paid to the study of Russian as a colloquial language. The girls studied literacy, accounting and women's needlework. After introducing the study of the German language, it became clear that language skills would no longer be used. Therefore, it was decided to focus teachers' efforts on mastering needlework and sewing [37, p. 37].

When teaching Jewish subjects, attention was paid to the students' study of the rules of slang, the basic rules of the Hebrew language, knowledge of catechism, the most necessary prayers and biblical history. All of these subjects were taught exclusively in Russian according to the curriculum for the Jewish school, which was not disputed by the students' parents. The teaching of these subjects was entrusted to an experienced teacher [38, p. 26].

Students were required to acquire knowledge of Russian history and geography in accordance with the program of public schools in the South-Western region [39, p. 16]. In addition, the girls were taught Russian and Jewish elementary literacy because they did not have the opportunity to attend a regular school.

In the educational work among children, important attention was paid to mastering the rules of morality, respect and love for religion, love and respect for parents and mentors, special attitude to the sacred person of the Emperor. 1-2 times a week they sang Russian, ancient Jewish and the best slang folk songs, as well as prayers to prevent the negative impact of street obscene songs.

Teachers of the school, brought up in conditions of strict discipline, accordingly demanded from their students [39, p. 16]. The feedback from parents on the upbringing of their children was only positive, because the students received excellent rules of accuracy and decency at school, learned to control themselves, became more disciplined, what was a pleasure.

The education of children from different social backgrounds required management to take into account the ability of parents to pay for education. Not all parents could pay for their children's education in full. Most of the funds for the maintenance of the institution came from parents, from the amount of box and candle collection, subsidies from the Committee of the Crafts Fund, as well as from the Society for the Dissemination of Education among Jews in Russia [40, p. 8].

In 1892, a handicraft class was opened at the school, thanks to the financial support of the Committee of the Crafts Fund, which helped low-income students learn to sew and later earn a living. The foundation paid for the first two years of their studies. Thus, for 6 years, 57 Jewish girls studied at the school for free [37, p. 11].

Maintaining a needlework class required significant costs: 10 rubles per student. For 15 girls it turned out 150 rubles. It was a lot of money, in difficult years, the founder of the school herself conducted needlework classes. In 1897, a master was invited, who selected 12-15 girls, taught them exclusively sewing, forming a workshop. In the workshop, students learned to sew underwear, dresses, and even received orders from people not associated with the school. The Committee of the Crafts Fund allocated a sewing machine for temporary use for 70 rubles.

The founders of the school, despite the difficult financial situation of the institution, in February 1897 opened Saturday classes to help Jewish girls who could not read or write, could not get an education [40, p. 8].

In 1897, after five years of study, the best graduate of the school was recommended to enter the Vinnytsia Women's Gymnasium Olena Kholodykova on preferential terms of payment [37, p. 42].

In difficult times for the school, some residents of Vinnytsia came and taught needlework for free, brought books (167 pieces), clothes for the poorest students. For example, Rosalia Reicher gave 5 rubles for the purchase of Jewish textbooks. For 10 years of work (1887–1897) the school graduated 505 graduates, of which 153 – for free [37, p. 39 stars].

The management, students and graduates of the school thanked their sponsors who helped pay for the education of the poorest children, which allowed them to receive education for future life.

It should be noted that the opening of educational institutions for Jewish children by the government was an act of great humanity. Not all Jewish families were able to pay for tuition, and in ordinary schools and colleges it was difficult for these children to adjust. Therefore, children were given to hard work when they were young.

Thus, the opening of a private women's Jewish school in Vinnytsia provided opportunities for girls from poor Jewish families to learn the basics of literacy, religion, history, as well as learn to sew and various handicrafts.

5. Conclusions

Thus, in the studied Podillya region, a fairly extensive network of educational institutions of public, private and spiritual Jewish education was created, which was under the constant strict control of the state, which pursued a policy of Russification of the Jewish population.

Melamedis, or scribes, traditionally taught children, and were divided according to the scope of teaching into primary (darkedemelamdin) and secondary (irbuvya-melamdin). The educational institutions attended by Jewish children were called headers. These were primary schools for boys, where education began at the age of four. The main content of the study was the study of the Torah and Jewish theological literature.

Contrary to the assimilation policy of the tsarist government, the traditions of national education were preserved in Jewish educational institutions, and the Jewish language and rites were studied.

The opening of 4 state Jewish schools in the Podillya province contributed to the further involvement of children in grammar, geography, other subjects and professions, such as: locksmith, carpenter, blacksmith for boys, sewing, needlework for girls.

Children from poor Jewish families attended the schools (wealthier Jews tried to educate their children in secondary schools, which made it easier for graduates to enter the empire's universities).

So, if in the 40-50s of the XIX century the government forced Jews to go to school to study Russian, but in the 1880s they almost closed access to schools, setting a 10% quota. Thus, the authorities tried to pursue a policy of transition from the assimilation of the Jewish population to the actual isolation or emigration.

The respectful attitude of Jewish communities to education, their contribution to the financing of education contributed to the fact that at the end of the nineteenth century. According to the level of literacy on the Right Bank of Ukraine, in particular, in Podillya, Jews ranked fourth, leaving far behind Ukrainians who were forbidden to study in their native language. Only Czechs, Germans, and Russians were superior to Jews in education.

It is this approach to the disclosure of the activities of educational institutions, in particular, schools where Jewish children were educated, and allows to recognize their level of education.

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