

УДК: 37.013.42:271.2-737(477.81/.82),,18/19”

DOI: 10.35619/pse.vi3.44

Iryna Levchuk

Candidate of Pedagogical Sciences, Associate Professor,
Associate Professor at the Pedagogy,
Educational Management and Social Work Department of
Rivne State University for the Humanities,
Rivne, Ukraine

ORCID: 0000-0001-6015-3795

e-mail: iryna.levchuk@rshu.edu.ua

**METHODOLOGICAL APPARATUS AND THEORETICAL ANALYSIS
OF THE PROBLEM OF STUDYING THE SPIRITUAL AND
EDUCATIONAL, SOCIAL AND CHARITABLE, AND PUBLIC ACTIVITIES
OF ORTHODOX BROTHERHOODS IN VOLYN IN THE SECOND HALF
OF THE 19th - AT THE BEGINNING OF THE 20th CENTURY**

Abstract. The scientific study outlines the need for a detailed analysis of the methodological apparatus of the problem of studying the spiritual, educational, social, charitable and public activities of the Orthodox brotherhoods of Volyn (2nd half of the 19th - at the beginning of the 20th century). The scientific and theoretical foundations of the problem under study are analyzed. The characteristics of the leading theoretical approaches to the holistic and systematic analysis of historical and pedagogical phenomena and processes involved in the methodology of researching the spiritual, educational, social and charitable activities of the Orthodox brotherhoods of Volyn were investigated, namely: historical genetic approach, historical systematic approach, historical and comparative approach. The author proposes a classification of social and charitable institutions of spiritual, educational and patronage nature based on their origin and subordination. The characteristics of the main types of spiritual, educational, social and public activities of charitable organizations in Volyn during the studied period are presented: organizational, spiritual and educational, professional and pedagogical, trustee, charitable, publishing, research. The main forms and methods of spiritual, educational, social and public activities of charitable organizations of Volyn (2nd half of the 19th-at the beginning of the 20th century) are identified.

The spiritual revival of the state, which began at the beginning of the 1990's, is taking place on a difficult social background, which is manifested in the crisis of morality that permeates all spheres of our life. Therefore, at the present stage of development of education and science, given the urgent needs of humanizing Ukrainian society, it is necessary to return to the revival of Christian moral values.

Religion, being an organic component of the spiritual life of society, played an important role in the process of Ukrainian state and cultural construction, and helped Ukrainians preserve their national identity for many centuries. Spiritual and educational, social, public and charitable activities of the clergy and representatives of the Orthodox community to promote education, culture, and spirituality based on local traditions contributed to the preservation of the national identity of the people.

The spiritual, educational, social, charitable, and public activities of Orthodox brotherhoods, strengthened by the growth of spiritual and secular educational institutions and charitable institutions, acquired both religious status and social and public significance. The content of education in the study period realized the multiculturalism inherited by the Volyn region, the polyphony of educational imperatives, and the integration of national, general education, moral and spiritual indicators.

Keywords: orthodox brotherhood, spiritual and educational activities, social, charitable and public activities, christian values, spiritual and moral traditions, charity, philanthropy, patronage, patronage.

Problem formulation. The spiritual revival of the state, which began at the beginning of the 90s of the 20th century, is taking place on a difficult social background, which is manifested in the crisis of morality that permeates all spheres of our life. Therefore, at the present stage of development of education and science, given the urgent needs of humanizing Ukrainian society, it is necessary to return to the revival of Christian moral values in the educational process of young people. Of particular **relevance** is the study of the experience of spiritual, educational, social and public activities of charitable organizations in order to study and use the traditions of the spiritual, educational and charitable purpose of their activities and the ways of its implementation in the scientific and educational practice of the educational process of modern society.

The purpose of the paper is to study in more detail the scientific and theoretical foundations and define the categorical apparatus of spiritual, educational, social and public activities of charitable organizations in Volyn as carriers of spiritual and moral culture.

Analysis of research and publications. The theoretical basis of our research is formed by the conceptual ideas of scholars (J. Vermenich, V. Kovalchuk, S. Polarush, S. Smirnov, P. Sorokin, S. Stelmakh, E. Yudin). In their dissertation research, a significant number of scholars (Y. Huzenko, O. Zyrianova, M. Molchanova, N. Seiko, I. Surovtseva) covered the historiography of the problem of charity. The works of L. Makeieva, N. Savranska, Y. Serbaliuk, and O. Ohirko are significant for the analysis of the categorical apparatus within the framework of our study.

The main research material. The theoretical analysis of the problem of educational and public activities of charitable organizations is determined by the interdisciplinary nature of the research object itself. To perform it, we had to use the methodological apparatus of philosophy and sociology of religion, cultural studies, history, history of pedagogy, and history of social work.

Philosophy of religion includes the objectification of a person's religious attitude to reality and the concept of a believer's existence. Given that the members of charitable organizations included representatives of the clergy and believers of various denominations, the philosophy of religion makes it possible to understand their attitude to community outreach as consistent with the canons of the church. Scientists note that the leading characteristic of the philosophy of religion is its

humanity, which significantly affects the formulation of the conclusions of our study, since they should be personal and social in nature [3, p. 4].

The sociology of religion defines religion as a social institution that has certain clearly defined functions in society and the activities of other social institutions, primarily education and culture, depend on their performance; and educational and public activities are defined as a type of social activity in the spiritual and religious space of Volyn. This branch of human knowledge studies the relationship between religion and society, so it is of great methodological importance for our study, since the activities of charitable organizations in the second half of the nineteenth and early twentieth centuries concerned not only persons of the clergy, but primarily the secular population of Volyn, whose representatives became members of charitable organizations, patrons, or could count on the help and educational interest of the above-mentioned.

In particular, it is quite interesting to highlight the main tasks of Christian ethical education, whose traditions were formed on the basis of spiritual enlightenment:

- formation of the mind, creation of one's own ideals and virtues on the basis of faith and reason;
- attainment of a state in which: the human mind will be dominated by faith and guided by the virtue of wisdom, which instructs the mind to seek the truth with discretion; the human will will be dominated by love, which is guided by the virtue of justice, which instructs the will to desire the truth found by the mind; the feelings will be dominated by hope, which is supported by the virtues of courage and restraint, which control feelings in undesirable situations and curb inclinations to evil intentions;
- the establishment of a state in which reason, faith, and conscience will direct all the movements of the will [8, p. 26-27].

The methodological foundations of *cultural studies* are important for our study. Culture, as P. Sorokin notes, is a sphere of spiritual, value, and communicative organization of society that determines the norms of behavior, thinking, and feelings of different segments of the population [14]. Important in our study is the concept of spiritual culture, which is defined as a synergistic set of concepts, ideas, beliefs, feelings and experiences of a person.

The cultural approach is important for the theoretical analysis of the problem of our study also because the educational and public activities of charitable organizations in Volyn unfolded within the cultural space of Ukraine in the second half of the nineteenth and at the beginning of the twentieth century, and the role and importance of charity and patronage in Volyn were considered in axiological, adaptive, human-creative, and worldview terms.

Undoubtedly, the leading methodological principles of our research are derived from the *methodology of history*: the historical specifics of the Volyn region, the historical experience of charitable organizations, historical patterns of patronage, historical preconditions and trends in the development of the Orthodox fraternal movement of educational and public activities of charitable organizations.

In the methodology of history, we have borrowed several leading theoretical approaches that have been tested in the development of historical science and are now used in the history of pedagogy and the history of social work as necessary for a holistic and systematic analysis of historical and pedagogical phenomena and processes [12; 13]. These approaches include, first of all, historical-genetic, historical-comparative, historical-systemic.

The historical and genetic approach (Y. Vermenich) [1] gave us the opportunity to consider the educational and public activities of charitable organizations and philanthropy in the 2nd half of the 19th-at the beginning of the 20th century as a natural development of the charitable movement in previous centuries, as well as the cultural and educational model of Christianity throughout the entire period of its existence. The application of the historical and genetic approach makes it possible to: identify the patterns of development of charity as a historical and pedagogical phenomenon in the conditions of the Volyn region; determine the essence of the relationship between the subjective and the objective in historical processes (in our case – the personal contribution of members of charitable organizations and individual patrons and the objective factor of the existence of charity in the educational space of Volyn); define charitable organizations as public organizations that have several hundred years of history and have been developed on the basis of.

The historical and systemic approach in historical and pedagogical research allows us to consider historical and pedagogical phenomena as systemic formations, that is, those that have their own structure and are themselves part of more systemic formations. The leading principles of the systematic approach in pedagogical science are presented in the scientific works of V. Kovalchuk, et al. [1]. Based on the basic provisions of the historical and systemic approach, the educational and public activities of charitable organizations and philanthropists can be characterized in a set of components, each of which has its own semantic and functional load. Defining the directions and types of educational and public activities of charity, we also emphasize their systemic nature, since without the characteristics of systemicity, the activities of charitable organizations cannot be defined as a separate historical and pedagogical phenomenon with signs of completeness and integrity.

The historical and comparative approach in historical and pedagogical research makes it possible to carry out a comparative analysis of the research problem based

on its comparison with other historical and pedagogical phenomena that have similar characteristics or features. Thus, on the basis of the historical and comparative approach, our study correlates the educational and public activities of charitable organizations and philanthropists with the cultural, educational, and charitable activities of other public organizations in Volyn.

In addition to analyzing the leading theoretical approaches, the scientific and theoretical analysis of the problem of studying the educational and public activities of charitable organizations in Volyn (2nd half of the 19th - at the beginning of the 20th century) involves the study of basic categories and concepts. Within the framework of the topic and objectives of our study, we have included: 1) the categories of «charity», «patronage», «patronage» as the basic categories reflected in the object of study; 2) the category of «educational activity» as the leading activity (functional and semantic) category characterizing the object of study within the framework of the research; 3) the category of «public activity» as the basic organizational and structural category determining the specifics of creation and organization of the functioning of the phenomenon under study.

Let us consider the above categories in more detail. The modern scientific space in the field of researching the specifics of charity is accompanied by a historical excursion, an attempt to periodize and distinguish historical types of charity. In particular, N. Savranska identifies four types of charity characteristic of Western Europe: «the first – ancient, based on a duty to the community, the desire to receive honor, social prestige or other privileges, this type of philanthropy concerned only citizens; the 2nd type – Christian – was based on mercy, love for one's neighbor and the desire to get closer to God in this way and acquired the features of universality; the 3rd type – modern – the defining characteristics of which were rationalization and the beginning of organized support for the poor» [10, c. 7]. Regarding the definition of the concepts, the researcher points out that «charity in the narrow sense is a voluntary selfless activity aimed at helping those in need, philanthropy is a voluntary organized activity aimed at improving community life, solving socially important or international problems, that is, the public good, not the good of individuals, which actually corresponds to the modern form of charity. Charity in the broadest sense of the word is a selfless purposeful activity through which material and intangible resources are redistributed by their owners to help others meet their needs, improve the life of a particular community, and solve socially important or international problems». [8, p. 8].

Quite interesting is O. Ilchenko's study of the terminology of charity as a phenomenon and as an activity; the distinction between private (personalized) and public (associations of citizens) charity; with regard to public authorities, the

researcher proposed the term «state provision of charity», the scientist identified the characteristic features of charity: the presence of a socially significant goal, voluntary, unselfish nature of work, high moral principles of benefactors [9, p. 231].

Researcher L. Mokieieva attempts to specify the essence of the concepts of «charity», «patronage», «patronage» on the basis of their characteristic manifestations in the 2nd half of the nineteenth – early twentieth century, namely: «charity» as a manifestation of compassion for a fellow human being and the ethical duty of the «haves to help the have-nots»; «patronage» as the provision of gratuitous assistance (material and monetary) for the activities of educational institutions, support for the development of science and culture «patronage» as the disinterested provision of services, support in the creation of educational institutions, shelters, boarding schools, hospitals; «philanthropy» as the provision of gratuitous assistance by individuals or organizations to people in need or social groups to solve educational problems and improve the conditions of public life [6, p. 14–15]. N. Savranska establishes the correlation between the concepts of «charity», «charity», «alms», «sponsorship» and «patronage». Charity is distinguished from charity and alms by its purposefulness, planning and often organized nature, sponsorship is distinguished by its self-serving nature (the desire to popularize its representation), and patronage can be considered as a type of charity, the specifics of which are the support of culture, art and science [10, p. 8].

Regarding the classification of charitable institutions, the typology of charitable organizations of the second half of the nineteenth and early twentieth centuries (proposed by V. Serbaliuk) is significant through the prism of their origin and subordination:

- 1) organizations that directly represented state charity or were created by and patronized by government agencies;
- 2) organizations that emerged as a result of social philanthropic initiatives of the population;
- 3) religious organizations [11, p. 166].

The category of «educational activity» is analyzed in the history of pedagogy in various aspects. Thus, V. Pavlenko in his dissertation research notes that educational activity is a type of human activity (including professional) aimed at disseminating knowledge among different segments of the population, including on a charitable basis [7]. Undoubtedly, educational activities are often associated with the Enlightenment, a broad ideological movement that united thinkers of the seventeenth and eighteenth centuries and opposed feudalism as a philosophical concept. However, the Enlightenment was clearly defined in time and space, while education, as a type of activity, can be manifested at any time, in any society, and

implemented by any people or communities whose goals are to spread education among the population.

Educational activities in the system of categories and concepts of our study are related to public activities. The category of «public activity» is auxiliary within the scope of our research, as it allows us to characterize the activities of charitable organizations as those carried out within organized communities – public entities that have gone through a complex path of development and formation. In the dictionary and reference literature and scientific works, the concept of «public» is defined as a sign of an action, phenomenon, process in the sense of «created by the community» [2, p. 58].

The closest thing to the concept of «public» within the framework of our research is the «social movement», which is defined as a «voluntary formation of people that arises on the basis of their conscious expression of will in accordance with common interests, rights and freedoms» [5, p. 285]. In this respect, the educational and public activities of charitable organizations are the type of activity carried out by individuals or groups within a public formation that determines the purpose, principles, content, forms and methods of this activity.

Based on an analysis of the specifics of the organization and activities of charitable organizations in the 2nd half of the 19th-at the beginning of the 20th century, we can identify the leading types of public education activities of charitable organizations in Volyn: organizational, professional and pedagogical, trustee, charitable, publishing, and research. We have also identified the main forms (public readings, talks, individual counseling of schoolchildren and family members, book publishing, charity events, mass educational activities, opening of educational institutions, hospitals, homeless shelters, orphanages, and guardianship of orphans) and methods (organization of educational, social, and charitable activities, stimulation, and experience building) of the educational and public activities of Volyn charitable organizations in the period under study.

The above categorical and conceptual analysis of the concept of «spiritual, educational, social and public activities of charitable organizations» allows us to define it as a type of human activity (including professional activity) carried out by individuals or groups in accordance with the goals and content of the activities of a charitable organization as a public entity, and aimed at disseminating knowledge among different segments of the population, including on a charitable basis.

Conclusions and prospects for further research. Thus, to summarize, it should be noted that at the present stage of development of science, charity and all its forms (including volunteering) occupy a prominent place in the social history of Ukraine, in particular, given the political situation. Despite the rather significant

amount of research conducted by scholars, the problems of institutional development of charity, its periodization and forms of implementation in certain regions require expanded study through the expansion of the source base.

СПИСОК ВИКОРИСТАНИХ ДЖЕРЕЛ

1. Верменич Я. Теоретико-методологічні проблеми історичної регіоналістики в Україні. Київ: Інститут історії України НАНУ, 2003. 516 с.
2. Головащук С. І. Словник-довідник з українського слововживання. Київ: Наукова думка, 2004. 446 с.
3. Кассієр Є. Людський світ простору і часу. *Філософська і соціологічна думка*. 1992. № 5. С. 3–12.
4. Ковальчук В. А. Становлення системного підходу дослідження педагогічних об'єктів та явищ. *Дослідницький компонент у діяльності загальноосвітніх навчальних закладів та позашкільних закладів освіти: ретроспектива і перспектива*: матеріали Всеукраїнської науково-практичної конференції, 21 листопада 2013 року, м.Київ. Київ: Інститут обдарованої дитини, 2013. С. 32–38.
5. Козирєв М. П. Соціологія: Навчальний посібник. Львів: Львівський державний університет внутрішніх справ, 2013. 440 с.
6. Мокеєва Л. М. Становлення і розвиток благодійності та патрунування у системі освіти Криму (XIX – початок XX ст.). Кандидат педагогінчиз наук. Автореферат. Одеса, 2010. 20 с.
7. Павленко В. В. Освітньо-просвітницька діяльність іноземних педагогів на Волині (XIX – початок XX ст.): дис. канд..пед. наук. Житомир, 2010. 299 с.
8. Огірко О. Християнська етика – могутній засіб педагогіки. *Мандрівець*. 2002. № 4. С. 26–28.
9. Поляруш С. Розробка проблеми державного піклування й благодійності в українській історіографії кінця XX – початку XXI століття. *Наукові записки Кіровоградського держ. пед. у-ту ім. В. Винниченка. Серія: Історичні науки*. 2014. Вип. 19, с. 231–236.
10. Савранська Н. О. Етико-філософський аналіз благодійності. Кандидат філософських наук. Автореферат. Київ, 2008. 15 с.
11. Сербалюк Ю. В. Благодійні організації та їх роль в здійсненні соціальної опіки в XIX – на початку XX ст. *Збірник наукових праць Кам'янець-Подільського нац.у-ту ім. Івана Огієнка. Серія: Соціально-педагогічна*. 2015. Вип. 24. С. 163–173.
12. Смирнов С. А. Тенденції релігійної ситуації в Україні. *Християнство і культура: історія, традиції, сучасність*. Полтава, 1998. С. 156–158.
13. Стельмах С. Історична наука в Україні епохи класичного історизму (XIX – початок XX століття). Київ: Академкнига, 2005. 274 с.
14. Sorokin Pitirim A. Society, culture, and personality: their structure and dynamics. A system of general sociology. Cooper square publishers, inc. / Pitirim A. Sorokin – New York, 1962. URL: <http://www.questia.com/PM.qst?a=o&d=94476772> (дата звернення: 11.09.2024)

REFERENCES

1. Vermenych Ya. *Teoretyko-metodolohichni problemy istorychnoi rehionalistyky v Ukraini* [Theoretical and Methodological Problems of Historical Regionalism in Ukraine]. Kyiv: Instytut istorii Ukrainy NANU, 2003. 516 s. [in Ukrainian]
2. Holovashchuk S. I. *Slovnnyk-dovidnyk z ukrainskoho slovovzhyvannia* [Reference-dictionary of Ukrainian word usage]. Kyiv: Naukova dumka, 2004. 446 s. [in Ukrainian]

3. Kassirer Ye. Liudskiyi svit prostoru i chasu [The Human World of Space and Time]. *Filosofska i sotsiologichna dumka*. 1992. No 5. S. 3–12. [in Ukrainian]
4. Kovalchuk V. A. Stanovlennia systemnoho pidkhodu doslidzhennia pedahohichnykh ob'ektiv ta yavyshech [Formation of a Systematic Approach to the Study of Pedagogical Objects and Phenomena]. *Doslidnytskyi komponent u diialnosti zahalnoosvitnikh navchalnykh zakladiv ta pozashkilnykh zakladiv osvity: retrospektyva i perspektyva: materialy Vseukrainskoi naukovo-praktychnoi konferentsii, 21 lystopada 2013 roku, m. Kyiv*. Kyiv: Instytut obdarovanoi dytyny, 2013. S. 32–38. [in Ukrainian]
5. Kozyriev M. P. Sotsiologhiia [Sociology]: Navchalnyi posibnyk. Lviv: Lvivskiy derzhavnyi universytet vnutrishnikh sprav. 2013. 440 s. [in Ukrainian]
6. Mokeieva L. M. Stanovlennia i rozvytok blahodiinosti ta patronuvannia u systemi osvity Krymu (XIX – pochatok XX st.) [Formation and Development of Charity and Patronage in the Crimean Education System (19th - beginning of the 20th century)]. Kandydat pedahohichnykh nauk. Odesa, 2010. 20 s. [in Ukrainian]
7. Pavlenko V. V. Osvitno-prosvitnytska diialnist inozemnykh pedahohiv na Volyni (XIX – pochatok XX st.) [Educational Activities of Foreign Teachers in Volyn (19th - beginning of the 20th century)]. Kandydat pedahohichnykh nauk. Zhytomyr, 2010. 299 s. [in Ukrainian]
8. Ohirko O. Khrystyianska etyka – mohutnii zasib pedahohiky [Christian Ethics as a Powerful Tool of Pedagogy]. *Mandrivets*. 2002. No 4. S. 26–28. [in Ukrainian]
9. Poliarush S. Rozrobka problemy derzhavnoho pikluvanntia y blahodiinosti v ukrainskii istoriografii kintsia XX – pochatku XXI stolittia [Development of the Problem of State Care and Charity in Ukrainian Historiography at the end of the 20th – at the beginning of the 21st century]. *Naukovi zapysky Kirovohrads'koho derzh. ped. u-tu im. V. Vynnychenka. Serii: Istorychni nauky*. 2014. Vyp. 19. S. 231–236. [in Ukrainian]
10. Savranska N. O. Etyko-filosofskyi analiz blahodiinosti [Ethical and Philosophical Analysis of Charity]. Kandydat filosofskykh nauk. Kyiv, 2008. 15 s. [in Ukrainian]
11. Serbaliuk Yu. V. Blahodiini orhanizatsii ta yikh rol v zdiisnenni sotsialnoi opiky v XIX – na pochatku XX st. [Charitable Organizations and Their Role in the Implementation of Social Care in the 19th - at the beginning of the 20th century]. *Zbirnyk naukovykh prats Kamianets-Podil'skoho nats.u-tu im. Ivana Ohienka. Serii: Sotsialno-pedahohichna*. 2015. Vyp. 24. S. 163–173. [in Ukrainian]
12. Smyrnov S. A. Tendentsii relihiinoi sytuatsii v Ukraini [Trends in the Religious Situation in Ukraine]. *Khrystyianstvo i kultura: istoriia, tradytsii, suchasnist*. Poltava, 1998. S. 156–158. [in Ukrainian]
13. Stelmakh S. *Istorychna nauka v Ukraini epokhy klasychnoho istoryzmu (XIX – pochatok XX stolittia)* [Historical Science in Ukraine During the Era of Classical Historicism (19th – beginning of the 20th century)]. Kyiv: Akademknyha, 2005. 274 s. [in Ukrainian]
14. Sorokin Pitirim A. Society, culture, and personality: their structure and dynamics. A system of general sociology. Cooper square publishers, inc. / Pitirim A. Sorokin – New York, 1962. URL: <http://www.questia.com/PM.qst?a=o&d=94476772>. (data zvernennia 11/09/24) [in Ukrainian]

**МЕТОДОЛОГІЧНИЙ АПАРАТ ТА ТЕОРЕТИЧНИЙ АНАЛІЗ ПРОБЛЕМИ
ДОСЛІДЖЕННЯ ДУХОВНО-ПРОСВІТНИЦЬКОЇ, СОЦІАЛЬНО-БЛАГОДІЙНОЇ ТА
ГРОМАДСЬКОЇ ДІЯЛЬНОСТІ ПРАВОСЛАВНИХ БРАТСТВ ВОЛИНІ
ДРУГОЇ ПОЛОВИНИ ХІХ – ПОЧАТКУ ХХ СТОЛІТТЯ**

Левчук Ірина

кандидат педагогічних наук, доцент, доцент
кафедри педагогіки, освітнього менеджменту та соціальної роботи
Рівненського державного гуманітарного університету,
м. Рівне, Україна
ORCID:0000-0001-6015-3795
e-mail: iryna.levchuk@rshu.edu.ua

Анотація. У науковому дослідженні окреслено необхідність детального аналізу методологічного апарату проблеми дослідження духовно-просвітницької, соціально-благодійної та громадської діяльності православних братств Волині (друга пол. ХІХ – поч. ХХ ст.). Проаналізовано науково-теоретичні засади досліджуваної проблеми. Виокремлено характеристики провідних теоретичних підходів цілісного й системного аналізу історико-педагогічних явищ і процесів, залучених до методології дослідження духовно-просвітницької, соціально-громадської та благодійної діяльності православних братств Волині, а саме: історико-генетичний, історико-системний та історико-порівняльний підходи. Запропоновано класифікацію соціально-благодійних установ духовно-просвітницького, меценатського характеру на основі їх походження та підпорядкування. Представлено характеристику повідних видів духовно-просвітницької, соціально-громадської діяльності благодійних організацій Волині досліджуваного періоду: організаторська, духовно-просвітницька, професійно-педагогічна, опікунська, благодійна, видавнича, дослідницька. Виявлено основні форми й методи духовно-просвітницької, соціально-громадської діяльності благодійних організацій Волині (друга пол. ХІХ – поч. ХХ ст.).

Духовне відродження держави, розпочате ще на початку 90-х років ХХ століття, відбувається на складному соціальному ґрунті, що проявляється у кризі моралі, яка пронизує усі сфери нашого життя. Тому на сучасному етапі розвитку освіти й науки з огляду на нагальні потреби гуманізації українського суспільства необхідним є повернення до відродження християнських моральних цінностей.

Релігія, будучи органічною складовою духовного життя суспільства, відігравала важливу роль у процесі українського державного й культурного будівництва, допомагала українцям упродовж багатьох століть берегти національну ідентичність. Духовно-просвітницька та соціально-громадська й благодійна діяльність духовенства та представників православної громадськості щодо поширення освіти, культури, духовності, що ґрунтувалися на місцевих традиціях, сприяла збереженню національної самобутності народу.

Духовно-просвітницька, соціально-благодійна громадська діяльність православних братств, зміцнена зростанням рівня духовних та світських освітніх закладів, благодійних установ набула як релігійного статусу, так і соціально-громадського значення. Через зміст освіти в досліджуваній період реалізовувалася успадкована волинським регіоном полікультурність, поліфонізм виховних імперативів, інтеграція національних, загальноосвітніх, морально-духовних показників.

Ключові слова: православне братство, духовно-просвітницька діяльність, соціально-благодійна та громадська діяльність, християнські цінності, духовно-моральні традиції, доброчинність, благодійність, меценатство, патрунування.

Стаття надійшла до редакції 17.09.2024 р.