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Age-Period-Era: Temporal visions and periodisation constructions in the works of Ukrainian researchers of educational history (mid 19th – 80s of the 20th century)

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Abstract. The study relevance is stipulated by the lack of research in Ukrainian and foreign historiographical science on the temporal visions and periodisation constructions of Ukrainian scholars who, from the 40s of the 19th century to the 80s of the 20th century, studied various aspects of the educational history, such as educational policy, schooling system, educational movements, pedagogical ideas, educational figures' biographies, etc. The article aims were to present the study results of domestic scholars' views on the phenomenon of historical time and to highlight the characteristic features of temporal constructions introduced into the study of educational history. In the course of the study, the author used general scientific methods (abstraction, analysis and synthesis, induction, deduction, classification, generalisation), interdisciplinary methods (contextual and interpretative, lexical and semantic, logical and semantic, critical, structural and systemic) and special historical methods (historical and genetic, historical and comparative, historical and systemic, periodisation, retrospective), which made it possible to comprehensively, multidimensionally and representatively clarify the domestic researchers' views on the phenomenon of historical time and to identify the key approaches to the periodisation construction of the past in works on educational history. The study revealed the following characteristic manifestations of temporal constructions introduced by researchers into works on the educational history from the mid 19th to the end of the 20th century: 1) the lack of clarity in the use of temporal nominations, which manifested itself not only in the concepts identification of "period", "era", "stage", but also in the unconstructive systematisation of these concepts; 2) linking the time periods of school development and pedagogical thought to political, economic and, to a lesser extent, cultural and educational events; 3) the initial dominance of conventional periodisation approaches (for example, the history division into centuries or the reigns of successive monarchs), after which the theoretical

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and conceptual principle based on the formation theory was established; 4) the belief of most scholars that time intervals – periods, stages and epochs – actually existed in the past, and therefore the historian of education can identify them in the research course and show them in a scientific narrative

Keywords: historical time; periodisation; educational history; narrative; Ukrainian historians

Introduction

The historical narrative focus on demonstrating the past has always relied on chronology in its diachronic and synchronic versions. Undoubtedly, researchers in various social life spheres, including education, build temporal constructs based on the temporal visions existing in science and their own understanding of temporality. At the same time, they actively use different chronometric terminology and seek to mount a periodisation framework for the unfolding of historical processes in the educational sphere both at the macro level (educational history of certain countries, peoples/nations, civilisations) and at the micro level (educational history in regions and locuses, history of certain educational institutions, biographies of educational figures, teachers, and others).

It is worth noting that contemporary scholars continue to understand historical temporality as a phenomenon. In particular, American and European scholars characterise temporality in culture and nature through the prism of global history based on interdisciplinary analysis (Ekström, & Bergwik, 2022). Different concepts of temporality in the media history study are proposed by the Finnish researcher Ju. Kortti (2022). Current trends in the history of modern temporality are revealed by A. Fryxell (2019). F. Brodel's concept of the time multiplicity in history is still being comprehended (Chakraborty, 2024). In a recent article by J. Martin & K. Myers (2023) analyses the problem of time and memory in the educational history. The historiography of the educational history of Central and Eastern Europe, and thus approaches to the construction of chronological markers, is considered in Yu. Gulczyńska *et al.* (2023). Several researchers are working to analyse the concepts of time in historical didactics (Barsch & Hubner, 2023). Among contemporary Ukrainian historians, O. Yas (2023) studies the problem of historical time in history research in the most analytical way. His latest works, however, are devoted to the temporal images of the Russian-Ukrainian war, which is quite natural, given the civilisational challenges facing Ukrainian science, including the historical one.

In general, we have to state that there is a lack of research on temporal visions and periodisation constructions in the works of Ukrainian scholars who studied the educational history (schooling, pedagogy, biographies of educational figures, etc.). It should be emphasised that it is needed to analyse the works of those scholars who lived on the territory of Ukraine during the specified period of time. At the same time, of course, we should rely on the boundaries of the Ukrainian historical and

geographical space through the prism of the current political borders of Ukraine. In this case, the principle of territoriality assumes paramount importance. Therefore, it is necessary to analyse the texts of both ethnic Ukrainians and some scholars who had a different national origin but lived in Ukraine for a long time (meaning teachers of Kyiv higher education institutions of the second half of the 19th – early 20th centuries, such as M. Volodymyrskyi-Budanov, M. Petrov, and V. Rodnikov).

It should be noted that the works chosen for analysis are those that were published in a fairly wide timeframe, from the mid 19th century, when the first studies of the educational history by domestic authors appeared, to the 80s of the 20th century, when the Bolshevik version of Marxist theory was undermined and began to be pushed out of historical science in Ukraine. During this time, historical studies were influenced by positivism, neo-romanticism, neo-Kantianism, and Marxism. Such a broad historiographical background creates opportunities for a more generalised characterisation of the issue under study.

Consequently, the article purpose was to present the study results of domestic researchers' views (mid 19th – 80s of the 20th century) on the phenomenon of historical time and to highlight the characteristic features of temporal constructions introduced into the studies of educational history. The study objectives were to analyse the historiography and sources, define and apply the methodology of scientific research, reveal the key aspects of the temporal visions of Ukrainian researchers who worked in educational history field, and find out the periodisation and temporal constructions they compiled.

The contextual and interpretative method allowed to establish the contexts of temporal visions formation by Ukrainian educational historians and to interpret the information contained in their narratives on the basis of contextualisation. Lexical and semantic and logical and semantic methods are needed to clarify the semantic aspects of the historians' language, which is full of metaphors and tropes. The critical and structural and systematic methods helped to avoid bias in the selection and interpretation of historical texts by domestic scholars.

The use of the historical and genetic method made it possible to trace the genesis of temporal visions and periodisation constructs in works on the educational history. The historical and comparative method made it possible to identify scholars' common and different views on the periodisation of the past by comparing

the works of different authors of different times in the educational history. The use of the historical and systemic method was the key to building our material in the proper sequence, coherence and holism. The historical and typological method was used to determine the typological characteristics of the periodisation concepts of education researchers of past. In analysing the historiography of the issue, it was applied the retrospection method, which allowed to outline the main achievements in the research field of national historians' temporal visions.

The dynamics of the historical time phenomenon

The understanding of the historical time phenomenon is presented primarily in the works of history philosophers, in particular R. Collingwood (1996), P. Aron (2005), M. Mudrovic (2014). In particular, the researcher, relying on F. Dosset's thesis that "history has broken into pieces", speaks about time variability in view of historiography's departure from national metanarratives and the emergence of "smaller" history areas (Mudrovic, 2014).

A significant contribution to the comprehension of the historical time category was made by historians who dealt with theoretical and methodological problems of historical science. Among them, first of all, it is worth mentioning the French historian, representative of the "Annales school" F. Braudel and his famous works on the short, medium and long duration of historical time (Braudel, 1958). German historian R. Kozellek (2005) emphasised that history is embodied in time in the sense that due to the inexorable progress of time itself, "today" changes, and with increasing distance, it changes in the past. He also noted the variability of "epoch" and "period" concepts, which is evident in the works of many historians, including those who study the past of education. It is also worth noting the philosophical and journalistic work of P.J. Corfield (2007) "Time and the Shape of History", in which the author proposes a return to "big history" without the traditional division into periods and epochs.

The culturally determined vision of time is advocated by the German researcher J. Rüsen (2010). He emphasises that ideas about time passage, which are crucial for interpreting the human world, are based on various time categories. They are used in various structures, such as cyclical, linear, kairos, apocalypse, etc. They are used to draw appropriate expectations from experience, such as ruin, progress, continuity, repetition, change, etc. They combine the actual course of time with the intentions and self-assessments of the subjects who use them. Ideas about time, covering the past, present, and future, organise historical thinking and form its content, that is history. A time passage concept also organises historical narrative as a kind of explanation. In general, he considered the historian's mastery of historical time to be a culturally determined procedure.

Many scholars have paid attention to the historical time periodisation architectonics. For our work, the

considerations of the famous Polish historian and history theorist E. Topolsky (2012) is particularly important. He emphasised that periodisation belongs to the most important means used in the creation of historical concepts by which past reality is constructed, and at the same time constitutes one of the most important and powerful factors in the formation of historical images in the public consciousness. Among the more recent works, we note the publications of D. Neumann (2011) on the role of periodisation in historical research, and O. Steinberg (2018) on the actualisation of the 19th century British historian E. Freeman's views on history periodisation. The article by H. Jordheim (2014) analyses the problem of the multiplicity of times and its conceptualisation in the historiographical tradition. Harvard University Professor D. Armitage (2012), noting the gradual revival of *Longue durée* concept in intellectual history, proposed a model of transtemporal history, which is formed through serial contextualism to create histories of ideas spanning centuries and even millennia.

Special importance was attached to periodisation by experts in the field of "edutainment history". Here it should be mentioned the works of P. Stearns (1987), H. Gómez Galán (2015). The latter, by the way, emphasised the didactic need to form feedback between the chronological dimension of time (perception and measurement of physical time) and historical time (knowledge of time in human history). In a recent publication by R. Phillips (2023), who is actively involved in Open Educational Resources projects, noted the following, "Periodisation is a key tool when it comes to historical research, we must always define our time period in relation to the historical event or process being studied, and our students must define that period as well. Without defining time periods, we cannot expect students to engage in historical thinking practices such as contextualisation, cause and effect relationship, or continuity and change over time. Without periodisation, we would be swimming in a big puddle of history. Periodisation helps us to create lanes for swimming so that we can better understand and organise historical narratives".

Among the Ukrainian researchers, it is worth mentioning the works of O. Yas (2014) and O. Bohdashyna (2010), who revealed the temporal visions of famous Ukrainian historians. The approaches of national historians of education and pedagogy to the periodisation of the past were outlined by O.V. Cherkasov (2006), M. Haliv (2018). However, they talked about the main approaches (formational, civilisational, cultural, etc.) to the temporality of education history, without analysing the characteristic features of temporal constructions introduced into works on the education history. Some aspects of this problem are highlighted in the works of M. Haliv and V. Ilnytskyi (2022; 2023). Therefore, authors can state that historical science has not yet published a work devoted to clarifying the peculiarities of Ukrainian researchers' views of the second half of the 19th – 20th

centuries on historical time and its periodisation and narrative representation.

From the “humanity era” to the amplification of time nominations

First of all, it should be noted that the Ukrainian narrative of the education history was characterised by an understanding of the time linearity, which is quite natural given the spread of the Judeo-Christian interpretation of time. It was characterised by the idea of a time axis, according to which history is moving towards a certain goal, the Last Judgement and the God's Kingdom. Formed in the Middle Ages, this time concept penetrated the historians' works, eventually being supplemented by the three-phase scheme characteristic of Hegel's historiosophy that followed Ancient World – Middle Ages – Modern Time.

Given the influence of religious doctrine, national education historians of the second half of 19th – early 20th centuries saw Christianity as the centre of human history, and Jesus Christ's life as the central event. P. Yurkevych (1870) spoke about the pre-Christian and Christian epochs in the culture history in general and education in particular, analysing the thoughts of the German scientist K. Schmidt (1870). However, this idea was most clearly expressed by M. Lileiev. In a course of lectures on pedagogy history (1879), he wrote: “Pedagogy history, along with the history of mankind as a whole, passes through the same development stages. Developing in parallel with world history, it also has epochs and periods of development in common with it. Christianity is its core point, around which the entire subsequent history of mankind revolves. Historical nations of pre-Christian times usually did not go beyond their nationality. Before Christ, there were only mainly national gods, only national human virtues... With the advent of Christianity in world history, every person learns to recognise and respect their humanity in themselves, and their brothers in other people. The era of humanity and mankind is coming, and education is learning its character...”.

Historians' understanding of time is reflected primarily in periodisation narratives models. Analysing the periodisation and temporal representations of national historians of education and pedagogical thought, we can identify several of their main characteristics.

The first of those is *the lack of clarity in temporal nominations usage in the works of Ukrainian educational historians* (“era”, “epoch”, “period”, “age”, etc.). Thus, the term “era” was understood by scholars either as a certain time period or as a fateful short-term moment in history. Already in the work of I. Mykhnevich (1843) on the history of schooling in the southern Ukrainian lands stated that 1811 constituted an “epoch” in the development of Kherson schools. The vision of one year (1848) as an “epoch” also appeared in S. Tomaszewski's (1905) study on the history of the Berezhany gymnasium (1905). Small time periods (a few years and decades), given their

importance (in researchers' eyes) for education and culture in general, were also sometimes given the meaning of an “epoch”. Thus, the Kyiv researcher M. Vladimirsky-Budanov (1874) called the end of the 16th century the second epoch of enlightenment of Rus by Christian principles from Greece.

Some scholars identified periods within which they saw the epochs. In particular, M. Vladimirsky-Budanov (1884) divided the Kyiv University history (1884) into two main periods, within which he saw smaller epochs, including transitional ones. In particular, he noted: “...the era of 1855-1863 was a time of general revival, an impulse to reform, and at the same time of unrest and turmoil. Like any transitional era, it is a two-faced Janus, marked by excesses and violent unrest, but at the same time by hot impulses to work in the administrative, public, and scientific spheres”. V. Domanytskyi, who was in fact an epigone of S. Miropolskyi in his views on the education history, distinguished, in particular, “ages” and “epochs” within the periods of development of the folk school in Rus. At the same time, he called one of the periods, from the Peter the Great's reforms to the establishment of the Ministry of Education, “the era of Western European influence on our school” (Manuscripts Institute..., n.d.; 1879.).

Historians used the “period” and “epoch” concepts as equivalent. N.I. Petrov (1895), covering the Kyiv Collegium history of the second half of the 17th century (1895), noted that the period following the “Mohyla era” was chosen for the research, “one of the most troubled and dark periods” of this institution history. We can see that for the scholar, period follows era, and the period is longer (1647-1701) than the epoch (1631-1647). D. Bagaliy (1904) in his essay on Kharkiv University history wrote: “The year 1835 marks the end of the first period in Kharkiv University life, and with the advent of a new statute, the second epoch of its historical existence begins”.

Instead, K. Korzh (1912) used the term “stages” without specifying which time periods he meant. Speaking about the Ukrainian citizenship struggle for the Ukrainian people's national rights in education field, he noted that these struggles “were in different stages of their growth”. G. Popov (1913) also spoke about the development stages of culture and pedagogy, and G. Korkushko (1926) wrote about the development stages of universal education idea. The past researchers of education have treated the concept of “era” quite freely. Thus, K. Kharlampovych (1899), in the work on Western Rus Orthodox schools, stated that the letter of Antiochian Patriarch Yakym to the Lviv Brotherhood of the 1 January 1586 “opens a new era in the history of brotherhoods”. Galician education historian A. Androhovych (1919) used the term “Josephine era” to refer to the end of the 18th century.

The Soviet historians of education views on historical time (especially those who were active in the 1920s) were often distinguished by an understanding of time

dynamism, its fluidity and instability. Even P. Abramovych (1925-1926) noted the relativity of "our transitional era", where every day is different, where the meaning of not only words but also numbers changes. O. Nazarevsky (1928), in an article on the student riots in Kyiv in 1884, spoke of events that "began to grow at a rapid pace". Looking at the past through the fundamental myths of revolution and progress led to the conclusion that, for example, the French Revolution was "one of the most interesting moments in world history", there was an "intermediate period in history" between revolutions (Ivanytsa, 1926), and in education, "the same age-old change of gradual and reactionary periods and elements" was observed (Korkushko, 1926).

The absence of consistent use of periodisation terms was also noticeable. In particular, Y.P. Ryappo (1927) wrote about the ten-year age of building education in Ukraine, which he divided into three stages, the first of which he again called "age". A few pages later, he wrote about the 1917-1920 period, which he included in the "age", linking it to changes in political power in Ukraine. L. Yehorova (1928), speaking about the "ages" of the development of children's literature in Soviet Ukraine, called the second stage a "period". All these examples demonstrate the arbitrariness and instability of periodisation definitions, the lack of scientifically based approaches to "playing with time" in Ukrainian educational history researchers' studies.

Political, economic, cultural and educational markers for dividing time in education history

For domestic scholars, a characteristic and rather simplified method of constructing historical time was *to link time periods of the development of schooling or pedagogical ideas to political, economic, cultural and educational events*. Since the mid 19th century, education history researchers linked past time periods to certain political events in educational field, primarily legislative changes. For example, A. Andriyashkev (1865) linked the periods of school history in Chernihiv region to governmental orders and statutes on education. A similar approach was expressed by D. Bagaliy (1904), who related Kharkiv University history periods to the emergence of state university statutes, and K. Kharlampovych (1907), who identified the history periods of the Kazan Theological Academy in view of the emergence of the statutes under which the institution operated.

The historian M. Corduba (1895) criticised N. Mukhin for periodising the Kyiv Brotherhood Monastery's history on the basis of the periodisation of the brotherhood school-academy and suggested that it should be built "in connection with the general history of Ukraine". Thus, the researcher, in fact, expressed his commitment to periodisation reduction from periods of Ukrainian history to periods of school history in Ukraine. The Transcarpathian scholar Y. Peshina (1929), analysing ancient Roman education, considered it within the framework

of four political "stages" (education in the time of the republic, the empire-"kingdom", the decline of the state and the like).

Of course, many scholars have tried to base periodisation on pedagogical processes and phenomena. For example, M. Linchevskii (1870) saw two periods in the history of brotherhood schools: 1) before P. Mohyla, they were dominated by the "Greek element" that influenced the pedagogical principles and methods of the Greeks; 2) since P. Mohyla, the pedagogy of the brotherhood schools, and especially the Kyiv Epiphany School, has been dominated by the "Western Jesuit element". G. Popov (1913), argued that the first 16 centuries from Christ birth for Europe were a time of "discipleship", preparation for independent pedagogical creativity, meaning the total imitation of ancient pedagogical models in the Middle Ages. The history of independent pedagogical creativity in Europe, according to G. Popov, begins in the 17th century. Also V. Rodnikov (1914), using general historical periodisation components, such as "Middle Ages", "Mongolian epoch" ("harsh Tatar epoch"), used the concept of "phases" for pedagogical processes. In particular, he called the foundation of Moscow University in 1755 "a new phase in the development of our education". Moreover, he associated the 19th century as a new epoch in the history of Russian pedagogy with the emergence of a "universal pedagogical ideal".

An example of the focus on pedagogical aspects in the history of schooling is the periodisation of the the Kyiv Academy history (1916) proposed by M. Petrov (1919). He distinguished the following periods: 1) the existence of a fraternal school and college as a secondary school teaching sciences up to and including philosophy in 1615-1689; 2) the introduction of theology into the course of sciences in 1689, after which it became a higher school; 3) the introduction of many secular subjects into the curriculum of the Academy in the 1760s, which brought the institution closer to a secular gymnasium; 4) the reorganisation of the institution under the new statute of the Academy from 1819 to the present time. If earlier the history periodisation of the Kyiv Academy was based on the dating of well-known historical events (such as the merger of the brotherhood school with the Lavra School in 1631 or the granting of the status of an academy by Tsar Peter the Great in 1701), M. Petrov took changes in education content as his starting point. True, the beginning of the latter period coincides with the institutional reform of the institution in 1819, but it also entailed changes in the content components of the educational process.

Similarly, Galician education historians based their history periodisation schemes of certain schools on pedagogical aspects. For example, S. Tomaszewski (1906) distinguished three periods in the history of the Berezhany gymnasium, according to changes in curricula and general tendencies in the organisation of secondary schooling. Covering the history of the academic

gymnasium in Lviv, A. Androhovych (1925) distinguished three periods in its past, which he divided into phases. The phases were based on changes in the content of education (according to the Jesuit curriculum and the Marxian curriculum). He divided the development of the Lviv Seminary into phases, giving them the meaning of periods. I. Krypiakevych (1926), noting that the Lviv Brotherhood School "passed through different stages in its development", associated them with the change of teachers and the success of students in their studies.

Soviet scholars, under the influence of Marxist doctrine and ideological postulates, often combined the periodisation of educational phenomena with political, economic and proper pedagogical factors. In particular, V. Arnautov (1927), in his essay on the history of social education in Ukraine, proposed to be guided by "signs of stages of economic development" when drawing up the periodisation, but only in the main features, so as not to get confused in the details. Thus, he divided the construction of the social education system into two periods such as 1) military communism (1917-1921); 2) the first years of the NEP (1921-1926). He expressed confidence that for the future educational historian in Ukraine, these "economic stages" will be like the starting point for analysing the past. At the same time, the researcher identified several stages in each era, including three in the first (the first, second, and third coming of Soviet power to Ukraine), and two in the second (adaptation of social education to the NEP, restoration of primary education). Similar structures were built by Y. Ryappo (1927), dividing into stages the "ten-year revolutionary period of educational construction in our country". He saw three stages in it, a) the acute civil war and interventions of 1917-1920; b) the struggle for existence in 1920-1924 (lack of a sustainable budget, crop failure and famine); c) the rise on the "economic front". Similarly, L. Yehorova (1928) identified the following stages of development of Ukrainian children's literature in Soviet Ukraine as follows 1) the revolution of 1917-1920; 2) economic ruin of 1920-1923; 3) recovery from the economic hard times of 1924-1928. In these three periodisation schemes, a mixture of factors is evident, among which economic and political factors played a key role, and educational and pedagogical factors played a supporting role. Obviously, such interpretations were considered to be in line with the Marxist doctrine of "base and superstructure".

Such approaches persisted in the following decades. Scholars even linked the periodisation of preschool history to party congresses and all-Union meetings. Political events also determined the stages of historical and pedagogical science development. Thus, O. Dzeverin (1957) identified the following periods of historical and pedagogical science development in the Ukrainian SSR as follows, 1) the beginning of historical and pedagogical knowledge transition to the service of workers (1917-1920); 2) the unfolding of the struggle for Marxist research of historical and pedagogical problems in

connection with the construction of the Soviet education system (1920-1931); 3) historical and pedagogical science development on the basis of historical instructions of the CPSU and the Soviet government on school and education of the younger generation (1931-1957).

From the conventional periodisation to the formation theory

The third characteristic feature of periodisation construction in scientific narratives on the educational history was the gradual transition from *conventional periodisation approaches* (for example, dividing history into centuries or the reigns of successive monarchs) to the *theoretical and conceptual principle of understanding the discreteness of historical time*.

For example, the history of education and pedagogy division into centuries was used by O. Kochubynsky (1893) and V. Rodnikov (1914), who wrote about the 17th century as a separate epoch. V. Rodnikov called both the 13th and 16th centuries as epochs, and M. Makaveisky (1904) – the 17th century. Western Ukrainian researcher R. Zaklinsky (1904) also divided the history of primary schooling into centuries, naming, in particular, one of the sections of his work "A View of the People's Schools in the 18th Century".

The reigns of monarchs as periods or epochs in the schooling history were mainly considered by scholars with conservative political and ideological preferences. For example, M. Vladimirsky-Budanov (1884) in his work on the history of St. Volodymyr's University (1884) identified two main periods in the institution's history during the reigns of Emperors Mykola I and Oleksandr II. I. Levitskyi (1903) singled out the "reformation epoch" of the Austrian Emperor Joseph, M. Petrov, preparing the second volume of "Acts and Documents Relating to the History of the Kyiv Academy: Division II" (1905), grouped there materials of 1750-1762. The extreme boundaries of this period were based on the beginning of K. Razumovsky's hetmanate and the accession of Catherine II (Petrov, 1905). V. Domanytskyi, following S. Miropolskyi, divided the history of public schooling in Rus into two halves – before the reign of Peter I and after.

The periodisation of the past of education associated with the activities of church leaders should be viewed in the same vein. Hence, M. Bulgakov (1843) noted: "Fifteen years, during the lifetime of Petro Mohyla, were one beautiful day for the Collegium he organized". H. Bulashev (1894) called the epoch in the history of parochial schools of the Kyiv diocese the time of Metropolitan Arsenii (late 1850s – 1860s) (Bulashev, 1894). M. Petrov, describing the situation of the Kyiv Academy during the reign of Empress Catherine II (1906), divided this time into three "epochs": 1) the epoch of Metropolitan Arsenii Mohylianskyi (until 1770), 2) the epoch of Metropolitan Havryil Kremenetskyi (until 1783), 3) the epoch of Metropolitan Samuil Myslavskyi (until 1796) (Petrov, 1905). It should be noted that O. Hrushevskyi (1907) in his review

of M. Petrov's article (1907) opposed the use of the term "epoch" for small periods.

The conventional periodisation manifestation was also the recognition of the activity of a certain person as an epoch in the history of education. P. Yurkevych, 1870 (1870) pointed to Plato and Ya.A. Komenskyi as "the main pedagogical epochs" that "really brought new and higher beginnings into the pedagogical world". In 1885, the same idea was repeated almost verbatim by N. Markov (1885), however, instead of Plato, he named Socrates (Markov, 1885). "Only such a person could do what Ushynskyi did – create an epoch in the history of Russian education" (Makkaveyskyi, 1896), wrote M. Makkaveyskyi in 1896 in his work on the pedagogical views of K. Ushynskyi. He also used the term "Lockean epoch", and in a comprehensive article on education among ancient Jews, the same scholar spoke of the "Mosaic epoch" (Makkaveyskyi, 1901). A researcher from Drohobych, Z. Kultys (1908) wrote about M. Bobzhynskyi as a man who, as the head of the Provincial School Council in Galicia, launched a new epoch in the history of local education. Galician educational historian V. Levitskyi (1925) called M. Shashkevych an epoch in the development of the Ukrainian folk school in the Habsburg state.

The Soviet historical science continued to use both old and new conventional approaches. For example, P. Turco (1936) used the traditional concept of the "Peter's epoch", and S. Zbanduto (1941), under the influence of new political and ideological realities, spoke of the "Stalinist epoch". There was also a segmentation of time by the categories of centuries, as L. Baik & B. Mityurov (1965) did regarding the 19th century. However, it should be emphasised once again that domestic educational historians working in the USSR mainly relied on the political and economic periodisation principles defined by the formation theory.

Time division: Confidence and doubts

The historical narratives analysis in the educational history has made it possible to document *the belief of many scholars that historical periods, stages and epochs actually existed in the past, and therefore the historian can discover them in the course of research*. In particular, M. Vladimirsky-Budanov (1874) in his work on public education in Russia from the 17th to the early 19th centuries (1874) wrote that the "historical course" of Russian public education makes it possible to present state and public measures in relation to it in the following historical sequence 1) communities and corporations were engaged in education in the 17th century, 2) social classes – in the first half of the 18th century, 3) the state – in the second half of the 18th century. According to his opinion, the past reality itself indicates the stages of public education development.

Similar views can be seen in the remark of N. Petrov (1985) about the "distinctive features of each epoch" of the Kyiv Academy. Obviously, he perceived epochs

as real fragments of the past. Therefore, the epoch was seen as a temporal phenomenon independent of historians' thinking, and researchers should only identify it, see the distinctive features of epochs and reflect them in the narrative.

In the late 19th and early 20th centuries, researchers in the educational history, possibly under the influence of neo-romanticism, began to understand the arbitrariness of the researcher's periodisation schematisation. For example, K. Kharlampovych (1898) saw two periods in the history of Western Russian schooling in the 16th – early 17th centuries, the boundary between which was the 1570s and 1580s. His words – "...we consider it quite convenient to divide it (the time under study – Author) into two parts" – show an understanding of the dependence of periodisation on the visions of the historian, who is "comfortable" with dividing time. In a review of A. Yablonovsky's work (1902), the scholar criticised the historiography periodisation of the Kyiv-Mohyla Academy proposed by the Polish scholar, considering it too fragmented. In his opinion, it is too fatiguing for the reader and does not correspond to the "essence of the matter", because there is no reason to divide the first 60-70 years of the institution's existence into three periods, since there were no changes in the internal life of the collegium during this time. Although K. Harlampovych was well aware of the opinion of M. Petrov, who divided the life of the Kyiv Collegium in the second half of the 17th century into three time intervals.

The Soviet scholars' views on the periods and stages of development of education and pedagogy tended to recognise the reality of stage-like intervals in historical time. This was certainly prompted by the formation theory imposed on scientists and the authority of Marxists recognised in the USSR, who repeatedly wrote about past periods as if they had actually existed. Thus, P. Turco (1936), criticising the historical and pedagogical textbook by A. Pinkevych for the unclear chronological framing of the epoch of "pre-war imperialism", pointed to V. Lenin's opinion, according to which the beginning of imperialism was in 1900-1903.

Only during the period of de-Stalinisation were there attempts to take a different look at the periodisation of the history of school and pedagogy, to define its parameters, and to point out the variability of approaches to determining time periods. At the All-Union Meeting of Pedagogical Historians held at the RSFSR Academy of Pedagogical Sciences in 1957, the following periodisation of the history of public education, schooling and pedagogical science in the USSR was adopted: 1917-1920, 1921-1930, 1931-1941, 1941-1945, 1945-1957. It was reflected in the curriculum and textbooks on the history of pedagogy (1957-1966) (SAOR. F. R7401. Op. 1. Ref. 15. Pp. 25, n.d.). An interesting phenomenon in this regard was the discussion on the periodisation of the history of the Soviet school and pedagogy that took place in the journal "Soviet Pedagogy" in 1958-1959.

Although Ukrainian scholars almost did not participate in it (with the exception of V. Strumynskyi, who, however, worked in Moscow), one cannot deny its influence on the visions of researchers in Ukraine. It is worth noting that many materials on the topic of the discussion were sent to the editors of "Soviet Pedagogy" but were not published. The discussion generally focused on a number of issues: the principles and criteria of periodisation; the number of periods and their time frames; the names of periods; the connection between the periodisation of the history of the Soviet school and pedagogy and the periodisation of the history of society as a whole.

Conclusions

Consequently, Ukrainian historians who studied the educational history in the 40s of the 19th century – 80s of the 20th century were characterised by an understanding of the linearity of time, despite the fact that they were influenced by different historical conditions, philosophical ideas, doctrines (romanticism/neo-romanticism, positivism, Marxism, and others) and theoretical concepts. Hegel's three-phase scheme of history (Ancient World – Middle Ages – Modern Age) and later the formation theory developed by Marxists, which envisaged the changeability of social and historical formations, were crucial for their temporal visions and periodisation constructions.

The research has shown that domestic researchers of the educational history (educational policy, schooling, educational ideas, biographies of educational figures, and others) have for a long time used various terms to denote certain periods of time, but they were not always clearly structured and graded. The concept of "epoch" was often used not only to describe large-scale and long historical periods, but also rather short calendar units (for example, a year or a decade). The concept of "period" was expanded to include "epochs" or was considered equivalent to "epoch". The concepts of "stage", "era", and "phase" were used in the same unstable way. It was only in the 1950s and 1960s, in view of the broad scientific discussion on the periodisation of Soviet schooling and education, that the first consistent attempts to organise this terminological diversity appeared. The arbitrariness and instability of periodisation definitions testified to the lack of scientifically based approaches to "playing with time" in the historical narratives of Ukrainian scholars.

It has been found that domestic researchers used different criteria to formulate periodisations of the educational history, often constructing temporal and narrative schemes based on political, economic and cultural history. Already in the first works on the educational history (40s–50s of the 19th century), they linked certain periods of time to political events and legislative changes. Educational and pedagogical processes in such constructions were usually interpreted as structurally subordinate phenomena, and thus received at best the status of "phases" or "stages". However, there were exceptions, as some scholars (for example, M. Petrov, I. Krypiakievych,

S. Tomashivskyi) tried to go beyond exclusively political periodisation options and attempt to construct historical periods of certain educational phenomena (primarily institutions), taking into account pedagogical aspects such as changes in the content of education, the emergence of new academic disciplines, reformatting of teaching staff, and the like. Under the influence of Marxist doctrine and ideological postulates, Soviet scholars often combined the periodisation of educational phenomena based on political, economic and pedagogical factors, giving preference to the first two. A vivid illustration of this statement was the attempts of Soviet researchers to adapt to the educational history of the 19th and early 20th centuries the three-stage periodisation of the liberation movement in Russia formulated by V. Lenin. There were also cases of an extremely primitive reduction of the periodisation of the educational history to the five-year plans for the development of the national economy of the USSR.

The article records and highlights the manifestations in the works of domestic scholars of the educational history of the use of conventional periodisation models, resorting to the division of historical time into centuries or taking into account the years of the monarchs' reign or the activities of church leaders. Some scholars attached importance to the 16th, 18th, and 19th centuries in the educational history, while others linked educational periods to the reigns of Russian and Austrian (Austro-Hungarian) emperors. A manifestation of conventional periodisation was the recognition of a certain person's activity (for example, Plato, Ya.A. Komenskyi, K. Ushynskyi, O. Popovych) as an "epoch" in the educational history. It should be noted that conventional approaches to the formulation of periods were also included in Soviet historical science, so Ukrainian scholars who studied the educational history within the framework of Soviet scientific discourse sometimes resorted to segmenting time into categories of centuries.

It has been established that many Ukrainian scholars in their works on the educational history were convinced that historical periods (periods, stages, phases) actually existed in the past, and therefore directly or indirectly expressed confidence in the ability of historians to identify them. Initially, such ideas were formed under the influence of the positivist doctrine and its inherent belief in the historian's ability to establish the truth (including the "correct" and "accurate" periods and stages). Subsequently, these visions were determined by the dominance in the Soviet scientific discourse of the formation theory and the epistemic authority of Marxists recognised in the USSR, who repeatedly wrote about past periods as if they had actually existed. At the same time, in the works of Ukrainian scholars, there are also certain doubts about the reality of "periods" and "stages", which demonstrate an awareness of the dependence of periodisation schemes on the views of the researcher. Undoubtedly, such reflections were the result of the influence of neo-romantic views that gradually undermined

positivist postulates in the late 19th and early 20th centuries, and their emergence in the Soviet era was determined by certain intellectual shifts in Ukrainian historical scholarship during the de-Stalinisation years.

A promising area for further research is to identify the temporal visions of Ukrainian researchers in other spheres of public life (economics, science, art, and others).

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None.

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Доба-період-епоха: темпоральні візії та періодизаційні конструкції у працях українських дослідників історії освіти (середина XIX – 80-ті рр. XX ст.)

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Анотація. Актуальність роботи зумовлена відсутністю досліджень в українській та закордонній історіографічній науці темпоральних візій і періодизаційних конструкцій українських учених, які від 40-х рр. XIX до 80-х рр. XX ст. вивчали різноманітні аспекти історії освіти: освітню політику, систему шкільництва, просвітницькі рухи, педагогічні ідеї, біографії освітніх діячів тощо. Мета статті полягала у тому, щоб представити результати дослідження поглядів вітчизняних науковців на феномен історичного часу та виокремити характерні риси часових конструкцій, упроваджених до студій історії освіти. У процесі дослідження використано методи загальнонаукові (абстрагування, аналіз і синтез, індукція, дедукція, класифікація, узагальнення), міждисциплінарні (контекстуально-інтерпретаційний, лексико-семантичний та логіко-семантичний, критичний, структурно-системний) та спеціально-історичні (історико-генетичний, історико-порівняльний, історико-типологічний, історико-системний, періодизації, ретроспективний), які дали змогу комплексно, різноаспектно і репрезентивно з'ясувати погляди вітчизняних дослідників на феномен історичного часу та визначити апробовані ними ключові підходи до конструювання періодизації минулого у працях з історії освіти. У результаті дослідження встановлено такі характерні прояви часових конструкцій, упроваджених дослідниками до праць з історії освіти від середини XIX до кінця XX ст.: 1) відсутність чіткості вживання часових номінацій, що проявилось не лише в ототожненні понять «період», «доба», «етап», але і неконструктивній систематизації цих понять; 2) пов'язуванням часових проміжків розвитку школи та педагогічної думки до політичних, економічних і менше до культурно-освітніх подій; 3) початкове домінування конвенційних періодизаційних підходів (наприклад, поділ історії на століття чи часи правління чергових монархів), після яких утвердився теоретично-концептуальний принцип, що спирався на формаційну теорію; 4) наявність у більшості вчених переконаності у тому, що відрізки часу – періоди, етапи та епохи – насправді існували в минулому, а тому історик освіти може їх виявити в процесі дослідження і показати у науковому наративі

Ключові слова: історичний час; періодизація; історія освіти; наратив; українські історики



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National myths in library space: Case of Ukraine in wartime

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Abstract. Russia's full-scale war against Ukraine actualized the issue of the identity foundations of the people of Ukraine and countering hostile anti-Ukrainian narratives. The purpose of the study was to outline the activities of Ukrainian libraries on countering the spread of Russian national myths and narratives, disclose presented in library space of Ukraine complex of suitable for construction of the Ukrainian strategic narrative key ideas and meanings, which reflect the Ukrainian community's mythologized ideas about itself, its place in the world and its prospects. An anthropological approach, methods of systematization, critical discourse analysis, discussion, external and included observation are applied. Related to the documented historical and cultural heritage key meanings, reflecting the Ukrainian community's mythologized ideas about itself, its place in the world and its prospects, suitable for constructing the Ukrainian strategic narrative and providing the spiritual and value basis of the national idea of the people of Ukraine were defined. It was revealed that decolonization of the library information space, publishing, socio-cultural, and educational activities of Ukrainian libraries in the conditions of the Russia's full-scale war against Ukraine are aimed at debunking such Russian national myths and narratives, as myths about "one people" and "one cradle – the ancient Rus' state", "the Great Victory" and the Great Patriotic War, the USSR as a country of prosperity. It was proved that libraries' efforts are directed to the forming and strengthening the informational resilience of users, establishing nation-affirming values and meanings landmarks related to the struggle of the people of Ukraine for freedom, statehood and independence, to periods of national elevation (the Kyivan Rus' age, the Lithuanian-Polish period, the Ukrainian State of Hetman Pavlo Skoropadsky), the life-giving force of folk traditions, the pattern of the National Renaissance, the dream of the European future of Ukraine. The obtained results will be useful in the development of state information policy, the politics of memory, and in the practical activities of libraries

Keywords: cultural memory; documented cultural heritage; national narratives; national idea; Russian-Ukrainian war

Introduction

Russia's war against Ukraine, which has acquired the characteristics of a civilizational confrontation, has raised the issue of the protection and stability of the foundations of national identity and value orientations of Ukrainian society. Today, Ukraine is witnessing not only a struggle between two armies but also a clash of two

value and meaning systems – the 'Russian world' and the conditional 'Ukrainian dream' as a Ukrainian worldview system that has not yet been clearly defined at the scientific level but is manifested in communication and socio-cultural practices. It is the national idea, about which L. Nahorna (2020) wrote, that is being born today and is

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capable to unite Ukrainian society and encourage it to defend its future. The national idea is the quintessence of the spiritual and value system of coordinates of national progress, the outlines of which are determined by a set of national myths, that reflect in the symbolic form a historical narrative of the people.

The functioning of national myths is traditionally in the focus of scholars' attention. The specifics of national myths of different peoples of the world in terms of their impact on identity and statehood, transformations and competition of narratives, as well as their contribution to determining the guidelines for community development, are covered in the collection 'National myths: Constructed pasts, contested presents' (Bouchard, 2013). A. Tobolowsky (2022) examines the national myth as the core of national identity based on the myth of the Twelve Tribes of Israel. He proves the crucial role of myth for ensuring national and/or political stability. The role of the national myth in the formation of statehood is analysed by T. Pace (2022). Viewing myth as a sacred narrative that explains the evolutionary path of a community, the author emphasizes that a myth or series of myths can give a community a sense of shared history and embody the ideals and values that define national identity. The political potential of myth is revealed by M. Nartey (2023). E.A. Murphy (2020) emphasizes the interconnected processes of transformation of the system of national myths and the crisis of national identity, while H. Banai *et al.* (2022) elevate the role of myths on a level of interstate conflicts.

Since national mythmaking is realized through information and communication practices, key components of the national myths might be found in the library information space, which typically reflects the community's vision of the world and its place in the world. As institutions of memory integrated into social processes through their communities, libraries cannot avoid remembering and naming these processes and choosing how to remember, with what words and phrases. Intentionally or unintentionally, but choosing what exactly and in what way to present, libraries demonstrate a certain position, that might be different for different institutions. Such differences are seen in the definition of the full-scale war in Ukraine: Some libraries call it 'the Ukrainian conflict' or 'the Ukrainian crisis' (House of Commons Library of the British Parliament, Benedictine University Library), 'the war in Ukraine' (University of Cincinnati Library), others – the Russian-'Ukrainian war' (Arizona State University Library) and 'Russian invasion of Ukraine' (Princeton University Library, University of Michigan Library, Penn State University Library, etc.). The differences in meanings – from full-scale war to conflict – reflect librarians' understanding of causes, consequences and possible solutions. When they talk about the Ukrainian conflict or crises, the roles of the participants in the events are not clearly defined. Referring to Russia's war against Ukraine, they identify the culprit and the responsible party.

Differences in meanings might reflect differences in positions of librarians, who, according to D. Lankes (2022), 'are human, and human beings are driven by conscious and unconscious bias'. Additionally, the library space, focused on meeting the users' needs, is a medium of narratives and meanings demanded by society or the authorities that represent it. In particular, the narratives and meanings that reflect the self-organizing and/or organizational levels of the social system of creating a consolidating national myth.

The purpose of the article was to consider the information space of Ukrainian libraries in wartime as an environment of protecting and promoting of Ukrainian national idea, narratives and myths and to identify nation-building meanings in the Ukrainian library space which reflect the mythologized perceptions of the Ukrainian community about itself, its place in the world, and its prospects.

The defined purpose included the following tasks:

- 1) to reveal Ukrainian libraries' approaches to debunk Russian imperial myths;
- 2) argue libraries' promotion of nation-building Ukrainian meanings in the framework of Ukrainian myth creating.

■ Literature Review

The research is based on the study of two groups of publications: works on the problem of Ukrainian national mythmaking, and those that analyse the libraries' position in political and socio-cultural processes, in particular, the issue of library spaces' neutrality and the community support by libraries.

O. Hrytsenko (1998) and M. Holovaty (2006) researched the issue of national myths in the Ukrainian dimension in the context of statehood development and the search for identity. They considered theoretical aspects of national myths – the concept, context, language, manifestations, and influence on processes of nation- and state-building and laid the theoretical basis for the further study of Ukrainian political myth. Iu. Shaihorodsky (2013), H. Surina (2016), and O. Salata & Y. Kovbasenko (2021) focus on mythologizing of history and the instrumental potential of myth, its subordination to ideology, as well as the role of different social institute, in particular, science, publishing, and media, and state politics of decommunization and decolonization in the process of demythologizing. O. Korobanova (2016), based on the ability of myth to construct a 'communicative system of meanings, values and goals', studies myths in a context of social behaviour and expectations of the youth and emphasizes the inspiring and motivational influence of the myth. From the position of the choice of the vector of social development, myths became O. Andriienko's (2007) subject of research, who discussed classification and main functions of social myths in this context. An important contribution to the development of the subject field was the dissertation by N. Shpylova-Saeed (2022), who, based on the study

of epistolary heritage, examines the issue of contested memory as a result of myth-making and, in turn, a tool for (de)constructing myths, and integrates it in the modern Russian-Ukrainian war context.

S. Hrabovsky (2011), V. Kravchenko (2015-2016), and M. Riabchuk (2022) outlined and discussed such widespread in the Ukrainian information space colonial or crisis myths about Ukraine and Ukrainians, as about the origin of Ukrainians, about the common with the Russians state Kyivan Rus', the division of the Ukrainian community within two civilizations – Russian and Western, Ukrainians as faked nation, the USSR as a 'Golden Age', stressing the importance of historical research and the dissemination of science-based information to counter hostile narratives.

Many works have been devoted to the mythologization of individual historical events and figures. In particular, O. Hrytsenko (1999) and V. Shkola (2013) analysed mythologization of Taras Shevchenko's image with an emphasis on its symbolic meaning, R. Pyrih (2010) raised up the issue of the mythologized image of the Hetman Pavlo Skoropadsky, a whole series of mythologized images of Cossack leaders – Bohdan Khmelnytsky, Ivan Sirko – and Ukrainian writers and cultural figures – Vasyl Stus, Mykola Khvylovy, Lesya Ukrainka, Volodymyr Ivasiuk, etc. – from the standpoint of social archetypes are considered in the collective monograph 'Heroes and Celebrities In Ukrainian Culture' (Hrytsenko, 1999). Nevertheless, these and other thorough works still do not form a holistic picture of the national mythos system that could become the basis for a strategic narrative and to outline the national idea of Ukrainian society.

Studies devoted to the presentation of national myths in the library space are also absent. At the same time, the question of the neutrality of the spaces of memory institutions such as libraries and the possibility of shifting the balance of representation of different ideas in the interests of the community is analysed directly and indirectly by both scholars and library practitioners.

On the one hand, technological aspects are considered, or, as F.X. Blouin & W.G. Rosenberg (2007) explained, how documents 'are selected, described, or preserved', maintaining neutrality and fully representing a diversity of views. In this context the authors mention even possible 'archival intervention', in which 'the processes of selection, access, and even description are increasingly structured by particular cultural values, social biases, and political inclinations' (Blouin & Rosenberg, 2007).

On the other hand, K. Mercer *et al.* (2022), discussing the idea of libraries' neutrality, rise up such important questions, as: How do libraries communicate accurate information to patrons? How do they remain safe? How can libraries support local communities? What are their ethical responsibilities around sharing information, and how does these compete with formal library stances on information neutrality and intellectual freedom? From the library perspective they examine the issue of access

to proven scientific knowledge and information security of patrons.

Searching for answer to these questions regarding archives, R. Rydén (2023) considers the modern archives' vision of their priorities in preservation of national memory and providing a source base for building a national meta-narrative that connects 'the nation's present to its mythical origin and defines its most important events, historical persons, and enemies'. I.S. Buenrostro (2015), in turn, contributes to a subject field by focusing attention on not so much vision, but the ability of libraries and archives to construct and shape social memory.

Particular attention is paid to maintaining a balance in representing the plurality of opinions in wartime. Yu. Oliynyk (2008) argument that in such circumstances, 'to hide behind the idea of "neutrality" is to be party to promulgating misinformation or worse' seems quite logical and well-considered.

In response to the challenges of World War II the American Library Association Council adopted a policy statement and a national platform to publicize the Association's commitment to the war effort and to provide general guidelines for librarians, which emphasized that 'the nation's libraries would serve a vital social purpose by concentrating their efforts on meeting "the necessities of a nation at war"'. As P.C. Becker (2005) noticed, each library activity, according to the statement, had to withstand "a triple scrutiny": if it did not "contribute to victory", or "help to make a better America", or "help to make a better world", then it "must yield to things more urgent". P.C. Becker (2005) emphasized that librarians should "disseminate authentic information and sound teachings" on political, economic, and ideological issues.

In Ukraine, the priority of library activities is determined by the Strategies for the development of library affairs for the period until 2025 'Qualitative changes in libraries to ensure the sustainable development of Ukraine' (Order of the Cabinet of Ministers of Ukraine No. 219-p, 2016), according to which the memorial, socio-political, cultural, educational and other activities of Ukrainian libraries are aimed at preservation of Ukrainian cultural heritage, the consolidation of society, the observance of European values, the integration into the European community. Therefore, in the conditions of war, it is logical for the libraries of Ukraine to present in the library space ideas aimed primarily at the protection and consolidation of the Ukrainian nation as a political entity.

Materials and Methods

The problem-centred interview of the second stage helped to test the credibility of the conclusions about the possible outlines of the Ukrainian national myth. Interviews were held with six scholars from different fields of knowledge (history, cultural studies, social psychology, and social communications). The interview aimed at revealing of how unanimous the experts' perception of the identified myths would be.

At the third stage, the preliminary results were verified during a three-day (3-5 May 2023) focus group of 14 librarians from Kyiv, Khmelnytsky, Zaporizhzhya, Mykolaiv, Vinnytsia, and Lviv regions. The research was conducted in compliance with ethical norms and anonymity, the participants were informed about the purpose of the research and gave their consent to the processing of personal data. During this stage, the adapted to the objectives of the study methodological approach tested by O. Lozova *et al.* (2014) during the identification of value-semantic and subject-effect components of student youth's ethno-cultural myth-making was used. All participants were informed about the purpose of the study and agreed to participate in it and disseminate its results. According to the national legislation of Ukraine, this study does not require an ethical review. At the preparatory stage, the group participants were given an explanation of the concepts of 'narrative' and 'grand narrative', the differences between history and historical memory (day 1), conducted narrative-building exercises (day 2), and examined cases of mythologisation of history using examples of specific historical events (the Battle of Kruty, the Pereyaslav Council, the founding of Kyiv, etc.) and personalities (Taras Shevchenko, Bohdan Khmelnytsky, Princess Olga, the Heavenly Hundred, cyborgs, etc.), the cases of mythologising of history were considered (day 3). After that, the group members were asked to build a narrative about Ukrainians according to the scheme: Beginning – Golden Age – Struggle and Heroes – Renaissance – Happy Future.

The focus group results were intended to demonstrate mythologized perceptions of the past of the Ukrainian people by ordinary librarians and outline the national myths presented in the library professional environment. At the last stage a discursive analysis of the content of official websites and accounts of libraries (5 national-level libraries and ten regional libraries from different regions of Ukraine) allowed us to prove the presence of identified meanings in the library space. The libraries selected for the analysis are leading methodological centres, so the results reflect the general trends and are presentative.

■ Results and Discussion

Debunking myths – protecting library space

A political myth can be defined as a symbolically constructed representation of reality that people believe in, an ideologically coloured story about the events of the past, present and projected future (Holovaty, 2006). There are various classifications of political myths (Topolsky, 2012; Smith *et al.*, 2017; Rudolf, 2022). One of the most common contains five types of myths – the Beginning (origin myth), the Golden Age (the prosperity), the Myth of Struggle and Heroes, the Renaissance, and the Bright Future as a conditional national dream.

There are several prominent narratives within this classification are clearly visible in the library space of

Russia (Hranchak, 2015) and projected on Ukraine. The first one, the 'Beginning', is about 'common cradle – Kievan Rus' and 'single people', or as a variant – 'brotherly peoples'. According to this myth, Russia is a descendant of Kievan Rus, an early feudal state within which the Russian, Ukrainian and Belarusian ethnic groups were formed. The 'single cradle – Kievan Rus' myth has long been propagated in the Ukrainian information space and has influenced academic discourse (Hrabovsky, 2011; Zaliznyak, 2013; Riabchuk, 2022). Defining a 'single cradle' myth as imperial, L. Zalizniak (2018), emphasizes its inconsistency with the norms of modern ethnology and calls it a typical Soviet ideological construction. He enters into a lengthy academic discussion on this matter and consistently substantiates Rus' as Ukrainian historical heritage. S. Hrabovsky (2011) in this context emphasizes the fascination with the myth of the 'single cradle' of the Western academic environment and the Ukrainian political and media space, in which the narrative about the 'young Ukrainian state' was promoted. M. Riabchuk (2022) in his turn emphasizes the illegitimacy of assigning the name Rus' by the Muscovite kingdom, supporting the statement that Russia uses the myth of the common origin of Ukrainians and Russians to legitimize its claim to the lands of former Rus'. At the same time, M. Riabchuk (2022) draws attention to the flip side of this myth – the delegitimization of the existence of Ukrainians and Belarusians, 'now reduced to the level of regional subgroups and dialects of the great Russian nation'.

Staying within the myth of 'one nation' leads to another anti-Ukrainian myth of "Ukrainian nationalism" with its modern variant "Ukrainian Nazism" concerning any manifestation of Ukrainian independence aspirations and, logically, in this context, the demonization of everyone associated with the struggle for the liberation of Ukraine, such as S. Bandera or earlier I. Mazepa, or Ukrainian creative intellectuals, with the appropriate labels.

The "Golden Age" for Russians is identified partly with the USSR, what, in particular, testified by V. Kravchenko (2015-2016) who mentions in this context Brezhnevite historical legacy of stability and prosperity for ordinary people, and partly with the Russian Empire (18th-19th centuries), what has been shown by M. Aleksandrova (2021) on the example of the attitude to the Russian classic literature. For Ukrainians, the message is about the attractiveness of joining Russian 'greatness' (Great Russian victories, culture, science, sports) and Ukrainian provincialism, "second among equals" next to ethnic Russians in the unofficial hierarchy of the Soviet peoples' (Kravchenko, 2015-2016).

The Russian myth of Struggle and Heroes is represented by "victorious" and "just" wars, "great" and "heroic" commanders, and a pantheon of heroes, who gave their lives for the Motherland. J. Brunstedt (2021) and M. Domanska (2019) confirmed that a special place in Russian's conscience is occupied by the Great Patriotic

War. In the context of this myth, Ukrainians are assigned the role of traitors and collaborators.

The myth of "rebirth" is embodied in the idea of "Russia rising from its knees", restoring its former greatness with appropriate mentions of great Russia and a great country concerning modern Russia in the discourse of libraries (such as "My Motherland is Great Russia", "And to Your Memory, Great Peter, Great Russia is Faithful!", "We Need Great Russia!", "Great Russia is a Great Country", "Shine Through the Ages, Great Russia!", "Great Russia Lives, a Country with a Special Destiny", etc.). Against the background of Russia's revival, Ukraine is seen as an anti-Russian technology of the West.

As for the last myth, Russians have a rather vague vision of the future, which is expected for a country with social nostalgia. However, one can still find references to Eurasia or the project of the Eurasian Empire (such as the collection "Eurasia – Our Home" of the Presidential Library, 2023, the exhibition "Eurasianism: Yesterday, Today, Tomorrow" by the Scientific Library of the Chelyabinsk State University (5 April 2022), the bibliographic index "About Eurasia and Eurasians" by the Scientific Library of the Petrozavodsk State University (2000), or information about plans to create a Eurasian Library in Bashkiria, which could become a symbol of the unity of Europe and Asia. In this picture of the future, Ukraine is crossed out. Ukrainian libraries are challenged to debunk these myths.

One of the most straightforward tools became the renaming of libraries to demarcate Ukrainian informational and symbolic space from that of the Russians. The case of the libraries named after Maxim Gorky is prominent. A Google search for the keyword 'Gorky library' gives a long drop-down list of Russian libraries named after the famous Soviet writer. There were many such libraries in Ukraine, one of which was of a national level – the Odesa National Scientific Library. Because of the same name, Ukrainian libraries seemed to be integrated into the common cultural space with Russian, sharing the same values. The renaming and the naming of libraries after prominent Ukrainian cultural figures, as well as the promotion of the Ukrainian book, work on the idea of the existence of an original Ukrainian culture, which is possible only in the case of the separate Ukrainian people.

In this context, it is also worth mentioning library resources dedicated to Ukrainian cultural heritage, such as the electronic library "Ukrainica" by the V.I. Vernadsky National Library of Ukraine, the electronic libraries "Culture of Ukraine" by the Yaroslav Mudryi National Library of Ukraine and "Historical Heritage of Ukraine" by the National Historical Library of Ukraine, as well as collections and events dedicated to outstanding personalities of Ukraine. Devoted to such historical figures as Mykhailo Hrushevsky, Stepan Bandera, or Ivan Mazepa libraries' products not only prove the nation-building potential of Ukrainians but also help to clear their names, overcome stereotypes and labels of "bourgeois

nationalists", "Nazis", and "traitors" produced by Russian imperial myths.

At the same time, numerous events and resources, including oral history records, organized by Ukrainian libraries to commemorate the victims of the Holodomor, those who died during Stalin's repressions, and the Chernobyl tragedy are breaking the groundwork for another myth – that of the USSR as a Golden Age, while the restoration of the truth about the Second World War is destroying the constructed image of the liberator country concerning the USSR.

The projects and resources of local history libraries are also essential in debunking Russian myths and narratives. Such library projects as "Historical Volyn", "Local History of Tavria", "Prybuzhzhia" and others not only reveal the wealth of cultural achievements of specific regions, but also extend their historical exploration beyond the Russian sphere by integrating it into a European historical narrative. The resources present information regarding political, educational, and cultural connections with other European nations and the fact that these territories were settled long before Russia. This information serves to contradict the myth that these territories were originally Russian.

The imperial myth that Ukrainian lands are originally Russian and another that Ukraine is a failed project is debunked by the bibliographic and publishing activities of the libraries. Vivid examples are the materials for the bibliography "East and South of Ukraine: Time, Space, Society" (Popyk, 2016) by the V. I. Vernadsky National Library of Ukraine together with the Institute of History of Ukraine, in which the history of modern Southern and Eastern regions and Crimea is revealed based on bibliographical information, as well as a bibliographic index "30 Years of Ukraine's Independence: Scientific Understanding. Bibliography" (Boriak & Holovko, 2021) by the National Historical Library of Ukraine.

Bibliographic indexes dedicated to the history of Ukraine, including state formation, political, legal and cultural traditions, and notable historical and cultural figures provide a comprehensive range of sources revealing the state-building potential of Ukraine.

Libraries' activities to promote national ideas

Along with the destruction of Russian political myths, in the space of Ukrainian libraries, we see meanings associated with Ukrainian mythmaking, which, unlike Russian mythmaking, is not as reflected today. We can talk about the existence of a heroic myth related to the phenomenon of the Cossacks and the liberation struggle of Ukrainians, particularly in the early 20th century and during the Second World War, represented in Ukrainian libraries. The formation of the Ukrainian heroic myth has been noted earlier by O. Hrytsenko (1998), R. Pyrih (2010) and L. Ivannikova (2016), who outlined the pantheon of heroes, including those who armed themselves to defend the right of Ukrainians to independent existence, as

well as representatives of the cultural, artistic, scientific, and educational spheres – the “rebellious intellectuals”, to which today we include the figures of the Ukrainian national and cultural Renaissance of the 19th century, representatives of the “Executed Renaissance”, and dissidents of the sixties of the second half of the 20th century.

In this context, it is noteworthy that as of 2016, from one-third to one-half of the events of leading national libraries of Ukraine were dedicated to famous Ukrainian writers, poets, artists, and scholars (Fig. 1), many of which are related to issues of national identity and the struggle for Ukraine’s independence (Hranchak, 2016).

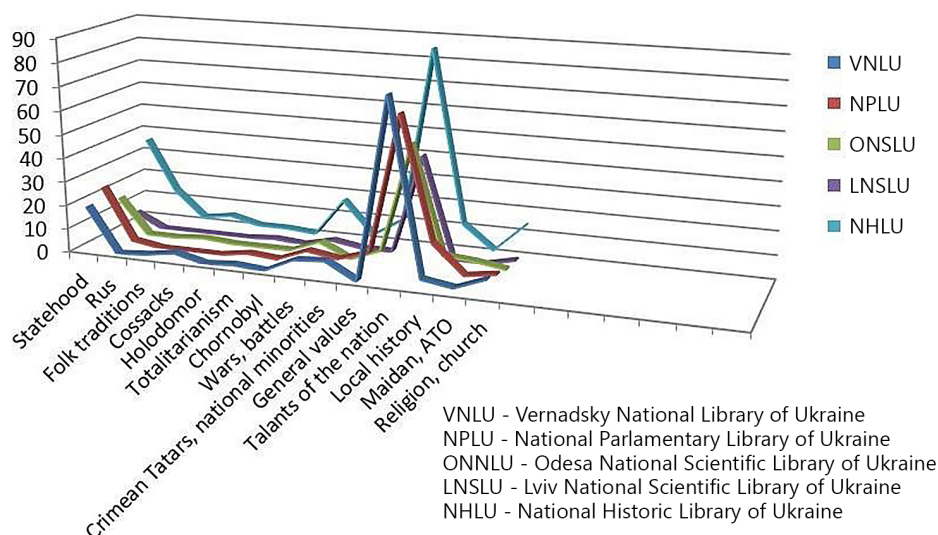


Figure 1. Quantity of events on various topics in the National libraries of Ukraine (2015-2016)

Source: based on data obtained earlier (Hranchak, 2016). Data used in compliance with copyright

Today, the heroes of the Revolution of Dignity – the Heavenly Hundred – and the current Russian-Ukrainian war, including the defenders of the Donetsk airport – the famous “cyborgs”, Mariupol and Bakhmut – are organically integrated into the Ukrainian heroic myth.

These conclusions are confirmed by the findings of the focus group, whose participants unanimously included in the heroic myth the Cossacks, symbolically embodied in the image of Cossack Mamai, the leaders of the rebel movements Oleksa Dovbush, Ustym Karmeliuk, Ivan Honta, Maksym Zalizniak, the Ukrainian Insurgent Army, the Heavenly Hundred and the ‘cyborgs’. In the context of the struggle for the right to full national, cultural and political development, opposition and opposition to the policy of oppression, the activities of representatives of the Ukrainian creative intelligentsia were also considered.

In the library space, we come across relevant:

- ✓ exhibitions (“Nation of the Unconquered: From the Cossacks to the Present” (dedicated to the Day of the Ukrainian Cossacks and the Day of the Defender of Ukraine), “Executed Renaissance” and ‘Army of the Ukrainian People’s Republic – a look through the years’ (Chernihiv Regional Universal Scientific Library named after Sophia and Oleksandr Rusov), “Carpathian Heroes of the Russian-Ukrainian War: in the Heart and Memory Forever” and “Dialogues about War: the View of Writers” (Ivano-Frankivsk Regional Universal Scientific Library named after Ivan Franko), “Heavenly Hundred. The Unconquered”, “Baptized by the Maidan”, and “Ukraine,

fight to win!” (Kharkiv Korolenko State Scientific Library) and many others);

- ✓ presentations, lectures, seminars (presentation “On the Day of Remembrance of the Defenders of Ukraine, who died in the struggle for independence, sovereignty and territorial integrity of Ukraine” (Yaroslav Mudryi National Library of Ukraine), presentation of the scientific publication “Russian-Ukrainian War: Criminologist’s View”, lecture “Lessons of the Year of the Millennium War” (Odesa National Scientific Library); seminar “Library and Russian-Ukrainian Information Wars” (V.I. Vernadsky National Library) and others);

- ✓ databases, collections and sections in library catalogues (section ‘Russian-Ukrainian War’ of the library’s electronic catalogue (Odesa National Scientific Library), database “Chronicle of War. Mykolaiv” (Mykolaiv Central Library named after Marko Kropyvnytskyi), collections “Chronicle of War” (Dnipro Regional Scientific Library named after the First Slavic Teachers Cyril and Methodius), ‘Unconquered Kherson Region’ (Kherson Regional Universal Scientific Library named after Oles’ Honchar) and others);

- ✓ news information, bibliographic guides (bibliographic guides “Ivan Dmytrovych Sirko – Knight of Cossack Victory (1605-1610-1680)” (Kharkiv Regional Universal Scientific Library), “ATO. Undeclared war. Chronicle of events. 2014-2017: A bibliographic index” (Lviv Regional Universal Scientific Library);

- ✓ the initiative “Library of the Ukrainian Warrior” (all regional universal scientific libraries, coordinated by Yaroslav Mudryi National Library of Ukraine).

In addition, in 2018, the VRUSL librarians participated in the implementation of the project 'Voices of Living History', aimed at collecting oral history narratives, interviews with participants and eyewitnesses (Vinnytsia residents) of the Revolution of Dignity, events that took place in the ATO zone, and life stories of internally displaced persons (IDPs) in Vinnytsia region. The created archive will be a valuable source for a comprehensive understanding of the events of the Revolution of Dignity and the Russian-Ukrainian War. Its goal is to neutralize the myth of Maidan as an anti-Russian Western political technology and the myth of the Russian liberating army.

It is also possible to identify a certain mythologization of the European integration movement, which is closely linked to the concept of the "Ukrainian dream" as the European future of the country. In 2015-2018, the Ukrainian Library Association implemented the project 'All about Europe: Read, Listen, Learn at European Information Points in Libraries' and organized many centres of European information in libraries. This conclusion correlates with O. Korobanova's (2016) thesis that 'in the mass consciousness, the European choice acquires a mythical image of paradise and a problem-free life'. There is a certain discrepancy in the data obtained during the interviews with experts and the focus group results. While experts readily accepted the idea of European integration as a prospect for Ukraine, focus group participants defined the future Ukraine as an independent, free, strong, peaceful, open to the world and integrated into the global space, mentioning Europe only in the context of 'European values' on which such a country will be built. In terms of integration, it was not so much about European integration as about the circle of 'Slavic peoples'. Such discrepancies can be explained by the continued existence in the Ukrainian information space of the myths of "fraternal peoples" and "Slavic unity", whose influence is minimized at the scientific level but remains tangible at the public level. At the same time, verification of this assumption requires a deeper study.

There is also no certainty about the "Golden Age", which is associated with at least three periods in Ukraine at the scientific and public levels: The Ukrainian state of Skoropadsky in the early twentieth century, the Ukrainian territories as part of the Polish-Lithuanian Commonwealth, and Kyivan Rus'. As for the latter, there is a tendency in the library space to call it Rus'-Ukraine or Ukraine-Rus', thus emphasizing the state tradition and restoring, contrary to the Russian myth, the memory of the medieval Kyiv state as a proto-Ukrainian (for example, the exhibition 'The Baptism of Ukraine-Rus and its Historical and Cultural Significance' (Vernadsky National Library of Ukraine)).

The mention of Ukraine-Rus' in the pan-European context is also noteworthy (as, for example, in the title of the book exhibition 'Volodymyr the Great – Creator of the Medieval European State of Rus'-Ukraine', 09 July 2015, Chernivtsi Regional Universal Scientific

Library named after M. Ivasyuk, or greetings of the V.I. Vernadsky National Library of Ukraine "Baptism of Kyivan Rus'-Ukraine as a Basis for the European Choice", 28 July, 2022). Along with these three periods, which were fully recognized by experts as the times of a possible 'golden age' of Ukraine, the focus group participants also mentioned the seventeenth-century Hetmanate, Ukraine as part of the USSR in the post-war period, and even the modern times of independence before the outbreak of Russia's war against Ukraine.

The information space of Ukrainian libraries reflects all periods except the Soviet era, which can be explained by the decommunization policy of and the desire to distance themselves from Russian narratives. However, this reflection usually takes place without nostalgic connotations or excessive glorification, which gives grounds to speak of the cultural and educational nature of such messages rather than considering them as manifestations of reflection on a political myth. It confirms V. Kravchenko's (2015-2016) opinion that 'Ukraine is still seeking its 'golden era' and 'usable past' that would provide it suitable symbolic capital for its current nation- and state-building process'.

Even more uncertainty exists in the Ukrainian context of the myths of the Beginning, which is also pointed out by Yu. Oliinyk (2008) and L. Zaliznyak (2013), and the Renaissance.

At the same time, based on the discourse of the Ukrainian segment of social media in 2022 (posts, discussions, comments, congratulations, etc.), we can assume the existence of a self-perception of Ukrainians as a people whose roots go back to 'prehistoric times', which is manifested in the actualization and, as L. Levchuk (2006) noticed, certain mythologization of folk traditions (p. 89) and the play on the idea of a mystical connection with the natural environment. Such notions are an echo of perceptions not so much of an artificial act of 'creation' of a community or state as of a natural way of 'descent' from the World Egg (Prayaitse), which is mentioned by O. Tykhovska (2021), and 'primordial paradise' ('when no one divided the land, no one measured it, and no one counted people' (Kazkar, 2023), in which the earth was the mother-creator of both humans and various natural objects and phenomena (mountains, forests, sea, etc.). Reflections of such ideas can be found in the everyday practice of making wishes 'from dew and water', in examples of metaphorical personification of Ukrainian folklore texts (such as 'the field sees and the forest hears', 'when the leaves turn yellow, the field is sad', 'fire is king, and water is queen', etc.).

In this sense, the attitude to folk traditions is indicative. In some cases, they are sacralised, elevated to the level of sacraments, and even sometimes accompanied by appropriate linguistic accents (e.g., vyshyvanka – an embroidered shirt – is the code of the nation, borshch – "sacred", motanka – amulet). It is a quite ordinary, domestic attitude to the supernatural that runs through the

entire history of Ukraine – starting with the ideas of the ancient Rus' magi, continuing with the Cossacks-characternyky, the Konotop Witch, Mavka, the inhabitants of the Hohol's 'farm near Dykan'ka, and ending with today's "It will be, enemy, as the witch says".

In the library space, there are numerous references to workshops, flash mobs, collections, and exhibitions dedicated to various folk traditions: creating motanka dolls, pysankas, embroidery, etc., which help to actualize this myth, bring it into the framework of intangible cultural heritage and at the same time form a community. Such events include the oral history archive "Pearls of the Native Land" aimed at collecting legends, customs, traditions, and interesting facts of the Bershad region (Vinnytsia region, Bershad Library) and the opening of a new art space for children called "School of Motanka" by the Chernihiv Regional Universal Scientific Library named after Sofia and Oleksandr Rusov). Another striking example is a master class on Ukrainian embroidery held by the Lviv Regional Library for Youth named after R. Ivanychuk, during which participants created an amulet for themselves using the alphabet encrypted in the ornament – their names encrypted in embroidery, and exhibition "The Magical Power of Ritual Song. It is also worth mentioning the Ivan Kupala holiday" and "Mystical holiday of Ivan Kupala" organized by the Chernihiv Regional Universal Scientific Library named after Sophia and Oleksandr Rusov and the Kharkiv Regional Universal Scientific Library, respectively, and many others.

It is noteworthy that the idea of the origin of Ukrainians "from prehistoric times" was fully supported by the focus group, whose participants began their stories with the words "there were different tribes here" and "there was land, rivers and people lived here". When asked where these people came from, where these tribes came from, they replied: "They were born. From God", essentially reducing the origins of the Ukrainian people to the myth of the world creation. And this is a mythologized view. Experts, for their part, were more cautious in their assessments. While noting the originality and credibility of the idea as such, they warned of the need to maintain a clear distance between honoring traditions and following superstition.

As for the Renaissance, we are dealing with the idea of an indestructible nation, which, "like a phoenix", is always reborn "from the ashes". The idea, as in the case of the Beginning, is not fully realized, but it is present in social and informational practices. For Ukraine, the myth of the Renaissance is rather not about a place or a time but about a process (in this context, there are remarkable reflections in Ukrainian literature: "My people exist, my people will always exist!" (Vasyl Symonenko), "I am the people | whose strength of truth | has not been conquered ever | by anyone. What trouble and what plague tried bring me down! – | but strength finds out the way | to blossom every time" (Pavlo Tychyna), "Light, loose ashes will lie down, returning to its native

land, – it will be the beginning, coming from my end" (Lesia Ukrainka). All the experts and focus group participants agreed with the idea of the cyclical nature of the Ukrainian Renaissance. Readiness to accept such an idea can be explained by the vision of several periods of ascent in Ukrainian history, defined as the "Golden Age". Gaps between these periods are the time of decline and subsequent revival.

These findings are in line with the research by O. Lozova *et al.* (2014), whose experimental group expressed confidence in Ukrainians that "the people know how to rise from the ashes", "our people do not give up" and "will never give up". It also coincides with the opinion of the focus group participants, who highlighted resilience and indomitability among the qualities inherent in Ukrainians.

In this regard, it is noteworthy that it was in libraries spaces that "Points of Invincibility" were organized in wartime, and the narrative of indomitability is being spread today. It is evidenced by exhibitions, presentations, discussions, and even collections, such as the "Bibliotalk "Unbreakable Library" (30 September 2023) (H.I. Denisenko Scientific and Technical Library of the National Technical University of Ukraine – Igor Sikorsky Kyiv Polytechnic Institute), "Unbreakable Ukraine Database" (Scientific Library of the Illia Mechnikov Odessa National University). The list continues with "Unbreakable Spirit – to the Relay of Creativity!" (open lesson – social game of press club, 09 March 2023) (Kharkiv Regional Library for Children), "My Unbreakable Ukraine" (book exhibition, 08 February 2023) (Centralized Library System for Adults in Odessa). It is worth mentioning the "Chronicle of Unconquered Kharkiv" (information digest of the Kharkiv Regional Universal Scientific Library), "Unconquered Kherson Region" (collection of the Oles Honchar Kherson Regional Universal Scientific Library), etc.

Conclusions

In the context of the Russian war against Ukraine, libraries of Ukraine make efforts to protect library and information space, debunking Russian imperial myths and promoting the Ukrainian national idea, narratives and life-affirming meanings.

Decolonisation of the library information space through renaming, publishing, socio-cultural and educational activities of Ukrainian libraries in the context of Russia's full-scale war against Ukraine are aimed at forming and strengthening the information resilience of users, strengthening nation-building values and semantic guidelines, countering Russian national myths and narratives hostile to Ukraine, such as the myths about "single people", the "Great Victory in the Great Patriotic War", "Great Russia" with "primordial Russian lands", and "the USSR as a time of prosperity". The information and communication space of libraries of Ukraine reveals meanings related to the struggle of the people of Ukraine for freedom, statehood and independence,

periods of national uplift (the Old Rus' era, the Lithuanian-Polish period, the Ukrainian state of Hetman Pavlo Skoropadsky), the life-giving power of folk traditions, the pattern of the National Renaissance, and the dream of Ukraine built on European values. These meanings allow us to formulate the idea of an indestructible Ukrainian nation, a 'phoenix', which, thanks to its rich past and the life-giving natural power, has the strength to fight for its future and self-affirmation, 'rising from the ashes' every time and being an organic part of the large family of European nations. The formulated idea can be the basis for strategic narrative development as a framework concept for the socio-cultural activities of libraries of Ukraine in wartime. In the framework of this study, the formulation of such an idea applies only to the library space of Ukraine. However, this result can be used as a basis for research related to other memory institutions

that deal with cultural heritage, such as archives and museums. One of the research limitations was the participation of librarians, mainly from public libraries of Ukraine, in the work of the focus group. Therefore, in the future, it would be advisable to compare the results with the situation in the libraries of higher education institutions. The identified differences in assessments of experts and the focus group make it necessary to further study the impact of education on the transformation of the perceptions of society and individual professional groups about key episodes of national memory.

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■ Conflict of Interest

None.

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Національні міфи в бібліотечному просторі: досвід України у воєнний час

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Анотація. Повномасштабна війна росії проти України актуалізувала питання основ ідентичності народу України та протидії ворожим антиукраїнським наративам. Метою дослідження було окреслити діяльність українських бібліотек з протидії поширенню російських національних міфів і наративів, розкрити представлений у бібліотечному просторі України комплекс придатних для побудови українського стратегічного наративу ключових ідей і смислів, які відображають міфологізовані уявлення української спільноти про себе, своє місце у світі та власні перспективи. Застосовано антропологічний підхід, методи систематизації, критичного дискурсивного аналізу, дискусії, зовнішнього та включеного спостереження. Визначено пов'язані із документованою історико-культурною спадщиною придатні для побудови українського стратегічного наративу і забезпечення духовно-ціннісної основи національної ідеї народу України ключові смисли, які відображають міфологізовані уявлення української спільноти про себе, своє місце у світі та власні перспективи. Виявлено, що деколонізація бібліотечно-інформаційного простору, видавнича, соціокультурна та просвітницька діяльність українських бібліотек в умовах повномасштабної війни Росії проти України спрямовані на розвінчання таких російських національних міфів і наративів, як міфи про «один народ» та «спільну колыску – давньоруську державу», про «Велику Перемогу» і Велику Вітчизняну війну, про СРСР як країну процвітання. Доведено, що бібліотечна діяльність також спрямована на формування та зміцнення інформаційної стійкості користувачів, встановлення націєствердних ціннісно-сміслових орієнтирів, пов'язаних із боротьбою народу України за свободу, державність і незалежність, з періодами національного піднесення (Київська Русь, Литовсько-Польська доба, Українська держава гетьмана Павла Скоропадського), життєдайною силою народних традицій, патернами національного Відродження, мрією про європейське майбутнє України. Отримані результати будуть корисними при розробці державної інформаційної політики, політики пам'яті, у практичній діяльності бібліотек

Ключові слова: культурна пам'ять; документована культурна спадщина; національні наративи; національна ідея; російсько-українська війна



Folk veterinary medicine of the Odesa region in the second half of the twentieth century

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Abstract. Studying the historical aspect of the development of veterinary medicine in the southern regions of Ukraine at the end of the twentieth century. The purpose of this work was to study the use of folk methods of treatment of productive animals in the southern regions of Ukraine, in particular in the Odesa region, and to analyze their effectiveness from the point of view of traditional and modern veterinary medicine. The information was collected by interviewing animal owners who kept animals at that time, veterinary specialists who had a veterinary practice, and by searching for archival and literature sources in various scientific databases. As a result of the research, it was found that the vast majority of folk methods used in rural areas of Odesa Oblast in the late twentieth century were related to the treatment of the most common diseases of cattle, both adult and young, while the number of methods for other animal species was limited. The therapeutic effect of most of these methods was based on the therapeutic effect obtained from local medicinal plants, which formed their basis. The main areas of application of alternative therapies were to help animals with digestive dysfunction – dyspepsia in young animals and atony of the fore stomach, skin diseases, parasitic diseases and mastitis in cows. The analysis of the methods used to treat animals indicates a deep knowledge of the medicinal effects of the plants and substances used by animal owners. The effectiveness of the treatment methods described in this article is confirmed by their use in the professional practice of veterinary specialists. Thus, the conducted studies indicate a significant influence of folk veterinary medicine at the end of the last century on the treatment of productive animals from private households, which at that time made up the majority of livestock in Ukraine

Keywords: ethnoveterinary medicine; medicinal plants; alternative methods; phytotherapy; households

Introduction

Keeping and breeding of farm animals in private households requires a constant search for methods of treatment of various animal diseases and exchange of this information between owners. Given the lack of veterinary medicine specialists on pastures and in most rural areas, animal treatment was mainly carried out by service personnel and owners, and usually folk methods

and approaches were used for this purpose. Most of the methods developed were designed to treat productive animals such as cows, horses, oxen, and others. But among these animals, a special place was occupied by those species from which products were obtained for the whole family or for sale. Therefore, such animals were called “breadwinners” and were treated with special

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care, and in case of illness, all efforts were made to help them as soon as possible. A similar attitude towards animals is described in the research of T. Lehman (2016) conducted in the Lviv region, which indicates a special, careful attitude towards animals throughout Ukraine, regardless of territorial affiliation.

Traditional veterinary medicine has deep roots, which in the southern regions of Ukraine date back to the Scythians. Nomads, who depended on animals for their livelihoods, both as a source of food and a means of transport, already needed people who could help treat wounds, childbirth, or poisoning. At that time, this work was performed by animal owners and shepherds. Over time, the number of methods and their effectiveness increased, and the most successful combinations of medicines were passed down both between animal owners and between generations. This continued until the 70s of the last century.

The second half of the twentieth century in the history of veterinary medicine in Ukraine, according to the research of N. Romaniuk *et al.* (2023), was characterized by the rapid development of veterinary science, an increase in the number of educational institutions and faculties that trained specialists, and the introduction of advanced methods in animal treatment. In addition to the civil service, graduates of veterinary faculties were mostly sent to work at so-called collective and state farms, where the level of veterinary care for animals was carried out at a high professional level with the use of pharmacological agents and drugs. A similar situation is also indicated by the studies of G. Mattalia *et al.* (2021a), who analysed ethnoveterinary approaches to animal treatment in the neighbouring territories of Romania and Ukraine. They analysed the use of 108 plant species belonging to 45 families for medicinal purposes. At the same time, the number of registered applications of traditional veterinary methods was higher among the population in Romania, while among the Ukrainian population, their number was slightly decreasing every year. In addition, in the work of G. Mattalia *et al.* (2021b), the authors indicate that the vast majority of traditional veterinary practices were related to the treatment of 10 species of domestic animals, and cattle were the most frequently mentioned treatment object in all the study areas in both northern and southern Eastern Europe. The decline in the development of folk veterinary medicine in Ukraine was the result of the integration of standard Soviet elements of animal husbandry with the development of zootechnical and veterinary science, when almost every village had a veterinary specialist. But despite these approaches to developing the scientific basis of animal husbandry in collective agricultural enterprises and private households, the foundations of folk veterinary medicine have been preserved and passed down from generation to generation. Traditionally, folk veterinary medicine in Ukraine and neighbouring countries is characterized by the use of various medicinal herbs.

Thus, in the work of N. Papp *et al.* (2022), the authors documented 180 preparations for the treatment of 45 skin diseases using 112 plants used in certain regions of Transylvania. R. Gruszecki *et al.* (2022) indicate the widespread use of various parts of cabbage in folk medicinal procedures in Poland. Preparations made from leaves, stems, seeds, sauerkraut and its juice were used to treat many diseases of the digestive tract, skin, burns, frostbite, to relieve pain, fight parasites, and other infectious diseases. Among other biologically active substances, the work by V. Mogilyovskyy *et al.* (2024) focuses on the use of clay in the treatment of gastrointestinal diseases in young animals and in the treatment of animal poisoning by pesticides and mycotoxins.

The traditions of Ukrainian folk veterinary medicine were transferred by emigrants to new places of residence. According to S. Burei *et al.* (2022), it took place in the Ukrainian community of Palmital, Paraná, Brazil. The majority of respondents collected information on local plants used for ethnoveterinary practices, mainly for the treatment of cattle and goats, mastitis and parasitic diseases. This behaviour is not observed in other European immigrant communities in Brazil, indicating that Ukrainian culture helps to accumulate knowledge about veterinary medicinal plants in other areas of its residence. Similar traditions of personal farming have also been preserved among representatives of the Ukrainian diaspora in Canada, as indicated by M. Mucz (2022).

Therefore, the purpose of this work was to study the experience of treating productive animals with folk methods in the southern regions of Ukraine and, in particular, in the Odesa region with an analysis of their effectiveness in terms of traditional and modern veterinary medicine.

■ Materials and Methods

Information on the use of therapeutic approaches in folk veterinary medicine was collected by searching for written references with various recipes for medicines in scientific and periodical literature, archival records, collections of medicinal recipes, databases of various electronic resources and other sources, oral traditions about the use of folk methods in the treatment of animals from their owners and using other historical sources on folk veterinary medicine, while observing the historical aspect of the study. The methodological approaches described in the work of V.I. Abakumova (2014) were used in the study.

The main area of information was a literature search for references to folk methods of treating farm and domestic animals used in the second half of the twentieth century in Ukraine. Firstly, such research was carried out using information available in scientific databases, including: Web of Science, Scopus, Google Academy, databases of the Vernadsky National Library of Ukraine, the National Scientific Agricultural Library of the National Academy of Agrarian Sciences of Ukraine and other electronic resources.



Information on previously used methods and current approaches to animal treatment was collected on the basis of anonymity from residents of 29 settlements, including 9 villages each in Bilhorod-Dnistrovskiy and Odesa districts and 11 villages in Rozdilnyanskyi district of Odesa oblast, in order to expand the geography of the study. In the course of the survey, 28 animal owners who kept animals in the 80s and 90s of the last century and one veterinarian who had practical experience in treating animals with various methods and used folk methods in his practice were identified. All information about the use of various physiotherapeutic procedures, the use of medicinal plants and medicines made from them at home, and the use of other means for therapeutic purposes that are not pharmacological agents was recorded. The information obtained and the results of the survey were compared with the work of other researchers who conducted similar studies in other districts of Odesa and neighbouring regions.

During the analysis, the information on the identified treatments was systematized by dividing it into the following categories: treatments for gastrointestinal diseases, skin diseases, parasitic diseases, and treatments for other body systems. When information about the same treatment method was obtained from different sources, or from several animal owners living in different localities, such methods or techniques were considered to be widely used and were given preference in the review. If information was received about methods that had no logical basis or lacked common sense, they were immediately rejected and not taken into account in further work.

Almost all treatment methods and recipes used to treat animals in folk veterinary medicine were attempted to be justified in terms of modern physiology and pharmacology, which made it possible to understand the feasibility of using these methods in medical practice and the logic of their use. Firstly, preference was given to those therapeutic approaches that were typical for Odesa and neighbouring regions, and only then to other approaches used in Ukraine.

Results

The study collected approaches that were mainly used by the population and livestock owners in villages in a number of districts of Odesa Oblast and other regions of Ukraine in 1980-2000 to treat their animals. For the most part, only those methods that involved the use of plants or substances with medicinal properties were selected for analysis, and information about approaches that had a mystical basis or cases of inadequate use of substances or waste products was ignored. Therefore, the focus was on the use of medicinal plants and various compounds or substances with medicinal effects commonly used in rural communities. All the methods obtained were subsequently analysed in an attempt to identify the therapeutic mechanisms that were entrenched in the

methods of folk veterinary medicine in the Odesa region in the late twentieth century. All the methods that were identified through a survey of the population in rural areas were distributed as follows.

Medicinal products used in diseases of the gastrointestinal tract of animals

The most common type of pathology among animals, both in individual households and in collective farms, was and is digestive disorders in newborn calves. For their treatment in different settlements of the Odesa region, mainly decoctions made from barley and oats were used (Ihor K., Kamianka village, Rozdilnyansky district, Victoria S., Doslidne village, Odesa district) and flax seeds (Viktor S., Zelene village, Bilhorod-Dnistrovsky district, Nina K., Novokonstantinovka village, Rozdilnyansky district, Serhii M., Tykhe village, Odesa district). For this purpose, 2-3 doses of milk were replaced with such decoctions in an equivalent volume. The therapeutic effect of such decoctions is associated with their anti-inflammatory and enveloping effect, as indicated by S. Raungrusmee *et al.* (2022). According to animal owners, such treatments were effective only in the initial stages of the disease. At later stages of the disease, or in case of the development of diarrhoea caused by pathogenic microorganisms, medicinal teas (decoctions) prepared from the following medicinal plants were used: St. John's wort (Victor M., Kamianka village, Rozdilnyanskyi district), Canadian witch hazel (also known as "zatnyhuzno") (Serhii K., Blahodatne village, Odesa district), chamomile (Serhii K., Blahodatne village, Odesa district, Mariia V., Stepove village, Rozdilnyanskyi district), oak bark (Serhii M., Tykhe village, Odesa district).

The effect of these preparations was mainly associated with the significant antimicrobial and antiviral effect of the substances in their composition, as indicated by such researchers as H. Rao *et al.* (2023), S. Bun & E. Ollivier (2020) and M. El Joumaa & J.M. Borjac (2022). In addition, most plants used to treat digestive disorders in calves also contain astringents that can reduce glandular secretion and slow intestinal motility. An equally effective approach was the use of electrolyte solutions, among which salt was most often used to prepare saline solutions (the most common proportion is 5 teaspoons per 1 litre of water). This solution was the basic solution, which was used to replace both milk and watering throughout the treatment period. In some cases, onion juice (Svitlana V., Kamianka village, Rozdilne district) or vegetable oil (Maria V., Stepove village, Rozdilne district) could be added to the basic solution. Stanislav K., Petrivka village, Odesa district, a veterinary assistant by training, used a sugar-salt solution (2 tablespoons of sugar and 1 teaspoon of salt per 1 litre of water) to reduce the signs of dehydration. Similar methods of using electrolytes in medical practice among animal owners in other regions of Ukraine were described in a paper on a professional website (How to cure..., 2023).

In isolated cases, the use of activated charcoal (Taras V., Vasylivka village, Odesa district) and egg white (Tetiana M., Zelene village, Bilhorod-Dnistrovskyi district) was reported for therapeutic purposes. Such approaches have not found a rational explanation for their effect on the body of sick calves, so they may not have been widely used by animal owners in Odesa and other regions of Ukraine. The next disease that livestock owners in the southern region of Ukraine were actively trying to cure on their own at that time was atony of the fore stomach in animals. This disease was mainly characterized by a lack of appetite in adult cows and a decrease in their milk production. The disease developed gradually and, unlike tympanic fever, did not require emergency treatment. For the treatment of this pathological condition, firstly, medicinal herbs with a bitter taste were used – wormwood (Viktor M., Kamianka village, Rozdilnyanskyi district, Anatolii Y., Dolynivka village, Bilhorod-Dnistrovskyi district), yarrow (Oksana M., Zhuravske village, Rozdilnyanskyi district) and alembic rhizome (Natalia A., Levandivka village, Odesa district). Mostly herbal preparations were used in the form of decoctions or tinctures. However, one of the most effective methods of eliminating scar atony was the use of an alcoholic tincture of heliobore. Most animal owners and veterinarians who were engaged in medical practice at that time mentioned the use of this drug. It is worth noting that the availability of this drug and its rapid therapeutic effect contributed to the widespread use of this remedy among animal owners.

Medicines used for skin diseases

Most of the skin diseases that were treated with folk remedies were mechanical damage to the skin – wounds, ulcers, neoplasms on certain skin areas and cases of calf shingles. A significant number of respondents from different districts of Odesa Oblast (Maria S., Nove village, Bilhorod-Dnistrovskyi district, Natalia S., Oleksiivka village, Bilhorod-Dnistrovskyi district, Victoria S., Doslidne village, Odesa district, and a number of others) treated mechanical injuries in the form of fresh wounds by applying bile obtained from slaughtering farm animals. It was stored in a closed container in the refrigerator, and it was believed that the longer the bile was stored, the better its healing effect. The widespread use of bile in the treatment of skin diseases indicates its high efficiency, which contributed not only to their rapid healing but also prevented further infection by microorganisms. A search for information that could scientifically confirm the rationality of using this substance for medical procedures revealed that bile has been used since ancient times. O.O. Stremoukhov (2016) points out that this product of the body's vital activity, due to the content of a large number of bile acids, has an antimicrobial effect and a significant regenerative effect caused by the antioxidant effect of the bilirubin present. It should be noted that bile has also been used by veterinary specialists in their professional work. According to Stanislav K.,

a veterinary assistant from Petrivka, Odesa district, it was used not only to treat cuts in animals, but also to treat cuts and wounds in humans.

Tinctures of calendula (Ihor K., Kamianka village, Rozdilne district, Natalka A., Levandivka village, Odesa district) and crushed aloe and Kalanchoe leaves (Ivan T., Kalantaivka village, Odesa district, Hryhorii M., Slobidka village, Rozdilne district) were also used to treat wounds that had become infected. These medicinal plants contain a significant amount of flavonoids, tannins, organic acids and enzymes, which, according to L. Nascimben *et al.* (2023), they have antiseptic and anti-inflammatory properties, and contribute to the rapid cleansing of wounds from necrotic tissues, accelerating their regeneration. A similar property of calendula is also indicated by A. Boscarato *et al.* (2020).

Other skin diseases that were tried to be treated with folk remedies included some types of neoplasms, such as papillomas or warts. Such lesions were treated only if they were localized on the udder skin. The prevalence of this type of pathology was not significant among the cow population in Odesa oblast, as only three animal owners shared methods of wart control. Two of the respondents, namely Taras V., Vasylivka village, Odesa district, and Anatolii Ch., Pasichne village, Bilhorod-Dnistrovskyi district, reported mechanical ligation of the vessels that feed the wart with a regular thread. They put it on the papilloma stem and waited until it fell off by itself. This method was used only if the tumours were located singly and had a clearly defined pedicle. Only the method reported by Yulia T. from Kamianka village, Rozdilnyanskyi district, although it involved the use of a pharmacological drug, namely salicylic paste, could be used in most cases of papillomatosis. The use of this drug, according to S. Yoon *et al.* (2021), is based on the keratolytic and irritant effects of salicylates.

At the end of the twentieth century, a fungal skin disease such as trichophytosis (tinea) was widespread among young cattle. In individual households, the main remedy used with a therapeutic effect was celandine juice, which has a strong fungicidal effect. But, given the short growing season of this plant, in other periods the main treatment was used motor oil (recycling). It was not possible to find out in the literature by what mechanism this agent helped to destroy the fungus on the skin of animals, but according to the feedback from animal owners who used it, it was quite effective.

Folk methods of combating parasitic diseases

Among the folk methods for the treatment of helminthiasis, animal owners in Odesa oblast used: wormwood decoction (Anatolii Y., Dolynivka village, Bilhorod-Dnistrovskyi district, Hryhorii M., Stepove village, Odesa district), tansy (Liubov R., Shyroke village, Bilhorod-Dnistrovskyi district) and walnut (Oleksii S., Mykhailivka village, Rozdilnyanskyi district). Other, less common methods of treating parasitic pathology in animals with alternative

medicines included the use of a water extract from garlic clove gruel by Tetiana N., from Orikhivka village, Bilhorod-Dnistrovskyi district. However, due to the significant amount of plant material, this method was used only for the treatment of ascaridosis in calves.

In addition to treating parasitic diseases of the gastrointestinal tract with folk remedies, animal owners believe that unconventional approaches have shown good results in the treatment of ectoparasites. In addition to cattle, several methods were used for other species of animals, including cats and dogs. The largest number of approaches were identified for the control of fleas and lice. Among the most common were treating the skin and fur of dogs and cats with lemon peel infusion (Hryhorii M., Stepove village, Odesa district), bathing or soaking the fur with vinegar solution (Mariia N., Vasylivka village, Odesa district), and tincture of oregano (Nataliia S, Oleksiivka village, Bilhorod-Dnistrovskyi district), eucalyptus essential oil (Ihor K., Kamianka village, Rozdilnyanskyi district), and a number of other approaches related to the use of wormwood and comfrey as bedding in places where animals rest, which, in combination with animal treatment, allowed getting rid of these insects. In addition, most of these methods were also used as repellents against gadflies and horseflies when grazing cows.

According to most livestock owners, methods of controlling skin mites, also known as scabies, and their larvae were less effective than fleas and lice. Most of the medicines used to control other insects were ineffective (veterinary paramedic Stanislav K., Petrivka village, Odesa district). One of the most effective approaches was to treat the affected areas of the skin of sick animals with chlorophos solution. However, although this remedy was widely used for the treatment of cows and other species of animals in individual households, it cannot be attributed to traditional veterinary medicine, as the drug used is a product of chemical synthesis.

Medicines used to treat other organs and systems of the body

Among the diseases of dairy cows kept in the private sector, inflammation of the mammary gland – mastitis – was the most common. According to the respondents, the disease occurred in most cows, regardless of the area and season of the year. Treatment of mastitis with folk methods was carried out only at the initial stage of the disease, in the first 1-2 days, and was aimed at reducing udder swelling and reducing inflammation symptoms. The most common methods of such treatment approaches were applying a cabbage leaf to the affected part of the gland (Hryhorii M., Slobidka village, Rozdilnyanskyi district, Nataliia S, Oleksiivka village, Bilhorod-Dnistrovskyi district) or applying a mixture of clay and vinegar to clean udder skin (Ivan T., Kalantaivka village, Odesa district and Kateryna A., Vynohradne village, Bilhorod-Dnistrovskyi district). The effect of these remedies was complex and related, on the one hand, to the

rapid evaporation of vinegar, and thus contributed to a decrease in local body temperature, which is one of the symptoms of an inflammatory reaction. Clay, on the other hand, can reduce tissue swelling and has analgesic effects (Mansouri *et al.*, 2024). Cabbage leaves have a similar effect, which is confirmed in studies conducted by R. Lauche *et al.* (2016). Other remedies used during this period included beetroot juice (Oksana M., Zhuravske village, Rozdilnyanskyi district) and onion juice diluted with water in a 1:1 ratio (Hanna M., Stoyanove village, Rozdilnyanskyi district). However, it was not possible to verify the effectiveness of such remedies in the literature.

If the above methods failed to stop the development of the disease, most animal owners turned to veterinarians for treatment with antibiotics, which at that time were considered the best method for eliminating mastitis. However, a number of livestock farmers, despite the possible loss of part of the milk production of their animals, which often happens with mastitis, continued to use folk remedies until the cows recovered completely. For this purpose, they used alcohol tinctures or vodka compresses with honey (Ivan N., Zhuravske village, Rozdilnyanskyi district) or vinegar (Kateryna A., Vynohradne village, Bilhorod-Dnistrovskyi district). Such approaches were used at later stages of the disease, with pronounced changes in milk. The logic behind the use of such alcohol preparations was to increase blood supply to the affected quarter of the udder, which contributed to increased phagocytosis and resorption of inflammatory products.

As for other species of animals, another effective and widely used method in folk veterinary medicine was the use of a mixture of clay and vinegar, as in the case of mastitis in cows, to relieve a number of symptoms of erysipelas in pigs (Kateryna A., Vynohradne village, Bilhorod-Dnistrovskyi district). This mixture was applied to the skin of sick animals to reduce the temperature, which rose to 41-42°C. Of course, it is not possible to cure piglets with this remedy alone, as it requires a course of antibiotic therapy and the use of specific immunological drugs, but it can improve the general condition of a sick animal. This method is quite widespread in folk medicine in other regions of Ukraine and the world, as pointed out in the work by A. Damato *et al.* (2022).

Usually, veterinary specialists were sceptical about folk methods, as they had in their arsenal quite effective antimicrobial, antiparasitic, diagnostic, immunological and prophylactic drugs, thanks to which they provided highly effective care. However, despite this large number of medicines, veterinarians, and paramedics used several traditional approaches in their professional practice. According to veterinary assistant Stanislav K. from Petrivka village, Odesa district, such methods include blowing powdered sugar into the eyes of animals with the initial stage of lens opacification (cataracts), or the use of medicinal teas in the treatment of diarrhoea in calves, which is quite effective. Thus, the vast majority of folk veterinary treatments in the second half of the

twentieth century were related to the treatment of cattle using medicinal plants, as these animals were the ones that yielded the maximum output and, accordingly, the income from their sale.

Discussion

In the second half of the twentieth century, the supply of veterinary specialists to agricultural enterprises was one of the best ever (Romaniuk *et al.*, 2023). During this period, the number of veterinary faculties at higher education institutions that trained veterinarians increased, and the already wide base of secondary specialized institutions that trained veterinary assistants grew. In his work, V.Y. Prysiashniuk (2023) points out that such professional training allowed each agricultural enterprise to have a whole staff of veterinary specialists, including a chief doctor, a reproduction specialist, and several veterinary assistants, the number of which was determined by the number of animals. However, despite this, the supply of veterinary medicines was insufficient and animals were partially treated with folk remedies. This mainly concerned non-communicable diseases of adult cows and young animals, which were treated with various medicinal herbs and other substances that had nothing to do with pharmacology (Boieva *et al.*, 2021). Therefore, along with traditional veterinary practice, folk veterinary medicine developed in parallel at this time, as indicated by V.I. Dovhan (2011). This medical practice was mainly based on the use of medicinal plants (phytotherapy).

Starting in the 1990s, the number of animals in Ukraine and its individual regions began to decline sharply. Thus, according to the State Statistics Service of Ukraine (2022), from 1990 to 2000, the number of cattle alone decreased by more than 14.5 million heads, which was 57.5%. During this period, some farms abandoned livestock production, which led to a reduction in the number of veterinary specialists in rural areas. An increase in the number of private farms with growing livestock numbers, against the background of a decline in the number of livestock in the public sector, does not contribute to the growth of specialists in villages (Pavlovska, 2024). Therefore, the influence of traditional methods in medical practice is increasing. The next stage in the development of veterinary medicine in Ukraine, and in particular in Odesa region, was the growth in the number of private veterinary pharmacies that sold pharmacological products without prescriptions. This, on the one hand, according to T.V. Kucherenko (2020), could have influenced the introduction of more effective approaches to animal treatment, but due to the lack of knowledge of the effect of most pharmacological drugs and the inability to calculate the effective dose of the drug for animals, and sometimes the sale of counterfeit drugs through a network of such veterinary pharmacies, it allowed not only preserving but also expanding traditional approaches to the treatment of mainly farm animals.

As a result of the research, it was found that the largest part of the collected folk methods concerned the treatment of gastrointestinal disorders with the development of diarrhoea. According to various reports, the proportion of this pathology in modern conditions ranges from 38.5% (Du *et al.*, 2023) to almost 57% (Schinwald *et al.*, 2022) of all newborn animals. The information obtained on the use of different approaches in folk veterinary medicine for the treatment of diarrhoeal syndrome in calves indicates not only the differentiation of methods depending on the stage and intensity of dyspepsia in animals, but also the selection of drugs for complex action to obtain the best effect. Traditional veterinary medicine also used methods that were inherent in traditional approaches to treatment. For example, an important component of antidiarrheal therapy in all scientific approaches to treatment is the use of rehydration solutions, as indicated by P. Constable *et al.* (2021) and G. Bregadioli *et al.* (2023), and among folk methods, these approaches are also quite common in the process of providing medical care. Despite the widespread use of new, highly effective drugs for the diagnosis and treatment of calf diarrhoea of various aetiologies, the use of folk remedies is still observed in a number of villages in Odesa Oblast today. Moreover, they are used both by veterinary specialists, as indicated by the information of the Main Department of the State Service of Ukraine for Food Safety and Consumer Protection in Kherson region, and by animal owners who refuse to use antibiotics in the treatment of their own animals (The use of..., 2019). This allows concluding that they are highly effective.

Diseases of the gastrointestinal tract in modern cattle have changed somewhat due to targeted breeding and changes in housing and feeding conditions. Therefore, it is quite a challenge to verify the effectiveness of most of the collected methods of folk veterinary medicine in Odesa region. However, the effectiveness of folk approaches in stopping the scar could be based on the specific effect of the plants used in the methods, which irritated the receptors of the foregut mucosa and thus provoked the resumption of ruminant activity in cows (Pramod *et al.*, 2024). Equally important is the effect of plant bitters in increasing saliva secretion and thereby restoring the functioning of the digestive system. One of the most dangerous diseases from the point of view of the population was parasitic diseases. They could both cause a decrease in growth and productivity and lead to the death of animals. Of the respondents, the majority (87%) tried to take preventive measures to rid their animals of parasitic objects in one way or another. A number of livestock owners did so in a haphazard manner by periodically adding specific medicinal plants or substances to feed. The majority of respondents consulted veterinarians from the farms in the area where their households were located about the parasitic situation in the region. Given that animals from both farms and private households mostly used the same pastures

for grazing, this was justified. Therefore, in the first case, treatment was carried out at the expense of folk veterinary medicine, and in the other case, using pharmacological products that were used to treat livestock in the farm's herd. The vast majority of medicinal plants used for the treatment of parasitic diseases were confirmed in the literature analysis in the work by F. Khamesipour *et al.* (2021). The anthelmintic effect of these plants is associated with a significant amount of biologically active substances that were part of their composition, which could reduce the mobility of parasitic organisms and inhibit their reproduction. The use of folk methods in the treatment of scabies has been less studied. A search for information on non-traditional approaches to treating this disease revealed only one paper by V.Ya. Prysyazhnyuk & B.V. Gutyj (2021) describing therapeutic approaches in the western regions of Ukraine. This work indicated that in the treatment of scabies, animals were given plants such as aloe, rhubarb and bitter radish inside, and externally, the entire animal was treated with warm ointments, which included sulphur or tar. And left for several days. However, the article did not indicate what therapeutic effect was obtained as a result.

Thus, folk veterinary medicine in the late twentieth century was quite widespread in the Odesa region, and mainly involved approaches to helping cattle, while the number of methods for other animals was limited. The vast majority of folk methods that were widespread in the southern regions of Ukraine were based on the use of local medicinal plants and available substances that were not classified as pharmaceuticals.

Conclusions

Summarizing the results obtained by collecting information from animal owners and a literature review on the use of traditional veterinary methods in the treatment of animals in the late twentieth century in the South of Ukraine, several conclusions can be drawn.

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Most of the methods used for therapeutic purposes concerned the main diseases of cattle and to a lesser extent other animal species. This was due to a more careful attitude towards cows, as they provided most of the food and had a significant income. The folk methods used to treat animals in the late twentieth century mainly concerned diseases that had a subacute and chronic course of development, while for diseases with an acute course or that could cause the death of animals, veterinary specialists were consulted. Most folk veterinary methods were based on the action of medicinal plants native to the area and used for therapeutic purposes. In some cases, other substances with a therapeutic effect that had nothing to do with pharmaceuticals were also used, such as vinegar, clay, and others. The most widespread methods in the Odesa region were those that had a high effective therapeutic effect on sick animals, which was observed in the studies. This is confirmed by the information on the use of certain methods of traditional veterinary medicine in the professional practice of specialists, and the absence of identified methods that would not have a logical therapeutic basis.

Given the limited area in which information on ethnoveterinary practices was collected, which were typical for private and individual farms in Odesa region, this study cannot be extrapolated to the entire territory of southern Ukraine. Therefore, in order to more objectively determine the state and impact of traditional veterinary medicine on animal treatment, it is necessary to expand the study to Mykolaiv and Kherson regions, which will be the subject of further research.

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Conflict of Interest

None.

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Народна ветеринарія Одещини другої половини ХХ століття

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Анотація. Вивчаючи історичний аспект розвитку ветеринарії в південних районах України в кінці ХХ століття метою цієї роботи стало вивчення народних підходів та їх ефективності в лікуванні тварин громадського сектору в Одеській області в 80-90 роках минулого століття. Метою даної роботи було дослідження використання народних методів лікування продуктивних тварин у південних регіонах України, зокрема в Одеській області, та аналіз їх ефективності з погляду традиційної та сучасної ветеринарної медицини. Збір інформації проводили шляхом опитування власників тварин, які на той час утримували тварин, спеціалістів ветеринарної медицини, які мали ветеринарну практику та шляхом пошуку архівних та літературних джерел в різних наукових базах. В результаті проведених досліджень вдалося виявити, що переважна кількість народних методів, які використовувалися в сільській місцевості Одеської області в кінці ХХ століття, стосувалося лікування найбільш розповсюджених захворювань великої рогатої худоби, як дорослої, так і молодяка, тоді як до інших видів тварин кількість методів була обмеженою. Лікувальна дія більшості цих способів ґрунтувалася на терапевтичному ефекті отриманому від місцевих лікарських рослин, які й складали їх основу. Основними напрямками застосування нетрадиційних методів лікування були надання допомоги тваринам при дисфункції органів травлення – диспепсії молодяка та атонії передшлунків, захворюваннях шкіри, паразитарних хворобах та маститах у корів. Проведений аналіз методів, які застосовували для лікування тварин, вказують на глибокі знання лікарської дії тих рослин та речовин, які використовувалися серед власників тварин. Ефективність зазначених в статті методів лікування підтверджується їх використанням в професійній практиці ветеринарних фахівців. Таким чином, проведені дослідження вказують на значний вплив народної ветеринарії в кінці минулого століття на лікування продуктивних тварин з особистих господарств населення, які в той час становили більшість серед тваринництва України

Ключові слова: етноветеринарія; лікарські рослини; нетрадиційні методи; фітотерапія; господарства населення



Dynamics of dialect change in urban communities: Analysis of linguistic variation and evolution of Polish urban dialects based on data from local libraries

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Abstract. The relevance and necessity of the study of this topic lies in the fact that, in comparison with other lexical groups, dialectal linguistic units are peripheral and can easily be lost. The purpose of this study was to thoroughly examine and analyse the emergence and development of dialects in different regions of Poland. The study employed structural-functional and dialectical methods, the method of synthesis, logical and comparative analysis, the method of generalisation, as well as comparative, statistical, and system analysis. As a result, it was found that linguists distinguish three urban dialects of Polish: Warsaw, Poznań, and Kraków. The Warsaw dialect is the most widespread urban Polish dialect. Over the past few decades, the Warsaw dialect has undergone considerable changes. These changes can be noticed on several levels: the mazurka has disappeared, the accent and intonation have been simplified, and some terms are pronounced differently. Simple past tense forms are used more often than complex ones, and the grammar generally becomes simpler. The number of English and Russian borrowings is growing. Conventional phrases and expressions are becoming less common, while slang and colloquial terms are becoming more common. Unfortunately, Polish urban dialects are under threat of extinction. Local libraries are crucial for the preservation of dialects, as they collect resources on urban dialects and hold events to promote their use. The study is practically important, since all the theoretical provisions, conclusions, and recommendations can be used by philologists to improve their knowledge of the dialectal vocabulary of Poland.

Keywords: lexical units; dictionaries; vernacular; territorial vocabulary; language systems

Introduction

The modern Polish language was formed as a result of a long historical development. All the changes in its phonological, grammatical, and lexical composition were caused by both external factors shaped by the history of the nation and internal laws of development. The evolution of language takes place in parallel with human development. The conservatism of modern Polish regional dialects is one of their key features. The principal reason for these and other literary standard deviations is not

evolution, but rather the absence of evolution: dialects retain layers of foreign languages, as well as numerous linguistic phenomena from the language's historical past. The development of dialects in Polish, which is the result of several historical and cultural influences on the language, is one of its most interesting features. The relevance of this subject is that a detailed investigation of Polish dialectal vocabulary will help to increase vocabulary, improve understanding of grammar and pronunciation,

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and improve the ability to communicate with locals, as Polish dialects have different vocabulary, grammar, and pronunciation depending on the region.

Having studied the linguistic landscape of Poland, R. Górski & H. Grochola-Szczepanek (2023) argue that it is relatively homogeneous. Although dialects are an exception, it is generally accepted that regional variations of Polish also lose their distinctive qualities and turn into a standard version. Local dialects in the respective local communities no longer have the privilege of being the only language spoken there. The younger generation believes that having strong public speaking skills is important for getting better job prospects in general and more opportunities for career advancement. Only the oldest people in the community were allowed to speak in traditional ways.

I. Jaros (2022) notes that vernacular dialects preserve the vocabulary developed in previous periods. This is explained by their heterogeneity. Although their development was marked by independence from the Polish language as a whole, they were also constantly influenced by it at different stages of the language's evolution. According to the conclusions of I. Nowakowska-Kempna (2023), in this case, dialectological research can and should begin with the analysis of the speech of the oldest generation of rural residents (and other monosystemic people) who use their dialect as their main language.

Studies of spoken urban language conducted by B. Dunaj & M. Mycawka (2023) showed that the absence of Masurian and labialisation are the two main ways in which the speech of the inhabitants of the surrounding area differs from the urban dialect. This fact is sometimes used to denigrate the language of villagers. This is confirmed by a vivid example of their mockery: the term "łorczyki" was used to describe people who lived in the neighbouring villages of Krakow.

Local dialects are losing their uniqueness through various processes, which were investigated by H. Grochola-Szczepanek *et al.* (2019). Lexical changes are the fastest, while phonetic changes are the slowest. The active or passive knowledge of a local dialect is strongly influenced by socio-demographic variables such as age, gender, and educational level. Studies of changes and differences in rural speech are rich in Polish sociolinguistic dialectology; still, studies that base their conclusions on statistics regarding concrete language elements are rare.

According to M. Rak (2023), the concept of the language spoken in rural areas has emerged, understood as a multivariate formation consisting of elements of traditional subdialects, as well as common, informal, regional, ecological, and professional varieties. These social and linguistic phenomena have led to a change in terminology. The socio-economic composition of the modern rural population, which includes both traditional farmers and farmers educated in agricultural schools, as well as representatives of other professions, has influenced the adoption of this broad language approach. Dialectologists

note changes in the rural language system at all levels, but due to the open nature of the system, the most noticeable changes are at the lexical level.

Even though sociolinguistic attempts to investigate dialectal language have increased, many important issues, including the problem of society's attitude towards dialectisms, the place of dialectal speech in relation to language rights and language protection, continue to be ignored by scholars. Considering the above, the purpose of this study was to analyse the traditional division of territorial dialects in Poland, as well as to identify their specific features, and to investigate the dynamics of changes in Polish urban dialects.

Materials and Methods

To investigate the evolution of Polish urban dialects in greater detail, the structural-functional and dialectical methods, the method of synthesis, logical and comparative analysis, the method of generalisation, as well as comparative, statistical and systemic analysis were employed.

The structural-functional method was used to define the main concepts of this study, namely "dialect", "subdialect", "vernacular", "regional dialect", and "urban dialect". The history of the emergence and development of the Polish language and the Polish urban dialect, on the example of Warsaw, was investigated, as well as the purpose and function of the language and dialects for a person and society. The principal characteristics and differentiating features of a dialect as one of the forms of language were considered in general. The study examined which territories of Poland are mostly covered by the vernacular. The number of dialects and their sub-dialects, the principal factors and processes influencing the evolution of urban Polish dialects were determined. The two most effective methods of studying the dynamics of language changes in certain localities and the specific features of local vocabularies were considered. The existing relationship between the literary language and territorial dialects was investigated. The value of Polish dialects for history and culture was determined, and the role of local libraries in preserving dialects and promoting their use was defined.

Using the dialectical method, the findings and opinions of other researchers on this issue were investigated and a unified picture of the specific features of dialects in different territories of Poland and the dynamics of their changes was formed. The methods of analysis and synthesis played a major role in the study. To investigate the problem in greater detail, the study was divided into several parts. In the first part, the traditional division of dialects and territory of Poland was defined. The division of urban dialects was studied. The study identified the specific features of each dialect, namely pronunciation, alternation, simplification, and identifies the territories where a particular dialect is widespread. The study investigated which dialect is the most common among citizens of cities and surrounding towns, and which is

considered outdated and has practically disappeared from use. The study examined which languages influenced the above dialects. The second part of the study investigated the dynamics of changes in some Polish dialectal terms. Using the method of comparative, statistical, and systematic analysis, based on the materials of local libraries analysed the evolution of dialect changes in the Warsaw dialect (Atlas of the..., 1979; Koerner & Szwedek, 2001; Fellerer, 2020). The study examined the history of the Warsaw dialect and the features that distinguish it from the Polish language. The cause of the change in the variations of these words was established.

The second method, synthesis, was used to formulate recommendations for creating methods for preserving dialectisms as the country's linguistic and cultural heritage to protect the language and preserve diversity.

Results

The Polish language belongs to the West Slavic language subgroup known as the Lechitic subgroup. It is derived from the Proto-Slavic language, which, according to most linguists, used to form a common branch called Balto-Slavic. The Balto-Slavic language belongs to the Indo-European language family of Satem. Over

40 million people speak Polish, making it the second most popular Slavic language by number of users. Polish is also spoken by a large Polish diaspora living abroad. Only in the second half of the 20th century did the Polish language become more unified. This was partly due to the massive resettlement of millions of Poles from the eastern to the western regions of the country after the annexation of their homeland by the Soviet Union after World War II. Although the differences between these dialects are not great, Poles still speak differently in different parts of the country. But there are no obstacles to understanding each other. Compared to the various German dialects, the differences are minor.

Each of the seven dialects of the Polish language traditionally recognised by Polish linguists is tied to a specific geographical area. Dialects are often divided into subgroups (Table 1). Regional differences primarily reflect the division of tribes about a millennium ago. The dialects with the largest number of speakers include the Greater Polish dialect spoken in the west, Lesser Polish (spoken in the south and southeast), Mazovian and Masurian, which is common in the centre and east of the country, and Silesian (spoken in the southwest) (Sierociuk, 2020).

Table 1. Traditional division of dialects in Poland

Division of dialects	Subdialects
The Greater Polish dialect (descended from the Western Slavic language spoken by the Polians)	1. Krajna dialect (Polish: gwara krajniacka). 2. Tuchola dialect (Polish: gwara tucholska). 3. Kociewie dialect (Polish: gwara kociewska). 4. Chełmno-Dobrzyń dialect (Polish: gwara chełmińsko-dobrzyńska). 5. Cuyavian dialect (Polish: gwara kujawska). 6. Chojno (Southern Greater Poland) dialect (Polish: gwara chazacka).
Mazovian dialect (descended from the language of the Mazovians)	1. Podlasko-Suwałki dialect (Polish: gwara podlasko-suwałska). 2. Warmia dialect (Polish: gwara warmińska). 3. Kurpie dialect (Polish: gwara kurpiowska). 4. Masurian dialect (Polish: gwara mazurska). 5. Malbork-Lubawa dialect (Polish: gwara malborsko-lubawska). 6. Ostróda dialect (Polish: gwara ostródzka).
Lesser Polish dialect (descended from the language of the Vistulans, the most numerous dialectal group in modern Poland in terms of the number of speakers)	1. Łowicz dialect (Polish: gwara łowicka). 2. Sieradz-Łęczyca dialect (Polish: gwara sieradzko-łęczycka). 3. Holy Cross Mountains dialect (Polish: gwary świętokrzyskie), often associated with the ancient tribe of the Łędzianie. 4. Lasowian dialect (Polish: gwara lasowska). 5. Orawa dialect (Polish: gwara orawska). 6. Spisz dialect (Polish: gwara spiska). 7. Podhale dialect (Polish: gwara podhalańska).
Northern Borderlands dialect (currently spoken mainly by the Polish minorities in Lithuania and in north-western Belarus)	1. Białystok dialect (Polish: gwara Białostocka). 2. Vilnius dialect (Polish: gwara wileńska). 3. Suwałki dialect (Polish: gwara suwałska).
Southern Borderlands dialect (often considered a derivative of a mixture of Old Polish and Old Ruthenian, as was spoken in Red Ruthenia in the Middle Ages. Today, it is partially widespread in the northern and western (former German) regions among the older generation of Poles (those who moved to these lands from the territories annexed by the Soviet Union).	1. Lwów dialect (Polish: gwara lwowska) – not currently used.
Silesian dialect (descended from the language of the Slavic tribe called Ślężanie, in modern times spoken in the regions of Upper Silesia)	1. Cieszyn Silesian dialect (Polish: gwara cieszyńska). 2. Lach language (Polish: gwary laskie), a dialect related to the Czech language. 3. Niemodlin Silesian dialect. 4. Gliwice Silesian dialect. 5. Jabłonków Silesian dialect. 6. Kluczbork Silesian dialect. 7. Prudnik Silesian dialect. 8. Opole Silesian dialect. 9. Sulkovian Silesian dialect.

Source: P. Dębowski & J. Waniakowa (2023)



Since 2005, one dialect has been considered a separate language – Kashubian. It is used by the descendants of the ancient Pomeranian tribes. A subdialect is the Słowiński dialect (Polish: gwara słowińska), but it died out in the early 20th century, the last speakers living in the village of Kluki on Lake Łebsko.

Polish urban dialects are a diverse group of dialects of the Polish language spoken in cities and towns in Poland. These dialects are derived from various dialects of Polish, but over time they have been influenced by other languages such as German, Czech, and Yiddish. The Warsaw dialect is the most famous Polish urban dialect. It is characterised by a distinctive intonation and vocabulary such as "kej" (what) and "sikorka" (girl). The Poznań dialect is spoken in Poznań and the surrounding area. It is characterised by the use of the ending "-y" in verbs, e.g., "robiemy" ("robimy") and "chodzimy" ("chodzimy"). The Kraków dialect is used in and around Kraków. It is characterised by the use of the ending "-om" in the dative case, e.g., "domom" (house), and increasing use of loanwords from English, e.g., "okej" (good) and "week-end" (weekend). Disappearance of phonetic dialectal features: in many Polish urban dialects, such characteristic phonetic features as the change of "sz" to "s" and the change of "cz" to "c" are disappearing. The grammar of Polish urban dialects is being simplified. For instance, in many dialects, the ending "-e" in the accusative plural disappears. Borrowed words from foreign languages, primarily English, penetrate Polish urban dialects.

A category of new mixed dialects is distinguished (Polish: nowe dialekty mieszane). This ambiguous term is intended to describe the current linguistic landscape, which consists of various dialects caused by the migration of people from other parts of the country and the eastern border regions to the "restored areas" (Polish: ziemie odzyskane). These dialects are considered recessive because they lack cohesion and commonalities throughout the territory and are more likely to use the common language than in other regions (Kerswill & Wiese, 2022). A range of dialects known under the general name of the Polish language of the eastern borders (Polish: polszczyzna kresowa) are also spoken outside the current borders of Poland. Polish urban dialects are a valuable source of information about the history and culture of Poland. They are also an important part of Polish national identity. Unfortunately, Polish urban dialects are under threat of extinction. With the migration of people and the spread of the Polish language, fewer and fewer people use urban dialects. However, there are many initiatives aimed at protecting Polish urban dialects. Local libraries play a significant role in this, collecting materials on urban dialects and organising events to promote their use. Local libraries play a vital role in collecting and sharing materials about Polish urban dialects.

Having investigated examples of words of the Warsaw dialect, based on the "Atlas of the language and folk culture of Wielkopolska" (1979), "Towards a History of Linguistics in Poland: From the Early Beginnings to the End

of the Twentieth Century" (Koerner & Szwedek, 2001), "Urban Multilingualism in East-Central Europe: The Polish Dialect of Late-Habsburg Lviv" (Fellerer, 2020), it can be concluded that the Warsaw dialect is becoming increasingly homogeneous and is approaching standard Polish. Compared to standard Polish, the Warsaw dialect is characterised by the disappearance of nasal vowels ([ɔ̃], [ɛ̃]), especially in the final syllables of words; palatalisation of velar consonants before [ɛ] and [ɛ̃], especially in the final syllable (Polish – rękę ['rɛŋkɛ] or ['rɛŋkɛ], dialect – rękje ['rɛŋkɛ]); replacement of the vowel group [ɔa] with [ua]/[uwa] (Polish – zawołowany [zavɔalɔ'vani], dialect – zawualowany [zavualɔ'vani]); replacement of the vowel [i] with [i]/[ɪ] (Polish – kochany [kɔ'xani], dialect – kochany [kɔ'xani] or [kɔ'xani]). Some traditional features of the Warsaw dialect are disappearing. It is important to protect the Warsaw dialect, as it is a valuable source of information about the history and culture of the Polish capital.

As early as the 18th century, when the Polish substrate was enriched with numerous words borrowed from the Mazovian dialect, the Warsaw dialect stood out as a separate language group. The languages of the Warsaw burghers and the Polish royal court had a considerable influence on this mixture. Among them were Italian, Yiddish, French, Latin, and English. During the partition of Poland in the 19th century, many terms were adopted into the dialect from German, and later Russian was adopted into the dialect. After the Second World War, the majority of the city's inhabitants were from other regions of Poland, and only a small percentage of the city's indigenous inhabitants were a small percentage, as not all of them returned. As a result, various Polish dialects have had a significant impact on the language spoken in Warsaw. Prague and Wola were the only districts of Warsaw where this dialect was still spoken to some extent. Since the 1960s, the process of language unification has been taking place, and under the influence of the media (radio and television), it has led to a sharp decline in the number of speakers of all Polish dialects, including Warsaw.

The dialect has undergone considerable changes over the past few decades. These changes are noticeable on several levels. The disappearance of the Mazurian is observed (replacement of "sz" with "s"), simplification of intonation and accent, and a change in pronunciation: "ó" is transformed into "u" (e.g., "dobry" as "d'ubry"). The grammar is being simplified: the ending "-e" in the accusative plural is lost, and simple past tense forms are used more often instead of compound ones. The number of foreign borrowings is increasing, namely from English and Russian. Traditional expressions and phrases are disappearing, while colloquial and slang words are being used more often. For instance: instead of "poszłem do sklepu" (I went to the store), people are increasingly saying "poszedłem do sklepu". Instead of "chciałbym" (I would like to), people increasingly say "chcę". Thus, the linguistic picture used in certain areas has become more

dynamic due to social and economic changes that have contributed to increased interaction between the subdialect and the overall diversity of the language. Dialects no longer consist only of subdialectal elements, but also include elements of colloquial, special. Regional dictionaries, being comprehensive dictionaries, record not only colloquial and specialised characteristics of Polish words, but also subdialectal, regional, and common variations. It is not the variety of the vocabulary that is important, but its familiarity with a particular subject – for example, cuisine, work, farm, household, rituals, habits.

Thus, as the language of the capital, which serves important social and cultural purposes and combines a social dialect with a territorial dialect, the Warsaw dialect is a significant linguistic phenomenon in the history of the Polish language. Its development was associated with the emergence of new social relations, industrialisation, the expansion of the local population in the city, and the expansion of capitalism. The Warsaw urban dialect was formed as a result of its openness to external influences, borrowing of vocabulary and perception of various foreign language structures, including morphological, phonetic, and grammatical ones. An important component of language planning, language policy and education is the preservation of Polish dialects. A tool of language protection practice, a component of local identity, ensuring the continuity of language rights and protecting Polish-speaking territories from political speculation based on dialectal differences is the formation of a positive attitude in society towards dialectal speech as an important socio-cultural value of Polish culture.

Discussion

Polish urban dialects are a broad category of dialects of the Polish language spoken in Polish cities. These dialects have been influenced over time by German, Czech, and Yiddish, although they have their roots in various Polish dialects. Polish urban dialects are a rich source of knowledge about Polish culture and history. They also play a significant role in Polish national identity. Unfortunately, Polish urban dialects are under threat of extinction. Due to migration and the spread of the Polish language, people use urban dialects less and less.

According to the study, each region of Poland has its own unique language, which has developed due to various historical factors, geographical characteristics, and interaction with neighbouring ethnic groups. As a result, the Krakow, Warsaw, and Poznan dialects were formed. Therefore, it is worth agreeing with the conclusions of Y. Pan *et al.* (2022) that each dialect is based on certain cultural norms and ways of thinking. People from different linguistic backgrounds also demonstrate distinct behavioural patterns. People who grew up in an environment where a particular dialect is spoken will have a strong cultural imprint. Once established, this cultural imprint becomes a permanent part of an individual's human capital. Thus, language, which is increasingly used

as a proxy for culture in the relevant literature, is a better indicator of culture. Territorial dialect phenomena can occur in a particular region or only in a separate part of it. According to M. Abduvali (2020), it is in interaction of various internal and extra-linguistic factors that the development of dialectal vocabulary is formed. The fact that native speakers live in different geographical locations, and this affects their everyday life is one of the extra-linguistic elements that contribute to the creation of dialectal vocabulary. Author partially agrees with the researcher's opinion, since part from territorial factors, it is worth highlighting social factors. The social factor is that the dialect is characterised by structural closeness in the way people communicate, united by a common social circle, such as a joint job, sports team, or club.

Depending on the territory covered by specific regional features and the volume of lexical content, S.B. Nurymbetovich (2023) distinguishes two terms: dialect and subdialect. A dialect is a universal language without symbols that is used only in certain places. It should be added here that a dialect cannot be called a dialect as such. Nowadays, a dialect refers to a language spoken by a particular local community, such as a town or village. In turn, a dialect should be understood as a set of linguistic units (dialectisms) that together have certain common linguistic characteristics. K. Szymańska-Galińska (2021) also put forward this idea. The researcher notes that it is a mistake to assume that there are currently only three groups of urban dialects in Poland. Thus, according to the researcher, in addition to the Warsaw, Poznan, and Krakow dialects, it is worth mentioning the Gniezno, Leszno, Polotsk, Radom, Catholic, Cieszyn, Gdańsk, Szczecin, and Kashubian dialects. Unfortunately, most of them are disappearing due to the influence of standard Polish. It is difficult to agree with this statement, since most of the above-mentioned dialects have common characteristics, and therefore it is a mistake to divide dialects solely by territory.

According to their own research findings, the authors of the typology of Polish national language varieties sometimes do not distinguish the urban dialect as a separate one, and mark and categorise it differently, as well as search for its linguistic roots in other Polish language varieties. This leads to confusion in understanding and applying this idea. An urban dialect is considered an intermediate, mixed, and transitional version of a national language that has emerged as a result of social, economic, and cultural interaction between speakers of a common language and speakers of a regional language. It is the third type of language after the national and regional languages. P.P. Trudgill (2016) also sees the sources of urban dialects in the interaction between regional or vernacular languages and the standard language. A. Wilkoń (2000) agrees with his statement, although the researcher calls mixed languages not a dialect, but an urban language derived from ordinary and vernacular dialects. On the other hand, P.E. Gębal &

W.T. Miodunka (2023) take a different position, considering urban dialects as a useful variation of the non-Polish style of speaking the current language of the country. This brief overview of the categorisation of Polish language varieties presents two opposing perspectives: the urban dialect is considered a type of non-Polish spoken language, on the one hand, and a type of general and regional language, on the other hand.

The urban dialect is not only based on the historical past of the country, but also plays a growing role due to modern linguistic awareness and concern about the disappearance of language forms. F. Hinskens *et al.* (2022), having investigated this topic, noted that dialect is considered an exceptional value and an asset that should be preserved, in contrast to the past perception that it was simply a code of everyday communication that belonged to certain social groups and was often ignored. The author emphasises that today urban dialects are popularised by various means, including popular radio shows, books, and texts. It is worth adding to the findings of the researchers that, unlike other Polish urban dialects, only Poznań dialect is also used in music, in the city's public domain (museums, consumer spaces, names of objects, programmes, campaigns, and events), as well as in the virtual space (many fan pages, blogs, memes, and online stores).

The term "urban dialect" should also be considered in light of how this concept has changed over time. Urban dialects are defined in different ways, but they all have one thing in common: they are associated primarily with the poorly educated urban population, especially workers, labourers, domestic workers, and villagers who have come to the city and who "have not yet fully mastered the literary language". This is evidenced by the findings of A. Adler (2021). A dialect, as the researcher notes, is a lower-class language that is often rural and usually associated with the working class, villagery, or other people of low status. Dialects are a kind of (often incorrect) deviation from the norm – a deviation from the exact or normal form of a language. A distinct language variety that originates from a particular territorial use is known as a regional dialect. It demonstrates a range of dialect and accent variations. Over the centuries, geographical differences can give rise to different languages. According to A. Fawzi (2022), the place of origin of a person can be determined by their regional dialect. Other terms commonly used for this concept are local, territorial, or geographical dialects. Still, it is widely believed that this type of dialect is becoming less common in urban areas and more common in rural areas.

E. Al-Wer (2020), having investigated the emergence of dialectisms, notes that although vernaculars are still in use today, they are no longer influenced by the social, cultural, or economic circumstances of everyday life. Rather, they are steadily levelling out, deforming somewhat imperceptibly, and eventually heading towards a literary language. The author adds that modern modes

of production, the concentration of intellectuals in towns and villages, the influence of the press, fiction, radio, television, and schools all contribute to this complex and lengthy process. However, vernaculars continue to play an important role in society (Ming, 2020). It is worth adding to the researchers' conclusions that territorial dialects, along with other sources, continue to be one of the sources of enrichment of the vocabulary of the literary language. The gradual transformation of these dialectisms into normative ones, as well as the enrichment of the structure and expressive capacities of the literary language, require the establishment of the use of words and word forms as dialectisms and their appropriate processing in normative dictionaries and grammars.

It is worth agreeing with the findings of M. Duan & S. Zhou (2022) that language or dialect maps are useful resources for interregional communication. Dialect is no longer the only way to communicate, but a linguistic alternative that created a sense of familiarity and belonging. As the trend of emphasising local identity, returning to the "small motherland", and the need to emphasise the cultural identity of one's land has been clearly evident in recent years, an invaluable value, an element of intangible heritage, is beginning to emerge, which is noted in a dialect.

Thus, the problem of distinguishing between dialects requires the latest methods of studying dialectisms, including sociolinguistic conditions in both historical and contemporary contexts. The development of methods for preserving dialect continuums as a linguistic and cultural heritage of the country will be possible thanks to the research of the social functions of Polish dialects in the context of language protection and diversity policy.

Conclusions

Polish linguists traditionally distinguish seven types of dialect, each associated with a particular region. Each region has a distinct language that has developed over a long time as a result of various historical events, geographical features and interaction with other ethnic groups. Polish urban dialects are a diverse group of dialects of the Polish language spoken in cities and towns in Poland. These dialects are derived from various dialects of Polish, but over time they have been influenced by other languages such as German, Czech, and Yiddish. Urban dialects in Poland include Warsaw, Poznań, and Kraków dialects. A category of new mixed dialects is distinguished that consists of various dialects caused by migration of people from other parts of the country and the eastern border regions.

The Warsaw dialect is the most famous Polish urban dialect. The Warsaw dialect is characterised by the disappearance of nasal vowels ([ɔ̃], [ɛ̃]); palatalization of velar consonants before [ɛ] and [ɛ̃] (Polish – *rekę* ['rɛŋkɛ], dialect – *rekie* ['rɛŋkʲɛ]); replacement of the vowel group [ɔa] with [ua]/[uwa]; replacement of the vowel [i] with [i]/[i]. The dialect has undergone considerable changes

over the past few decades. These changes are noticeable on several levels: the disappearance of the Mazurian (replacement of "sz" with "s", "cz" with "c"), there is a simplification of intonation and accent, as well as a change in the pronunciation of some terms, e.g., the pronunciation of "dobry" is changed to "d'ubry" ("ó" is transformed into "u"). The grammar is simplified (the accusative plural loses the ending "-e"), and simple past tense forms are used more often instead of compound ones. The number of foreign borrowings is increasing, namely from English ("okej" (good) and "weekend" (weekend)) and Russian. Traditional expressions and phrases are disappearing, while colloquial and slang words are being used more often. Unfortunately, Polish urban dialects

are under threat of extinction. Due to migration and the spread of the Polish language, people use urban dialects less and less. Local libraries play a vital role in preserving dialects, collecting materials on urban dialects, and organising events to promote their use.

Prospects for further research include the study of effective mechanisms for preserving dialectisms as the country's linguistic and cultural heritage.

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■ Conflict of Interest

None.

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Динаміка діалектних змін у міських громадах: аналіз мовної варіативності та еволюції польських міських діалектів на основі даних місцевих

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Анотація. Актуальність і необхідність дослідження цієї теми полягає в тому, що, порівняно з іншими лексичними групами, діалектні мовні одиниці є периферійними і можуть легко загубитися. Метою цього дослідження було ретельне вивчення та аналіз виникнення і розвитку діалектів у різних регіонах Польщі. У дослідженні використано структурно-функціональний та діалектичний методи, метод синтезу, логічного та порівняльного аналізу, метод узагальнення, а також порівняльний, статистичний та системний аналіз. У результаті було виявлено, що лінгвісти виділяють три міські діалекти польської мови: варшавський, познанський і краківський. Варшавський діалект є найпоширенішим міським діалектом польської мови. За останні кілька десятиліть варшавський діалект зазнав значних змін. Ці зміни можна помітити на кількох рівнях: зникла мазурка, спростився наголос та інтонація, деякі терміни вимовляються по-іншому. Прості форми минулого часу вживаються частіше, ніж складні, а граматики загалом стає простішою. Зростає кількість англійських та російських запозичень. Загальноприйняті фрази та вирази стають менш поширеними, натомість сленг та розмовні терміни стають все більш поширеними. На жаль, польські міські діалекти перебувають під загрозою зникнення. Важливу роль у збереженні діалектів відіграють місцеві бібліотеки, які збирають ресурси про міські діалекти та проводять заходи, спрямовані на популяризацію їх використання. Дослідження має практичне значення, оскільки всі теоретичні положення, висновки та рекомендації можуть бути використані філологами для поглиблення знань про діалектну лексику Польщі

Ключові слова: лексичні одиниці; словники; народна мова; територіальна лексика; мовні системи



Constructing Ukraine's public space through preserving the memory of the fallen in the Russian-Ukrainian war

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Abstract. Russian aggression, which has been ongoing since 2014, has led to the deaths of both military and civilian citizens of Ukraine. For this reason, the perpetuation of the memory about the fallen in the Russian-Ukrainian war at the present stage of historical development is an important tool for shaping the future generations' historical memory. The purpose of the study was to provide a comprehensive and holistic analysis of the peculiarities of constructing Ukraine's public space by preserving the memory of the fallen in the Russian-Ukrainian war. The research was conducted on the basis of a wide range of general scientific (analysis, synthesis, objectivity) and special methods that allowed to analyse the policy and practices of commemorating the memory of the fallen during the Russian-Ukrainian war. The research results indicated that in the period from 2014-2021, the public space was dominated mainly by the practices of commemorating military personnel and individual cases of civilians. It is noted that a significant number of memorial sites after the large-scale invasion of Ukraine by Russia were occupied or in the combat zone, and therefore are probably destroyed and will no longer perform its main function of preserving the memory of the Russian-Ukrainian war. After the large-scale Russian invasion, there is a certain spontaneity in the commemoration of the fallen soldiers and civilians in the Russian-Ukrainian war, especially in the public space. It had been found that the public space practically does not reflect the genocidal dimension of the war, associated with massive Russian missile attacks on civilians, as well as the ways of commemorating the tortured Ukrainian citizens in the discovered torture chambers in the de-occupied territories. The research results are applied in nature, as they can be used by central and local government authorities to make adjustments to the current memory policy and launch a new series of fundamental researches related to the development of a new concept for perpetuating the memory of victims of the genocidal Russian-Ukrainian war

Keywords: memorialisation; national identity; civic consciousness; civic initiatives; memory policy

Introduction

Years of Russian aggression have led to significant fatalities among Ukrainian citizens, not only among the military, but also other categories of civilians, such as doctors, volunteers, journalists, public and political figures, etc. As a result, more and more new practices of preserving and perpetuating the memory of the fallen during

the Russian-Ukrainian war began to appear in the public space. They are currently being implemented both at the level of state policy and at the level of civic initiatives, and often have a spontaneous, unorganised character. At the same time, such trends should still have a certain logic and consistency. According to the work "The

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collective memory" by M. Halbwachs (2020), who is rightly considered the founder of the scientific field of historical collective memory studies, the location of objects and symbols in public space plays a key role in shaping the collective memory of entire generations, as "the location of these objects is largely explained by the ties that bind us to different groups". The author also emphasises that "each object, properly placed within the whole, resembles a way of life common to many people", and as a result, the objects that surround us "stand around us as a mute and immobile society" which "impose a comforting image of their own continuity on the group". Moreover, such public space researchers as R. Rose-Redwood *et al.* (2017), M. Azaryahu (2020), H. Nosova (2021) and others have concluded that through the appropriate filling of public space with various objects and symbols, the country past is constructed, national identity and self-awareness of citizens are formed. American researcher B. Schwartz (2015) also drew attention to the fact that the procedure of preserving memory gives historical events and individuals extraordinary importance and creates a "register of sacred history", leads to the formation of a new public space that demonstrates not only a certain version of history, but also contributes to the emergence of a new cultural production of the common past. In turn, A. Shanken (2022) points out the role of memorial infrastructure in the life of modern society, which is extremely important in the process of forming a national memory policy.

Today, it is possible to see that among foreign and domestic researchers, the first developments are emerging regarding the policy and practices of perpetuating the memory of the fallen during the Russian-Ukrainian war; to the forms and methods of memorial practices, their aesthetic and ideological significance, ideological superstructure, etc. In particular, the article by A. Glew (2021) is noteworthy, in which the author initiates a discussion on the most appropriate way to place memorials to the Russian-Ukrainian conflict. C. Gironi (2022) draws attention to how the war has affected Ukrainian memory politics, especially in the context of urban spaces such as monuments and topography (Gironi, 2022). Particularly interesting is the interdisciplinary comprehensive study of 2021 headed by T. Martsenyuk *et al.* (2021), in which a group of researchers tried to summarise existing practices of commemorating the fallen soldiers in the Russian-Ukrainian war in eastern Ukraine. At the same time, it should be noted that the study covers the period before the large-scale Russian invasion, so it does not reveal the whole complex of the problem. Other researchers generally only briefly touch upon the outlined issues. For example, V. Ivanenko & V. Kryvoshein (2022) in their study examine the state policy of memory in modern Ukraine in the context of the information war. The analytical report authors of the National Institute for Strategic Studies V. Yablonskyi *et al.* (2019) consider the policy of historical memory in

the context of Ukraine national security, V. Masnenko & Yu. Prysiashniuk (2024) approach the study of this issue from the perspective of the formation of the modern, Ukrainian tradition of military formations honorary names. S. Nabok (2018) analysed the transformations in the image of "war" and "warrior" in the context of the latest Russian-Ukrainian war. A. Kyrydon (2020) partially touches upon the above topics in the context of the general study of historical memory and commemorative practices, and M. Zubar (2024) examined this issue exclusively from the perspective of changing the landscape of the city memory in Mariupol in the period from 2016 to 2022. In addition, it should be noted that in their studies, the authors attempted to investigate mainly commemorative practices related to the victims of the Russian-Ukrainian war until 2021. However, the policy and practices of perpetuating the memory of the fallen after the large-scale invasion have not yet become an object of study among both domestic and foreign scholars.

The purpose and objectives of the research are to comprehensively analyse the process of constructing public space in Ukraine through preserving the memory of the fallen in the Russian-Ukrainian war. The study was conducted on the basis of a wide range of general scientific and special methods (analysis, synthesis, objectivity, classification, typology, etc.) that allowed to analyse the policy and practices of commemorating the fallen during the Russian-Ukrainian war in the public space. Using the method of classification and typology of data and the chronological method, the results of the discussion were divided into two sections, which allowed to distinguish between the existing practices of commemorating the fallen in the Russian-Ukrainian war before and after 24 February 2022, as well as to distinguish between the practices of commemorating military and civilians. The comparative method made it possible to trace the differences in the practices of perpetuating the memory of the fallen civilians and military before and after the large-scale Russian invasion. The systematisation method allowed to summarise the existing experience of perpetuating the memory of the fallen in the Russian-Ukrainian war in the public space and identify gaps in existing commemorative approaches. Factor analysis allowed to identify a number of factors (before and after the large-scale invasion) that influenced the practice of commemorating the fallen during the Russian-Ukrainian war, with the identification of causal relationships that influenced the change in specific practices of commemorating in public space.

Perpetuating the memory of military personnel and civilians in the public space of Ukraine in 2014-2021

Russian invasion of Ukraine on 20 February 2014 resulted in more than 13,000 deaths of this aggression victims in the first 5 years alone, that included more than 4,000 Ukrainian military personnel and more than 5,000 representatives of other security forces, the rest were

civilian victims (The sixth anniversary..., 2020). Following the large-scale Russian invasion in February 2022, these figures have increased many-fold and have not yet been made public. It is quite logical that the deaths of so many people affect the natural desire of society to preserve the memory of the fallen in the Russian-Ukrainian war. As a result, this has also affected the design of public space in Ukraine (public squares, parks, beaches, courtyards of multi-storey buildings, etc.) In 2014-2024, a number of both traditional and new commemorative practices perpetuating memory, not only of the military but also of civilians, can be seen in public spaces, including memorial plaques, monuments, bas-reliefs, alleys of glory in honour of fallen warriors, honorary naming of streets, gardens, parks, squares, schools, houses, military units, creation and distribution of other commemorative symbols (coins, badges, chevrons), opening of new institutions (museums, galleries), etc. A new practice for Ukraine (after 2022) was the spontaneous formation of centralised military cemeteries, as well as the writing of murals related to the topic. Since the issues under study chronologically reflect the ten-year period of the Russian-Ukrainian war, cover different categories of citizens, and take into account the methods of warfare, the results of the study are presented in separate subsections that allow to identify how effective these practices are in terms of preserving the national memory of the Russian-Ukrainian war in the future, and what approaches to perpetuating the memory of the dead citizens on genocidal grounds that have not yet been reflected in the public space can be taken.

As soldiers and other representatives of the defence forces lay down their lives on the battlefield for Ukraine independence and territorial integrity, their memory is reflected in the public space the most. The most complete picture of these practices is provided by the non-governmental website *"Book of Remembrance for Those Who Fell for Ukraine"* (hereinafter referred to as the Book), which was created on 22 July 2014 with the support of the National Military History Museum of Ukraine to document, record and organise data on the losses of Ukrainian servicemen in the Russian-Ukrainian war. The authors are Maksym Popov, the founder and editor of the book, Yaroslav Tynchenko, Herman Shapovalenko, Serhiy Kovalenko and Svitlana Vihovska. Interestingly, the Book is dedicated to different categories of Ukrainian citizens who died during the Russian-Ukrainian war during the period from 2014 to 2021. Its value lies in the fact that it not only provides brief information about the deceased, but also allows to identify how the memory of this person is preserved in public space, such as plaques, monuments, insignia, street names, etc (The book of memory..., 2024).

Revealing the problematic aspect of the study, taking into account the chronological approach, it is worth starting with the annexation by the Russian Federation of the Ukrainian peninsula, the Autonomous Republic of Crimea, on 20 February 2014. Despite the widespread

Russian myth that "Crimea was surrendered without a single shot being fired", it should be recalled that the Ukrainian military in Crimea did resist the Russian occupation. According to Ukrainian journalist M. Koshelev (2017), in response, Russian special forces stormed the "disobedient", opening fire on barracks windows, throwing stun and gas grenades, tying up and beating them (for example, Ukrainian marines in Feodosia). In particular, during one of these assaults, namely on the 13th Photogrammetric Centre in Simferopol on 18 March 2014, Russian military killed a warrant officer Serhii Kokurin, the head of the Centre's warehouse. Then the soldier was buried in his native Simferopol, and the mapping centre was relocated to Odesa. A year later, his comrades-in-arms unveiled a *memorial plaque* at the new location in memory of the first soldier killed during the annexation of Crimea. In addition, by Presidential Decree No. 599/2014 of 19 July 2014, the hero was awarded the Order for Courage, III class. The memorial is also commemorated on the "Wall of Remembrance of the Fallen for Ukraine" memorial in Kyiv, section 1, row 1, place 5. The second Ukrainian serviceman to die in Crimea during the occupation of the peninsula was Major Stanislav Karachevskyi of the Naval Forces of the AFU, killed on 6 April 2014 and buried in Berdiansk. His memory is perpetuated on the memorial "Wall of Remembrance of the Fallen for Ukraine" in Kyiv, section 1, row 1, place 7, and he was awarded the Order of Honour of the city of Berdiansk (posthumously). A memorial to him was opened on the wall of the school №5 in Berdiansk (Karachevsky..., 2024).

The subsequent Russian aggression that unfolded in eastern Ukraine in April 2014 also led to the first serious losses in the ranks of the Ukrainian security and defence forces. Of course, the considerable losses at the initial stage of the war could not leave the public indifferent to the fate and memory of the fallen, so almost immediately after the first losses, ideas began to emerge to perpetuate the memory of the defenders in the public space.

For instance, one of the first extremely important locations for perpetuating the memory of soldiers killed in the Russian-Ukrainian war was the *"Wall of Remembrance of fallen for Ukraine"* (hereinafter – the Wall of Remembrance), which is located in Kyiv on the walls of St. Michael's Cathedral. It was unveiled on the first anniversary of the Ilovaisk tragedy on 29 August 2015. The Wall of Remembrance consists of sections with photos of fallen soldiers dating back to 2014. Before the large-scale invasion, there were 4,300 photos. In this case, it is worth noting the symbolism of the location of the Wall of Remembrance, the St. Michael's Cathedral. After all, it is worth recalling that during the Revolution of Dignity, the Cathedral became a refuge for Euromaidan participants who suffered at the hands of security forces. It was one of those places where the strength for further struggle was forged, where medical care was provided to the injured on Euromaidan. St. Michael's Cathedral has become a symbol of the indomitable Ukrainian spirit and

purity of thought, so it is not surprising that after the Russian invasion, the Ukrainian “heavenly army” rallied around the Cathedral.

The most common practice of perpetuating the memory of fallen soldiers in public places are *plaques, monuments, memorials*, etc. Today, their number is estimated at over a hundred. In particular, after a wave of vandalism related to attacks on monuments to Ukrainian defenders shook the country in 2019, journalist of the online publication “OTAK.NEWS” A. Konyk (2020), using information from the “Book of Remembrance for Those Who Fell for Ukraine”, tried to analyse how many monuments were unveiled in honour of fallen Ukrainian soldiers. From this study, we see that she counted more than 120 monuments in different regions of Ukraine. She found out that Donetsk region had the largest number of memorials (over 40) erected in honour of the victims of the war, and the largest number of personalised signs associated with the place of death of specific soldiers. For example, the Memorial sign at the site of checkpoint No. 1 “Rybkhov” (Sloviansk), the Memorial sign “Sorrowful Angel” at the site of the crash of the AN-30B aircraft and the death of the 15th Boryspil Transport Aviation Brigade (Pryshyb village), the Memorial in honour of the crew of the MI-2U helicopter (Malynivka village), the Memorial Cross in honour of Major General Serhii Kulchytskyi and his comrades-in-arms (Chervonyi Molochar village), etc. At the same time, it should be noted that the author did not take into account memorial plaques and busts unveiled in honour of individual soldiers. We also see that the Book of Remembrance does not reflect all objects, especially those that were unveiled, in particular in the next year 2021. Moreover, the year and time of the opening of the structures often needs to be clarified. For example, additional analysis revealed that the memorial to the fallen ATO heroes in Kropyvnytskyi was unveiled on 8 May 2015; on 22 December 2015, a memorial to 15 soldiers in the form of a Cossack cross, which symbolises the fallen defenders of Ukraine in the ATO zone, was unveiled at the Kherson city cemetery. It is believed that one of the first monuments unveiled in honour of soldiers fallen in the ATO zone was the monument erected in Kryvyi Rih on 19 March 2016, and on 4 November 2016, a monument to soldiers fallen in the ATO zone was unveiled in Odesa. It is also worth mentioning the sword monument, which was unveiled in honour of ATO participants in Kyiv on 15 August 2017; the memorial sign to the fallen ATO soldiers and the fallen participants of the Revolution of Dignity, which was unveiled on 12 October 2018 in Katerynopil, Cherkasy region, etc. It has already been mentioned that a number of new monuments appeared in 2021. In particular, on 25 June 2021, a monument to ATO heroes and a renovated Walk of Fame were unveiled in Pokrovsk, Donetsk region; on 27 June 2021, a monument to Ukrainian intelligence officers was unveiled in Solomianskyi district of Kyiv; on 22 August 2021, a monument to the Defenders of Ukraine was

unveiled in Andrushivka, Zhytomyr region; on 29 August 2021, in Kyiv, at the corner of Hrushevskoho Street and Petrivska Alley, a Memorial to the fallen Kyiv residents participating in the ATO/JFO was unveiled; on the same day, a monument to the fallen defenders of Ukraine was unveiled in Verkhnodniprovsk, Kamianskyi District, Dnipro Region; on 14 October 2021, a monument to the Defenders of Ukraine in the War against the Russian Aggressor was unveiled in on the same day, a memorial to the soldiers-heroes of the Anti-Terrorist Operation was unveiled in the Oleksandr Koshytsia Park in Kyiv and in Stryi, Lviv region; on 10 December 2021, a monument to ATO soldiers was unveiled in Zolotonosha, and on 24 December 2021, a monument to the fallen heroes of the ATO/JFO was unveiled in Novomoskovsk, Dnipro region.

In addition to monuments, a number of *parks, gardens, alleys, squares, streets*, etc. have been named in honour of the fallen soldiers over this period of time. For example, on 15 October 2019, an Alley of Remembrance was opened in Khrystynivka, Cherkasy region, in honour of the Christian soldiers who died in eastern Ukraine. In Kyiv, in 2021, the Hero of Ukraine Maksym Shapoval Garden was opened. In 2021, in Poltava, the community set up a park in memory of the Heroes of Ukraine on the site of the former Lenin Square. The pedestal that remained from the Lenin monument, which was demolished in 2014, was replaced with a 50-metre flagpole. In addition to these practices, it is also worth mentioning the Park of Heroes (Kryvyi Rih), the ATO Heroes Park (Irpin, Medzhybizh), the Alley of Hero Cities of the Russian-Ukrainian war (Ternopil), the opening of the Alley of Glory and the Park of Memory and Glory of Heroes participating in the ATO in Haisyn, and the Alleys of Heroes in various cities of Ukraine, etc. On the Google map of Ukraine, you can see the names of streets named after individual soldiers (for example, General Kulchytskyi Street) and generalised names such as Heroes of Ukraine, ATO Heroes, Defenders of Ukraine, Debaltseve, etc. You can even find Viiskova Street (Mykolaiv) and Cyborgs Street (Volyn region).

Special attention should be paid to the commemoration of those who died saving lives on the battlefield – *military medics, paramedics and other medevac participants*. The most complete practical experience of perpetuating the memory of fallen military medics until 2022 is demonstrated in the already mentioned electronic Book of Remembrance (2014-2021), and in particular, the section “The Fallen by Target Groups”, tab “Medics”. It shows that in the public space, the memory of military medics is preserved by placing portraits of fallen medics on the memorial “Wall of Remembrance of the Fallen for Ukraine” in Kyiv; streets have been renamed in honour of individual soldiers, and they have been awarded the title of honorary citizen of a city or district; they have been awarded orders and medals by local governments; memorial plaques, annotation boards, bas-reliefs in educational and medical institutions were unveiled; information was posted on billboards; there are also cases of opening

leisure centres; holding All-Ukrainian charity festivals; painting, unveiling of individual monuments, etc. At the community level, the commemoration of medics with monuments is less common. In particular, on 8 October 2018, a monument to fallen military doctors was erected on the territory of a military hospital in Mariupol; on 16 June 2019, a memorial to the medics who died in the war was unveiled on the territory of the Vinnytsia Medical College of Academician Zabolotnyi; on 6 December 2019, a memorial sign "Faces of War" dedicated to medical service personnel killed in the combat zone was unveiled on the territory of the Kyiv National Military Medical Clinical Centre "Main Military Clinical Hospital" (NMCC); on 14 October 2020, a Memorial in honour of the fallen military medics was unveiled on the territory of the 59th Military Mobile Hospital in Sievierodonetsk. At the same time, as noted by L. Kotsur and Ya. Zinkevich (2024) *"approximately 40 per cent of all fallen military medics still do not have any non-governmental commemorative insignia or individual memorials, except for an order and a photo on the Wall of Remembrance in Kyiv or general monuments"*.

On the whole, the analysis findings demonstrate that in the period from 2014–2021, the practice of commemorating servicemen and military medics in the public space of Ukraine was not uncommon. At the same time, the research drew attention to the fact that a significant number of memorial sites after the large-scale invasion were occupied or in the combat zone, and therefore are likely to have been destroyed and will no longer fulfil their primary function. According to M. Gabowitsch (2023), in this way "Russian aggressors demonstrate their cultural superiority". It is also noteworthy that a significant number of sites are located on the territory of specific locations (such as medical institutions, educational institutions) or in non-public places (somewhere on the outskirts of the city centre or town). As a result, without proper tourist routes and a state policy of national memory, such commemorative practices will only have local success.

Alongside the military personnel, many other categories of our fellow citizens have been killed by Russian aggression. Over the 10 years of occupation in Crimea, 60 dead members of the resistance movement and those who disagreed with the occupation authorities have been documented, 28 of whom were representatives of the Crimean Tatar people. Since the bodies of most of the missing activists have not yet been found, there is no way to perpetuate their memory in the public space, except for the Virtual Museum of Russian Aggression, which publishes extensive information and hosts various exhibitions related to resistance to the occupation (Virtual Museum..., 2024).

Approximately 3,000 more civilians who died in certain areas of the southeastern regions of Ukraine before the large-scale invasion are to some extent immortalised in public space. The most illustrative in this regard is the figure of 15-year-old Kharkiv activist Danylo Didyk,

who died in a terrorist attack organised by Russians on 22 February 2015. On his Wikipedia page, one can count about thirty different ways of commemorating Danylo – from paintings, plaques, monuments up to street renaming. Specifically, his figure is depicted on a memorial sign that was installed in Kharkiv on 22 February 2016 on Petro Hryhorenko Avenue (near the site of the terrorist attack). The dedication states: *"On this very spot, on 22 February 2014, Kharkiv residents disrupted a separatist congress, defending the unity of Ukraine. On 22 February 2015, during a peaceful march on the anniversary of these events, a mine explosion planted by pro-Russian terrorists killed patriots of Ukraine, Kharkiv residents: Danylo Didyk (15 years old), Mykola Melnychuk (18 years old), Vadym Rybalchenko (37 years old), Ihor Tolmachov (52 years old). Glory to the Heroes!"* (A memorial sign..., 2016).

In addition to this case, in February 2018, a memorial sign was unveiled in Kramatorsk to those killed in shelling in the Donetsk region. The memorial consists of a shell that landed in the city on 10 February 2015, killing 17 people, and a glass cube with the names of the victims of the shelling and the inscription: *"How many more people must die?"*. Several memorial plaques have also been unveiled to civic activists who resisted the Russian occupiers and were eventually tortured. For example, in October 2021, a memorial plaque was unveiled in Sloviansk to Yuriy Dyakovskiy, who was tortured by Russian terrorists in 2014. The plaque was placed on the SSU building next to the memorial plaques of other tortured people, such as Volodymyr Rybak and Yuriy Popravka. At the end of 2021, a monument to Stepan Chubenko, a 16-year-old football player who was tortured by three militants of the so-called "DPR" in 2014, was also unveiled in Kramatorsk. The sculpture of the boy is full-length, tinted bronze and made of reinforced polymer granite.

The volunteer movement, which unfolded in Ukraine with the beginning of Russian aggression in 2014, also left its mark on commemorative practice, as in December 2016, a monument symbolising the unity of the volunteer movement was erected in a park in Kyiv on the corner of Strategic Highway and Nauky Avenue. A similar idea to erect a monument to the volunteers who helped and continue to help Ukrainian defenders resist the Russian invaders arose in Lviv civic activists in 2021, but it has not yet been implemented (In Lviv..., 2021).

Consequently, prior to the large-scale Russian invasion, the public space of Ukraine was dominated by practices of commemorating the military and medical personnel who died as a result of Russian aggression. At the same time, the memory of civilian victims was not properly perpetuated.

The perpetuation of the memory of military personnel and civilians in the public space of Ukraine, after 24 February 2022

The large-scale invasion of Ukraine by the Russian Federation on 24 February 2022 resulted in massive losses,



especially among the military. Since the walls of St Michael's Cathedral are not endless, and the losses in the war are significant, with the onset of the new aggression, the Independence Square in Kyiv began to play an extremely important role, where, according to Diana Klochko, the "Lawn of National Remembrance" gradually grew – a nameless memorial made of blue and yellow flags to those who died in the Russian-Ukrainian war (Klochko, 2023), as well as Askold's Grave, where the Hero of Ukraine, commander of the special unit "Da Vinci Wolves" Dmytro Kotsiubailo (call sign "Da Vinci") was recently buried.

These new practices of constructing public space resulted in the Government approving the organisation of measures to create the Ukrainian National Pantheon in Kyiv (Order..., 2021). And the emergence of mass graves of servicemen at the local level put the need for a national military cemetery on the agenda. The relevant state institution, the National Military Memorial Cemetery (NMMC), was established by a Cabinet of Ministers resolution of 4 October 2022. In addition to the cemetery itself, the future memorial complex should include a museum to perpetuate the memory of the fallen defenders (Resolution of the Cabinet of Ministers of Ukraine No. 1115, 2020; Decree of the Cabinet of Ministers of Ukraine No. 37-p..., 2022; The National Military Memorial..., 2024).

However, these large-scale nationwide measures to shape public space have not yet been implemented, so the perpetuation of the memory of soldiers takes place primarily at the level of individual communities. For example, one of the most common practices is the creation of "Alleys of Heroes" in public places in settlements, "Alleys of Heroes" in cemeteries, especially in cities, the unveiling of monuments and memorials in almost every settlement, etc. Other practices also occur. For example, on 16 July 2022, a memorial sign "Cossack Cross" was unveiled in Kryvyi Rih, which states: "To the soldiers who died for Ukraine". On the pedestal itself are engraved the words of Taras Shevchenko: "We will never forget that glory of the Cossacks". Besides, it should be mentioned that on 26 August 2022, the first memorial to the Territorial Defence Forces in Ukraine was erected in Irpin, Kyiv region, in honour of volunteer soldiers; on 14 October 2022, the Alley of Glory with portraits of countrymen who died in the war with Russia since 2014 was opened in Radomyshl, Zhytomyr region; on 25 February 2023, a monument to Lieutenant Colonel Hennadii Matuliak, who at the beginning of the large-scale Russian invasion led a downed plane away from the village near Hostomel, was unveiled near the village of Hlibivka in Kyiv region; in early 2023, the construction of the "Angels of Victory" memorial dedicated to the memory of soldiers who died during the full-scale invasion of Russian troops in February-March 2022 was initiated in the village of Moshchun of the Gostomel settlement territorial community; on 20 March 2023, in the village of Mykolaivka, Bucha

district, Kyiv region, a monument to fallen soldiers was unveiled and consecrated on the site of a destroyed chapel; on 28 April 2023, the Alley of Remembrance of the Border Guard Heroes was opened in Boryspil, Kyiv region; on 3 July 2023, a memorial sign in honour of the fallen Navy servicemen of the Armed Forces of Ukraine in the war against the Russian aggressor was unveiled in Kyiv in the territory of the Park of Sailors; on 30 October 2023, a memorial sign (with a drone) to the fallen scouts was installed near the village of Nyzhnia Syrovatka in Sumy region; on 8 November 2023, several communities in the Kyiv region installed memorials in honour of the Heroes of Ukraine, pilots of the 40th tactical aviation brigade, known as the "Ghost of Kyiv", who died in the winter and spring of 2022, defending the skies over the capital and the region from Russian aircraft; on 16 November 2023, a memorial to the soldiers who laid down their lives for the freedom, independence and integrity of Ukraine was unveiled in Chop; on 25 November 2023, the memorial complex "The Heroes Defenders of Ukraine" was unveiled in Nizhyn, with a monument to Oleksandr Matsievskyi, who was shot by the Russians for saying: "Glory to Ukraine". On 6 December 2023, a number of other monuments were unveiled, including an exhibition in Kyiv, also dedicated to the Hero of Ukraine Oleksandr Matsievskyi; the Memorial of Eternal Glory was unveiled in the village of Myrne, Maloliubashanska community, Rivne region; on 24 February 2024, a memorial "Cross of Heroes" was unveiled in Vyshhorod, Kyiv region, dedicated to the soldiers who sacrificed their lives defending Ukraine; on 11 March 2024, a monument to the soldiers of the 60th separate infantry brigade who defended the Kochubei community during the Russian army's invasion was unveiled in Kherson region, etc.

In addition to these practices, it is worth mentioning the unveiling of memorial plaques on the houses where the fallen soldiers lived, renaming streets in their honour, installing banners with portraits and names of fallen soldiers; planting trees – "Alleys of Remembrance of Heroes"; installing state flags on the graves of Ukrainian defenders; commemorating the Ukrainian defenders who died in the struggle for independence, sovereignty and territorial integrity of Ukraine with a minute of silence; introducing a new tradition of burying Ukrainian defenders, etc.

All this demonstrates that during the two years of the large-scale Russian invasion, in addition to traditional practices, new approaches to perpetuating the memory of defenders in public space have emerged in Ukraine. Obviously, these approaches are primarily related to the massive number of soldiers killed on the battlefield ("Lawn of National Remembrance"). At the same time, it is noticeable that at the local level, instead of mass graves (as of the beginning of May 2024, there is only one practice of centralised burial of servicemen in a mass grave in Chernivtsi), *local military cemeteries* are actually being formed, supplemented by Alleys of

Glory in the central squares of settlements, and it is not yet clear whether these objects in the future can become a full-fledged part of the NMMC. Moreover, this spontaneity of public space formation prompted the Ukrainian Institute of National Remembrance (together with its partners) to develop in 2023 and publish on the UINR website *"Methodological recommendations for local executive authorities, local governments and public organisations on measures related to the preservation and commemoration of the memory of participants, victims and events of the Russian-Ukrainian war"* (published on the UINR website on 6 February 2024) (Methodological recommendations for local..., 2024), which contain a number of constructive tips for the improvement of public space.

The large-scale Russian invasion of Ukraine on 24 February 2022 also resulted in the emergence of the phenomenon of mass deaths of civilians who became victims of the war, both as a result of the resistance movement to Russian aggression and as a result of war crimes. Nowadays, in addition to the officially published data, information about different categories of victims is provided by the digital Platform of Memory "Memorial". An important feature of this Platform is that it has actually created a Memorial to civilian victims of the war, those killed by shelling, as well as those who helped bring our victory closer and died (rescuers, medics, firefighters, police officers, volunteers, railway workers, resistance movement members, drivers, entrepreneurs); it has a separate section on the deceased children. Quite heartbreaking is the section "Alone" dedicated to the loved ones of the fallen Heroes and other initiatives. However, the Platform does not contain complete information on the practices of commemorating civilians killed by Russian aggression in public space. Perhaps this is because there are not many such practices (especially when it comes to rescuers and power engineers). That is why this section attempts to chronologically reflect the existing practices of commemorating civilians killed in public space after 24 February 2022 and to identify unfilled gaps in this part of the national memory policy.

For instance, one of the first attempts to perpetuate the memory of civilian victims and those who resisted the Russian occupation was the unveiling of the stele "Hero Cities of Ukraine" on 21 May 2022 in Kamianets-Podilskyi, Khmelnytskyi region. The goal is to "honour the heroism of those who have defended and are defending Ukraine, those who innocently sacrificed their lives, those who are currently defending, volunteering, and working". (The stele "Hero Cities of Ukraine" ..., 2022).

Below you can see several practices of perpetuating the memory of railway workers – people who, in the absence of air traffic and transport collapse, played an important role in the evacuation and internal displacement of citizens. It is known that in 2022 alone, 353 railway workers were killed and another 819 Ukrainian railway workers were injured. In particular, 42 employees of the

Odesa Railway were killed in Odesa region. It is in the Odesa region that the first practices of perpetuating the memory of railway workers can be seen. For instance, on 4 November 2022, a monument to Odesa Railways employees who died at the battlefield was erected on the territory of the locomotive depot in Podilsk. The memorial was made of rails and pieces of a missile used by the Russians to attack the railway infrastructure. Also, on the first anniversary of the great Russian invasion (24 February 2023), a memorial stone in honour of the railway workers who died as a result of Russian aggression was installed at Kyiv Central Railway Station.

Children are the most vulnerable category of our citizens. As of the beginning of April 2024, more than 1818 children have suffered as a result of Russia's large-scale armed aggression. Among them, 538 children were killed and more than 1280 sustained injuries of varying severity. Most children were affected in the following regions: Donetsk – 524, Kharkiv – 344, Kherson – 149, Kyiv – 130, Dnipro – 130, Mykolaiv – 103, Zaporizhzhia – 100 (Bohdanyok, 2024). The first memorial composition dedicated to the subject of children and on the occasion of the 1st anniversary of the release of Kyiv region from Russian occupation is the art sculpture "Girl in the Sun", which was unveiled on 2 April 2023 in the centre of Borodianka. The sculpture symbolises the invincibility of Ukrainians who continue to live and fight despite the trauma of the war unleashed by the Russian Federation. At the same time, the Kharkiv region, which ranks second among the dead children, went further. On 4 June 2023, on the "Day of Commemoration of Children Who Died as a Result of the Armed Aggression of the Russian Federation against Ukraine" (Resolution of the Verkhovna Rada of Ukraine No. 1490-IX, 2021), a monument to children who died from Russian missiles and bombs was unveiled in Kharkiv. The monument consists of figures of two children flying over a granite block representing an explosion. Sculptor Mykhailo Yatchenko depicted the children as angels with burnt wings. The monument also bears an inscription: *"To the little angels who met human cruelty so early and, unfortunately, would never become adults..."*. It should also be noted that since 2023, on Children's Remembrance Day, Ukraine has been holding the All-Ukrainian action "Bells", which was initiated by the First Lady Olena Zelenska. It involves hanging bells on trees to honour the memory of young Ukrainians.

Medics who save lives both on the battlefield and in the rear also suffered serious losses after 24 February 2022. It should be recalled that before the large-scale invasion, more than 70 doctors, heads of medical services, paramedics, pharmacists, laboratory technicians, nurses, medical instructors, and combat medics were killed in the combat zone, but it is difficult to imagine the scale of losses among medics after 24 February 2022 due to the lack of published data. To commemorate them, on 27 July 2023, officials unveiled a memorial wall on the territory of Kyiv's Hospital No. 4, dedicated to the



160 medics who died during the large-scale Russian invasion (Rybalska, 2023).

Naturally, Russia's large-scale invasion of Ukraine on 24 February 2022 led to the emergence of a phenomenon known as the mass movement of resistance to Russian aggression among the civilian population. In fact, it manifested itself in several forms: 1) mass peaceful rallies against the occupiers; 2) armed resistance in the ranks of territorial defence; 3) open statements by individuals against the occupation; 4) sabotage activities behind enemy lines; 5) volunteering, etc. For example, in the first days of the aggression, Ukrainians could be seen massively protesting against columns of Russian equipment in Kherson, Enerhodar, Nova Kakhovka, Melitopol, Berdiansk, Slavutych, Horodnia, Konotop and other cities. Hundreds of local residents joined the ranks of territorial defence and fought desperately against the enemy, for example, in Irpin, Okhtyrka, and other places. Nowadays, the Internet is full of stories about the courage and bravery of individual citizens who have resisted the Russian occupation. However, there are still few commemorative practices in public space that would emphasize the specificity of this resistance. For example, it is possible to single out only the opening of the sculpture "Resistance" on 24 August 2023 in Irpin, Kyiv region, dedicated to all those who defended the city from Russian troops in February-March 2022. "On the one hand, there is a man with a courageous strong-willed face, a confident look, and strong arms. On the other hand, there is a person wearing an ugly mask of facelessness, indifference, cruelty, and lies, who is trying with all his might to put the same mask on others" (Baranivska, 2023). Also, on the second anniversary of the release of Irpin from occupation, on 31 March 2024, the monument "WILL" was unveiled in the Public Garden dedicated to the fallen police captain Serhii Blyzniuk, made from the remains of Russian missiles that flew at the city at the beginning of the full-scale invasion. The sculpture is dedicated to the heroic resistance of Irpin to the occupiers. The monument contains the inscription "This metal is not enough to break our will" with a translation into English. At the same time, when it comes to *volunteers* whose lives were also in danger, and more than a hundred cases of Ukrainian and foreign volunteers have been reported, the only current initiatives to perpetuate the memory of volunteers include the launch in November 2023 of the Ukrainian Volunteer Service's "Killed Volunteers" project (for the international community), dedicated to the memory of fallen volunteers.

In exploring the above-mentioned issues, it is evident that the existing practices of perpetuating the memory of civilians in public space are rather superficial, and the genocidal dimension of the war is virtually overlooked. For example, it is well known that over the past two years, there have been many cases of Russian missiles hitting objects with massive crowds (Vinnytsia, Kremenchuk, Nova Poshta in Kharkiv, the village of

Hroza, Dnipro, the railway station in Kramatorsk, Chernihiv, Odesa, etc.), which indicates the genocidal dimension of this war. However, among the current initiatives that would perpetuate the memory of these events in public space, it is worth highlighting the city of Vinnytsia, where in May 2023, urban planning documentation was approved for the installation of a memorial sign to those who died as a result of those events. Also in March 2024, it was reported that the local authorities of Kremenchuk also plan to create a monument "DNA of Remembrance", which would be dedicated to the participants and victims of the Russian-Ukrainian war. The decision was prompted by the fact that on 27 June 2022, Russia launched a missile attack on a shopping centre in Kremenchuk, killing more than 20 people. However, these initiatives have not yet been implemented.

Recently, there is also an urgent need to properly perpetuate the memory of Ukrainian civilians tortured by the Russian occupiers, both at the national and local levels. Over the past ten years, it is possible to trace many cases of torture against people, both individually and in specially created "torture chambers" (Torture, 2024). It should be reminded that such torture chambers were (and still remain) set up in almost every place in the Kherson, Kyiv, Chernihiv, Kharkiv, and other regions. In particular, in the temporarily occupied territories of Ukraine, in February-April 2022 alone, the Russians set up more than 20 torture chambers. In December 2023, Ukrainian law enforcement officers discovered 104 torture chambers in 8 regions of Ukraine in the territories released from the occupiers. The largest number was found in Kharkiv region – 25, Zaporizhzhia – 18, Kherson – 11, Donetsk – 10 (The Prosecutor General..., 2023). Furthermore, international lawyers have pointed out that the existing Russian torture chambers in the de-occupied territories worked as a single mechanism and looked like part of a well-thought-out system to destroy Ukrainian identity. As of 2024, only a few cases of perpetuating the memory of those tortured in public space can be observed. For example, one of the most horrific places of torture and murder of civilians is the town of Izium, Kharkiv region, where the bodies of more than 400 people were found after the de-occupation. Only in a house under the rubble at 2 Pershotravneva Street 44 people died. Therefore, it is not surprising that after the release of the city in December 2022, the community carried out a number of renaming of Soviet street names. In January 2023, Pershotravneva Street itself was renamed into Pamiati Street (Remembrance) to honour the victims, and an improvised memorial was created near the house with photos of residents. Also on 1 July 2023, an installation in memory of the townspeople tortured by Russian terrorists was unveiled in Bucha, Kyiv region. The monument, located at the entrance to the city park, consists of four structures with metal plaques engraved with the names of 501 people who died. However, so far, these practices are not enough to fully perpetuate the

memory of the victims of the Russian-Ukrainian war (Russian torture centers ..., 2023).

In summary, Russia's large-scale invasion of Ukraine has not only caused massive deaths of Ukrainian military and civilians, but has also significantly affected the change in urban landscapes and the construction of public space in almost all settlements. It is clear that the 'wounds' of the war are likely to continue to be reflected in public spaces and various commemorative practices. At the same time, it is important for Ukraine to reflect the tragedy of this terrible page of Ukrainian history as objectively and impartially as possible and to make it look orderly.

Conclusions

Consequently, the results of the study show that in the period from 2014-2021, many practices of perpetuating the memory of servicemen and civilians in public space were recorded in Ukraine, among which the practices of memorialising the memory of defenders prevail. At the same time, it is noted that a considerable number of memorial objects are located in separate locations or in non-public places, which, without proper tourist routes, could only be locally successful in terms of memory policy. Moreover, it has been noted that a significant number of memorial sites after Russia's large-scale invasion of Ukraine were occupied or in the war zone, and therefore are likely to be destroyed and no longer fulfil their primary function of preserving the memory of the Russian-Ukrainian war. For this reason, a state programme for preserving the memory of the Russian-Ukrainian war, before the large-scale invasion, should be developed at the state level today. It is shown that after 24 February 2022, in addition to traditional practices, new approaches

to perpetuating the memory of defenders in public space have emerged in Ukraine, such as the formation of local military cemeteries, which are complemented by Alleys of Glory in the central squares of settlements. The practice of perpetuating the memory of civilians who died as a result of Russian aggression – children, medics, railway workers, members of the resistance movement – has become more common. It is emphasised that in order to implement this policy, local communities can use the Methodological Recommendations developed by the UINP, which will help to preserve and honour the memory of participants and victims of the Russian-Ukrainian war. At the same time, it is noted that the public space hardly reflects the genocidal dimension of the war, associated with massive missile attacks by the Russian Federation on the civilian population, as well as the ways to perpetuate the memory of tortured Ukrainian citizens in the discovered torture chambers in the de-occupied territories. The same concerns the category of Ukrainian citizens who are in Russian captivity and detention and are subjected to inhuman torture and abuse by Russians. In general, the results of the study are not only scientific, but also applied, as they can be used by central and local government authorities to make adjustments to the current memory policy. The study also shows that fundamental research can be initiated among researchers to develop a new concept of perpetuating the memory of the victims of the genocidal Russian-Ukrainian war.

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None.

Conflict of Interest

None.

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Конструювання публічного простору України через збереження пам'яті про полеглих у російсько-українській війні

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Анотація. Російська агресія, яка триває з 2014 р. призвела до загибелі як військових, так і цивільних громадян України. Тому, увічнення пам'яті про полеглих у російсько-українській війні на сучасному етапі історичного розвитку є важливим інструментом формування історичної пам'яті у майбутніх поколіннях. Мета і завдання дослідження полягали у комплексному та всебічному аналізі особливостей конструювання публічного простору України шляхом збереження пам'яті про полеглих у російсько-українській війні. Дослідження проведене на основі широкого комплексу загальнонаукових (аналізу, синтезу, об'єктивності) та спеціальних методів які дозволяють проаналізувати політику та практики увічнення пам'яті полеглих під час російсько-української війни. Отримані результати проведеного дослідження показали, що у період з 2014-2021 рр. в публічному просторі переважали здебільшого практики увічнення пам'яті, військовослужбовців і поодинокі випадки цивільних громадян. Відзначено, що значна частина меморіальних об'єктів після широкомасштабного вторгнення РФ в Україну опинилася під окупацією чи у зоні бойових дій, а тому скоріше за все знищена і вже не виконає своєї основної функції – збереження пам'яті про російсько-українську війну. Після широкомасштабного російського вторгнення помітна певна стихійність увічнення пам'яті полеглих військових та цивільних у російсько-українській війні, особливо в публічному просторі. Виявлено, що у публічному просторі практично не відображений геноцидний вимір війни, пов'язаний із масовими ракетними атаками РФ на цивільне населення, а також способи увічнення пам'яті закатованих українських громадян, у виявлених катівнях на деокупованих територіях. Результати проведеного дослідження мають прикладний характер, оскільки можуть бути використані центральними та місцевими органами державної влади з метою внесення корективів у чинну політику пам'яті та започаткувати нову серію фундаментальних досліджень, пов'язаних з розробкою нової концепції увічнення пам'яті жертв геноцидної російсько-української війни

Ключові слова: меморалізація; національна ідентичність; громадянська свідомість; громадські ініціативи; політика пам'яті



An analysis of media culture in the information space of small towns in Ukraine: Identifying key characteristics and features

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Abstract. The ongoing transformations in the structure and essential content of the information space, driven by the global penetration of information and communication technologies, underscore the importance of examining the fundamental characteristics of media culture. The article aim was to determine the key characteristics and features of media culture in the information space of small towns. The research methodology involved applying qualitative and quantitative analysis of empirical results using the arithmetic mean and cluster analysis. To implement the study, the following tasks were performed: developing a relevant questionnaire; surveying residents of small towns to identify the features of their media culture; and processing the obtained results. Within the framework of the study, ten main parameters that determine media culture were identified. The calculation of the arithmetic mean showed that the most important role for residents of small towns is played by the presence of communicative knowledge, skills, and abilities, the peculiarities of the influence of media content on the emotional sphere, as well as interest in consuming media content. Also significant are the influence of media content on the intellectual sphere and the accessibility of media content consumption. Less relevant are the thematic diversity of media content, audience reach, generation of own content, creating feedback on consumed media content, and interaction with other consumers of media content. The application of cluster analysis revealed that residents of small towns can be divided into three clusters, where the first (62%) is characterised by an above-average level of media culture, and the two others (16% and 22%) – by a below-average level. The difference between the representatives of the second and third clusters lies in the fact that the representatives of the second cluster consciously limit the information flow of media content, while the representatives of the third cluster lack sufficient opportunities to exist in the information space. Thus, approximately two-thirds of the respondents crossed the mark of the average level of media culture, and approximately one-third did not reach it. The practical value of the work lies in the possibility of using the obtained data for planning and implementing socio-cultural activities to develop the information space of small towns

Keywords: media content; media culture parameters; communicative competence; authorial productivity; cognitive effectiveness; emotional effectiveness

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Introduction

The constant qualitative and quantitative changes in the information space, driven by the development and globalisation of information and communication technologies, necessitate a focus on the concept and essence of media culture. This allows, firstly, to promptly track current media trends and, secondly, to forecast prospective directions of their development. An analysis of available scientific sources reveals that, for the most part, the discussion centres around the information space and media culture as a whole, without regional specification. Meanwhile, media culture in the information space of small towns has specific features compared to large cities. Identifying these characteristics will allow for a better understanding and outlining of the corresponding essential attributes. In the context of this study, articles dedicated to two fundamentally important concepts – “media culture” and “information space” – are of particular relevance.

Research into media culture is characterised by its diversity. For instance, Ye. Hrynyk (2023) examines the issue of media culture in a pedagogical context. The author notes that during the transition of society to the information age, it is necessary to prepare educators to quickly process and perceive large volumes of information, and to master modern technical and media tools, methods, and technologies for working with information resources. A modern educator must actively operate in the information environment, utilise the latest achievements of information and communication technologies in professional activities, and possess media literacy skills. It is indicated that the formation of media culture in future educators involves acquiring pedagogical knowledge about the process of teaching and educating a person through the application of media tools. The phenomenon of media culture is realised through media education activities.

I. Lomachinska & B. Lomachynskyi (2022) analyse media culture in a socio-philosophical context. The authors reveal the primary functions of media culture: informational, communicative, ideological, normative-legal, motivational, integrative, culture-forming, and myth-creating. They emphasise the fundamental difference between media culture and traditional cultures – its level of technical equipment, which allows for the replication of media culture products to virtually the entire human race, acting as a regulator of mass consciousness. The specificity of media culture is determined by its semiotic nature and the technical capabilities of its means of realisation – high information capacity, ease and persuasiveness of perception, speed of dissemination of information messages, mass appeal, and accessibility. M. Lysniuk & O. Holoborodko (2020) examined media culture within a cultural studies context. The authors investigated the dialectic of interaction and mutual influence between media culture as a phenomenon of the information society and the processes of

informatisation at the beginning of the 21st century. The article determines that the core of all media culture is screen and audiovisual culture, which often compete with each other. At the same time, media culture as a sociocultural phenomenon can be interpreted in a broad (a social environment that actively communicates through symbolic exchange) and narrow (a mechanism of cultural activity that is actively manifested in every cognitive act) understanding. The functions of media culture are identified as informative, communicative, normative, relaxation, creative, integrative, and intermediary. The interconnection of media culture with culture in its traditional understanding is demonstrated, as well as the connection and interdependence with other systems of reality.

T. Uvarova (2022) also examines media culture from a cultural studies perspective. The author notes that under the influence of scientific and technological innovations, media culture is emerging as a multifunctional type of culture in the modern era. Media trends are identified as cultural trends that influence the state of culture and produce qualitatively different forms of its functioning. It is emphasised that new media, as a new type of communication formed by digital technologies, plays a special role in cultural transformations. Social media, as a set of internet services – search engines, messengers, blogs, data exchange services, databases, news websites, and social networks – are singled out and analysed.

Research into the information space is also diverse. V.M. Danich & S.M. Shevchenko (2023) analyse the information space in the context of defining its essential features and components. The authors note that the concept of the information space is multifaceted and multidimensional. Identifying the components and parameters of the information space, the mutual arrangement of existing information spaces, and their place in the global information space will contribute to the solution of many practical problems – from business tasks to conducting political information campaigns. For the average user, the described mechanism for creating a personal information space and the factors that influence the formation and adjustment of the information space are important (Imanbayeva, 2020).

Ya.I. Chmyr (2020) characterises the information space within the context of information security. The author substantiates the interconnection between a state's information security and its corresponding level of information culture, which determines the country's place and role in the global information space, allows for the timely detection and neutralisation of threats and risks of negative influence from harmful content within the national and global information space, ensures the satisfaction of the information needs of individuals and society, realises the national interests of the state in the global information space, and enables effective protection of the national information space and the state's information sovereignty.

I.R. Bodnar (2021) examines the information space as a prerequisite for Ukraine's integration into the information society within a broader European context. Meanwhile, the national information space is undergoing a new phase of development, where some sectors (such as print media and archives) are experiencing declining trends, while others (the Internet and mobile communications) are demonstrating high growth rates. The author emphasises the need to create a comprehensive and effective state protectionist policy, which should be based on the development of relevant industries and ensure their sustainable growth.

O. Frolova & V. Chekmarova (2022) adopted a similar approach in their analysis of the information space. The authors conducted a SWOT analysis of the current state of the Ukrainian information space. The study includes a list of potential directions for improving the organisational and legal parameters of the Ukrainian information space to accelerate the process of integration and adaptation. The authors propose potential directions for improving the legislative regulation of specific aspects of the information space's functioning.

O. Lopuha (2022) characterises the information space in a philosophical context. The author concludes that, on the whole, the information space has a significant impact on individuals, especially young people who are in the process of forming their identities. The sociocultural changes occurring in society demonstrate that humanity is on the verge of a transition to a qualitatively new stage of modern development, where the imperatives in the sociocultural sphere are the intrinsic value of the individual, tolerance, pluralism, and so on.

Thus, a review of scientific publications reveals that, at the theoretical and methodological level, the concepts and characteristics of media culture and the information space have been elucidated. However, no research dedicated to the issues of media culture in the information space of small towns has been found. This gap enables a shift from theoretical modelling and generalisation to the examination and analysis of the specific semantic content of media culture in the information space of a small town. The aforementioned allows for the formulation of the aim of the article: to identify the key characteristics and features of media culture in the information space of small towns.

Materials and Methods

The conduct of the research entails the completion of the following tasks: 1) the development of a suitable questionnaire; 2) surveying residents in small towns to ascertain the characteristics of their media culture; and 3) processing the obtained results. All statistical calculations

(arithmetic mean, cluster analysis) were carried out using Statistica 10.0 software.

Based on the identified parameters of media culture, a questionnaire was developed for residents of small towns. Respondents were asked to indicate their own level for each of these parameters:

- 1) Information needs (level of interest in consuming media content);
- 2) Information opportunities (level of accessibility to consuming media content);
- 3) Thematic coverage (level of thematic diversity of media content);
- 4) Cognitive effectiveness (level of influence of media content on the intellectual sphere);
- 5) Emotional effectiveness (level of influence of media content on the emotional sphere);
- 6) Feedback (level of generating a response to consumed media content);
- 7) Authorial productivity (level of generating one's own media content);
- 8) Audience reach (level of audience coverage);
- 9) Communicative competence (level of communicative knowledge, skills, and abilities);
- 10) Connection establishment (level of effectiveness of interaction with other consumers of media content).

In total, 100 respondents participated in the empirical study, 50 of whom answered the questions using Google Forms, and 50 in an oral format. 56 respondents were women, and 44 were men. 34 respondents were aged 18-30, 41 were aged 31-45, and 25 were aged 46-60. All study participants were informed of the research conditions. They provided consent for the processing of personal data and the information they provided under conditions of confidentiality. The study was conducted following the Declaration of Helsinki (1964). For ease of presentation and statistical analysis, 1 indicates a low level of expression, 2 indicates a medium level, and 3 indicates a high level.

Results and Discussion

The analysis of the theoretical and methodological framework of the research facilitated the formulation of a definition of media culture within the informational space of small towns. This is understood as a system of informational and communicative values and competencies possessed by individuals in the consumption and creation of media products, which is realised within the chronotope of a small town. The conducted survey provided empirical data to elucidate the key characteristics and features of the respondents' media culture. The results of the survey involving 30 out of 100 respondents are presented in tabular form (Table 1).

Table 1. Results of a survey of small-town residents to identify key characteristics and features of media culture

No.	Parameters									
	IN	IO	TC	CE	EE	FB	AP	AR	CC	CE
1	3	3	2	2	3	2	2	2	3	2

Continued Table 1.

No.	Parameters									
	IN	IO	TC	CE	EE	FB	AP	AR	CC	CE
2	2	1	2	2	1	1	1	1	2	1
3	1	2	1	1	2	2	1	2	1	1
4	3	2	2	3	3	2	1	2	2	1
5	2	3	2	2	1	2	3	3	2	2
6	1	1	1	1	1	1	1	1	1	1
7	3	3	2	2	3	2	2	2	3	2
8	2	2	1	2	3	3	2	1	2	1
9	2	2	1	1	1	2	1	2	2	2
10	3	3	3	3	3	3	3	3	3	3
11	3	2	3	2	3	2	3	2	3	2
12	3	2	3	3	2	2	2	2	3	2
13	2	2	2	2	2	2	2	2	2	2
14	1	2	1	2	2	1	1	2	2	1
15	2	1	1	2	2	1	2	1	1	2
16	3	2	2	3	3	2	1	2	2	1
17	2	2	3	3	2	3	3	2	3	3
18	3	3	2	2	3	2	2	2	3	2
19	2	1	2	1	2	1	2	1	2	1
20	2	3	2	2	3	1	2	1	3	1
21	2	1	2	2	1	1	1	1	2	1
22	1	3	1	2	1	2	1	3	1	3
23	2	2	1	3	3	1	1	1	3	1
24	2	3	2	2	1	2	3	3	2	2
25	3	2	3	2	3	2	3	2	3	2
26	1	2	1	1	2	2	1	2	1	1
27	3	2	1	2	3	1	1	3	2	2
28	1	1	1	1	1	1	1	1	1	1
29	3	3	3	2	2	2	3	3	3	3
30	2	2	2	2	2	2	2	2	2	2

Note: IN – informational needs; IO – informational opportunities; TC – thematic coverage; CE – cognitive effectiveness; EE – emotional effectiveness; FB – feedback; AP – authorial productivity; AR – audience reach; CC – communicative competence; CE – connection establishment.

Source: authors' development

The results obtained represent the first data of this kind. The analysis revealed that for the parameter "information needs", a low level was characteristic of 20% of respondents, medium – 47%, and high – 33%.

For the parameter "information opportunities", a low level was demonstrated by 18% of respondents, medium – 57%, and high – 25%.

For the parameter "thematic coverage", a low level was recorded in 38% of respondents, medium – in 35%, and high – in 27%.

For the parameter "cognitive effectiveness", a low level was shown by 18% of respondents, medium – 56%, and high – 26%.

For the parameter "emotional effectiveness", a low level was found in 24% of respondents, medium – in 36%, high – in 40%.

For the parameter "feedback", a low level was recorded in 36% of respondents, medium – in 51%, and high – in 13%.

For the parameter "authorial productivity", low and medium levels were shown by 39% of respondents each, a high level – by 22%.

For the parameter "audience reach", a low level was demonstrated by 35% of respondents, medium – 44%, and high – 21%.

For the parameter "communicative competence", a low level was characteristic of 16% of respondents, medium – for 44%, and high – for 40%.

For the parameter "connection establishment", a low level was found in 40% of respondents, medium – in 44%, and high – in 16%.

Calculations of the arithmetic mean indicated that, in descending order of significance, the key characteristics and features of media culture among residents of small towns are arranged as follows: "communicative competence" (2.24); "emotional effectiveness" (2.16); "information needs" (2.13); "cognitive effectiveness" (2.08); "information opportunities" (2.07); "thematic coverage" (1.89); "audience reach" (1.86); "authorial productivity" (1.83); "feedback" (1.77); "connection establishment" (1.76). Thus, the most significant for residents of small towns is the presence of communicative knowledge, skills, and abilities, the peculiarities of the influence of media content on the emotional sphere, as well as interest in consuming

media content. In addition, an important role is played by the influence of media content on the intellectual sphere and the accessibility of consuming media content. To a lesser extent, thematic diversity of media content, audience reach, generating one's own content, creating feedback on consumed media content, and interaction with other consumers of media content are expressed.

To identify the key characteristics and features of media culture among the population of small towns, a cluster analysis was conducted (Table 2, Fig. 1). This approach enables the differentiation of respondents into more or less homogeneous groups, as the arithmetic mean, while indicating general trends, does not always accurately reflect the situation of an individual.

Table 2. Results of the cluster analysis of key characteristics and features of media culture among residents of small towns

No.	Parameters	Cluster 1	Cluster 2	Cluster 3
1	Information needs	2.532258	1.250000	1.636364
2	Information opportunities	2.354839	2.187500	1.181818
3	Thematic coverage	2.145161	1.000000	1.818182
4	Cognitive effectiveness	2.419355	1.437500	1.590909
5	Emotional effectiveness	2.580645	1.562500	1.409091
6	Feedback	1.983871	1.750000	1.181818
7	Authorial productivity	2.129032	1.000000	1.590909
8	Audience reach	2.080645	2.187500	1.000000
9	Communicative competence	2.645161	1.500000	1.636364
10	Connection establishment	1.935484	1.625000	1.363636

Source: authors' development

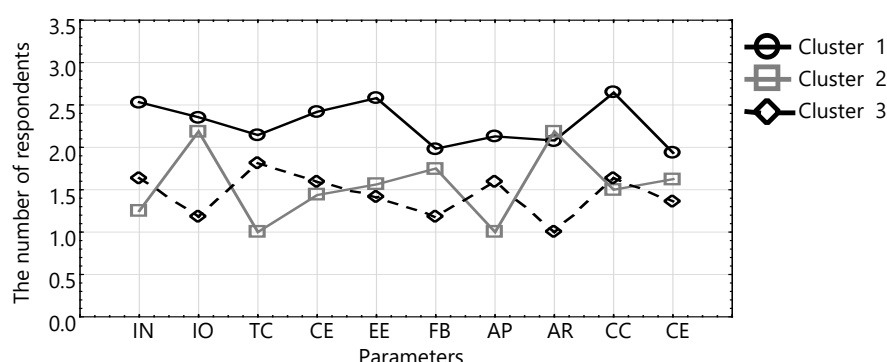


Figure 1. Results of cluster analysis of key characteristics and features of media culture in small towns

Note: 1 – informational needs; 2 – informational opportunities; 3 – thematic coverage; 4 – cognitive effectiveness; 5 – emotional effectiveness; 6 – feedback; 7 – authorial productivity; 8 – audience reach; 9 – communicative competence; 10 – connection establishment

Source: authors' development

The first cluster encompasses 62% of respondents (Table 3). The research revealed that these respondents have developed information needs and opportunities, and are interested in consuming content that is fairly broad in thematic scope. Their level of cognitive effectiveness in consuming media content is above average, and their emotional effectiveness is high. Representa-

tives of the first cluster periodically generate feedback on the perceived content, while focusing on a moderately wide audience. They are characterised by developing communication skills, which allow them to generally successfully establish connections with other consumers of media content. Based on the analysis, the overall level of their media culture can be assessed as above average.

Table 3. Descriptive statistics for the first cluster

No.	Parameters	Mean	Standard deviation	Variance
1	Information needs	2.532258	0.503032	0.253041
2	Information opportunities	2.354839	0.482370	0.232681
3	Thematic coverage	2.145161	0.764945	0.585140

Continued Table 3.

No.	Parameters	Mean	Standard deviation	Variance
4	Cognitive effectiveness	2.419355	0.497482	0.247488
5	Emotional effectiveness	2.580645	0.615334	0.378636
6	Feedback	1.983871	0.665100	0.442359
7	Authorial productivity	2.129032	0.757127	0.573242
8	Audience reach	2.080645	0.708228	0.501586
9	Communicative competence	2.645161	0.482370	0.232681
10	Connection establishment	1.935484	0.698264	0.487573

Source: authors' development

The second cluster comprises 16% of respondents (Table 4). They are characterised by relatively low information needs and a moderate level of information opportunities. A distinctive feature of members of this cluster is a narrow thematic focus, oriented towards a limited flow of information. Overall, they do not demonstrate pronounced cognitive or emotional effectiveness.

It can be assumed that for this group of respondents, media consumption is not purposeful but rather incidental, a secondary process. They are not inclined to generate their own content, but there is a certain circle of people with whom they discuss what they have read, heard, or seen. Based on the research, the overall level of their media culture can be assessed as below average.

Table 4. Descriptive statistics for the second cluster

No.	Parameters	Mean	Standard deviation	Variance
1	Information needs	1.250000	0.447214	0.200000
2	Information opportunities	2.187500	0.403113	0.162500
3	Thematic coverage	1.000000	0.000000	0.000000
4	Cognitive effectiveness	1.437500	0.512347	0.262500
5	Emotional effectiveness	1.562500	0.512347	0.262500
6	Feedback	1.750000	0.447214	0.200000
7	Authorial productivity	1.000000	0.000000	0.000000
8	Audience reach	2.187500	0.403113	0.162500
9	Communicative competence	1.500000	0.516398	0.266667
10	Connection establishment	1.625000	0.806226	0.650000

Source: authors' development

The third cluster comprises 22% of respondents (Table 5). They have a moderate level of information needs but a low level of information opportunities.

Their range of interests is of a moderately average level, and content consumption yields moderate cognitive and emotional results.

Table 5. Descriptive statistics for the third cluster

No.	Parameters	Mean	Standard deviation	Variance
1	Information needs	1.636364	0.492366	0.242424
2	Information opportunities	1.181818	0.394771	0.155844
3	Thematic coverage	1.818182	0.732664	0.536797
4	Cognitive effectiveness	1.590909	0.503236	0.253247
5	Emotional effectiveness	1.409091	0.503236	0.253247
6	Feedback	1.181818	0.394771	0.155844
7	Authorial productivity	1.590909	0.503236	0.253247
8	Audience reach	1.000000	0.000000	0.000000
9	Communicative competence	1.636364	0.492366	0.242424
10	Connection establishment	1.363636	0.492366	0.242424

Source: authors' development

The underdeveloped media communication channels mean that members of the third cluster are unable to express their feedback in the media space, and

therefore their audience is limited to their immediate circle. They may discuss what they have heard, seen, or read with close acquaintances, but they do not expect

broad discussions about the consumed media content. Thus, the overall level of their media culture can also be assessed as below average.

Currently, there is a lack of scientific research dedicated to identifying the key characteristics and features of media culture in the information space of small towns. Therefore, the focus remains on defining and characterising the concepts of “media culture” and “information space”.

The concept and essential features of media culture have been the subject of research by numerous authors. For instance, M. Lysyniuk & O. Holoborodko (2020) investigated the evolution of the concept of media culture, analysing various approaches to its interpretation and identifying the key components of this phenomenon. The authors emphasise that media culture is a multifaceted phenomenon that encompasses technological, social, and cultural aspects shaping the contemporary information space. O. Selezniova (2022) focuses on the structure of media culture, paying attention to its constituent elements and their interconnections. The author highlights the importance of understanding the interaction between media, audience, and content, which allows for a better understanding of the dynamics of media culture processes. T. Uvarova (2022) analyses the role of media culture in contemporary society, emphasising its significance in shaping public consciousness and cultural identity. The author notes that media culture influences the way individuals think, behave, and value, contributing to the creation of shared cultural norms. Media culture in a professional context is examined by Ye. Hrynyk (2023), I. Willig (2022), and M. Zaporozhchenko (2022). Ye. Hrynyk (2023) explores the impact of media culture on professional activities, considering it as a tool for developing professional competencies. The author emphasises that media culture facilitates the exchange of knowledge and skills, which is crucial for professional growth and adaptation to changes in the work environment. I. Willig (2022) analyses the role of media culture in shaping professional ethics and standards of conduct in various fields. The author notes that media culture helps to establish ethical norms and professional standards, which contributes to increased accountability and transparency in professional activities. M. Zaporozhchenko (2022) studies media culture as a factor in increasing the effectiveness of professional communication and cooperation. The author argues that media culture promotes the development of communication skills and improves interaction between colleagues, which is essential for achieving common goals. The features of the social aspects of media culture are presented in the research of authors such as A. Hepp *et al.* (2015), J. Hopster (2021), and I. Lomachinska & B. Lomachynskyi (2022). A. Hepp *et al.* (2015) explore media culture as a factor of social change, focusing on its role in the processes of globalisation and social mobility. The author notes that media culture contributes to the expansion of social connections and the exchange of cultural

experiences, which promotes globalisation and the creation of a new type of social interaction. J. Hopster (2021) analyses the impact of media culture on social interaction and collective consciousness, considering media as a means of constructing social realities. The author emphasises that media play a key role in shaping collective perceptions and social norms, which influence the behaviour and interaction of individuals. I. Lomachinska & B. Lomachynskyi (2022) study the social consequences of media culture, focusing on its impact on social norms and values. The authors note that media culture shapes new social standards and influences the re-evaluation of traditional values, leading to the transformation of society. D. Kaplan (2021), L. Meng (2022), and F. Sobande *et al.* (2022) analyse media culture within an individual-personal context. D. Kaplan (2021) examines media culture as a factor in shaping personal identity, considering media as a means of self-expression and self-discovery. The author argues that media culture allows individuals to find and express their uniqueness, contributing to the development of personal identity. L. Meng (2022) analyses the impact of media culture on the psychological state and emotional well-being of individuals, emphasising the importance of media for personal development and self-realisation. The author notes that media can have both positive and negative effects on psychological well-being, depending on the content and context of its consumption. F. Sobande *et al.* (2022) investigate the relationship between media culture and personal values, focusing on the role of media in socialisation and upbringing processes. The authors emphasise that media culture influences the formation of value orientations and moral principles that determine the behaviour and worldview of individuals. An analysis of the available scientific literature shows that media culture is interpreted as a sociocultural phenomenon through which interaction occurs between different subsystems of society. It is based on the following propositions: the dominant culture of the information society, which ensures the formation of a sociocultural worldview; a culture-universe that combines folk, mass, and elite cultures and their varieties; the message's purpose, which reflects the worldview of society; a sign of action, which can be directed both at manipulating public consciousness and at human development; a specific way of mastering reality. At the same time, the content of media culture is revealed through an understanding of culture and its traditional definition. The growing role of media culture is explained by the rapid development of computer, information, network, digital, gaming (and later mobile) technologies and communications (Matvienkiv *et al.*, 2022).

The concept and essence of the information space have been the subject of research by scholars such as I. Kudlai (2020) and I. Vakulyk (2022). I. Kudlai (2020) examines the structural elements of the information space and its role in contemporary society, focusing on the

interaction between information flows and social processes. I. Vakulyk (2022) analyses the dynamics of the development of the information space and its impact on communication practices, emphasising the significance of technological innovations. The socio-philosophical aspects of the information space are analysed by Zh. Imanbayeva *et al.* (2020), A. Kuntsman & E. Miyake (2019), and O. Lopuha (2022). Zh. Imanbayeva *et al.* (2020) investigate ethical and philosophical issues related to the information space, particularly the problem of information freedom. A. Kuntsman & E. Miyake (2019) consider the social consequences of digitalisation and its impact on social relations. O. Lopuha (2022) analyses the role of the information space in shaping contemporary public consciousness and cultural identity. O.M. Solodka (2022) explores the issue of regulating the information space to ensure national security and stability. The features of a state's information security are considered in articles by Ya.I. Chmyr (2020) and S. Globenko (2023). Ya.I. Chmyr (2020) analyses threats to information security and methods of neutralising them. S. Globenko (2023) explores issues of cybersecurity and the protection of critical information infrastructure. Several studies are also devoted to the issue of Ukraine's integration into the global information space. I.R. Bodnar (2021) examines strategic directions for integration and the challenges faced by Ukraine in this process. O. Frolova & V. Chekmarova (2022) analyse international experience and prospects for Ukraine's cooperation in the global information environment. The information space in an economic aspect is considered by V.M. Danich & S.M. Shevchenko (2023) and I. Yakushko (2022). V.M. Danich & S.M. Shevchenko (2023) investigate the impact of information technologies on economic development and the efficiency of business processes. I. Yakushko (2022) analyses the role of the information space in shaping economic policy and developing the digital economy. An analysis of sources shows that the creation of new information technologies, and especially their implementation in all spheres of human life, has changed the communication environment, the social environment, and led to the restructuring of information hierarchies and the information space. The information space created by telecommunication means neutralises the limitations of physical space – country borders, oceans, mountains, but establishes other limitations related to the security of information itself. Scientific definitions of the information space are very diverse, but in general, it includes information and the means of its movement. Overall, the information space acts as a generalised concept of acquired linguistic experience of humanity based on objects of the physical world, which can be simply copied and acquired a new meaning in its ascending form.

In general, the media space can be characterised as a part of the information space, localised by a corresponding material territory and immaterial sphere, which conditions the existence and operation of the mass

media (including electronic ones), functions outside the individual's inner world, but exerts a direct and indirect informational influence on their consciousness. Researchers agree that this concept is ambiguous and multifaceted, therefore, there is no single universally accepted definition. Furthermore, the entire body of existing research is characterised by its theoretical or theoretical-methodological nature, resulting in the originality of the authorial developments concerning this issue.

Conclusions

Overall civilisational development, especially in the context of information and communication technologies, provides a basis for addressing such an important and relevant concept as media culture. The analysis conducted has led to the definition of media culture within the information space of small towns as a system of informational and communicational values and competencies of individuals in consuming and creating media products, realised within the chronotope of a small town. According to the author's classification, the main parameters characterising media culture can be attributed to the following: 1) information needs; 2) information opportunities; 3) thematic coverage; 4) cognitive effectiveness; 5) emotional effectiveness; 6) feedback; 7) authorial productivity; 8) audience reach; 9) communicative competence; 10) connection establishment.

Calculations of the arithmetic mean have shown that the most significant factors for residents of small towns are a certain level of communicative knowledge, skills and abilities, the nature of the influence of media content on the emotional sphere, and an interest in consuming media content. In addition, the influence of media content on the intellectual sphere and accessibility of media content consumption plays a significant role. To a lesser extent, thematic diversity of media content, audience reach, generation of own content, creation of feedback on consumed media content and interaction with other consumers of media content are expressed.

Cluster analysis has demonstrated that the respondents, who represent residents of small towns, can be conditionally divided into three groups. The first group (62%) is characterised by an above-average level of media culture, while the other two (16% and 22%) have a below-average level. The difference between the second and third groups lies in the fact that representatives of the second group consciously limit the flow of media content, while representatives of the third group do not have sufficient opportunities to meet their information needs in the information space. In summary, it can be concluded that approximately two-thirds of respondents have exceeded the average level of media culture, while almost one-third have not reached it.

From the author's perspective, the problem of media culture in the information space of small towns is an important and promising topic, as a large number of Ukrainians live in such cities. Further research will help

answer questions about the qualitative and quantitative composition of respondents and the correlation of these parameters with individual characteristics of media content consumption and, accordingly, the formation of media culture.

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■ Conflict of Interest

None.

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Аналіз медіакультури в інформаційному просторі малих міст України: визначення ключових характеристик та особливостей

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Анотація. Постійні трансформації структури і сутнісного наповнення інформаційного простору, спричинені глобальним проникненням інформаційно-комунікаційних технологій, обумовлюють актуальність звернення до з'ясування принципів особливостей медіакультури. Мета статті полягала у визначенні ключових характеристик та особливостей медіакультури в інформаційному просторі малих міст. Методологія дослідження передбачала застосування якісно-кількісного аналізу емпіричних результатів за допомогою арифметичного середнього та кластерного аналізу. Для реалізації дослідження виконано такі завдання, як: розроблення відповідного опитувальника; здійснення опитування мешканців малих міст для з'ясування особливостей їхньої медіакультури; обробка отриманих результатів. В рамках дослідження виділено десять основних параметрів, що визначають медіакультуру. Обчислення арифметичного середнього показало, що найважливішу роль для мешканців малих міст грають наявність комунікативних знань, навичок та вмінь, особливості впливу медійного контенту на емоційну сферу, а також зацікавленість у споживанні медійного контенту. Також суттєвими є вплив медійного контенту на інтелектуальну сферу і доступність споживання медійного контенту. Меншою актуальними є тематичне різноманіття медійного контенту, охоплення аудиторії, генерування власного контенту, створення відгуку на спожитий медійний контент та взаємодія з іншими споживачами медійного контенту. Застосування кластерного аналізу виявило, що мешканці малого міста можуть бути розподілені на три кластери, де перший (62 %) характеризується рівнем медіакультури вище середнього, два інші (16 % і 22 %) – рівнем нижче середнього. Різниця між представниками другого і третього кластерів полягає в тому, що представники другого кластера усвідомлено обмежують інформаційний потік медійного контенту, а у представників третього кластера відсутні достатні можливості для побутування в інформаційному просторі. Таким чином, приблизно дві третини респондентів перетнули позначку середнього рівня медіакультури, приблизно одна третина не досягла її. Практична цінність роботи полягає в можливості залучення отриманих даних для планування та здійснення соціокультурних заходів із розвитку інформаційного простору малих міст

Ключові слова: медійний контент; параметри медіакультури; комунікативна компетентність; авторська продуктивність; когнітивна результативність; емоційна результативність



The recent digital resources of websites Internet auctions as a research source for the circulation of the Prague groschen in Ukraine

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Abstract. The article was aimed at updating the content of digital and digitised numismatic data of the Ukrainian segment of the Internet, in particular the antiques auction website "Violity", for searching, identifying, processing, grouping and researching information on the findings of Prague groschen in Ukraine in 2019-2024. The research methodology was based on an interdisciplinary approach that integrates the subject matter and tasks of specific research practices in numismatics and the history of monetary circulation with historical science methods, source studies and mathematics. In particular, the study used the digital data analysis and synthesis methods of numismatic sources, their quantitative content analysis, classification methods and source criticism. The study had shown that in the notional category of the Late Middle Ages treasures, Bohemian groschen thesauri occupy a leading position. There is a relatively significant number of offers of entire treasures of these coins, which are evenly distributed throughout the territory of the Prague groschen circulation in Ukraine. The digital data sample analysis by the criterion of "location" allowed obtaining conditionally reliable data on the number of new finds of Prague groschen in certain regions of Ukraine. The finds geographical distribution practically coincides with the area of the coinage type circulation in the Ukrainian lands in the 14th-15th centuries. The digital data sample content analysis by the issuer criterion showed the absolute predominance of coins minted by Wenceslas IV (1378-1419). The second largest group of coins is the coinage of Charles I (1346-1378), and the third is the issue of John I of Luxembourg (1310-1346). The finds selection of clipped Prague groschen based on the criterion of "location" indicated that they belonged to John I and Charles I and originated from Lviv and Khmelnytskyi regions within the historical regions of Galicia and Podillia. A small group consists of coins with countermarks of German cities, which are recorded exclusively on the coins of King Wenceslas IV (1378-1419). The practical significance of the study lies in the introduction of a group of digital data from the newest numismatic sources into scientific circulation, which allows to clarify the geography and chronology of the Prague groschen circulation in Ukraine in the 14th-15th centuries

Keywords: coin complex; treasure; numismatic content; digitalisation; digital numismatics

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Introduction

An important feature of modern research on the Ukrainian coinage history of different periods is the active informatisation and digitalisation of numismatic sources content. Today, not only virtual museum exhibitions or electronic publications of treasures, coinage and individual coins are available on the Internet, but also entire layers of digitised visual and textual numismatic data. Such platforms include, for example, regional and global digital numismatics projects that host digitised data on numismatic objects found at different times in Ukraine, online forums for numismatists and searchers, and online numismatic auction platforms with digital data on lots auctioned.

A negative and deviant trend of our time, a challenge for the scientific community of historians, archaeologists and numismatists, and the antique market in general, is the legally unregulated and uncontrolled spread of amateur metal detecting in Ukraine. The growing popularity of this activity in recent decades has led to controversial consequences. The removal of coins and metalwork from the surface of cultural layers of archaeological monuments is a clear violation of the current monument protection legislation of Ukraine. As a result of such deviant actions of amateur searchers, specific archaeological sites are looted, and scientists are deprived of the opportunity to use numismatic material for their dating and historical and cultural reference.

According to the authoritative opinion of a British researcher of illicit trafficking in cultural property, criminologist, historian and archaeologist Samuel Andrew Hardy from the Institute of Archaeology, University College London (Institute of Archaeology, University College London), the world's largest online trading platform for cultural and historical property sale is currently the online auction site "Violity" (Hardy, 2016). This resource is an intermediary and moderator of transactions for cultural property sale, including numismatic, that are suspicious from the point of view of international and Ukrainian monument protection legislation.

The obvious consequence of amateur metal detecting spreading is a multiple increase in the number of numismatic objects found. Most of them fill the "black" market and end up in private collections, while a certain part of the found coins, and sometimes entire coin treasures, later become lots of antique numismatic online auctions, leaving a digital trace in the form of electronic information data. In this context, digital information from the Internet portal servers "Violity" can serve as a channel for updating source information in the form of digital data on specific numismatic objects available to users.

Digitised coin images with data on their locations, of course, on condition that relevant methods of analytical and synthetic criticism of this digital information type are applied, can constitute an important and sometimes irreplaceable additional set of sources for a coinage researcher. Despite the formal limitations of the

information content of these data, their number, ordinariness of origin, homogeneity of content, and uniformity of form allow analysing the content according to the parameters chosen by the researcher, such as the dynamics of geography or the chronology of the spread of a certain coinage type in the circulation of a region, state, or group of states (Luzanova, 2020).

Probably the most popular, and therefore the most widespread, coinage type on the money market of the Ukrainian lands of the 14th-15th centuries was Prague groschen. The relatively high mintage and retail-friendly weight standard of these late medieval coins led to their widespread use for a long time in the markets of different regions of Ukraine and contributed to the active loss of Prague groschen in treasures.

The issue of using digital network resources in numismatic research still lacks a systematic vision among Ukrainian scholars. Against the background of the categorical rejection by some archaeologists of the possibility of using "black" materials from Internet forums and auctions in research on numismatics and the history of monetary circulation, there is another, more pragmatic approach to this controversial issue. Emphasising the harmfulness and illegality of both "black" archaeology and its derivative process of reselling historical and cultural property, domestic scholars V. Kotsur (2016) and V. Kotsur *et al.* (2023) prove the futility of blindly ignoring the array of numismatic sources that have in fact already become an integral part of digital numismatics.

In the last decade, the problem of using information computer technologies and web resources in the coins study, coin treasures and the monetary circulation history has received some coverage in Ukrainian numismatics. One of the first to demonstrate the application of the Internet digital information resources in the study of the Crusader states coinage were V. Orlyk & S. Orlyk (2019). The capabilities of computer software in numismatic research were analysed by I. Khromova (2013) studied the information capabilities of museum institutions official websites. O. Shportun (2016a; 2016b) studied the information potential of numismatic websites in Ukraine.

A new direction in information and computer technology development in coins and coinage research is the digitalisation of numismatic objects. The digitisation projects of classical Greek and Roman coin finds from the territory of Ukraine are the subject of publications by K. Myzgin (2018a; 2018b) and M. Pyzyk (2023). The technical and technological aspects and methods of numismatic objects digitisation, in particular the digitalisation of the stamp analysis method, are discussed in several publications by O. Shvets (2021; 2022). A. Boiko-Haharin *et al.* (2022) have recently reviewed the current state of research on the circulation of the Prague groschen in Ukraine, in particular, by analysing in stages the chronology of the receipt and distribution of this coin and its circulation area.

The study was aimed at updating the latest digital and digitised numismatic data of the Ukrainian segment of the Internet, in particular the website of the antiques auction "Violity", to investigate the problem of distribution and circulation of the Grosso Pragensis coin type in the Ukrainian lands in the 14th-15th centuries, search, detection, processing and grouping of information on the findings of these coins made in Ukraine in 2019-2024.

Materials and Methods

The research methodology is based on an interdisciplinary approach that integrates the subject matter and tasks of specific research practices in numismatics and the history of monetary circulation with the methods of historical science, source studies, and mathematics. The study uses analysis and synthesis methods of digital data from numismatic sources, as well as the mathematical method of their quantitative content analysis. To group the digital data of numismatic finds, the general scientific method of classification was used, which allowed to divide the discovered Prague groschen into appropriate groups for research. In order to process the data from the available digital sources, methods of working with mass sources were used, in particular, to form a natural and artificial sample of coin lots. The mathematical method of content analysis was used to obtain objective data on the chronology and geography of the penetration and spread of the Prague groschen to the markets of Ukrainian lands, as the dynamics of this process.

The natural sample in the study was the total set of digital information with metadata of Prague groschen

lots stored on online auction servers, in particular on the Violity.com platform, for the period from March 2019 to February 2024. In order to minimise random data, the authors formed an artificial sample, including complexes and treasures of Prague groschen with the number of coins of three or more, united by a common location and the seller identity.

The structure analysis of the natural sample of Prague groschen lots posted on the "Violity" online auction platform allowed to divide this digital numismatic content into five groups, a) single finds of Prague groschen; b) single lots of coins that probably come from coin complexes and treasures; c) groups of single lots of Prague groschen from complexes and treasures; d) coin complexes ("wallets") and parts (fragments) of treasures; e) coin treasures with Prague groschen. In the authors opinion, single finds of Prague groschen and single lots of these coins, which only hypothetically come from complexes and treasures, may not correlate with the location data indicated in the lot descriptions. Taking this data into account is likely to distort the results of quantitative content analysis. In order to minimise the risk of including knowingly unreliable or rather unreliable data in the study, we did not include the first two categories of lots (a, b) in the artificial sample of digital numismatic sources. The artificial sample included only groups of digital data that can be considered conditionally reliable, namely c) groups of single lots of Prague groschen from whole complexes and treasures; d) coin complexes ("wallets") and fragments of treasures; e) coinage treasures with Prague groschen. The artificial sample of digital data thus formed reached more than 100 lots.

Numismatic Sources

Table 1. Topography 1. Digital data of lots of coin complexes and treasures of Prague Groschen of John I of Luxembourg (1310-1346) and Charles I (1346-1378) from the online auction "Violity" (May 2019 – February 2024)¹.

No	Location of coins	Date of placement on the website	Number/weight of coins		URL
			Complexes	Treasures	
1	2	3	4	5	6
Kyiv region					
1.	Obukhiv, Kyiv region	13.05.2019	3 ⁴		http://surl.li/tzbeq
2.	Kyiv region	04.06.2020	2 ⁴ +1 ⁵		http://surl.li/tzkfc http://surl.li/tzkfr http://surl.li/tzkgl
Khmelnyskyi region					
3.	Khmelnyskyi region ²	08.06.2019	5 ⁴ +1 ³		http://surl.li/tzeaa
4.	Khmelnyskyi region ²	14.12.2020	1 ⁴ +1 ³		http://surl.li/tzvhe http://surl.li/tzvgs
5.	Khmelnyskyi region ²	08.09.2020	4 ⁴ +2 ³		http://surl.li/tzvoq
6.	Podillia	04.04.2020	3 ⁴ +2 ³		http://surl.li/tzjoo
Lviv region					
7.	Stanimyr, Lviv region ²	30.06.2019	2 ⁴ +6		
8.	Lviv region ²	23.06.2020		36 ³	http://surl.li/tzmer
9.	Zolochiv, Lviv region ²	26.01.2024	7 ⁴ +3 ³		http://surl.li/uamrd
		31.01.2024	2 ⁴ +4 ³		http://surl.li/uamuy

Continued Table 1.

No	Location of coins	Date of placement on the website	Number/weight of coins		URL
			Complexes	Treasures	
1	2	3	4	5	6
Ternopil region					
10.	Pochaiv, Ternopil region	24.12.2021 29.12.2021	6 ⁴ / 16,90 6 ⁴ / 16,10		http://surl.li/ualnj http://surl.li/ualou

Notes: ² – Cropped coins.³ – Coins of Jan I of Luxembourg (1310-1346).⁴ – Coins of Charles I (1346-1378).⁵ – Coins of Vaclav IV (1378-1419).⁶ – Other coins of the complex: 2 quarters of Vladislav Opole; 2 quarters of Louis of Hungary; quartnik of Casimir III

Source: auction of antiques "Violity" (2005-2024)

Table 2. Topography 2. Digital data of lots of coin complexes and treasures of Prague Groschen of Vaclav IV (1378-1419) from the Internet auction "Violity" (May 2019 – February 2024)¹

No	Location of coins	Date of placement on the website	Number/weight of coins		URL
			Complexes	Treasures	
1	2	3	4	5	6
Cherkasy region					
1.	Cherkasy, Cherkasy region	16.05.2019	3/ 2.34; 2.43; 2.57		http://surl.li/tzdtv http://surl.li/tzdue http://surl.li/tzduk
2.	Cherkasy region	01.01.2020		34	http://surl.li/tzevt
3.	Cherkasy region	30.10.2021 31.10.2021	7		http://surl.li/ualeg http://surl.li/ualfy
Chernihiv region					
4.	Petrushyn, Chernihiv district, Chernihiv region	24.06.2019	5		
5.	Kozeletsk district, Chernihiv region	05.07.2019	12		
6.	Chernihiv region	18.12.2019		?/687.0	http://surl.li/tzevf
7.	Chernihiv region	02.03.2020	3		http://surl.li/tzezp
8.	Chernihiv, Chernihiv region	22.05.2020	7/ 16.20		http://surl.li/tzlrc
Chernivtsi region					
9.	Chernivtsi, Chernivtsi region	06.03.2020		120	http://surl.li/tzfaq
10.	Chernivtsi, Chernivtsi region	27.03.2020		±230/620.0	http://surl.li/tzjjo
Kyiv region					
11.	Berezan, Kyiv region	13.05.2019	3		http://surl.li/tzbeq
12.	Middle Dnieper	31.05.2019		54	http://surl.li/tzdvc
13.	Kyiv region	06.08.2019	4		http://surl.li/tzejr
14.	Kyiv region	01.10.2019	3		http://surl.li/tzema
15.	Kyiv, Kyiv region	03.02.2020	4+3 ²		http://surl.li/tzexx
16.	Kyiv, Kyiv region	04.06.2020 07.05.2020	3+2 ²		http://surl.li/tzkax http://surl.li/tzkdj
17.	Kyiv region	25.12.2020	5+1 ² /15.3		http://surl.li/tzvsm
18.	Kyiv region	26.04.2020 01.03.2021	2		http://surl.li/tzvwe http://surl.li/tzvxa
Kharkiv region					
19.	Kharkiv region	16.06.2019	8+1 ²		http://surl.li/ualqp
20.	Kharkiv region	22.02.2022	3		http://surl.li/ualsr
Khmelnyskyi region					
21.	Khmelnyskyi, Khmelnyskyi region	19.07.2019	2+1 ²		http://surl.li/tzeis
22.	Khmelnyskyi region	16.09.2019	10		http://surl.li/tzeky
23.	Khmelnyskyi	07.10.2019	5+2 ²		http://surl.li/tzemx

Continued Table 2.

No	Location of coins	Date of placement on the website	Number/weight of coins		URL
			Complexes	Treasures	
1	2	3	4	5	6
24.	Podillia	13.12.2019		12	http://surl.li/tzeqn
25.	Khmelnyskyi region	01.04.2020 05.04.2020	18		http://surl.li/tzjmc http://surl.li/tzjnm
26.	Kamianets-Podilskyi, Khmelnytskyi region	12.04.2020	1/ 1.40; 1 ³ / 1.80		http://surl.li/tzjsr
27.	Khmelnyskyi region	04.09.2020	5		http://surl.li/tzvei http://surl.li/tzvet http://surl.li/tzvfh
28.	Khmelnyskyi region	14.12. 2020	7		http://surl.li/tzvjl http://surl.li/tzvkk http://surl.li/tzvkr http://surl.li/tzvlj http://surl.li/tzvlv http://surl.li/tzvml http://surl.li/tzvnn
29.	Khmelnyskyi region	26.02.2022	3+1 ² +1 ⁴		http://surl.li/uamau
Lviv region					
30.	Pluhiv, Zolochiv district, Lviv region	03.06.2019		23	http://surl.li/tzdyi http://surl.li/tzdyw
31.	Lviv, Lviv region	01.08.2020 02.09.2020	8/ 19.75		http://surl.li/tzuxf http://surl.li/tzuzk
32.	Lviv region	11.06.2023		40	http://surl.li/uamnp http://surl.li/uamox
33.	Zhydachiv, Lviv region	05.02.2024	9/ 22.60		http://surl.li/uandm
Poltava region					
34.	Poltava region	14.08.2021		120/ 294.50	http://surl.li/tzyzt
Rivne region					
35.	Rivne, Rivne region	08.05.2019	12		http://surl.li/tzbdl
36.	Rivne, Rivne region	27.11.2019	6		http://surl.li/tzeoe
37.	Rivne region	17.01.2020	7		http://surl.li/tzewk
Sumy region					
38.	Sumy region	20.08.2019	7		http://surl.li/tzekd
39.	Sumy, Sumy region	24.11.2019	5		http://surl.li/tzeno
40.	Sumy, Sumy region	29.04.2020	2		http://surl.li/tzjxe
41.	Sumy region	12.07.2020 04.08.2020 23.09.2020 13.11.2020 25.11.2020 25.12.2020 10.05.2021	13+3 ²		http://surl.li/tzlhj http://surl.li/tzlip http://surl.li/tzljf http://surl.li/tzljw http://surl.li/tzlkx http://surl.li/tzllj http://surl.li/tzlmq http://surl.li/tzlna http://surl.li/tzlnz http://surl.li/tzlom
42.	Sumy region	01.04. 2021	21		http://surl.li/tzwbo
43.	Bilopyllya, Sumy region ⁶	03.08.2022		120	http://surl.li/uamed
Ternopil region					
44.	Ternopil region	31.07.2020		220(?) ²	http://surl.li/tzmln
45.	Pochaiv, Ternopil region	07.06.2021	6+22/ 28.5		http://surl.li/tzylv
46.	Pochaiv, Ternopil region	12.07.2021		50+/120.0	http://surl.li/tzypw
47.	Ternopil region	21.07.2021	8+2 ²		http://surl.li/tzyrw
Vinnytsia region					
48.	Vinnytsia region	07.05.2019		124/265.0	http://surl.li/tzbco
49.	Vinnytsia region	22.09.2019	4		http://surl.li/tzeln

Continued Table 2.

No	Location of coins	Date of placement on the website	Number/weight of coins		URL
			Complexes	Treasures	
1	2	3	4	5	6
50.	Vinnitsia region	28.02.2020	4		http://surl.li/tzeyt
51.	Haysyn, Vinnitsia region	14.04.2020	3/ 6.70		http://surl.li/tzjvz
52.	Vinnitsia region ⁵	13.05.2020		750+ /2.070	http://surl.li/tzmda
53.	Vinnitsia region	16.10.2020	12/ 23.3		http://surl.li/tzvqf
Volyn region					
54.	Lutsk, Volyn region	23.04.2019	4		http://surl.li/tzbax
55.	Kovel, Volyn region	13.11.2022		60/ 164.7	http://surl.li/uamjj
56.	Volyn region	23.09.2019	3/7.41		http://surl.li/tzelnv
57.	Lutsk, Volyn region	27.05.2019 16.02.2020	13		http://surl.li/tzepr http://surl.li/tzepx http://surl.li/tzepz http://surl.li/tzeqf
58.	Volyn region	26.05.2020	3+1 ² / 10.17		http://surl.li/tzltv
59.	Kovel, Volyn region	01.12.2021		72/ 201.5	http://surl.li/ualri
Zhytomyr region					
60.	Zhytomyr, Zhytomyr region	17.04. 2021	10		http://surl.li/tzyit

Notes: ² – Coins of Charles I (1346-1378)³ – Coins of Vladislav II (1471-1516)⁴ – Coins of Jan I of Luxembourg (1310-1346)⁵ – The treasure was found in a thick-walled red clay pot with a chipped neck. The weight of the coins with the pot is 3.085 gr. Along with the coins of Wenceslas IV (1378-1419), the treasure contained the Prague groschen of Charles I (1346-1378)⁶ – The treasure was found in a small bronze pot**Source:** auction of antiques "Violity" (2005-2024)**Table 3. Topography 3. Digital data of lots of Prague Groschen with countermarks from the Internet auction "Violity" (May 2019 – February 2024)**

No	Location of coins	Number/weight of coins/issuer	Complimentary ticket	URL
1	2	3	4	5
1.	Vinnitsia region/ 16.02. 2020	1/ Vaclav IV	Überlingen, Swabia, 223, (Smolík, 1971: 119)	http://surl.li/uavta
2.	Ukraine/ 30.04. 2020	1/ Vaclav IV	Neumarkt? Nördlingen? Rottwell? Donauwörth?, 119 (Smolík, 1971: 118)	http://surl.li/uavuq
3.	Kyiv region/ 18.08. 2020	3/ 7,0/ Vaclav IV	Schaffhausen, 166; Rauschenberg, 152, (Smolík, 1971: 118)	http://surl.li/uavxt
4.	Ukraine/ 17.06. 2020	1/ Vaclav IV	Ulm, 216 (Smolík, 1971: 119)	http://surl.li/uawbr
5.	Lviv, Lviv region/ 07.09. 2020	1/ Vaclav IV	Regensburg, 158, (Smolík, 1971: 118)	http://surl.li/uawdk
6.	Khmelnytskyi, Khmelnytskyi region / 25.08.2020	1/2,17/ Vaclav IV	Schaffhausen, 166, (Smolík, 1971: 118)	http://surl.li/uawek
7.	Lviv, Lviv region/ 14.10.2020	1/ Vaclav IV	Warburg, 229, (Smolík, 1971: 119)	http://surl.li/uawfo
8.	Lviv, Lviv region/ 19.10. 2020	1/ Vaclav IV	Warburg, 229, (Smolík, 1971: 119)	http://surl.li/uawgp
9.	Lviv, Lviv region/ 29.10. 2020	2/ Vaclav IV	Regensburg, 158, Warburg, 229, (Smolík, 1971: 118-119)	http://surl.li/uawht
10.	Lviv, Lviv region/ 23.12. 2020	2/ Vaclav IV	Regensburg, 158, Warburg, 229, (Smolík, 1971: 118-119)	http://surl.li/uawix
11.	Lviv, Lviv region / 23.12.2020	2/ Vaclav IV	Ulm, 216; Augsburg, 16, (Smolík, 1971: 118-119)	http://surl.li/uawkg
12.	Ukraine	1/ Vaclav IV	Regensburg, 158, (Smolík, 1971: 118)	http://surl.li/uawmf

Source: auction of antiques "Violity" (2005-2024)

Results and Discussion

Information and computer technology and digital numismatics development in recent years has made it possible to search, identify, and bring into scientific circulation a whole layer of digitised and digital information about the finds of Prague groschen, which were popular in the Ukrainian lands in the 14th-15th centuries.

The largest array of available digital data on the finds of Prague groschen in Ukraine for 2019-2024 is currently hosted on the servers of the "Violity" antiques auction website. The natural selection made by the search queries "Prague groschen / Prague groschen treasure" included hundreds of lots representing digital textual and visual data on single coins, coin complexes, and even entire treasures. The lots metadata, in addition to the title, contain information about the seller, the start and end dates of the auction. The lot descriptions contain information about the location (region, more rarely city, district), photographs of coins, coin complexes or treasures, and sometimes additional information about the nature of the finds, the weight of individual coins or the total weight of coin complexes and treasures (A treasure of Prague money..., 2019).

The analysis of the sample metadata by the "added" indicator allows to conditionally reliably distribute coin finds by the time they were discovered. In particular, in 2019, users added 29 lots with Prague groschen (groups c, d, e) to the website. In 2020, 57 similar offers were "traded" on the online auction platform. Subsequently, we observe a sharp drop in the number of Prague groschen offers from 14 lots in 2021, to 4 lots in 2022, 2 lots in 2023, and 3 lots in early 2024.

The analysis of digital numismatic sample data by groups of finds shows the actual parity of coin complexes and treasure fragments (45) and single coins that probably came from the same complexes and treasures (47), which is evidence of the predominantly treasure nature of modern finds of Prague groschen of the 14th-15th

centuries, most of which are found in the form of small and medium-sized coin complexes or small treasures, which subsequently appear at auction mostly in the form of separate group or single lots. A breakdown of these finds by the year they were added to the website shows that in 2019 there were 29 of them (5 single finds, 20 coin complexes, 4 treasures). In 2020, the largest number of lots with Prague groschen was recorded with 57 (32 single lots, 19 complexes, and 6 coin treasures). At the same time, the period of 2021 – early 2024 comprises only 15 coin complexes and 3 treasures with Prague groschen (Table 4). Observation of the available array of digital data from the servers of the "Violity" website shows that in the conditional category of treasures of specific coin types of the Late Middle Ages, Bohemian groschen thesauri occupy a leading position. An indicative fact characterising the role and importance of Grosso Pragensis in the coinage market of the Ukrainian lands is the presence among the lots of the 2019-2024 auction of a relatively large number of these coins' entire treasures offers (14 lots), which are evenly distributed throughout the territory of Prague groschen circulation in Ukraine (Orlyk, 2011). In particular, the location of two coin treasures is claimed to be Kovel, Volyn region. One of them, consisting of 72 coins with a total weight of 201.5 grams, contained worn-out in circulation money of Charles I and mainly Wenceslas IV issued in the second half of the 14th and early 15th centuries (Topogr. 2: 59). Another treasure, auctioned by the same user about a year later, contained 60 worn-out coins of Wenceslas IV minting with a total weight of 164.7 grams (Topogr. 2: 55). It is quite possible that both sets of Prague groschen are parts of one large treasure found by treasure seekers in Volyn. More than 220 coins were found in the treasure, the location of which the seller indicated as Ternopil region. Judging by the photographs on the lot page, the treasure consisted mainly of coins of Wenceslas IV worn-out in the process of intensive circulation (Topogr. 2: 44).

Table 4. A selection of digital numismatic data on lots of Prague groschen from the online auction "Violity" by region, type of finds and number of coins for the period from May 2019 to February 2024

Region	Number of finds by type				Total coins
	Total	Single lots from the complexes and treasures	Coin complexes and treasure fragments	Coin treasures	
1	2	3	4	5	6
Volyn region	9	4	3	2/132	156
Vinnitsia region	6		4	2/874+	898+
Zhytomyr region	1		1		10
Kyiv region	10	3	6	1/54	90
Rivne region	3		3		25
Lviv region	15	8	5	2/59	145
Poltava region	1			1/120	120
Sumy region	14	9	4	1/120+	171+
Ternopil region	5		4	1/220	300+
Kharkiv region	2	2			13
Khmelnyskyi region	23	14	9		93

Continued Table 4.

Region	Number of finds by type				Total coins
	Total	Single lots from the complexes and treasures	Coin complexes and treasure fragments	Coin treasures	
1	2	3	4	5	6
Cherkasy region	4	1	2	1/34	40
Chernihiv region	5		4	1/100+	126+
Chernivtsi region	2			2/350+	350+
Total	100	41	45	14	2,537+

Source: compiled according to the data: Auction of antiques "Violity" (2005-2024)

The sellers indicated Chernivtsi as the location of two treasures of Prague groschen. One of them contained 120 coins of Wenceslas IV (Topogr. 2: 9). The other treasure, discovered together with fragments of a narrow-mouthed earthenware pot, contained over 230 coins. The photographs on the lot page show that the weight of the individual coins of the thesaurus ranges from 2.6 to 2.8 grams (Topogr. 3: 10). Two treasures of Prague groschen were located in the Vinnytsia region. One of them contained 124 worn-out coins of Wenceslas IV weighing about 265 grams (Topogr. 2: 48). Of particular interest, however, is the discovery of a large (over 750 coins) treasure of Prague groschen. The coins were in a thick-walled red clay pot with a hollowed-out neck. The weight of the treasure with the pot was over 3 kilograms, and the weight of the coins was over 2 kilograms (Topogr. 2: 52). A small treasure of 34 Bohemian groschen of Wenceslas IV, weighing about 73 grams, probably comes from the territory of Cherkasy region (Topogr. 2: 2).

A number of treasures with Prague groschen have been found in recent years in the Left Bank of Ukraine. For example, a treasure of 54 Prague groschen of Wenceslas IV weighing about 60 g, fragments of leather and fragments of a ceramic pot were found on the site of the old Dnipro riverbed, probably in the left-bank part of the Kyiv region (Topogr. 2: 12). The treasure, weighing 687 grams, was found in Chernihiv region. Judging by the weight of the thesaurus, it contained about two hundred Prague groschen (Topogr. 2: 6). A treasure of 120

Bohemian groschen coins with a total weight of 294.5 g comes from Poltava region (Topogr. 2: 34). The same number of coins, which were hidden in a bronze pot, comes from Bilopillia, Sumy region (Topogr. 2: 43).

The analysis of the digital information sample by the criterion of "location" allowed to obtain conditionally reliable data on the number of new finds of Prague groschen in certain regions of Ukraine (Table 4). In particular, the largest number of auction lots was added by users who indicated their location within the boundaries of Lviv (15), Volyn (9), Khmelnytskyi (23), and Kyiv (10) regions, and the largest number of coins (897) came from four complexes and two treasures located in Vinnytsia region. Slightly fewer lots of Prague groschen are located in Ternopil (4 coin complexes, 1 treasure, over 300 coins), Chernivtsi (2 treasures, over 350 coins), Rivne (3 coin complexes, 25 coins), Zhytomyr (1 complex, 10 coins), Cherkasy (single lot, 2 coin complexes and a small treasure, 40 coins) regions. This geography is quite relevant to the historical regions of Ukraine recognised in numismatics where Prague groschen was in circulation, namely Galicia, Volyn, Podillia, Bratslav and Kyiv regions, as well as Bukovyna, which was part of the Moldavian principality in the 14th and 15th centuries. On the Left Bank, the area of Bohemian groschen circulation is marked by finds from Chernihiv region (4 complexes and a treasure of more than 120 coins), Poltava region (a treasure of 120 coins), Sumy region (9 single lots, 4 coin complexes and a treasure totalling more than 170 coins), and Kharkiv region (2 finds of 13 coins) (Table 5).

Table 5. A sample of digital numismatic data of Prague groschen lots from the online auction "Violity" for the period from May 2019 to February 2024 by region, number of coins and their issuers

Region	Number of finds	Total coins	Coin issuers			
			John I (1310-1346)	Charles I. (1346-1378)	Wenceslas IV (1378-1419)	Vladyslav II (1471-1516)
1	2	3	4	5	6	7
Volyn region	9	156		1	155	
Vinnytsia region	6	898+			898+-	
Zhytomyr region	1	10			10	
Kyiv region	10	90		9	81	
Rivne region	3	25			25	
Lviv region	15	145	43	13	90	

Continued Table 5.

Region	Number of finds	Total coins	Coin issuers			
			John I (1310-1346)	Charles I. (1346-1378)	Wenceslas IV (1378-1419)	Vladyslav II (1471-1516)
1	2	3	4	5	6	7
Poltava region	1	120			120	
Sumy region	14	171+		5	166+	
Ternopil region	5	300+		14	286+	
Kharkiv region	2	13		1	12	
Khmelnyskyi region	23	93	8	16	71	1
Cherkasy region	4	40		2	38	
Chernihiv region	5	126+			126+	
Chernivtsi region	2	350+			350+	
Total	100	2,537+	51	61	2,428	1

Source: compiled according to the data: Auction of antiques "Violity" (2005-2024)

An analysis of digital data samples by the issuer criterion shows an absolute predominance of coins minted by Wenceslas IV (1378-1419). According to our estimates, in the period from May 2019 to February 2024, the supply of Prague groschen with the name of this monarch recorded in the digital auction data amounted to about 2,500 coins (Table 5). It is noteworthy that among the finds of Bohemian groschen, the location of which is indicated in Vinnytsia, Zhytomyr, Rivne, Poltava, Chernihiv, and Chernivtsi regions, we have not recorded any coins of other issuers, except for those of Wenceslas IV. At the same time, it is assumed that the composition and resolution of the digital photographs of large treasures and coinage added to the relevant pages of the website did not allow to distinguish these coins from the huge mass of Wenceslas IV Prague groschen. The second largest group of coins (61 specimens) is the Prague groschen of Charles I (1346-1378). Digital data on the finds of Bohemian groschen of this monarch are localised within the Ukrainian historical territories of Galicia, Volyn, Podillia, Kyiv, Chernihiv-Siverskyi region within the modern administrative boundaries of Volyn, Kyiv, Lviv, Sumy, Ternopil, Kharkiv, Khmelnytskyi, and Cherkasy regions. The third largest group of Prague groschen issues are coins minted by John I of Luxembourg (1310-1346). According to the criterion of "location", almost all finds of these coins are concentrated in Lviv (43) and Khmelnytskyi (8) regions (Table 5).

A separate category of Prague groschen finds recorded in the digital data of the online auction is clipped coins. A sample of such lots made by the authors showed that all of them originate from the territories of two regions – Lviv (3 lots – 52 coins) and Khmelnytskyi (4 lots – 19 coins) and are localised within the Ukrainian historical regions of Galicia and Podillia. The clipped coins belong to two issuers, John I of Luxembourg (50) and Charles I (21). A typical example of this group of coins is a complex of 36 clipped Prague groschen from the mint of John I from Lviv region, described as a "purse" and a "forest find" (Topogr. 1: 8). 16 clipped Bohemian

groschen (7 coins of John I and 9 of Charles I) were found in Zolochiv, Lviv region (Topogr. 1: 7). From Podillia comes a lot consisting of three clipped Prague groschen of John I and two coins of Charles I (Topogr. 1: 6). The seller, who indicated his location in the Khmelnytskyi region, offered for sale a lot of six Prague groschen, two coins of John I and four coins of Charles I (Topogr. 1: 5). Another lot of clipped Bohemian groschen from the Khmelnytskyi region contained a coin of John I and five coins of Charles I (Topogr. 1: 3).

A small group of Prague groschen lots in our sample (17 coins) consists of coins with countermarks bearing the German cities' coats of arms. Characteristically, all countermarks are made on coins of King Wenceslas IV (1378-1419). In this group, there are two complexes that have signs of origin from treasures. In particular, a complex of three "treasure" coins originates from the Kyiv region, two of which have countermarks of the Swiss city of Schaffhausen, and one coin has a Rauschenberg mint in Hesse (Topogr. 3: 3). The seller identified the Lviv region as the location of a complex of eight coins with countermarks from Regensburg (3), Warburg (3), Augsburg, and Ulm (Topogr. 3: 5, 7-11). The location of three more coins found in Ukraine with countermarks of Ulm, Regensburg and Neumarkt (?) is not localised in detail (Topogr. 3: 2, 4, 12). The analysis of a new group of numismatic sources, a selection of digital and digitised data of Prague groschen from the website "Violity" by groups of finds, issuers and location of lots, allowed us to make some clarifications within the framework of the long-standing discussion on the chronology of circulation and the ways of receipt and distribution of Bohemian groschen in the Ukrainian lands of the Galicia-Volhynia principality, the Crown of Poland and the Grand Duchy of Lithuania in the 14th-15th centuries (Savov, 2013).

The Russian numismatist Alexander Sivers was the first to propose his version of the spread of the Prague coinage to the lands of Eastern Europe. In his opinion, Prague groschen came to Ukraine by the northwestern route, through Lithuania and Belarus (Sivers, 1922).

However, the scientist had few grounds for this conclusion, as the finds of early Prague groschen of John I of Luxembourg (1310-1346) – Charles I (1346-1378) are extremely few in his topography, and there are no treasures with coins of Wenceslas II (1300-1310) in Lithuania and Belarus. Later, contradicting his colleague, the scientist V. Ryabtsevich (1965) identified two ways this coin came to the Ukrainian lands, the southwestern one through the Kingdom of Poland and Chervona Rus and the northeastern one through Chernihiv region. The main argument in favour of this conclusion was the geographical location of the 28 known treasures and 11 individual finds of Prague groschen in Belarus. The fact that the majority of these finds, namely 14 treasures and 3 single finds (1051 coins), were in the southeast of Belarus, allowed the numismatist to assume that the main route of Prague groschen to the Ukrainian lands was the southeastern one, through the Gomel and Chernihiv regions. Such conclusions of the Belarusian scientist are not confirmed by the results of the analysis of our digital data sample. A simple comparison of the number of finds of coin complexes and treasures with Prague groschen shows that the Middle Dnipro region is significantly inferior to Podillia and Galicia in this respect. In particular, our topography does not record any finds of Prague groschen in the first-third quarter of the 14th century in the same Chernihiv, Poltava, or Zhytomyr regions, where these coins, according to V. Ryabtsevich's logic, should have come from Belarus. The earliest finds of Prague groschen of Charles I (1346-1378) are in the Kyiv, Sumy, and Kharkiv regions, but even here they are found as part of treasures or coin complexes as an admixture among the mint of Wenceslas IV (1378-1419) (Table 5).

N. Soboleva (1970) divided all known treasures with Prague groschen found at different times on the territory of the USSR, including Ukraine, into three periods. The treasures of the first period contain coins of Wenceslas II (1300-1305), John I of Luxembourg (1310-1346), and Charles I (1346-1378) and were minted in the 14th century. According to the researcher, at that time the Prague groschen served as an international means of payment in the markets of Central and Eastern Europe and had not yet penetrated local markets. Our topography of digital data of Prague groschen lots from the "Vilosity" online auction includes 9 such finds. Almost all of them, with the exception of one complex of 12 coins of Charles I from Pochaiv in Ternopil region (Topogr. 1: 10), are clipped and come from Lviv and Khmelnytskyi regions, that is from the historical territories of Galicia and Podillia (Topogr. 1: 3), as well as from Kyiv region (Topogr. 1: 1-2). The second period is characterised by treasures and isolated finds of coins of Wenceslas IV (1378-1419), dating from the 15th century, the time when, according to the researcher, Prague groschen became the main means of payment in the local markets of the Ukrainian lands. Our topography is dominated by such lots (Topogr. 2: 1-60). The third period of Prague

groschen circulation in the Ukrainian lands is represented by treasures of the 16th-17th centuries, in which Prague groschen of various issuers constitutes only a small admixture, acting rather as a relic of monetary circulation. In our topography, there is a Prague groschen minted by Vladyslav II (1471-1516) in combination with a coin of Wenceslas IV, which comes from Kamianets-Podilskyi, the Khmelnytskyi region (Topogr. 2: 26).

N. Soboleva (1966) argued for the relatively early arrival of the Prague groschen to the markets of Galicia and Volyn in the first half of the 14th century, rightly noting that the largest number of Prague groschen coins of Wenceslas II – Charles I were found in the territory of the Galicia-Volhynia principality. The researcher attributed the arrival and spread of Bohemian groschen in circulation in the Ukrainian lands to the functioning of several trade routes, including Prague – Wrocław – Kraków – Volodymyr – Kyiv and Kraków – Lviv.

Analysing the known treasures and isolated finds of Prague groschen in Ukraine, Ukrainian medievalist and numismatist Mykola Kotlyar argued with O. Sivers, N. Soboleva, and V. Ryabtsevich about the time and ways of penetration of *Grosso Pragensis* into the circulation of Ukrainian lands. According to the scientist, numismatic material clearly shows that Prague groschen first appeared in the Galicia-Volhynia principality in the first half of the 14th century, and from there it spread to other Ukrainian lands. According to M. Kotlyar (1981), almost every second Ukrainian treasure of the 14th-15th centuries contained Prague groschen (74 finds out of 164). The analysis of the sample of digital numismatic data compiled by the authors of the current study confirmed these arguments, and the findings distribution geography practically coincides with the area of Prague groschen circulation in the Ukrainian lands outlined in the scientist works.

Important clarifications about the time, ways and dynamics of the Prague groschen entering the markets of Rus have been made relatively recently by the Ukrainian archaeologist and numismatist G. Kozubovsky (2012). Based on an analysis of previously known and new numismatic sources, the scholar argues that the vast majority of finds of the first Prague groschen of Wenceslas II (1300-1305) and John I of Luxembourg (1310-1346) come from western Ukraine and are concentrated in the area of the largest cities and fortresses of the Galicia-Volhynia principality, salt mines and on the routes to them in Podnistrovia and Bukovyna. According to the author, the absolute predominance of John I of Luxembourg's coins in Ukrainian finds dating from the first half of the 14th century indicates that Bohemian groschen began to arrive in the region no earlier than 1320-1330. The researcher believes that large-scale construction works carried out by Polish King Casimir III the Great in the newly conquered territories were a significant stimulus for the arrival of Prague groschen in Galicia and Volyn in the second half of the 14th century. The scholar

attributes the spread of Bohemian groschen to the southwest of Ukrainian lands in the same period to the Tatar, Moldavian, and Kamianets trade routes that geographically covered the cities of Podnistrovia, Bukovyna, and Podillia. According to the author, the massive influx of Prague groschen coinage of Wenceslas IV in the early 15th century could be due to a number of political, economic, and social factors, but from the second quarter of the 15th century, the movement of significant volumes of Bohemian groschen in the Ukrainian lands of the Grand Duchy of Lithuania was primarily due to its internal redistribution, as evidenced by the significant degree of wear and tear of Wenceslas IV coins due to their prolonged use in circulation until almost the end of the 15th century (Gumowski, 1921).

The new digital data obtained by the authors on the finds of Prague groschen in Ukraine complement the list of coats of arms known from the study of G. Kozubovsky (2011), who summarised the treasure material known to him by identifying 82 coins with such over-engravings, that the Prague groschen found in the Ukrainian treasures with overstrikes have countermarks of Ulm (15), Regensburg (10), Augsburg (8), Salzburg (6), Zoest (3), Kempen, Hoekster, Goslar, Schletistaden, Storgard, Bamberg, Nuremberg, Kassel (2), Swabian Union (1) (Topogr. 3: 1, 3, 6, 710). According to the scientist's observations, most of the groschen was countermarked in the cities of Southern Germany, Swabia, Westphalia, Braunschweig, and Saxony in the second quarter of the 15th century. Our study has supplemented this list with countermarks of Warburg (4), Schaffhausen (2), Huberlingen, and Rauschenberg (1).

Conclusions

A review of the current content from the servers of the "Violity" antiques auction website has shown some possibilities of using digital and digitised numismatic data from the Internet resources for searching, identifying, processing, grouping and analysing information about the latest finds of Prague groschen made on the territory of Ukraine. The analysed sample of digital data from the outlined group of numismatic sources allowed to clarify the ways and chronological boundaries of the penetration, spread and circulation of the Prague groschen in the regions of Ukraine in the 14th-15th centuries.

The study showed that in the conditional category of Ukrainian treasures of the Late Middle Ages, Bohemian groschen thesauri occupy a leading position. An indicative fact is the relatively large number of these coins entire treasures offers, which are evenly distributed throughout the territory of Prague groschen circulation in Ukraine, from Galicia and Volyn, Podillia and Kyiv region on the Right Bank of the Dnipro River, to Chernihiv-Siversk, Poltava and Slobozhanshchyna regions on the Left Bank.

The analysis of digital information sample by the criterion of "location" allowed to obtain conditionally

reliable data on the number of new finds of Prague groschen in certain regions of Ukraine. The geography of the finds practically coincides with the area of circulation of this coinage type in the Ukrainian lands in the 14th-15th centuries, outlined by Galicia, Volyn, Podillia, Kyiv, and to a lower extent the northern Left Bank. The content analysis of the numismatic digital data sample according to the issuer criterion shows the absolute predominance of coins minted by Wenceslas IV (1378-1419). The second group of coins, which is many times smaller in number, is the Prague groschen minted by Charles I (1346-1378), and the third group consists of earlier issues of John I of Luxembourg (1310-1346). This ratio of the number of finds of Bohemian groschen of different issuers illustrates the dynamics of the penetration and distribution of these coins in different regions of Ukraine. In particular, the coins of John I recorded in the sample come from Lviv and Khmelnytskyi regions, which may indicate an earlier penetration of Prague groschen in Galicia and Podillia. Coins of Charles I are localised over a much wider area, mostly in Galicia (Lviv and Ternopil regions) and Podillia (Khmelnytskyi region), less in Kyiv region, and a few coins of this monarch are recorded in Volyn, Cherkasy, and Kharkiv regions. Such a localisation of finds of Prague groschen in the first-third quarter of the 14th century is an argument in favour of the spread of this coin from the west to the east of the Ukrainian lands. The massive finds of very worn-out Prague groschen of the Wenceslas IV coinage of the last quarter of the 14th and first quarter of the 15th century in most regions of western Ukraine, the Right Bank and the Middle Dnipro confirm the version of the long and active use of this coin in monetary circulation.

Finds of clipped Prague groschen originate from Lviv and Khmelnytskyi regions, are localised within the Ukrainian historical regions of Galicia and Podillia, and belong to two issuers, John I of Luxembourg and Charles I. It is characteristic that the distribution of clipped Bohemian groschen in these regions chronologically coincides with the period of minting and circulation of Lviv and Podillia half-groschen, which are similar in weight. A small artificial sample of lots of Prague groschen consists of coins with countermarks of southern German cities, which are recorded on coins of King Wenceslas IV in the centres of international trade of the time, in Galicia and Kyiv region.

Prospects for further research on the digital data of Prague groschen finds are related to the identification, attribution, and updating of new numismatic sources to solve the problem of chronology and ways of penetration and distribution of Prague groschen in the markets of Ukrainian lands of the 14th-15th centuries.

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Conflict of Interest

None.

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Новітні цифрові ресурси веб-сайтів Інтернет-аукціонів як джерело дослідження обігу празького гроша в Україні

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Анотація. Мета статті – актуалізація контенту цифрових та оцифрованих нумізматичних даних українського сегменту мережі Інтернет, зокрема веб-сайту аукціону антикваріату «Violity», для пошуку, виявлення, обробки, групування та дослідження інформації про знахідки празьких грошів в Україні у 2019-2024 рр. Методологія дослідження ґрунтувалась на міждисциплінарному підході, що інтегрував предмет і завдання конкретних дослідницьких практик з нумізматики та історії грошового обігу з методикою історичної науки, джерелознавства та математики. Зокрема, під час дослідження застосовано методи аналізу та синтезу цифрових даних нумізматичних джерел, їх кількісного контент-аналізу, методи класифікації та джерелознавчої критики. Дослідження показало, що в умовній категорії скарбів періоду Пізнього Середньовіччя тезаврації богемських грошів займають лідируючу позицію. Існує порівняно значна кількість пропозицій цілих скарбів цих монет, що рівномірно розподілені по всій території обігу празького гроша в Україні. Аналіз вибірки цифрової інформації за критерієм «місцезнаходження» дозволив отримати умовно достовірні дані про кількість новітніх знахідок празьких грошів в окремих регіонах України. Географія поширення знахідок практично збігається з ареалом обігу цього монетного типу на українських землях у XIV-XV ст. Контент-аналіз вибірки цифрових даних за критерієм емітента показав абсолютну перевагу монет карбування Вацлава IV (1378-1419). Другою за чисельністю групою монет є гроші карбування Карла I (1346-1378), а третьою – емісії Яна I Люксембурзького (1310-1346). Вибірка знахідок обрізаних празьких грошів за критерієм «місцезнаходження» вказала на їх належність Янові I та Карлові I та походження з Львівської та Хмельницької областей у межах історичних регіонів Галичини й Поділля. Невелику групу складають монети з контрамарками німецьких міст, що фіксуються виключно на монетах короля Вацлава IV (1378-1419). Практичне значення дослідження полягає у введенні до наукового обігу групи цифрових даних новітніх нумізматичних джерел, що дозволяє уточнити географію та хронологію обігу празького гроша в Україні у XIV-XV ст.

Ключові слова: монетний комплекс; скарб; нумізматичний контент; цифровізація; цифрова нумізматики



Correspondence between Volodymyr Hnatiuk and Hiiador Strypskyi as a source of personal cooperation

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Abstract. The relevance of this publication lies in the recognition that private epistolary heritage is a crucial source for comprehensive historical research. It is an indispensable component for both a broader understanding of the historical context of events and for a deeper exploration of the biographical data of historical figures. This publication aimed to characterise 23 handwritten letters written by the Transcarpathian scholar H. Strypskyi to the Lviv ethnographer V. Hnatiuk, as well as to analyse the themes of the letters and the socio-cultural issues discussed therein. To achieve this goal, general historical and special methods of historical research were used, namely: critical and comprehensive methods of source analysis, historical-comparative, and biographical. In this publication, based on the processed letters, the ways of cultural unification of Ukrainians in the Austro-Hungarian Empire were analysed, in particular, book trade, joint cultural events, organisation in Transcarpathia reading rooms, concerts, and the collection of manuscript sources. The process of establishing personal contacts between scholars has been explored. Based on the analysis of the letters, the linguistic assimilation of Transcarpathian Ukrainians by the Hungarian authorities has been examined. The study also analyses the spread of Moscophile ideas and the concepts of political Ruthenianism in Transcarpathia, which hindered the rapprochement of the local population with Ukrainians across the Carpathians and ultimately led to the suppression of national revival in the region. The correspondence between V. Hnatiuk and H. Strypskyi, who maintained a warm and friendly relationship, is presented as a prime example, not only of personal ties but also as a source for studying the social atmosphere and cultural-educational situation of Ukrainians in the Habsburg monarchy. This research holds practical value as its materials can be utilised both in academic investigations and in the teaching of regional history at universities and schools

Keywords: epistolary heritage; cultural contacts; scholarly relations; national revival; linguistic identity; Ruthenians-Ukrainians; the intelligentsia

Introduction

Personal and institutional interactions among the Ukrainian intelligentsia within the Austro-Hungarian Empire were a crucial component of the national revival process and cultural rapprochement, ultimately becoming one of the primary catalysts for the formation of the Ruthenian-Ukrainian identity. The position of Ukrainians

within the Habsburg Empire was fraught with numerous challenges, including constant opposition from Polonophilia and Magyarization, which hindered the development of national self-consciousness. A significant challenge to cultural life was also the emergence of Russophile (Moscophile) sentiments among a cohort

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of Ukrainian activists, which were dominant in the second half of the 19th century. These ideas also gained considerable traction in Transcarpathia. Amid the conflicts between Polonophile, Rusophile, and Ukrainophile identities – and, in Transcarpathia, also against Magyarization – by the early 20th century, a popular Ukrainian identity ultimately prevailed. The process of cultural unification among Ukrainians within the Habsburg Empire played a significant role in this development. However, it is important to note that throughout the 19th century, cultural and national rapprochement among Ukrainians within the empire was primarily based on personal relationships between the scholarly circles of society. The events of the Spring of Nations provided the impetus for the establishment of such cooperation, and it was from the mid-19th century onwards that more stable scholarly contacts could be observed. In the 1870s and 1880s, this cooperation was almost completely halted. Nevertheless, at the end of the 19th century, following the establishment of Ukrainophile and populist-oriented institutions in Lviv – such as the Prosvita society and the Shevchenko Scientific Society – cultural contacts revived once more. A crucial component of the national revival was the dissemination of national ideas to all regions of Ukraine. This mission laid the foundation for a new phase of cultural rapprochement between Transcarpathia and Galicia.

Among the cohort of Galician intellectuals of this period who laboured towards the national unification of Ukrainians, a notable figure was the renowned ethnographer and member of the Shevchenko Scientific Society, Volodymyr Hnatiuk. The scholar played a decisive role not only in the study of Transcarpathia but also in the process of national awakening among the local population. Through his travels to Transcarpathia, Hnatiuk established personal contacts with many local figures, particularly with Yu. Zhatkovych, Yu. Stavrovskiy, and H. Strypskyi. The private correspondence between Hnatiuk and these individuals contains valuable information about the key aspects of their personal collaboration and its role in the process of national revival and cultural development of Ukrainian lands. This is particularly true of the epistolary heritage between Volodymyr Hnatiuk and Hiiador Strypskyi, which serves as an important source for studying the socio-cultural situation not only in Transcarpathia but throughout the Austro-Hungarian Empire.

The historiographical foundation of this publication primarily consists of materials dedicated to the biographies and scholarly work of V. Hnatiuk and H. Strypskyi, respectively, as their private correspondence has not yet been the subject of a separate study. The ethnographer V. Hnatiuk stands out in terms of the number of published studies, with scholars beginning to study his academic contributions as early as the late 1920s. One of the first researchers to examine Hnatiuk's ethnographic work, particularly in the context of studying Transcarpathia, was V. Kaminskyi, a member of the Ukrainian Academy of Sciences, who highlighted the significance

of the ethnographer's work for the national consciousness of Carpathian Ukrainians. Several studies on the figure of the Lviv ethnographer were also published during the Soviet period. Importantly, these research contained valuable factual material, although their methods are now outdated (Payonk, 2021). The Shevchenko Scientific Society (ShSS), of which Hnatiuk was a long-standing member, also played a significant role in popularising his work. In honour of the 110th anniversary of his birth, a special volume of the ShSS Notes was published, featuring his selected works, many of which focused on Carpatho-Ukrainian studies. This comprehensive edition has not lost its relevance to this day. However, further study of Hnatiuk's figure, particularly his collaboration with the Transcarpathian intelligentsia, was delayed, and its renewed attention can only be noted after the declaration of Ukraine's independence.

A significant contribution to the study of Volodymyr Hnatiuk as a researcher of Transcarpathia belongs to the Slovak historian M. Mushynka (1975), who dedicated many years to examining the scholarly work of the Lviv academic and published a bibliography of the ethnographer's works. Due to censorship in Soviet Ukraine, the researcher primarily published his materials abroad, notably in Paris in 1975 with the work "Volodymyr Hnatiuk and Transcarpathia" which for the first time comprehensively illuminated Hnatiuk's Transcarpathian studies. One of Mushynka's most recent works on Volodymyr Hnatiuk, titled "Volodymyr Hnatiuk: Life and his Activities in the Field of Folkloristics, Literary Studies and Linguistics", was published in 2012. In this work, the researcher not only provides biographical data but also analyses the main achievements of the Galician scholar in various scientific fields. The work is based on a thorough source base, including, as the author noted, materials from over 700 volumes of the publications of the ShSS (Mushynka, 2012). Importantly, Mushynka was also one of the first to begin researching the collaboration between V. Hnatiuk and H. Strypskyi, publishing his study of the Transcarpathian scholar titled "Bright spirit of Hungarian Ruthenia", which remains relevant today (Mushynka, 1995).

Among the most recent studies dedicated to various aspects of V. Hnatiuk's scholarly work, it is worth mentioning the publication of historian M. Hlushko (2018), who emphasises Hnatiuk's role in the formation of Ukrainian studies as a science. The monograph by historians I. Zulyak & H. Zulyak (2018) is one of the most recent publications of Hnatiuk's epistolary heritage. I. Priymak (2019) also delves into the epistolary sources of the Ukrainian ethnographer's work, publishing several archival materials. However, these publications scarcely address the correspondence sent to V. Hnatiuk from Transcarpathia. This layer of archival sources still requires research.

Comparatively fewer scholarly works have been dedicated to various aspects of the Transcarpathian linguist H. Strypskyi's activities in comparison to Volodymyr Hnatiuk. The first objective and unbiased assessment

of the scholar's life and creative path was given by historian M. Lelekach (1943). Several scholarly works dedicated to Strypskyi have been published since independence, among which it is worth mentioning the works of I. Khlanta (2007) and A. Galas (2013; 2019). However, these authors consider Strypskyi's work only in the context of his linguistic studies, bypassing the scholar's contribution to the process of cultural unification between Ukrainian lands. The Hungarian researcher I. Udvari (2007) has published several works and archival materials related to the Transcarpathian scholar.

In recent years, the figure of the Transcarpathian linguist has received little scholarly attention. The same applies to the correspondence between H. Strypskyi and V. Hnatiuk, which remains largely unexplored. Although Hnatiuk's extensive epistolary heritage is occasionally published, there are few publications of letters from his correspondence with scholars from Transcarpathia. An exception is the correspondence between Hnatiuk and Yu. Zhatkovych, which was published by the Uzhhorod historian O. Mazurok in the 1990s (1995). As for the correspondence between Hnatiuk and Strypskyi, it is only mentioned sporadically in individual publications by N. Svitlyk (2010) but has not yet become the subject of a separate study.

This publication aims to investigate and analyse the private correspondence between the Galician ethnographer Volodymyr Hnatiuk and the Transcarpathian cultural and educational figure Hiiador Strypskyi. It also seeks to summarise the issues raised by the authors in their personal correspondence to better understand the socio-cultural and political situation of Ukrainians in the Austro-Hungarian Empire during the late 19th and early 20th centuries. To achieve this goal, both general historical and specific methods of historical research have been employed. In presenting the material of this publication, classical principles of historical knowledge and contemporary general scientific methods have been applied, as these are deemed the most significant and appropriate for a comprehensive and multifaceted examination of the issues at hand. The primary methods employed in this research include critical and comprehensive source analysis, as referenced in Kaminskiy (1929). This enabled a thorough evaluation of the entire dataset about the subject matter and the establishment of objective connections between individual sources comprising the research's source base. Furthermore, the application of these methods in working with the sources facilitated the identification of reliable and essential information. The biographical method was also crucial for this study, as its use is indispensable when examining historical figures. Additionally, the research utilised classic historical research methods such as historical-comparative, historical-genetic, and descriptive-narrative approaches. The application of these methods allowed for a more comprehensive and sequential exploration of the research problem.

■ Establishment of personal cooperation between Volodymyr Hnatiuk and Hiiador Strypskyi

Volodymyr Mykhailovych Hnatiuk (1871-1926) was a renowned Ukrainian ethnographer, linguist, and folklore researcher, and an esteemed member of the ShSS, known for his scientific research in various fields. At the same time, the scholar is rightfully considered an authoritative researcher on the issues of Carpatho-Ukrainian studies. Hnatiuk is the author of a substantial scholarly legacy. Hnatiuk's extensive scholarly legacy has been published numerous times, with one such publication being a bibliographic index of his works released by a collective of authors in 2007 (Hnatiuk, 2007). The most recent publications of Hnatiuk's scholarly works on Carpatho-Ukrainian studies are the publications of his materials in scholarly collections. For example, Hnatiuk's articles on the national revival of Ukrainians in Austria-Hungary were published as a separate volume, collecting the scholar's publications devoted to the formation of Ukrainian national identity among the Ruthenians of the Habsburg monarchy. Hnatiuk's greatest contribution to the study of Transcarpathia is the publication of several volumes of "Ethnographic Materials from Hungarian Ruthenia", where he published materials collected during his scientific expeditions. This work has been republished several times, with the latest reprint published in 2019 (Hnatiuk, 2019). A significant amount of material on Transcarpathia is also contained in the collection of Hnatiuk's articles entitled "Selected Articles On Folk Art", republished in 2020 (Hnatiuk, 2020).

V. Hnatiuk was a prominent member of the so-called "Hungaro-Ruthen Committee", established by Galician intellectuals specifically to organise research in Transcarpathia. Between 1895 and 1896, he organised and conducted three ethnographic expeditions to the region. During these expeditions, Hnatiuk visited Máramaros, Bereg, and Ung counties, as well as parts of Ugocsa and Zemplén counties. In essence, he travelled throughout almost all of present-day Transcarpathia. Based on the materials collected during these expeditions, the scholar conducted a thorough ethnographic study of Transcarpathia, processing a significant body of literary and folklore material. Alongside his research, Hnatiuk established collaborations with local intellectuals, aiming to involve them in the shared processes of national revival. The idea of cultural and national rapprochement between Ukrainians in Transcarpathia and Galicia had already taken root among Galician scholars and had acquired new significance during a period of increasing politicisation and radicalisation within Ukrainian society. At the initiative of Transdniprian's civic activists, particularly M. Drahomanov, the centre of the Ukrainian national movement was to be transferred to the Galician "Piedmont", from where the ideas of nation-building would spread to other parts of Ukraine. The path to fostering national sentiment among the population of Transcarpathia was chosen to be



cultural and educational uplift, involving them in shared national processes in which the Galician intelligentsia would play a significant role. Given the opposition of the Hungarian authorities, this path seemed the most optimal.

V. Hnatiuk played a significant role in establishing closer personal relationships with Transcarpathian intellectuals. According to the scholar's vision, this was to contribute not only to the cultural advancement of Transcarpathia but also to become a primary factor in the region's national consciousness. The educated local intelligentsia was seen as the future backbone for promoting national ideas. However, establishing a high-quality academic collaboration proved to be quite challenging. The impressions of Hnatiuk and other Galician intellectuals who had visited Transcarpathia were overwhelmingly negative regarding the region's socio-economic and cultural situation. Under the pressure of Hungarian assimilation and entrenched Moscovophile views in the late 19th century, national sentiment had almost vanished in Transcarpathia. This posed a new challenge for the Ukrainian intelligentsia. In the process of shaping the national idea in Galicia and striving to spread it to all corners of Ukraine, domestic intellectuals endeavoured to activate cultural rapprochement among all Ukrainians within the Habsburg Empire.

A significant role in promoting Ukrainophile national ideas in Transcarpathia was played by members of the ShSS, particularly by Hnatiuk. The scholar purposefully involved Transcarpathian intellectuals in educational activities. During his expeditions, Hnatiuk established personal contacts with the Transcarpathian cultural and educational elite. The Galician ethnographer maintained private correspondence with certain individuals throughout his life. This epistolary heritage currently serves as an important resource for investigating personal collaboration between scholars. Notably, Hnatiuk had private correspondence with Transcarpathian scholars such as Yu. Zhatkovych, H. Strypskyi, and Yu. Stavrovskyi. The publication and detailed study of this correspondence will shed light on new aspects of cultural and scientific cooperation on either side of the Carpathians.

The correspondence between the aforementioned individuals, although primarily focused on establishing the main avenues of cultural collaboration, is quite varied in nature. The primary difference lies in the quality of the relationships between the authors of the letters. The correspondence between Hiiador Strypskyi and Volodymyr Hnatiuk is distinct in that it lacks formality, as the scholars shared a rather warm and friendly relationship. The indicated correspondents not only discussed work-related matters, but their correspondence contained a great deal of personal information. This nature of the epistolary heritage allows researchers to delve more deeply into the issues of collaboration between scholars.

Hiiador Strypskyi (1875-1946) was a renowned Transcarpathian scholar, literary critic, and researcher of language and Transcarpathian folklore. His long-standing

friendship with Volodymyr Hnatiuk is evidenced by their private correspondence. It is believed that the two scholars first met in 1897 thanks to the Transcarpathian priest Yu. Zhatkovych, who was actively collaborating with Hnatiuk at that time. This meeting significantly influenced Strypskyi's future career and, more importantly, his national identity. It was through Hnatiuk's influence that Strypskyi was able to study in Lviv. Specifically, he enrolled in the Faculty of Philosophy at Lviv University, where he became part of a circle of Ukrainian intellectuals, attending lectures by prominent figures such as M. Hrushevskyi and O. Kolessa. He also became acquainted with members of the Shevchenko Scientific Society, including O. Rozdolskyi, I. Verkhratskyi, and S. Tomashivskyi, through whom he engaged in educational and scientific work within the society.

The young H. Strypskyi was deeply impressed by the level of cultural development, scholarly activity, and civic engagement in Galicia. Such a level was clearly lacking in Transcarpathia at that time. He was particularly captivated by the activities of the "Prosvita" society. Under the patronage of V. Hnatiuk, Strypskyi conceived the idea of establishing similar institutions in Transcarpathia. One of the first steps in this direction was the founding of a reading room in the Transcarpathian Skotarske. The Galician cultural elite also aspired to this goal, and members of "Prosvita" actively supported the establishment of the reading room, providing it with literature and encouraging local residents to participate in educational activities. Thus, again with Hnatiuk's assistance, on November 29, 1897, the Lviv "Prosvita" sent a large collection of Ukrainian literature to the reading room founded by Strypskyi in Transcarpathia. Along with the books, a letter was sent to Strypskyi expressing the wish for him to "...live many more years and continue to work in the field of education and economics." At the same time, Strypskyi was urged to "...encourage everyone, where hears the echo of Ruthenian song, to join the "Prosvita" society" (Mushynka, 1995).

■ The main aspects of personal cooperation between scientists

The personal collaboration between V. Hnatiuk and H. Strypskyi was multifaceted and encompassed various aspects of interregional relations. During this period, cultural contacts on both sides of the Carpathians intensified, exhibiting a distinctly Ukrainophile character. A striking example of this revitalisation was the organisation of reciprocal visits by groups of students, pupils, and choirs, in which both scholars played an active role. In assessing H. Strypskyi's Ukrainophile orientation, V. Hnatiuk referred to him as the "bright spirit of Hungarian Ruthenia", suggesting that, in contrast to local figures who predominantly favoured Magyarophile or Moscovophile sentiments, Strypskyi could actively promote the Ukrainian idea in Transcarpathia. In particular, Hnatiuk wrote: *"As for the literary language, he was for a long time almost the only one among the Hungarian*

Ukrainians who adhered to a pure Ukrainian orientation" (Hnatiuk, 1897). Thus, it is evident that the Galician scholar valued Strypskyi for maintaining his Ukrainian identity in the face of Magyarization pressure and for his willingness and ability to disseminate this identity among his compatriots.

The collaboration between V. Hnatiuk and H. Strypskyi was further strengthened by the latter's direct involvement in the activities of the ShSS and his increased publications in Galician periodicals. Strypskyi authored numerous works that were published both in Transcarpathia and Galicia. His collaboration with the ShSS was particularly fruitful. The Transcarpathian scholar collected materials for Hnatiuk and sent his own research for publication. Even during his student years, Strypskyi had been working on collecting Transcarpathian folklore. As his personal correspondence reveals, during summer vacations he travelled through the Carpathian counties and recorded 50 fairy tales and nearly 1000 songs in Bereg, Ugocsa, and Máramaros counties, which he subsequently sent to Hnatiuk and Ivan Franko for publication. Significantly, in his folklore research, Strypskyi was the first Transcarpathian collector to use a phonograph. Strypskyi was also the first Transcarpathian to become a full member of the ShSS. On March 4, 1914, he was unanimously elected a full member of the historical-philological section of the ShSS.

H. Strypskyi's journalism further stimulated cultural cooperation. He frequently published his works under the pseudonym Ya. Bilenkyi in Galician periodicals. For example, in 1907, under this pseudonym, he wrote his most extensive study "Older Ruthenian Writing in Hungary" for the Transcarpathian newspaper "Nauka". This article is a clear testament to Strypskyi's nationalist stance and his sincere admiration for the Galician elite. As the scholar wrote: *"At that time, our closest brothers, the Galician Ruthenians or Ukrainians, turned their attention to our Subcarpathian Ruthenia. Among them were Volodymyr Hnatiuk, Ivan Verkhratskyi, Ivan Franko, Stepan Tomashivskyi, and Ilarion Svetsitskyi... Through their works, they attracted the attention of the entire world at a time when our people, under Magyars pressure, were forced to remain silent, and when the Magyars celebrated the millennium of their domination over other nations, it was only the Galician Ukrainians who protested on our behalf before the whole of Europe"* (Strypskyi, 1918).

By publishing this article, H. Strypskyi emphasised the role of Galician scholars in opposing Magyarization in Transcarpathia. He referred to the manifesto "We Are Also in Europe", which was signed by the Galician elite and published in the newspaper "Zhytie i Slovo" as a protest against the grand celebrations in Hungary marking the millennium of the state's founding. Members of the ShSS welcomed the Transcarpathian scholar's stance. For example, reviewing Strypskyi's aforementioned article, one of the foremost experts on Transcarpathia, historian S. Tomashivskyi, rightly remarked: *"If the*

Transcarpathian Ukrainians heed their own wise voice, we will witness a new era in the history of Hungary Ruthenian" (Mushynka, 1995).

■ The content of the epistolary heritage

It should be noted that the correspondence between V. Hnatiuk and H. Strypskyi has not been fully preserved. In the Manuscript Department of the V. Stefanyk Lviv National Scientific Library, within the V. Hnatiuk collection (No. 34), 23 letters from H. Strypskyi to V. Hnatiuk are kept, comprising 37 pages. The first letter was written in 1897, and the last in 1918. Only a few of these have been published sporadically. By the late 1990s, five letters had been printed in the work "Volodymyr Hnatiuk. Documents and Materials" (Dashkevich *et al.*, 1998). Most of the letters have survived in satisfactory condition, although two are missing their conclusions, and one lacks both the beginning and the end. A considerable number of the letters are also undated by the author.

The correspondence between the two scholars is characterised by a light, informal tone, indicative of a close friendship between the correspondents. Each letter begins with a warm greeting such as "Dear friend" or "Dear Volodymyr". The subjects of the letters are varied. Aside from personal matters and everyday affairs, the letters contain valuable information on issues related to fostering cultural cooperation, including book exchanges, the collection of manuscripts, the organisation of cultural events in Transcarpathia, the establishment of periodical publications, the founding of reading rooms, and the creation of museums.

The first letter, that survives, from Hiiador Strypskyi to V. Hnatiuk is dated April 28, 1897. This is a lengthy and quite interesting letter in which Strypskyi analyses his collaboration with the Hungarian newspaper "Keles", where he published articles opposing Moscovophilia in Transcarpathia. From the content of the letter, it is evident that Strypskyi openly mocks the Transcarpathian Moscovophiles. In particular, he writes to Hnatiuk: *"...my article was published in issue No. 16 of Keles, with the second half to appear in issue No. 17. Our moskals will be twisting their moustaches"* (Strypskyi, 1897-1918). The reference here is to Strypskyi's article "A Few Words About Our Ethnography", published under the pseudonym Ruskotsi in several issues of the Hungarian publication Keles. In addition to comments on this publication, the letter also discusses the distribution in Transcarpathia of Hnatiuk's articles "Bright Spirits in Hungary" and "Dark Spirits in Hungary", which were published in the publication "Bukovyna" and also addressed the issue of the spread of Moscovophilia ideas in Transcarpathia. Strypskyi notes that he was inspired to publish his own materials by Hnatiuk's stance on Moscovophilia in Transcarpathia.

The next letter to V. Hnatiuk, written in the autumn of 1897, in addition to a range of personal details about the challenges of student life, provides valuable information about H. Strypskyi's collaboration with Stepan

Tomashivskiy, a full member of the ShSS. In particular, the letter mentions that Strypskyi spent some time translating documents from books sent to him by Tomashivskiy into Hungarian. Tomashivskiy collected these for the publication of his historical studies on Transcarpathia. This letter also references Strypskyi's collaboration with ShSS. He notes that he received the books he had ordered from the society and sent his own materials for publication in ShSS journals.

The lengthy letter to V. Hnatiuk, dated 31 December 1897, reveals that at the time, H. Strypskyi was in Lviv and was preparing to return to Transcarpathia. This letter addresses several significant issues relevant to this study. Firstly, Strypskyi discusses the comprehensive publication of Hnatiuk's "Ethnographic Collection" and its potential impact on readers in Transcarpathia. The Transcarpathian scholar remarks sceptically: *"On 29 December, I sent the 'Ethnographic Collection' to Uzhhorod, and when I am in Ungvár (6 January), I will already be in a position to gather some responses from our patriots"* (Strypskyi, 1897-1918).

Secondly, in this letter, the author touches upon the language issue in Transcarpathia, a subject of considerable contention between Galician and Transcarpathian scholars. The reluctance of some Transcarpathian intelligentsia to write in the vernacular, and their preference for the Moscovophile "lazychie", posed a significant obstacle to national unity. Strypskyi expresses a negative view of the Transcarpathian intelligentsia's attitude towards the language question in the region. To support his arguments, the scholar quotes a passage from an article by an unknown author published in the Transcarpathian newspaper "Lystok" edited by Ye. Fentsik: *"An interesting proclamation can be read in 'Lystok'. An uncle writes about national enlightenment, stating that it can only be achieved through education in the vernacular, yet simultaneously declares: 'We want to develop our literary language based on Church Slavonic'. Is not that foolishness?"* (Strypskyi, 1897-1918). This refers to the unwillingness of a portion of the Transcarpathian intelligentsia to develop a living vernacular language, and instead to introduce anachronisms of Old Church Slavonic, Rusisms, and lazychie into literature, which only contributed to Magyarization in the region.

At the end of the aforementioned letter, Strypskyi provides interesting details about how the Galician intellectuals perceived the journal "Visnyk", whose publication was revived in Lviv in the 1890s. In particular, in this letter the following is read: *"It was truly remarkable, to be honest, when Franko, Pavlyk, Shchurat, Lavrovskiy, and other gentlemen gathered at Schneider's, and after a long wait, Makovey arrived with a whole stack of 'Visnyk' under his arm. We quickly grabbed them and solemnly began reading with such reverence, like the early Christians in the catacombs reading the Gospels"* (Strypskyi, 1897-1918). This message is evidence of another fact that is important for this study. The point is that H. Strypskyi,

in addition to his connections with V. Hnatiuk and S. Tomashivskiy, was also well-acquainted with and even moved within the close circle of prominent Galician figures, including I. Franko and M. Pavlyk.

A particularly interesting and valuable letter from Strypskyi to Lviv, dated 30 July 1898, concerns the attempt to organise choral concerts in Transcarpathia – a project in which both figures were actively involved. The letter reveals that such events were held with the support of Galicians, aiming to revitalise Ukrainian cultural life in the region. However, the efforts to organise these events were frequently hindered by the opposition of the Hungarian authorities and bureaucratic obstacles. According to the letter, Strypskyi was tasked with overcoming these challenges as much as possible. Specifically, the Transcarpathian scholar was responsible for the organisational aspects of the concerts, establishing contacts with the necessary individuals, and obtaining the required permits. In this letter, Strypskyi outlines the necessary documents for organising the concert and highlights the key people to approach, including the capitular lawyer Silard Smolijovych and the Uzhhorod canon Kapradov (Strypskyi, 1897-1918).

The letter continues by detailing the necessary steps for organising the concert, including the required documents and permits. Strypskyi methodically outlines the demands for holding such events. The Transcarpathian scholar emphasises the importance of providing all necessary information in Hungarian, as *"no other language will be accepted"* (Strypskyi, 1897-1918). This highlights the extent of Magyarization in the region, where even citizens' petitions were only accepted in Hungarian. The letter goes on to address other organisational aspects, including funding, invitations, and the income from the concert, which *"...must be handed over to the magistrate"* (Strypskyi, 1897-1918).

In this letter, Strypskyi also draws attention to certain conventions and the "whims" of the Transcarpathian audience, who might potentially attend the organised concerts. In particular, the scholar writes that the local *"audience is spoiled by such formalities as the Poles or ordinary Magyars, who might not even attend a concert if they saw posters hastily scrawled in pencil"* (Strypskyi, 1897-1918). Consequently, he believes it would be prudent to print new invitations and posters, as well as to raise ticket prices, because *"it should be at least 1 zloty, not just 1 koruna"* (Strypskyi, 1897-1918). This observation appears somewhat peculiar against the backdrop of the general decline of cultural life in Transcarpathia at the end of the 19th century. The likely reason is that the ordinary populace of Transcarpathia, who were both creators and admirers of Ukrainian culture, probably had little opportunity to attend such events (Pankevich, 1910–1926). The audience Strypskyi refers to comprises a small group of wealthier townsfolk, who were largely Magyarized and could easily exhibit such spoiltness due to their banal reluctance to engage with "folk culture" events.

Unfortunately, there is no information available regarding whether the aforementioned concerts actually took place and what impressions they left behind. The recipients also did not mention this, as there was a noticeable gap in communication between H. Strypskyi and V. Hnatiuk following the letter referenced above. The next letter sent to Lviv is dated 15 January 1906. The reason for this prolonged hiatus in their correspondence remains unknown. Some researchers suggest that certain contradictions may have arisen between V. Hnatiuk and H. Strypskyi on linguistic grounds. In the early 20th century, Strypskyi changed his national loyalty, increasingly expressing sympathy for the idea of "Carpatho-Ruthenism" and the formation of a "regional" language, subsequently refusing to promote Ukrainophile ideas in the region. However, it is also possible that some letters were lost, which could explain this gap in their correspondence.

The letter dated 15 January 1906 is quite lengthy and emotionally charged in its content. In it, Strypskyi addresses several issues. Initially, he states that he has received the books sent to him, but he does not know who they are from – whether they are from Hnatiuk or the ShSS – because no accompanying letter was included. This fact greatly outrages Strypskyi: *"But how is it possible to send something in such a Ruthenian manner, without a single line of correspondence, without any information? After all, this is such a noble favour to a poor Hungarian-Ruthenian: here are your books, and now silence yourself!"* (Strypskyi, 1897-1918).

To analyse the cultural and national situation in Transcarpathia at the beginning of the 20th century, it is important to note that in this letter, H. Strypskyi characterises the well-known Uzhhorod newspaper "Nauka", which began publishing in the region in 1897, as the printed organ of the Society of St. Basil the Great, and from 1902, the "Unio" society. The newspaper was intended to become a new centre for progressive ideas, publishing in the vernacular; however, it once again became embroiled in the language issue. The opposition between the Moscophiles and Magyarophiles in Transcarpathia did not allow Ukrainian culture to progress. In characterising this publication and its then-editor, Pr. Yulian Chuchka, H. Strypskyi returns to the problem of Moscophilia among the Transcarpathian intelligentsia. He informs V. Hnatiuk of the futility of the latter's efforts to establish national ideas in Transcarpathia. After discussing with the editor of "Nauka", Yu. Chuchka, Strypskyi remarks that *"...it is a pity about the books you send him"* (Strypskyi, 1906). He also observes that no one reads the books sent to the editorial office, stating that *"...if only he would read at least one of them and if at least one thought gleaned from the Ukrainian books would resonate in his soul, it would have been fine"* (Strypskyi, 1897-1918). However, *"...all the Ukrainian books he has are not torn apart without use"* (Strypskyi, 1897-1918). Furthermore, H. Strypskyi notes that the work of the Uzhhorod editor is significantly influenced by

Galician publications with a pronounced Russophile orientation, mentioning the newspaper "Halychanyn", edited by the Russophile B. Didytskyi, and the journal "Pravoslavna Bukovyna". From the work of I. Svetsitskyi, "The Revival of Carpathian Ruthenia", the editor *"...sets out the goals of admission to 'Nauka'"* (Strypskyi, 1897-1918).

Overall, the content of this letter reveals how strong the positions of Moscophilia were in Transcarpathia even at the beginning of the 20th century. However, the letter also highlights another fact: the gradual strengthening of the Ukrainian vernacular idea in Transcarpathia. The aforementioned newspaper "Nauka" played a significant role in this process, especially when A. Voloshyn, the creator of the Ukrainian national idea in Transcarpathia and the future president of Carpathian Ukraine, became its editor. In the same letter, H. Strypskyi introduces V. Hnatiuk to the figure of A. Voloshyn. In particular, Strypskyi writes about him: *"Voloshyn is a fairly good material, but unrefined, he has good intentions, so he tried to write in the vernacular in 'Nauka', but he does not have his own developed principles..."* (Strypskyi, 1897-1918).

Regarding the subsequent correspondence between the correspondents, it should be noted that it becomes increasingly formal, losing the ease of communication that was characteristic of the previous correspondence. In the next few letters, H. Strypskyi mainly describes the process of collecting old prints and folklore materials for V. Hnatiuk. Thus, in a letter dated October 24, 1908, H. Strypskyi informs V. Hnatiuk that the editorial board of the Hungarian publication "Szazadok" has tasked him with making brief excerpts from all volumes of the ShSS Notes for a Hungarian bibliography, and therefore he asks Volodymyr Mykhailovych to send him 19 volumes of the Notes that he lacks.

The next letter, written to Lviv on January 24, 1914, followed another break in their mutual communication. Hiiador Strypskyi once again raises the issue of the intensification of Magyarization in Transcarpathia, which, on the eve of the World War, had taken on an even more reactionary character. In particular, responding to V. Hnatiuk's call to intensify mutual cooperation between the Galician and Transcarpathian intelligentsia to counter the new measures of Magyarization, the scholar writes that it is in vain for him to hope for help from the Transcarpathian intelligentsia in spreading the vernacular, and this especially applies to teachers, as they can only contribute to Magyarization. In particular, to confirm this, H. Strypskyi mentions the main features of school education in Transcarpathia and the role of teachers in strengthening Magyarization. He also notes that V. Hnatiuk is in vain waiting for help from the Transcarpathian intelligentsia, as *"...since the time of the Ap-patiievsky School Law, every teacher must take an additional oath, apart from the governmental one, that they will not engage with foreign people"* (Strypskyi, 1897-1918). It should be noted that "foreign people" also included Galicians, and therefore Transcarpathian teachers were



officially forbidden to cooperate with them and were only allowed to work for widespread Magyarization. This ban existed for a reason. According to the Hungarian authorities, it was intended to stop the spread of the Ukrainian national idea in Transcarpathia.

In the next letter, dated March 4, 1914, information about H. Strypskyi's election as a full member of the ShSS in Lviv, for which he expresses his gratitude to V. Hnatiuk and S. Tomashivskyi can be found. The author of the letter also reports that a sociological society was founded in Budapest at that time, whose members could be representatives of all nationalities. H. Strypskyi wrote that he also became a member of this society on behalf of the Transcarpathian Ruthenians and shared his impressions of the first meeting with V. Hnatiuk. The Transcarpathian scholar noted that at the very first meeting of the society, the problems of nationalities and national policy in Austria-Hungary were discussed. Hiiador Strypskyi recalled that he spoke on this occasion, taking the opportunity to openly declare the problem of the assimilation of Ukrainians in Hungary. In particular, in the letter he writes about it as follows: *"I spoke out openly against the government's national policy, against the fools of the Vrablev family, lazzychie, the current education system, and discussed the economic and cultural situation of the Ruthenians"* (Strypskyi, 1897-1918). H. Strypskyi also notes that *"...the audience was particularly interested in lectures on the historical background, the establishment of Orthodoxy among us, and Moscovophilic tendencies"* (Strypskyi, 1897-1918).

Interestingly, in this letter, H. Strypskyi first shares with Hnatiuk the idea of forming a new "regional Hungarian-Rusyn language" in Transcarpathia, as he considers it impossible under the existing circumstances to promote Ukrainian phonetics here, which he calls overly Polonised. Strypskyi also encourages the Galician scholar to help establish a corresponding cultural society in Uzhhorod and introduce the new language into literature. This information indicates a gradual departure of H. Strypskyi from Ukrainian nationalism and joining the new trend of Carpatho-Ruthenism, which distinguished the Transcarpathian population as a separate people from other Ukrainians. V. Hnatiuk, who remained a steadfast Ukrainophile until his death, was displeased by this shift in the views of his former friend, resulting in a deterioration of personal relations between the two scholars.

The next few letters from H. Strypskyi to V. Hnatiuk are written in Hungarian and are undated. These letters were likely written around the end of 1918. In these letters, H. Strypskyi wrote to V. Hnatiuk that he was forced to write in Hungarian to avoid persecution by the authorities, and asked if Hnatiuk could learn Hungarian so that he could write to him in Hungarian as well. As the content of the letters indicates, Magyarization measures were once again intensified in the country, even though Hungary would subsequently lose Transcarpathia, which in the interwar period became part of Czechoslovakia under the name of Subcarpathian Ruthenia.

By early 1919, the personal, friendly relations between V. Hnatiuk and H. Strypskyi had completely broken down. The main reason was the change in H. Strypskyi's views, as he gradually moved away from Ukrainophilia. His transition to Carpatho-Ruthenism, and his changing views on shared cultural unity, history, and language, led to the loss of their friendly communication. H. Strypskyi believed that the Galician intelligentsia was making futile attempts to return the Transcarpathian people to Ukrainophilia, while V. Hnatiuk, in turn, noted that he had never thought that H. Strypskyi *would "...ever abandon the branch of our nation for which he has worked for over two decades"*.

Logically, personal correspondence between the scholars ceased, and the loss of friendly relations between V. Hnatiuk and H. Strypskyi is evident in V. Hnatiuk's letters to the Galician linguist I. Pankevych, who worked in Transcarpathia in the interwar period, and was well acquainted with the socio-cultural situation in the region, and was also acquainted with H. Strypskyi. Thus, in one of his letters to I. Pankevych, written on July 13, 1924, there were reflections of V. Hnatiuk about the new views of H. Strypskyi. In particular, in this letter, the Galician scholar mentions H. Strypskyi's Hungarian-language article "Moscophilia, Ukrainianism, and domestic Rusnaks", which was published in Budapest in 1913 and in which he advocates for the formation of a regional Ruthenian language in Transcarpathia. Hnatiuk notes that the Transcarpathian linguist did not send him the article, which he believes was due to shame: *"...because it contradicts all his previous writings. He... supposedly defends the local language, which is neither Great Russian nor Ukrainian-Polish, but Little Russian. But this is just throwing sand in the eyes..."* (Hnatiuk, 2019).

This excerpt from the letter indicates the final transition of H. Strypskyi from Ukrainophilia positions to those of "Ruthenianism". It should be noted that the problem of the formation of a political Ruthenian movement in Transcarpathia became another stumbling block on the way to the formation of a national identity for the Transcarpathian Ukrainians, which played into the hands of the Hungarian authorities and only led to the intensification of Magyarization in the region. This also led to a weakening of Galician-Transcarpathian cultural ties. As a result, at the beginning of World War I, the Transcarpathian Ukrainians entered the war without a stable national identity. The situation improved in the interwar period when the region became part of Czechoslovakia. It should be emphasised that V. Hnatiuk, despite the loss of contact with H. Strypskyi, continued to care about Transcarpathia until the end of his life and strived for its unification with the common Ukrainian national root.

Conclusions

In conclusion, the study of the epistolary heritage between V. Hnatiuk and H. Strypskyi has enabled an exploration of one aspect of the cultural life of Ukrainians

within the Habsburg Empire, which is crucial for a deeper understanding of the challenges and key elements in the development of personal collaboration between Galician and Transcarpathian scholars. This correspondence remains incomplete, as the return letters from V. Hnatiuk to H. Strypskyi have not survived; and they would have made it possible to depict a more complete picture of their friendly but at the same time complex relationship. Nevertheless, the letters analysed above serve as a valuable resource for examining the cultural and scientific contacts among the intelligentsia of Transcarpathia and Galicia during the late 19th and early 20th centuries.

In summary, it is worth noting that the private correspondence between V. Hnatiuk and H. Strypskyi touched upon many important topics that reflected the nature, trends, and challenges in establishing cultural relations between the Transcarpathian and Galician intelligentsia. The analysed letters contained both personal information of a private nature and information of general cultural significance. In particular, they mentioned jointly organised and conducted cultural events, active book exchange, scientific trips, ethnographic expeditions, folklore collection, etc. The epistolary heritage of the scholars was rich not only in details of cultural life but also contained valuable information about the circles of communication of the addressees, their national and socio-political ideas, and the challenges they had to overcome on the path to national self-awareness. The letters indicated that H. Strypskyi, at the beginning of his academic career, was strongly influenced by the Galician

model of national revival and actively sought to transfer these ideas to the Transcarpathian context. However, these same letters also indicated that there were many obstacles in the way of cultural and, especially, national unity between Transcarpathia and Galicia, which ultimately destroyed even such friendly personal relationships as existed between V. Hnatiuk and H. Strypskyi.

At the same time, this epistolary heritage has become a valuable source for studying the socio-cultural situation in Transcarpathia, the problems of the spread of Moscovophilia and Magyarization, and once again demonstrated how difficult the path to affirming Ukrainian national identity was here. Among the multiple loyalties that Ukrainians faced in the 19th century, only a few individuals, such as V. Hnatiuk, firmly stood on national positions. In contrast, H. Strypskyi became an example of a change in loyalty at the local, personal level, which was not uncommon at that time. Most importantly, this correspondence revealed that the idea of promoting the Ukrainian national idea in Transcarpathia had firmly taken root among the Galician intelligentsia. This stance among the scholarly community of the time ultimately played a decisive role in the triumph of Ukrainian national identity in Transcarpathia.

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■ Conflict of Interest

None.

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Листування Володимира Гнатюка із Гіадором Стрипським як джерело особистої співпраці

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Анотація. Актуальність тематики публікації виражена тим, що приватна епістолярна спадщина є важливим джерелом для ґрунтовних історичних досліджень. Вона необхідна складовою як для ширшого розуміння історичного контексту подій, так і для глибшого вивчення біографічних даних історичних постатей. Метою публікації було охарактеризувати 23 рукописні листи, написані закарпатським вченим Г. Стрипським до львівського етнографа В. Гнатюка, а також проаналізувати тематику листів, соціо-культурні проблеми, які обговорювалися в них. Для досягнення поставленої мети використано загальноісторичні та спеціальні методи історичного дослідження, а саме: критичний і комплексний методи аналізу джерел, історико-порівняльний, біографічний. В даній публікації, на основі опрацьованих листів, було проаналізовано шляхи культурного єднання українців Австро-Угорської імперії, зокрема книготоргівлю, спільні культурні заходи, організацію на Закарпатті читалень, концертів, збирання рукописних джерел. Досліджено процес становлення особистих контактів між вченими. На основі аналізу листів, розглянуто мовну асиміляцію закарпатських українців з боку угорської влади. Також було проаналізовано шляхи поширення на Закарпатті москвофільських ідей та ідей політичного русинства, що ставали на заваді зближення місцевого населення з українцями по той бік Карпат та врешті приводили до стримування національного відродження в краї. У статті було встановлено, що листування В. Гнатюка і Г. Стрипського, які мали доволі теплі, дружні відносини є яскравим прикладом не тільки приватних відносин, а й джерелом для вивчення суспільної атмосфери та культурно-освітнього становища українців в імперії Габсбургів. Дане дослідження має практичну цінність, оскільки його матеріали можуть бути використані як у наукових розвідках, так і при викладанні краєзнавчої історії у вузах та школах

Ключові слова: епістолярна спадщина; культурні контакти; наукові взаємини; національне відродження; мовна ідентичність; русини-українці; інтелігенція



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Modern information and library technologies in the organization of scientific educational environment in higher education institution

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Abstract. The modern information and library technologies study is important as libraries are centres of information and scientific activity, contribute to the creation of an effective educational environment and the introduction of the latest technologies, which increases the research level and scientific development. This publication aims were to characterise electronic resources and explore opportunities that contribute to the quality of the educational process and ensure the scientific component through digital library usage at Hryhorii Skovoroda University in Pereiaslav. The study used a mixed-methods approach, including both quantitative and qualitative data collection methods. The main methods of data collection were the Hryhorii Skovoroda University in Pereiaslav library website study and a structured questionnaire survey of students and academic staff about their work with the library's electronic resources. The study results demonstrated that the library has high-quality electronic catalogues and repositories, and has the opportunity to work on international educational and scientific platforms. The survey results indicate that students and academic staff have access to electronic resources and can work effectively at their own convenience from any location. In addition to positive feedback, there are a number of difficulties that students face when working with the digital library. These include stress from the necessary adaptation to work in a dynamic electronic environment,

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insufficiently developed skills to process a large amount of information quickly, correctly and efficiently, and to work on different platforms, especially international ones, such as Scopus, Web of Science, etc. It is also important to keep library users informed about new acquisitions, opportunities for distance work and the specifics of working with existing electronic resources and platforms. The conducted study results can serve as a basis for the implementation of advanced information and library solutions in the libraries activities of higher education institutions, their work improvement and creation of a productive innovative scientific and educational environment

Keywords: library collections; digital library; digital resources; scientific platforms; higher education; innovative technologies

■ Introduction

The study relevance is related with the transition to distance and blended learning due to Covid19 and Russia's invasion of Ukraine. To create an educational environment in a higher education institution, the key is the efficient and convenient organisation of libraries, the use of modern information and library technologies that allow students academic staff to work remotely, at a convenient time for them, and have full access to scientific and educational resources. The academic libraries of higher education institutions cover most of the library resources of Ukraine and provide access to them for students and lecturers. In the context of Ukraine's European integration into the European Education Area, the issue of modernising libraries in the application of modern information and library technologies and providing them with highly qualified staff is particularly relevant.

T. Granchak (2019) describes the basic model of the educational Internet space organisation, which guarantees the complexity of the material perception through various means of communication, the acquisition of the necessary professional competences of students, which is ensured by the variability of approaches and partnerships with university libraries. S. Stummeyer (2019) studied the challenges, problems, advantages and potential of using open educational resources in teaching and learning in higher education institutions; the author highlights the possibilities of cooperation between higher education institutions and libraries in this area. According to the author, the issue of educational resources digitisation, which provides new opportunities for distance work on university platforms, including libraries, is of key importance in the transformation of teaching and learning processes at universities. It is the library's role to share its many years of experience with digital media resources to improve the quality of the educational process. N. Kro-pocheva (2021) in her research highlighted the practical issues of creating information and library resources in the field of education and pedagogy in German higher education institutions; described the content and design of university library websites. The scientist described the directions by which university libraries' resources are formed with a single-circuit and double-circuit structure. In universities with a two-circuit structure of libraries, various resources of pedagogical, educational and specialised orientation are more widely reflected. The

authors I. Borodai *et al.* (2022) explore the peculiarities of creating electronic products, developing search information strategies, digitising documents, and introducing innovative information tools in libraries. The researchers describe in detail the main trends in the development of information and communication technologies in serving library users in different countries of the world (Germany, Sweden, Denmark, China, Japan, Korea). O. Hryhor-evska *et al.* (2022) describe the activities of educational libraries as modern resource centres of education and science and a component of the national information space for effective scientific and information support of research and the educational process in higher education institutions. O. Shevchenko & V. Sprinsyan (2022) describe the process of designing the library information resource "Single Library Space", its role, purpose and structure as an important component of the renewal and transformation of librarianship in the higher education system, partnerships between libraries of higher education institutions of Ukraine and joining forces to create a single universal library collection with the prospect of cooperation and communication. Researchers Y. Xiao *et al.* (2023) studied the role of information and library science knowledge in bridging the gap between science and technology; investigated how information and library science knowledge contributes to patented inventions, and identified future trends in scientific and technological innovation in the library and information field.

O. Matviychuk (2023) reveals the peculiarities of educational libraries digitalisation through the introduction of new information and library services, in particular, modernisation of the virtual reference service system, electronic ordering of documents, introduction of modern information and communication technologies in the process of information processing. R.T. Enakrire & B.D. Oladokun (2024) describe the use of artificial intelligence in the libraries' work, which allows solving complex tasks of processing, communication, knowledge representation, and decision-making. The authors prove that artificial intelligence has prospects for application in the provision of innovative library services and allows to quickly find answers to research queries, catalogue and classify library resources, etc.

This article purpose is to assess the current state of organisation of scientific educational environment

by means of modern information and library technologies in the library of Hryhorii Skovoroda University in Pereiaslav, to determine its impact on the quality of education and research in a higher education institution (HEI) and to identify opportunities for further improvement. This study objectives were to analyse the information and library technologies that create a scientific educational environment at Hryhorii Skovoroda University in Pereiaslav, as well as to find out the opinion of students and academic staff on the effectiveness of their application in the professional development of participants in the educational process. The scientific novelty of the study lies in the comprehensive generalisation of modern information and library technologies used to create a scientific educational environment at Hryhorii Skovoroda University in Pereiaslav.

Materials and Methods

The methodology of this study consisted of a number of stages, including: analysis of literature sources on the issue, which allowed to determine the parameters of the study; sampling, which included a survey of 60 students and 15 lecturers of Hryhorii Skovoroda University in Pereiaslav; data collection methods (questionnaires, surveys, observations, analysis of the website of the higher education institution and the library, comparison and generalisation of results); statistical processing of the collected data (to analyse the effectiveness of the use of modern information and library technologies in the context of a higher education institution and to identify trends in the further improvement and development of the library and partnership of structural units in the HEI, to create an effective modern educational environment and improve the quality of education in general).

The study object is information and library, innovative technologies in higher education institutions libraries. The study subject is the necessary tools system that contributes to the creation of a scientific and educational environment in higher education institutions through the use of information and library technologies (on the example of Hryhorii Skovoroda University in Pereiaslav).

During the academic year 2023-2024, the website of the higher education institution and the library was studied, the students and academic staff work was observed in the library (special attention was paid to the work with electronic documents, catalogues, repository, new acquisitions, Scopus, Web of Science databases, etc.), a face-to-face survey of lecturers and students was conducted, which made it possible to find out their attitude to working in an electronic, digital environment, its effectiveness and convenience.

The questionnaire included a number of questions, in particular: How often do you use the website of the Hryhorii Skovoroda University in Pereiaslav? Is the website of the library of the Hryhorii Skovoroda University in Pereiaslav conveniently designed? Do you use the electronic catalogue for your research and educational

activities? Are you more comfortable using electronic resources or paper ones? Do you have access to the repository? How often do you review new additions to the library collections? Do you have access to Google Scholar, Scopus, Web of Science databases? What advantages and challenges do you see in working with digital resources? Has the quality of your educational and research activities improved in the context of distance learning and work with the digitised resources of the university library? etc.

The survey was conducted in compliance with ethical standards, on a voluntary basis and anonymously (Code of Ethics..., 1997). Participants were fully informed about whether anonymity was ensured, the purpose of the study, how their data would be used, and the risks involved. During the study, a number of materials were described, including questionnaires and surveys designed as special tools for collecting quantitative and qualitative data from students and teaching staff; the Internet and computer software were used to study the website of the higher education institution (Hryhorii Skovoroda..., n.d.), the library website, work with electronic and digital documents, etc.

Results and Discussion

Since the task of a modern library in a higher education institution is to create a convenient educational research environment for users that allows them to productively navigate the flow of information, quickly find the important, and highlight the main things, the library becomes a full-fledged participant in the educational process and shares responsibility for its quality and efficiency. Therefore, it is possible to increase the efficiency of the library's work by introducing modern information and digital technologies into its activities. They allow to implement various creative projects, interact with interested organisations, institutions and other social partners. The use of the latest library and information technologies in the organisation of the effective operation of the library of Hryhorii Skovoroda University in Pereiaslav is fully reflected on the website of the higher education institution and the library in particular. The library website is a set of logically interconnected software, information and multimedia tools that reflect the efficiency of the institution. It is an effective and convenient way to inform users about the library's capabilities, resources and potential. It is a communication and information tool for image building, advertising services and marketing activities. The site includes a traditional set of contacts, biographical data, advertising information, access points to libraries and external information sources. The library's website promotes the rules for providing services to regular and virtual readers, which include information sources, collections, services such as planned out-of-hours work of the institution, catalogues, card indexes, databases related to all aspects of personal and collective library activities. It presents unique sources

of information such as electronic catalogues, full-text documents, new acquisitions, repositories, conference materials, scientific publications, information about libraries, their services and projects, research activities, scientific, methodological and educational work of the university. The main purpose of the website is to provide information about the library, its services, collections, and events (Demianiuk & Konon, 2022). One of the key tasks of the higher education library is to create a digital library of deep semantic interaction that allows participants in the educational process to logically and consistently search through software in various repositories that combine autonomous classes, objects, and services. It makes it possible to create a significant collection of electronic sources that contribute to fundamental scientific researches. When creating a digital library, developers should take into account the issues of indexing and linking, since searching for information in an electronic catalogue is a search in an indexed collection of objects distributed on the network. So, the repository is an indexed collection of objects. Its work involves establishing links between similar objects from different repositories. In turn, the user perceives them as belonging to the same collection. Both the process of indexing and the process of merging repositories are based on semantic issues. This way, users outside the library can get free access to its online catalogue.

Modern information technologies include information and communication and digital technologies, which have acquired positive trends of improvement in the late twentieth and early twenty-first centuries and have taken an important place in information and library support (Borodai et al., 2022). Information technologies are methods and means of obtaining, transforming, transmitting, storing and using information. Using a number of the above-mentioned technologies, modern libraries create electronic products, develop and improve search information strategies, address the digitalisation of documentary resources issues, introduce innovative means and methods of information protection while maintaining the efficiency of access to it. Accordingly, the most common technological elements of modern information and library services are electronic catalogues, digital libraries, information resources, virtual exhibitions, selective dissemination of information, web portals, and access to full-text databases (Borodai et al., 2022). The library of Hryhorii Skovoroda University in Pereiaslav is quickly adapting to modern conditions, actively uses electronic resources and makes significant efforts to continuously improve and provide quality services to students and academic staff. A number of factors contribute to the successful implementation of innovative library and information technologies in the activities of libraries, including the introduction of an automated open access library system, availability of significant funds, use of experience in analytical and synthetic information processing, creative and fruitful cooperation

with excellent staff, strong government support, cooperation of library institutions, etc. Innovative components of library activities largely depend on the technical basis of this process. This work is a fundamental change in the scientific and practical basis of the modern library of higher education institutions, a new mechanism for implementing the strategic vector of its development (Borodai et al., 2022). Based on the peculiarities of the educational process organisation in HEI, various forms of partnership interaction between lecturers and students are used in distance and blended learning formats, such as webinars, chat forums and discussions, online tests, audio and video lectures, online presentations, real-time webcasting of lectures, etc. Their logical and meaningful combination is intended to provide students with access to educational materials, discussion platforms, and create an appropriate online space. Based on the definition of the virtual environment and the field of study, an online course space or a sequence of distance learning courses is a content complex that is published on the Internet and can be used for educational purposes as part of the study of individual courses or sequences of courses (Granchak, 2019). The available electronic resources reflect the constant development and transformation of libraries, which are constantly adapting to the new challenges of the modern information society. The created information and digital products are aimed at practical use, should be logically constructed and integrate all the material on the chosen topic containing scientifically based research results. Effective use of these tools becomes practical if they are converted into electronic, digital form and all useful information is digitised and placed in a repository or electronic catalogue of the university library.

The modern information society has created all the prerequisites that facilitate changes in information and library services for users. Libraries are being transformed into library and information centres that provide the function of information transfer. To fulfil this task, they need to be properly equipped with machinery, adaptive technologies and devices. This, in turn, contributes to the creation of a virtual educational environment of the library, its own electronic information resources formation and provision of access to information resources of other institutions. It is important to find new ways and means of applying new information technologies, improving the process of providing traditional services, and introducing the latest innovative technologies in library services (Horovyi, 2024). The library acts as a socio-communication institution that ensures the information rights of each individual in access to knowledge, products of both intellectual and creative activity, combines informational, educational and general cultural functions. The model of such a library and information centre was tested at the Hryhorii Skovoroda University in Pereiaslav, which meets the needs of students and academic staff in educational and research activities. The intensive development of digital libraries, repositories, reference and search and

library information resources is underway. Traditionally, digital libraries include electronic documents, databases, a subsystem of hyperlinks, etc. A modern digital library is an integrated library and information system that allows users to accumulate, store and provide access to electronic documents sent in a convenient format.

To create a high-quality system of information and library services for users in a digital library, it is necessary to take into account a number of conceptual components, such as minimising the time spent searching for an electronic version of a publication; software compliance with the process of creating and using the latest integrated formats for data presentation; use of new communication formats in the accumulation and use of electronic information objects in library collections; personalisation of information access procedures.

Augmented reality technology is the latest technology that has been successfully implemented in libraries and can physically increase the interest and motivation of users to visit the library rather than access its collections remotely. Augmented reality is a technology that allows you to introduce sensory data into the user's perception to supplement information about the

environment and improve the perception of information. The use of this technology in the work of the library can significantly increase the amount of information and services that the user receives when physically visiting the institution (with a possible increase in the number of users) (Kunanets, 2023).

The new array of electronic information analysis, the issue of selecting reliable content of electronic sources, the quality of which in the early stages of computerisation was rather uneven, but was in demand and a necessary condition for social development, became a socially significant problem. Computerised libraries are becoming an important intermediary between all producers and users of available electronic information resources in providing high-quality information in a flexible, changing social environment (Horovyi, 2024). Managing a library's reference and information collections is a complex and responsible task. Regardless of the size and type of library, such problems can arise at all stages of the organisation and functioning of reference and information collections. The table below shows the list of problems that arise in the management of reference and information collections of libraries (Table 1).

Table 1. Problems arising in the management of reference and information collections of libraries and their characteristics

Problem	Problem characteristics
Increasing the amount of information	✓ Growing number of digital documents and resources ✓ Requirement for efficient technologies for structuring and indexing information
Outdated technical infrastructure	✓ The need to modernise and update information systems ✓ Need for investment and expertise to maintain infrastructure
Insufficient information literacy of users	✓ Requirement for active support of information literacy ✓ Need to provide training programmes and user guides
Cybersecurity and information protection	✓ The need to implement protective technologies and data protection programmes ✓ Regular audits and training of staff on cyber security
Artificial intelligence and data analytics	✓ Using artificial intelligence to improve service ✓ The need to analyse user habits and needs

Source: developed by the authors

These problems affect the efficiency of reference and information collections management and require a comprehensive approach to address them. Libraries should actively work on innovative solutions, use modern technologies and support information literacy among users to ensure maximum access to knowledge and information in the digital age. In the context of modern technologies and digital transformation, libraries are becoming central points of access to knowledge

and information for society. Their efforts in implementing modern technologies and approaches allow them to provide high-quality and convenient reference and information support for different categories of users, ensuring relevant and personalised services in the digital age. However, there are a number of trends in the development of reference and information collections in the context of modern technologies and digital transformation (Table 2).

Table 2. Trends in the development of reference and information collections in the context of modern technologies and digital transformation

Trends	Trend description
Digital transformation	Increased use of digital technologies for storing, processing and accessing information.
Electronic reference systems	Develop electronic systems that provide access to reference resources via the Internet.
Artificial intelligence and machine learning	Using AI to automate data processing, catalogue resources, and improve search.

Continued Table 2.

Trends	Trend description
Augmented reality	Implementation of AR in help systems to increase interactivity and ease of use.
Big data management	Using big data analytics to identify trends and provide insights.
Cloud technologies	Store and share data on cloud platforms for efficient access and collaboration.
Crowdsourcing and collective intelligence	Use of public knowledge and expertise to improve the quality of information resources.
Mobile applications	Development of applications for easy access to reference and information resources on mobile devices.
Virtual libraries	Creating virtual spaces for storing and disseminating knowledge in reference and information collections.
Media convergence	Combining a variety of media formats into a single reference resource for ease of use.

Source: developed by the authors

Trends in the development of reference and information collections in the context of modern technologies and digital transformation are aimed at transforming traditional libraries and information centres into modern, digital and interactive environments that provide easy access to information and personalised services for users. The Hryhorii Skovoroda University in Pereiaslav Library is being modernised and transformed to meet modern scientific and educational needs and to be an effective tool for meeting the information needs of students through the implementation of the following conditions. Introduction of electronic information technologies in modern library activities, active involvement of libraries in the modern social information and communication network; fundamental changes in the acquisition, development and storage of library collections, new principles of creating library electronic resources, with special attention paid to information and analytical resources as a product of a new quality library, created by the library itself as an important public information centre. The introduction of remote work methods can be considered as the most promising direction of development of library institutions, development of diverse and active information and analytical services for participants of the educational process. Libraries are called upon to digitise library collections and disseminate materials necessary for solving urgent scientific and educational problems, scientific progress, formation of spiritual and state values, patriotic education of a new generation of Ukrainians; develop strategic approaches, create an effective process of selecting quality information from the information array of social networks at the request of users, and integrate Ukrainian information resources into the corporate information system.

Therefore, there is a need to unite and apply the latest forms of cooperation between libraries, information centres, research institutes, universities, and scientific societies in order to implement modern, meaningful research and information projects. To do this, libraries need to solve the problems of coordination, cooperation, and integration in the library information

environment, while simultaneously going beyond the established areas of activity and taking on a much wider range of functions (Horovyi, 2024). In the context of the new paradigm of education, libraries are developing, where the priority is given to service activities aimed at improving the efficiency and quality of meeting the information needs of users, joint creation and use of modern information resources. Leading libraries of Ukraine, in particular the library of Hryhorii Skovoroda University in Pereiaslav, as resource centres of the sector and a significant component of the Ukrainian information space, play an important role in scientific and information support of research and educational process in educational institutions, performing the functions of accumulation, preservation and use of documented knowledge that are unique to them. Particular attention should be paid to the search for optimal methodical and methodological solutions that would facilitate the formation of library information resources and the use of appropriate ways to access them. On the basis of educational libraries, a professional information and communication environment is being formed that requires traditional, electronic educational and scientific publications, such as curricula, textbooks, manuals, teaching aids, textbooks, visual aids, workshops, monographs, dissertation abstracts, abstracts, conference proceedings, collections of scientific papers, etc.

According to article 33 of the Law of Ukraine No. 1556-VII (2014), libraries are one of the main structural units of a higher education institution. The activities of educational libraries are determined by the tasks faced by higher education institutions, correlate with standards, educational and professional, educational and scientific and training programmes. Strategic development of this type of libraries is of particular research interest in the period of formation and active spread of the globally accepted concepts of Open Science and Open Education, positioning of university libraries as an open, flexible, intellectual space, scientific, information, social and communication complex. The key values in the context of the formation of information resources of libraries are completeness,

scientificity, innovation and service. University libraries are an example of a high-level management that meets the requirements of quality control, contributes to improving the quality of higher education in universities, paying special attention to constant transformation and modernisation. An important element of their activities, reflected in the relevant strategic documents, is the partnership between libraries, educational institutions, institutions and organisations in Ukraine and around the world.

The survey results of the Hryhorii Skovoroda University in Pereiaslav students on the effective use of the website, digital library, search engine and repository in their educational and research activities reflect mostly positive feedback, but also contain a number of difficulties. Therefore, in order to achieve maximum efficiency of the university's digital library, it is necessary to promote informing library users about new acquisitions, opportunities for remote work and the specifics of working with available electronic resources and platforms. The majority of students (52 out of 60) responded positively to the frequent and effective use of library resources in their educational and research activities. They believe that the advantages of the digital library are remote work in it, flexibility and mobility of its use, the ability to carry out educational and research activities at a convenient time and place, to work with a sufficiently large volume of electronic manuals, textbooks, publications, to work on various scientific platforms such as Google Scholar, Scopus, Web of Science, etc.

Based on the results of the survey and questionnaire of Hryhorii Skovoroda University in Pereiaslav students, the following conclusions can be drawn that the majority of students have a positive attitude towards the use of digital libraries in their educational and research activities. They believe that working in a digital library environment provides more opportunities to study the chosen topic and contributes to better mastering of theoretical material and development of research skills. It is the skills of research in the digital library environment that help to improve the ability to work with search engines, digital documents, electronic resources and platforms, present research results to the public, etc. Despite the generally positive attitude, students also faced some challenges. This includes the stress of adapting to work in the new electronic environment of the library, the ability to process a large amount of necessary information quickly and efficiently, work on different platforms, and process materials correctly.

The academic staff of Hryhorii Skovoroda University in Pereiaslav showed in the survey that the most effective means for independent work of students are distance courses, auxiliary teaching materials and methodological developments, scientific articles posted in the university repository. As a positive aspect of quality teaching and research, lecturers noted the possibility of working on the international platforms Scopus and

Web of Science; constant updating and replenishment of library collections with new acquisitions; holding webinars, seminars and trainings by library staff to inform about the use of library collections, platforms, etc. Among the negative aspects that impede the effective work of lecturers with library collections are the physical workload of academic staff, their lack of mobility and flexibility in times of transformation.

Making a comparative analysis of our own research results and the results of the research of a number of foreign scholars who have studied the use of information and library technologies in creating a scientific educational environment in libraries of higher education institutions, it should be noted that the results of the research by C.A. Rabelo *et al.* (2024) also focus on the student experience in academic libraries. Their results emphasise the diversity of research on academic libraries. According to the research of these scholars, the intellectual structure of student research reveals six dominant themes as follows, the experience of international students; service landscape and service design; the impact of technology; information literacy; psychological and emotional aspects; engagement and motivation. In addition, similar studies of the effective use of electronic library resources were conducted by M. Nahotko & M. Deja (2024). The researchers studied the perception of e-books among first-year undergraduate students in the information management programme and proposed a model of technology perception and identified four dimensions of ebook perception: perceived usefulness, perceived ease of use, attitude to use, and behavioural intentions to use e-books.

Related to the current work are the studies of S. Susmita & Md. Roknuzzaman (2024), who studied the attitudes of library staff to Internet resources and areas of its use in university libraries in Bangladesh. It is determined that wireless technologies, cloud computing, mobile applications, artificial intelligence and semantic search can be considered as the main tools for working in the Internet environment. Among the main areas of library activity where Internet technologies can be used are tracking, book reservation, duplication, user identification, service marketing, resource selection, information networks and resource sharing, etc. The integration of modern technologies and the Internet into the activities of university libraries will result in the potential transformation of ordinary libraries into smart libraries. Productive for the development of the topic discussed in the current article were the studies of Y. Riady *et al.* (2023), which attempted to model the factors that influence the use of digital libraries and user satisfaction with library electronic services. C. DeJunco (2024) explores critical library pedagogy, which aims to teach students to analyse and challenge the structures that determine what information is considered valuable and characterises critical teaching as one of the most important methods in STEM librarianship.

In the course of the comparative analysis, a number of publications on the activities of libraries in international countries were studied. In particular, S. Nakaziba & P. Ngulube (2024) describe the activities of university libraries in Uganda in implementing digital transformation technologies, as well as identify factors that facilitate and hinder the implementation of digital transformation in some university libraries in Uganda. M. Jabeen *et al.* (2024) investigated the current digital trends adopted by public libraries in Baluchistan and also learned about the challenges and potential solutions to digital trends from the users of these libraries. A model for integrating information and communication technologies (ICT) into resource sharing practices to improve service delivery in academic libraries in southeastern Nigeria is described in A.A. Ifeanyi & A. Nancy (2024). A.M. Shamim *et al.* (2024) in their own study examined a number of services and facilities provided by rural public libraries in West Bengal in India and assessed librarians' perceptions of the introduction of information and communication technologies (ICT). In turn, A. Rivera-Macias & B. Caselden (2024) studied and described the activities of libraries in Finland during the Covid19 period and described the challenges faced by public, special and academic libraries in the Helsinki metropolitan area; in particular, they proved the importance of library staff in disseminating knowledge of digital literacy during the pandemic and providing this type of service to users. Researchers M.I. Mairaj & M. Mukaram (2024) investigated the obstacles and identified prospects for the development of a unified catalogue of university libraries in Lahore, Pakistan. As a study result, the researchers described university libraries in Lahore as well-organised and having adequate collections and IT literate staff; well automated, with a quality Internet connection, equipped with integrated software, and following the rules of cataloguing and MARC standards (Machine-Readable Cataloguing). However, in order to create a unified catalogue in the future, the libraries have identified the need to disseminate the available relevant information that will help improve communication with partners, stimulate librarians' activities, realise that sharing is caring, support the initiatives of the Higher Education Commission of Pakistan and practically increase the professionalism of librarians in this area. We agree with the authors' opinion on the importance of introducing information and library technologies into the educational process of higher education. In addition, the authors identify a number of topical issues regarding the organisation of libraries' activities abroad and in Ukraine. Among the related issues are the following: equipment with integrated software, digitalisation and cataloguing of library resources, dissemination of digital literacy knowledge among students and lecturers, quality Internet connection and qualified staff, etc.

The results of the observation, study of the library's website, analysis of literature sources and results of the survey (questionnaire) proved that quality services play an important role in predicting user satisfaction, and user satisfaction was the most significant predictor of usage. In addition, this study developed quality criteria (accessibility, content, flexibility, mobility, technology) that can serve as a guide for stakeholders to improve digital library services, user satisfaction, usage, net benefit, and loyalty.

Conclusions

Based on the analysis of the results of the survey of students of Hryhorii Skovoroda University in Pereiaslav, the following conclusion can be made: information and library technologies play an important role in creating the scientific and educational environment of a higher education institution and are perceived by the majority of students as effective. These technologies facilitate faster processing of large volumes of scientific sources, access to library collections from any place at any time, mobility of students and academic staff, and help in the development of skills in scientific practice. At the same time, there are certain challenges that require attention. Students faced stress from the need to adapt to working in the changing electronic environment of the library, not fully developed the ability to process quickly and efficiently a large amount of necessary information, work on different platforms, especially international ones, and process materials correctly. The effective implementation of information and library technologies in the practice of the library of a higher education institution is a key factor in improving the quality of education and ensuring the scientific training of students. Digital libraries are becoming effective resources that preserve cultural heritage, support research, provide business support and ensure information literacy of users.

An important aspect of this study is the identification of key problems and trends in the development and operation of reference and information collections of libraries in higher education institutions. The solution of the above problems, in particular the need to use electronic educational resources in distance learning, competent application of artificial intelligence, analysis of users' habits and needs, active support of information literacy, application of innovative technologies for structuring and indexing information, etc. is closely related to ensuring the prospects for the development of digital libraries, reference and information collections, bringing them in line with the requirements of time and users' needs. Modern information and library technologies, if actively and skilfully applied, contribute to the creation of comfortable conditions for effective educational and scientific activities of students and research and teaching staff of higher education institutions and the elevation of scientific work to a new progressive

level, conducting quality research and the development of education and science in general. Prospects for further research include new opportunities for the library to provide access to digitised information for students and researchers, study artificial intelligence (AI) as a tool for future library services, assist users in working with international research platforms, conduct and support relevant research.

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Conflict of Interest

None.

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Сучасні інформаційно-бібліотечні технології у організації наукового освітнього середовища у закладі вищої освіти

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Анотація. Вивчення сучасних інформаційно-бібліотечних технологій є им, оскільки бібліотеки є центрами інформаційної та наукової діяльності, сприяють створенню ефективного освітнього середовища і впровадженню новітніх технологій, що підвищує рівень наукових досліджень і розвитку науки. Метою написання даної публікації було охарактеризувати електронні ресурси та дослідити можливості, що сприяють якісному проведенню освітнього процесу та забезпеченню наукової складової шляхом використання електронної бібліотеки Університету Григорія Сковороди в Переяславі. У дослідженні використано змішаний підхід, що включає як кількісні, так і якісні методи збору даних. Основними методами збору даних було вивчення сайту бібліотеки Університету Григорія Сковороди в Переяславі та опитування за допомогою структурованої анкети здобувачів освіти та науково-педагогічних працівників щодо їх роботи з електронними ресурсами бібліотеки. Результати показали, що у бібліотеці якісно функціонують електронні каталоги, репозитарії, є можливість роботи на міжнародних освітніх та наукових платформах. Результати опитування свідчать про те, що здобувачі освіти та науково-педагогічні працівники мають доступ до електронних ресурсів та можуть ефективно працювати у зручний для себе час з будь-якого місця. Окрім позитивних відгуків можна виокремити низку труднощів, з якими стикаються здобувачі освіти під час роботи з електронною бібліотекою. Це стрес від необхідної адаптації до роботи у динамічному електронному середовищі, недостатньо сформоване вміння опрацьовувати великий обсяг інформації швидко, коректно та ефективно, працювати на різних платформах, особливо міжнародних: Scopus, Web of Science тощо. Важливою також є вчасна поінформованість користувачів бібліотеки стосовно нових надходжень, можливостей дистанційної роботи та особливостей роботи з наявними електронними ресурсами та платформами. Результати проведеного дослідження можуть слугувати основою для впровадження передових інформаційно-бібліотечних рішень у діяльність бібліотек закладів вищої освіти, вдосконаленню їх роботи та створенню продуктивного інноваційного наукового освітнього середовища

Ключові слова: бібліотечні фонди; електронна бібліотека; цифрові ресурси; наукові платформи; вища школа; інноваційні технології

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