

вступали до монастирів. Також у шлюб на Січі вступали без вінчання, але завжди дотримувались весільних обрядів, було вільне розлучення. Тобто існувала повага в суспільстві до особистого життя козаків, бо не було правил щодо соціального статусу чи релігійної та етнічної приналежності жінки, але факт сповідання певної релігії самими козаками суворо контролювалося.

Серед місцевого населення були популярними думи, балади, пісні про події минулих часів (про І.Мазепу, С.Палія, Байду, Д.Нечая тощо). Особливістю Задунайської Січі стало поширення освіти, чим займалися священнослужителі церкви. При церкві містилася школа, де навчали синів одружених козаків, а деякі діти з багатих сімей могли продовжити навчання у монастирях. До речі, в цій церковній школі могли навчатись всі бажаючі козаки, тому на Січі було чимало освічених. Також, ознакою поширення освіти була наявність бібліотеки.

Резюмуючи, зауважимо: задунайці значною зберегли свої традиції, але водночас частково інтегрувалися в систему Османської імперії, та ментально вважали себе частиною українського культурного простору. Міжнародний вплив трансформувалася політичний, соціальний та культурний устрій, військову справу січовиків, видозмінив їхні старі елементи культури та додав нові, залишив Задунайську Січ політичним центром козацтва, водночас перетворивши її у військово-господарче поселення. Матеріальна та духовна культура населення Січі та її округи стали помітно спрощуватися, адже нові реалії вимагали інших практик, які були б доречними та актуальними в умовах постійного міжнародного культурного обміну населення Османської імперії.

COLLECTIVIZATION AND ITS IMPACT ON CULTURAL LIFE

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Collectivization of the 1920s and 1930s in Ukraine was one of the most large-scale and controversial socio-economic reforms of the Soviet Union. Its main goal was to unite individual peasant farms into large collective farms to increase labor productivity and ensure centralized control over food production. However, this process had far-reaching consequences not only for the economy but also for the cultural life of Ukrainians. Forced collectivization was accompanied by repression and violence, which led to changes in traditional peasant rituals, customs, and the general way of rural life.

The traditional culture of the village, which had been passed down from generation to generation for centuries, was severely pressured and destroyed. Instead of private farms, which were centers of cultural identity, collective farms emerged, often imposing new, ideologically motivated rituals and celebrations. As a result of this process, some traditional customs and rituals were destroyed or transformed. At the same time, new cultural forms aimed at creating a “new Soviet person” were spreading in Soviet society, which also affected the collective identity of Ukrainians.

During the period of collectivization in Ukraine in the 1920s and 1930s, a number of strict prohibitions were introduced that had a profound impact on social and cultural life. Here are some of them:

1. Prohibition of private property: Collectivization involved the confiscation of private farms and land, as well as implements (agricultural equipment). Peasants were forced to surrender their property to collective farms (kolhosps), which violated their rights to personal property and separated them from traditional ways of managing their farms, which were an integral part of their cultural identity.

2. Ban on religious practices: As part of its policy of “militant atheism,” the Soviet government closed churches, banned religious practices, and persecuted clergy. Religious holidays such as Christmas, Easter, and other traditional celebrations that were deeply rooted in

popular culture were officially banned or persecuted. Instead, Soviet celebrations such as May Day and the October Revolution were introduced.

3. **Restrictions on movement and prohibition to leave the village:** After the introduction of passportization in 1932, peasants were deprived of the right to a passport, which effectively meant a ban on movement. This locked peasants into collective farms, depriving them of the opportunity to change their place of residence and earnings, which strengthened control over them and isolated them from external influences.

4. **Prohibition of private trade and food rationing:** Due to the grain procurement policy, peasants were forced to hand over a large part of their harvest to the state at fixed prices, which did not leave them with enough food for their own survival. This led to the Holodomor of 1932-1933, when millions of Ukrainians died. At this time, there were also laws in place that punished “sabotage” if farmers hid grain or other food.

5. **Prohibition of traditional rites and customs:** The authorities disdained peasant rituals such as weddings, baptisms, funerals, and customs related to seasonal cycles. In the collective farms, such rituals were replaced by Soviet ideological rituals or restricted.

During collectivization, the Soviet government actively influenced all aspects of cultural life, including clothing and traditional Ukrainian embroidery. Here are some important points related to changes in clothing and embroidery in the 1920s and 1930s:

1. **Attempts to standardize and unify clothing:** Soviet ideology promoted the rejection of “bourgeois” and national elements, favoring simple, “proletarian” things. Traditional clothing, especially festive clothes, was considered a relic of the past, “peasant backwardness.” Instead, standardized work suits and simple uniforms were introduced, emphasizing equality and modesty.

2. **Prohibition and restrictions on the use of embroidery:** Although Ukrainian vyshyvankas had a deep symbolic meaning and were an important part of national dress, their wearing faced restrictions. As Soviet authorities tightened ideological control, embroidered shirts were pushed out of everyday life. They were allowed only during certain, carefully controlled cultural events, when the folklore aspect was emphasized, but without a national or religious context.

3. **Ideological “re-education” through embroidery:** In some regions, traditional motifs and symbols in embroidery have been changed. Instead of traditional symbols, Soviet motifs such as sickles, hammers, stars, symbols of industrialization, and even portraits of Soviet leaders were introduced into embroidery. This was considered an attempt to adapt folk art to Soviet ideology, but such “innovative” embroidery was not popular among the population, which perceived it as a violent interference with cultural traditions.

4. **The displacement of handmade work and the introduction of industrial production:** Due to industrialization and the introduction of mass production of clothing, embroidery, which had always been a handmade and carefully designed work, began to decline. Industrialized clothing, which had no ornaments or decorative elements, became the new “normative” standard available to the majority of the population.

5. **Secret preservation of traditions:** Despite bans and ideological pressure, many Ukrainians secretly continued to preserve traditional embroidered shirts, belted towels and other elements of national dress. They were used in family circles or secretly preserved for future generations as an important part of cultural heritage.

Some parallels can be drawn between the bans on traditional embroidery during collectivization and the present. Despite repressions and attempts to eradicate national symbols, Ukrainian embroidery has not only survived, but has also revived and acquired new meaning in independent Ukraine. Today, embroidery is one of the symbols of Ukrainian identity and national memory. During the period of collectivization and prohibitions, the Soviet government tried to erase this cultural code, but Ukrainians, by preserving and passing on embroidered shirts as family heirlooms, were able to preserve the value of these symbols. Contemporary embroidery

has become a symbol of national pride and heritage, which confirms the ability of Ukrainian culture to survive and revive.

In the post-Soviet period, and especially after the events of the Maidan and the outbreak of war in 2014, Ukrainians actively turned to national symbols as a way of expressing their civic position. Vyshyvanka has acquired a new meaning: now it is not just a garment, but a symbol of unity and the struggle for freedom. Each ornament and color scheme reminds us of its historical significance, which has survived despite the bans. Embroidered shirts in modern design have become popular not only in Ukraine but also abroad. Global designers are inspired by Ukrainian embroidery and incorporate its elements into their collections. This is another example of how traditional forbidden elements are now becoming a symbol of style, creativity, and cultural value.

Modern embroidery masters, remembering the repressions of the past, often use ancient ornaments as a way to convey information about history and culture. They embed symbols in the ornaments that have preserved the meaning of amulets, national values, and the struggle for independence, turning each embroidered shirt into a cultural artifact with deep connotations.

Thus, collectivization was a turning point for Ukraine's rural culture, changing its social and cultural landscape and leaving a deep mark on the national memory of the Ukrainian people. These prohibitions had a profound impact on the mentality and way of life of Ukrainians, led to the loss of many cultural values and folk traditions, and contributed to the formation of conditions that supported Soviet ideology to the detriment of Ukrainian national culture. And clothing and embroidery, which were important elements of Ukrainian culture, underwent significant restrictions and transformations during the period of collectivization. The authorities tried to influence them ideologically, but in villages and among many Ukrainian families, these traditions were preserved as part of national identity, despite all the restrictions and prohibitions. Modern Ukrainian embroidery has not only survived, but also gained a new life as a symbol of identity, freedom, and strength, reminding us of the power of traditions that can withstand even serious challenges and repression. Today, historians, cultural studies scholars, and ethnographers are actively researching forgotten traditional ornaments that the Soviet government tried to supplant. This revival of interest in historical ornaments helps contemporaries better understand how our ancestors reflected their worldview and life values through embroidery.

ОДЕСА В ЖИТТІ Д. І. ЧИЖЕВСЬКОГО

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У ХХ ст. слов'янознавство досягло великих успіхів, що дозволило йому вийти на світовий рівень з вивчення багатьох аспектів духовного та матеріального життя зарубіжного слов'янства. Насамперед великі досягнення були зроблені в галузі слов'янського мовознавства, а також вивчення історії слов'янської писемності. У дослідженні історії слов'ян відбувся перехід до позитивізму, який поступово прийшов на зміну романтичному слов'янофільському напрямку. В історичній науці активно працювала ціла плеяда відомих вчених – прихильників комплексного використання джерел із різних дисциплін для з'ясування закономірностей та інших явищ розвитку людства. До таких істориків належить і Дмитро Іванович Чижевський (1894–1977), 130 років від дня народження якого цього року відзначає світова наукова спільнота. Д. І. Чижевського можна по праву назвати людиною у вищому ступені непересічною. Він проявив свої інтелектуальні здібності в різних галузях знання: філософії, літературознавстві, теорії та історії літератури, релігієзнавстві, лінгвістиці, слов'янознавстві, культурології, історії культури, бібліографії усіх цих сфер, педагогіці та викладацькій і науково-організаційній практиці. Враховуючи все це все ж таки науковець-енциклопедист Д. І. Чижевський більш найповніше розкрив різні вектори своєї творчої