

THE INFLUENCE OF MULTIETHNIC SOCIETY'S EDUCATIONAL AND CULTURAL COMPONENT IN THE SOUTH OF UKRAINE: HISTORICAL ASPECT

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Abstract: The relevance of the whole prejudice is summed up by the satural values of culture and living in the surrounding region of Ukraine as a warehouse part of the historical process. The Priazoviya, as one of the regions of Ukraine's population, is the basis of geological, geographical, historical, economic, encyclopedic vocabulary, the main warehouse of the population of the Azov region population, some of which are Ukrainians, Bulgarians, and others was revealed. The same goal was determined by the region's simple space and its specificity changed the form of the national holy society. The lord of voluntary and imaginative migrations of the people felt as if they were completely blessed, the culture and traditions on the territory were reunited. The powerful moved of human streams, the resettlement of different nationalities representative, formed the multicultural character of the Priazov region. The base of the whole region even far away in the great waters of the Dnieper Sea and the Sea of Azov – all the whole rivers did not empty the land of the whole region. Actions, as it were at the other half of XVIII – the cob of the XX century. In the South of Ukraine, they have seized the license for the fake development of the country. The most important aspect of the region development is given this research work. In this way, Ukraine, as a multicultural storehouse has a perspective for formulating a dialogue with other representatives through a prism of a perfect life.

Keywords: educational component, cultural component, multiethnic society, education, nationality, national school

1 Introduction

Any society cannot be perfect without intellectual and spiritual development, so the public education transformation is an extremely important step for the entire nation. The educational space always has a variety of different assets and experiences, which certainly have historical roots and are a legacy of previous historical times. The formation and development of schools in the territories of different regions (the area is 603 628 km²) and the diverse cultural and national composition of the Ukraine region significantly influenced the movement and further development of education in it. (1) The achievements of the most modern world successful countries, their experience in the field of education have led us to study along with world experience, domestic – Ukrainian.

The learning is aimed at studying and analyzing the educational experience of the past, the impact on it of different peoples' cultures, who inhabited Ukraine in the late XVIII – first half of the XIX centuries, and an assessment of the Ukrainian education traditions and pedagogical thought in general and in certain regions of the state in particular.

2 Materials and Methods

The research work is found on the local lore principle, which deals with the cultural approach, namely the study of educational and social processes and phenomena. The leading method of research is the method of pedagogical historiography, which makes it possible to analyze and summarize a considerable amount of factual material. The study attempts to systematize and structure the educational development in a particular region – Southern Ukraine. The research is based on regional and local archives.

3 Results and Discussion

It will be important for our research to turn attention to the main concepts. Let's turn to the definitions of the study. Thus, in the historiographical dictionary the following interpretation of the term "historiography" such as a) special historical discipline that studies the history of the development of historical knowledge, historical thought, historical science; 2) scientific discipline; 3) synonymous with historical works, historical literature in

general. (2) Within our research work, we consider historiography as a scientific method that performs the following functions: research into the development of historical knowledge, and historical science; study and analysis of the history of a particular region, spheres of human activity (subject historiography); studying the history of elaboration of certain scientific problems (problematic historiography) and identifying perspective directions for further historical and pedagogical research. From pedagogical studies, historiography deals with the definition of a range of scientific, archival, legislative materials on the development of Ukrainian education, analysis of its status and leading prerequisites for formation, coverage of Ukrainian national school development, consideration of pedagogical thoughts, ideas of theories and more.

According to N. Gupan, (3) historiography – "is a systematic analysis and generalization of a huge quantity of literature, published in a particular field of scientific knowledge, to illuminate the process of the development of science and appropriate methods of study of a certain, quite large in time, historical period."

The other view, historiography was very clearly expressed by V. Iconnikov in 1891. The scientist emphasized in the "Experience of Russian Historiography" that the subject of historiography is the constant critical study of literature and all sources, in their constant development. (4)

The pedagogical historiography, as noted by Ukrainian researcher L. Berezovskaya, (5) is a sphere of scientific knowledge that studies the development of historical and pedagogical science and its laws; pedagogical thought in a particular historical period. In the context of historical and pedagogical studies relating to particular regions of Ukraine, the researcher proposes to apply the conceptual construct "pedagogical regional historiography".

The modern state of education is in some ways related to the past and based on the critical use of historical experience in the evolution of educational content context. That is why scientists are trying to build a holistic history of pedagogical thought development, to comprehend its specific features and achievements, to bring into the circulation of new humanistic ideas, revealing the potential of many humanist educators, which are now overlooked by researchers. Research on the formation and development of education in Ukraine, the problem of the development of Ukrainian pedagogical thought in the second half of XIX – early XX century. Many Ukrainian scholars have devoted their works, including M. Galiv, (6) O. Dubasenyuk, M. Levkivsky, O. Mykhaylychenko, (7) G. Ponomarev, (8) I. Repko, (9) S. Rusakova, (10) and others.

The combination of historical heritage and modern achievements pedagogical science contributes to the complex reflection of the historical and pedagogical experience and outlines the prospects of its use in modern conditions. The events that took place in the second half of XIX – early XX century. In the south of Ukraine were of great importance for the further region's development, and had an impact on the formation of education throughout the country. From different provinces of Ukraine and Russia to the South were displaced state and landed peasants – Ukrainians and Russians, founded their settlement Greeks from the Crimea, appeared villages of Dukhobors. On the island of Khortytysia and Khortytysa tract, on the Molochna river, the land was given to the first foreign colonists – the Mennonites. The Germans were settled next to them. (11)

So, at the end of the XVIII century wealthy classes of Ukrainian society, understood the importance of providing a good education for their descendants. Boys were sent to boarding schools or gymnasiums, often trying to invite foreigners, for lack of money to the students who were taught the skills and basic

rules of arithmetic. The girls found it sufficient to learn to read and write, so education for them was not respected.

The children were sent to large cities of that time, such as Katerynoslav, Kharkiv or others for study. Thus, in 1770 a battalion school was opened in Alexander's Fortress, where soldiers' children from 7 to 15 years were trained. A special room was set aside for the students. Control of the students' knowledge, for whom a special program was created. There was included: to study the order of military service, military statutes, literacy, arithmetic, to learn the basics of drumming and playing the flute – was assigned to the commandant of the fortress. At the same time, 15–20 children attended school. The school existed until the early XIX century. (11)

On November 5, 1804, the charter of educational institutions was proclaimed, which completely changed the movement of education. Among the articles were those related to the Alexander region. (12)

The article 83 of this Statute stated that there should be at least one county school in each provincial and county town. It must be supervised by a ninth-grade warden unless he is a senior. Article 119 affirmed the need to have at least one parochial school in the parish of each town. Such a school was entrusted to a parish priest and one of the most honorable inhabitants of the city. The main purpose of the school was to prepare youth for county schools (if parents want further children's education) and to provide rural children with the necessary knowledge to increase their morale, to deprive them of prejudices that not only interfere with work but also contradict the faith. The article 120, enshrined the subjects taught in schools: singing, writing, the first acts of arithmetic, the main principles of the God law, reading with a book on rural household explanation. There must be at least one teacher to teach these subjects. Generally, schools should be located near churches, in the middle of a town or village, and maintained at the expense of parishioners, which was regulated following Articles 165 and 162, respectively. (13)

It is after these orders that the first significant changes in education begin to occur in the Zaporizhia region. The first schools, county schools (March 12, 1808, in Alexandrovsk), a parish school, a boarding house of noble girls are opened. At that time, 113 children were enrolled in these educational institutions. In the 1940s, perhaps for the first time in the Russian Empire, the landlord of Alexander County, D. Gnedin, opened in his estate a public school for serfs, which was the first step in the development of public education. (14)

One of the regions of Ukraine's educational space peculiarity, namely the Azov region, is largely due to the progressive activity of local governments – zemstvo. It began to be active from 1864–1866, active development was accompanied by the formation of a system of different nationalities' cultural and educational institutions. It was completely changed people's views on culture and education.

The historic era of the XIX – early XX centuries is characterized by a time of rapid change that has forever changed the educational and cultural space. The formation of the ethnic composition of the Azov Sea, the emergence of new traditional cultural features within it occurred in the conditions of a powerful movement of human flows associated with the resettlement of different peoples' representatives to these lands. (15)

Tatars, Indo-Iranians, Scythians, Sarmats, Khazars, Polovtsians, Huns, Slavs, Pechenegs influenced the formation of culture, the formation of education in southern Ukraine and directly shaped the multicultural character of the region. The location of this region between the large reservoirs of the Dnieper and the Azov Sea is very advantageous, so the land has never been empty. The nomadic tribes, the conquerors of the new lands, retained their own culture and traditions, which also influenced the formation of the educational and cultural movement. It is also known that each settlement had an elementary school, which was maintained

at the expense of the settlers, and was taught in their native language.

It is known that the outlook of the peoples who lived in the territory of Tavriya province was diverse, it combined the values of official religions, as well as pagan representations, mystical symbols, and rituals.

Czech immigrants came to the territory of the Northern Azov region from the Perekopsk area (Crimea). They left their land because of the land unsuitability, they received for cultivation and cultivation of grain. Thus, in the XIX century, the Czech colony Czechohrad (now Novgorodkivka) was founded on the territory of the region, founded by Bohemian settlers, where a school was built, in which children were taught Czech and Russian, mathematics and the law of God. Most of the population was Catholic or Lutheran (one of the oldest Protestant movements in Christianity). Today, both the Ukrainian and Czech languages are taught in the village.

Czech migrants quickly adopted the traditions of the local population. These were both religious traditions and secular holidays. In particular, Czechs have embraced wedding traditions, such as the bride's ransom. to preserve in the form of spiritual songs and national customs. But it was noted that the Czechs managed to preserve their indigenous traditions in the form of spiritual songs and national customs. (16)

Another important factor in the development of the education system on the territory of the region in the second half of the XX – beginning of the XX centuries was the establishment of Greek settlements located in the territory of Mariupol.

It consisted of 24 Greek colonies settlers who occupied more than a third of the entire county population. Later, once a small settlement, it became a city. The enjoyment of their ethnic privileges, such as the right to public and denominational self-government, aided the Greeks in social life and economic activity.

The Greek community was given some administrative, socio-economic and cultural isolation among other colonial settlements, which helped it to preserve its traditions both in culture and in education. However, the state reforms of the 1960s forced the Greeks into interethnic contacts – multi-ethnic pedagogy. O.A. Bondarchuk (17) development of education in the Zaporizhia region (end of XVII-XIX centuries).

It is also possible to distinguish the German Protestant socio-cultural space. He occupied the lands of the Northern Azov region, in particular in Berdyansk and Melitopol of the Tavria region. The settlers were characterized as punctual, industrious and religious. The peculiarity was that each settlement had its elementary school, where teaching was predominantly in German.

In the XVI-XVII centuries, first religious schools appear in the Melitopol region. It has influenced the development of the education and culture of the Azov and Melitopol counties in particular. The active activity of the Mennonites, a Protestant movement from Germany, allowed them to create the first private homes of study. Education in such institutions was quite expensive, so it could be afforded by some of it. The peculiarities of teaching religion in such institutions did not suit many, especially local authorities. (18)

As we said, at the Khortytsia island, on the Molochna river, the land was given to the first foreign colonists – the Mennonites. It was next to them settled the Germans. The Mennonites were mainly engaged in agriculture, animal husbandry, silkworms, owned small factories and workshops. The Mennonites gave special importance to the upbringing and education of children. They considered writing as essential to the individual's diverse development. These people have always been distinguished by hard work, social lifestyles, moral and ethical norms, which have already been instilled in children by a child.

It is a well-known fact that in 1881 a collection of spiritual special songs of the Mennonites was published. He numbered 834 hymns by 90 thematic categories, few of them are: the existence of God, the attributes of God and the Trinity; the spiritual categories of the Gospel (invitations, repentances, conversions, regenerations), general, the songs reflect the doctrinal foundations of the faith and practices of the church. Each hymn performed by the Mennonites had a metric explanation for the performance of its text. (19)

The high level of education of the Mennonites, and especially their compulsory study of singing, the children's participation in the choir, the presence of a choir in each educational institution – all these laid the foundation for the development of the choral culture of the Mennonites ethno-confessional community. (20)

Later, in the middle of the XIX century from Belorussian and Ukrainian provinces, 285 Jewish families were founded in Zaporizhia territory for the establishment of trade and crafts. From the very first days, Jews began to actively spread their doctrine, and most importantly, they found a connection with the local population. The Jews were well-educated, transferring their experience in housekeeping and domestic life, gradually involving the locals not only in their material but also in their spiritual culture. Also, of great help to ordinary peasants was the fact that heresies helped them to study writing and reading. Jewish parents, in principle, did not send their children to attend church and parish schools. The Jews, at their own expense, created their primary educational institutions. The first such school was opened in Orikhov.

The Karaimes also made a great contribution to culture and education. They completely changed the culture of the Azov Sea after the mass migration from Crimea during and after the Crimean War of 1853–1856. They were distinguished by the brightness of their traditions and identity. From birth, Karaimes have taught their children to respect their neighbors, always to listen to their thoughts. However, the 70s of the XIX century completely changed the life of the Karaimes, rumors spread about the introduction of conscription and Russification. This was the reason why Karaimes were resettled in Canada and the United States.

Representatives of the Bulgarian ethnic group from Southern Bessarabia and Northwestern Bulgaria settled in the Primorye Lands. There were 47 colonies. And it was founded by the

settlers, which were in Berdyansk and Melitopol counties. Another specific feature of the Bulgarian population is that they settled in small groups between the villages of the Azov. At the time of the resettlement, the Bulgarians were quite wealthy and hard-working. They had a high level of agricultural culture, were well versed in animal husbandry, had folk crafts (forging, carpentry, weaving). However, the Bulgarians also brought with them their national Orthodox school, which had ancient traditions and contributed to the preservation of the Bulgarian language and culture. The Bulgarians have always valued education and promoted their children. They spared no money for opening schools and kept schools in their colonies decently. The indigenous population of the Bulgarians is still preserved in the Azov region, and they still honor their roots and place the learning process high. (21)

The Bulgarian communities living in the Melitopol district managed to establish primary education with the assistance of county zemstv. And at the beginning of the XX century in seven Bulgarian villages, there were two or more (Inzivka had three) zemsky schools. According to 1897, on average 852 boys and 114 girls attended schools in the school (in different colonies these numbers ranged from 50% to 100% among boys and from 9% to 60% among girls). At the same time, the average in Berdyansk district was 60% among boys and 27% among girls, respectively. Thus, Bulgarian children were more fully enrolled in primary education than in the whole country.

The pupils had the opportunity to study many different subjects that were to help them in later life. Among such subjects were: God's law, pedagogy, didactics, Russian language, literature, mathematics, hygiene.

Another feature of the gymnasium was that the subjects taught were both theoretical and practical, which is still relevant in modern education today. (22)

It is interesting that in 1865, 47 Bulgarian colonies were created in Berdyansk and Melitopol counties with a population of 34,251,000 people. Therefore, they took care of their education at once and in their new homeland, and they put their original educational traditions into schools that were opened in the region. The Bulgarians still try to keep their traditions in their schools today.

All of the above is supported by the Census of 1897 (Table 1).

Table 1. National Population of Northern Azov Rural (According to the Census of 1897)

| Nationality | Berdyansk district | Melitopol district | Mariupol district | The southern part of Alexanderivsky district |
|-------------|--------------------|--------------------|-------------------|--|
| Ukrainians | 40,87 | 50,3 | 30,2 | 67,7 |
| Russians | 27,2 | 28,4 | 24,6 | 24,3 |
| Germans | 9,8 | 8,6 | 10,8 | 4,9 |
| Bulgarians | 14,9 | 1,2 | 0,6 | - |
| Greeks | 0,6 | 0,5 | 28,8 | 0,2 |
| Jews | 6,03 | 9,7 | 4,9 | 2,3 |
| Moldavians | 0,2 | 0,3 | - | 0,1 |
| Poles | 0,1 | 0,8 | - | 0,2 |
| Others | 0,3 | 0,2 | 0,1 | 0,3 |

So, we can conclude that the national composition of the population was distributed as follows: Ukrainians – 116064 people (40,87%); Russians – 77,243 people (27,2%); Germans – 27971 people (9,8%); Bulgarians – 34,197 people (14,9%); Jews – 17130 people (6,03%); Greeks – 1574 people (0,6%), the rest of the population were Moldovans, Poles, Czechs, Armenians, Gypsies and other nationalities (only 0,6%).

Staying in close association with Ukrainians, Russians, Germans, Bulgarians, Greeks, Poles, Jews, Turks, Tatars, Karaites and other peoples in the Azov region has forever changed the ethnic portrait of the national school. The needs of that time required the renewal and accelerated development of schools, general and special education in the region. (23)

The North Azov region borders are intersecting those territories of modern Zaporizhia and Donetsk regions, where in the second half of the XIX and early XX centuries there was a compact residence of different people. It is here that from ancient times there were large-scale historical events, displacement of peoples, which influenced the entire historical process of culture and education.

The peculiarity of the region is that different cultures were born, evolved and disappeared here, affecting the historical fate of the region. The ethnic composition of the population testifies to the "color" of the region in socio-economic and cultural spheres. An example is the development of the Greek community of Mariupol. The Greek rural communities were reliable language

carriers and guards of the ethnic features, spiritual and material cultures, morality, and outlook.

As a result of active colonization processes, many foreign settlements were formed, which, according to the words of the prominent teacher M. Korf, were "morally prevailed" in the region. The settlements brought with them the peculiarities of their national cultures with a mentality, which were in the aggregate of concepts, ideas, and images formed within the ethnocultural community, and through communication, processes remained in the people's minds. (22)

Northern Azov region of the late XIX – early XX centuries was the territory, the multi-ethnic population resided in the area as a result of forced migration voluntary. This is what has affected the socio-cultural space in the region.

Northern Azov region of the late XIX - early XX centuries was the territory in which the multi-ethnic population resided in the area as a result of forced migration voluntary. This is what has affected the socio-cultural space in the region.

There were two socio-cultural spaces in the North Azov region – Orthodox and Protestant. Orthodox included Ukrainian-Russian, Bulgarian, Greek, Protestant-German. Socio-cultural spaces had a significant impact on economic processes as well as directly on social and pedagogical, namely the development of school education.

The constant migration flows of Ukrainians and Russians from other provinces formed the Azov region ethnic composition. If we take, the specific data of the All-Russian Census of 1897, which showed that within Alexander, Berdyansk and Melitopol counties lived: 39255 people who were born in Ukraine, 34092 – European part of modern Russia.

Also, I would like to point out that today Ukraine supports all initiatives to restore the traditions and culture of the region's indigenous people. Unions of different communities are happy to hold traditional holidays that don't allow one to forget one's own culture and history, and which are integral to building the future.

4 Conclusion

The research work of the North Azov Sea district, as an independent and integral historical and geographical area, which differed from other specifics of geo-geographical, historical, political and cultural development is relevant and interesting for the education of today.

The processes of origin and development of regional education systems in Ukraine were conditioned by the socio-economic and political conditions of that time.

The southern region differs from other regions of Ukraine by the specific features of the cultural and educational society. Particular features were due to geopolitical and ethnocultural traits that were the result of major migration processes. Multilingualism, a large number of peoples who have lived and still live in the territories of southern Ukraine, have forever changed the development of education in the region.

The educational process in the schools of southern Ukraine at the end of XIX – XX centuries had common features. It was aimed at the education of children in a moral and religious spirit, the development of the child's thinking, individual cultural color, which united different nationalities. During their studies in schools, they tried to follow their traditions and customs clearly, as cultural heritage was highly valued.

Peoples who lived close by and had differences in traditions tried to implement their principles in education and upbringing. National elementary schools in southern Ukraine at that time remained rational, religious, and taught children how to live and sustain in a harsh living space. And most importantly, all schools, different peoples were taught to live together in the cultural diversity of the people's southern region of Ukraine.

Also, the education of the south of Ukraine is small, and most importantly still has a pronounced regional and multicultural character. Thus, it can be said that in the second half of the XIX and early XX centuries a new type of education and culture was formed, which outlined the social and spiritual face of Ukrainian education. The diversity of peoples and their traditions, which have lived and still live on the lands of southern Ukraine, are still being felt in the region's education and culture today.

The above suggests the peculiarity of the educational space of the Southern region of Ukraine in the second half of the nineteenth century, which was determined by the synthesis of humane, subject-practical and multicultural pedagogy.

Religious: Orthodox - Ukrainians, Russians, Bulgarians, Greeks, as well as Protestant - Germans was a powerful unifying feature of education, including schools in the Southern Region, as well as some Jews and Muslims left behind, which undoubtedly had an impact on those who lived. in this territory.

The problems of the purpose and objectives of the region's education were driven by historical, economic, socio-political and national factors.

An adequate combination of classical heritage and modern achievements of pedagogical science contributes to historical and pedagogical experience comprehensive reflection and outlines the prospects of its use in the modern world.

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