Realizing an idea in life requires initiative and fortitude. In Naddnipryansk Ukraine, women developed a movement for women’s rights, combining it with national activity and the desire to build Ukrainian rule. The leading figure in the Ukrainian women’s movement of the late XIX – early XX century Olga Kosach (Elena Pchilka) is rightfully considered. Well-known writer, publicist, ethnographer, public and cultural-educational figure.

Elena Pchilka – sister of Mikhail Drahomanov, mother of Lesya Ukrainka, a descendant of a translator under B. Khmelnitsky, was a carrier of setting freedom of the Cossack Ukraine [1].

She was admired, loved and respected. Contemporaries of Elena Pchilka, who had the opportunity to communicate with her, pointed to her high decency, straightforwardness and personality [4].

Understanding the full power of influencing the public opinion of print media, Elena Pchilka becomes not only the editor of the literary and public magazine “Homeland”, but also the author of numerous publications [6].

The woman was worried about her the activity. Even after the Poltava city authorities closed the corresponding periodical in 1907, she found the opportunity and funds to publish it in Kyiv. By the beginning of the First World War, “Native Land” was one of the mouthpieces of the Ukrainian women’s and Ukrainian national movement [2].

Even during the period of the strictest censorship of 1915 – 1916 the edition has been saved, however, it was moved to the town of Gadyach (modern Poltava region), to the homeland of Elena Pchilka. Such devotion to her work gave her the opportunity to publish the magazine for eleven years, which became a record for the Dnieper press of the time [4].

Throughout the interrevolutionary period, Elena Pchilka had in her hands an effective tool for influencing the public consciousness, in particular the real possibility of spreading the idea of gender equality in the public environment [3].

The pages of the “Native Land” covered all current women’s issues. For example, the activities of women’s public organizations, calls for women, etc. [5].

On the eve of the State Duma elections (1907), the magazine published an appeal from the All-Russian Union of Equality of Women to Women of Naddnipryansky Ukraine and a statement by Elena Pchilka herself about the need to provide women in the Russian Empire with civil and political rights. Several thousand
women from different cities of Naddnipryanskyk Ukraine responded to this call, supporting the activist with their signatures on a petition [2].

In addition to the requirements for obtaining passive and active suffrage, the magazine’s pages contain criticism of the Russian authorities, indications of its insufficient activity to provide women with the right to higher education, talk about women’s associations and the help they offered to women, the experience of foreign colleagues, etc. p. [8]. In addition to publishing, Elena Pchilka also joined the organizational work directly related to women’s meetings. For example, she was among those who organized a trip of delegates from Ukrainian women’s organizations of the Naddnipryanskyk Ukraine to St. Petersburg to the first All-Russian Women’s Congress (December 10 – 16, 1908) and herself was among them, as a representative of the Ukrainian club [7].

Elena Pchilka’s public activity did not end there, the woman, as the head of the Poltava branch of the All-Russian Union for Women’s Equality, regularly appealed to the councils of Kyiv, Kharkiv and Odessa universities to grant women the right to study at these universities and open Ukrainian history, language and literature departments [1].

In 1905, Elena Pchilka was noted for her presence at the pedagogical congress, where, speaking, she noted the importance of introducing the teaching of the Ukrainian language, Ukrainian textbooks and Ukrainian-language courses for teachers in Naddniprian schools [9].

All of her socio-political activities were thoroughly permeated with the idea of Ukrainian national revival, in direct combination with the introduction of gender equality in Ukrainian society [3].

These two trends are visible in the literary activities of Elena Pchilka. In particular, through the image of a patriotic woman she created in prose, Elena Pchilka reveals the problem of the spirituality and intellectual emancipation of women in society. Researchers of her life and work believe that in this way Elena Pchilka demonstrated her vision of the role and mission of women in the then Ukrainian society [9].

Having examined the issue of the role and contribution of Elena Pchilka in the development of the Ukrainian women’s movement of the late XIX – early XX centuries, the author of the scientific study concluded that: women, contrary to certain state restrictions, had the opportunity to engage in social and political activities and were aware of the then global trends; Elena Pchilka, due to her literary and organizational skills, is rightfully considered to be the leading socio-political figure of the late XIX – early XX century; her contribution to the implementation of the idea of gender equality, as well as participation in the Ukrainian national revival is indisputable.

References:
БОРНИЦТВО ЯК ТРАДИЦІЙНИЙ ПРОМИСЕЛ УКРАЇНСЬКОГО ПОЛІССЯ

Кушнір Ярослава Вікторівна
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Мета дослідження. З’ясувати значення бортництва, як духовної, культурної та матеріальної спадщини для українського народу.

Історійтогіографія проблеми. Тему бортництва висвітлено у працях таких українських науковців: Алла Дмитренко, Ірина Несен, Висила Скуратівського, Олексія Нагорнюка, Уляни Мовної, Сергія Жили та інших. Алла Дмитренко описувала лісове бджільництво на Правобережній Україні, а Ірина Несен розкрила чоловічу роль у промислі бортництва. Василь Скуратівський описував бджільництво загалом, але акцентуючи на бортництві, характеризуючи його як мистецтво, магію та частину душі древлянського краю. В роботах Олексія Нагорнюка досліджується скісний хрест, який часто зустрічається на бортному знарядді та колодах.

Основні завдання дослідження:
-здійснення аналізу наукової літератури, джерел та інтерв’ю;
-дослідження технології догляду за бджолами, виготовлення та використання бортного інвентарю;
-проведення аналізу значення природного середовища Полісся для розвитку бортництва та виділити основні медоносів Полісся;
-виявлення основних причин занепаду промислу та пошук шляхів збереження та популярації українського бортництва.

Під час дослідження було проведено 5 інтерв’ю з представниками бортного промислу на Полісі. Інтерв’ю тривали від 20 хвилин до години та проводилися у таких селах України: Млинок (Житомирська область), Майдан-Копищенський (Житомирська область), Будки (Житомирська область), Копище (Житомирська область).

Висновки. Бортництво – один із промислів бджільництва, який пройшов довгий шлях еволюції «одомашнення» [15].

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