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*Vasyl Stefanyk Precarpathian National University**О. Я. Дрогобицька**Прикарпатський національний університет імені Василя Стефаника***ANTI-ALCOHOL MOVEMENT AMONG UKRAINIAN PEASANTS OF HALYCHYNA (AT THE END OF THE 19<sup>th</sup> — 30's OF THE 20<sup>th</sup> CENTURY)***Антиалкогольний рух у середовищі українських селян Галичини (кінець XIX — 1930-ті рр.)*

*The Anti-Alcohol Movement among Ukrainian peasants of Halychyna at the end of the 19<sup>th</sup> century and the 1930's is analyzed in the article. To present a narrative on the topic, the author extensively employed field studies and memoirs, enabling readers to examine the problem from the perspective of contemporaries. This topic is highly relevant, particularly with the onset of the full-scale Russian-Ukrainian war amidst the ongoing coronavirus pandemic, which has led to a noticeable increase in alcohol consumption in Ukraine.*

*The research utilized general scientific and special scientific methods, including field research. The author aims to demonstrate various methods of combating alcohol addiction within rural communities in Halychyna and to evaluate their effectiveness. The author emphasizes the significant role of personal influence within the anti-alcohol movement, particularly the authority of leaders who promoted sobriety. At the end of the 19<sup>th</sup> century, Greek-Catholic priests took a leading role in the anti-alcohol campaign. To minimize alcohol consumption, some priests resorted to various, at times quite uncompromising, measures.*

*Later, during the interwar period, teachers, members of youth organizations, and public activists were also actively involved in the anti-alcohol movement. To promote sobriety and a healthy lifestyle, members of the rural intelligentsia arranged missions featuring symbolic burials of horilka, sobriety brotherhoods, local assemblies, and public plebiscites. Oaths of abstinence from alcohol proved to be effective in influencing religious peasants. Reading rooms were established to counteract korchmas, and in many cases, anti-alcohol actions were combined with measures aimed at supporting Ukrainian shops and products.*

*The author analyzed local folklore regarding the achievements of the anti-alcohol movement.*

**Keywords:** Halychyna, anti-alcohol movement, reading room, korchma, priest, sobriety brotherhood, folklore, rural community.

У статті на основі польових матеріалів та спогадів сучасників аналізується антиалкогольний рух серед українських селян Галичини наприкінці XIX ст. — 1930-х рр. Важливу роль в антиалкогольному русі відігравав особистий фактор, зокрема авторитет лідера, який пропагував тверезість. Наприкінці XIX ст. першість у антиалкогольній кампанії належала греко-католицьким священикам. У міжвоєнний період активну роль у русі зайняли вчителі, члени молодіжних організацій та громадські активісти. Для пропаганди тверезості представники сільської інтелігенції організовували місії з символічним похороном горілки, братства тверезості, регіональні віче та громадські голосування. Антиалкогольні акції часто поєднувалися з заходами щодо підтримки українських магазинів та товарів.

**Ключові слова:** Галичина, антиалкогольний рух, читальня, корчма, священник, братство тверезості, фольклор, сільська громада.

*Introduction.* The problem of excessive alcohol consumption is not only relevant to Ukraine but also to other countries, particularly in the context of the socio-economic crisis exacerbated by the COVID-19 pandemic. Alcoholism leads to the physical degradation of society, social deterioration, psychological disorders, and the destruction of families. Children's alcoholism is particularly threatening. The full-scale Russian-Ukrainian war has further worsened the situation, as many Ukrainians have experienced increased stress, nervous disorders, and post-traumatic stress syndrome. According to findings from a survey conducted by the Ukrainian Future Institute, 28% of Ukrainians reported an increase in alcohol consumption following the onset of the war (Кудряшова, В. 2023).

To develop an effective modern approach to combat this destructive behavior, it is essential to examine the positive experiences of past generations. From this perspective, the approach to addressing alcoholism in rural communities of Halychyna from the late 19<sup>th</sup> century to the 1930's is particularly insightful.

The monograph authored by B. Savchuk examines the anti-alcohol movement in Western Ukraine during this period (Савчук, Б. 2001). Several aspects of this topic are explored in the research of Н. Ногун (Горинь, Г. 1993), М. Кузык (Кузык, М. 2010), Я. Стасів (Стасів, Я. 2013), Khorkava (Хоркава, І. 2018), and others. In the monograph «*Tradition and Modernity: Way of Life of the Ukrainian Rural Intelligentsia of Halychyna (end of the XIX<sup>th</sup> — 1930s)*», the author partially highlights the involvement of the rural intelligentsia in the sobriety movement (Дрогобицька, О. 2014). However, the foundation for this article is built upon the narratives of respondents and memoirs, allowing for an examination of the issue from the perspective of contemporaries and shedding light on its lesser-known aspects. The memoirs of М. Holynskiy (Голинський, М. 1993), С. Олійник (Олійник, П. 1995), V. Plaskonis (Пласконіс, В. 1975), F. Tarnavskiy (Тарнавський, Ф. 1981), S. Shukhevych (Шухевич, С. 1991), and others offer a

glimpse into that period, immersing us in the collective spirit shared by all members of the community. They testify to the significant role of religious beliefs and public opinion in shaping the behavior of peasants at that time.

The publications in the newspapers «*Dilo*», «*Nova khata*», «*Zhinocha volia*», and «*Novyi Chas*» during the interwar period, authored by active peasants and public figures, provided valuable insights into the anti-alcohol movement. In their articles, the authors unveiled the intricacies of the movement in various villages and the challenges that hindered sobriety efforts. The research methodology is based on the principles of historicism, objectivity, and systematicity. The study utilized both general scientific and special historical methods, including historical-genetic, comparative-historical, and systemic-structural approaches. Field research was also conducted, gathering oral testimonies through interviews with elderly individuals using a pre-prepared questionnaire.

The author's objective is to illustrate the various methods employed by rural communities in Halychyna to combat alcoholism and to assess their effectiveness. However, to achieve this goal, it is essential to understand the attitudes of rural community members toward alcohol, as well as the role of the local intelligentsia in promoting a healthy lifestyle.

*Main part.* Initially, let us examine the perception of peasants who abused alcohol. A common saying about such a person was, «*He drowned his mind in horilka*» (literally, «*He lost his mind in vodka*»), or «*He likes horilka like a honey fly*». Common morality condemned excessive consumption of alcoholic beverages, with sayings such as «*Horilka does not give good*», «*Horilka will not light candles anywhere, but only extinguish them*», and «*For horilka, he will sell his mother*»<sup>1</sup>.

The Ukrainian proverb «*Horilka drives the goods out of the yard*» vividly depicts the devastation of peasant households through debts to korchmar — the owners of *korchma* (establishments where alcohol was sold). This threat was particularly acute in the region of Hutsulshchyna, where drinks were often given on credit or exchanged for shoes, cloth, or even cattle. Numerous landowners lost their land holdings due to alcoholism. To prevent family bankruptcy when a peasant lost property because of alcohol, the community selected a trustworthy guardian. Nothing could be sold, gifted, or exchanged without the consent of this trustee (Горинь, Г. 1993, с. 70).

The rural elite, including Greek-Catholic priests, teachers, members of youth organizations, and others, played a leading role in promoting sobriety in the villages of Halychyna. Priests led missions, organized symbolic burials of horilka, distributed relevant literature and artistic works, and frequently penned newspaper articles advocating against alcohol consumption. Many of them earned the title of «apostles of sobriety» for their selfless dedication to combating alcoholism. Priests Rudolf Mokh, Vasył Zalozetskyi, and Anton Strutynskyi were par-

<sup>1</sup> Галицько-руські народні приповідки. Т. І. Вип. II. Упоряд. І. Франко. Львів: З друк. Наук. Т-ва ім. Шевченка, 1901–1905. С. 416–417.

ticularly noted (Савчук, Б. 2001, с. 96). Anton Strutynskyi was a pastor in the parish of Yamnytsia near Stanislaviv (nowadays Ivano-Frankivsk). On October 13, 1874, he organized an anti-alcohol campaign, which was attended by about five thousand peasants (Дейчаківський, І. 2002, с. 93).

During such missions, a memorable cross with the date and corresponding inscription was typically set up, often bearing phrases such as «In memory of sobriety». One of these crosses was installed in 1874 in the village of Yasen (Rozhniativ povit) and remains preserved to this day. Legend has it that there was once a tavern (korchma) at this location, which was burned down by angry women (Савчук, Б. 2001, с. 95).

Sobriety brotherhoods were quite successful among the rural population of Halychyna. In a message dated June 30, 1874, Pontifex Pius IX blessed the establishment of such institutions, granting them special status and «spiritual privileges». Upon joining the fraternity, individuals swore on the Bible to abstain from alcohol. Simultaneously, the oath did not encompass medicines derived from alcohol. Each member of the brotherhood received a solemnly presented letter containing their full name, surname, date of acceptance, a supplication to St. Bernard and the Blessed Virgin Mary, and excerpts from the Statute (Кузик, М. 2010, с. 87–88).

For those who weren't ready to make an oath, some priests assigned a penance of abstaining from alcohol for one or two years (Кратко, М. 2002, с. 41). Special emphasis was placed on promoting a sober lifestyle among the younger generation. Hence, in numerous parishes, during the First Communion, boys pledged to abstain from alcohol and tobacco (Савчук, Б. 2001, с. 96).

In numerous villages of Halychyna, both grooms and brides were required to take an oath of sobriety during their wedding ceremonies. Respondents shared memories about either their parents or themselves, who kept their promises most strictly. For example, Mariia Haliuk from Dubivtsi village mentioned her grandmother, Mariia Ozarko, who got married at the age of 17. She made a vow to abstain from alcohol and remained true to her oath until she passed away at the age of 94. Fascinating are the testimonies of the respondent, recalling situations where, during church worship, those who took oaths stood on one side of the church, and those who were unwilling to abstain from alcohol on the other<sup>1</sup>.

It should be noted that there were peasants who did not adhere to the oath. However, the community despised them even more than those who simply abused alcohol, as breaking the oath was deemed an unforgivable sin (Пласконіс, В. 1975, с. 58). They were labeled as traitors, frequently mocked, and faced public boycotts. The violation of the oath was much more tolerated among those who enlisted in military service, and they were advised to strive to uphold their promise whenever feasible (Кузик, М. 2010, с. 87).

Undoubtedly, the dynamics of anti-alcohol propaganda varied in every village, as it relied on the support of teachers, the viyt (chairman of the rural community),

<sup>1</sup> Haliuk Mariia, born in 1936. Interviewed by Drohobyt'ska O. in Ivano-Frankivsk (7.03.2017).

and members of the community council. However, from our perspective, the position and authority of the local priest played a crucial role. For example, in Tyshkivtsi village (powiat of Horodenka), the anti-alcohol struggle was led by priest Zenon Shukhevych. In 1907, he reinstated the operations of the «Anti-Alcohol Struggle» society, with the participation of 369 villagers (Imag. 1). Two years later, the society had 736 members (Купчинський, Б. 1994, с. 106–107).

To minimize alcohol consumption, certain priests resorted to diverse, at times rather uncompromising measures. For example, when preaching in the church didn't help, Father Danylo Taniachkevych went to the *korchma* and scattered its visitors with a stick (Тарнавський, Ф. 1981, с. 35). The same was practiced by the priest of Hilche (powiat of Sokal), L. Panasynskyi. Later, following another complaint from peasant women, he beat everyone present in the *korchma*, including its owner. Afterward, he banned the opening of the establishment on Sundays or holidays<sup>1</sup>.

The priest in Orikhivtsi, located in the Ternopil region, Theophan Kunitsky, came up with an effective method of influencing his parishioners. He established a rule: the priest should be compensated with an amount equivalent to the total cost of *horilka* for a wedding. If the wedding was non-alcoholic, he performed the sacrament free of charge (Куницький, Л. 2003, с. 42).

There are other fascinating examples of successful campaigns. Tyt Voinarovskiy (priest in Balyntsi, Kolomyia powiat, 1893–1909), a prominent public and economic figure, and Ambassador to the Vienna Parliament, summed up the tax revenue from the sale of alcoholic beverages, paid yearly by the peasants of Kolomyia district, and translated those funds into specific items they could buy with that money. Afterwards, all the participants calculated their spending on alcohol for baptisms, weddings, and funerals. Thanks to T. Voinarovsky's diligent efforts, he managed to significantly alter the situation not only in Balyntsi but also throughout the entire Kolomyia powiat (Войнаровський, Т. 1961, с. 37).

During 1910 to 1911, in the village of Terpylivka (located in the Zbarazh powiat), young people took on the responsibility of guarding the *korchma*, prohibiting entry to anyone. The primary advocate for the boycott was a local, well-educated young man, the son of the wealthiest household owner in the village, Mykola Flynta. The parson of this village, Volodymyr Herasymovych, composed satirical poems about the *korchma*, its owner, and the *viyt* Oleksa Palianytsia. Later, this priest, along with his relative Stepan Shukhevych (a well-known lawyer in the future), would hang those poems at night near the church, reading room, and school. As Shukhevych mentioned himself, «the fame of the boycott in Terpylivka and the actions taken by its youth spread to all the villages of Zbarazhchyna, and even further beyond. Young people from other villages began to follow the

<sup>1</sup> Надбужанщина, Сокальщина, Белзщина, Радеківщина, Камінецьчина, Холмщина і Підляшшя. Нью-Йорк — Париж — Сідней — Торонто: [б.в.], 1986. С. 389.

youth of Terpylivka, and at that time the boycott of the *korchma* spread far and wide» (Шухевич, С. 1991, с. 234).

The successes of the anti-alcohol campaign were reflected in local folklore. For example, in Tseniv village (powiat of Ternopil), members of the brotherhood of sobriety sang that «the community itself decided that no young woman should drink *horilka*» (Мартинюк, І. 1976, с. 64). In the work «*Sniatyn: A Supplement to the "Regional Ethnography"*», Polish researcher of the late 19<sup>th</sup> century, Ksaverii Mrochko, recorded a *shchedrivka* performed by the peasants from the village of Stetseva:

Generous evening, good evening  
 Let's sing to ourselves  
 And let's make a vow for sobriety,  
 Let's leave the *korchma*.  
 When we stop drinking that *horilka*,  
 We will rule the world  
 And a year after  
 We will sing *shchedrivka* even more fun (Mroczko, K. 1897, с. 33).

In the village of Zolota Sloboda (powiat of Berezhany), a boycott was led by the school principal, a local priest, and members of the public council. They organized shifts to hinder the trade of alcoholic beverages. The initiative was embraced by locals, who gathered in groups and sang a song to anyone who wished to purchase *horilka*:

There is a *korchma* over the swamp,  
 and covered with *okolot*,  
 Oh, *korchma*, oh, duchess,  
 My work in you perishes!

For added persuasiveness, the young men carried sticks with them. The villagers put up notices announcing a boycott of the *korchma*, with a request for travelers not to enter there either. Soon, the owner of the *korchma* left for Ternopil,



Imag. 1. Memorial table of sobriety in Tyshkivtsi village (Museum of History and Liberation Struggles in Tyshkivtsi). Photo by O. Drohobytska

and the building was purchased by the community for the chytalnia of the cultural and educational organization *Prosvital*. Similar actions were taking place in other villages as well. In particular, in Yablonivka (now Yablunivka) village (powiat of Kamianka-Strumylowa), youth refused to buy cigarettes and alcohol, forcing the local Jew in 1932 to sell the *korchma*. The vacated premises were dismantled into construction material, which was used to build a new *Narodnyi Dim*. This house became the pride of the village, as it housed a cooperative, reading room, and a large theatre hall for 250 viewers (Куп'як, Д. 1991, с. 38). Sometimes, the members of the village community had to openly engage in a political struggle with the *vijt*, who supported the operation of the *korchma*<sup>2</sup>.

In the fall of 1933, in the village of Avhustivka in Berezhany County, young men would pelt anyone heading towards the *tavern* with mud and rotten eggs. Although the participants in the incident were punished by the Polish gendarmerie, the boycott persisted. In his notes, Father Pavlo Oliynyk remarked that the young men not only effectively carried out the campaign to ban alcohol but also frequently organized gatherings and dance nights in the reading room building. They invited boys from neighboring villages and treated them to tea instead of alcohol. From Avhustivka, this form of celebration spread to other villages (Олійник, П. 1995, с. 59).

These tea gatherings served as another deliberate expression of the intelligentsia's anti-alcohol stance. An essential requirement for organizing the events was the total absence of alcoholic beverages. Instead, sweets, sandwiches, and tea were offered. Entertainment included dancing and games. Often, the games resembled a modern quiz for knowledge of history. Newspapers for women, such as «*Nova khata*», «*Zhynocha dolia*», and «*Zhynocha volia*», repeatedly published advice on organizing tea parties<sup>3</sup>. For example, one of the authors of the articles emphasized that the main goal was to «give people the opportunity to have a good time and benefit the community»<sup>4</sup>.

Elderly individuals still retain fond memories of these events<sup>5</sup>. In my view, these events were not only a manifestation of a high level of national consciousness but also an opportunity for charitable endeavors, raising funds for orphans and widows of national liberation heroes.

<sup>1</sup> Бережанська земля: Історично-мемуарний збірник. Нью — Йорк — Париж — Сідней — Торонто: Комітет «Видавництва Бережани», 1970. С. 733–734.

<sup>2</sup> Місцевий. Ось до чого докотився наш чоловік. «Подвиги» вїйта села Волосівки Зборівсько-го повіту // Новий час. 1930. Ч. 82. С. 9.

<sup>3</sup> І. Д. Як уладити чайний вечір у жіночому кружку «С. У.»? // Жіноча воля. 1934. Ч. 2. С. 4–5; Наша відповідь молодій читачці з села // Жіноча воля. 1934. Ч. 2. С. 9–10; Парфанович С. Безалкогольні гостини // Нова хата. 1935. Ч. 10. С. 6; Учасник. Чайний вечір в Ременові пов. Львів // Жіноча воля. 1934. Ч. 7. С. 1; Що їсти: «Канапки» // Жіноча воля. 1936. Ч. 22. С. 10.

<sup>4</sup> І. Д. Як уладити чайний вечір у жіночому кружку «С. У.»? // Жіноча воля. 1934. Ч. 2. С. 5.

<sup>5</sup> Varvaruk Varvara, born in 1922. Interviewed by Drohobyt'ska O. in Solotvyno, Bohorodchany district Ivano-Frankivsk region (20.08.2015); Mazur (Chmelyk) Nataliia, 1926. Interviewed by Drohobyt'ska O. in Stare Selo, Zhydachiv district Lviv region (26.08.2020).

Ukrainian parliamentarians actively fought to limit the production and sale of alcoholic beverages. Ambassadors and senators Olena Kysilevska, Stepan Kuzyk, and Mykhailo Matchak in their speeches demanded that the Polish authorities comply with the provisions of the existing «anti-alcohol legislation» (Савчук, Б. 2001, с. 182). Such demands were dictated by the fact that local administrations often neglected the anti-alcohol laws of 1920, according to which korchmas were prohibited from trading on holidays and fairs, as well as selling alcohol to persons under the age of 21 (Стасів, Я. 2013, с. 155).

During the interwar period, anti-alcohol efforts were often tied to initiatives aimed at promoting Ukrainian shops and goods. As recalled by contemporaries, when someone unaware went to shop at Polish or Jewish stores, young people would approach them and explain the detrimental impact of this action on the national cause (Мечник, І. 1958, с. 12).

Youth organizations — including «Sich», «Luh», «Sokil», «Plast», the Catholic Association of Ukrainian Youth (CAUY) «Orly», the «Ukrainian Sports Union», «Kameniarі», and others — played a crucial role in promoting public health. The magazines published by CAUY «Orly» emphasized that each member had a responsibility to oppose alcohol and tobacco use whenever possible, as this was essential for the welfare of the Ukrainian nation<sup>1</sup>. «Do not drink alcoholic beverages or use tobacco in any form», states the manual for Ukrainian Plast youth «Life in Plast» by O. Tysovsky, first published in 1921 (Тисовський, О. 1997, с. 175). Through printed materials, speeches, conversations, and personal example, activists of these organizations convinced young people about the dangers of alcohol and encouraged them to lead a healthy lifestyle. They promoted physical education as the most effective means of preventing and eradicating alcoholism among pupils and students.

The activity of the anti-alcohol society «Vidrodzhennia» (1909–1939) is especially worth noting. An honorary member of the society was the Metropolitan of the Ukrainian Greek Catholic Church, Andrei Sheptytsky, who repeatedly provided financial assistance (Хоркава, І. 2018, с. 119). Marta Hanushevska-Mal'kosh, the daughter of the priest, remembered that in their household, there was never any alcohol on the table. This was because her father served as the head of the local branch of the «Vidrodzhennia» society and actively promoted sobriety among the peasants<sup>2</sup>. This is corroborated by archival sources. Priest Mykhailo Hanushevskyi led the *chytalnia* of «Prosvita» in the village of Uhorniky (Stanislaviv County) and often presented lectures there on cultural and educational subjects<sup>3</sup>.

<sup>1</sup> Матеріали для сходин відділів Кружка КАУМ // Готовсь. 1936. Ч. 9. С. 32.

<sup>2</sup> Hanushevska-Malkosh Marta, born in 1926. Interviewed by Drohobyt'ska O. in Ivano-Frankivsk (9.08.2014).

<sup>3</sup> Державний архів Івано-Франківської області (Держархів Івано-Франківської обл.). Ф. 378. Оп. 1. Спр. 22. Арк. 19–20.



The society members arranged lectures and mobile exhibitions against alcohol in educational institutions, distributed pamphlets on the dangers of alcohol, and established hospitals for both alcoholics and mentally ill individuals (Стасів, Я. 2014, с. 39). Special committees made up of active rural residents and local intellectuals organized public referendums to decide on the prohibition of alcohol sales in particular regions. In the interwar period, such plebiscites took place in 402 localities, of which 75% took place in 1929-1930 (Стасів, Я. 2013, с. 155). Specifically, following a public vote on August 17, 1930, in the village of Krylos, 303 votes were in favor of prohibiting the operation of the *korchma*, with none in support of it<sup>1</sup>. In order to counter the negative impact of *korchmas*, which were seen as destructive forces, *chytalnia*s were founded. Due to the efforts of teachers Bohdan and Osep Zaklynsky in the village of P'yatkova, Dobromytsky district, only one out of five taverns remained, while three «*Prosvita*» reading rooms were established<sup>2</sup>.

The impact of such a determined anti-alcohol campaign was striking. In 1932, 24 sobriety circles were established in the reading rooms of Prosvita in the Stanislaviv powiat (Савчук, Б. 2001, с. 178). For instance, let's examine the western part of the Gorodenka powiat. Before the First World War, each village had at least one *korchma*, while before the Second World War, only two such establishments remained out of fourteen villages<sup>3</sup>.

M. Holinsky's recollections about the village of Verbivtsi are indicative in this regard: «My village was small, without any wealthy individuals, yet it was both morally and physically robust! There was a period when the entire village pledged sobriety and refrained from drinking altogether» (Голинський, М. 1993, с. 27).

*Conclusions.* From the late 19<sup>th</sup> century to the 1930's, rural communities in Halychyna actively combated alcoholism and its adverse effects. Christian missions, including symbolic burials of alcohol and the installation of memorial crosses, were conducted to promote sober living. Temperance brotherhoods were founded, public referendums organized, and local assemblies convened to advocate for a sober and healthy lifestyle. Oaths of abstinence from alcohol proved to be an effective means of influencing the faithful.

Personality, specifically the authority of the leader advocating for sobriety, played a crucial role in the temperance movement. By the late 19<sup>th</sup> century, Greek-Catholic priests took the forefront, while during the interwar period, teachers, members of youth organizations, public figures, and activists from the «*Vidrodzhennia*» society adopted proactive stances. The most significant

<sup>1</sup> Обсерватор. На протиалкогольному фронті. Протикоршемний плебісцит // Новий час. 1930. Ч. 104. С. 8.

<sup>2</sup> ЛНБ: Львівська наукова бібліотека імені В. Стефаніка (відділ рукописів). Ф. 48. Оп. II. Спр. 12. П. 1. Арк. 139–140; ЛНБ (відділ рукописів). Ф. 48. Оп. II. Спр. 146-ж. П.23. Арк. 4.

<sup>3</sup> Городенщина: Історично-мемуарний збірник. Нью-Йорк — Торонто — Вінніпег: Наукове товариство імені Т. Шевченка, 1978. С. 769.

achievements were noted in villages where the youth demonstrated exceptional initiative. On their own initiative, they organized boycotts of *korchmas* and promoted non-alcoholic beverages as alternatives to *horilka*. Regrettably, the positive outcomes of anti-alcohol propaganda diminished with the advent of Soviet authority. However, this topic warrants further research.

There is no doubt that Ukrainian society has undergone significant changes over the past 100 years, making it unwise to indiscriminately apply the methods used to promote sobriety during that period. Nevertheless, in my opinion, it is essential to expand the educational and missionary efforts of the church and establish an extensive network of rehabilitation centers for alcohol dependence.

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**ПЕРША ДОКУМЕНТАЛЬНА ВИСТАВКА  
ЗАПОРІЗЬКОГО ІСТОРИЧНОГО АРХІВУ (1932 р.) —  
СВІДЧЕННЯ УТВЕРДЖЕННЯ ТОТАЛІТАРИЗМУ**

*The First Documentary Exhibition of Zaporizhzhia  
Historical Archives (1932) is an Evidence of the Establishment  
of Totalitarianism*

*Інформаційна складова сучасної війни Росії проти України переконує у важливій ролі ідеологічного впливу на формування суспільної думки. Акцентуємо на виставковій діяльності архівів, що була, є і буде одним із засобів поширення й маркером панівних у суспільстві ідейних впливів. Призможною аналізу є Запорізький історичний архів, який почав діяти в результаті реорганізації архівної системи України 1932 р. За допомогою мікроісторичного та системного підходів розкрито організацію, зміст та експонування найпершої документальної виставки архіву. Показано вплив тоталітарної*