

Таким образом, чтобы оставаться конкурентоспособными в условиях прогрессивного эволюционного рынка, предприятиям необходимо использовать все преимущества новейших технологий. Информационные технологии в маркетинговой деятельности могут помочь сделать любой фирме качественную рекламную компанию, способную продвинуть ее бренд и продукцию в общественные массы.

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ІСТОРИЧНІ НАУКИ

M. Zaichenko
student of EPO department
Kyiv National University of Technologies and Design
Research supervisor: K. Kugai

HISTORICAL COSTUME IN ZHYTOMYR REGION

Over the centuries of its development Ukrainian folk clothes have received a number of features that show its significant regional variability. Folk costumes difference in the regions is due to close communication with the neighbouring peoples. Therefore, in the north-western regions, the Ukrainian women's costume has similar features to the Polish national dress; for Podillia, some elements and patterns reminiscent of Moldavian motives are typical. One can say that Polissia and the Middle Dnieper have saved their historical ethnic style better. Their clothes are traditionally considered to be Ukrainian. Therefore, the clothes worn in Zhytomyrshchyna can be considered true Ukrainian.

The first, Ukrainian traditional clothes are associated with, is, of course, an embroidered shirt – vyshyvanka. This is perhaps the only element that today is quite relevant in the Ukrainian wardrobe. Ukrainian vyshyvanka is one of the few national brands known throughout the world. A shirt is one of the most ancient clothes of our ancestors [4]. The material for making this embroidered shirt has long been hemp and linen cloth. The shirt was made carefully also because it served as a protective amulet of a human. For example, the shirts were given by girls to the bridegroom, and they put a wedding shirt in a grave. The researchers identified three types of embroidered shirts on the territory of Zhytomyr region: tunic-shaped, with neckpiece and with yokes. Second type shirts have become the most widespread. They were cut from three cloths. The cut for the head - "neck hole" - was done in the middle. The collar was sewn to the neck, and in the shoulder area an outlet was inserted. The sleeves were generally wide, with or without covers. Clinches of tissue were inserted under the sleeves. Shirts from coarse or barely bleached cloth were sewn, and only wealthy peasants wore linen shirts.

At the beginning of the 20th century, under the influence of urban fashion, the cut of shirts in the village became more diverse. There were shirts with yokes, which differed from the previous ones by cut and decoration. The most characteristic feature of such shirts was a yoke, which is also called a "checkwork". In the northern and northwestern parts of Zhytomyr region, shirts were decorated with red cloth and black granules, with "cross" techniques, and in the southern regions - the most widespread technique was cross stitching.

Vegetable motifs predominated in shirts ornament, but often encountered with complicated ornamental motifs and simple geometric elements. One of these ornaments was a diamond or sometimes a square placed at an angle. Geometric ornaments were executed, as a rule, with cross stitch, damask stitch, or threading.

Also, there were handmade Ukrainian wool fabric and apron. In the nineteenth century handmade Ukrainian wool fabric began to replace skirts. Wealthy peasants wore skirts of satin, manufactured wool of different colours, usually blue, black, green or lilac.

In Korostenskyi and neighbouring districts, the skirts were worn with trims – “falbons” and sewing belt – “kuvnir” at the waist. The lower part of the skirts was decorated with lace, stripes of velvet or black satin. It was also traditional that an apron made of linen or percolate was worn over the skirt.

Upper shoulder clothes were presented by the zhupans. They were characteristic for all parts of Zhytomyr region, and in the north were especially common white zhupans. The cloth overcoat of any cut had no lining. The female ones was usually shorter than the male and did not reach the ground for 20 cms, always fitted with a woven or knitted, rather long belt. The upper winter garment was kozhukh, which is still kept by some peasants of Zhytomyr region.

Also, the characteristic part of the outfit was a hat, and it was women who were distinguished by their diversity.

It was believed that the type of female headwear and the way it was worn indicates the difference in the age, the family and social status of its owner. The most traditional were wimples and kerchiefs. They also showed welfare in the family.

Also, another type of headwear was widespread among the female, a chaplet. Chaplets differed in a lot. It could be chaplets of fresh flowers, of paper flowers, and, of course, decorated with coloured ribbons.

A special local originality was different rituals. Traditional folk costumes played an important role during various ritual ceremonies, and especially in such important rituals as wedding and funeral.

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Давтян Д.А.

студент 2-го курсу історичного факультету

Київського національного університету ім. Т. Шевченка

ЗА СВОЇ ТА ЧУЖІ ІНТЕРЕСИ:

УЧАСТЬ ВІРМЕН В КОНСТИТУЦІЙНІЙ РЕВОЛЮЦІЇ В ІРАНІ (1905-1911 РР.)

До сьогоднішнього дня участь вірмен в іранській Конституційній революції залишається слабо освітленим питанням. Добре вивченими є біографії таких відомих діячів вірменського походження як Малкум-хана та Епрем-хана, проте необхідно враховувати той факт, що на їх дії вплинули різні чинники, такі як діяльність вірменських політичних партій і рухів, які самі по собі являли велику за чисельністю вірменську громаду Ірану, Кавказу і Європи.

Найбільший вплив на хід революції зробила Вірменська Революційна Федерація або «Дашнакцуптон», одним з лідерів якої і був Епрем-хан Давтян. «Дашнакцуптон» утворилася в ході злиття в 1890 році в Тифлісі різних вірменських політичних організацій, в тому числі партії «Гнчакян», що утворилася трьома роками раніше в Женеві. Коаліція спочатку називалася Співдружністю вірменських революціонерів, але в 1891 році, після виходу з союзу гнчакістів, через розбіжності в питаннях бачення соціалізму, партія стала називатися Вірменською Революційною Федерацією або «Дашнакцуптон».

До революції 1905-1911 рр. дашнаки використовували територію Ірану як базу для своїх операцій на території Кавказу і Османської імперії, переправляючи в ці регіони зброю і революційну літературу [1, с. 292].

Для подібної мети служили вірменські монастирі Дерік в Салмасті і Менавор (Гахташен) в Маку. Члени «Дашнакцуптону» зупинялися в монастирях і використовували їх як опорні пункти для ведення своєї революційної діяльності. Наприклад, в 1905 році через ірано-османський кордон було переправлено 7000 партійних газет. Активісти вірменського революційного руху тримали будинки для перебування збройних загонів «Дашнакцуптону».