The purpose and tasks of the article are to summarize and analyze the organizational forms of the genesis of the women's movement in Ukraine in the second half of the nineteenth - early twentieth centuries; highlighting their specificity in the time intervals proposed by the authors in each of the three stages; opening on the basis of the first organized women's groups and societies in the Dnieper Ukraine and the Western Ukrainian lands of joint orientation of actions in realization of tasks of achievement of gender equality.

The first - emancipatory - stage is characterized by a process of origin and formation of women's movement at first thanks activities of S. Kovalevskaya, E. Miloradovich, H. Alchevskaya and other prominent Ukrainian women. The activity is carried out by charity, dissemination of education, etc. From the mid-80's the first organized circles were formed O. Dobrogova and N. Kobrynska. At the same time, close ties are being established with leading Ukrainian figures I. Franko, M. Drahomanov and Ukrainian-language publishing activity is being established.

The second stage is characterized by the formation of women's societies of moral and ethical and socio-political direction. Their number is growing significantly. The politicization of the women's movement is becoming widespread. Expanding political slogans in his activities. At the First All-Russian Congress, two women's currents are being formed movement: liberal-democratic and social-democratic.

The third stage is characterized by some weakening of women's societies due to the reaction in society, the final separation of the two currents in the women's movement and the outflow of some activists to the ranks of political parties.

The revival of the movement began in 1909 with the formation of a new type of organization - independent organizations feminist orientation - Women's Clubs. Their activities and representation in the All-Russian and international forums. Women received partial rights in the socio-political and social spheres.

It is emphasized that legal changes, even inconsistent ones, in the Russian and Austro-Hungarian empires have had a definite impact on the process of Ukrainian women's rethinking their position and the spread of emancipatory ideas; more women's access to education; familiarizing them with civilizational approaches to the women's issue of domestic and foreign figures. It is proved that the development of organizational forms of the women's movement and its politicization were influenced by factors of general politicization and the development of the general social-political movement.

Key words: Genesis of the women's movement, Dnieper Ukraine and Western Ukrainian lands, gender equality, women's issues, emancipation ideas, organizational forms of women's movement.

Formulation of the problem in general. Gender relations have always been and are an integral part of the existence and development of every human society. In this sense, the period of Ukrainian history, such as the second half of the 19th - beginning of the 20th centuries, deserves attention, when the struggle of women of Ukraine for the acquisition and expansion of their social, political, economic, etc. rights became an integral part of their lives in the broad sense. It is important to emphasize that the events in the Austro-Hungarian and Russian empires of these years and the freedom of the Ukrainian people contributed to the birth and development of the women's movement, whose content was multi-vector, but objectively subordinated, in general, to the idea of developing the national liberation movement of Ukrainians and their unity. Ukrainians living in Austria-Hungary were involved in the reforms that resulted from the revolutionary events of the late 1940s and 1950s, and the population of the Dnieper Ukraine of the Russian Empire became participants and subjects of political, military, social and other reforms.

It should be noted that the reforms of the period defined for the study, the features of the development of organizational forms of the women's movement are in
some way consonant with the modern period - from the independence of Ukraine to the present.

Therefore, according to the authors, the topic of the development of this article, which is devoted to generalizing the experience of the past, has scientific relevance and theoretical and practical significance.

**Analysis of studies and publications of precursors.** In the opinion of the authors of the article, a brief overview of the contemporary historiography of the problem can be classified, in particular, by such basic substantive features. The first is a study of the historical profile. Among them are the fundamental study of the problem in the monograph by L. Smolyar, "Women's Studies in Ukraine: A Woman in History and Today", published at the end of the XX century in Odessa [1]. Noteworthy also the achievements of teachers of the Department of History and Archeology (in the past - the Department of World History) of the East Ukrainian National University named after Vladimir Dahl - "History of Gender Relations in Ukraine (IX - XXI centuries)", which was recommended by the Ministry of Education of Ukraine for higher education students [2]. Its authors, including those who defended their dissertations for a Candidate of Science degree in History of Gender Relations in Ukraine, have produced meaningful material on women's issues and the substance of solving problems within a certain period.

The authors include the scientific achievements of the historical-political science and philosophical plan [3, 4]. In their essence, they allow us to compare the historical background of the past and present state of formation of the philosophical and political doctrines of gender relations in the Ukrainian state and to draw appropriate conclusions.

The third group is made up of lawyers. In recent years, lawyers have made a very important breakthrough in the study of the topic chosen by the authors from a legal point of view. In our view, two dissertations defended in the eastern and western regions of the united Ukraine are illustrative in this respect: Nestertseva-Sobakar OV Legal status of women on Ukrainian lands in the Russian Empire in the second half of XIX - beginning of XX m. (Kharkov, 2009) [5] and Andrusyak IP. The idea of gender equality in Ukrainian legal thought in the second half of the nineteenth century (Lviv, 2017) [6].

The authors relied on the scientific achievements of their predecessors, and based on the analysis and generalization of source material, determined the purpose of their own article: to analyze the organizational forms of the genesis of the women's movement in Ukraine in the second half of the nineteenth - early twentieth century. The tasks were to highlight their specifics and to clarify the time intervals in each of the stages, to present facts and focus on joint actions of Ukrainian women's societies and organizations in Western Ukrainian lands and in the Dnieper Ukraine in the fight for gender equality.

**Presentation of the main material as a result of the authors' own research.** The second half of the 19th century was marked for Ukraine by the emergence and activity of an organized women's movement to embody and spread emancipatory ideas in Ukrainian society. Among the important prerequisites of this process are the following authors.

First, legal changes, whether consecutive or half-hearted, or even partial and inconsistent, carried out in the Russian and Austro-Hungarian empires provided a significant impetus for change in the position of women in society, a rethinking of their role, broadly, in the family and to society. At the same time, the process of women's awareness of their condition was very slow.

Second, three factors have significantly influenced the re-awareness of Ukrainian women of their role in the family and society.

The first concerned the possibility of women's greater access to education, partly and higher, especially at the turn of the nineteenth and twentieth centuries.

The second, closely related to the first, was about acquaintance and perception of the ideas of feminism in Western Europe by Ukrainian women (J.-S. Mila, A. Bebel, K. Tsetkin). The third was related to the position of leading representatives of the male scientific and creative elite. On the one hand, they supported the desire of women to change their social and social status as a phenomenon that is important for the national civilizational and cultural life (M.Drahomanov, M.Pawlik, M.Grushevsky and others). On the other hand, the impulse and at the same time some relativity regarding the popularization of women's works and ideas were the thoughts of V. Stefanyk, S. Efremov and some other figures, which reflected their insufficient overcoming of patriarchal consciousness in Ukrainian society.

Third, the rise of the socio-political movement in the Russian and Austro-Hungarian empires had a positive effect on the direction of the women's movement and, in particular, on its organizational design, not only so much feminist but also nation-state nationwide as democratic.

The authors note that the understanding of the development of the women's movement during the period under study has a number of rather controversial or not fully investigated issues, so the concepts of periodization and factual material provided by well-known researchers of the problem of L. Smolyar and O. Malanchuk are quite positive. Fisherman in the collective monograph "Women's Studies in Ukraine: A Woman in History and Today" [7, p.76-129].

At the same time, some of their own opinions are expressed during the discussion.

Given the predecessors of the periodization of the emergence and development of women's movement in the time studied by the authors, an attempt is made to make some clarifications on the problem.

First of all, this concerns the first stage, which the authors also call the first stage of the emergence of the women's movement in Ukraine (according to L.
Smolyar's periodization - the beginning of the 1950s - the 1990s - emancipation). But in their opinion, it is divided into two time segments.

The first has time constraints - the 50s - early 80s of the XIX century. It was during these years that the Russian and Ukrainian leading intellectuals were already well aware of the feminist movements in the West. Among them are biologist I. Sechenov, historian T. Granovsky, surgeon N. Pirogov and a number of literary critics. They first voiced the problem of women's equality in socio-political and social life in the Russian Empire [8]. Secondly, Ukrainian public figures T. Shevchenko, M. Kostomarov, P. Kulish, M. Dragomanov, I. Franko, M. Pavlik, V. Barvinsky, O. Ogonovsky and others who supported the idea in general appeared at the origins of the women's movement. Feminism and contributed to the development of Ukrainian women's writing and the formation of the women's movement.

During this period of time, the women's movement had almost no organizational design, but on the plane of women's self-awareness such figures of famous and widely recognized Ukrainian women as S. Kovalevskaya, E. Miloradovich, H. Alchevskaya, S. Bogomolets and others appeared. By status, they mostly belonged to wealthy circles, but professed populism. In general, however, their position in the women's movement is described by the authors as being almost the same, however, and in this the authors adhere to the character of L. Smolyar, they professed "... sacrifice, tolerance, democracy, the desire to concede their own interests for the sake of public" [9 , p.91,92], and their practical activities were related to charity, education of women, acquisition of the latest professional knowledge.

It should be noted that one of the important issues for women's self-realization was the resolution of the right to study at universities. These efforts were facilitated by fairly organizationally designed and numerous rudiments of women's organizations - the Society for Assistance to Higher Women's Education and the Society of Working Women. Thanks to their activities, the Higher Women's Courses were opened in Kiev (1878 - 1886) and Kharkiv (1880). Among the first women in Ukraine to receive higher education diplomas were Sofia Kovalevskaya (the first woman to be awarded an honorary member of the Paris Academy), Alexander Efimenko, Sofia Okunevskaya, Sofia Rusova, Sofia Shcherbin and others [10, p.139].

In characterizing the first period, the authors point out that, as a whole, it is not necessary to emphasize and determine the final organizational forms of their activity, but singularly charity, charity of women as an incentive for future organizational unification.

The second time period in the studied stage dates back to the mid-80s - 90s of the XIX century. Its substantive characterization is indicated first of all by rather stable organizational forms. One of the first organizationally designed can be called a women's circle, which was based on the Higher Women's Courses (Bestuzhevsky) in Kiev at the initiative of Elena Dobrogaeva in 1883 - 1884. Among the participants of the women's group were students: P. Pashkevich, O. Maksimovich, sisters Volkovykh, S. Bogdanovich, T. Sapezhko, Negovskaya, Strizhevskaya and others. The ideological and spiritual orientation of the circle was shaped by the views of M. Drahomanov and direct educational and private lectures by V. Antonovich.

Among the important issues of their activity, the circles considered raising the education of the people and conducting cultural and educational work among the Ukrainians, as well as teaching and scientific work on Ukrainian history, literature and ethnography.

Strengthening of organizational design was also occurring in Western Ukrainian lands. In this regard, we note the creation in 1884 of the "Society of Russian Women in Stanislav." The initiator of this event was Natalia Kobrinskaya. The significance of this society is not surpassed in terms of its design. Between October and December 1884, three significant events took place in succession: the constituent assembly of the Society was held, its charter was approved, and the first general meeting was held [11, p.53-57].

It is important to note at least three other facts. First, in 1885 O. Dobrogaeva, together with K. Melnyk, came to Galicia and established close ties with progressive women, and met with I. Frank, M. Pavlik, V. Kotsovsky, and began correspondence with M. Drahomanov, , agreed on the possibility of publishing Ukrainian-language periodicals in Lviv. Secondly, in the 1990s, new women's organizations were created in Lviv, Kolomyia, Bukovina, etc. The emergence of women's magazines spread through various parts of Ukraine. Third, the relationship between Ukrainian women of the Dnieper Ukraine and women in Western Ukraine was essentially aimed not only at developing the women's movement, but also as a leading idea of a single national liberation and rebirth.

The second stage of the women's movement dates from the 90s of the 19th century - 1908. It was at this stage in the 1990s that, under the influence of the expansion of the charitable and professional activity of Ukrainian women, the growth of their educational level and the attraction to advanced general civilizational ideas, the need for expanding the tasks and ways of improving the organizational construction of women's societies and organizations was gradually formed. between them, coordinating joint actions.

Therefore, at the turn of the nineteenth and twentieth centuries, women's societies were formed of a new type: moral, ethical, and socio-political. That is, gradually changing the course of the women's movement, "... the main thing was to fight for the civil and political rights of women, to achieve the actual participation of women in public life" [12, p.97, 98].

In the direction of moral and ethical direction, new organizations are beginning to form - the Society for the Care of Young Girls (since 1901). They soon form in the major cities of Dnieper Ukraine and grow in numbers. Thus, in 1903, the Odessa Society for the
The moral and ethical direction is particularly characteristic in terms of organizational construction and effectiveness in combating trafficking in women and prostitution in the Odessa Society for the Defense of Women (1904 - 1017) and the Kiev Society for the Protection of Women (1905 - 1917). It should be emphasized that these societies have fruitfully planned the charity's income for the activity, also focused on their own strengths, and have implemented this principle in the minds of their educators. Due to the presence in the structures of societies an extensive network of philanthropic departments, law offices, vocational courses of tailoring and sewing, rewriting and printing courses and other, thousands of Ukrainian women by applying to these societies for help, received the protection of their rights as a female individual and vocational training and training. All this contributed to the involvement of women in public life.

In the early twentieth century, women's organizations of socio-political orientation emerged. This was a significant echo of the new phenomenon in the women's movement - its politicization. The All-Russian Union for the Equality of Women (SRZ), formed in February 1905, became a political organization. It also includes 9 branches from Ukraine. Throughout their existence, Ukrainian offices have repeatedly raised questions with Zemsky institutions about granting women's rights to participate actively and passively in elections; at the WPC congresses - about autonomy and then the federation for Ukrainians; Olена Pchilka's petition for the introduction of the mother tongue in schools and universities, etc. [14, p. 177, 182, 183].

It should be emphasized that during this period, women's organizations in practice created a model of women's initiative behavior as an independent subject in different social spheres, and the concept of women's self-protection was established in the women's movement of Ukraine.

In 1908, representatives of the Ukrainian women's movement took an active part in the First All-Russian Women's Congress, which attempted to create an All-Russian Women's Union and identified the strategic line of the women's movement as the struggle for political and civil rights [15, p.100, 101].

However, in the face of the defeat of the revolution and the reaction, as well as the politicization of the women's movement and internal contradictions, the congress objectively failed to unite the congress.

The authors respect the scientific achievements of the predecessors in determining the next two stages [16, p. 101, 103], but the solution of the goals and tasks defined for the article, allows the authors to generalize and merge them into a single third stage and determine its temporal space from 1908 to 1917.

In fact, at the First All-Russian Women's Congress, the differences between the two movements in the women's movement were finalized: the liberal-democratic and the social-democratic. After the congress, these currents were finally demarcated. This was one of the reasons for the weakening of the women's movement. The second reason for the weakening is the politicization of society as a whole and its differentiation, the emergence of new political parties of social-democratic orientation, which, precisely, and women, began to seek the human potential for replenishing their ranks. The third reason is based on some confusion among women's movement members as a result of the defeat of the revolution and the widespread reaction that has objectively led to the weakening of societies and women's organizations in quantitative terms.

The rebirth of the women's movement has been around since 1909. A new type of organization is being set up in Ukraine - Women's Clubs, which have been regarded as independent feminist organizations. The largest of these were the Kiev Women's Club and the Kiev Women's General Assembly. Representatives of women's organizations in the Dnieper region participated in the work of the All-Russian Congress on Combating Trafficking in Women (1910), the All-Russian Congress on the Education of Women (1913), International Congresses, World Exhibitions [17, p. 141, 142]. It promoted the involvement of women of Ukraine in civilization processes, broadened the range of ideas and concepts about the mechanisms and methods of fighting for women's rights.

The outbreak of World War I made adjustments to the women's movement in Ukraine. First, the activities of women's societies and organizations began to focus on charity, voluntary assistance to refugees and sanitation. Secondly, the war divided Ukrainians between two hostile powers and they had to fight against each other. This also applies to womanhood. Therefore, it is not worth mentioning about the constant links between women's organizations in Western Ukrainian lands and Dnieper Ukraine.

**Conclusions and suggestions on prospects for further study of identified and related issues.** The article discusses the preconditions and genesis of the women's movement in Ukraine. There are three stages.

The first - emancipation - is the process of origin and formation of the women's movement, first thanks to the activities of S. Kovalevskaya, E. Miloradovich, H. Alchevskaia and other prominent Ukrainian women. The activities are carried out through charity, educational dissemination and more. From the mid-80's the first organizationally decorated circles of O.Dobrogayeva and N.Kobrynska were formed. At the same time, close contacts are being established with the leading Ukrainian figures I. Franko, M. Drahomanov and the publishing activity of the Ukrainian-speaking community is being established.

The second stage is characterized by the formation of women's societies of moral, ethical and socio-political orientation. Their numbers are growing significantly. The politicization of the women's movement is becoming widespread. Political slogans in
his activities are expanding. There are two trends in the women's movement at the First All-Russian Congress: the Liberal-Democratic and the Social-Democratic.

The third is characterized by some weakening of the activities of women's societies due to the reaction in the society, the final delineation of the two trends in the women's movement and the outflow of some figures to the ranks of political parties.

The Renaissance movement began in 1909 with the formation of organizations of a new type - independent organizations of feminist orientation - Women's Clubs. Their activities and representation in All-Russian and international forums are expanding. Women were granted partial rights in the socio-political and social spheres.

The first - emancipatory - is the process of birth and formation of the women's movement, initially due to the activities of S. Kovalevskaya, E. Miloradovich, H. Alchevskaya and other prominent Ukrainian women. Activities are carried out through charity, education, etc. From the mid-80's the first organized circles of O. Dobrogaeva and N. Kobrynksa were formed. At the same time, close ties were established with leading Ukrainian figures I. Franko and M. Drahomanov, and Ukrainian-language publishing activities were established.

The second stage is characterized by the formation of women's societies of moral and ethical and socio-political orientation. Their number is growing significantly. The politicization of the women's movement is becoming widespread.

Political slogans in his activities are expanding. On the First

The All-Russian Congress is formalizing two currents in the women's movement: the Liberal Democrats and the Social-Democratic.

The third is characterized by some weakening of women's societies due to the reaction in society, the final separation of the two currents in the women's movement and the outflow of some activists to the ranks of political parties.

The revival of the movement began in 1909 with the formation of organizations of a new type - independent organizations of feminist orientation - Women's Clubs. Their activity and representation in All-Russian and international forums. Women received partial rights in the socio-political and social spheres.

The outbreak of World War I had a negative impact on the activities of women's organizations: only charities, refugee assistance and sanitation remained. Moreover, the Ukrainians were divided between hostile states and women. According to the authors, further research should be directed towards broadening the perceptions of members of individual societies, circles and organizations, as many names remain unknown or almost unknown. It will also be useful to analyze and summarize in a comparative terms the genesis of the women's movement in Ukraine and other countries, using historical, historiographical, political and sociological methods.

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17. Історія гендерних відносин в Україні (ІХ – ХХ ст.) … – 514 с.

Михайлюк В.І., Михайлюк О.І. Генеза жіночого руху в контексті гендерних відносин в Україні (друга половина ХІХ – початок ХХ ст.). Мета та завдання статті – узагальнити та проаналізувати організаційні форми генезису жіночого руху в Україні другої половини ХІХ – початку ХХ століття; підкреслити їх специфіку у часових інтервалах, запропонувати авторам на кожному з трьох етапів; відкрити на базі перших організованих жіночих колективів та товариств Наддніпрянської України та західноукраїнських земель спільній спрямованості дій з реалізації завдань досягнення гендерної рівності.

На першому – еманципаційному – іді процес зародження та становлення жіночого руху спочатку завдяки діяності С. Ковалевської, Є. Мигаловича, Х. Алечевської та інших видатних українських жінок. Діяльність здійснювалась благодійністю, поширенням освіти тощо. За середини 80-х рр. були сформовані перші організовані гуртки О. Доброзянової та Н. Кобринської. Водночас нагадуються тісні зв'язки з провідними українськими діями І. Франком, М. Драгоманом та назагале української відданої діяльності.

Другій етап характеризується формуванням жіночих товариств морально-етичного та суспільно-політичного спрямування. Їх кількість значно зросла. Поширення жіночого руху набуває широкого поширення. Розгортача політичні гасла у своїй діяльності. На Першому всеросійському конгресі формуються дві жіночі течії: либерально-демократична та соціал-демократична.

Третя характеризується деяким оголошенням жіночих суспільств через реакцію у суспільстві, остаточне відкриття деяких течій у жіночому русі та відкидання деяких активів до живих позитивних партій.

Відкривання руху почалось в 1909 р. з утворенням нового типу організацій – незалежних організацій федеральної спрямованості – Жіночих клубів. Їх діяльність та представлення на всеросійських та міжнародних форумах. Жінки отримали часткові права у соціально-політичній та соціальних сферах.

Підкреслюється, що юридичні зміни, навіть суперечливі, у Російській та Австро-Угорській імперіях навіть певний вплив на процес перерозміщення своїх українських жінок та поширення еманципаторських ідей; більшість жінок до освіти означення в цілі захистом від впливу із цивілізаційними відходами до жіночого руху вплинули на підвищення та забарбажання діячів. Доведено, що на розвиток організаційних форм жіночого руху та його політичну впливали фактори за гальної політичної та розвиток залежальності-політичного руху. Ключові слова: генеза жіночого руху, Наддніпрянська Україна та західноукраїнські землі, гендерна рівність, жінки питання, еманципаційні ідеї, організаційні форми Жіночого руху.
ятелями И. Франко, М. Драгомановым и налаживается украиноязычная издательская деятельность.

Второй этап характеризуется формированием женских обществ правственно-этического и социально-политического направления. Их количество значительно растет. Политизация женского движения становится широко распространенной. Расширение политических возможностей в его деятельности. На Первом Всероссийском съезде формируются два женских течения: либерально-демократическое и социал-демократическое.

Третий характерен некоторым ослаблением женских обществ из-за реакции общества, окончательного разделения двух течений в женском движении и оттока некоторых активистов в ряды политических партий.

Возрождение движения началось в 1909 году с образования нового типа организации - независимых организаций феминистской ориентации - женских клубов. Их деятельность и представительство на всероссийских и международных форумах. Женщины получили частичные права в социально-политической и социальной сферах.

Подчеркивается, что правовые изменения, даже противоречивые, в Российской и Австро-Венгерской империи оказали определенное влияние на процесс переосмысления своей позиции украинскими женщинами и расширение идей эмансипации; расширение доступа женщин к образованию; ознакомление их с цивилизационными подходами к проблеме женщин отечественных и зарубежных деятелей. Доказано, что на развитие организационных форм женского движения и его политизации оказали влияние факторы общей политизации и развития общего общественно-политического движения.

Ключевые слова: генезис женского движения, Надднепрянская Украина и западноукраинских землях, гендерное равенство, женские вопросы, эмансипационные идеи, организационные формы женского движения.

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