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Radio and Television Programs for National Minorities of the Border Multicultural Region (on the example of Transcarpathia, 1930–1991)

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Abstract. The article deals with the acute problems of the origin and development of radio and television programs for national minorities within the border region of Ukraine – Transcarpathia (in pre-Soviet and Soviet periods). The problem under consideration is relevant because of the fact that since the nineteenth century seven states and state entities have changed the territory of Transcarpathia. As representatives of different nationalities, most numerous being Hungarians, Romanians, Russians, Roma, Slovaks, Germans have long lived at this territory, attention has been paid to changing the ethnic picture over the years. The emergence and development of media for national minorities in the pre-Soviet and Soviet periods depended on the political order, ideology of the states including Transcarpathia. Therefore, some ethnic communities did not have radio and television programs in their mother tongue during the USSR period and were granted the right to information only after Ukraine gained independence.

Keywords. media history, ethnics minorities, propaganda, Czechoslovakia, Soviet Union, Transcarpathia.

1. Introduction

Print media, radio and television programs for national minorities have been an integral part of the Transcarpathian media space since the beginning of the development of regional journalism. Representatives of the states comprising the far western region of Ukraine took into account the ethnic aspect, however approaches to the organization and ideological basis of such media differed. The residents of modern Transcarpathia have been receiving information from Czechs, Slovaks, Russians, Hungarians and even propaganda groups for many years. In addition, close distance to the border made it possible to receive signals from other states, which in the Soviet period were considered a significant problem for the political regime. Despite the close interconnection of local media with the Ukrainian and European media processes, Transcarpathia's radio and television have lacked sufficient attention for many years. Researchers of the domestic audiovisual media only briefly mentioned the far western region in their writings (Bidzilia (2016), Mashchenko (2005; 2006), Sydorenko (2001), Ulyhanets (2012), Rosul (2016) etc.), although the role of the television studio in the multi-ethnic region still remains strategically important.

Transcarpathia is called a kind of 'buffer zone' within which cooperation, mutual influence, mutual enrichment of nations, religions and cultures is possible (Mitriaieva, 2001: 27); 'The historical and ethnographic zone of the Ukrainian ethnic group, which is located in a strip of

ethnic and multi-ethnic borders with Romanians, Hungarians, Slovaks and Poles' (Malets, 2004: 6); 'An example of an ethnographic zone with a complex internal mosaic' (Tyvodar, 2011: 61). This is manifested in the way of compact living of minorities in certain territories, as well as confirmed by the ethnographic mosaic of the Ukrainian population, the division of the territory into ethnographic regions of Hutsuls, Boykos, Lemkos, and Dolinians. Due to the change of 'seven diverse state or semi-state entities' (Lira, 2010: 16.) in the territory of modern Transcarpathia, 'the share of some ethnic groups has increased, while the share of others have decreased, which in turn, led to the lack of historical dominance of one of the ethnic groups' (Mitriaieva, 2011: 27).

According to the census of 1921 and 1930, 62–62.2% of Ukrainians, 17.2–16% of Hungarians, 13.4–13.1% of Jews lived in the territory of Subcarpathian Rus' (then called Transcarpathia), 3.3–4.8% of Czechs and Slovaks, 1.9–1.7% of Romanians, 1.8–1.9% of Germans, 2.1–0.3% of representatives of other nationalities (Tyvodar, 2011: 18). According to the study by Malets (Malets, 2011: 41, 76.), in 1938 of the 840 thousand people, Ukrainians constituted 62.2%, Hungarians – 16%, Jews – 13.1%, Czechs and Slovaks – 4.8 %, Germans 1.9%, and the others – only 2%. In 1946–1989 the ethnic situation underwent significant changes: the largest ethnic minorities after the indigenous population – Ukrainians (68–78.4%) were Hungarians (17.4–12.5%), Romanians (1.6–2.4%), Slovaks (1.7–0.6%), Russians (1.5–4%), Roma (0.06–1%), Germans (0.3%). According to the 2001 all-Ukrainian Population Census, over 100 nationalities and nationalities lived in Transcarpathia (About the quantity, 2001).

The most numerous indigenous community is represented by the Ukrainians (80.5%). In addition, the largest Hungarian community in Ukraine (12.1% of the population of the region) lives here, the only one in Ukraine is Slovak (0.5%), one of the largest is Romanian (2.6%), Roma community (1.1%) is also numerous.

We will not go into a detailed explanation of the reasons for the formation of the largest national minorities in the territory of Transcarpathia, since this might be a topic of separate historical study, but we should note that the quantitative predominance of the Hungarian community is due to the joint long-term existence of the Austro-Hungarian Empire, when the Hungarian ethnos has a privileged position in the territory of Transcarpathia, as well as the processes of forced magyarization of the Ukrainian population. In this connection, the question still remains about the ethnic structure of the population of the ethnohistorical Transcarpathian region in the early twentieth century. 'The Austro-Hungarian statistics did not capture ethno-national self-identification and the mother tongue, but only religion and spoken language' (Tyvodar, 2010: 15). Therefore, data on the Hungarian population (28–31%) in 1900 and 1910 are not true, because local Ukrainians and the representatives of other communities were forced to speak Hungarian, on the basis of which they derived such data.

Issues of the Russian and Belarussian communities that have emerged in Transcarpathia since 1945 are also problematic. In this regard, ethnographer Tyvodar calls them 'immigrant ethnic groups' and proposes not to refer to national minorities of Transcarpathia (Tyvodar, 2011: 27). There were very few representatives of these minorities in the pre-Soviet period, as evidenced by the results of censuses during which neither Russians nor Belarussians were singled out as a separate community. The growth in the USSR period was conditioned by the processes of forced and voluntary settlement in order to change the ethnic situation, solve personnel problems, accelerate the Sovietization of Transcarpathia.

2. Materials and methods

The purpose of this study is to provide a comprehensive analysis of the origin and development of radio and television programs for Transcarpathian national minorities in historical, political, and cultural contexts. Such a conceptual approach contributed to the identification of relevant tasks, and namely: to investigate the peculiarities of the functioning of programs for national minorities from the time of the creation of audiovisual media in the Czechoslovak Republic (30–40th of the XXth century), as well as to identify the problems of foreign language in the Soviet period (1945–1991). The subject of the study is radio and television programs for and about Transcarpathian national minorities.

For the purposes of the analysis, these programs can be divided into three groups, based on the place of creation and the method of their distribution: 1) those being created outside Transcarpathia for its inhabitants and being propaganda-oriented (including chronicle-documentary films); 2) created in the territory of Transcarpathia (mainly in the Soviet period, also propaganda-oriented); 3) radio and television programs of foreign broadcasters, not intended for the inhabitants of Transcarpathia, but accessible for listening and viewing due to the border location of this region.

The material of the research is represented by the documents of the State Archives of the Transcarpathian region, which allowed to trace the features of the origin and development of broadcasting for national minorities in 1946–1979; publications on the audiovisual media of Transcarpathia in periodicals of the 30–40s (Karpatoruskiy Voice, Svoboda, Russian Herald, Russian People's Calendar, Delo) and printed editions of Transcarpathia for 1945–1991 (Transcarpathian truth, Transcarpathian News).

The methodology for researching audiovisual media for national minorities is based on the principles of scientific objectivity, historicism and complexity, as well as systematicity, integrity, contradiction, objectivity, comprehensiveness, and specificity. The basic approach is chronological while historical, political, ethnological, cultural, sociological, linguistic, aspects are also distinguished. At the first stage of the analysis, in the process of scientific sources consideration, the bibliographic and descriptive method has been used. It helped to shape the theoretical, historical, socio-political background of the study. Important enquiries were devoted to the problems of history, ethnography, ethnology, political processes in Transcarpathia. These problems have been considered by Vidnianskyi (2007), Ostapets & Tokar (2009), Malets (2004), Myshanych (1993), Mitriaieva (2001), Tyvodar (2010). Collective monographs “Essays on the History of Transcarpathia” (Balahuri, Hrančak, Pop et al., 1993; Hrančak, Balahuri, Hrytsak et al., 1995), “Transcarpathia 1919-2009: history, politics, culture” were also important (Vehesh, Fedynets, 2010).

The problem-thematic method identified a number of problematic issues, pointing to the main problem – the establishment and development of radio and television programs for national minorities in Transcarpathia. The comparative-historical method has contributed to the study of audiovisual media at various stages.

From the group of empirical methods the one of thematic analysis has been used, as well as content analysis, which helped to penetrate deeply into the subject of the phenomenon, thematic filling of the state TV channel. The genre method helped to define the genre palette of television programs. Documents analysis, including archival ones favoured the storing of information on the development of regional radio and television during the period under review, microphone folders, the fragments of TV program releases were collected and refined as well.

3. The Birth of Radio and Television Programs for National Minorities in Subcarpathian Rus’.

The prerequisites for the formation of radio and television programs for national minorities arose after the annexation of Subcarpathian Rus’ to Czechoslovakia as an autonomy, which took place after the signing of the Saint-Germain Peace Treaty in 1919. Despite the fact that the conclusion of such a treaty was not the voluntary aspiration of the inhabitants of the Transcarpathia, according to Vidnyanskiy's fair assessment, ‘it was the only real and at the same time the optimal option, since it opened new opportunities for socio-economic and national cultural development of one of the most backward in the early twentieth century European regions’ (Vidnianskyi, 2007: 104–115). Almost immediately after the accession to Subcarpathian Rus’, economic, transport, educational, medical, and other reforms began. Compared to the policies of Austria-Hungary, the Czechoslovak government promoted the development of Subcarpathian Rus’, and was more loyal to Ukrainians and the representatives of ethnic communities, which manifested itself at the political level: every Member of Parliament had the right to speak in his or her native language (Ostapets and Tokar, 2009: 76).

An important step that contributed to the development of Subcarpathian Rus’ was the spreading of radio signals from the territory of Czechoslovakia. Daily radio transmissions for Ukrainians in Subcarpathian Rus’ began on December 1, 1934, when a separate editorial program called ‘Broadcasting for Subcarpathian Rus’ began operating in Kosice. Territorially, it also served the purposes of the Russo-Ukrainian community of Eastern Slovakia and, in general, the Rusyns of all Czechoslovakia. However, the Ukrainian researcher Mashchenko (2006: 95) also mentions the beginning of this radio station. Information about irregular radio transmissions to this territory was recorded in periodicals of that time, as well as memoirs of the writer, journalist and public figure V. Granji-Donsky (1987: 151–2), who noted that in 1932 the number of radio subscribers in Uzhhorod reached 800 people, with 4 thousand at the territory of Subcarpathia. Radio programs were broadcast in different languages (Slovak, Czech, Hungarian, Jewish), except for Ukrainian.

At the beginning of 1933, the first irregular radio broadcasts, created in Subcarpathian Rus’, for its inhabitants and broadcast on the Kosice radio station were reported in the periodical press (*Karpatorusskiy golos*, 1933, 3). They lasted about an hour and had an informative, folklore-ethnographic and entertaining orientation. Broadcasts from different towns of Subcarpathian Rus’. There were news, weather forecasts, traditions of the Carpathian people, talks on various topics, including treatment of pets, concerts of choirs and singers, radio plays, worship, carols, cultural reviews etc (Nedilia, 1936: 8). Even children's releases were periodically prepared and there was a women's section.

The first regular radio broadcasts from Kosice to the territory of Subcarpathian Rus’ were directed to the Russians, although this minority was at that time among the smallest. The reason for such a situation was that in the early twentieth century in Subcarpathian Rus’ the Russophile direction was actively spreading. Instead, the Transcarpathian Rusyns, despite their recognition as a part of the Ukrainian people, were in no hurry to be given grant rights, and in particular, the right to information delivered in their native language.

These and other circumstances confirm that in Transcarpathia, the capital of which was Prague at that time, the conditions, which according to the researchers, publicists, witnesses of the time (Tyvodar, Vidnianskyi, Myshanych, Bidzilia, Hrendzha-Donskyi etc.) actually existed, masquerading as pseudo-democratic slogans and other problems were revealed due to the spread of the idea of an individual people, the imposition of archaic spellings, even through the name – Subcarpathian Rus’ and the prohibition of the name ‘Transcarpathia’, which together

contributed to the denationalization of the region. The political sluggishness of the indigenous people of Subcarpathian Rus' was beneficial to both Prague and Budapest politicians.

In addition to the Kosice radio studio, in 1940s, radio broadcasting for Ruthenian Ukrainians was made in other cities of the republic. In particular, daily radio transmissions for the Ukrainian minority from the Prague radio station began in March 1943, and a little later a similar broadcast was given from Banska Bystrica (Mashchenko, 2005: 92).

For the purpose of propaganda, Czechoslovakia also used films-chronicles, which were shot in the 1930's in the territory of Subcarpathian Rus' and other parts of the republic. The tapes were commented in Czech or accompanied by music. Improving the classification proposed by Rosul (Rosul, 2016: 24–32), we divide the chronicle films about Subcarpathian Rus' by problematic-thematic criterion into: landscape-video magazines, propaganda tapes about important events involving political and public figures and feature films. In such tapes, important objects of Uzhhorod, its suburbs, other cities and villages of Subcarpathian Rus', mountain and natural landscapes, historical buildings, everyday life of Subcarpathian Rusyn-Ukrainians, celebrations of religious and family holidays, agriculture, industry, health care were demonstrated. Most of these films were mute, so the authors added captions with a variety of information: statistics of the residents, area, geographical, architectural sites, etc (Transcarpathian Heritage, 1924).

From 1938–1940 period, the famous Hungarian propaganda films chronicle the arrival of the Hungarian troops in Uzhhorod and Mukachevo as well as meeting of Hungarian and Polish soldiers at the border, etc (Hungarian News. Available at: <http://territoryterror.org.ua>). Concerning radio broadcasting, in 1939 (the period before and during the proclamation of the Carpathian Ukraine) there was a short-wave radio station in Khust, the capital of the young state (Mashchenko, 2005: 92), but the Carpathian Press Service also used radio waves in Banska Bystrica (Bidzilia, 2016: 83). Czech, Hungarian radio stations were broadcast at the territory of modern Transcarpathia at that time, but they were very scanty, and often untrue and manipulative (1987: 103).

Despite the propaganda trend, samples of film documentaries of the 30's and 40's, as well as radio programs of the time, should be taken into account in the process of researching regional media, as they reflected the way of life, the level of culture, the development of production, and demonstrated important events that promoted popularization. In addition, this stage was important for the further development of radio and television in the border region of modern Ukraine.

4. Features of Broadcasting for National Minorities in the Soviet Period.

The history of wired media in Transcarpathia in the Soviet period began with the establishment of a radio committee in October 1945, almost immediately after the reunification of the region with the USSR. The program content of the state regional radio was expanding in the direction from the first news program 'Latest News' to thematic programs for the elderly listener, in particular languages of ethnic communities (beginning in Russian and Hungarian). By the way, in the republics and autonomous regions of the USSR, national language transmission was organized in 1937 (Mashchenko, 2006: 107). In 1946, on Transcarpathian regional radio, the airtime was 2 hours 30 minutes per day and was divided into two broadcasts during the day, 1 hour 15 minutes each. Social and political programs were broadcast in the Ukrainian and Russian languages (in particular, once a week for young people); overview of regional newspapers (in Ukrainian, Russian and Hungarian); literary and dramatic programs in Ukrainian and Russian (once a week); musical broadcasting, amateur art show; shows for children (once a week); paid information and announcements (DAZO. F. 1238. Description 1.

Case 28. p. 2). Six times a week, reviews of 'Transcarpathian Pravda' and 'Transcarpathian Ukraine' newspapers were performed in three languages – Russian, Ukrainian and Hungarian; weekly – youth and children's programs (DAZO. F. 1. Description 1. Case 376. p. 84).

Since 1950, some editors offices of the literary, music and radio programs in Hungarian have appeared in the committee's structure, and since 1968 radio and art editorial programs have started operating. The analysis of the documents of the state archives, the content analysis of the scenarios of the radio programs of the Soviet period show that the purpose of such broadcasting was the sovietization of the Hungarian and Romanian ethnic groups as the most numerous. In addition, throughout the Soviet period, the authorities saw anti-socialist threats in connection with the reception of signals from the territories of Hungary and Romania, which sought to prevent in every possible way, even though it officially proclaimed a policy of internationalism. In the 1950's and 1960's, the region periodically recorded the facts of listening to Budapest radio broadcasts, and using them as a source of information for Sabad Nep Hungarian Workers Party (DAZO. F. 1. Description 1. Case 2810. p. 28). The inhabitants of Transcarpathia used radios that received signals from Bucharest and Cluzha, the Chisinau radio station, Moscow broadcasts directed to Romania, the programs of the Bucharest Telecentre, transmitted through a powerful television transmitter operating in the area of the regional center of Baia Marre. However, all broadcasts that went beyond the declared course tried to block it.

Thus, in the late 1960s, anti-Romanian propaganda campaigns continued in the Transcarpathian audiovisual media. According to archival materials, journalists were obliged to increase the level of scientific publications, articles, thematic programs directed against nationalist concepts of Romanian propaganda, in particular, to improve the editorial work of the Moldovan television and radio studio (DAZO. 1238. F. 1238. Case 582. pp. 4–7). This happened in accordance with the difference between the Romanian language and the Moldovan language proclaimed at the USSR level. The names 'Romanian' and 'Romanians' were officially banned, and the scientific level artificially made the assumption that the Moldovan language was similar to Slavic. Due to the probable danger of anti-Soviet propaganda from Hungary in 1962, radio broadcasts in Hungarian were shifted to more convenient hours, and radio stations of ten settlements inhabited by the Hungarians, broadcasted Hungarian transmission from Moscow twice a day. Therefore, representatives of the national minority could listen to four radio programs a day in their native language (DAZO. F. 1. Description 5. Case 403. pp. 55–58). It was done to inform the Hungarian ethnic community. In general, agit groups were created throughout the Soviet period, increasing the education of the region's population in the spirit of friendship between the peoples of the USSR, Soviet patriotism, and proletarian internationalism.

After the Transcarpathian Television Studio began broadcasting regularly in 1968, from 2 hours allocated to it that year, the Ukrainian language broadcasts were allocated in 1 hour 40', Hungarian – 44' and Moldovan – 30'. The following broadcasts were provided: television news, socio-political broadcasts, youth broadcasts, artistic broadcasts (DAZO. F. 1. Description 6. Case 123. p. 44).

In 1969, the editorial board of the Moldovan and Hungarian languages appeared in the structure of the Uzhgorod Television Studio, and the editors of the evening programs (DAZO. F. 1238. Description 2. Case 842. p. 56). All broadcasts went live. By genre, these were radio and television, television serials, sports reports, lectures, concerts, quizzes. The Soviet authorities tried their best to show internationalism on screen, but targeted national propaganda in programs for national minorities. The editorial offices of the Hungarian and Moldovan TV programs on Transcarpathian television were not creative in their own right. In the 60's and 80's, programs of these editions often duplicated the main materials of the Transcarpathian news

program, as well as film reports. There were also prepared programs for anniversary dates, film stories, information materials on international events (Current Camera, From Chukotka to the Carpathian Mountains), TV films in Moldovan, the Hungarian languages, as well as TV films with simultaneous translation received from other studios. Such programs criticized bourgeois nationalism, hostile ideology, and promoted the ideas of proletarian internationalism and friendship of the peoples of the USSR (Our Soviet way of life, Good tradition, Soviet man, Our friends for competition, In countries of socialism).

Particularly noteworthy is the long-running editorial program that has existed on the television editorial board since 1967. This program consisted of the best daily issues in Ukrainian, Hungarian and Moldovan, selected the best feature and documentary films, entertainment programs, concerts, and counter-propaganda broadcasts. The total volume of broadcasting was 24 hours a year – original and borrowed from other editions. Duration of the daily broadcast – 1 hour 30 minutes. The issues – five days a week – Wednesday, Thursday, Friday, Saturday and Sunday. The broadcasts were evening and night, beginning mainly at 22.45–23.00 and ending at 1.30–2.00, while the programs of the Central and Ukrainian television continued until 23.15–23.45 (DAZO. F. 1238. Description 2. Case 1507. pp. 45–50).

The broadcasting time was conditioned by the need to prevent Transcarpathian residents from watching foreign programs after the completion of the Central and Ukrainian television. The main topics of the editorial programs were the Soviet way of life, the Lenin friendship of the peoples of the USSR, proletarian socialist internationalism in action, as well as performances of regional theaters, performances of the teams from the republic and the country, documentary, television, feature films, recitals and concerts Transcarpathia, Panorama of the Week.

Even the program Silk Mow, which was organized as a television club for nature lovers, had a certain main theme – aimed at nurturing Lenin's attitude to nature. In 1978, the editorial staff of the extended programs produced the programs Brotherhood, Socialism Born and others, which promoted the internal and foreign policies of the CPSU, the Constitution of the USSR, and showed the benefits of the socialist way of life. Such programs were intended to promote the upbringing of workers in the spirit of Soviet patriotism, internationalism, love and devotion (Bidzilia et al., Transcarpathian media, 214–15).

In addition, since 1974, an information and educational program Learning the Russian Language has been broadcast, aimed at strengthening the Russification of Transcarpathia. The official purpose of the program was to educate students of Hungarian and Moldovan-language schools in Russian, as well as to 'help' the people of these nationalities to master the Russian language. In fact, it was a matter of continuous Russification of the region. About 20 people worked while broadcasting the program – the representatives of public education, university teachers and practitioners. The scripts were based on grammatical topics, spelling issues, pronunciation, word origin, word formation, vocabulary in conversational topics, and later – literary topics included in the school curriculum. Some issues reported widespread errors, in particular, in the speech of the Hungarian-speaking population of the region (DAZO. F. 1238. Description 2. Case 1384. pp. 20–21). In general, the Russian language program should be considered in the context of promoting the language and culture of the Russian ethnic group at that time, the colonization of the region by Russians and Russian-speaking representatives, which began almost immediately with the country's entry into the USSR. Thus, from nearly 12.2 thousand people in 1946, the number of Russians increased to nearly 49.5 thousand in 1989 (Malets, 2004: 67).

After the Institute of Sociological Studies of the USSR Academy of Sciences conducted a survey on the information situation in the region in 1980, it turned out that 15% of residents of

the region received information from foreign sources (Voice of America, Radio Liberty, BBC, German Wave, Prague Radio, Romanian Radio and Warsaw Radio). According to the authors of the study, the listeners were attracted to music programs, news reviews, commentary, and in terms of subject matter – national, language problems, religious issues. Therefore, sociologists expressed concern about the weak atheistic conviction of the Transcarpathians, especially the young. And listening to the foreign radio stations was directly linked to the decline in interest in socialist competitions and the spread of religious remnants. The conclusions identified the need to create a negative image of a foreign communicator among the listeners (DAZO. F. 1. Description 13. Case 204. pp. 1–39).

Such research findings do not seem surprising, taking into consideration the fact that foreign television was more interesting and varied at that time, as confirmed by archival sources. On Romanian television, for example, 18–20 feature films (mainly American, Italian, English, French, West German) were broadcast monthly. Much of the evening programs of foreign studios were occupied by music-entertaining shows, smash-hit concerts, television shows. Much of the airtime was devoted to broadcasting and video recording of important sports competitions at international and European levels. Therefore, the authorities tried to take extreme measures to prevent Transcarpathians from viewing such ‘hostile’ broadcasts.

In the late 1980s new forms of programs began to develop on regional television, which confirmed not only the creative potential of Transcarpathian television, but also proved its ability to be a driving force for change. After the declaration of Ukraine's independence in 1991, the national and cultural heritage of the ethnic communities began to revive, the approach to information policy changed, so that the number of television programs for national minorities on the Transcarpathian State TV Channel began to increase.

Since 1992, the program has been broadcast in German and since 1994 – in Slovak. Since 2008, programs for Romas and Russians have appeared on the state television and radio company. Therefore, the content in the native language was received by six national minorities, which was a significant improvement in comparison to three as it was in the Soviet period.

5. Concluding Remarks

Thus, the main problems of origin and development of radio and television programs for national minorities in the western region during the pre-Soviet and Soviet periods can be distinguished. It is the Transcarpathia's being under the authority of foreign states that influenced the socio-political processes, the dissemination of information, the development of the media system. The first radio and television signals were transmitted to the territory of the multiethnic region from abroad, and the development of media in the territory of the region took place in difficult socio-historical conditions, in close connection with the development of Czechoslovak media and in the context of the socio-political situation.

The development of radio and television networks almost immediately after the unification of Transcarpathia with the USSR, aimed primarily at the assertion of ideology. Throughout the Soviet period, only two national communities that had long lived in Transcarpathia, the Hungarians and Romanians, had been paying attention to regional radio and television. Less numerous – Slovaks, Roma, Germans, Jews were not recognized. Accordingly, their media did not develop, which gradually contributed to the loss of cultural and historical ties with their homeland, the forgetting of their mother tongue. Therefore, the development of ethnic communities began after Ukraine gained independence, when they were allowed to set up their own civic organizations, media, and provided teaching the subjects in their native language in school.

It is noticeable that the promotion of the information needs of the Hungarians and Romanians in the USSR was not in the context of community development, but in the context of propaganda, an obstacle to the spread of anti-socialist ideas that could be imbued by the residents because of the reception of signals from foreign states, in line with demonstrative internationalism. Unwilling to delve into the real problems of these communities, the propaganda trend confirms the fact that programs for them were often duplicates of Ukrainian-speaking or Russian-language information and analytical programs. The editors offices of the Hungarian and Moldovan programs independently prepared programs for anniversary dates, film stories, information materials on international events, television films in the Moldovan, Hungarian languages, as well as TV films with simultaneous translation, obtained from other studios. Certainly, the attention to such content was considerable, driven by the ideology, the focus on the education of the Soviet man, counter-propaganda.

Thus, the study confirms more than half a century of tradition of broadcasting for the two largest communities - the Hungarian and Romanian in the Transcarpathian media space, as well as the artificial increase in the weight of the Russian community in the Soviet period. Moreover, the absence of programs for non-numerous national minorities in 1945-1991 indicates disrespect, and desire to assimilate or even deny their existence. While in the 1930s-40s, broadcasting for non-numerical communities was conducted, albeit intermittently, in the Soviet era, internationalism was proclaimed, and in reality the needs of national minorities, which were small and did not threaten socialist propaganda, were ignored.

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