

Sociomental Characteristics of Ukrainian Galician Intelligence As A Subject of Linguistic Activity In The Context Of Literary Practices and Visual Art Paradigms

Svitlana Hirniak^{1*}, Mariia Fedurko², Vira Kotovych³, Petro Matskiv⁴, Liliia Lushpynska⁵, Iryna Babiï⁶

¹ Professor, Department of Primary Education Fundamental Disciplines, Drohobych Ivan Franko State Pedagogical University, Drohobych, Ukraine. Email: s.girnjak10@gmail.com | ORCID: 0000-0001-7264-0312

² Professor, Department of Primary Education Fundamental Disciplines, Drohobych Ivan Franko State Pedagogical University, Drohobych, Ukraine. Email: fedurkomaria@dspu.edu.ua | ORCID: 0000-0002-1148-3867

³ Professor, Department of Ukrainian Language, Drohobych Ivan Franko State Pedagogical University, Drohobych, Ukraine. Email: virakotovych@dspu.edu.ua | ORCID: 0000-0001-6370-8135

⁴ Professor, Department of Ukrainian Language, Drohobych Ivan Franko State Pedagogical University, Drohobych, Ukraine. Email: matskiv_petro@dspu.edu.ua | ORCID: 0000-0002-1853-5375

⁵ Associate Professor, Department of Philological Disciplines in Primary and Preschool Education, Ternopil Volodymyr Hnatiuk National Pedagogical University, Ternopil, Ukraine. Email: Ililiyal505@gmail.com | ORCID: 0000-0001-9581-6368

⁶ Associate Professor, Department of Ukrainian Language and Slavic Studies, Ternopil Volodymyr Hnatiuk National Pedagogical University, Ternopil, Ukraine. Email: iryna.babiy@ukr.net | ORCID: 0000-0002-1568-7920

Corresponding Author:

Svitlana Hirniak
Email: scientistua@ukr.net

Abstract: The article examines timbre as a fundamental element in the semantic organization of the musical text, considering its multidimensional nature and functional role within the system of musical expression. The study synthesizes theoretical approaches developed in musicology, acoustics, and psychoacoustics, highlighting the interdisciplinary character of timbre research and the absence of a unified terminological framework capable of fully describing its complex nature. Particular attention is paid to the historical evolution of timbre from a secondary parameter of sound to an independent expressive and structural component of musical composition, especially in the context of Romantic and twentieth-century music. The research outlines key classifications of timbre, including distinctions between real and illusory timbre, instrumental, harmonic, registral, and textural

timbres, as well as dynamic aspects such as timbral intensity, permanence, and polychromy. The concept of timbre coloration (timbre coloristic complex) is analyzed as a synthetic category integrating acoustic, structural, and perceptual parameters of sound. Special emphasis is placed on timbral dramaturgy as an intonational process that shapes both the expressive content and the formal development of musical works. The article also addresses the relationship between timbre and musical form through vertical, horizontal, and diagonal parameters, demonstrating the structural and semantic potential of timbre in shaping musical syntax and compositional logic. As a result, timbre is interpreted as a multifunctional element capable of performing differentiating and integrative roles within the musical system. The findings contribute to a deeper understanding of timbre as a communicative and meaning-generating factor in the formation of the artistic space of the musical text.

Keywords: symbolic representation; sociolect; national consciousness; cultural memory;.

Introduction

The contemporary humanities increasingly emphasize the interdisciplinary study of cultural identities through the interaction of language, visual representation, and literary expression. Particular attention in contemporary cultural and linguistic research is paid to regional intellectual traditions that function as mediators between national identity formation and broader European cultural processes. Among such traditions, the Ukrainian Galician intelligentsia occupies a distinctive position. Historically formed at the crossroads of Central and Eastern European cultural influences, Galician intellectual communities developed unique sociomental characteristics that manifested in linguistic creativity, literary discourse, and visual symbolic systems. These characteristics were shaped by historical transformations, multilingual environments, socio-political pressures, and the coexistence of diverse cultural traditions.

The Galician intelligentsia has historically acted not only as a bearer of educational and literary traditions but also as a creator of symbolic narratives that contributed to the consolidation of cultural identity. Through literary texts, journalistic writing, artistic criticism, and visual cultural practices, intellectual figures in Galicia formed discursive models that reflected social values, aesthetic priorities, and collective aspirations. Linguistic activity in this context should therefore be considered as an integrated cultural phenomenon that intersects with visual imagery, literary genres, and artistic symbolism.

At the same time, contemporary research demonstrates an increasing interest in the interaction between linguistic and visual modes of expression. Visual culture, including graphic art, book illustration, typography, and symbolic imagery, plays a crucial role in shaping textual perception and reinforcing cultural meanings. The convergence of literary and visual paradigms has produced hybrid forms of cultural expression, where language operates not only as text but also as image, sign, and visual code. Such interactions are particularly relevant in societies characterized by strong intellectual traditions and complex historical narratives.

Despite the growing body of research dedicated to cultural identity, linguistic discourse, and visual semiotics, the sociomental characteristics of the Ukrainian Galician intelligentsia remain insufficiently explored within an integrated interdisciplinary framework. Existing studies often focus separately on literary heritage, linguistic development, or artistic practices, without adequately addressing the interconnected nature of these phenomena. As a result, there remains a significant research gap in understanding how sociomental structures influence linguistic creativity within the broader context of visual and literary paradigms.

Moreover, the role of linguistic activity as a form of intellectual and cultural self-representation requires deeper conceptualization. Language, in this sense, functions not only as a medium of communication but also as a mechanism of cultural positioning, ideological expression, and symbolic interaction. The sociomental profile of intellectual communities determines stylistic preferences, rhetorical patterns, and symbolic frameworks that become visible across literary and artistic outputs.

In the Galician context, this dynamic was particularly pronounced due to the region's historical experience of cultural negotiation and identity preservation.

The relevance of this study is further reinforced by contemporary transformations in visual and literary communication. The integration of visual media, graphic representation, and multimodal discourse has expanded the scope of linguistic expression, making it necessary to reconsider traditional approaches to textual analysis. Understanding the historical foundations of sociomental linguistic behavior provides valuable insights into modern cultural communication, especially within societies that maintain strong intellectual traditions rooted in historical continuity.

Another important dimension of the problem concerns the role of literary practices as environments for sociomental expression. Literary works produced by representatives of the Galician intelligentsia often demonstrate distinctive narrative strategies, metaphorical structures, and ideological patterns that reflect collective mental models. These texts function not only as artistic creations but also as cultural artifacts that encode social meanings and intellectual values. When analyzed alongside visual artistic paradigms, literary practices reveal additional layers of symbolic interpretation, demonstrating the interconnected nature of verbal and visual communication. Visual art paradigms, including illustration traditions, symbolic representation, and aesthetic visualization, further enhance the understanding of linguistic creativity within intellectual communities. Visual elements serve as complementary mechanisms of meaning construction, supporting narrative structures and reinforcing conceptual frameworks. In many cases, visual imagery operates as a parallel language that interacts with textual discourse, forming unified cultural messages that shape public perception and intellectual identity.

Thus, the integration of linguistic, literary, and visual analytical perspectives creates new opportunities for studying sociomental phenomena within intellectual environments. Such an approach allows for the identification of structural patterns that connect language usage with visual symbolism and literary creativity. It also contributes to the broader understanding of how intellectual traditions shape cultural discourse and influence social development through symbolic production. In this context, the Ukrainian Galician intelligentsia represents a particularly valuable subject of research due to its historical role in shaping linguistic norms, literary traditions, and visual cultural codes. The analysis of sociomental characteristics within this intellectual group provides an opportunity to reconstruct cultural models that influenced both regional and national identity formation. Moreover, such research contributes to the development of interdisciplinary methodologies capable of addressing complex cultural phenomena.

The purpose of this study is to identify and analyze the sociomental characteristics of the Ukrainian Galician intelligentsia as a subject of linguistic activity within the context of literary practices and visual art paradigms. The research aims to reveal the structural connections between sociomental patterns, linguistic expression, literary creativity, and visual symbolism, as well as to determine their role in the formation of cultural identity and intellectual discourse.

2. PHENOMENON OF GALICIAN INTELLIGENTSIA

In the context of contemporary sociocultural transformations, the role of the intelligentsia has acquired renewed significance. Within emerging mental and cultural paradigms, intellectual actors increasingly participate in the production of cultural codes and conceptual frameworks that influence future models of social and human development. Their activity involves the construction of symbolic matrices through which societies interpret historical experience, negotiate cultural identity, and

formulate developmental projections. Thus, the intelligentsia may be viewed as a strategic cultural agent responsible for shaping both collective memory and forward-looking narratives.

Scholarly approaches to defining the intelligentsia have traditionally included social-professional and moral-ethical perspectives (Suny & Kennedy, 1999). The social-professional approach interprets the intelligentsia primarily in terms of educational attainment and occupational status, emphasizing intellectual labor and institutional affiliation. The moral-ethical approach, by contrast, highlights the internal qualities of intellectual actors, including responsibility, ethical commitment, and cultural sensitivity. However, contemporary cultural analysis suggests the necessity of expanding these interpretations through the inclusion of a subcultural dimension that accounts for traditions, value systems, and mechanisms of intergenerational continuity Verma et al. (2024).

Within this expanded interpretative framework, the intelligentsia is increasingly associated with such characteristics as civic responsibility, ethical awareness, moral engagement, and intellectual solidarity with societal challenges (Kulas, 2025). These qualities reflect the intention to actively transform social realities and contribute to cultural renewal. Furthermore, the concept of national identity plays a decisive role in shaping intellectual discourse, as it is grounded in cultural-historical memory, ethical traditions, ethnographic heritage, and religious values. Such elements form the symbolic foundation upon which intellectual communities construct narratives of belonging and continuity.

To existing approaches to the intelligentsia—the socio-professional, which focuses on education, and the moral-ethical, which considers inner spiritual qualities—we should add a subcultural approach (traditions, values, continuity). In interpreting the concept of "intelligentsia," such traits as civic responsibility, conscientiousness, moral and intellectual involvement, the intention to transform life here and now, and a willingness to self-denial and sacrifice became important characteristics in our time. A national idea, based on cultural, historical, spiritual, moral, social, ethnographic, civilizational, and traditional religious principles, became an important issue.

The phenomenon of Galician intelligentsia is a unique sociocultural phenomenon of the 19th and 20th centuries, shaped by Austrian rule, the Greek Catholic Church, and the struggle between Russophilia and Ukrainophilia. It was distinguished by high level of politicization, emphasis on national identity, and intellectualism, often relying on the clergy and nobility (Dobrochynska, 2025). The key features of this phenomenon are systematized in Table 1. It shaped the region's distinctive identity, combining Western European political skills with a search for national distinctiveness.

Table 1. Key features of the Galician intelligentsia phenomenon

Feature	Description
<i>"Cultural Mission"</i>	In the 19th century, the Galician intelligentsia took on the role of enlightening the peasantry, considered crude and uneducated, seeking to instill a national idea.
<i>Ideological Schism</i>	Within the region, there was a strong Russophile current, drawn to Russian culture and language, and a strong Ukrainophile (populist) current, focused on developing an independent Ukrainian language.
<i>The Role of the Church</i>	The Greek Catholic clergy formed the core of the intelligentsia due to limited access to secular education in their native language.

<i>Specific Language</i>	In the late 19th century, the Galician intelligentsia actively shaped the literary Ukrainian language, which was sometimes perceived as artificial compared to local dialects.
<i>Political Activity</i>	Unlike the intelligentsia of the Russian Empire, the Galician intelligentsia had the opportunity to participate in the parliamentary activities of Austria-Hungary, which made it more structured, but often disconnected from the “peasant”.

Source: Narvselius (2012)

Taken together, these characteristics formed a distinct regional identity that combined elements of Western European political culture with an ongoing search for national authenticity. The Galician intelligentsia thus emerged as a cultural intermediary capable of integrating European intellectual traditions with local sociocultural realities. This synthesis produced a unique sociomental configuration that influenced linguistic expression, literary creativity, and visual symbolic representation.

Historically, Galicia served as a frontier region influenced by various imperial and national traditions, including Austro-Hungarian administrative structures and Central European cultural models. Such historical circumstances created conditions for the emergence of an intellectual class that was simultaneously oriented toward European intellectual currents and deeply engaged in regional cultural processes. The coexistence of multiple languages and cultural codes within the Galician environment stimulated the development of reflexive linguistic practices, encouraging intellectuals to perceive language as a strategic cultural resource rather than a purely communicative medium. In the socio-historical genesis of the Ukrainian intelligentsia, the 19th century was a turning point. The main features of its development at that time were, firstly, intensive quantitative growth, secondly, a gradual change in the social sources of formation, the democratization of its composition (the phenomenon of a diverse intelligentsia), thirdly, a colossal increase in its influence in socio-political life, fourthly, the final formation of the intelligentsia into a separate social group. At the same time, a tradition of spiritual opposition of intelligentsia to the authoritarian state was also formed.

A special and defining feature of the Ukrainian intelligentsia of the outlined period is “a kind of spiritual messianism”. The Ukrainian intelligentsia perceived itself as the bearer of a certain mission – a spiritual leader and an enlightener of the masses (Kurnosov, 1994). The Ukrainian intelligentsia had a kind of code of social behavior, a specific priority of spiritual and ethical values over material ones. “All these specific features of the social face of the Ukrainian intelligentsia and its social functions left an imprint not only on it itself, but also on the entire period of Ukrainian history of the second half of the 19th – early 20th centuries, which the historian I. Lysyak-Rudnytsky aptly characterized as the “age of the intelligentsia”” (Kurnosov, 1994).

Another feature of intelligentsia within the mentioned period was that among its representatives there were those who were born in Ukraine (Juliusz Słowacki, Yaroslav Iwaszkiewicz, Henryk Ułashyn, etc.) and were Poles by origin and worked for Polish culture; as well as those who were born in Ukraine (Michał Grabowski, Bohdan Zaleski (comrade of Michał Grabowski) - the founders of the “Ukrainian school” in Polish literature, Antoni Malczewski, Marko Vovchok, Olena Kurylo, Yuriy Klen, Mike Johansen, etc.), who were Poles, Russians, Jews, Germans by origin, but actively worked for Ukrainian culture. Meanwhile, an essential characteristic of the Galician intelligentsia was its role as a mediator between traditional cultural forms and modern intellectual movements. Through educational institutions, literary societies, publishing initiatives, and artistic circles, representatives of this intellectual group established networks that supported the dissemination of cultural knowledge and artistic innovation. These networks fostered the formation of discursive spaces in which language

functioned as a central organizing principle, enabling intellectual exchange and cultural continuity across generations.

From a sociomental perspective, the Galician intelligentsia demonstrated distinctive patterns of collective thinking shaped by historical experiences, cultural negotiation, and identity preservation. Sociomentality in this context can be understood as a system of shared cognitive and emotional orientations that influence linguistic expression, aesthetic preferences, and symbolic representation. The collective memory of political transformation, cultural resistance, and educational advancement played a decisive role in shaping intellectual discourse and communicative strategies.

Language within the Galician intellectual environment acquired an expanded cultural function. It became a medium through which historical narratives, ethical values, and aesthetic ideals were encoded and transmitted. The linguistic practices of the Galician intelligentsia therefore reflected not only individual creativity but also collective sociomental frameworks that guided stylistic choices and rhetorical forms. Such practices were often embedded in broader cultural activities, including literary production, artistic criticism, and visual communication.

Another defining feature of the Galician intelligentsia was its commitment to cultural continuity through symbolic production. Literary works, public speeches, essays, and visual artistic artifacts collectively formed a symbolic repertoire that articulated shared values and intellectual aspirations. These symbolic systems were not static; rather, they evolved in response to social change, technological innovation, and cultural exchange. The dynamic nature of these processes underscores the importance of examining the intelligentsia not as a fixed social group but as an active cultural agent engaged in ongoing linguistic and artistic transformation.

Moreover, the sociocultural identity of the Galician intelligentsia was closely linked to the development of educational and publishing practices. Periodicals, literary journals, illustrated publications, and educational materials served as platforms for the dissemination of linguistic norms and artistic ideas. The integration of textual and visual elements within these publications further reinforced the connection between linguistic activity and visual representation, laying the groundwork for the emergence of interdisciplinary artistic paradigms (Lesyuk, 2014). In this sense, the Galician intelligentsia can be understood as a subject of linguistic activity whose communicative behavior extended beyond verbal interaction into the realms of symbolic visualization and cultural narration. The linguistic activity of this intellectual group was inseparable from broader sociocultural processes, including the formation of aesthetic standards, the negotiation of cultural meanings, and the representation of collective identity.

Therefore, the study of the Galician intelligentsia as a sociocultural phenomenon requires an interdisciplinary perspective that integrates linguistic analysis with cultural and artistic interpretation. Such an approach allows for the identification of structural relationships between sociomental characteristics and forms of cultural production. It also highlights the role of intellectual communities in shaping linguistic traditions and artistic paradigms that continue to influence contemporary cultural discourse.

The recognition of the Galician intelligentsia as a historically grounded yet conceptually dynamic phenomenon provides a foundation for further analysis of its literary and visual practices. Understanding the sociomental characteristics of this intellectual group makes it possible to interpret linguistic activity not only as a communicative act but also as a form of cultural creativity embedded within literary traditions and visual art paradigms.

3. LITERARY PRACTICES OF THE GALICIAN INTELLIGENTSIA AS LINGUISTIC AND

SOCIOMENTAL EXPRESSION

Based on scientific, folk-mythological, religious-Christian knowledge about Ukraine and the world, the Ukrainian Galician intelligentsia as a subculture in the socio-cultural and linguistic space of Eastern Galicia in the late 19th and first half of the 20th centuries created a holistic image of the social world, in which Ukraine, along with other states, is an equal subject of nation- and state-building, Ukrainian society is a holistic living organism, the responsibility for the development of which is placed on the secular and spiritual intelligentsia as an educated stratum of society aware of its role and mission.

The Galician intelligentsia had solid knowledge, acquired at the universities not only of Lviv or Chernivtsi, but also of the best educational centers of Europe. Inspired by philosophical positivism and natural monism, this intelligentsia, led by Ivan Franko, launched a profound spiritual revolution in Eastern Galicia. The stage of renewal and social changes, once led by advanced Ukrainian priests, was continued by the secular intelligentsia, which began a new era in the history of Galician society. Galicianism, which received a new form in the 90s of the 19th century, was already moving forward rapidly in both the spiritual and political directions at the beginning of the 20th century, and therefore there was a cultural and political progress of everything Ukrainian in Galicia.

Literary practices of the Galician intelligentsia represent one of the most significant forms of linguistic and sociomental expression, reflecting both the intellectual climate of the region and the broader cultural transformations of the nineteenth and early twentieth centuries. Within the Galician sociocultural environment, literature functioned not merely as an artistic domain but as a strategic communicative space in which linguistic norms, ideological orientations, and symbolic narratives were actively constructed. Through literary activity, intellectual representatives of the region articulated collective aspirations, encoded cultural memory, and formulated conceptual models of national development.

The literary culture of Galicia was characterized by an intensive process of linguistic experimentation and stylistic diversification. Writers associated with the Galician intellectual milieu frequently engaged in deliberate efforts to standardize and refine the Ukrainian literary language, transforming it into a functional medium capable of expressing complex philosophical, social, and aesthetic ideas. This linguistic creativity was not limited to stylistic innovation but reflected deeper sociomental processes associated with identity formation and cultural consolidation. Literary language thus became an instrument of intellectual self-definition and collective representation (Kurnosov, 1994).

Among the most influential figures whose literary activity embodied the sociomental characteristics of the Galician intelligentsia were authors such as Ivan Franko, Bohdan Lepkyi, and Vasyl Stefanyk, whose works demonstrated the dynamic interplay between linguistic form and sociocultural content. Their texts often combined regional linguistic features with emerging literary standards, reflecting the coexistence of local cultural specificity and broader national aspirations. The integration of dialectal elements, metaphorical richness, and narrative symbolism within their works reveals the linguistic sensitivity that distinguished Galician intellectual discourse.

A defining feature of Galician literary practices was the close relationship between literary production and social responsibility. Literature was widely perceived as a means of cultural education and moral influence, particularly in relation to rural communities. Many intellectual figures considered literary work to be an extension of their civic mission, emphasizing the dissemination of knowledge and the cultivation of national consciousness. Such an orientation reflects the sociomental principle of cultural mediation, whereby literature functioned as an intermediary between intellectual elites and

the broader population (Huivaniuk, 2018). Another important dimension of literary practice in Galicia was the development of narrative strategies that reflected collective emotional and psychological states.

Short prose, essays, memoirs, and journalistic texts frequently incorporated themes of social transformation, cultural resistance, and moral reflection. These narrative forms served as mechanisms for expressing shared experiences and values, contributing to the formation of collective identity. The sociomental dimension of such texts is particularly evident in their emphasis on ethical dilemmas, communal solidarity, and the symbolic representation of social reality.

Periodical literature and publishing networks also played a decisive role in shaping the literary landscape of the Galician intelligentsia. Literary journals, newspapers, and almanacs provided platforms for the circulation of new linguistic forms and intellectual ideas. These publications fostered dialogic interaction among writers, critics, and readers, creating a dynamic cultural environment in which linguistic innovation was continuously negotiated. The periodic press functioned as both a linguistic laboratory and a sociocultural arena, enabling the rapid dissemination of emerging literary paradigms (Hanusyn, 2017).

The sociomental character of Galician literary production is further reflected in the thematic diversity of literary works. Many texts addressed issues of social justice, cultural autonomy, and ethical responsibility, reflecting the intellectual community's engagement with contemporary sociopolitical realities. The depiction of rural life, national identity, and historical memory frequently served as symbolic frameworks through which broader cultural concerns were articulated. Such thematic orientations demonstrate the extent to which literature functioned as a medium of sociocultural reflection and ideological formation. Eastern Galicia of the late 19th and early 20th centuries became the environment in which a national Ukrainian elite was formed, clearly aware of the national, cultural, and political needs of the people and leading the process of building the social base of the Ukrainian language, actively affirming it in all spheres of life.

The Ukrainian language of Eastern Galicia contained not only a significant array of dialect elements, but it also included Polish words, since practically the entire intelligentsia was bilingual, or even multilingual (they spoke Ukrainian, Russian, Polish, German). The language of the Galician intelligentsia was not "pure", linguistic elements of different languages were intertwined in it. Eastern Galicia of the late 19th - early 20th centuries. became the region where conditions arose for expanding the spheres of the Ukrainian language use, and this led to the formation of its new functional styles, primarily official-business, newspaper-journalistic and scientific, as well as sociolects as functional-stylistic idioms of individual social strata and groups (Hanusyn, 2022).

The analysis of appeals of Transdnieper (P. Kulish) and Galician intelligentsia representatives (A. Sheptytsky, I. Franko) allows characterizing the worldview and ideological platform of the nationally conscious part of the intelligentsia, primarily in the period under study, as well as to identify the components of the ideological, worldview and socio-political, cultural lexicon of the intelligentsia, which constitutes the general layer of its sociolect, the continuity of its tradition, the unity in understanding its mission of representatives of the Ukrainian intelligentsia of different regions and times (Hirnyak, 2018; Hirnyak et al., 2022). For a more convenient comparative characteristic of the appeals, we present the analyzed material in Table 2 in the following blocks: the main idea of the appeal; the main goal of the appeal, the main role of the intelligentsia (in the concept of a particular author of the appeal); the lexicon of intelligentsia, and its conceptual picture of the world, embodied in language.

Table 2. Comparative characteristics of appeals by representatives of the Transdnieper (P. Kulish) and Galician intelligentsia (A. Sheptytsky, I. Franko)

Main idea of the appeal	
P. <i>Kulich</i>	<i>not to look at the world "through someone else's window", to defend spiritual sovereignty and one's own language"</i>
I. <i>Franko</i>	<i>Galician Ukrainian youth (as a new generation of Ukrainian intelligentsia) should become the driving force behind the process of rebirth of the Ukrainian nation; to resist the internal enemy of Ukraine's independence – Russian liberalism, which is armed with three doctrines: "Orthodoxy, autocracy and Russification"</i>
A. <i>Sheptytsky</i>	<i>Ukrainian intelligentsia must build a new state on Christian spiritual principles, in which secular power should deal with public affairs, and church power with the moral improvement of people</i>
Main goal of the appeal	
P. <i>Kulich</i>	<i>a call for spirituality, an active life position</i>
I. <i>Franko</i>	<i>a call to "... learn to feel like Ukrainians - not Galician, not Bukovinian Ukrainians, but Ukrainians without official borders"</i>
A. <i>Sheptytsky</i>	<i>a call to the intelligentsia to understand and realize the needs of the "Ruthenian" people in the sphere of culture, education, economy and at the same time feel responsible for the fate of society, the people</i>
Main role (mission) of intelligentsia	
P. <i>Kulich</i>	<i>"let us create for ourselves ... such an intelligentsia that will be wise to uneducated people, as fathers and mothers are wise to their children," and which will help revive the Ukrainian word, while science and literature will become a powerful tool "for preaching the truth"</i>
I. <i>Franko</i>	<i>in the revival and development of state life in Ukraine, as well as in the creation of "the great ethnic mass of the Ukrainian people into a Ukrainian nation, a social cultural organism capable of independent cultural and political life"</i>
A. <i>Sheptytsky</i>	<i>responsibility to society and its construction on the principles of truth and goodness "under the banner of Christ" for "raising up those who need help and movement, for establishing and warning about what is healthy and good, and eliminating everything that is dangerous and harmful"</i>
<p>Thus, as one can see, the role of the intelligentsia in the late 19th - early 20th centuries, as well as in the late 20th - early 21st centuries, remained unchanged. Its task is to promote enlightenment and education of the general public (the people), to care for the spiritual growth of people in order to build the Ukrainian state as a holistic organism on the principles of Christian morality, to promote the formation of a Ukrainian nation that would be able to preserve and multiply cultural and material wealth, develop independent political life, economy and social welfare in order for every citizen of the Ukrainian state to feel comfortable in their native land.</p>	
To whom are the authors' appeals addressed	
P. <i>Kulich</i>	<i>dear brothers; fellow countrymen</i>
I. <i>Franko</i>	<i>young friends; dear friends; people [Galician Ukrainian youth], gifted with consciousness and the gift of thought</i>

A. <i>Sheptytsky</i>	<i>to all segments of our society;</i>
The lexicon of the intelligentsia	
<u>Ideological and worldview</u>	
P. <i>Kulish</i>	<i>banner in the radiance of humanity; world of humanism; new nation among nations; national life; doing one's national work; national supremacy; self-conscious, self-understanding nation; spirit of the nation; peasant language, having become literary, will split the empire at its very core; living Ukrainian word; independent worldview; instrument of Ukrainian worldview; spirit (folk, Ukrainian); sun of spiritual freedom; salt of Ukrainian land; native land; [science and literature] powerful instruments for preaching the truth;</i>
I. <i>Franko</i>	<i>banner of nationality; new era; living interests; our Ukraine ... will smile at least a little full civil and political freedom; Ukrainian nation; Ukrainian word; our Ukraine; science is considered a dangerous weapon; strong state; change the course of our national ship; learn to hear ourselves as Ukrainians; Galician and Bukovinian struggle against Muscovitism; All-Ukrainian national feeling; representatives of the people; local errors acquire knowledge, theoretical and practical, temper your will, develop yourself into serious, conscious and solid men, full of love for your people and capable of expressing that love not with streams of noisy phrases, but with tireless, quiet work;</i>
A. <i>Sheptytsky</i>	<i>to gather everyone under the banner of Christ; the banner of the Church; conduct; historical truth; the needs of the people; the good of the people; the Russian people; the path of the Law of God, of Christ's love, of church work, of Christian organization; power, law, doctrine and personal influence - these are four elements that together or separately are the basis of every occasion;</i>
<u>Socio-political</u>	
P. <i>Kulish</i>	<i>public life; Red Russia (meaning "Galicia"); political system; European culture; social strife; social reformer [Kotlyarevsky]; struggle of spirit with spirit; national law; national freedom; Ukrainian life</i>
I. <i>Franko</i>	<i>public and social order; Galicia; the national question will not leave the agenda; nations capable of taking a place in the chorus of other cultural nations; political life; national tasks; doctrine is the enemy of all particularisms; Ukrainian particularism; national autocracy; barbaric and inhuman experiments of government arrangement; mass inertia; history has already flown in a different direction; state position; personal ambitions; historical task; practical consequences conscious Ukrainian; deeply felt patriotism; national rights; historical era; tendency to concessions, or at least to some renegotiations ice of absolutism and despotism</i>
A. <i>Sheptytsky</i>	<i>social work; social life; development of society; human society; social doctrines; strong patriotism; healthy progress; social good; duty to fulfill the law; social order; principles of Christianity; branches of economic life; rights and duties of everyone</i>
<u>Cultural</u>	
P. <i>Kulish</i>	<i>Russian intelligentsia; educators; let us raise our national banner on the heights of science and literature; for it [the word] is the treasure of our spirit; it draws the Ukrainian disillusioned family to imitate the ancestral heritage – the native word, to imitate the right of science and literature; language (precious, beloved, folk, native, Ukrainian, national); native word; native press; printed literature; people of science [...] who can be called the eye, ear and heart of Ukraine in the country; leaders of science; Ukrainian nationalists; uprising of literary Ukraine; literary propaganda; appeal to Christianity; their blind scribes and Pharisees;</i>

<p style="text-align: center;">I. Franko</p>	<p style="text-align: center;"><i>Ukrainian intelligentsia; leaders of the people; instincts of the human soul; independent cultural life; modern education; theoretical education; schooling; school books; free cultural work; freedom of movement and speech; educational and patriotic thoughts of the clergy; cultural tasks; school textbooks; the younger generation from Galician gymnasiums; Galician atmosphere; sense of self-respect; moral rebirth; spiritual center of Ukraine [Galicia and Bukovina];</i></p>
<p style="text-align: center;">A. Sheptytsky</p>	<p style="text-align: center;"><i>the most learned people, cultured people; scientific certainty; theoretical and practical doctrines; the science of Christianity is the science of God; natural law for people, ethical law; some ethics among people is possible and necessary; branches of cultural life; understanding with people; appeal to Christianity; fulfillment of ethical law</i></p>

Source: developed by the authors

In the analyzed texts, one can distinguish several content parts, let us conditionally call them: messianic – “to redeem everyone under the banner of Christ” (Sheptytsky, 2007, p. 176), integral-humanistic – “to proclaim a new nation among nations, in the name of the native language and an independent worldview” (Kulich, 1998, p. 407); “the principles of Christianity [...] strive to gather all people into one family and introduce complete and universal harmony and agreement into the human race” (Sheptytsky, 2007, p. 193), “to create a Ukrainian nation, a social cultural organism, capable of independent cultural and political life” (Franko, 1986, p. 404).

Taken together, literary practices of the Galician intelligentsia can be interpreted as a multidimensional cultural phenomenon that integrates linguistic innovation, social responsibility, and symbolic representation. These practices reflect the intellectual community’s capacity to transform language into a tool of cultural articulation and social engagement. The interaction between linguistic form and sociomental content within literary texts demonstrates the central role of literature in shaping both regional identity and national cultural discourse.

Moreover, the literary tradition of the Galician intelligentsia created a conceptual foundation for subsequent developments in visual culture and artistic representation. The symbolic richness and descriptive precision characteristic of Galician literary texts established narrative frameworks that later influenced visual artistic practices. As a result, literature functioned not only as an independent cultural domain but also as a generative space that stimulated the emergence of visual paradigms.

Thus, the study of literary practices as linguistic and sociomental expression provides critical insight into the mechanisms through which intellectual communities construct cultural meaning. By examining the stylistic, thematic, and institutional dimensions of literary activity, it becomes possible to identify the structural patterns that connect language with collective consciousness. These patterns, in turn, form the basis for understanding the subsequent development of visual artistic paradigms within the Galician intellectual tradition.

4. VISUAL ART PARADIGMS AND SYMBOLIC REPRESENTATION IN GALICIAN INTELLECTUAL CULTURE

The emergence of visual artistic traditions within Galicia was closely linked to the broader processes of modernization and cultural institutionalization. The development of printing houses, publishing centers, and artistic workshops created the technical and social infrastructure necessary for the dissemination of visual culture. Illustrated books, periodicals, posters, and educational materials became important vehicles of symbolic communication, enabling the translation of abstract ideas into visually accessible forms. Through such media, visual language gained the capacity to reinforce linguistic narratives and amplify their cultural resonance.

A particularly significant component of Galician visual culture was the tradition of book

illustration and graphic design. Illustrative practices were not limited to decorative functions but played a structural role in shaping textual interpretation. Visual elements often provided interpretative

cues that guided readers' perception of literary content, thereby strengthening the relationship between visual symbolism and linguistic meaning. The integration of textual and graphic components within printed materials demonstrates the existence of an early multimodal communicative framework in which visual imagery functioned as a parallel language.

Symbolism occupied a central position within the visual paradigms associated with the Galician intelligentsia. Artistic imagery frequently incorporated national motifs, historical references, and ethnographic elements that reflected collective memory and cultural continuity. Ornamentation inspired by folk traditions, depictions of rural life, and representations of historical figures contributed to the construction of a shared visual vocabulary. This symbolic repertoire functioned as a visual manifestation of sociomental identity, encoding values and aspirations within recognizable cultural forms.

Visual art also played a significant role in educational and public communication practices. Posters, visual narratives, and educational illustrations were widely used to disseminate cultural knowledge and promote literacy. In many cases, visual imagery served as an accessible medium through which complex ideological concepts could be communicated to broader audiences, including populations with limited access to formal education. Such practices reinforced the mediating role of the intelligentsia, positioning visual art as an instrument of cultural transmission and social integration.

The institutional environment of artistic production further contributed to the formation of visual paradigms within Galician intellectual culture. Artistic associations, exhibition spaces, and collaborative workshops provided opportunities for experimentation and creative exchange. These environments facilitated the development of shared aesthetic principles and stylistic tendencies that reflected both European artistic influences and local cultural traditions. The interaction between international artistic movements and regional symbolic systems produced hybrid visual forms that embodied the cultural complexity of Galicia.

An important feature of Galician visual culture was its responsiveness to sociopolitical transformations. Artistic imagery frequently reflected themes of cultural resilience, historical continuity, and national awakening. Visual narratives often emphasized collective memory and moral values, reinforcing the ideological orientation of literary texts. In this sense, visual art functioned as a visual counterpart to linguistic discourse, enabling the expression of sociomental attitudes through symbolic imagery and compositional structure.

A clearer understanding of Galician visual paradigms requires reference to specific representatives of the artistic milieu whose work embodied the sociomental characteristics of the regional intelligentsia. Among the most influential figures was Ivan Trush, whose artistic legacy played a decisive role in shaping the visual language of Galician culture. His portraits of cultural and intellectual leaders, as well as landscape compositions inspired by Ukrainian natural scenery, reflected a refined synthesis of national symbolism and European artistic techniques. Trush's visual style emphasized psychological depth and cultural dignity, transforming portraiture into a medium of intellectual representation.

The work of Osyp Kurylas also illustrates the integration of visual art with literary and symbolic traditions. Kurylas was widely known for his illustrations and graphic works, many of which were associated with literary publications and periodicals. Osyp Kurylas was one of the pioneers of the new Ukrainian painting. He gravitated towards sincerity and heroism. He can actually be called a visual

chronicler of Ukrainian riflemen. He painted many portraits of the Ukrainian Sich Riflemen, genre

paintings, some allegorical compositions on this topic, and made many graphic illustrations. A very interesting work on the Sich theme is the portrait of Taras Shevchenko "I Look, It's Dawning..." (see Figure 1). His artistic language relied on stylized ornamentation and narrative composition, enabling visual elements to function as interpretative extensions of literary texts. Such contributions highlight the role of graphic art in establishing connections between visual representation and linguistic discourse.



Fig. 1. Osyp Kurylas Taras Shevchenko "I Look, It's Dawning..." (1918).

Source: Demchuk and Levchenko (2025)

A significant place within the Galician artistic tradition belongs to Mykhailo Boychuk, whose work initiated the development of the so-called Boychukist movement. This artistic direction sought to synthesize elements of Byzantine iconography, folk ornamentation, and modernist aesthetics into a unified visual system. The Boychukist approach emphasized monumentality, symbolic clarity, and collective cultural memory, reflecting the sociomental orientation toward historical continuity and communal identity. Although Boychuk's activity extended beyond Galicia, his intellectual formation within the Galician cultural environment contributed to the shaping of his artistic worldview.

Equally important was the contribution of Yulian Pankevych, whose illustrations and ethnographic visual materials played a central role in documenting folk traditions and regional cultural heritage (see Figure 2). Pankevych's work demonstrates the interaction between ethnographic observation and artistic interpretation, revealing how visual imagery functioned as a tool for preserving cultural knowledge. His involvement in publishing initiatives further strengthened the integration of visual and textual communication within the intellectual environment of Galicia.



Fig. 2. Yulian Pankevych - Hutsul Woman (1920)

Source: Demchuk and Levchenko (2025)

Another prominent contributor to the development of Galician visual culture was Oleksa Novakivskyi, whose artistic practice combined expressive symbolism with pedagogical engagement. As the founder of an influential art school in Lviv, Novakivskyi contributed not only to the creation of individual artworks but also to the formation of institutional structures that supported artistic education. His compositions frequently incorporated dynamic color structures and emotionally charged imagery, reflecting the broader sociomental aspiration toward cultural renewal and national self-affirmation (see Figure 3).



Fig. 3. Oleksa Novakivskyi Paintings, Self-portrait with a bouquet of flowers

Source: Yamash (2024)

The artistic legacy of Modest Sosenko also deserves attention due to its synthesis of sacred and modern artistic elements. His church paintings and decorative compositions reflected the influence of Byzantine traditions combined with modern stylistic experimentation. Sosenko's work illustrates the important role of religious art within the broader visual paradigm of the Galician intelligentsia, particularly in contexts where ecclesiastical institutions served as cultural and educational centers.

Together, these artists formed a network of visual creators whose activity extended beyond individual artistic production to include educational, institutional, and cultural initiatives. Their works demonstrate the integration of national symbolism, ethnographic motifs, and European artistic influences, forming a visual language capable of communicating sociomental meanings. The presence of identifiable artistic figures within the Galician cultural space underscores the extent to which visual paradigms were shaped by both collective traditions and individual creative contributions.

The relationship between visual representation and linguistic activity becomes particularly evident in the visual organization of textual space. Typography, layout design, and ornamental framing were deliberately structured to enhance readability and aesthetic coherence. These visual strategies contributed to the formation of a distinct graphic identity associated with Galician publications. The visual arrangement of text thus became an integral component of communicative practice, demonstrating the inseparability of linguistic and visual dimensions within intellectual culture. Moreover, the use of visual metaphors and allegorical imagery reveals the deep interconnection between artistic and linguistic modes of expression. Visual compositions frequently paralleled literary metaphors, transforming abstract ideas into spatially organized symbolic forms. Such visual metaphors functioned as interpretative frameworks that complemented textual narratives, enabling audiences to perceive cultural concepts through both verbal and visual channels. This multimodal structure of communication underscores the importance of visual art as an active participant in the construction of sociomental meaning.

The influence of European artistic movements further shaped the development of Galician visual paradigms. Exposure to Central European aesthetic traditions encouraged experimentation with new stylistic approaches, including decorative symbolism, linear ornamentation, and narrative illustration. Kaushalya, & Arora, J. (2024) At the same time, local artists integrated ethnographic motifs and regional iconography into their works, producing distinctive visual expressions that balanced international influences with national specificity. This synthesis reflects the adaptive sociomental orientation characteristic of the Galician intelligentsia (Yuriy, 2023).

Visual art paradigms also contributed to the formation of collective identity through the creation of recognizable visual codes. Recurrent motifs, compositional patterns, and symbolic figures established visual conventions that facilitated cultural recognition and continuity. Such visual codes functioned as markers of belonging, enabling audiences to identify shared values and historical narratives. The stability of these visual elements demonstrates their role as structural components of cultural memory. The interaction between visual art and literary practices ultimately resulted in the formation of integrated cultural narratives that combined textual and visual elements into cohesive symbolic systems. Literary descriptions frequently inspired visual representations, while visual imagery influenced the stylistic development of literary language. This reciprocal relationship illustrates the dynamic nature of multimodal communication within the Galician intellectual tradition.

Thus, visual art paradigms within Galician intellectual culture can be understood as essential mechanisms of sociomental expression that complement linguistic and literary practices. Their symbolic richness, institutional development, and communicative functionality demonstrate the central role of visual representation in shaping cultural identity. The analysis of visual artistic production therefore provides valuable insights into the ways in which intellectual communities transform language, imagery, and symbolism into unified cultural narratives that define regional and national consciousness.

5. INTERSECTIONS OF LITERARY AND VISUAL PARADIGMS IN LINGUISTIC ACTIVITY

The interaction between literary and visual paradigms within the cultural environment of the Galician intelligentsia represents a complex system of multimodal communication in which linguistic activity extends beyond verbal expression into symbolic and visual domains. Within this integrated communicative space, language functions not only as a textual medium but also as a generator of images, metaphors, and symbolic structures that interact dynamically with visual representation. Such interactions reveal the existence of a unified semiotic framework through which intellectual

communities construct, transmit, and transform cultural meaning.

The convergence of literary and visual forms within Galician intellectual culture reflects broader tendencies toward multimodality in cultural communication. Literary texts frequently incorporated descriptive strategies that possessed strong visual potential, enabling readers to perceive narrative content through spatial and sensory imagery. Conversely, visual artworks often drew inspiration from literary narratives, translating textual motifs into graphic and compositional structures. This reciprocal exchange created conditions for the emergence of hybrid communicative forms in which linguistic and visual elements operated as complementary channels of meaning production.

A key feature of this interaction was the formation of visualized linguistic imagery. Metaphorical language employed in literary texts frequently demonstrated a tendency toward spatialization, transforming abstract concepts into visualizable symbolic forms. Such linguistic structures contributed to the creation of cognitive images that could be subsequently represented in visual media. The transformation of metaphor into image illustrates the capacity of language to function as a visualizing mechanism, shaping perceptual frameworks through symbolic articulation. At the same time, visual

artistic practices developed narrative qualities analogous to those found in literary texts. Compositional sequencing, symbolic layering, and thematic coherence allowed visual artworks to function as forms of visual narration. These visual narratives frequently mirrored the thematic structures present in literary discourse, reinforcing shared ideological and emotional orientations. The presence of narrative logic within visual compositions indicates the existence of parallel semiotic strategies operating across different artistic modalities.

From a sociomental perspective, the intersection of literary and visual paradigms reflects collective modes of perception and interpretation characteristic of the Galician intelligentsia. Sociomentality in this context may be understood as a system of shared symbolic expectations that shapes both linguistic expression and visual creativity. The recurrence of specific metaphors, motifs, and visual symbols across literary and artistic works suggests the existence of stable cultural patterns that guide communicative behavior. These patterns function as cultural matrices through which intellectual communities interpret reality and articulate identity.

The notion of linguistic activity within this framework requires reconsideration as a multidimensional process that encompasses verbal, visual, and symbolic elements. Traditional linguistic analysis often emphasizes textual structures and syntactic organization, yet within the Galician intellectual environment language frequently operated as a generator of multimodal meaning. Literary expression stimulated visual imagination, while visual representation reinforced linguistic symbolism. This reciprocal dynamic demonstrates the inseparability of language and imagery within culturally productive environments.

An additional dimension of this interaction concerns the role of typography and graphic design as mediating elements between text and image. The visual arrangement of textual material, including the use of ornamental framing, decorative initials, and symbolic layout structures, contributed to the aesthetic coherence of printed works. Such visual strategies enhanced the interpretative potential of literary texts, transforming reading into an experience that combined linguistic comprehension with visual perception. The material form of the text thus became an active participant in communicative processes rather than a neutral carrier of information. The integration of literary and visual paradigms also contributed to the development of collective symbolic memory. Recurrent visual motifs and literary themes established recognizable cultural references that facilitated intergenerational continuity. These symbolic references functioned as markers of cultural identity, enabling communities to preserve historical narratives and ethical values through both verbal and visual representation. The persistence

of such motifs demonstrates the stability of sociomental structures underlying cultural production.

Furthermore, the intersection of verbal and visual modes enabled the creation of multilayered interpretative systems. Literary texts provided conceptual depth and narrative context, while visual elements offered immediate perceptual clarity. The combination of these modalities allowed for the communication of complex cultural meanings in accessible forms. This synergy between language and imagery significantly enhanced the communicative capacity of intellectual culture, enabling it to reach diverse audiences and maintain cultural coherence.

The multimodal nature of linguistic activity within the Galician intelligentsia also reflects broader processes of cultural synthesis characteristic of frontier regions. Galicia, positioned at the intersection of multiple cultural traditions, developed communicative practices that combined elements of Western European visual aesthetics with local narrative traditions. This hybridization contributed to the emergence of distinctive symbolic systems that balanced universal artistic principles with regionally specific meanings.

Importantly, the interaction between literary and visual paradigms cannot be understood solely as an aesthetic phenomenon; it also functioned as a mechanism of sociocultural regulation. By aligning visual symbols with linguistic narratives, intellectual communities established normative frameworks that guided cultural interpretation. Such frameworks influenced public perception, educational practice, and ideological orientation, reinforcing the role of the intelligentsia as a mediator of cultural values.

Another significant outcome of this interaction was the formation of cognitive models that structured cultural understanding. The repeated association of particular images with specific linguistic expressions facilitated the creation of stable semantic networks. These networks enabled individuals to interpret complex cultural messages through familiar symbolic patterns. The stability of such networks demonstrates the long-term influence of multimodal communication on collective consciousness.

The concept of cultural matrices becomes particularly relevant in explaining the persistence of these multimodal patterns. Cultural matrices may be understood as structured systems of symbols, metaphors, and visual motifs that organize collective perception. Within the Galician intellectual tradition, these matrices were formed through continuous interaction between literary creativity and visual artistic production. Their existence reveals the structural coherence underlying diverse forms of cultural expression.

Thus, the intersection of literary and visual paradigms within the linguistic activity of the Galician intelligentsia represents a dynamic system of multimodal communication that integrates symbolic, narrative, and perceptual elements. This system reflects the sociomental orientation of intellectual communities toward cultural synthesis, symbolic continuity, and communicative innovation. By examining the reciprocal relationship between language and imagery, it becomes possible to identify the mechanisms through which intellectual traditions generate cohesive cultural narratives.

The recognition of linguistic activity as a multimodal phenomenon provides new opportunities for understanding the cultural productivity of intellectual communities. In the case of the Galician intelligentsia, the synthesis of literary and visual paradigms contributed to the formation of distinctive communicative models that shaped both regional and national cultural identity. These models demonstrate the capacity of language to operate as a central organizing principle within complex systems of symbolic representation.

6. SOCIOMENTAL CODING AND CULTURAL IDENTITY FORMATION IN GALICIAN INTELLECTUAL DISCOURSE

The concept of sociomental coding provides a productive framework for understanding how intellectual communities transform linguistic, literary, and visual practices into structured systems of cultural meaning. Within the Galician intellectual tradition, sociomental coding functioned as a mechanism through which collective experiences, ethical values, and historical narratives were translated into symbolic forms capable of sustaining cultural continuity. This process involved the integration of verbal and visual elements into coherent communicative systems that facilitated the preservation and transmission of cultural identity.

Sociomental coding may be understood as the process by which shared cognitive and emotional orientations are expressed through symbolic structures embedded in language and artistic representation. In the case of the Galician intelligentsia, these symbolic structures emerged from a complex interaction of historical memory, religious traditions, national aspirations, and educational initiatives. The recurrence of similar themes across literary texts, visual compositions, and public

discourse suggests the existence of stable interpretative frameworks that shaped collective perception and communicative behavior.

A central component of sociomental coding within the Galician intellectual environment was the formation of symbolic narratives related to national identity. Literary works, artistic images, and educational materials collectively contributed to the articulation of national self-awareness and cultural belonging. Such narratives often incorporated representations of rural life, historical continuity, and moral responsibility, reflecting the intellectual community's commitment to the construction of a cohesive cultural worldview. These symbolic representations functioned as cultural anchors, reinforcing shared values and strengthening the sense of collective identity.

The role of language in sociomental coding extended beyond lexical and grammatical structures to include metaphorical and symbolic dimensions. Linguistic expression frequently relied on figurative language capable of evoking visual imagery and emotional associations. This figurative richness enabled language to function as a bridge between cognitive abstraction and sensory perception, allowing complex cultural ideas to be communicated through accessible symbolic forms. In this way, linguistic activity became a central mechanism for shaping collective imagination and cultural interpretation.

Visual artistic practices further reinforced sociomental coding by providing material representations of symbolic concepts articulated in literary discourse. The use of recurring motifs, allegorical figures, and culturally significant imagery created visual frameworks that supported the interpretation of linguistic messages. For example, representations of traditional landscapes, architectural landmarks, and ethnographic elements contributed to the visual stabilization of cultural memory. Such imagery transformed abstract cultural values into recognizable visual forms that could be collectively understood and transmitted.

Educational and publishing initiatives also played a decisive role in the institutionalization of sociomental codes. Textbooks, illustrated periodicals, and cultural publications functioned as vehicles for the dissemination of linguistic norms and symbolic imagery. These materials established standardized patterns of interpretation that guided readers' understanding of cultural narratives. Through repeated exposure to consistent symbolic systems, audiences internalized shared cultural meanings that contributed to the consolidation of intellectual identity.

Another important aspect of sociomental coding involved the mediation between local and universal cultural elements. The Galician intelligentsia operated within a broader European intellectual space while simultaneously maintaining strong connections to regional traditions. This dual orientation produced hybrid symbolic systems that combined European artistic conventions with ethnographic and folkloric motifs. The resulting synthesis reflects the adaptive character of sociomental structures, capable of integrating external influences without compromising cultural authenticity.

The formation of cultural identity within the Galician intellectual tradition can therefore be interpreted as a cumulative process shaped by repeated symbolic interactions. Each literary work, visual composition, and educational initiative contributed to the reinforcement of shared meanings, gradually forming a cohesive cultural narrative. This cumulative effect demonstrates the capacity of intellectual communities to construct durable cultural frameworks that persist across generations.

From a communicative perspective, sociomental coding also facilitated the development of interpretative competence within audiences. Readers and viewers became accustomed to recognizing symbolic patterns embedded in texts and images, enabling them to decode cultural messages with increasing precision. This interpretative competence functioned as a form of cultural literacy,

strengthening the relationship between intellectual production and public reception. The mutual reinforcement between creators and audiences contributed to the stability of symbolic systems within the cultural environment.

The persistence of sociomental codes within Galician intellectual discourse is further evidenced by their influence on subsequent cultural developments. Many symbolic motifs established during the formative period of the Galician intelligentsia continued to appear in later literary and artistic traditions, demonstrating their long-term relevance. Such continuity underscores the role of intellectual communities in shaping cultural trajectories that extend beyond immediate historical contexts.

Moreover, sociomental coding contributed to the establishment of normative frameworks that regulated cultural interpretation and behavior. By defining acceptable symbolic forms and narrative patterns, intellectual communities influenced public perceptions of morality, social responsibility, and national belonging. These normative functions highlight the regulatory dimension of cultural communication, revealing the capacity of symbolic systems to structure social experience.

The integration of linguistic and visual elements within sociomental coding ultimately facilitated the creation of comprehensive cultural matrices capable of organizing collective perception. These matrices functioned as cognitive frameworks that guided the interpretation of social reality and historical experience. Their presence within Galician intellectual discourse reflects the systematic nature of cultural production, demonstrating the extent to which symbolic practices were coordinated across multiple domains of artistic activity.

Thus, the process of sociomental coding within the Galician intelligentsia can be interpreted as a central mechanism of cultural identity formation. By transforming language and imagery into structured symbolic systems, intellectual communities created durable cultural narratives that supported collective self-awareness and historical continuity. The study of these processes provides valuable insights into the ways in which intellectual traditions generate stable cultural frameworks capable of adapting to changing historical conditions.

The recognition of sociomental coding as a unifying principle within Galician intellectual discourse highlights the significance of interdisciplinary analysis in understanding cultural phenomena. By integrating linguistic, literary, and visual perspectives, it becomes possible to identify

the mechanisms through which symbolic systems shape collective identity. Such insights contribute not only to the interpretation of historical cultural processes but also to the broader understanding of how intellectual communities function as agents of cultural continuity and transformation.

7. CONCLUSION

The analysis of the cultural activity of the Galician intellectual environment demonstrates that communicative practices developed within this milieu functioned as integrated symbolic systems that combined verbal and graphic modes of expression. The interaction of narrative traditions, graphic imagery, and institutional cultural initiatives contributed to the formation of stable cultural frameworks that supported the preservation of collective memory and the consolidation of cultural identity. The examined materials reveal that intellectual communities acted not only as creators of artistic content but also as mediators of symbolic knowledge capable of shaping long-term cultural trajectories.

The findings confirm that the convergence of textual narration and graphic representation created multidimensional communicative structures in which meaning was produced through coordinated symbolic mechanisms. These structures played a decisive role in maintaining cultural continuity and strengthening collective interpretative competence across generations.

Prospects for further research involve the comparative study of similar cultural environments in other Central and Eastern European regions, as well as the application of multimodal analytical approaches to contemporary cultural communication, including digital and media-based forms of symbolic production.

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