



НАЦІОНАЛЬНИЙ УНІВЕРСИТЕТ
"ОСТРОЗЬКА АКАДЕМІЯ"

ФАКУЛЬТЕТ МІЖНАРОДНИХ ВІДНОСИН
НАУКОВЕ ТОВАРИСТВО СТУДЕНТІВ ТА АСПІРАНТІВ
ІМЕНІ ОЛЕКСАНДРА ОГЛОБЛИНА

УКРАЇНСЬКЕ ІСТОРИЧНЕ ТОВАРИСТВО

Ad fontes

*збірник тез доповідей
студентських наукових читань*

(м. Острог, 17 квітня 2019 р.)

ВИПУСК II

Острог
2019

УДК 94 (100) : 001.891 (082)
ББК 63.3 (0)

Засновник:

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факультету міжнародних відносин Національного університету
«Острозька академія»*

*Рекомендовано до друку радою факультету міжнародних відносин
Національного університету «Острозька академія»
(протокол № 8 від 27 березня 2019 року)*

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Ad fontes : збірник тез доповідей студентських наукових читань,
17 квітня 2019 р., м. Острог / Ред. кол.: Мартинюк Н., Немирська К.,
Годжал С. та ін. Острог : Видавництво Національного університету
«Острозька академія», 2019. Вип. II. 44 с.

До збірника включено матеріали студентських наукових читань
(м. Острог, 17 квітня 2019 р.). Тези доповідей присвячені актуальним
питанням історії України та всесвітньої історії.

УДК 94 (100) : 001.891 (082)
ББК 63.3 (0)

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за допомогу в підготовці та проведенні студентських наукових
читань, виданні поданого збірника*

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PARTICIPATION OF THE DIPLOMATS OF THE UPR AT THE PARIS PEACE CONFERENCE

In the paper we describe some of the peculiarities of the participation of the UPR and also the WUPR diplomats at the Paris Peace Conference (January 10, 1919 – June 28, 1919). While working with the reference sources on the issue, we came up to some of the following conclusions.

Thus, the main role at the Paris Peace Conference was played by the “big four” – US President W. Wilson, Prime Ministers of France J. Clemenceau, of Great Britain D. Lloyd George, and of Italy V. Orlando. The conference was attended by 26 sovereign states and four British Dominions. Poland and Czechoslovakia were also admitted by the Entente. From the memoirs of one of the members of the Ukrainian delegation at the Conference in Paris, Ukraine received the status of so called “object of the conference” [1, p. 105].

The first issue of the Ukrainian delegation sent to the Paris Peace Conference was to seek recognition of the sovereignty of the UPR and to gain political and military support, as well as to present Ukrainian state in the world. The delegation consisted of representatives of the UPR and the WUPR. The Ukrainian delegation included G. Sidorenko (chairperson), V. Paneiko (deputy head of the delegation), A. Petrushevich (secretary), and other members [3, p. 236]. Most of the mission participants had no previous diplomatic experience. S. Shelukhin prepared a memorandum for the Peace Conference, which would have revealed the essence of the Ukrainian cause to the world community.

The Ukrainian delegation had to work in an unfavorable position to Ukraine. Delegation encountered considerable difficulties in solving the problems facing the members. Delegation was not recognized by the leading power states and was not admitted to the work of the conference. Among the members there were polar views on the negotiation process in Paris [3, p. 245].

In July 1919, the Supreme Council adopted a decision in favor of Poland. Eastern Galicia was supposed to be the autonomous part of the Polish state [2, p. 21].

On 23 July 1919 M. Tyshkevich was elected the head of the delegation at the Paris Peace Conference. He received the right to personally represent the UPR, as well as to change the composition of the mission and to spend money on his own discretion.

In addition to the delegation of the UPR in Paris, the WUPR delegation also worked there, which complicated the work of the first delegation. The decisions, though, were not promoted by Polish and Russian hostile press actions. During a short period M. Tyshkevich had many business contacts with the major influential diplomats that represented the Entente countries. He had meetings with representatives of the financial world as well.

Opponents of the Ukrainian cause used uneasy relationships between the two Ukrainian delegations of the UPR and the WUPR, indicating that the Ukrainians themselves did not know what they wanted, and, in general, that people from central Ukraine and Galicia belonged to separate nations [3, p. 251]. During his tenure as the head of the mission in Paris, M. Tyshkevich prepared and submitted 13 diplomatic notes to the chair of the Paris Peace Conference with proposals to recognize Ukraine's independence, protesting against the military actions of the Volunteer Army of Denikin, on the East-Galician issue, etc.

On 20 September 1920, the Ukrainian delegation to the Peace Conference in Paris was liquidated by a government decree.

Consequently, the delegation of the UPR sent to the Paris Peace Conference was not invited at all. Not receiving the recognition, the delegation tried to interest the leading states in sovereign Ukraine by

all possible methods. Great importance had the support by France White Movement and the passive position of England on this issue.

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RELIGIOUS LIFE OF VOLYN IN THE 18th CENTURY

This paper outlines some of the peculiarities of the religious life of Volyn region in the 18th century. To do this we made a theoretical analysis of the issue.

To start with, by 1775 the population of Volyn accounted 754.7 000 people [7, p. 198]. As to the ethnic composition of the population, it should be noted that not only Ukrainians but also Poles, Jews, Tatars, Turks, Hungarians, Lithuanians, Moldovans, Gypsies, Armenians etc. lived in the cities of Volyn [3, p. 38].

In Volyn, almost until the end of the 18th century, the legal norms of Polish law continued to operate, targeted to regulate all aspects of social life. The ruling class was the Polish gentry. The Jews were a separate caste state. The Jewish population played an important role in the economic life of cities as they were the owners of the most economic objects: malt, breweries, mushrooms gathering, and mills [1, p. 75]. The vast majority among the Christian population of Volyn were the native Ukrainians.

The Roman Catholic Church was subjected to canonical papal curia and therefore to a certain extent was dependent on the state. Almost all of Volyn region was placed in Lutsk and a part of it was of the Kyiv diocese. Warsaw took care of the economic prosperity of monasteries, nunneries, and churches, encouraging them to accumulate wealth [6, p. 114]. During the 18th century new monasteries, nunneries and churches appeared in Volyn. Several Volyn cities settled monks and nuns at the Catholic orders. In Volyn at the end of the 18th century monasteries and nunneries were mainly established on the means of the Polish magnates.

It should be noted that the Roman Catholic Church in the region was a powerful landowner. Its socio-economic development was based on the clerical estates that hired seasonal agricultural workers. In the possessions of the Roman Catholic Church there was also a large number of lakes and ponds. Beekeeping was also profitable business for the church economy. Moreover, the farms of the Roman Catholic priests were involved with the processing of agricultural products and thus were of great importance [2, p. 92]. The Roman Catholic Church was also involved in trade operations in the region. Traditional sources of income of the Roman Catholic Church included scythe and tithe.

Already at the beginning of the 18th century the Uniate Church on the territory of the Commonwealth extended its influence to all Western Ukrainian lands and administratively divided them into Lviv-Galicia-Kamenetz, Peremyshl-Sambir-Sianitsk, Lutsk-Ostroh and Holm-Belz dioceses [5, p. 282]. The administrative system and the hierarchy of the Uniate Church were closer to the Roman Catholic Church than to the Orthodox one.

In 1715 the Volodymyr Cathedral was convened, which lasted three days. The Cathedral paid a lot of attention to the solution of practical administrative affairs related to the establishment of effective pastoral control over the life of the parish clergy and the laity [4, p. 98].

The Zamois Synod in 1720 defined the basic principles on which the union with Rome was based, as well as clearly outlined the administrative-disciplinary parameters of the functioning of the Uniate Church [5, p. 284].

In general, it should be stated that both the Catholic and the Uniate clergy took active part in the political movements in the late 18th and early 19th centuries. Further studies, which take the peculiarities of the religious life of Volyn region in the 18th century into account, need to be undertaken.

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THE ROLE OF PRINCE VASYL-KOSTIANTYN OSTROZKYI IN THE POLITICAL LIFE OF LITHUANIA AND POLAND

The aim of this study is to examine the role of Prince Vasyl-Kostiantyn Ostrozkyi in the political life of Lithuania and Poland. In this context we tried to provide thorough analysis of the issue.

Ukrainian lands in the 14th century became a part of the Grand Duchy of Lithuania, and as a result of the Union of Lublin in 1569, the Incline was united with Poland, forming a new state: the Commonwealth. Until the new state was formed, Ukrainian lands, including Volyn, had entered the union. At that time in Volyn all power and elements of some statehood were embodied by princes. In general, the princes' stratum was marked by their special status, as well as in the perception of Ukrainian society [4, p.77]. The princes played an important role in the political structure of the state, occupying government positions, owning estates, etc.

Probably the most prominent of the Volyn princes was Vasyl-Konstiantyn Ostrozkyi. Continuing the bright political career of the prominent father Konstiantyn Ostrozkyi, he became the highest official in the Ukrainian lands of Lithuania and Poland, concentrating the most important government positions in his hands. He played an important role in the political system of the state actively participating and presiding in the Diets, such as Lublin, Brest, also in several coronations, as well as in a large number of seimacs of the local level [3, p. 505; 2, p. 60].

His political activities included a military sphere mainly. In 1559 Ostrozkyi was taken by the government of the Kyiv governor, who made him the chief military commander of the southern state and

and gave the responsibility for the protection of the steppe border. He participated in a large number of military sentences ordered by the state, and sometimes on his own initiative. He owned a large hired army, at the head of which there was a Cossack hetman [2, p. 619-621]. As already mentioned, the Cossacks helped the Prince, and he used them as a powerful military force. However, there was another side of their relationships. Cossacks (e. g., Nalyvaiko, Kosynski, and others) repeatedly rebelled, raised uprisings, and such risings were directly a problem for the Prince [1, p. 163].

By occupying a high position at the top of the state, with enormous material gains, Vasyl-Konstantyn could not escape the ties with neighboring countries. They were of different directions: political, economic, trade, and religious [3, p. 593-594]. Sometimes the Prince acted exclusively in the sphere of his own interests, and sometimes he represented the interests of the state, whose position he held [3, p. 576].

Consequently, it can be seen that Vasyl-Konstantyn Ostrozkyi played an important role in the policy of those states, which included Ukrainian lands during his lifetime: the Grand Duchy of Lithuania, and later – the Commonwealth. In fact, for a half of a century the Prince has been the face of the Ukrainian people under the authority of these states, representing not only his own interests, but also the interests of his people. This is evidenced by the facts of his repeated self-identification: being a Lithuanian in the political sphere, he remained as Rusyn.

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ODA NOBUNAGA AND HIS MILITARY ACTIVITIES

This paper is an overview of the life of Japan in the 16th century through the framework of describing the role of its famous military and political leader Oda Nobunaga.

The unification process of Japan is the key to the whole history of the country. During its course, the former system collapsed and in its place a new and more modern one was built. In world historiography, three names, three pillars are traditionally marked by their forces and skills to unite the country. These are Oda Nobunaga, Taiotomi Hideyoshi, and Tokugawa Iyjasu. The prominent part played Oda Nobunaga, a tycoon from the province of Owari.

For the first time Oda Nobunaga was able to demonstrate his military skills when he was 14. “[Nobunaga] sent their troops to Kira and Okhami in the province of Mikawa, where the troops from the [province] of Suruga stood, burned out some places, and spread the camp on the same day in the field”.

In an effort to legitimize his status as the ruler of Ovar, Oda Nobunaga in 1559, on the eve of the capture of Iwakuri, went to Kyoto to meet Shikung Ashikaga Yoshiteur. On March 10, 1559, the Shogun gave Oda Nobunaga audience and recognized him as the legitimate possessor of the province [2]. However, Nobunaga received some other lands.

An important place in the military policy of Oda Nobunaga was a march to Kyoto, after which Nobunaga actually enlisted an influential status and military power. Many believe that Nobunaga prepared its base for a campaign in Kyoto with the advent of power in his own

province, but it seems more realistic that Nobunaga began to prepare an offensive against the capital after the Okehazime [3].

The trip to Kyoto and the nomination of the 15th Shikun Ashikaga Yoshiaki meant the climb of Nobunaga to the top of national politics and the beginning of its close relationship with the Imperial Court and the Muromachi Shogunate. Nobunaga knew perfectly well that the ambitions of Yoshiaki would help him to reach his own power on a nationwide scale [1].

To sum up, it should be noted that although the Nobunaga's life course was not long, it was very productive. During his lifetime, he managed to unite most of Japan, the thing that at that time nobody was able to do. In spite of his failure to complete the final unification of Japan, his followers managed to do their utmost to complete the united nation that was the greatest dream of Nobunaga.

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TRANSCARPATHIAN POPULATION AT THE END OF THE 18th – IN THE FIRST HALF OF THE 19th CENTURIES

In this review we give the analysis of the shifts in the Transcarpathian population at the end of the 18th – in the first half of the 19th centuries referring to the notable sources on the topic. The issue is of great importance in the history studies.

At the end of the 17th and the first half of the 19th centuries Transcarpathia was influenced by the Magyarization and Latinization of the Ukrainian population [1, p. 258]. At the beginning of the 19th century in four Transcarpathian committees there were accounted 468.838 people, among which there were: Rusyns – 234.266; Hungarians – 119.816; Slovaks – 13.857; Romanians – 64.917; Germans – 10.351; Jews – 24.589; Greeks – 1.042. If to divide the population of the religious affiliation, there were 317.252 of the Greek Catholics [2, p. 193], and the rest were the Orthodox.

Gradually, the demography of cities and towns also changed. The population grew by about 70-80%. At the beginning of the 19th century in Uzhhorod there were about 5.000 people, and in the middle of the century – almost 7.000, in Berehovo – 2.100 and 3.360 respectively, in Mukachevo – 3.150 and 6.500, etc. In Sevlush there lived 3.150 people, about 3.200 people lived in Khust, 2.900 in Vyshiv, about 2.000 in Tyachiv, and 1.800 in Vilok. In total, in cities and towns there lived about 60.000 of people, which made 8-9% of the population of the region.

The degree of urbanization in the country was smaller than in the Western Ukraine, but larger than in the central regions of Hungary – out of 59 committees it flourished in 13. There were no urban

settlements at all, and in 29 committees there were no royal cities. Four committees had 6 cities with a population between 4 to 6 thousand people, five royal cities and about 20 towns.

The social and national composition of the urban population also changed. In the first place, the number of nobles and peasants led to increase in the number of merchants, artisans, apprentices, students, and scientists.

To sum up, it should be noted that significant social changes, indicating the development of capitalist relations, took place in all cities and towns of Transcarpathia. The national composition of the cities also underwent notable changes. If previously in the cities a significant number of the population were Hungarians, Germans, Jews, Greeks, Armenians, during the first half of the 19th century the Rusyn population increased. From villages to cities there was a constant move of artisans, laborers, poor peasants and even some of the Rusyn gentry. The number of masters, merchants and scientists of Rusyn origin rapidly grew. There is also proof that the Rusyn population in the cities of Transcarpathia increased to 25-27% [3, p. 65-66].

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**“THE DIARY” (1923-1929) BY SERHII YEFREMOV
AS THE SOURCE OF THE HISTORY OF UKRAINE
IN THE 1920s**

This paper is an attempt to highlight the importance of “The Diary” by S. Yefremov as the source of the history of Ukraine in the 1920s.

Serhii Yefremov is a literary scholar who has masterfully described the real life of Soviet Ukraine in the 1920s. The work of the academician is a very rich historical fact. Yefremov works give better and deeper insights into the peculiarities of Soviet influence [1, p. 149]. Thus, the relevance of the chosen theme is that events, phenomena, and problems of the 20th century in Ukraine were similar to the modern events of our country.

“New Folklore” in the work of S. Yefremov occupies an important place in the perception of the policies of the Soviet regime [4, p. 229-234]. Thanks to him one can penetrate the life of the last century. The literary genre helps to feel the specifics of the socio-political life of the population of the time. Even tense lives, daily conflicts, unpleasant situations, Soviet government harassment, poverty, envy and cunning failed to destroy the authentic sense of humor in the Ukrainian society. Due to the human endurance and the uncompromising nature of the people’s humour, it is possible to study some features of the Soviet regime and its ideology.

Historical facts are the main sources of studying the policy of Soviet power. They detail the influence of ideology on society, the consequences of such influence on a family in general and on a person in particular. Facts presented in “The Diary” enable us to understand the purpose of implementing the political influence of the Bolshevik

authorities targeted to create the programmed society through harsh ideological system and thus to maximize the managing of all spheres of public life [3, p. 21].

The essence of the presentation of the material in “The Diary” is the transfer of facts of socio-political life as the result of direct communication of S. Yefremov with Soviet leaders, heads of VUAN, state publishing houses, etc. [5, p. 108]. Due to this, attention is focused on various aspects of the life of the society of the time and on almost unknown facts of political life. The thematic analysis of S. Yefremov work helps to highlight the basic priorities of socio-political life, such as the process of Ukrainization, the implementation of the Soviet methods of governance, the reform of the educational sector, the inculcation of the Bolshevik ideology. The main methods of control that the Bolsheviks used were demagoguery, lies, denunciations, espionage, and dishonesty. Thus, “The Diary” by S. Yefremov is a source of information in the study of social and political life in Ukraine in the 20th century.

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WOODWORKING INDUSTRY OF THE VOLYN PROPERTY IN 1921-1939

The review outlines the summary of the analysed peculiarities of Volyn woodworking industry in 1921-1939. Summarizing the aforementioned in the course of studying of the peculiarities of woodworking industry in Volyn in 1921-1939, it is logical to draw the following conclusions:

1. After analyzing the peculiarities of the historical development of the woodworking industry of Volyn up to 1921, we can state that its development took place within the framework of the Galician-Volyn principality, Poland, the Grand Duchy of Lithuania, the Russian Empire, the UPR and the Ukrainian State, and constantly woodworking industry occupied an important place due to the geographical location of Volyn.

2. In the Second Republic of Poland, the Volyn Voivodship was included on February 19, 1921, and in fact a series of land reforms were initiated from that time, which, primarily, were aimed at reforming the agrarian sector and agriculture, leaving the woodworking industry sector behind the shadow, and, consequently, reforming the forest. The economy actually ended only with the creation of new bodies responsible for the policy in the field in the Volyn Voivodship.

3. With the entry of the Volyn Voivodship into the Second Polish Republic during the 1920-30s it became possible to highlight the following woodworking industry authorities functions: Volyn Land Chamber; Volyn District Administration; County Land Administration; Volyn Frontier Land Commissioner. After examining

the peculiarities of their functioning, we can state that their activities were aimed at implementing land reforms that were carried out in the Volyn Voivodship in the 1920-30s, and that the issues of woodworking industry in the context of reform data were not considered at the appropriate level [3, p. 120].

4. The basic woodworking industry establishment in the Volyn Voivodship was the Volyn Directorate of State Forests under the jurisdiction of the Volyn Voivodship, and from July 21, 1922, Kamien-Kashyrskyi and Sarnenskyi districts of the Polissia Voivodship.

5. The Volyn Directorate of State Forests consisted of departments, bureaus and superiors.

6. An analysis of the departments of the Volyn Directorate of State Forests showed that the main ones among them were: the Department of Forest Management; Construction and Technical Department; Department of Commerce and Industry; Reclamation Department. We also analyzed the features of functioning of each department.

7. Among the servicing departments we can distinguish the following ones: Economy and Technical Department; Economy Department; Legal-Administrative Department; Settlement and Cash Department; Office; Organizational-Personal Department; Secretariat. The presence of the above departments was necessary for the quality functioning of the woodworking industry in the Volyn Voivodship [2, p. 20].

8. Having examined the tendencies of woodworking industry development in Volyn during the time of land occupation in the Second Polish Republic, it should be noted that the woodworking industry of Volyn was not in the best conditions [1, p. 110-114].

To sum up, in the first postwar years in Volyn the reconstruction of the Tsuman and Kivertsi wood-processing plants was completed, the Volodymyr-Volyn woodcraft was built, and some woodworking industry companies were set up in Lutsk, Liuboml, Zabolottia and other districts. Moreover, in the late 1940-50s Volyn wood was exported massively to large industrial centers, despite the domestic needs of the region.

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DIPLOMACY ACTIVITY OF THE UPR GOVERNMENT IN EXILE (1948-1992)

The aim of the study was to broaden current knowledge on the topic of the diplomacy activity of the UPR government in exile. Comprehensive study of the foreign policy of the State Center of the UPR in the exile during 1948-1992 made it possible to draw the following conclusions:

1. After the end of the Second World War, a consolidation of forces took place in Ukrainian emigration. The active work of the emigration government of the UPR was able to resume only in 1948.

2. It was adopted the “Provisional Law on the reorganization of the State Center of the UPR in exile”, which became a peculiar “Constitution” for the emigration government [3, p. 311]. The question remained difficult, especially dealing with finance activities of the UPR people. New units of the government were originally Germany and then the USA [1, p. 78]. However, the purpose of the activity remained unchanged: the restoration of an independent and sovereign Ukrainian statehood. For its achievement an important role was played by diplomatic work.

3. It was investigated that in the post-war period foreign policy activities of the UNR in exile were carried out due to the so called “personal diplomacy”. Representatives of the emigration government, residing in different countries, managed to support ties with foreign states. Such representatives were in the countries of Europe, Asia, America, Australia, and New Zealand.

4. It was found out that Ukrainian ambassadors participated in international work conferences, made publications on the main issues

of European politics, conducted scientific works, thus trying to attract the attention of the world community to the Ukrainian problem. In the times of Y. Rudnytskyi the revival of diplomatic work took place. But after his departure, the decline of the work of the SC UPR on the external isolation was noted.

5. Remarkably, the representatives of the SC UPR in exile continued to establish contacts with various international organizations and forums in order to attract attention of the world community to the Ukrainian issue. They participated in international conferences, presented memorandums and acts on important events in the world politics, official appeals to the International Olympic Committee for self-determining participation of Ukraine in international sporting events. Contact with the Soviet Ukraine was supported due to the established contacts with various radio stations in Europe and America. Active cooperation was observed between the government in exile and the Ukrainian diaspora around the world [2, p. 18-37].

In 1992 the UPR proclaimed its successor a newly formed independent Ukraine. This event meant the end of the existence of this emigration government.

Thus, our investigations into this area are still ongoing. Perspective directions for further researches are: in-depth study of the activities of each representative office and an authorized representative in different countries; a pro-occupational description of the galaxy of the diplomats of the SC UPR in exile in the postwar period; work with unpublished archival documents of the issue and their further introduction into the scientific area.

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POST-WAR LIFE OF THE UKRAINIAN OSTARBEITERS

This study has gone some way towards enhancing our understanding of the conditions of the life of Ukrainian ostarbeiters in the post-war period. The findings show that the post-war life was a new challenge that ostarbeiters had to overcome in order to keep a mention of them and to convey the truth about their own life to the present days.

The period of repatriation marked the liberation of these people from the German hard labour, but soon afterwards they were captured by Soviet totalitarian regime. Those workers who were in the territory occupied by the Allies were given a choice – to return to the USSR, or to begin a new life abroad. The Soviet agitators fervently campaigned about Stalin as the “father” and the Fatherland, that were waiting for their sons and daughters and forgave them all their sins. Hoping to see relatives, or simply being in a state of fear and confusion, some of people (almost 2 mln.) returned to the USSR.

Former labors had to overcome a difficult way to home in the the freight trains, in the same conditions they were carried by the Germans during deportation. They passed through the filtration points and supposed to withstand the interrogation of the MGB and SMERSH, where the investigators tried to knock out recognition of treason. Instead of the warm embrace promised by the Soviet agitators, this people recived the mark “enemies of the people” and public condemnation.

To escape from all obstacles on the way toward a normal existence managed only those who chose the path of emigration. Those who returned came to face real trials, constant oppression by the authorities,

the Party, and the Soviet society. Relatively better conditions for life got people who were mobilized after the liberation to the Soviet Army, less fortunate were those who were accused of collaboration or hostile attitude to Soviet power as they could have been shot or sent to Siberia to the Gulag camps.

Throughout the further existence of the USSR, the ostarbeiters had to conceal the fact of labor in Germany. In Stalin's times, the government tried to push out this special category from Soviet society. Some liberalization and "thaw" for ostarbeiters came with the period of the governance of Nikita Khrushchov. He announced partial amnesty and small material payments.

When Ukraine got its independence, the ostarbeiters received a long-awaited freedom and recognition as "victims of Nazi repressions". They began to tell the truth about work in Germany and humiliation from the side of the Soviet power. The reparations from the German government were enormously small, in comparison with hard work and lost health. In turn, the reward from Ukraine marked the gratitude for the suffering that these people experienced during the Soviet Union regimes.

However, the state and local governments still have much to work on, since the number of social issues relating to the fate of the victims of the Nazi persecution remains unresolved: the absolute majority of former forced labourers live below the poverty line; they have insufficient pensions, and virtually no opportunities for effective treatment. The situation is complicated by their age and unsatisfactory condition of health [1, p. 53].

To conclude, our task is to preserve the memory of those people and their difficult life for future generations, to develop new studies on this important problem, because, unfortunately, each year, the number of those people is reduced due to their age.

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UAOC ACTIVITY IN THE REICHSKOMMISSARIAT “UKRAINE”

This paper is a preliminary attempt to investigate some possible peculiarities of the UAOC activity in the Reichskommissariat “Ukraine”. In the field, various interesting facts were found.

After the crushing policy of the Bolshevik regime, the Ukrainian people had great hopes for the German government. Therefore, after the establishment of the German occupying power, church organizations began to emerge massively in the Reichskommissariat “Ukraine”.

The first period of the German command provided an opportunity for the Ukrainian church communities to take the initiative in establishing an independent church which was closely linked to the state idea. Belief in the idea of independence, the elevation of the Ukrainian spirit, the mood of parishioners reflected in archpastoral messages. In particular, Metropolitan of the Ukrainian Greek Catholic Church A. Sheptytskyi wrote about a new era in the life of the Independent Ukraine [3, p. 345].

In this regard, the question arose about autocephaly of the UOC and its jurisdiction. Most thoroughly, their position on this issue was expressed by the Ukrainian Council of Trust in Volyn region. At a meeting of the Council on September 1, 1941, it was agreed that the church should be independent as an important factor in the moral education of people and, consequently, autocephalous. The law of the UPR on January 1, 1919, on autocephaly of the Ukrainian Orthodox Church was taken into consideration, but in the view of the prohibition of state initiatives by occupiers this decision was denied [2, p. 94].

After the Pochaev Cathedral, which took place on August 18, 1941, there was a question before the Metropolitan of Warsaw about the appointment of the “temporary administrator” of the UAOC. Metropolitan Dionysius could entrust this task only to a trustee. This was Archbishop of Lutsk and Kovel Polycarp Sikorskyi. On December 13, 1941, the All-Ukrainian Church Council took place in Rivne, which ruled on the non-canonical nature of the Pochaiv Cathedral and approved the appeal to Metropolitan Dionysius of the appointment of a temporary administrator of the Orthodox Church on the liberated lands of Ukraine, Archbishop of Lutsk and Kovel Polycarp Sikorskyi [3, p. 368].

Considering the canonical status of the UAOC, it was more like autonomy. This was primarily due to the fact that Ukraine did not have its own statehood, and, consequently, the autocephaly of the Orthodox Church in Ukraine was of a formal nature. Despite this, the UAOC had its own ideology of an independent church. The newly formed church appeared under different names, but the official one was the Holy Orthodox Autocephalous Church in the liberated lands of Ukraine [1, p. 125]

The structure and leadership of the church were determined on the basis of “The Statute” of July 28, 1942, which was based on the Code of the Eastern Orthodox Church. It was stated that the supreme body of the Holy Orthodox Autocephalous Church is the Council of Bishops and the Provisional Administrator of the Church appointed by His Beatitude Metropolitan Dionysius, with the administrator of the Church Authority – “The Administration of the Holy Orthodox Autocephalous Church” [3, p. 367].

After the formation of the autocephalous church in 1942, the question arose in the expansion of its administrative management. In February 1942 a decision was made to ordain the bishops for the Ukrainian Church. During the procession of the Archbishopric Cathedral of the UAOC in Kyiv, with the participation of Polycarp Sikorskyi and Archbishop of Pinsk and Polissia Oleksandr Inozemtsev, the ordination of Nikanor Abramovich and Ihor Huba took place.

German politics was not attentive to the Ukrainian national expressions of will, therefore, it supported autonomists. For example, in the case of Mstislav Skrypnyk, the German command prohibited him from staying in the territories with the majority of the Ukrainian population because of the patriotism of the bishop. In the German secret reports of the Security Police and the CD, members of the Church Council of the Autocephalous Church were defined as “national-Ukrainian extremists”.

In addition, the news of the ordination of new bishops influenced the Autonomous Church. Metropolitan Alexius disseminated the decision of the Council of Bishops – Autonomists on April 30, 1942, in which the Ukrainian Autocephalous Church was qualified as a “Liptovite sect” [4, p. 465]. That was the reason for the even greater confrontation between autonomists and autocephalists.

Interestingly, that Russian historiography tries to highlight the UAOC as the cause of the “separatists” and “Ukrainian extremists”. In particular, even the Russian historian A. Shkarovskyi in his work “Cross and Swastika” shamelessly calls the Ukrainian Autocephalous Orthodox Church “the Lipovite Sect”.

All allegations against Russian researchers were similar and did not have any clear ideological background. For example, speaking at the Jubilee Bishops’ Council in 2000, Metropolitan Juvenelius emphasized that the ROC never recognized the ordination over the Ukrainian bishops that were committed in self-sacramental and Polycarpian autocephalous groups.

During the German occupation regime, the hierarchs of the UAOC did not leave hopes for the unification of the Ukrainian Orthodoxy. In the report of the Reichsmisariat’s policy department from 1942, it was noted that Mstislav Skrypnyk is the most important spiritual person in Kyiv. He intends to make more serious efforts to unite the two denominations. The Germans were outraged at the attempt to unite the autocephalous church with the autonomous which took place on October 8, 1942.

To sum up, our research has highlighted that the development of the UAOC during the reign of the German regime was directly dependent

on dictatorial methods of government. Despite the difficulties faced by autocephalists, they still managed to lift the Ukrainian church to a higher level. During the war the UAOC became an independent church with a canonical episcopate which, with the help of the Warsaw Metropolitanate was in constant contact with other local churches. Thus, further studies, which take these issues into account, will need to be undertaken.

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BATTLE OF ORSHA IN BELARUSIAN HISTORIOGRAPHY

This paper focuses on the the analysis of the sources about the battle of Orsha taken from Belarusian historiography. The importance of the study can be explained by the fact that despite having dozens of popular scientific works published in the period from 1991 to 2017 all around the world [3, p. 100], nowadays there is still no special monographic study on the battle.

In general, several historiographical myths can be distinguished [2, p. 167-187]:

- 1) about the exaggeration of the number of the troops;
- 2) about significant losses;
- 3) about the historians that use similar figures in their works not putting forward a logistical approach, ignoring military logistics, etc.;
- 4) about the number of 110.000 people in the field of 6-8 km with natural obstacle that is unreal to imagine.

It should be noted that there are almost no publications about Orsha that would meet all the scientific criteria, there is lack of serious scientific developments in the field of methodology of military history, and there are no new original works that are free of political presuppositions. Thus, the absence of such monographic studies cannot compensate for the presence of a large number of articles with an obvious political colour, and the complete absence of the development of the source base cannot compensate for multiple retellings of the same facts [4, p. 140-160].

In our study we used only approved published sources and the discussions of the degree of their reliability were conducted within

the framework of the well-known scientific narrative. It should also be noted that the source base has not changed in recent decades. The only way out of this situation is to investigate the events of the autumn of 1514 from a blank sheet, without stereotyping and composing allegations.

Overall, our results show the following. The main problems hampering the development of the military-historical aspects of the campaign of 1514 were the predominance of ideological and political views on objectivism, undevelopment of the source base, insufficient consideration of the issues of the military-practical nature. The present findings might have important implications for solving the issue.

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VOLYN MONASTERIES AND NUNNERIES OF THE 18th CENTURY IN THE SOCIO-ECONOMIC LIFE OF UKRAINE

The paper aims to present the description of the monasteries and nunneries of Volyn of the 18th century and to provide the results of the taken analysis from the point of view of the socio-economic life of the whole Volyn region. To start with, during the historical development, monasteries and nunneries influenced the social, socio-economic, economic and political development of different regions of Ukraine.

During the 18th century new monasteries and nunneries emerged on the Right-bank Ukraine, and most of them arose on the territory of densely populated Volyn. It came to our attention that almost 200 right-bank monasteries and nunneries belonged to the Dominicans, Capuchins, Reformers, Trinitarians, Bernardines and other Catholic Orders and, of course, the Basilians, and some of them belonged to Orthodox monasticism. At the end of the 17th century, the Basilians already had up to 50 monastic centers. In particular, in Volyn there were:

- Vladimir and Shumsk monastic centers that belonged to Igumens;
- Zhydychyntsi, Dubno, Spassk, Dubno Khrestovozdvizhensk, Derman, Dorohobuzh and Myltsi monastic centers that belonged to Archimandrites.

At the Zamoisk council in 1720 it was agreed to unite all the Uniate monasteries and nunneries of Vladimir, Lutsk, Kholm, Lviv and Przemysl eparchy into a separate monastic union, independent of the Lithuanian Basilian Order, under the direction of its general or protoarchimandrite [1, p. 130].

One feature of church history of the Right Bank in the period under study was the intensification of the influence of Catholicism the main form of which was the union. With its help the nobility tried to polonize Orthodox Ukrainian peasants. The establishment of Catholicism also was contributed to the shift to the union of the Bishop Dionisius Zhabocrytskyi whose spiritual authority was spread to Volyn.

The social composition of the Right-bank clergy in the 18th century was very heterogeneous. The former burghers became monks and nuns. Among them there were those who sought to turn the monastery into a source of funds. There were also nobles from gentry and magnate families. It is clear that the representatives of the feudal nobility were interested only in their spiritual career that was actual at that time. Women who didn't have a private life nor had a serious illness became nuns. In general, the main mass of monasticism consisted of runaway peasants. Interestingly, there were people from the Left-bank among the Orthodox people on the Right-bank. For example, the son of a centurion from the Chernihiv Regiment became a monk of the Zhabotynsk Monastery [3, p. 28].

The economy of the monasteries on the Right Bank in the 18th century was inherited from previous times; the differences were mainly in the ratio of the agrarian and industrial sectors. The focus was on growing crops, especially rye and oats. The technical crops, such as hemp and flax, also were grown. Beekeeping played an important role as it brought significant profits. Its products were used in the manufacture of honey drinks. Actually, in the Pochaiv monastery beekeeping occupied an important place. The Pochaiv monastery owned apiaries, which were located both in Old Pochaiv and in the nearby villages. Among the beekeepers in the middle of the 18th century, according to the archival documents, there were those who worked directly in Old Pochaiv and those who worked in the villages of Komnata Bila, Shpakovshchyna, and Savchyntsi. Among the beekeepers in 1743-1746 the sources provide the names of Antin Potyshuk, Maksym Hilan, Fedko Shelest, Martyn Harasiuk, Marunia Bartoshevych, Hryhorii Prokopovych.

According to the studies of M. Blyzniak, in 1743-1744 there was an increase in the number of stumps, a rising of the beekeeping industry, which led to the profitability of this industry [2, p. 141]. The number of beekeepers for a significant beekeeping was not large. That is why there were cases when beekeepers hired helpers for winter works. In Derman there were pottery and limestone workshops. Servants played a major role in the monastic life. They were involved in agricultural work related to filteroks. They were also engaged in small crafts and served the entire monastery. Servants were divided into different categories. And each category had a clear task which was fulfilled.

Taken as a whole, it should be mentioned that monasteries and nunneries always had a significant impact in people's lives. In the history of Ukraine they occupied an extremely important role, which was to spread the Christian faith, and also to improve educational and cultural achievements.

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UKRAINIAN WORKSHOPS IN THE 18th CENTURY: ORGANIZATION OF WORK AND REGULATIONS

In this review we study the references about Ukrainian workshops in the 18th century. Such an analysis proved to be possible through studying of their organizational system of work and regulations.

The workshops were the organizations of merchants, artisans, and craftsmen formed on the basis of mutual assistance and care for the maintenance of their professional interests, regulation of production and quality of goods. Since the establishment of the first workshops in the territory of Ukraine, which falls on the Middle Ages, until the loss of their economic role and changes in their structure through state interference, they have acquired certain features, different though from the classical Western European ones.

The charter regulated relations between the state, the city and the craft corporation. Thus, the shopmasters, having received the office, had to show their eternal loyalty to the city, its administration, and the ruler [1, p. 473].

On the Ukraine's right bank workshops were governed on the basis of the workers' statutes received from the government during the Polish times and till 1840s. These statutes had the same basic features which were close to the classical guild structure of Western Europe [2, p. 8].

The general range of issues that were outlined in the charter was the regulation of all trade and industrial activities, the definition of the structure, the rights and the duties of the guild organization.

It is necessary to reveal the essence of the guild's statute on the example of the Statute of the Mizoch workshop of 1763. The document

normalized economic and social relations in the business environment of Mizoch until the middle of the 19th century, and, in particular, had 19 points that concerned the rights and duties of the masters, and also 14 separate regulations of work and behavior of apprentices. Besides, there was a norm that countered the poor-quality production by the workshop members. For example, Rule 15 of the Statute, under the threat of a fine of 12 hryvnias forced the masters to work only on the profession they studied. A separate item concerned non-craft artisans, who, subjecting to the reluctance to enter the workshop, were punished with a fine and had to pay a quarterly fee (paragraph 19 states this). Noteworthy, Rule 18 of the Statute, subjected to the instructions of the shop management and payment of surgeons, allowed entry into the workshop for the Jews [3, p. 219-224].

It should be also noted that the charter confirmed artisan's hierarchy, subordination and discipline in and out of the workshop. It shows us its corporate character, significant social distance between full-fledged guild masters and sub-masters, whose behavior was rigorously regulated by the statutory rules that envisioned the submissiveness of the attendants to the masters, and stipulated their duties, but neglected their rights. Thus, this paper outlines the analysis of the economic and social rules of the craft life of artisans of the period.

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**ECONOMIC DEVELOPMENT OF THE TOWNS
OF THE VOLYN PROVINCE IN THE SECOND HALF
OF THE 19th AND THE BEGINNING
OF THE 20th CENTURIES**

This paper focuses on the description of the economic aspects of the towns of Volyn province in the second half of the 19th and the beginning of the 20th centuries. A number of studies have been carried out on the topic that made it possible to draw some conclusions.

To begin with, it is quiet essential to point out that due to a considerable number of factors some of the the towns of province remain being agricultural and the economic development on its premises was relatively slow. At the turn of the 19th and the 20th centuries in such a situation continued to be the Volyn province with the center in Zhytomyr.

Economic factor became important for the development of towns in Volyn in the second half of the 19th century. Separate residential communities, where they developed factory and plant industries, performed better than most county centers. Construction of railways gave a boost for a quicker development of railway stations. Acknowledgement of towns by the Russian governance as strategic military units and dislocation of permanent military reservations also contributed to their development. Another peculiarity was that there were five cities and a lot of towns in private property and they determined the needs for development on their sole discretion [1, p. 29-33].

The introduction of town reforms in the Volyn province lasted longer than in the rest of the Right-bank Ukraine provinces. Being

in fear of accrediting self-governance to the residents of the Volyn province with a considerable number of Jewish and Polish owners, the government tried to hinder the introduction of elective bodies in the Volyn province.

Reforms of the 1960s and 1970s that were carried out by the Tsarist Government of Russia, led to significant social and economic changes in Volyn region. At this period the development of industry of the Volyn province was associated with the growth of its cities in comparison to the previous period.

The most prominent place in the factory production of the Volyn province in the second half of the 19th century was occupied by food industry: first of all, sugar production, flour-grinding and distilling. Moreover, the vast majority of industrial enterprises in Volyn continued to exist on the basis of large landed estates. During the period that was taken into consideration, the highest indicators of industrial development were demonstrated by such Volyn towns as Zhytomyr, Novohrad-Volynskiy, Starokonstantyniv, Rivne, Lutsk, Kovel, and Dubno.

It is widely known that in the second half of the 19th and early 20th centuries shareholding became very important in the Ukrainian industry. Consequently, the creation of joint stock companies, which united individual capital, allowed directing these funds for their development. The first joint-stock companies in Volyn were founded in the 1980s in sugar, paper and wood processing industries, which are known to be predominantly developed in rural areas.

Thus, during the second half of the 19th and early 20th centuries the Volyn province belonged to the least developed regions of Ukraine which also affected the industrial growth of its cities. Demonstrating the tendency to increase, the urban parcel in the industry of the Volyn province remained being quiet low. Similar to the previous period, the industry of Volyn towns continued to maintain the handicraft-manufactory character [1].

The role of small-scale production in the economic development of the cities of this region of Ukraine remained high. Volyn industry continued to be situated mainly in rural areas, while its other economy

spheres, especially trade, were still associated with urban settlements. The development of the railway network within the Volyn province led to the drastic changes in the hierarchy of shopping centers in this region of Ukraine. At the beginning of the 20th century the role of the leading shopping center of the Volyn province gradually shifted to Rivne which in its turn made the provincial center lose its position. Therefore, during the period, established places of permanent trade process had become an integral part of everyday life of Volyn towns. In addition, banking and credit institutions of Volyn were also involved in creating a functioning financial market during the slight transition to a socially oriented market economy type in Ukraine, which dates back to the second half of the 19th and early 20th centuries [2, p. 12-16].

To sum up, the main peculiarity of this region of Ukraine was that the revitalization of the main commercial banking institutions at the beginning of the 20th century coincided with the most effective stage of social and economic development of the towns in the region.

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ДЛЯ НОТАТОК

Наукове видання

AD FONTES

*збірник тез доповідей студентських наукових читань
(м. Острог, 17 квітня 2019 р.)*

ВИПУСК II

Контакти:

Наукове товариство студентів та аспірантів
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Відповідальний секретар *Лагода О. П.*

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Упорядник *Годжал С. С.*

Комп'ютерна верстка *Крушинської Н. О.*

Формат 42x30/4. Ум. друк. арк. 2,55. Зам. № 27–19.
Папір офсетний. Друк цифровий. Гарнітура «TimesNewRoman».

Оригінал-макет виготовлено у видавництві
Національного університету «Острозька академія»,
Україна, 35800, Рівненська обл., м. Острог, вул. Семінарська, 2.
Свідоцтво суб'єкта видавничої справи РВ № 1 від 8 серпня 2000 року.

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Свідоцтво ДК № 3544 від 05.08.2009 р.

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