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ORIENTATION OF THE DIRECTORY OF THE UNR TO THE ENTENTE AND ITS ALLIES

The western direction, namely the Entente countries and their allies (France, Great Britain, Italy, USA), was the main direction of diplomatic activities of the Directorate of the UNR. Ukrainians sent extraordinary diplomatic missions to establish contacts and tried to gain recognition of Ukraine as a sovereign country. According to the Directory, Paris, in particular the Paris Peace Conference where the representatives of Ukraine were not invited but the mission was sent, was the most important place where the future of the UNR was to be resolved.

In general, not only the mission set sights on the Paris Peace Conference of recognition of Ukraine's independence by European countries, but also all diplomatic missions, acting on behalf of the UNR in the Entente countries. On the whole, the enthusiasm of newcomers in diplomatic affairs played the main role, because, as E. Onatskyi noted in his memoirs "...being the part of our diplomacy, recruited almost exclusively from poor intelligence or lower middle class, who had never been beyond Russia and never knew foreign relations or foreign languages except Russian or Polish" [1, p. 20], professional diplomats with influential relationship in the European environment, as for example M. Tyshkevych, stood out distinctively.

The clear position of the Entente, concerning the support of the White movement in the territory of the former Russian Empire, should also be mentioned. The socialist opinions of the majority of the UNR leaders and diplomats were of a great importance which, in turn, was perceived hostile or even identified with Bolshevism by capitalist de-

mocracies. Hostile Polish and Russian chauvinistic popularization tried to interfere with the process of convergence between European countries and the Ukrainian National Republic. If to pile up all the factors together, it becomes clear, why all the attempts of Ukrainian diplomacy were unsuccessful, and the Ukrainian issues failed in the East and the West of Europe.

As already noted, the orientation was on the Entente and its allies. Poland was the country on which the leaders of these countries relied. Thus, they tried to get out of political isolation by means of good-neighborly relations with Poland and by attempts to establish a military alliance.

Moreover, personal contacts of Jozef Pilsudskyi and Symon Petliura played a major role in establishing these relations. The signature of Warsaw Treaty of 1920 was the culmination. In general, many factors, namely the position of Jozef Pilsudskyi, the catastrophic situation of the UNR, etc., led to the signing of the treaty and orientation of the Ukrainians to the direction of Poland. However, this treaty contributed to Ukraine's access to international scene. By virtue of this treaty and with the assistance of Poland, Ukrainian people continued armed struggle for their independence against the Bolsheviks in 1920 and, together with the Polish army, disrupted Moscow's plans to invade Western Europe by Red Army. With the realization that the Poles would not be able to withstand, their leadership decided to come to an agreement with the Soviet side. The Treaty of Riga and the end of the Polish-Soviet war meant the defeat of national liberation struggle of 1917-1921 to Ukraine because UNR's military forces could not fight alone against the enemy which was superior in all parameters.

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GREEK CATHOLIC CHURCH IN VOLYN IN THE 18th CENTURY

Already at the beginning of the 18th century the Uniate Church on the territory of the Commonwealth spread its influence on all Western Ukrainian lands and administratively divided into Lviv – Halytska – Kamianets, Peremyshl – Sambir – Sianitsk, Lutsk – Ostroh and Holm – Belz dioceses, which were subordinated to the Metropolitan of Kyiv [2, p. 282]. Uniate dioceses were divided into deaneries and plebanias (parishes).

The Uniate Metropolitan was appointed by the King and approved by the Apostolic Capital. The right hand of the metropolitan was the administrator (general commissioner), who led the metropolitan estates. There was also a coadjutor (outside bishop), which was one of the leading members of the Basilian Order. After the death of Metropolitan Coadjutor headed his department [3, c. 127].

In the parishes, the spiritual authority belonged to the bishops; they were subject to the heads of the dean's offices (deans or archipreservers), the abbots of the monasteries, parish priest-plebs, private clerical priests, and other provincial clerics.

Bishops, personally or through trusted canon-visiting agents, conducted once every several years an inspection of the subordinate monasteries and plebans. In the intervals between revisions, the supervision of ordinary clergy was carried out by archivists or deans. In order to better know the state of affairs in the subordinate church district, the dean convenes a council or congregation once or twice a year. During these meetings, the priests held an examination on the knowledge of theology.

Most bishops and members of the Episcopal capitulate were representatives of the black clergy. The most distant assistant of the bishop was considered to be the priest-pleban. His main obligation was to practice the sacraments. Each plebeian led four books for birth registration, christening, marriages and deaths. There was also a special book, which recorded the personal data of each parishioner.

In Volyn, in addition to the parish, there were many "home" priests, so called Kaplans. They served only their master and did not have the right to exercise parishioners.

The parish priest had his own helpers: the vicar, the deacon, the hypodecon, the exorcist (specializing in the exile of "demons" from the sick), the reader, the singer and the goalie [1, p. 23].

Uniate Church at that time could not achieve actual equality with the Catholics of the Latin rite, the Uniate bishops did not receive permanent representation in the Senate, respectively, could not influence the government policy regarding the church. At that time, there were no Uniate spiritual educational institutions. Uniates could only obtain spiritual education in Rome or in Polish Jesuit colleges.

To sum up, the Uniate Church in Volyn was extremely weakened by the lack of a proper system of spiritual education and the lack of priests' personnel. The social and material condition of the clergy, too, was extremely unsatisfactory. His representatives were often forced to bear the burden of rent, to make a bastard. Under the pressure of external and internal factors, the Greek-Catholic Church in Volyn almost lost its original unary essence.

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RELATIONS OF THE PRINCE VASYL-KOSTIANTYN OSTROZKYI WITH PROTESTANTS

Ostrozkyi's relationship with other denominations, in particular with the Protestants, is a controversial aspect of the Prince's activity. His figure in history is always associated with the protection of the Orthodox faith; he is rightly called the champion and defender of Orthodoxy. At the same time Ostrozkyi maintains close contacts with the Protestant trend, and here it is necessary to recall the historical background of these events: 16th century – less than a hundred years have passed since the birth of this movement, the Reformation, and at this time there is a reaction of the official religion – Counter-Reformation.

What reasons pushed the zealous Orthodox Ostrozkyi to cooperate with only the birth of the Christian movement, which arose as a protest of the ruling religion at that time? Was that only the struggle against the common “enemy” – Catholicism? These aspects of Ostrozskyi's religious activities require research investigations.

In the stated period in Volyn region among the various Protestant developing currents the most common was “antitrynitarism” [1]. In Poland and, in particular, in Ukraine, this religious trend was represented by Arianism [3]. Arianism was spread around the estates of Ostrozkyi, among his clients and neighbors, and in the possessions of the prince [5, p. 1027].

Causes of Ostrozkyi's ties with Protestants:

1) An assessment of the intellectual and theological activity, in particular, Arian. In this religious trend, there was a high level of theological and educational activity: schools, preachers, printing houses (in Ostroh, as is known, all this was only originated, incidentally, by

the initiative and efforts of the prince) – during the moral decline of the Orthodox Church [2, p. 461-468].

2) Personal life: family relations. The personal factor played an important role in the relationship between the prince and Protestants. Two daughters of Ostrozkyi were wives of the Protestants (though they were the Catholic): Ostrozka Catherine was married to Calvinist Krzysztof Radziwill (“Perun”) who was the Calvinist ruler of Lithuania; the second daughter, Elizabeth, was married to the patron of the Arians – Jan Kishka. After the death of her sister and husband, Elizabeth became the wife of the same “Perun”. And the favorite grandson of the Prince, Janusz Radziwil (the son of Catherine), was also a Protestant.

2) The joint activity in the political arena, in particular the joint Seymov struggle between the Protestants and the Orthodox, directed against Catholicism.

Separately in the aspect of the political sphere in the relations of Ostrozkyi with the Protestants, it is possible to distinguish his connections with the Calvinists. In Calvinism, Ostrozkyi saw “the counterbalance to ... Catholicism” [4, p. 137]. Here one can recall the close connection with Radivill “Perun”, as has been repeatedly mentioned, which was the head of the Calvinists. Radziwill played a significant role in the political arena and in the Senate in particular, which was very important for Ostrozkyi in his search for allies. If with the Arians the prince linked more religious, intellectual, educational, theological spheres, then with the Calvinists, he acted in differently – through the prism of political issues.

Consequently, paying attention to this aspect of the life of Prince Vasyl-Konstantyn Ostrozkyi, one can state that relations with other denominations, in particular Protestantism, were of a significant importance: it combined the political, religious, and personal spheres of life of the prince. The reasons were different: the involvement of the experience of educational and theological activities; attempts to unite in the interests of religion; joint political activity; family ties, etc. Mostly all of these factors are the main reasons: the opposition to the strengthening of the Catholicism, although in my opinion the reason

is Ostrozkyi's own interests in the political arena and the desire to strengthen the positions of these religious powers.

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SOCIO-ECONOMIC SITUATION OF JAPAN DURING THE PERIOD OF SENGOKU JIDAI (END OF the 15 – 16th CENTURIES)

The end of the 15th century and the beginning of the 16th century was one of the turbulent periods in the history of Japan. During that time the former institutions of power collapsed, the ineffectiveness of the government and the collapse of the old system of economy lead Japan to internecine wars. That period in Japanese historiography is called “Sengoku Jidai” and lasted from 1467 to 1590, but researchers often add this additional ten years to this era, believing that this period ended with the coming of Tokugawa Ieyasu to power.

The conditional period of Sengoku Jidai can be divided into two chronological intervals:

1) 1467-1573 – from the time of the end of the Onin tribulation and to the elimination of the shogunate. Then the bakufu, by all means, tried to stop the civil strife, but during their policy they did not notice how these intercessions only deepened;

2) 1573-1603 – from the moment of the overthrow of the shogunate and its restoration under the leadership of Tokugawa Ieyasu. After the overthrow of the bakufu, Oda Nobunaga laid the foundations for the reforms that Toyotomi Hideyoshi continued for him. Together, they prepared the ground for coming to Tokugawa Ieyasu and the beginning of a new era, which was first of all characterized by the new control system – Bakukhan [3, p. 78].

At the first glance, one of the reasons for the beginning of the strife was the decline of the economy in the previous period (Muromachi), but it became clear that, although the economy of the period of Muro-

machi was not at a height, however, it was completely not diminished. At the first stage of the era of the Warring Provinces, the gigantic daimyo was very concerned about their position in their captured lands, and therefore they tried every way to reach out to the people and care for prosperity in their lands [1, p. 45]. Trade and production of various goods were improved. During this phase, the shogun lost its influence and thus the policy that he wanted to carry out was bound to coincide with the influential daimyo. In general, during 1467-1573, Japan was characterized by economic progress, and at the same time it is possible to notice the first maturation of the basis of the new socio-political organization Bakukhan of the Tokugawa period.

After the overthrow of the shogunate an emperor returned to the political arena, and behind him, the dark shadow of his main advisers were: first Ode Nobunaga, then Toyotomi Hideyoshi. Their policies were largely similar and focused primarily on limiting the power of the sengoku daimyo and on avoiding the possibility of re-launching strife. In fact, they succeed [2, p. 81]. As mentioned above, these two generals created a favorable ground for the creation of Tokugawa Ieyasu a new Bakukhan administration system, in which the central power coexisted with the principalities that possessed considerable autonomy in internal and external affairs.

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CULTURAL AND SOCIO-ECONOMIC DEVELOPMENT OF TRANS-CARPATIA AT THE END OF THE 18th – THE 1st HALF OF THE 19th CENTURY

At the end of the 17th and first half of the 19th century, Transcarpathia was influenced by the Magyarization and Latinization of the Ukrainian population [1, p. 258]. In 1806-1848, everything that was associated with the rebirth of the Slavic people was subjected to persecution. Most of the books were published in Ukrainian, which, as a rule, fell on the west of Ukrainian lands from the Dnieper Ukraine; most of the elementary schools with the Russian language were closed.

In the first half of the nineteenth century, the national movement of local intellectuals, mostly Uzhgorod, Mukachevo, Khust, Sigeta, gradually grew. The most famous representatives were: A. Bachinsky, V. Dovgovich, I. Fogarashi-Berezhnin, M. Lukchay, I. Bazilovich, O. Dukhnovich, A. Dobriansky, I. Churgovich, A. Kotsak, etc. All the aforementioned representatives of the scientific galaxy of the Transcarpathian cities of the late 18th and first half of the 19th century marked a notable activity, as a rule, in several branches of science at once. They became the authors of treatises, explorations, and works of natural history, of pure historical and linguistic character.

Transcarpathia, located in the heart of Europe, at the crossroads of trade, economic, political and cultural relations of many states, became the land where natural exchange and interweaving of cultural traditions of many nations took place. From the times of the Middle Ages, when a single academic culture was born in Europe, the development of science and education took place along the lines of European civilization through the harmonious combination of Greek-Slavic and Latin

spiritual traditions. During the 18 – 19th centuries the role of the leader of the European civilizational influences on the Ukrainian lands was played by the cities of the region. Spiritual and cultural ties with the Slavic countries were carried out mainly through the clergy.

At the end of the 18th – in the first half of the 19th century in the economic life of Transcarpathia the crisis of the feudal-feudal system deepened. The basis of the land economy in the studied period, as well as in previous years, remained agriculture, which occupied up to 90 % of the population [2, p. 193].

The main types of craft in the first half of the 19th century remained crochet, pottery, weaving, chewing garbage, forging, bonding, carpentry, carpentry, furry [3, p. 225]. Such types of crafts that prevailed in the villages as carpet weaving, making wooden dishes, tools, weaving baskets, etc. also were developing in the cities. The bulk of artisans were united in the workshops. In each of the five cities of Transcarpathia there were about 10-15 shops [2, p. 212], which had their own statutes, industrial premises, specialized in the manufacture of the certain types of goods. The number of shops, as well as manufactured goods, grew, but the shop's organization began to turn into a brake on the development of productive forces.

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THE DIARY (1918-1919) OF EUGENE CHYKALENKO AS A HISTORICAL SOURCE

The 20th century is a difficult period in the history of Ukrainian society in its political, social and cultural life. It was the time of creation of its statehood [4, p. 28]. The relevance of the chosen theme is that events, phenomena and problems of the 20th century in Ukraine are similar to the events that take place nowadays.

Eugene Chykalenko is a bright figure of Ukrainian national movement, talented publicist, public figure, politician and philanthropist. The “Diary” [4] by Eu. Chykalenko is a source of information in the study of social and political life in Ukraine at the beginning of the 20th century. As it is known, at that time he state power was transferred from the hands of various political forces, during those years the Ukrainian political parties were intensifying, the role of sources as a means of enlightenment of the masses grew [1, p. 76].

This source contains important information the period of the UCC, Hetmanate and Directory. He represents a kind of chronicle of the era, that is, “the living story” seen in his own eyes, which the author submits without any ideas and ornaments.

Under Soviet rule, his “Diary” belonged to the most strictly forbidden books. Perhaps the reason for this was that he was completely honest. The main characteristic of the diary is factuality. The “Diary” consists of three sections: “An excerpt from my memoirs of 1917”, “1918”, “1919”. These parts are written in the form of memoirs that describe certain events.

After the February Revolution of 1917 (when tsarism was overthrown) Ukrainian organizations restored their activities that fought

for independence. With the Revolution of 1917, all tsarist interdictions concerning the Ukrainian language were abolished and Ukrainian culture, education, and publishing flourished [3, p. 142]. In Kiev Eu. Chykalenko attended the meetings of the Ukrainian intelligentsia where they discussed issues of the organization of the Ukrainian Central Rada.

The Central Council was founded on 4 March 1917 at the initiative of the Society of Ukrainian Progressionists and with the participation of various Ukrainian political parties, Ukrainian military activists, workers, religious activists, students.

On 29 April 1918, backed by the Imperial German Army, Ukrainian military officer Pavlo Skoropadskyi seized control of the Ukrainian People's Republic and set up as the Hetman of Ukraine, leading to the creation of the Ukrainian State [2, p.153]. Pavlo Skoropadskyi assumed all executive and legislative powers and supreme command of the army and navy. All laws promulgated by the Central Rada were abolished. The new regime, its legislation, and administration resembled those of the tsarist times.

In December 1918, as his military and German support disappeared, Skoropadskyi abdicated, and the UNR was re-established in Kyiv. The five-member Directory was headed by Volodymyr Vynnychenko, who in practice shared power together with the head of the republic's armed forces, Symon Petliura. Vynnychenko was also a Ukrainian patriot and therefore a supporter of the Directory's call for Ukrainian as the state's official language and autocephaly for the Orthodox Church in Ukraine [4, p. 327].

Nowadays, the "Diary" is very actual and Ukrainian people should listen to the voice of Eugene Chykalenko, who fought for freedom in the state. Diary record helps to trace the way of formation of the Ukrainian press and the Ukrainian statehood.

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WOODWORKING INDUSTRY OF VOLYNIA

After analyzing the peculiarities of the historical development of woodworking industry in Volynia 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 the forestry has always occupied an important place due to geographical location of Volyn.

The Volyn Voivodship was officially included on February 19, 1921 in the Second Republic of Poland, and, in fact, since then a series of land reforms began, primarily aimed at reforming the agrarian sector and agriculture, leaving the woodworking industry sector behind the shadow, and therefore reforming the woodworking industry economy that actually ended only with the creation of new bodies responsible for the policy in the field of forestry in the Volyn Voivodship.

With the entry into the Second Polish Republic in the Volyn Voivodship during the 20-30's of the 20th century the following woodworking industry authorities functions were: Volyn Land Chamber; Volyn district land 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 20-30's of the 20th century, and the issues of woodworking industry in the context of these reforms were not considered at the proper level [1, p. 150].

The basic woodworking industry establishment in the Volyn Voivodship was the Volyn Directorate of State Forests, under the jurisdiction of which there was the territory of the Volyn Voivodship,

and from July 21, 1922 also Kamyn-Koshirsky and Sarnensky counties of the Polissia Voivodeship.

Volyn Directorate of State Forests consisted of departments, bureaus and superiors. The analysis of the departments of the Volyn Directorate of State Forests shows that the main ones were: Department of Forest Management; Construction and Technical Department; Commerce Department; Reclamation Department [3, p. 15]. In our paper we analyzed the features of functioning of each department. Among the auxiliary (servicing) departments we can distinguish the following: Economic and Technical Department; Economic Department; Legal-Administrative Department; Cash and Cash Department; Office; Organizational-Personal Department; Secretariat.

Having examined the trends 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 Volynia was not in the best of times.

Thus, in the first postwar years in Volynia the reconstruction of the Tsuman and Kivertsi wood processing plants was completed, Volodymyr-Volynsky DOC was built, and the work of forestry companies was set up in Lutsk, Lyubomlia, Zabolottia and other districts. At the end of the 40-50s of the last century Volyn wood was massively exported to large industrial centers, despite the domestic ones.

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STROKES FOR THE DIPLOMATIC ACTIVITY OF THE UPR GOVERNMENT IN EXILE (1948-1992)

After the end of the Second World War, the consolidation of forces of Ukrainian emigration took place. The activity of the emigration government of the UPR was restored only in 1948.

In particular, the UNRada was formed. Also, the “Provisional Law on the Reorganization of the State Center of the UPR in the Exile” was adopted, which became a kind of “constitution” for the emigration government. The issue of financing the activities of the UPR people remained difficult. New ways out of the government were originally Germany, and then the United States [3, p. 78]. However, the goal of the activity remained unchanged. The purpose of the SC UPR in the exile was to restore an independent and sovereign Ukrainian statehood. To achieve this goal, diplomatic work has become an important part.

In the postwar period, the foreign policy activities of the UPR in the exile were carried out due to “personal diplomacy”. Owing to the representatives of the emigration government, who lived in different countries, they managed to maintain ties with foreign states. Our ambassadors participated in international conferences and had publications on current European policy issues, published various scientific papers with an aim to draw the attention of the international community to the Ukrainian problem. During the times of Yaroslav Rudnytskyi there was a revival of diplomatic work. Contacts maintained with Asian countries. But after his departure from the cases, the decline of the work of the SC UPR on the external isolation was noted.

Representatives of the SC UPR in exile continued to establish close contacts with various international organizations and forums in order to attract the attention of the world community to the Ukrainian issue. Our diplomats participated in international conferences, presented memorandums and acts on important events in world politics. Representatives of the UPR government submitted official appeals to the International Olympic Committee for the independent participation of Ukraine in international sporting events. Ukraine was supported with the Bolsheviks occupation by established contacts with various radio stations in Europe and America. There was an active cooperation of the emigration government with the Ukrainian diaspora around the world [4, p. 18-37].

In order to understand the diplomatic work of the UPR government, when Yaroslav Rudnytskyi was in charge, it is worth refer to the report of the Head of Government. In the part that deals with external activities of the UPR, it is stated that in general it was carried out in the following areas:

- 1) cooperation with the United Nations, its committees, agencies, commissions, etc.;
- 2) establishing relations with other exiled governments, in particular the Polish one in London and its bodies in the Free World (Austria, Canada, Australia);
- 3) establishing contacts with the governments of the USA and Canada;
- 4) active involvement of representatives of the UPR in the Helsinki process, in particular in the Ottawa, Bern and Vienna conferences;
- 5) establishment of ties with the countries of the East (Japan, Turkey, Korea, Israel) [2, p. 29].

In 1992, the UPR proclaimed its successor a newly formed independent Ukraine [1]. This event meant the end of the existence of an emigration government.

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MEMOIRS OF OSTARBEITERS FROM RIVNE REGION AS A HISTORICAL SOURCE (DEPORTATION, FORCED LABOR, REPATRIATION)

The “voluntary” campaign carried out by the occupational administration did not produce the desired results, despite the active advocacy of the Germans. The need for a manpower that would have somewhat reduce the human resources spent on the needs of the front was urgent, therefore, since the spring of 1942, we can observe the forced nature of the deportation of the civilian population to Germany. The command adopted four-stage program Zaukel with all the subtleties and the forced removal of the population. There was the farewell to their families and the road to an unknown, painful strike on the Ostarbeiters. Separately it is necessary to mention the conditions of transportation, which were adapted for carriage of cattle, but not people, and it was a consequence of the fact that not everyone could overcome the road.

Having received the “OST” sign, they became the Ostarbeiters – just a unit of a large number of free labor resources that the German command was waiting for. They had a real ‘bidding’, where the entrepreneur could choose to workforce, or provides was a separate direct division of production. Selection criteria were: age, physical strength, and health status. According to the memoirs of former workers from the East, it was found that the most optimal among all the other living and working conditions were in agriculture or as servants, where there was virtually no food and accommodation problems, there was a lower risk of occupational injury compared to work at the factory, “... they were treated well, they were allowed to eat 5 times a day, they were

not forced to wear the sign “OST”, on the day off they were allowed to guide their friends or walk to the church, which was 2 km away, they issued work and holiday costumes a year, and on holidays gave gifts” [2, p.132]. In the transport industry there were problems with a normal diet, living conditions and work, “the food was brought on wheels, which were guarded by two policemen. One day, a boy who drove a wheelbarrow with a dinner, grabbed a potato and ate it quickly. The military shot him on the spot. Savchuk Zhenia was also severely punished – for a theft of a breakfast in the German, he was hanged in front of the whole camp” [3]. Physical exhaustion and a large number of working hours were the characteristics of the vast majority of works of Ostarbeiters. The attitude of the civilian population and the military towards the deportees is also traced. In the first case, the attitude was the best, the civilians repeatedly assisted the Ostarbeiters, while the military was characterized by increased aggression and hatred of the workers. However, much that depended on the peculiarities of the character and the views of man.

The final liberation did not mean a safe and unhindered return home. Those ostarbeiters who went over to the side of the ally chose a new life for themselves, went to conquer a new world for themselves, knowing that there is no way back. Some were left in Germany, and others were frightened and confused, waiting to return to home and to meet their relatives, believed in a Soviet agitator who cheated and used them for their own purposes.

Those “hugs” promised by the Soviet side turned out to be the “arms of death” of the Soviet secret services, which included repatriates, and many could not escape from them. At best, army service and work in the worst “wolf ticket” and Siberia, the choice was not too great. Not many who decided on their own to get home could achieve the goal. So, after the repatriates moved to the Soviet side, the authorities filmed their “liberator” mask and showed themselves in all their glory, exploiting and mocking their own citizens.

And though on October 23, 1946, the republican newspaper *Izvestia*, through the printed body of the supreme state power of the USSR, officially announced that, according to the decision of the So-

viet government, the people who returned to their homeland, acquire all rights of the Soviet citizens and could fully use them [1, p. 338], actually live with the fictitious stigma of the traitor and a portion of the condemnation by society and authorities had to endure until Ukraine’s independence.

It is entirely possible to state that the forced deportation of civilians to Germany was a crime against a person, as evidenced by the international military tribunal in Nuremberg, which in 1946 recognized the forced labor of foreigners used in Nazi Germany as a crime against humanity and a violation of norms of international law.

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**THE POLICY OF THE GERMAN AUTHORITIES
REGARDING THE ORTHODOX CHURCH
IN THE REICHSCOMMISSARIAT "UKRAINE" (1941-1944)**

The Second World War radically changed the circumstances of the existence of church structures in Ukraine. Evaluating the religious policy of Germany as a whole, it should be noted that in the beginning German occupation power assured the Ukrainian people in the freedom of religious thought, which was never before under Soviet rule or under Polish rule [1, p. 78].

The policy of the German authorities' government with regard to religious processes in occupied Ukraine during 1941-1942 was versatile. From the beginning of the occupation, the German authorities planned to turn the Ukrainian lands into a German colony. In the opinion of the invaders, the church could become a successful means of ideological influence. That is why the Germans paid great attention to the Ukrainian Orthodox Church.

In general, the policy of the Nazis was focused on the following main tasks:

- support of the religious movements as hostile to Bolshevism;
- establishment of strict control over the activities of religious organizations;
- promoting the external and internal destruction of traditional church structures;
- preventing the creation of unified churches;
- the maximum use of religious associations in the interests of Germany [2, p. 48];

Ukrainian church leaders were under the strict vision of the authorities. Favorable for the Germans was that Orthodoxy at the very beginning of its rebirth was not well-formed, the institution of the church was disorganized, and interconfessional conflicts did not allow the creation of a single Autocephalous Orthodox Church.

The occupational German administration helped to form two Orthodox areas in the Reichskommissariat "Ukraine" with differences in their jurisdiction. The Autonomous Orthodox Church canonically obeyed the Moscow Patriarchate of the Russian Orthodox Church and Ukrainian Autocephalous Orthodox Church – Warsaw Metropolitanate of the Orthodox Church in the General Governorate [3, p. 69]. All these contributed to the deterioration of the status of Orthodoxy, which adversely affected the state of Ukrainian churches nowadays.

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MONASTERIES AND NUNNERIES OF VOLYN IN THE 18th CENTURY FROM THE SOCIO SCOPE OF THE REGION

It is well known that monasteries and nunneries were not only places for praying to God but also powerful development centers of science and culture.

During 18th century on the right side of Ukraine new monasteries numerly appeared and the vast majority of them were established in the densely populated Volyn region. Information came to us about almost two hundred right bank monasteries and nunneries, which belonged to the Dominicans, Reformers, Trinitarian and other Catholic Orders and of course for the Basilians and some of them for Orthodox monasticism and nunneriism [3, p. 230].

At Zamoisk Cathedral in 1720 it was agreed to unite all Uniate monasteries and nunneries in a separate monastic union, independent from the Lithuanian Basilian Order under the direction of its general or protoarchimandrite [1, p. 130].

One of the peculiarities of church history of the right bank of Ukraine, in the period we are studying, was the increase of the influence of Catholicism, the main form of which was the Union. With the help of it gentry tried to polonize Orthodox Ukrainian peasants [1, p. 27].

It should be noted that the Uniate Church had a significant social and legal status. The Uniate Church was headed by a Metropolitan appointed by the king. His official title was not inferior to the royal.

Concerning the educational sphere, it can be said that monasteries and nunneries were training their personnel in all system of local and

foreign special education institutions. Orthodox monasteries and nunneries were significantly poorer than the Catholic and Uniate monasteries and nunneries. That was one of the main reasons why they could not teach their monks.

Growth of local church-monastic land tenure was the reason for the strengthening Catholicism. Uniate bishops took away the estates from the Orthodox clergy.

Moreover, important cell of Ukrainian culture life during 18 – 19th centuries was Pochaiv Printing House. Its activity was very productive and successful [2, p. 370].

So during the 18th century intensive development of monasteries and nunneries took place on the whole territory of Ukraine, especially in Volyn. This development played a significant role in various social processes, carrying out training of church personnel, and also in all systems of local and foreign special educational institutious.

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THE BATTLE OF ORSHA IN MODERN HISTORIOGRAPHY

We analyzed the image and interpretation of the battle of Orsha in historiographies of countries that directly regard it as part of its history. The results of our study of the Belarusian, Russian, Polish, Ukrainian and Lithuanian historiography on the aspects of the Orsha battle gives us reasons to draw some conclusions.

In reaching this goal, we have solved a number of tasks. Firstly, we described the national historiography of the countries involved in the study of the Battle of Orsha and identified their distinctive and common features. We have found that participation in the discussion is mainly taken by historians from Russia, Ukraine, Belarus, Poland and Lithuania, with the specifics of diversity in their publications, which laid the foundation for the contemporary historiography of these countries. Their commonality lies in the presence of historiographical myths, the lack of comprehension of the data of logistics, the predominance of political ideology, which impedes the development of historical research and the plurality of source base [5, p. 50-80]. One difference is in diversity of interpretations of historians, which was influenced by political ideology.

Secondly, we highlighted and recreated the main aspects of the war of 1514 from the point of view of historiography. The reason for the war is the high purpose of the GDL (Grand Duchy of Lithuania) in the “gathering of Russian lands” on the obstacle which stood, but the reason was the death of the sister of the Moscow prince and the Crimean-Polish treaty with an anti-Moscow orientation. Rapid discussions of the number of parties is reduced to several figures, based on the pro-

paganda of the 16th century, and on existing, current special studies on the analysis of the AKL-PC armaments and GDL under Orsha, which are assessed controversially. The views of historiography in strategic plans of the warring parties, miscalculations of the Moscow command, are not similar, as well as their clear unity in tactical plans and the course of events before and after the battle [4, p. 122-136].

In the last task, we found out how modern historiography interprets the results and consequences of the battle. We analyzed that for the account of this issue there are various assertions in the number of losses of the Moscow army captives and dead, the attitude to prisoners of Moscow Prince, the strategic results of the battle of Orsha. In particular, the commonality of the historians' statements is that due to the battle, all the outskirts of Smolensk, in addition to him, were returned, the minor losses of the Allied army and the production of a large amount of propaganda literature on the initiative of the Jagiellonian royal court.

We believe that the theme we explore has future prospects, as there are some inaccuracies and unresolved issues. It is necessary to include in the object of research the historiography of other European countries, to conduct their objective analysis of all historiography sources, thus avoiding the political shade and banal myths and stereotypes. It is necessary to contribute to the writing of monographs of authoritative historians through various channels of communication, which would make a new era in national historiography.

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SOCIAL AND ETHNIC STRATIFICATION OF THE RIGHT BANK OF UKRAINE IN THE 18th CENTURY

Ukrainian Right Bank as a part of Polish-Lithuanian Commonwealth in the 18th century was a large and ethnically diverse region. It was inhabited by various national communities – Ukrainians, Poles, Jews, Karaites, Russians, Greeks, Armenians, and many others. Each of the named communities had its ethnic and confessional image, carried out its natural economic activities, and implemented their own educational programs.

Historical sources that reflect these processes help us in exploration of this period. In our opinion, the social and ethnic structure of the Right-Bank Ukraine in the 18th century still has gaps to be studied.

Determination of ethnic proportions in the social body of the Right Bank of the 18th century deserves special attention, since the national origin in the specific historical and geographical conditions of the region largely determined the status and affiliation to a certain social class [1, p. 196].

The criterion for stratification of the peasant layer was economic: depending on the amount of cattle they possessed and the greatness of the land, the peasants were divided into sub groups having specific name like pedestrians (those who didn't have draft cattle), singles (who had just one draft cattle), triples, plow peasants (basically grew crops on a piece of a field) [2, p. 502].

Talking about burghers, it should be noted that the Polish and Jewish components predominated, the Ukrainians were a minority in the cities, and formed a rather agrarian sector than a trade and craft layer [3, p. 69-76].

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SUGAR INDUSTRY OF VOLYN PROVINCE IN THE 19th CENTURY to 1921

Sugar industry of Ukraine was and still remains one of the most developed sectors of the national economy, which, according to the number of enterprises, the level of technical equipment, production capacity, the provision of skilled workers, as well as the volume of manufactured products, occupy one of the leading places in the state's economy.

Sugar factories in Ukraine were one of the first, if not the first form of capitalist production, which arose inside the serf economy. Initially, sugar production in Ukraine was in the hands of landlords and foreign merchants. After the reform of 1861, it gained a capitalist character and concentrated in the hands of large entrepreneurs. Also, the sugar factory during this period was also in the hands of Jews.

In the 70s and 80s of the 19th century the growth of the sugar industry was affected by a number of new factors. Great influence on the location of the industry was the development of a network of railways. New sugar factories were already built mostly nearby railway stations. Thus, out of 97 sugar factories founded in Ukraine from 1871 to 1913, 35 enterprises were located near the railway stations at a distance of up to 5 km, and only 8 – at a distance of more than 30 km. Factories which were in close proximity to the railways were first to be reconstructed, and those that were far away ceased to exist. Nevertheless, the gradual development of rail transportation, sharp differentiations of tariffs in favor of more distant transportation significantly weakened the influence of the geography of markets for the sale of products to the enterprises of the sugar industry [1, p. 219]

In Ukraine at the end of the first half of the 19th century, the process of deconstruction of feudalism was actively underway, as well as commodity-money relations, domestic and foreign markets developed, and the number of industrial enterprises grew. In the second half of the 19th century capitalist relations became dominant. That was the time of an industrial revolution and the process of capitalist industrialization was carried out. The 80s and 90s were the period of flourishing capitalism.

Shliakhta (the nobility) used all the possibilities of capitalist progress for the intensive development of industrial production. Volyn industry specialized mainly in the processing of agricultural products, primarily crop production. The most prominent place in the factory production was sugar refining, flour-grinding and distilling.

However, nothing yielded such big profits as sugar production. In 1876, Volyn sugar factories produced 3 334 792 rubles, the sale of which accounted for almost 50 % of the profits earned by all the factories and farms. Compared to 1875, sugar production increased by 394,510 rubles, and the number of workers of the corresponding enterprises increased by 745 people [2, p. 102-108]. That year there were 7 sugar refineries in Volynia, which processed 243 thousand Berkovists of raw materials. In 1879 there were already 11 sugar factories in the province, 8 of which made sugar-sugar, and 3 – refined. Altogether, these enterprises processed almost 750 285 Barkov beet, of which 706 459 pounds of sugar were obtained.

However, already in 1884, this sector covered the crisis caused by overproduction. Leading sugar producers, in order not to lose their positions, decided to unite in a syndicate. The first syndicate of the owners of sugar-sand production plants in the South-West region arose on April 28, 1887, while the refinance took place in December 8, 1891. Almost 70 % of the factories were monopolized, which enabled entrepreneurs to maintain high prices for sugar, to control the markets for their sales, and to eliminate small sugar refineries. Sugar producers immediately set the standards for sugar production, and prices for 171 plants were overpriced. In 1892-1893 the syndicate covered the owners of 203 factories (92 % of all relevant enterprises)

Thus, the Volyn province in the second half of the 19th century was an economic region with well-developed market relations. An indication of this was the existence of a wide network of different forms of domestic trade, in which the local mainlandland and industrial owners played an important role. In the post-reform days, the large landowner's latifundia of Volynia turned into capitalist enterprises that worked on the market. This process took place in the direction of ousting the remnants of the feudal-feudal system and the spread of a new capitalist one.

Undoubtedly, the development of the sugar industry as an integral part of the agricultural culture is of a great importance. The studies of the experience of successful entrepreneurs, the revival of sugar-beet production in Ukraine, the formation and the development of domestic and foreign sugar markets are one of the main strategic directions for implementing deep socio-economic transformations in the agro-industrial complex, and as a result, in the process of creating a democratic, independent state.

Thus, the importance of objective coverage of the situation of the Ukrainian sugar industry in the 19th – early 20th centuries is conditioned not only by the opportunity to make a critical analysis of the crisis situation about a century ago, but also by the need to provide the development of certain recommendations for improving its current development.

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