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## **ANTI-FASCIST RESISTANCE MOVEMENT IN PODILLIA REGION**

The author highlights the problems of the anti-fascist resistance movement in Podillia region and analyzes its different forms and methods. The issue is of great importance in the history studies.

To start with, in July 1941, the Nazis conquered the entire territory of the region and introduced an occupation regime. They destroyed enterprises, equipment, and machines, liquidated collective farms, took away cattle, bread, and looted property from the peasants, etc. From the first days of the occupation, a popular guerrilla-underground struggle against the Nazi invaders began. In Kamianets-Podilskyi region 93 guerrilla groups and detachments of 805 people were organized. It made it possible to create underground organizations in 37 districts of the region.

In July-August 1941, a Slavuta-Shepetivka guerrilla-underground organization emerged under the leadership of F. Mykhailov, a military doctor of the fascist concentration camp "Gros-Infirmary". After the death of F. Mykhailov at the end of 1942, the movement was headed by teacher A. Odukha. Carrying out sabotage operations in Slavuta and Zhytomyr regions under the command of A. Saburov as the part of Shytov's compound, the detachment of A. Odukha on September 17-18, 1943, was reformed in Kamianets-Podilskyi guerrilla unit named after F. Mykhailov with a membership of up to 2,642 fighters.

About 10 small underground groups were formed in Kamianets-Podilskyi during July-September 1941. Such organizations operated in the city theater, hospitals, factories, etc. In October 1941, Soviet Army officer O. Pavliuk united them into one city underground organization, which liaised and coordinated its work with the subordinates in the southern part of the region. At that time, the Kamianets-Podilskyi youth underground organization was also known, which also included the youth from the nearby villages. The organizers and leaders of the group which enlisted about 40 people were students Vilen Povorin and Dmytro Mozolevskyi. They were mainly campaigning against the occupying regime, exposing criminal intentions of the Germans while sending young people to Germany.

With the time flow sabotage actions of the underground became more active: they repeatedly cut the communication cables, spoiled the factory equipment of enterprises that worked for the interests of the Germans, and sabotaged the sending young people to Germany. Many residents of Kamianets-Podilskyi villages took part of the underground anti-fascist organization led by A. Pavliuk. Thus, in 1942, a large underground organization was established in the village of Nihyn. The following year, Nihyn underground troops joined a guerrilla unit and participated in combat operations together.

Bozhenko's partisan detachment became widely known. The unit was created in June 1943, in Orynyn under the commandment of the former Soviet Army officer Major P. Zaplatynskyi. Another center of popular resistance to the German-fascist invaders was the city of Proskuriv, and nearby regions Medzhybozh, Chornostriv, Teofipol, Starosyniv, and Hvardiisk. Thus, Proskuriv at that time was a sufficiently developed industrial center. It had extensive infrastructure that was used by the Germans to deploy and manage troops. In Proskuriv there were significant groups of the enemy which showed that the region was of strategic importance to the



Germans and they kept the area thoroughly and punished any disobedience by the death penalty. The brutality of the fascists, though, did not scare the residents. Anti-fascist underground groups emerged one by one. The most powerful were led by H. Matskiv, L. Pirkovskyi, V. Ruchkovska, and others.

Also one of the first groups was set up in October 1941, and run by a teacher M. Handzyshyn in the village of Lisovi Hrynivtsi, near Proskuriv. At the beginning of its existence, it consisted of 12 people. By the end of 1941, there was created one more underground group in the Chornyi Ostriv ran by the former editor of the Mykhailivsk regional newspaper *Udarnyk*, M. Davydov. From March 1942, there operated another underground group, consisting of 11 people and being headed by the former Chairman of the Executive Committee T. Shostatskyi. The group was able to establish contacts with the partisan detachment of A. Odukha. The underground units had their own underground printing press, produced leaflets which were distributed among the population.

No less active was the anti-fascist resistance on the territory of the Teofipil area. Such a movement was driven by the inhumane attitude of the occupiers to the civilians and the property they seized in their favor. During the occupation of the area, the Germans shot more than 2,070 inhabitants, took out to hard labor to Germany 5,665 boys and girls, (more than 500 people were killed). 68 collective farms, all libraries and clubs, many schools, businesses and organizations were robbed; over 37,000 cattle were driven to Germany.

To sum up, it could be seen that the residents of the Khmelnytskyi region actively participated in the anti-fascist movement. Although guerrilla units and underground organizations were small in size and not so numerous, the fact that such organizations emerged testifies to the existence of a resistance movement to the occupiers. The actions of the underground and the guerrillas did not allow the invaders to feel at ease on the Ukrainian territory.

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## **THE ATTITUDE OF UKRAINIAN SOCIETY TO THE JEWS IN THE 17<sup>th</sup> CENTURY**

The paper analyzes the relations of various classes of Ukrainian society with the Jewish population in the first half of the 17<sup>th</sup> century, especially during the period of the greatest aggravation of these relations during the Khmelnytskyi period. While working with the reference sources on the issue, we came up to some of the following conclusions.

To start with, in the first half of the 17<sup>th</sup> century, the religious situation in Ukraine was very tense, and religious intolerance was an instable part of everyday life. As the Orthodox Church increasingly experienced Western European influences, it can be said that it actively imitated the examples of the Catholics and the Protestants. The influence of the Catholics clearly affected the decisions of the Orthodox Council of 1640, which adopted a ban on the Orthodox buying meat from the Jews, and the Orthodox women to be hired as cooks and midwives to the Jews. It is obvious that these decisions were in step with the Catholic trends that were set up in the Bull of Paul IV of 1555, which condemned the fact that the Christian maids and nurses worked for the Jews. The Document also proclaimed the establishment of the first Jewish ghetto.

However, the decisions of the Council of 1640 did not have much influence and impact on the general public. The hostility of the rusyn society to the Jews had more of a social nature. The worst, the confrontation between the rusyn and the Jews was in the cities and in the gentry estates. In the first case,

Jewish merchants and craftsmen competed with the Russian bourgeoisie, and in the second, they often represented the Polish administration and gentry.

Anti-Judaic sentiments among the Cossacks originated in the 1620s, when the Cossacks began to actively participate in solving religious and socio-political problems of the region. The restoration of the Kyiv Metropolitanate under the protectorate of the Cossacks led to their confessions and taking on the roles of the defenders of Orthodoxy and Christianity in general. Although the primary goal of the Cossacks as the defenders of Christianity was the fight against the Muslims, and as protectors of Orthodoxy were the Catholics and the Uniates, the victims of the Cossacks often became the Jews. Thus, in June 1621, one of the first Jewish pogroms in Ukraine took place, which began in the Bila Tserkva after the Cossack Rada, at which Metropolitan Iov Boretskyi spoke up and called on the Cossacks to defend Orthodoxy. Although the Jews were not mentioned at the Council, they fell under the Cossacks repressions. The Jews also suffered during the Cossacks uprisings of the 1630s, in particular during the uprising of Pavlo But in 1638. The Cossack-Jewish relations deteriorated on the eve of B. Khmelnytskyi.

The Jews suffered most of the losses in the summer of 1648 as a result of the massacres of the rebellious peasants on the Right Bank. Maksym Kryvonis, the leader of the popular uprising on the Right Bank, was one of the most active opponents of the Jews among the rebel leaders. The main reason for the rebels' hatred of the Jews was social revenge. The number of Ukrainian, Polish and Jewish sources recalls this. Among the Ukrainian sources, there are the *Chronicle of Samovydets*, the people's Duma and the documents of B. Khmelnytskyi himself, where the Jews appear as one of the causes of the uprising.

The anti-Judaic argument among the causes of the uprising was perhaps the most successful to legitimize the uprising in the eyes of Christian Europe. Complaints that even the Jews persecuted the Orthodox completely coincided with

the Papa Bull *Cum nimis Absurdum* in which it was about the inadmissibility of the Jewish domination over the Christians.

Despite all the thirst for revenge, the Cossacks simultaneously tried to follow those trends of the counter-reformation movement which determined that the Jews could be tolerant because they sooner or later had to convert to Christianity. Therefore, quite often there were cases when the rebels spared the Jews and forcibly converted them to Orthodoxy, trying to fulfill their Christian duty. At the time of the uprising of the Jews there were three directions: to die, to be baptized into Orthodoxy or to be captured by the Tatars. Nathan Hannover, the Jewish chronicler, prefers the latter, because the Tatars were not forced to change denominations, and in case of impossibility to get into Tatar captivity, the author of the Chronicle believed that it was better to die than to renounce their own faith.

According to N. Hannover, the Cossacks, capturing the settlements, first offered all Jews to be baptized, and those who refused were killed. He cites an example in Tulchyn, when the Cossacks called on the Jews three times to convert to Orthodoxy, but no one wanted to be saved at such a price and all were tortured. Although there are also evidences that the rebels often presented the lives of Jewish women, children and the elderly, and killed only the middle aged men and young people as potential soldiers. There were cases of keeping rich Jews-rabbis in captivity for the purpose to receive the ransom. Quite often the Jews still agreed to be baptized. The researchers recollect hundreds of the Jewish families who became the Orthodox.

Consequently, despite the importance of the anti-Jewish factor of the war among the bulk of the rebels (peasants), B. Khmelnytskyi's administration did not have a clearly defined official "Jewish program", because the Cossack-Jewish relations on the eve of the uprising did not have such an antagonistic character as the peasant-Jewish. Another reason was the absence of the Orthodox or at least Uniate anti-Judaic treatises. The anti-Judaic sentiments of the most ordinary rebels were determined

by two factors: social (tenant) and religious (Judaism). The ethnic factor did not play a significant role because there were known cases when baptized Jews were in the Cossack ranks. Thus, there is a great need to undertake further studies on the issue.

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## **VIACHESLAV CHORNOVIL'S PARTICIPATION IN THE MOVEMENT OF THE SIXTIERS**

The paper analyzes the situation in Ukraine in the 1960s, the movement of the Sixtiers and Viacheslav Chornovil's participation in this movement. The relevance of the study is that V. Chornovil's activity was multidimensional in various areas of life and it is of great scientific, educational and practical value for many generations of the Ukrainians.

To start with, after the death of Stalin in 1953, the Soviet Union began the process of liberalization of all spheres of public life. This contributed to the emergence of a new generation of intellectuals – the Sixtiers (or so called *shistdesiatnyky*) whose social activity occurred in the late 1950's and early 1960's.

Ukrainian Sixtiers with their works and active public activity tried to revive national consciousness, fought for the preservation of the Ukrainian language and culture, contributed to the democratization of social and political life in the country, opposed Russification (the policy of the Russian language spread in Ukraine), national enslavement, expansion of freedom of artistic creation, renewal and democratization of society.

In the course of increasing government pressure on a new generation of intellectuals, Viacheslav Chornovil succeeded in moving to the editorial office of the Kyiv newspaper *Young Guard* in September, 1964, where he later headed the department of ideology. This position was significant in his activity in the movement of the Sixtiers. After all, in his publications he drew

attention not only to the heritage of T. Shevchenko, I. Franko and Lesia Ukrainka, but also to lesser-known figures of Ukrainian culture being until recently forbidden ones. He published articles and poems of the persecuted Sixtiers. V. Chornovil did not hide his views in the editorial office, he spoke up openly. Because of this, on the instructions of the KGB (Committee of the State Security), he was dismissed as the Head of the Department.

On September 4, 1965, in the cinema "Ukraine" at the first night show of Serhii Parajanov's *Tini Zabutukh Predkiv* (*Shadows of Forgotten Ancestors*) Viacheslav Chornovil, together with I. Dziuba and V. Stus openly defended the arrested Ukrainian intellectuals, and on September 15, 1965, they sent an open letter to the Central Committee of the Communist Party and Komsomol of Ukraine to protest against repressions.

V. Chornovil actively acted to protect those arrested in the cinema "Ukraine". He co-authored a letter of protest of representatives of the Ukrainian intellectuals (intelligentsia) to the Central Committee of the Communist Party and the Central Committee of the Communist Party of the Soviet Union, also wrote a petition on the inadmissibility of silencing information about the trials and the violations of the law.

V. Chornovil's first criminal case in early 1966 was connected with his refusal to testify at the closed trial of B. Horyn, M. Horyn, M. Zvarychevska and M. Osadchyn. The court issued a separate ruling on bringing V. Chornovil to justice for refusing to testify. He was sentenced to three months of community service.

V. Chornovil also concluded the collection *Woe from Wit* (Portraits of Twenty "Criminals"). In the collection he submitted biographical data, lists of publications, individual works and conditions of staying in the camps of the victims of the "first movie". The purpose of V. Chornovil was to convey information about the repressions to the public, to show the objective causes and course of repressions and to describe the real image of the convicted people, who were actually talented and gifted



representatives of the Ukrainian intelligentsia. He tried to stop the mass intimidation of the Ukrainian intelligentsia by the authorities.

The authorities reacted quickly. V. Chornovil was summoned to the Lviv Regional Prosecutor's Office, where he was accused of writing and distributing slanderous publishings discrediting the Soviet State and social system. After the initiation of the case the house of Chornovil in Lviv was searched during a copy of the printed text of *Woe from Wit* was seized. V. Chornovil was sentenced to three years in labor camps.

During the imprisonment V. Chornovil declared a protest-hunger strike. The administration was forced to partially comply with its demands and they returned the seized documents. In August, 1969, the proceedings were stopped.

Despite the offensive of the authorities, V. Chornovil continued his activity and joined the group of other Sixtiers dissidents. His residence became "a real political club, where a new formation – *dissident*" was formed.

Thus, during the "Khrushchov vidlyha (thaw)" era, which was accompanied by a temporary weakening of communist totalitarianism, destalinization and liberalization, the Movement of the Sixtiers was born which in the early and mid-1960s consisted of a galaxy of young artists. They advocated the expansion of the freedom of creativity, the defense of Ukrainian culture, stood up against total Russification, but within the ideological limits of the socialist society of the time.

Only constant repression by the system led to the gradual evolution of the Sixtiers. The recognized spiritual leader of the 1960s undoubtedly was V. Chornovil, who stood for cultural actions and for the spread of self-publishing and for purely political discussions in the nonconformist society. Thus, our investigations into this area are still ongoing.

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## **THE TACTICS OF THE TATAR ATTACKS IN THE WINTER TIME IN THE 16<sup>th</sup> - 17<sup>th</sup> CENTURIES**

The review outlines the summary of the analysis of the Tatar attacks in the winter time of the 16<sup>th</sup> - 17<sup>th</sup> centuries. Comprehensive study of the issue made it possible to draw the following conclusions.

To start with, Tatar raids in the 16<sup>th</sup> - 17<sup>th</sup> centuries were carried out almost every year, leaving behind dozens of destroyed villages, collecting thousands of slaves and as many human victims. All then felt that the Tatar raids were sarcastic, and the number of the destroyed houses reached hundreds of thousands, and the number of "yasyr" was almost tens of thousands [2, p. 11].

The fight against the Crimean Tatars was very much complicated by the fact that they had a perfectly developed tactics of predatory attacks, and the main role was played by the high mobility of their troops. As evidenced by D. Yavornytskyi, to ensure this mobility, each Tatar easily was dressed, had three or five spare horses, which he changed at full gallop, and was poorly equipped. The equipment consisted of: a bow with a quiver for 18-20 arrows, a knife in a belt, a flint for making fire, an awl with threads, ropes and straps, several ropes of rawhide 10-12 m long for binding slaves, Nurnberg quadrant-a device for orientation in the steppe to the cardinal points. Tied to the saddle there was a pipe for summoning comrades and a leather bucket for water. In a leather bag there were a little barley and millet flour (oatmeal) for the preparation of the drink, a small

supply of fried in oil and dried on the fire of the dough, which resembled breadcrumbs. For every ten warriors the Tatars took one cauldron for cooking horse meat, and there was also tied to the horse a long pole to build a temporary tent in the steppe [3, p. 163–164].

Raids of the Tatars most often took place in winter, at the beginning of January, to avoid any obstacles on their way. Neither swamps nor rivers could then hinder their progress in any direction to which their paths led. In fact, the fact that the land is covered with snow in winter added confidence and audacity to the Tatars during their attacks. Moving forward, they made small day marches (for 33 km), and so moved day after day, calculating their time and actions in such a way as to be able to return home before the ice melts, and their return was safe at the time [1].

Tatars moved on 100 horses in a series, could be even considered on 300, because every Tatar was leading in about still two horses, which served for supply, their forefront a series of can borrow, breadth, from 800 until 1,000 steps, and deeper – somewhere 800 until 1,000 horses and occupied more than 16, and even 22 kilometers, if held close ranks. Approaching the border of the region on which they had to attack at a distance of about 16 or 22 km, they made stops in the places that could serve as a refuge for them. There they cleaned up and gave themselves time to rest. After the army had sufficiently rested, it was divided into three parts: two-thirds were assigned to the main body, and the third was divided again into two halves, each of them forming a separate flank, namely left and right ones. Distributed in this way, they entered the edges.

The main body moved slowly but continuously with the flanks both day and night, giving the army food for no more than an hour until they reached the desired place, but they did not cause any harm. But when they were returning back, then the main composition continued to move in one and the same pace, and flanks on orders commander were removed and

galloped every in its side on 44–66 km from the troops, but, in a way that a half went forward, and the other half turned aside. It should also be added that each flank could have from 8 to 12 thousand men and be divided again into 10–12 detachments of 500–600 Tatars in each [1].

Run through the villages, they surrounded them, setting up four guard posts around and keeping large fires all night, fearing that some of the peasants would escape. Then robbed, burnt and killed all those who resisted them, and those who had surrendered, were taken with them, and not only men and women with babies, but also cattle, such as horses, oxen, cows, sheep, goats, etc. The pigs in the evening were all driven away, locked in a barn or in another building, and deliberately and massively burnt.

The flanks not possessing orders moved away from the troops more than on 44–66 km. and returned with their prey to the main composition, which could be easily found as they left afterwards a conspicuous footprint of more than 500 horses in a series. After 4–5 hours they joined the main troops. After their arrival, two other flanks of the same number as the first one, one on the right and another on the left, moved to the same plunder as the previous ones, and then, as before, returned, and then again two new flanks were disconnected from the army to make the same devastation as the first ones [1]. Thus, in turn, they made their raids, while the main body never diminished, and constantly covered 2/3 of the whole force, which moved only at a pace to be always in shape and ready with an army that would resist them if they met them. Although that was not the intention of the Tartars, on the contrary, as they sought to avoid it as much as possible.

Moreover, the Tartars never returned the way they had come, but made a sort of circles to avoid the troops, as they fought exclusively defensive battles, and then only when they were well pressed. Even when they were convinced that they were ten to one, they did not dare to attack first, because they did not

come to Volyn to fight, but to unexpectedly rob and seize the loot. If the troops met, then they were forced to retreat in a very fast way. Finally, after the raids and robberies, they finished their way and returned to the Wild Field at a distance of about 166–222 km from the border. When they felt safe, they made a long stop. If there was clutter in the battle with the army, then from the time of stopping they put themselves in order.

The issue is of a great interest in the scientific sphere. Thus, our investigations into this area are still ongoing.

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**THE CRIMEAN ISSUE IN THE POLICY  
OF THE UKRAINIAN STATE OF PAVLO  
SKOROPADSKYI**

This study presents the main aspects that were held by Pavlo Skoropadskyi government with a purpose of Crimea affiliation to the Ukrainian State. The issue is of great importance and relevance in the history studies.

For a long time the attention of scientists, historians and socio-political figures has been drawn to the question of the Crimean peninsula. No region of modern Ukraine raises as many problematic questions about its place in the history of Ukraine as Crimea. Since ancient times, this peninsula has been an important element in international relations and, therefore, an object of geopolitical interests of many states and peoples. First of all, it is explained by rather favorable geographical location of the Crimean peninsula. Even more relevant are the events of March, 2014, when Crimea was annexed to the Russian Federation by armed aggression. Today it has the status of a temporary occupied territory.

However, there is a reason to believe that during the time of P. Skoropadskyi Hetmanate and his diplomatic service, international recognition and the establishment of the Crimean peninsula as an autonomous part of the Ukrainian state were achieved [5, p. 83]. Thus, in his foreign policy, Hetman P. Skoropadskyi understood that Ukraine should be a strong state that should be firmly entrenched on the Black Sea coast, which has long been historically mastered by the Ukrainians as

a result of the protracted Cossack military struggle. This task could be fulfilled, including through the final annexation of Crimea to the Ukrainian State [1, p. 249].

During the summer of 1918, Ukrainian diplomats were forced to resolve the Crimean issue with Russia. Despite governmental statements about conducting an independent course, the Crimean leadership adhered to a pro-Russian orientation. Crimea's self-determination was temporary, only until the restoration of a single (but not socialist and not Soviet) Russian state [3, p. 132].

P. Skoropadskyi, as the head of the Ukrainian State, disagreed with the possible formation of foreign military-strategic buffer in the Crimea. That is why the Hetman began to demand more and more from the German command to give the Crimean peninsula under the authority of the Ukrainian State [1, p. 253].

After a lengthy debate, on October 12, 1918, the Crimean side agreed to the Kyiv project, provided that the Crimean Affairs Departments under the Ministries of Finance, Foreign and Military Affairs of the Ukrainian State were created, and that a special post of the Secretary of the State for the Hetman on the Crimean issues was to be introduced. In addition, the agreement was expected to be ratified by the Qurultay of the Crimean Tatar People and by the Congress of national and public organizations of Crimea. The German authorities were not against such a project at that time. In particular, representatives of the German minority in Crimea agreed to approve the previously concluded agreement and to hand over the Black Sea Fleet with Sevastopol to the Ukrainian State. Later the agreement was also ratified by the Crimean side [2, p. 157].

However, it is important to note that the real implementation of these agreements did not come to fruition as in November, 1918, the political situation changed significantly. After defeat in the World War I, Germany could no longer act as a factor that could stabilize the situation, so it resulted in the withdrawal



of its troops from Ukraine. Instead, the Entente did not want to view Ukraine as an independent, sovereign state, and therefore supported the White movement, seeking to restore the Russian Empire, which would include Ukrainian territories. On November 15, 1918, authorities in the Crimea transferred to the new pro-Russian Provincial Government, and shortly afterwards, General A. Denikin's troops occupied Crimea [2, p. 157].

After the fall of the Hetmanate in December, 1918, the solution of the Crimean issue became virtually unpromising for Ukraine, as the Government of the Directory could not rely on the support of the population of even the major Ukrainian ethnic territories under the military and political pressure of the Bolsheviks and the White movement [4, p. 137].

The issue of the annexation of Crimea to the Ukrainian State could have been solved by the government of Hetman P. Skoropadskyi. The Hetman had a unified principled political position on the territorial affiliation of the Crimean peninsula to the Ukrainian State, significant levers of political, military and economic influence, as well as an experienced corps of foreign policy and diplomatic specialists. However, a number of reasons, such as unfavorable for Ukraine changing of international political situation and unpopularity among the population of Skoropadskyi politics, did not allow the Hetman to fully realize his plans.

But, there have been significant achievements. The Ukrainian state of P. Skoropadskyi had been recognized by more than 30 countries in the world. At the diplomatic service people with the ties in the royal courts of Europe, which seriously facilitated and simplified the process of international recognition of the Hetman state, were involved.

However, despite the bitter experience of numerous defeats in 1917-1921, despite the difficult formation of Ukrainian statehood, nowadays we can assure that successes of our state at the international arena and further progress on the path of

European integration have shown that the abortive experience of our predecessors, including the founders of the Ukrainian state in 1918, has been taken into account.

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## **POLTAVA BATTLE AS A CHANCE FOR IVAN MAZEPA TO BREAK FREE FROM THE RUSSIAN YOKE**

In this review we try to give the analysis for the events of 1709 and their consequences for Ukrainian lands and people. While working with the reference sources on the issue, we came up to some of the following conclusions.

Poltava Battle was a turning point of the Northern War between Moscow Kingdom and Swedish Empire which took place in 1700–1721. The reasons of this war were purely invasive: Moscow wanted to get control of the Baltic Sea while Swedish Empire, ruled by Charles XII, wanted to protect their property in north-eastern Europe. This war included two important moments. Firstly, the Northern War was partly held in Ukrainian lands. Secondly, Cossacks who had taken part in the war on the side of Moscow suffered all sorts of hardship, oppressions and insults from the Moscow leaders [1, p. 110]. Ukrainian peasants also participated in this war. They gave all the provisions for the maintenance of the Russian army, engaged in the construction of bridges and trenches.

Ivan Mazepa who was Ukrainian hetman at that time saw this injustice and oppression of Ukrainian cossacks and peasants. I. Mazepa decided to change his interests by destroying relationships with Tsar Peter I to free the Ukrainians from the Russian yoke.

To implement the plan he started looking for the allies. The most profitable ally was Charles XII. Swedish King planned to attack Russia and captured Poltava fortress. Poltava being

kept by Moscow threatened all allied operations. But the most importantly, Poltava was needed as a stronghold city in organizing a new campaign against Moscow.

Ivan Mazepa and Charles XII began to negotiate in 1707. One year later they agreed to form a military-political alliance. I. Mazepa was supposed to help Charles XII to capture Poltava, and Charles XII, in his turn, recognized I. Mazepa as the legitimate ruler of Ukraine, and promised to protect Ukraine from enemies. I. Mazepa also advised the King to make a new attack on Moscow in the summer of 1709 [2, p. 353].

The Swedes, who came to Poltava in early April, 1709, could not capture the fortress neither by negotiation nor by storm and were forced to begin their siege on May 1. From June 1, the Swedes began to bombard the city with artillery, and the situation of the city, which was still threatened by famine, had worsened significantly. Peter I arrived with the main forces to support Poltava and decided to attack the Swedes on 29 June. The Russian army had about 42,500 soldiers and 102 guns [1, p. 123].

Up to 24 infantry battalions could participate in the future battle from the side of the Swedes, 41 cavalry squadron – 25,000 people; and there were only 4 guns [2, p. 355]. Therefore, the numerical advantage was on the Russian side.

The Swedish army had to accept the battle at an extremely unfavorable moment: the King, severely wounded in the leg during the night's re-enactment, was unable to lead the battle himself, and the commanding general was assigned to Field Marshal Renschild.

The major battle was scheduled for 29 June. However, at night of June 26, Charles XII was informed that on June 28, 40,000 Kalmyk troops of Khan Ayuki would join the Russian army. Upon learning this, the King decided to accelerate the battle. At dawn on 27 June, the Swedes attacked the Russian army. Though, without the personal instructions of Charles XII,

with a minimum number of troops and artillery, the Swedes were doomed to defeat.

The battle was ended in the morning of June 27, with the defeat of the Swedes. They lost about 10,000 people in the Poltava Battle and about 3,000 were captured by the Russian army [3, p. 412]. The losses of the Russian army were up to 4,500 people.

Charles XII and Ivan Mazepa approached the Turkish border with the rest of the army. On July 6, they were in Ochakovo. Then on August 1, they arrived to Bender, in the vicinity of which the Turkish government had assigned them a residence. Unable to survive the painful defeat and lost opportunity to escape from the Russian yoke, Ivan Mazepa died on September 21, 1709. Russia received an outstanding victory, significantly proving its political and military influence on the Ukrainian lands and Europe, and also gained access to the Baltic Sea.

To sum up, the battle of Poltava became a national tragedy for Ukrainian people. Everything could have been changed, but under some circumstances nothing actually changed. It is difficult to predict now what it would have been if the allied troops had won the battle. One thing is undoubted: if they had won, we would have a chance to build our own state and have the serious ally of Sweden in the fights against external enemies. Moreover, our history would have evolved quite differently.

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## **UKRAINIAN INSURGENT MOVEMENTS ON THE TERRITORY OF ROKYTNE DISTRICT**

The study aims to present the description of the peculiarities of the Ukrainian insurgent movements on the territory of Rokytno district. In the field, various interesting facts were found.

The Second World War is the worst thing that has happened to humanity in its history. That was the war that brought much fear, grief and death. During the war, Ukraine became the scene of fierce fighting and had to go to one of the totalitarian empires – either to Nazi Germany or to the Communist USSR. In this struggle, the Ukrainian Insurgent Army appeared as a fighter for an Independent Ukraine.

Despite its small size compared to the armies of Germany and the USSR, which at that time were fighting for dominance in Ukraine, the Ukrainian Insurgent Army was a real force that gave a lot of trouble to their enemies. Units of the Ukrainian insurgent army acted in Rokytno.

The history of the insurgency in the area began with the creation of armed formations of the Ukrainian People's Revolutionary Army ("Poliska Sich"). Since the end of 1942, the Ukrainian Insurgent Army detachments began to form on the basis of the OUN (b) (the Organization of Ukrainian Nationalists (Bilshoviks). They became quite powerful and strengthened their force in 1943. Already in 1944, the insurgency was represented only by the UPA detachments. Consequently, in the insurgency in the territory of Rokytno district during the

World War II and in the postwar years, 1,238 people took part in its activity, 990 of them were men and 248 women [1].

The insurgency was the largest in such settlements as Borove, Karpylivka, Dert, Sekhi, Kisorychi. The largest rebel group in the region was the “Britzka” detachment led by Kuzma Ihnatovych, a native of the village of Karpylivka. He at the beginning of the World War II joined the “Poliska Sich”, which existed under the leadership of the then famous political and military figure Taras Bulba-Borovets. Later he and his battle brothers returned to Karpylivka, where he headed the armed self-defense of the village. Since 1943, the detachment took an active part in combat detachments of the Ukrainian Insurgent Army.

On the territory of the district there also operated a well-known group of Stalnyi. It mainly operated on the territory of Klesiv district, which is now a part of Sarny and Rokytniv districts. The leader was also known under a pseudo “Zelenyi”.

The Ukrainian Insurgent Army was a formidable force that impeded the actions of the Soviet Union. Their tactics were typical guerrilla warfare. One of its main manifestations is the destruction of the railway networks. As an example, we can cite the following excerpts from documents, “On October 26, 1944, dismantling the rails on a segment Ludvig-Rokytno derailed train headed for Rokytno; it was fired upon and the passengers died; and on October 29, 1944 a freight train was derailed on the Klesiv-Tomashhorod stretch” [2, p. 184].

These forced the Soviet authorities to act. They intensified their onslaught that led to the fact that from January 10 to April 13, 1945, 457 people were killed, 25 were captured and 64 arrested. And from July 20 to November 16, 1945, 78 people were killed, 84 bandits and their accomplices were repressed, 200 deserters were detained, 56 families were evicted [2].

To sum up, despite the strong onslaught of the enemy, the Ukrainian Insurgent Army did not disappear, but continued to fight. But after successful actions of the Soviet punitive

bodies insurgents could not conduct open fights anymore and were compelled to leave even more in the woods. Thus, our investigations into this area are still ongoing.

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## **THE UKRAINIAN-POLISH RELATIONS IN KHOLMSHCHYNA IN 1939-1941**

This paper focuses on the description of the Ukrainian-Polish relations in Kholmshchyna in 1939–1941. The Polish-Ukrainian conflict on the territory of Kholmshchyna was an integral part of the General Polish-Ukrainian confrontation during the World War II. The conflict occurred on the territory bordering ethnically Polish lands and in the interwar years was subjected to severe harassment by the Polish authorities. While working with the reference sources on the issue, we came up to some of the following conclusions.

Analysis of the causes of the conflict in Kholmshchyna leads us back to the beginning of the 20<sup>th</sup> century. In the 20<sup>th</sup> century, the Ukrainians and the Poles were divided by two empires – the Russian and the Austro-Hungarian ones. The long absence of the Ukrainians and the Poles of their own states with clearly defined borders was the root of the bloody conflict, because the millennial confrontation between the Poles and the Ukrainians had constantly arisen on the basis of territorial disputes. The lands of the disputes and contradictions were Volyn, Halychyna, Kholmshchyna, Pidliashshia and Nadsiania.

Mutual distrust and enmity between the Ukrainians and the Poles gradually increased. The conditions of interwar Poland, in which the Ukrainians felt themselves like in a colony, were the reasons for this. Injustice and oppression of the Ukrainian people were felt in various spheres – politics, culture, economy and even religion. In 1934, the Polish government organized a

brutal anti-Ukrainian action – the destruction of the Orthodox churches. The first destruction of the churches began in Kholmshchyna almost immediately after the establishment of the Polish authorities. The third and the largest operation of the destruction of the churches took place in 1938. A total of 127 churches and chapels were destroyed.

The Ukrainian-Polish relations were particularly strained on the eve of the war. Since that time, it is possible to talk about the escalation among a large part of the Orthodox and the Greek Catholics of hatred for “everything that is Polish”, about the spread of the nationalist sentiments and religious fanaticism and also about environments that were previously politically inert. The consequences were manifested during the World War II, when the conflict turned into the armed one.

With the beginning of the World War II, Ukraine was in the epicenter of hostilities, remaining not the subject, but the object of history. Seeking to speculate on the aggravation of the Ukrainian-Polish contradictions, the Nazi occupation administration provided the Ukrainian intelligentsia (intellectuals) with better opportunities for development than the Poles had. The initial period of the World War II was characterized, on the one hand, by a genuine national revival of Zakerzonnia, and on the other – by the growth of anti-Ukrainian sentiment among the Poles who believed that the revival is due to their increasing oppression by the occupation authorities. The first Polish-Ukrainian clashes, which later turned into a full-scale armed confrontation, were caused by the radicalization of sentiments in both communities against the background of the growing brutality of the German occupation policy and active preparation for the armed resistance. In such a situation, the Ukrainian population in Kholmshchyna remained defenseless before the Polish underground, which because of the German occupation policy considered the Ukrainians if not collaborators, then at least their enemies.

The first killings of the Ukrainian activists began at the end of 1941. In the following 1942, attacks on the Ukrainian institutions and their activists continued. That could be explained that the participation of the Ukrainians in local administrative bodies caused a negative reaction of the Polish underground, which believed that these efforts were directed against the Poles and their influence. In the autumn of 1941, Polish militants executed a number of Ukrainian activists, and by the autumn of the next year the number of the executed uncounted 400 people.

To sum up, the first manifestations of the Polish underground activity in 1939-1941 were anti-Ukrainian in character. The turning point was 1942, when the Polish and the Ukrainian undergrounds moved to active armed struggle. An irritating role in fueling the conflict was played by the fresh memory of previous pre-war contradictions between the Ukrainians and the Poles, primarily the destruction of the Orthodox churches, which had a severe impact on the Ukrainian society.

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## **EDUCATION IN THE OSTROH JESUIT COLLEGE IN THE 17<sup>TH</sup> - 18<sup>TH</sup> CENTURIES**

This paper outlines some of the peculiarities of the period of functioning of the Ostroh Jesuit College in the 17<sup>th</sup> - 18<sup>th</sup> centuries. To do the analysis of the educational activity and library funds of the college we have tried to trace the contribution of educational institution to the educational processes in Volyn.

The first four Jesuits arrived to Ostroh in 1623 [1, p. 130]. The following year, Anna-Aloise, the main sponsor of the educational institution, gave them an estate of 11 villages and a plot of land for a college and a church, providing construction with all the necessary funds and materials. According to the researcher T. Shevchenko, it was the Jesuits who were at her court and gave Anna-Aloise the idea of establishing a college in Ostroh. However, T. Miaskova in her work emphasizes that it is Janusz Ostrozkyi who was credited with proposing the idea of establishing a Jesuit college in Ostroh. It should be noted, though, that the Jesuits considered one of the main tasks of pedagogical activity that was found in the establishment of colleges which at those times were the most widespread educational institutions in Western Europe [1, p. 240].

A complete analysis of the teaching activities of the Jesuit unit is impossible without the description of the external conditions of its existence and material base. After all, in the unfavorable military and political conditions of the middle- and the third quarter of the 17<sup>th</sup> century these were almost decisive factors determining the nature, scale and quality of the educational process.

The Ostroh Jesuit College was probably the richest in the Ukrainian territory, considering the fact that it belonged to at least 18 villages. Throughout its existence, the Ostroh College had permanent mission centers in Alexandria, Kniahynyn, Moshchenytsia, Mozir, Polonne, Surazh, Turov, and Zviahel. Mission houses in Bila Tserkva, Yurovychi, Kremenets, Ksaver, Ovruch, Vinnytsia and Zhytomyr depended on it for some time. For example, in 1645 the income of the Ostroh Jesuits amounted to 21,000 florins. At the same time, in Yaroslavl it was 17,514 florins. [2, p. 248–249].

Naturally, from the level of well-being there depended the proper living conditions for students' education. In connection with the beginning of hostilities (period of Khmelnychchyna – the ruling of B. Khmelnytskyi) – this initiated a long break in the activities of the Ostroh School. The education slowed down political causes, and teachers were forced to flee from the war to rural estates. Permanent attacks worsened the situation, as well as the large-scale destruction suffered by the infrastructure of the Ostroh Jesuit College.

The Ostroh School for secular students (grammar classes) started functioning in 1626 [3, p. 67], but there was a small number of students who were taught privately. Jesuit pupils were divided into two main categories: “scholastici nostril” (future members of the Order) and “scholastici externi” (secular persons). Public classes in poetry and grammar classes began next year. The class of rhetoric was started in 1627. The course of philosophy for secular students started in 1629 [3, p. 134].

After the abolition of the Jesuit Order in 1773, the Educational Commission opened a four-class district school in Ostroh, which was to be maintained by the Basilians of the Hoshchanskyi Basilian Monastery [4, p. 381]. In 1795, by the Decree of the Russian Empress Catherine II, the Volyn Orthodox Seminary was opened in Ostroh, located in the premises of the former Jesuit College [5, p. 39]. After the fires in 1809 and 1821, the complex was not rebuilt and was gradually destroyed, and in

1875 it was dismantled for construction material, from which, in particular, the Ostroh Men's Gymnasium was build (1876).

In the early 1870s of the 20<sup>th</sup> century Ostroh Collegiums old-fashioned books were selected into a separate book collection called "Ostroh Jesuit Collegium Libraries". At that time, the collection numbered about 100 items. Today, the collection has substantially being expanded and includes 638 units [6, p. 13–14].

Thus, the middle of the 17<sup>th</sup> century became a turning point in the history of Jesuit education. The functioning of the Ostroh College was characterized by the dynamic development of education and institutional infrastructure. In 1648–1664, in the activities of the School there was observed military-political instability, which was the main reason for the break in its activity. Improvement of the material and political position of the cell in the last quarter of the 17<sup>th</sup> century allowed pupils to go to the three-grade school. Not better was the situation of the library funds of the College, as great part of which was destroyed by military invasions and the rest were in the evacuation by the end of the 17<sup>th</sup> century. Thus, further studies, which take these issues into account, will need to be undertaken.

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**ESTATES OF PRINCES OF ZASLAV  
IN THE SOUTHEASTERN VOLYN IN THE FIRST HALF  
OF THE 17<sup>TH</sup> CENTURY**

In the article we describe the aspects of the formation the Princes of Zaslav possessions who were the wealthiest family in the whole Commonwealth in the 1920s. Also, we pay attention to some aspects of the organization, structure and economy of the settlements in Zaslav parish.

The outbreak of power and influence of the Princes of Zaslav occurred in the 17<sup>th</sup> century. A comparison of the real estate potential of this noble family, for example, in 1529 and in 1629, confirms the rapid rise of Zaslavskyi authority: there were approximately 700 farmsteads among the possessions of the family in 1529, and nearly 33,000 a century later.

The formation of the Princes of Zaslav possessions took place gradually. Describing such family, it is extremely important to point it to the Ostroh ordinance, which achieved the highest rate of development and prosperity during the heading of Zaslavskyi family whose possessions had extended from Dubno to Zhytomyr. Domestic scholars conditionally name the possessions that had passed into the Zaslavskyi hands as "Ostroh Rus" or "Ostrozchyna", although this land plot did not represent a separate solid territory.

V. Zharonkin confirms that the ordinance consisted of nearly 600 villages and 24 towns. Instead, P. Kulakovskyi points out that the number of settlements included in the private charter had constantly changed. S. Kardashevich suggests that



23 towns and about 400 villages were included in "Ostroh Rus"; another 19 towns and about 140 villages were inherited under Zemskyi Law.

O. Baranovych points out that during 1629 Prince Dominic Zaslavskiy owned nearly 13 % of the whole amount of farmsteads of the Volyn voivodeship; Prince Alexander Zaslavskiy – 2,5 %; Princess Mariana Zaslavska – 0,3 %; Janusz Zaslavskiy – 0,7 %; Yurii Zaslavskiy – 3,2 %.

According to the organization and structure of Zaslav volost towns, we can get detailed information from the inventory descriptions. Taking into account the sources of 1624–1625 and 1637, it can be argued that during the first half – the middle of the 17<sup>th</sup> century active urbanization processes took place, particularly in 1633 such towns as Slavutyn, Tashkiv and Shepetivka were founded.

In Zaslav volost there had lived different categories of population divided into social groups, which depended on property support and rights. In total, there were 18 noble mansions in Zaslav. The villages were also homes to "dworyczni", "pułdworyczni", "trecinnicy", "czetwertinnicy", the names of which probably come from the name of the taxes (third and fourth parts) that bound citizens paid. These townsmen were burdened with numerous duties and taxes.

Speaking about the most popular occupations of citizens, the profession of the seamstress was the most demanded among the inhabitants of Zaslav volost. Moreover, in 1637 there were 16 shoemakers in Shepetyn, 7 shoemakers in Novyi Zaslav, 8 – in Tashkiv and 12 – in Slavutyn. There were also quite widespread and necessary jobs as blacksmith, furrier, potter, tailor, and winemaker.

To sum up, scholars are still unable to compute the exact amount of Zaslav volost estates. Data from inventory descriptions provide scientists with valuable information for studying the social structure and the level of economic development of Zaslav volost settlements. Thus, further

studies, which take these issues into account, will need to be undertaken.

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## **NOBILITY ACTIVITY IN THE TERRITORY OF KYIV REGION IN THE 16<sup>th</sup> - THE FIRST HALF OF THE 17<sup>th</sup> CENTURIES**

The paper sheds new light on the question of the nobility activities in the territory of Kyiv region in the 16<sup>th</sup> - the first half of the 17<sup>th</sup> centuries. Thus, we came up to some of the following conclusions.

The start with, at the time of the 16<sup>th</sup> - the first half of the 17<sup>th</sup> centuries, the society of the country was divided into economically independent and dependent citizens. On the eve of B. Khmelnytskyi, citizens with lower and the lowest positions made up the majority of the nobility. In the Kyiv region there were more than 76 % of all landowners, but they owned very little land fund - only 11 %. Petty gentry were pillaged on both sides: expensive military equipment that exceeded the income of a small landowner, as well as natural population growth and the multiplication and branching of boyar noble families. Staffs from the petty nobility were staffed by chancellors, attorneys and grassroots court officials to serve in the princely and noble courts.

At the end of the 16<sup>th</sup> - the beginning of the 17<sup>th</sup> centuries the first dynasties of the noble nobility appeared. In the Kyiv region those were Baranovychi (Baranovski), Vaskovski, Vereshchak, Vyhovski, Didkovski, Duminski, Nevmyrytski and others.

In addition to legal practices, the representatives of the small nobility had another income military service. The youth participated in wars abroad. N. Yakovenko points out that the

mercenary service abroad was not uncommon, and she notes that the legislative formulation was given in the Statute of 1529.

In the Polish Kingdom, the custom of hiring soldiers has become more common than in the Lithuanian-Rus State. Since the end of the 15<sup>th</sup> century, there have been references to actions in the southern Galicia and Podillia of protracted mouths, the so-called detachments, which were recruited for a specific military purpose. The low-income gentry were the main part of the Cossack corps. In 1631 they exceeded the Hussar cavalry by a 1,000 riders and were the largest division of the Polish army.

According to N. Yakovenko, the entry of the Ukrainian nobility into the military structure of the Commonwealth played one of the decisive roles in spreading the idea of political patriotism in Ukraine. The lowest degree in the pyramid of social weight of the landed gentry was occupied by dependent landowners. Their estates were not their complete property. This kind of nobility was deprived of the right to political vote and independence. The landowners on service were moving over to the "no-lane" position quite intensively. The Lithuanian Statute interpreted the temporary departure from the noble tribe of life as more liberal than the Crown Law. The nobles lost their nobility only for a period not peculiar to their occupation.

The citizens constituted a large mass of gentry, who did not consider the temporary bourgeois status to be "a loss of civility". An example would be the family of the Kyiv burghers named Balyk. Pavlo Balyk, a castle tradesman, was mentioned in 1552 as the owner of a house in Kyiv, and his descendants occupied prominent positions in the city's self-government. For example, the local wights were Yatsko and Oleksii, the burmistor Sozon, the advisor Mykhailo, and the city clerk Bohdan Sozonovychi. At the same time, Yatsko used the noble emblem "Abdank" and Sozon firstly called himself as "noble" in 1617. There were many examples of such dynasties.

In conclusion, we can say that a large group of castle citizens of the Kyiv region during the period under study was used as

a kind of social microstructure. Unfortunately, any calculations are complicated by the incompleteness and irregularity of the sources, which would relatively accurately record the number of gentry on the same period in history. Thus, the picture is still incomplete and this is a vital issue for future research.

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## **VOLYN POLISSIA DURING THE NAZI OCCUPATION**

In this article we described the events that had been taking place during the World War II in the territory of the modern Volyn region and the northern part of Rivne region. The events took place in 1941–1945. The study of this problem is relevant in the context of contemporary events, since the study of the World War II in Volyn requires a critical rethinking. We paid special attention to the underground movements in this territory.

Thus, we attempt to write about the state of the problems, to analyze the sources. The changes in the socio-political attitudes of the region's population during the occupation period, as well as the process of creating and functioning of the bodies of the Ukrainian subsidiary administration in Volyn are also taken into account. The war against the USSR was based on the principles developed by the Nazi ideologies. Their policy was to pursue the interests of Germany, for which the local population was not the subject but the object.

Diverse of Volyn ethnic structure only contributed to its realization. At the beginning of the occupation, more than 2 mln people lived there: 68.4 % of Ukrainians; 16.8 % of Poles; 10.5 % of Jews; 2.2 % of Germans; 1.1 % of Czechs, as well as Byelorussians, Russians, Lithuanians, Moldovans and others. The privileged status was given to ethnic Germans, who were supposed to embody the beginning of the "great German colonization of the East". The Nazi leaders considered Volyn only as an area for unlimited economic opportunities. They had great expectations for the exploitation of the agricultural

sector. To exploit the local population, the Nazis imposed a labor obligation. Numerous taxes were added to direct physical exploitation [1, p. 199].

The Nazi genocide became the most extreme manifestation of terror in the occupied Ukraine, the purpose of which was the mass destruction of the population on racial, national, ethnic, political, socio-economic grounds. Thus, in Rivne region, the invaders destroyed 176 and severely damaged 462 settlements, the vast majority of which were rural.

Moreover, we analyze the Nazi destruction of the Jewish population. In Volyn region, Jews were the third largest in terms of numbers by the national group, which made up 10 % of the region's population during the interwar period. The killings were usually carried out by special detachments - "Einsatzgruppe". In total, Holocaust researcher O. Kruhlov estimates that 32,996 Volyn Jews died during the occupation, accounting for 67 % of the total number of the victims of the Nazi repression in the region [2, p. 16].

We also try to analyze insurgent activity in that period in Volyn. Thus, Ukrainian nationalists, Polish, and Soviet guerrilla formations, represented in accordance with the Ukrainian Insurgent Army, the Craiov Army, and Soviet guerrilla formations, determined the political and military structure of Volyn in 1943.

Some countermeasures against members of the resistance movement were carried out by the German authorities. Fearing a mass anti-Nazi campaign, the Germans paid great attention for their position in the largest settlements. The payment for guerrilla actions were pogroms, burnings, looting of villagers' property, and arrests or shootings. The executions of the members of the anti-fascist struggle were carried out also on special lists available to the Germans [3].

Consequently, the Ukrainian, Polish, and Soviet guerrilla formations posed a serious threat to the German occupation regime in the Polissia. At the same time, the presence of major

German military units, predominantly in cities and a focus on the security functions of important communications created great opportunities for the guerrilla movements. Thus, our investigations into this area are still ongoing.

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## **PROBLEMS OF INTEGRATION OF THE CRIMEAN REPATRIENTS IN THE UKRAINIAN SOCIETY IN THE PERIOD OF INDEPENDENCE**

The article is dedicated to the problems of integration of the Crimean repatriates into Ukrainian society during the period of Ukraine's independence. The analysis of the repatriation process was carried out according to the following criteria: availability of legal status (citizenship), settlement of housing problems and the problems of employment, social protection, and education.

After obtaining the independence Ukraine has faced a number of problems of political, economic, social and territorial nature. The Crimean Tatar problem includes the consequences of deportation, rehabilitation, repatriation, adaptation and integration of the Crimean Tatars in Ukrainian society. The origins of this problem are to be found in events of 1944, as the deportation of the Crimean Tatars from the Crimean peninsula caused the further repatriation processes to unfold, and at the same time arises the problem of arranging repatriates.

The main issues that accompany the process of arranging the Crimean Tatars are the problems of social adaptation, cultural revival and securing the civil rights of the Crimean Tatars, such as the rights to national self-determination, recognition of the Mejlis as the only legitimate representative body of the Crimean Tatars [2, p. 45].

One of the main problems for the repatriates is the provision of budget support for meeting their vital needs:

building of schools, kindergartens, medical and midwifery centers, other social and household objects, water supply networks, and roads, completion of electrification, gasification and telecommunication [1].

Since 1996, significant support has been given to international organizations and donor countries in the ethno-cultural development of repatriates. In the framework of the UN Development and Integration Program implemented by the United Nations, a number of projects of socio-economic and humanitarian nature worth over \$ 13 million USA have been carried out [4].

Potential repatriates call the unresolved land issue one of the main obstacles to returning to Crimea. Numerous laws and regulations are adopted, but they remain on paper without any implementation. Ground sections that received Crimean repatriates during land soldering were wholly or partially unfit for cultivation.

Along with the domestic arrangement of repatriates the great importance for them is the decision of the tasks of national-cultural revival and social adaptation to new conditions. The most important aspect of the socio-cultural adaptation of the Crimean Tatars is the development of public education and the teaching of children in their native language. At the initial stage of repatriation, Crimean Tatar children who returned to Crimea went to Russian-language schools. But in 1992, Crimean Tatar children studied their mother tongue in 313 schools, and although the optional form of teaching was still prevalent; in many schools language was taught as a subject [3, p. 161].

Consequently, the process of solving the Crimean Tatar problem is still ongoing, which is connected with the difficult political situation in Ukraine, the unstable geopolitical situation caused by the annexation of Crimea and the armed conflict at the East of Ukraine. There are reasons to argue that the economic aspects of arranging Crimean Tatars for a long time will be the main problem of integrating repatriates into Ukrainian

society, but for now the priority and quite painful problem of the Ukrainian state is the return of the annexed Crimea under the Ukrainian jurisdiction as Ukraine and most countries of the world did not recognize the fact of annexation of Crimea by Russia and much effort is still needed to bring Crimea back to Ukraine.

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## THE ECONOMIC ACTIVITY OF THE UNION CHURCH IN VOLYN IN THE 18<sup>TH</sup> CENTURY

In the paper we describe some of the peculiarities of the economic activity of the Union church in Volyn in the 18<sup>th</sup> century. To do this we made a theoretical analysis of the issue.

On the Right Bank of Ukraine during the 18<sup>th</sup> century the largest land ownership belonged to the Roman Catholic and Greek Catholic Churches. The socio-economic basis for the strengthening the position of the Uniate Church was the growth of local church-monastery land ownership. Structurally, it consisted of the latifundial possessions of the Uniate Bishopric, the monastery lands, and the land ownership of the parish clergy. If in 1705 there were 1 town and 19 villages on the territory of Kyiv Polissia of the Uniate Metropolis, then during the second half of the 18<sup>th</sup> century its lands in the region were more than doubled.

In July 1682, the remaining Right-Bank estates of the Kyiv-Pechersk monastery were sequestered: several Volyn villages, dozens of villages in the Kyiv Polissia extensive Barakhty Kliuch on the Right-Bank Dnipro, the towns of Radomyshl and Vasylykiv, as well as the estates near Mohyliov, the town of Novohrudok and 47 villages with 5,620 "houses". After 1708, the lands of Derman, Dubno and other Right-Bank monasteries were handed over to Bishop Dionysii Zhabokrytskyi in Lutsk, and they eventually became the property of the Uniate Metropolis. In the Volyn region, during the 1720–1770s, a large

and densely populated Sinovskyi Kliuch and nearly a dozen villages and hamlets became the property of the metropolis.

This trend towards an increase of landownership and estates of the Uniate clergy was observed in the second half of the 18<sup>th</sup> century. It was at this time that the Uniate Metropolitan was the largest landowner among the spiritual hierarchs of the Right Bank. Its possessions were in the Central Kyiv region, Polissia, and Belarus. In the mid-1770s it was the owner of less than 15,000 serfs.

All in all, on the eve of the partitions of Poland the Uniate clergy in the territories of the Right-Bank Ukraine had almost 22,000 serfs – 47 % of the total number of the register. Thus, the Uniate Church with its extensive array of the Church lands in the late 18<sup>th</sup> century turned into latifundios landowner. The landownership gave the Church greater economic independence, increased its social prestige and contributed to its further enrichment.

Among the Basilian monasteries, the biggest landowners were Saruchaiivskyi, Meletskyi, Zhydychynskyi, Dermanskyi, Dubnivskyi, Sharhorodskyi, Pochaiivskyi (in the Union of 1721), Umanskyi ones. Due to the main mass of the Right-Bank clergy, so called parish priests, it should be noted that they were mostly minor landowners.

On the development of the economy of the Church, estates were largely influenced by the ratio of the agricultural and industrial sectors, the quality of soils, the presence of natural resources, remoteness from major markets and local market conditions. On the nature of the Church, farms were also affected by their security workforce and the dynamics of social turmoil. The basis of the agricultural production was the cultivation of traditional cereals and industrial crops (vegetable crops). The Right-Bank clergy also did gardening.

Considerable attention was paid to cattle breeding as the primitive system of agriculture required considerable amount of working cattle, so in the Church farms the main propelling

power were oxen. The owners of ecclesiastical estates were keeping cows, goats, poultry, etc. Traditionally, the churchmen also coped with bee-keeping, which was largely industrial. Clergy used honey almost exclusively for their own needs and sold only the remnants of it. Supporting role in the Church economy there played pond and river fishing, which largely had a commercial character. Retraction of the Church in the sales and market linkages required to increase the production of marketable grain and other agricultural products, for which there was market demand. Therefore, in the second half of the 17<sup>th</sup> century the owners of ecclesiastical estates organized trade estates, designed specifically to satisfy those needs. Documents prove the existence of the trade estates in the separate ecclesiastical estates of Volyn in the early 1680s. To the end of the 18<sup>th</sup> century in Volyn only in the realm of Polonskyi and one or two of the other monasteries were not reorganized into such estates.

Agriculture remained an unproductive sector of the economy of the Church, so there was a further development of the craft. Common crafts were a tailoring, sewing, weaving, production of clothing, blacksmithing, weaponry, jewelery making, bonding, pottery, furry, brick-making, carpentry, etc. The milling craft intensively developed in the ecclesiastical estates and it was also relatively cheap and very profitable. Most of the Church's mills were the water ones and were built near the ponds, rivers, and streams.

In the second half of the 18<sup>th</sup> century, some landowners allowed the wharf to get their own mills. In some church farms on the Right Bank candle production was also set up, which gave great profit. Candles were made of local raw materials: lei and beeswax. Many church estates developed weaving and the production of burlap and plains, which were in demand due to the revitalization of the grain market, and these trades were partly marketable.

The churches on the Right Bank were also engaged in book-printing, commodity production of icons, crosses, rosary and other objects of worship. Thus, in the 18<sup>th</sup> century, the Right-Bank churches had sufficient agricultural and industrial resources to support their own needs. Although, they did not use their raw materials and financial potential for the intensive development of industrial production.

To sum up, the church economy was dominated by small handicraft production, which almost did not go beyond the medieval craft. Even in the bishopric and monastery towns industrial production did not yet rise to the level of the manufactory and kept its workshop form. However, certain branches of the church industry significantly contributed to the overall economic recovery in the Right-Bank Ukraine and Volyn region.

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## **UKRAINIAN WOMEN'S MOVEMENT IN GALICIA IN THE INTERWAR PERIOD**

In the paper we describe some of the peculiarities of the Ukrainian women's movement in Galicia in the interwar period. Consequently, it is logical to draw the following conclusions.

To start with, in the 19<sup>th</sup> century in Europe there swept the movement for defending the interests of women. In Western Ukraine the women's movement began in the mid-19<sup>th</sup> century, keeping pace with the Western European trends.

The founder of the movement in Eastern Galicia was the writer Natalia Kobrynska. She believed that a woman should become a full member of the society; and a change in social status was to be done by women themselves. Therefore, N. Kobrynska called for the establishment of women's organizations and women's press. The leader put in front of women specific objectives: education for women (the entry into secondary and higher educational institutions); equal socio-political rights with men. However, the reaction to her ideas was very controversial even among women themselves. Subsequently, on December 8, 1884, Kobrynska founded the first secular women's organization "Society of Russian Women" in Stanislav (present-day Ivano-Frankivsk).

However, the World War I destroyed the old way of society and outdated notions about the role of women. The entry of Western Volyn and Eastern Galicia to the Second Polish Republic forced the activist to overestimate the list of priorities.



They were not confined to feminist aspirations; it was mainly about the combination of female and national needs.

Representatives of the Western lands considered themselves successors of the traditions of pre-war women's movement. An important moment in the development of the women's movement in Western Ukraine was the creation of the world-famous women's organization "The Union of the Ukrainians". Reorganized from the Female Community it was the largest in Galicia. The Foundation was the opposite of the society of women scattered throughout Galicia. Foundations were laid in 1917, and the system of work was not organized properly.

On 22 and 23 December, 1921, a Congress of Ukrainian Women was held in Lviv, with a preparatory committee headed by Konstantyna Malytska, a public figure and a well-known teacher and writer. The convention was convened at the initiative of the women's group "Ukrainian Pedagogical Society after Anna Barvinok". The committee also included: Olena Stepaniv, Milena Rudnytska, Olena Fedak-Sheparovych, Olena Sichynska, Olha Korinets. Despite the severe winter and uncertain political situation, 312 delegates from the various women's organizations of Galicia, Volyn, Bukovyna, as well as Vienna, Prague and Warsaw arrived at the Congress. Women unanimously argued for the unity of all women's organizations, regardless of class or political affiliation. The Congress emphasized the Catholic character of the Ukrainian women's movement.

The most important decision of the Congress was the final organization of the Union of the Ukrainians with a date of December 23, 1921. According to the original plan, the Union of the Ukrainians had to unite all Ukrainian women outside the Soviet Union. However, the Polish administration, which required the registration of all organizations, gave permission only for Galicia. In 1938, the political organization "Princess Olha's Druzhyna" was founded on the site of the Union of the Ukrainians, closed by the Polish authorities.

In the 1920s and 1930s, a religious-charitable (mainly of Catholic, and of Greek-Catholic rite) women's movement took place in the Western Ukrainian lands of further development. At this time, a network of Mariiski (Marian) organizations, in particular, the Marian's Druzhyny of Ladies (Pani) (in Lviv, Stryi, Drohobych, Sambir, Yavoriv, Sokal, Rohatyn, Rava Ruska, etc.), the Association of Ukrainian Girls named after St. Joseph, the Association of Ukrainian Workers "Buduchnist" ("The Future"), etc.

In most cases, these organizations were not numerous in number, and the scope of their activities did not go in comparison with the scale of the activity of liberal-feminist organizations. Socio-Christian women's organizations have sought to influence the ideological and organizational development of liberal-feminist organizations, in particular, expressing their views on the harmfulness of liberal feminism for Ukrainian society and on the need to change the nature of the activities of liberal women's associations, including the Union of Ukrainian Women.

Moreover, a number of other women's organizations functioned in the territory of Galicia: the Women's Cooperative "Pratsia" ("Labor") (founded on the initiative of the Rusynky Club in 1902), the Circle of the Native School after Anna Barvinok; "Mothers Advice Group" (a branch of the Society for the Protection of Children and Custody of Youth); St. Mary's Society (there were other Catholic women's organizations in Lviv as well); the sports club "Strila" ("Arrow"); the Association of the Women with Higher Education, and others.

A significant role in the development of women's organized life was played by the women's press. The nature of magazines was determined, as a rule, by feminist and national-state ideology. One of their tasks was the need for the magazines to constantly emphasize the equivalence and importance of all the constituents of the triad "citizen-wife-mother". One of the most popular was the magazine "Nova Hata" ("New House")

(published in 1925, edited by M. Hromnytska, and in 1939 – by L. Burachynska-Rudyk). The “Women’s Voice” (“Zhinochyi Holos”) magazine represented the Union of the Ukrainian Working Women in Lviv. The magazines declared their non-partisan status, although their sympathies were on the side of liberal-moderate political forces.

To sum up, the Ukrainian women’s movement in Galicia during the interwar period actively expanded, gaining more and more influence. Galician women, through the activities of various women’s organizations and the press, gained not only the right to education and vote, but also loudly declared themselves in the world arena.

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## **FOLWARKS IN VOLYN IN THE SECOND HALF OF THE 17<sup>TH</sup> - THE 18<sup>TH</sup> CENTURIES**

This paper describes conditions which influenced the economic development of Volyn region in the second half of the 17<sup>th</sup> - the 18<sup>th</sup> centuries. The article also tells about the system of agriculture and cereals, which were grown in the farms of the region of the analyzed period. Moreover, we also describe stockbreeding system and livestock which were the most common in folwarks as well as the position of the Volyn peasants in the conditions of the functioning the folwarks and serfdoms system.

To start with it is necessary to describe economic situation in Volyn in the second half of the 17<sup>th</sup> - the 18<sup>th</sup> centuries. At this historical period Volyn region was an integral part of Polish-Lithuanian Commonwealth and the economic situation of Volyn was conditioned by the specifics of the historical development of the noble Polish-Lithuanian Commonwealth, which at that time was in crisis and decline. This was due to the fact that many folwarks were destroyed during the Khmelnytskyi Uprising of 1648-1657. In Volyn, where the folwarks were preserved and spread, the nobles constantly needed city markets to sell products and raw materials as they tried to monopolize the local market.

The most of the city's population were involved in crafts. Among the artisans, there were mostly shoemakers, tailors, carpenters, fishermen, bonders, blacksmiths, bakers, and

butchers. The most important craft centers were in Dubno, Ostroh, Starokostiantyniv, Lutsk, etc.

At the end of the 18<sup>th</sup> century in the economy of the cities of Volyn important changes occurred as the manufactory production developed. Manufactories displaced certain types of small-scale urban crafts. These applied primarily to leather, linen, and foundry urban production. Also in the second half of the 18<sup>th</sup> century most of cities had a trade specialization.

The main branch of the crop economy was agriculture, represented by the cultivation of grain crops. Wheat was the most expensive type of grain, but it needed good soil and better care, so a large area of arable land was occupied by rye. Oats and barley were also grown, but on a much smaller scale. In particular, oats, which were needed for feeding cattle, were practically not grown in the filing plants. They were received as a natural tax on dependent peasants.

In the folwarks people were also engaged in animal farming. Cattle, pigs, poultry and others were bred. Also, oxen were bred, but they were used exclusively for cultivation of the ground, and the horses as the main pulling force. Industries such as poultry and gardening did not scale up as they provided only their own needs while other industries used their products for export.

It should be emphasized that in Volyn in the second half of the 17<sup>th</sup> – the 18<sup>th</sup> centuries peasants were the main productive force and were in personal dependence on the landowner. They were forced to pay cash and subsistence rent to landlords, required to work on the landowner's field, which was about 3–4 days a week.

In the 1760s in Volyn more permanent and widespread employment was hired, because the need for skilled labor increased, that is, for artisans. Thus, the most widespread was the last type of hiring, for which wages were spent with products and money.

To sum up, from the second half of the 18<sup>th</sup> century the escape of the peasants was a mass phenomenon like the main form of protest against the lord's oppression. They led to a significant reduction in the labor force of the farms. Occasionally, robberies of the lords' estates were used as a means of protest against the folwarks system. The peasants also complained to the administrative institutions to protect their rights. Thus, further studies, which take these issues into account, will need to be undertaken.

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## **PERIODICALS OF THE VOLYN VOIVODESHIP DURING THE INTERWAR PERIOD**

In this review we give the analysis of the Volyn periodicals at the beginning of the 20<sup>th</sup> century during the interwar period. The issue is of a great importance in the history studies.

To start with, during the interwar period Volyn was a part of Poland as Volyn Voivodeship. Volyn press of the time was much less developed than in other Polish regions and it was caused by common problems in Voivodeship: poorly developed economy, low population literacy, weak transport system, etc [2, p. 86].

Typical problems in the development of the Volyn press during this period were the difficulties with the material and technical base for printing editions and difficulties in delivering editions to the rural areas [4, pp. 98– 100]. This predetermined such features of its development as the dependence on funding and the prevalence of the press mainly among the intelligentsia in the cities of the region [3, p. 5]. The problems of development of the Ukrainian press of Volyn were also accompanied by a rigid assimilation policy of the Polish government [1, pp. 13– 15]. However, despite all these difficulties, not only Polish and Ukrainian periodicals but also national minor periodical media were actively distributed in Volyn during the interwar period.

The basis of political issues in Volyn during the interwar period was socio-political weekly newspapers and magazines. They often discussed among themselves topics of life of the region and other main issues. However, the Polish socio-political

press, represented in particular by such editions as *Zhyttia Volyni*, *Holos Volyni*, *Ohliad Volyni*, *Selo Volyni*, was actively supported by the authorities and by Volyn voivod Józewski personally. At the same time, Ukrainian editions (*Ukrainske Zhyttia*, *Selianska Dolia*, *Dzvin*) were significantly restricted in freedom of expression through Polish assimilation policy [4, pp. 103–105], which was expressed not only in rigid censorship, but also in the so-called Sokal border – a ban on contact with the Ukrainian figures of Galicia in order to “prevent the spread of separatism” [3, p. 4].

In addition, the periodicals of the Volyn Voivodeship of the interwar period were represented by a small number of cultural and educational publications. The most notable of these were *Khvyliia* in Kremenets, and *Pedahohichno-Literaturnyi Shchomisiacnyk Vchyteliv Serednikh Shkil u Dubno* in 1923. Moreover, there were literary magazine *Peleryna* and the monthly magazine *Nash Svit*, edited by Volodymyr Ostrovskiy, which in 1935 was transferred to Volyn from Warsaw [4, p. 109–110]. The Orthodox Church periodical was represented by the edition *Na Varti* and the Catholic Church periodical was represented by such editions as *Liud Bozhyi*, *Zhyttia Katolytske*, and others [4, pp. 107–108].

In addition to the meeting the spiritual needs of society, periodicals of Volyn Voivodeship of the inter-war period also tackled purely domestic problems. Agricultural, technical and specialized publications in Volyn were published frequently and regularly – *Molode Selo*, *Tekhnichni Vidomosti Volyni*, *Luhyta Torfovysycha*, etc. [4, pp. 108–109]. There were also published periodicals of the national minorities – the Jews, Germans, Czechs, Poles, Russians and even Karaimes [4, pp. 106–107, 110–112].

Thus, despite the number of difficulties, periodicals of the Volyn Voivodeship during the interwar period were quite active and played important roles in the political and cultural life of the region. Today, this topic, unfortunately, remains



poorly researched and therefore needs further studies. And our investigations into this area are still ongoing.

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## **THE ROLE OF THE KYIV STRATEGIC OFFENSIVE OPERATION IN THE LIBERATION OF UKRAINIAN LANDS DURING THE WORLD WAR II**

In the paper we describe some of the peculiarities of the role of the Kyiv strategic offensive operation in the liberation process of Ukrainian lands during the World War II. While working with the reference sources on the issue, we came up to some of the following conclusions.

World War II was the largest military conflict in human history. It took the lives of millions and crippled even more. Ukrainian lands were the main frontline during the War. Large-scale military operations were carried out on the territory of Ukraine, which significantly influenced the course not only of the Soviet-German conflict, but of the entire world war.

One of them was the Kyiv Strategic Offensive Operation which took place on November 3–6, 1943. Due to the active actions of the Soviet troops, during this military operation the enemy group was defeated (15 German divisions were defeated); the Nazi invaders were expelled from the capital of the Ukrainian SSR. A strategic foothold was created in the area, which played an important role in the battles for the Right-Bank Ukraine.

In just three days of the fighting for Kyiv from November 3 to November 6, 1943, the troops of the 1<sup>st</sup> Ukrainian Front destroyed 9 infantry, 2 armored and 1 rifle infantry divisions, killed 15,000 soldiers and officers, and destroyed 244 tanks,

126 aircraft, 174 artillery guns, 8 different depots. 6,200 Nazi soldiers and officers were captured [1, p. 358]

After the liberation of Kyiv, the troops of the 1<sup>st</sup> Ukrainian Front went on the offensive to the West. In just a few days they were able to advance 150 km, occupying many strategically important settlements, including Zhytomyr and Fastiv [1, p. 35].

Within 6 days of the liberation of Kiev, Soviet troops expanded the bridgehead on the Right bank of the Dnipro River by 230 kilometers along the front. Unions of the 1st Ukrainian Front went to the border of Chornobyl-Malyn-Fastiv-Tripoli. With their offensives, they thwarted the preparation of the enemy for the offensive against the 2<sup>nd</sup> Ukrainian Front in Kirovograd direction. Hitler's command had to spend its reserves in the Kyiv region. This enabled the troops of the 2<sup>nd</sup> Ukrainian Front in mid-November 1943 to advance to the Right bank of the Dnipro [3, p. 360].

The German troops certainly suffered enormous military casualties during the liberation of Kyiv by the Soviet troops, but the Soviet side also suffered heavy casualties. As I. Patryliak and M. Borovyk point out, "During the Kyiv operation, the Red Army lost more than 800,000 soldiers and officers". One of the reasons for these unjustifiably high losses was that the civilian population just mobilized by the field military forces, as well as those Red Army soldiers who had left captivity or entourage and remained in occupation, were put to battle. They were sent to the battle without military training, without weapons and uniform [2, p. 147-150].

To sum up, it should be noted that the Kyiv strategic offensive was one of the key operations in the entire World War II, because it was due to the operation that Kyiv as the capital of the Ukrainian SSR was liberated. It also created a strategically important foothold on the Right bank of the Dnipro River, further liberating the entire territory of Ukraine from the Nazi troops occupation and forcing allied troops to set up a second front in Europe.

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## **GERMAN OCCUPATION REGIME IN VOLYN**

In the paper we describe some of the peculiarities of the German occupation regime in Volyn. While working with the reference sources on the issue, we came up to some of the following conclusions.

The territory of Ukraine has always aroused great interest in German political circles. Thus, the ideology of including Ukraine, the Baltic States, Poland, Romania, Serbia and some other countries in the Greater Germany State was widespread notion during the interwar period.

When the National Socialist Workers' Party came to power in 1933, Germany's foreign policy was aimed at the seizure of colonial territories, and moreover, the Ukrainian territory was the one of the main occupation.

With the outbreak of the war against the Soviet Union, the events of the division and management of the occupied territory unfolded in a clear sequence. Thus, on July 16, 1941, at a meeting with senior command staff, A. Hitler substantiated and identified some of the main tasks and directions of the occupation administration such as political repression against real and potential opponents of the occupation regime; Genocide against the population of Ukraine; ruthless economic exploitation of Ukrainian lands, etc. [1, p. 254].

On August 20, 1941, a decree was approved on establishing the Reich Commissariat of Ukraine. As a result, it was divided into 6 general districts: Volyn-Podillia, Zhytomyr, Kyiv, Mykolaiv, Dnipropetrovsk, and Crimea.

The Volyn-Podillia General District covered the territories of Kamianets-Podilskyi, Rivne, Volyn, southern districts of Pinsk and Brest regions (Republic of Belarus), and a part of modern Ternopil and Vinnytsia regions. Rivne was chosen as the center of the District. The District Commissioner-General was appointed oberführer Heinrich Schoene.

In the Volyn region during the war the Germans set up three large camps for Soviet prisoners of war – in the cities of Volodymyr, Kovel and Lutsk. The detention conditions did not meet any requirements. For these reasons, 200-250 people died daily in the Volodymyr camp (25,000 people died in the camp during the period), 11,000 died in the Kovel camp, and 10,530 – in Lutsk. The total loss of the civilian population in the Volyn region during the German occupation is approximately 165,300 people.

Nazi leaders viewed Ukraine not as an ethnic or national unit, but only as a country of unlimited economic opportunity in the interests of Germany. The strategic and military plans of Nazi Germany played a particularly important role in Ukraine agricultural potential. It was at its expense that the Reich leadership intended to solve one of the main problems – to create the raw materials and food base needed to provide Germany, the occupied Europe and the Wehrmacht during the war in the East. Hitler and other Reich leaders had repeatedly appointed that [2, p. 347].

Thus, the Nazi occupation of Ukraine led to a deep social crisis, which, in particular, manifested itself in the spread of orphanage, begging, and the emergence of refugees, and also put on the brink and the survival of the disabled and the elderly [3, p. 254]. With the arrival of Nazi occupation power in the Western Ukraine, the construction of a “new” so-called pro-German school was set up for both Ukrainians and other ethnic Volyn population.

Consequently, the occupation policy touched all spheres of the daily life of the Volyn population. It was reflected in

the relevant decrees, laws, orders and appeals of the German administration. All these acts were based on two main principles – obedience and punishment. Sometimes the Nazis made some concessions, but they were short-lived and predetermined by a specific political situation.

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## **DEVELOPMENT OF EDUCATION IN RIVNE REGION IN THE POST-WAR PERIOD (1944–1953)**

In the paper we describe some of the peculiarities of education in Rivne region after the World War II. While working with the sources on the issue, we came up to some of the following conclusions.

The restoration of Soviet power in February 1944 in Rivne region was accompanied by the return of the standard Soviet model of schooling tested during 1939–1941. In particular, elementary, seven-year and secondary schools began to work. The revival of the educational sphere took place under the conditions of war damage and a large shortage of teaching staff. The priority was to restore education, science and culture, educate all school-age children and create conditions for the continuation of education of those who were unable to obtain it during the war. Already in the 1944–1945 academic year, 717 general educational establishments were built in the region [1, p. 56].

In the early postwar years, training materials and textbooks were particularly lacking. Old-school textbooks and Polish and German textbooks were forbidden for ideological reasons. Those editions that were in line with Soviet programs, despite some extra prints and aid from the East, could not fill the gaps for quality functioning of schools. In the 1944–1945 academic year, 165,788 textbooks were imported into the region, which was much less than necessary. The catastrophic reduction of teachers, especially of elementary schools, required immediate



resolution of this issue. In 1944, the number of students in Rivne region was 50,510, and there were only 973 teachers. To set up schools in the cities and villages of the western regions, the People's Commissariat sent 700 teachers from the eastern regions to permanent employment in the Rivne region. Pedagogical schools were opened in Ostroh, Kostopil and Dubno.

In addition to staffing deficits, there was an extremely low level of education in the early postwar years. In the 1945–1946 academic year, the largest group (52,8 %) consisted of the teachers with secondary pedagogical education, and a 1/3 of teachers had completed and incomplete secondary education. Such educators were involved in distance studies [3, p. 176–180].

It is worth noting that the Soviet authorities carried out repression against nationally-minded school and university teachers. Thus, in the conditions of rigid ideological pressure in the 1940's and early 1950's, teachers of the Rivne Teacher's Institute worked as well. In teaching and methodical work they had to follow the instructions, and to fight decisively "with formalism and ideological distortions in teaching". It was stated that teachers should work to educate Soviet patriotism.

Therefore, to sum up the development of education during this period is controversial. On the one hand, the state helped schools and universities in this difficult period, and on the other, the hopes of the people that the brutal Stalin regime would be weakened after the victory did not proved its ideology. Soviet power influenced the population through education. Russification intensified, and the authorities implemented their Soviet ideology in Western Ukraine, particularly in Rivne region, suppressing any manifestations of national patriotism [2, p. 221–223].

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## **SPECIFICS OF PERSONNEL SUPPORT OF FIGHTER BATTALIONS IN VOLYN IN 1944-1946**

The paper focuses on the analysis of the ways and methods of forming the fighting or destruction battalions in Volyn region in 1944-1946. The importance of the study can be explained by the fact that in modern Ukraine there has always been a confrontation between both the supporters of the Ukrainian rebel movement and its opponents.

Fighter battalions operating in Western Ukraine from 1944 to the early 1950s were a form of involvement of the local population in the armed struggle against the Ukrainian rebel movement during the restoration of Bolshevik-Soviet power there. These formations appeared immediately after the liberation of certain areas from the German invaders. Issues of their organization, training, material support and operational use were cooperated by the engage anti-bandit departments of the relevant NKVD (People's Commissariat of Internal Affairs) departments [2, p. 169]. However, the situation was complicated by the lack of support of the Soviet authorities among the local population. In the period of 1944-1945, both methods of coercion and principles of voluntariness, which began to dominate from 1946, were used to mobilize citizens to the ranks of fighter battalions.

The main tasks of fighter squad fighters included: maintaining order in settlements, protecting state institutions, Soviet assets, raiding and ambushing, conducting operational measures according to the NKVD requirements, patrolling, convoying,

protecting railways and bridges, objects of national importance, etc [1, p. 375]. The national composition of the fighter battalions reflected the specifics of the region. Of course, the Ukrainians prevailed. However, at the initial stage of the creation of these formations a significant number of the Poles became involved in view of the aggravation of Ukrainian-Polish relations in 1943–1944.

In general, combat and operational activities of fighter battalions were unsatisfactory. There were several reasons for this: 1) staffing shortage; 2) poor level of political training and discipline of personnel; 3) self-removal of the heads of the NKVD regional divisions from the leadership of fighter battalions; 4) cases of betrayal, cowardice and move to the side of the enemy; 5) inconsistency of the overwhelming majority of chiefs with their appointment and lack of organizational and combat work with personnel. The low level of professional activity of the fighter battalions was evidenced by the numerous facts of the disarmament of some of them by insurgents, the frequent cases of the soldiers' transition to the UPA (The Ukrainian Insurgent Army), the increase in the number of unsuccessful military operations, etc. [3, p. 102].

During 1944–1946, the main sources of personnel filling of the fighting battalions were: employees of Soviet institutions and organizations, demobilized soldiers of the Red Army and guerrilla units, Komsomol members and local "activists", former UPA members, rural non-partisan youth. During the years 1944–1945, there were few volunteers to join the fighter battalions. During this period, the authorities carried out forced mobilizations, often using force methods. There was also no material incentive. But after 1946, the number of "volunteers" significantly expanded. This was due to the weakening of the Ukrainian rebel movement, as well as to the material and moral encouragement of the personnel of the fighter battalions.

Taken as a whole, it should be mentioned that our investigations into this area are still ongoing. Significantly, the

present findings might have important implications for solving the issue.

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## **HISTORICAL DEMOGRAPHY AS A NEW DISCIPLINE**

In the paper we analyze historical demography as a new discipline. In the course of this issue, we intend to study the notion of historical demography, since we come across this concept quite often in the writings of many researchers on the subject.

To start with, both historians and demographers cannot fully explain the emergence of historical demography and the causes that led to this. Therefore, in the scientific sphere, everything is explained by the efforts to solve issues (or certain tasks) that require the cooperation of the efforts of both historiography and demography. Actually, in our opinion, this has led (as one of the factors) to a kind of lagging of the national special discipline from the foreign one.

So it should be noted that the demographers of a historical nature perceive this area much wider than the specialists in "classic" demography. Although the statistical method is at the heart of this subject, it should be noted that many other historians have used various methods in their researches. It is difficult, though, to obtain statistics from more ancient periods because of a number of certain factors: (even if these are the tribute collections or inventory descriptions); it is also necessary to take into account the various important factors of the analyzed periods, etc.

It should be emphasized that the broad development of historical demography was acquired only in the late 19<sup>th</sup> and early 20<sup>th</sup> centuries. During this period, the researchers

included not only the natural and mechanical (migratory) but also the social movement of the population in the subject of their interests. Therefore, they were not limited to studies of the “gender-age” and “marriage-family” structures of the respective “demographic systems”. Moreover, they made a significant contribution to addressing the long-standing problem of integrating social and demographic statistics at the level of specific historical and demographic studies, and extended the practice of an interdisciplinary approach to the problems previously studied within the individual sciences. The very mechanism of demo-reproductive processes by various factors of people’s life led to the involvement of experts in many branches of social sciences, which actually actively contributed to solving certain problems. They were demographers, sociologists, economists, ethnologists and psychologists. This actually led to the dissemination and development of this discipline as a cross-sectoral unit, which subsequently contributed to the integration of various areas of social science.

Nowadays, the advancement of demographic knowledge is largely due to the development of various processes. It uses a variety of new techniques that emerged in the late 20<sup>th</sup> century. We should not forget about the long established methods of researching the historical demography that were used in the emergence of this discipline, and those that were actively used in it, although being formed earlier. In particular, the use of the methodology of construction of mortality tables and the average life expectancy of people in the analysis of archaeological materials made it possible to obtain additional information about the nature of the processes of population reproduction in the early stages of social development. The vast majority of studies on the problems of historical demography in Ukraine have been done by historians such as O. Kyslyi, V. Kubiiovych, S. Kulchytskyi, O. Rudnytskyi, P. Tolochko, M. Vladymyrskyi-Budanov, etc. The fundamental feature of these works is that

their authors are not limited to searching and analyzing diverse, demographic information, but used the results of relevant researches to meet the needs of historical knowledge.

The study of this issue is an integral part of the history of mankind. Abstracting from the demographic aspects of history does not allow the historian to make global generalizations. French researcher F. Brodel, noted that the main object of study in history is a human being. I. Voronchuk, who has made a fundamental effort with respect to the historiography of ancient and unknown times, has made a remarkable contribution as a contemporary research to the historical demography of those centuries and introduced her own method of research and population density calculation.

Moreover, all the studies in this discipline can be divided into a couple of types: those carried out within the disciplinary boundaries of history to solve certain problems of historical contemplation; and those that are conducted to identify the current demographic picture, referring to the processes in the past.

Issues that require the involvement of historians and demographers, as well as specialists in other related scientific disciplines, especially ethnographers, sociologists and economists, are becoming increasingly relevant in order to recreate reality and to understand both the general and the more narrowed picture of a particular period.

In the context of all the above, the current discipline is defined as a scientific field that studies the demography through the use of research procedures, with the experts in different historical and demographic areas. But it should be remembered that the main subject of study of this science is a human being and his/her development throughout history.

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## **WOMEN OF RIVNE REGION IN THE NATIONAL LIBERATION MOVEMENT (1944-1945)**

This paper outlines some of the peculiarities of the participation of women of Rivne region in the national liberation movement in 1944-1945. To do this we made a theoretical analysis of the issue.

On February 2, 1944, with the entering of the Soviet troops the restoration of the Soviet power in Rivne and Rivne region began. It was accompanied by numerous repressions because the communists blamed the Ukrainians in connections with the Nazis. The Ukrainian nation's struggle for freedom continued for many years after the end of the World War II. Those Ukrainians, who wanted an independent Ukraine, rallied under the leadership of nationalists. The national liberation movement brought together different categories of population, different strata, and different generations. Ukrainian women also joined the rebel ranks and did their best to resist the enemy.

If we look at the history of the national liberation struggle through the eyes of a woman who has been touched by this struggle, the problem arises in a completely different light. Thus, the role of women in the national liberation movement is underestimated as they have made a great contribution to the fight for independence. Researches show that men couldn't successfully oppress without them and their help.

The role of women in the Ukrainian anti-Soviet rebel movement increased during 1944-1945. This was due to the

fact that the new Soviet authorities saw enemies in Ukrainian men and accused them of cooperating with the Nazis. Women were also affected by the invasion of the Soviet forces, but they were freer in their actions than the males. In these conditions the Ukrainian nationalist underground increasingly relied on women and girls, entrusting them with the vital tasks of the insurgent movement. As a result, in Western Ukraine the amount of decisive female members in underground movement increased.

The developer of the new OUN and UPA tactics related to the transition to recruiting female agents was Hryhorii Pryshliak (under operational pseudonym Mikushko), who headed the Security Service or the Western Ukrainian Underground Security Service in the spring of 1944. The men were reorganized into combat units and mobilized for a partisan war against the Communists. Women were recruited to replace them.

One more reason why women joined the rebel movement was the repression and tragedies that happened to their friends, relatives and neighbors. Obviously, being the witnesses of the killings of the Ukrainian citizens by the Soviet authorities, they had a desire to fight against the Communists. Thus, Liubov Piddubna-Pohoniuk from a village Kupyn of Mizoch district became a liaison in the UPA after the murder of her brother, father, two uncles, six neighbors and nine rebels as a result of an attack on the village. All those people were buried in a common grave.

Women's involvement consisted of a wide variety of activities – collecting food and medicines, cooking, working in the health care field, etc. They were agents and liaisons. Women made an important contribution to the restoration of the work of the Ukrainian Red Cross Organization in Rivne.

The attitude of men to the participation of women in the national liberation movement was ambiguous. From the one side they respected women. But some men used their authority and power which led to gender discrimination and sexual

abuse. It is a common feature of all military societies, where human's psychology changes and the stronger dominate.

Representatives of the Soviet authorities were extremely cruel to women. They believed that women were already guilty if they somehow belonged to the UPA or OUN and that Ukrainian women deserved all the tortures from the punitive organs. Violence was a part of Soviet interrogation methods. In this respect, Olena Artemova-Yastrubinska from Korets was arrested for 25 years of Gulag for keeping at home the hiding rebel place. As a result of the search she became a disabled person. Halyna Halchevska from Zdobvytsia village was tortured during the Soviet searches in 1945. Convicted as the political prisoners for participation in liberation movement, women were imprisoned for 10–25 years. In addition, after the specified term of imprisonment, everyone without exception additionally got to 5 years of deprivation of civil rights.

To sum up, in spite of all the difficulties mentioned above, women continued to contribute to the national liberation movement. And numerous studies show that the struggle for liberation would have been impossible without their help.

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## **THE UKRAINIAN ORTHODOX CHURCH ON THE LEFT-BANK UKRAINE IN THE 18<sup>th</sup> CENTURY**

The Church is historically involved in a system of political activity that is manifested in massive social-political movements, in support or opposition to the political elite, in the mobilization of believers to solve socially significant problems, in the influence on the relations of parishioners with society, in the formation of political or apolitical outlook. In modern historical science, the study of the situation of the Ukrainian Orthodox Church in the 18<sup>th</sup> century on the Left-Bank Ukraine is irrelevant; it is difficult to find meaningful scientific works on this subject. That is why this work has scientific relevance because it studies poorly researched issues.

The self-determination of the Ukrainian people, the search for spiritual and national grounds for their identification was carried out in connection with the Christian civilization tradition. This connection was based on the combination of the ancient mental foundations of the worldview and the deep spiritual and social content of the Orthodoxy.

The second half of the 17<sup>th</sup> century and the 18<sup>th</sup> century are characterized by the numerous attacks on the Ukrainian state, as well as on the Ukrainian Orthodox Church. This period was difficult but, at the same time, a turning point in the history of Ukraine and the Orthodox Church.

After a series of treaties, Ukraine gained political autonomy within Russia. However, the royal government immediately began to gradually limit it in the 1780s. Thus, the last

vestiges of autonomy were abolished: in 1775 the Cossacks as a class were destroyed. Ukraine was covered by imperial orders, administrative laws and social-economic conditions, including serfdom; its territory was divided into provinces, or governorships, with administrative and territorial institutions.

In the 18<sup>th</sup> century, the Orthodox Church played an important role in the political life of the Left-Bank Ukraine. This can be because the Left-Bank population was the Orthodox one, and that was why the Church could influence the consciousness of the Ukrainians through the sermons of priests. This was used by the Russian authorities, including Peter I, who carried out church reform to strengthen absolutism in the Empire, as well as to enslave Ukraine. During the reforms of Peter I, the Church was finally subordinated to secular authority.

The Emperor abolished the patriarchate, and in 1721 founded the Holy Synod, headed by a procurator general. The Emperor controlled the activities of the Synod; the Synod swore allegiance to him. In fact, through the Synod, the Emperor also controlled the life of the Church. The Church was assigned to perform a number of state functions: primary education, recording of civil status acts, monitoring the political reliability of the citizens. The clergy had to, in violation of the secrecy of confession, report on their actions, "tend to the detriment of the state". Moreover, serious restrictions were imposed on the consecrated persons: the number of monks and nuns was decreasing, and the monasteries and nunneries were closed.

In 1722, by order of Peter I, Voniatovych was appointed as a head of the Ukrainian Church, though not in the rank of Metropolitan, but as an Archbishop, which reduced the entire Church of Ukraine to the ordinary regional diocese in the Russian Empire. All attempts by Voniatovych to restore the Ukrainian Metropolis failed and he was subjected to repression and arrest. It was not until 1742, that the Ukrainian hierarchy regained the rank of Metropolitan.

A striking example of the use of the Orthodox Church in the political life of the Left-Bank Ukraine by the Russian government is an anathema to Hetman Ivan Mazepa, a man who made a tremendous contribution to the development of Ukrainian culture and the Church. This anathema was criminal because there was no real reason to impose it. The Patriarch of Kyiv and All Rus-Ukraine Volodymyr at the All-Ukrainian Orthodox Council of the Ukrainian Autocephalous Orthodox Church in 1990 expressed the view of the Holy Synod on the anathema to Hetman Mazepa: "The anathema to Mazepa was a completely anti-canonical and anti-evangelical act. Hetman Ivan Mazepa had no conflict with the Church".

Catherine II continued the policy of secularization against the Church. By the manifesto of February 26, 1764, most of the church land was transferred to the authority of the state body – the College of Economy of Synodal Board. For the monasteries and nunneries, "Spiritual States" were introduced, which put the monks and the nuns under complete control of the state.

Since the end of the 18<sup>th</sup> century, church policy started to change. Part of privileges and property was being returned to the Church, the number of monasteries and nunneries was increasing, and they were exempt from certain duties. By the manifesto of Paul I of April 5, 1797, the Emperor was proclaimed the Head of the Russian Orthodox Church.

To conclude, the 18<sup>th</sup> century was very difficult for the Ukrainian Orthodox Church. It was at the time that the Ukrainian Church lost its independence and became directly dependent on the Moscow Patriarchate. The reforms of Peter I even worsened the position of the Church, as these reforms helped to strengthen absolute power in the Empire. But despite the loss of independence, the Ukrainian clergy tried to restore at least some of the rights of the Church. This is evidenced by the participation of the clergy in the Concluded Commissions. All the population of Left-Bank Ukraine professed Orthodoxy, which is exactly what the Russian authorities used, and that

turned the Orthodox Church into a tool of propaganda. The Orthodox Church has become a tool for brainwashing the population of the Russian Empire. The Church also received some governmental functions, such as elementary education. Thus, the present findings might have important implications for solving the issue.

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## THE SOCIAL AND ECONOMIC POLICY OF THE CENTRAL RADA IN MODERN UKRAINIAN HISTORIOGRAPHY

The article analyzes scientific works and main historiographical sources to characterize the main aspects of social and economic policy of the Central Rada. While working with the reference sources on the issue, we came up to some of the following conclusions.

The study of the social and economic policy of the Central Rada is impossible without a thorough study and use of significant scientific heritage created by previous generations of historians. In this regard, an important role is played by the study of scientific base of the problem. Thus, we take into account the analysis of generalizing publications on the history of the Ukrainian revolution; historical works of a financial and economic nature and works of an encyclopedic nature; research on the history of Ukrainian banknotes of the Central Rada period; works on the history of fiscal policy and Ukrainian-Russian financial relations in 1917–1918; works on the foreign policy of the Central Rada governments in the financial sphere (e.g., generalizing works, financial aspects in relations with the Entente countries and with the Central States, etc.); works on the history of financial policy of the Ukrainian National Republic Governments in 1917–1918.

In modern Ukraine there is a significant increase in interest to the phenomenon of the Central Rada. After 1991, the process of active study of this period in the framework of modern



Ukrainian historiography has begun. In the mid-1990s, a new stage in the development of Ukrainian historiography of the issue began which continues today and is characterized primarily by the active development of sources preserved in Ukrainian archives. There are more and more studios built mainly on them. Dissertations are defended in all the main directions of the internal policy of the Central Rada. A significant amount of new material has been brought into scientific circulation. This period is also characterized by the appearance of the first monographs devoted to a number of poorly researched or completely unexplored aspects of the problem, among which there are the works of V. Verstiuk, V. Soldatenko, I. Hyrych, Y. Hrytsak, S. Kulchytskyi, M. Lytvyn, R. Pyroh, O. Reient, O. Rubliov, V. Serhiichuk, M. Dmytrienko, O. Lysenko, P. Hai-Nyzhnyk and others. These and other authors for the first time put forward and documented a number of provisions and conclusions that specify the activities of the Central Rada.

Regarding the social and economic policy of the Central Rada, the program of social and economic transformation of the Ukrainian People's Republic was set out in its Universals, in particular in the Universals III and IV. However, in the implementation of the program outlined by Universal III the government of the Ukrainian People's Republic showed neither consistency nor determination.

Accordingly, the Central Rada of Ukraine gradually abandoned the immediate solution of the agrarian question. On November 10, 1917, at the meeting of representatives of the landowners' organizations, Kyiv sugar growers and bankers, the head of the General Secretariat of the Ukrainian People's Republic V. Vynnychenko assured the landowners that the question of the land will be solved at the Ukrainian Constituent Assembly. A few days later, a special explanation of the Ukrainian National Republic on the agrarian question forbade "arbitrary seizure of land and other property". Peasant protests against landowners ordered to suppress the force of arms. It

was announced that in the landowners with less than 40 tithes the land will not be seized at all.

The policy of the Central Rada in the financial and industrial spheres was also unsuccessful. The lack of funds was catastrophic and V. Vynnychenko wrote later that they could not use the money needed for the region from the banks. State control over industry was not established. Workers did not understand its essence, and entrepreneurs met it with hostility. At the industrial enterprises of Ukraine unemployment grew. Only in Kyiv in November-December, 1917, there were up to 10,000 unemployed.

Consequently, the inconsistency in the solution of social and economic issues caused disappointment of the masses. This was used by the Bolsheviks who using their demagogic slogans "land to the peasants, factories to the workers, and peace to the peoples" gained increasing popularity.

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## **ACTIVITIES OF THE CARPATHIAN SICH RECONNAISSANCE IN 1938-1939**

The study has gone some way towards enhancing our understanding of the activity of the Carpathian Sich reconnaissance in 1938-1939. In the field, various interesting facts were found.

The events of 1938-1939 in Zakarpattia region became the next stage of the struggle for state independence in order to further its spread to the whole territory of Ukraine. Unlike other emigrant parties and groups, which limited themselves to sending congratulations to the government of the Carpathian Ukraine, the OUN (Organization of Ukrainian Nationalist) took an active part in the processes. One of the key activities was its participation in the development of the armed forces of the new state and protection from Polish and Hungarian aggressors.

At the end of September 1938, the OUN began to illegally cross the Polish-Czechoslovak border. One of the first large groups that appeared on the territory of Zakarpattia region, was Boryslav group led by a rural guide from a village Tur'ia. According to the Polish security authorities for 1939, in early November 1938, in the region to join the Carpathian Sich there moved leading figures of the OUN Osyp Karachevskyi, Roman Shukhevych, Roman Myrovych, Volodymyr Shchyhelskyi, Yevhen Stakhiv, Osyp Boidunyk, Ivan Stebelskyi, Lev-Yaroslav Zatsnyi (all were deprived of Polish citizenship), and others.

Having arrived to the region, members of the OUN from Western Ukraine were forced to take other names for conspiracy.

The basis of the Military headquarters of the Carpathian Sich under the leadership of the regiment of Mykhailo Kolodzynskyi ("Huzar" by nickname) formed so called "kraiovyky": Zenon Kossak "Tarnavskyi" (the Deputy), Yurii Lopatynskyi "Kalyna", Ivan Butkovskyi "Hutsul", and others. Roman Shukhevych ("Borys Shchuka") was appointed as a referent of the Mobilization Department and a sergeant from special assignments. He was engaged in the replenishment of the Sich military personnel, the organization of financial assistance and communication with Western Ukraine. A special scope was the work of M. Mykhalevych and V. Oleksandriv, who organized an art service at the headquarters of the Carpathian Sich. Under their leadership, they produced state symbols, propaganda posters, decorated rallies, and organized various holidays and festive events. Also at the headquarters of Mykhailo Myrskyi there was formed and headed a group of propagandists and lecturers from the "Letiucha Estrada", the purpose of which was to conduct political propaganda among the citizens.

In November 1938, the Military headquarters established the Reconnaissance (Intelligence) Department and appointed Yevhen Vretsiona ("Ostap Volianskyi") as the head. In addition to the information gathering, the Reconnaissance (Intelligence) Department carried out counterintelligence and operational-investigative activities: checked and registered new members of the Carpathian Sich; showed Hungarian and Polish agents in the local authorities of the Carpathian Ukraine and units of the Sich; conducted investigative interrogations of captured saboteurs and terrorists; exposed plans for sabotage and terrorist operations in Zakarpattia region and prevented their implementation. The Department organized reconnaissance groups under the leadership of the commandant of the Carpathian Sich in Torun Stepan Hynylevych, who collected information in the border zone. They also obtained information about the accumulation of Hungarian troops on the borders

of the Carpathian Ukraine and the plans of the Czechoslovak military contingent in the region.

Overall, our results show the following. Members of the OUN took an active part in the formation and further development of the Carpathian Sich. However, while in the leadership of the military headquarters, they were unable to turn the military organization into a regular army. Measures of the OUN could solve the question of the organization of combat-ready and staffed armed forces of the Carpathian Ukraine in 1938-1939. However, the position of the leadership led by Andrii Melnyk regarding the mass crossing of the Polish-Czechoslovak border, orientation to Germany, limiting the military initiatives of the OUN in Zakarpattia region, minimal participation in the military training of the soldiers of the Sich did not make it possible to implement the plans.

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## **DEVELOPMENT OF THE BASILIAN SCHOOLS ON THE RIGHT-BANK UKRAINE IN THE 18<sup>TH</sup> CENTURY**

The paper analyzes development of the Basilian institutions in the Right-Bank Ukraine in the 18<sup>th</sup> century. In the field, various interesting facts were found.

Immediately after the collapse of the Jesuit Order, all their educational establishments were taken by the Basilians. At the beginning of their formation the Basilians were only a pale shadow of the Jesuits, then after the collapse they took the whole initiative in the cultural and educational center of the 18th century.

In the second half of the 17<sup>th</sup> century on the Right Bank Ukraine the activities of the monastic order of the Basilians and their schools were activated. These were the educational institutions, whose founders and leaders were Basilians. The Basilians themselves were the members of the monastic order of St. Basil the Great, the leading monastic order of the Ukrainian Greek Catholic Church. Their activity is especially noticeable in the 18th century, when, after the first bans in 1720, the Basilians continued to publish books of worship in the Ukrainian language in the Ukrainian church tradition. The centers of their publishing houses were such cities as Pochaiv, Suprasl and Univ. During 1733–1800, the Pochaiv printing house alone published more than 100 liturgical books and sermons. In the middle of the 18th century, 148 Basilian monasteries operated on the territory of Rich Pospolyta, 122 of which were situated in the Ukrainian lands. Each Basilian monastery had a children's

orphanage, a hospital and a pharmacy. Much attention was paid to the educational activities of the monks, which at first were dominated by narrow-minded attitudes, but since the 1970s, studies have become increasingly secular.

The schools did not retain the original features and were the shadow of Jesuit schools. At the end of the 18<sup>th</sup> century there were Basilian six-grade schools in Human, Lubar, Bar, Kaniv, Ovrutsk, Ostroh, Volodymyr and Sharhorod. The students of the Basilian schools were educated in the Polish national spirit. Also, their activities were greeted with praise at many seims. The number of pupils in these schools was large.

The main focus of the Basilian Order on the Right-Bank Ukraine was the Holy Saint-Bohorodytskyi Monastery of St. Basil in Uman with a school, founded with the assistance of F. Potockyi in 1765. We will take this school at the monastery as the example analysis. Thus, the Potockyi Foundation could represent the structural structure of the monastery: the number of Basilian monks should not have exceeded 14 people (4 missionaries and 4 or more professors). But it all depended on the number of the students at the school.

The history of the Saint-Bohorodytskyi Monastery and its schools can be divided into four stages:

- 1765 – June 1768 – the foundation of the monastery and the beginning of the establishment of an educational institution (schools and colleges) at it;
- Autumn 1768 – 1794 – the revival of the monastery and transformation of its religious educational institution into a center of secular education;
- 1796 – November 1830 – the heyday of the monastery and its schools;
- November 1830 – March 1834 – the suspension of education in the monastery and its final elimination by the Russian government.

As it is known, the Basilian schools took into account the Jesuit model. Even after the collapse of the Jesuit Order, they

passed on to the Basilians their schools. These were schools in Ovruch, Kremenets, Kamianets-Podilskyi, Zhytomyr, etc. The famous Ostroh school was also changed from the Jesuits to the Basilian model.

To sum up, initially the Basilian schools adopted the basic principles of the Jesuit Order; they undoubtedly reached the world level of education and laid the foundation for the development of education in the Ukrainian lands in the analyzed period. Thus, further studies, which take these issues into account, will need to be undertaken.

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## **HORBACHOV'S ANTI-ALCOHOL CAMPAIGN: CAUSES, COURSE AND CONSEQUENCES**

The paper analyzes the alcohol situation in the USSR, examines the fight against drunkenness and alcoholism in the years of perestroika, its positive and negative features, and analyzes causes of failure. The issue is important in the history studies.

In the mid-1980s in the USSR there was a situation when the leadership of the state did not find effective levers to contain the crisis trends in the economic sphere. There were attenuations of economic development, the progressive loss of the USSR's position in the international arena, and consequently socio-economic problems in the country.

The country needed a strong leader and radical reforms; so on March 11, 1985, by an extraordinary Plenum of the Central Committee of the party Mykyta Horbachov was elected Secretary General of the CPSU. In April, 1985, the new political leaders of the country qualified the situation in the economy as dangerous. A new direction in socio-economic development (the so-called *perestroika*), initiated by M. Horbachov, was to stabilize the situation. The main content of the proclaimed changes was reduced to the following to subordinate production to social needs, to focus management on improving efficiency and quality, to accelerate scientific and technological progress through the reconstruction of domestic engineering with the latest scientific and technological achievements; to develop the

interest in the results of labor, as well as of initiative and social enterprise in each link of the national economy.

Immediately after the announcement of the course of the acceleration, a large-scale anti-alcohol campaign was started. In Ukraine its opening was proclaimed by the Decree of the Presidium of the Supreme Soviet of the USSR "on measures to overcome drunkenness and alcoholism, the eradication of *samohon* (homemade alcohol) production". (May, 1985). The campaign raised the retail prices of alcoholic beverages, reduced their supply to the retailers, as well as the production of alcoholic beverages due to the destruction of raw materials (in 1986–1989 in Ukraine there were cut down about 60,000 hectares of vineyards).

In parallel, launched campaign to promote a healthy lifestyle strengthened the fight against drunkenness in the workplace. From February 1 to July 31, 1986, the all-Union Raid "for effective work and healthy life" took place. By results of the raid in Ukraine there were elimination reports of more than 15,000 violations of the anti-alcoholic legislation. According to the results of 1986, the consumption of alcoholic beverages in Ukraine decreased twofold compared to 1984; the number of people who were picked up to sobering-up stations decreased; the number of crimes committed on the basis of drunkenness decreased to 26 %.

The fight against alcoholism had a twofold effect. Thus, consumption of alcoholic beverages decreased by 2,5 times, which contributed to life expectancy and fertility increase, reduction in mortality, and decrease in the overall crime rate. For example, during the first year, labour productivity grew by almost 13%. However, the negative effects of the reform far outweighed the positive ones. According to the Chairman of the USSR Council of Ministers N. Ryzhkov, the budget in 1985 fell short of the 60 billion rubles profit compared with the plan. The Head of the Ukrainian Government V. Masol estimated that the lost profit in Ukraine is 10 billion rubles. Through this

mismatches the budget began to decline funding of socially important issues. The discontent among citizens greatly increased, leading to the increase of social tension in society. The population began to massively produce homemade alcohol, which led to a shortage of sugar and yeast.

Therefore, we can conclude that the anti-alcohol campaign of the last General Secretary of the USSR only partially justified itself. The rashness, radicalism and short-sightedness of the party leadership only worsened the situation in the society, having created additional conditions for the upcoming crisis. Using outdated methods of command and administrative system, which had nothing to do with the social realities of the time, the achievement of complete success failed.

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