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Section 1

Young American Scholars

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Introductory word

Students at Seton Hall University are pleased to write for the 6th edition of The Young Scholars Grinchenko-Seton International Journal. The students are from several different departments and programs at the university. Represented are the Educational Studies Department of the College of Human Development, Culture and Media; The School of Diplomacy; The History Department and the Philosophy Department of the College of Arts and Sciences; and the College of Nursing.

The papers submitted by these students are a mixture of academic research papers and reflection pieces exploring topics of interest and importance. The intention is to provide readers with a broad examination of personal and current issues and an analysis of historical influences on the present day.

These papers and this 6th edition of the Journal continue the partnership of over 17 years between the Borys Grinchcnko Kyiv Metropolitan University and Seton Hall University. Our collaboration began with a grant from the U.S. Department of Education. The project, Deliberating in a Democracy, sought to increase effective participation in deliberations of controversial issues. In this project, New Jersey was paired with Ukraine. Teachers from both countries visited one another for three years, and students from both worked with one another. After the program, an independent evaluation conducted by the University of Minnesota in 2009 revealed that the Deliberating in a Democracy project was surprisingly effective in multiple cultural and educational contexts.

Based on this exceptionally positive assessment and our anecdotal experience, Dr. Tarasenko and I committed to finding ways to bring this collaborative examination of critical topics to the university level. That decision has benefited students in our institutions for over 17 years. Over these many years, the focus of our video sessions each semester has varied. Historians from both universities led conversations focused on historiography. One project was a two-year collaboration titled Visualizing the Ukrainian Diaspora. This was an oral history and a scholarly research project. Students and faculty from each institution met several times to build an interactive website displaying the research. This work was presented at the International Assembly conference, a part of the National Council for the Social Studies, held in Chicago, Illinois, in 2018.

This electronic Journal was created to seek additional ways to support students from both universities collaborating. This is the 6th edition, the second since the brutal Russian invasion began in 2022. The Journal is a student-centered publication. As such, it seeks to provide an arena for student research and scholarly writing. It is also a forum to promote and support student voice and cross-cultural engagement. It has been beneficial for students in both of our institutions.

Madeline S. Kruszczynski is a sophomore double majoring in International Relations and Economics with a minor in Arabic. She is a member of the university's Honors Program and the Buccino Leadership Institute.

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In her paper *"Russia's tactics in suppressing Ukraine's sovereignty"* Madeline explores how Russia's suppression of Ukrainian sovereignty has evolved, threatening not only Ukraine but the foundations of modern democratic statehood. She writes about the agreements promising Ukraine security and independence in return for dismantling its nuclear weapons.

Clare Dueweke is a sophomore in the School of Diplomacy and International Relations. She majors in International Economics, International Relations, and Philosophy with minors in Spanish and Environmental Studies. Clare seeks to use the knowledge and skills she develops to work in Global Health, focusing on the connection between health and environmental issues.

In her paper *"A geopolitical puzzle: the rise of Ukrainian nationalism,"* Clare analyzes the progression of Ukrainian nationalism, focusing on the pivotal role of historical context, geopolitical location, former Soviet influence, and modern politics.

Avery Kachmarsky of Pasadena, California, is an undergraduate in the School of Diplomacy and International Relations. He is currently a staff writer for The Diplomatic Envoy, the foreign affairs news section of the School. Avery is also a member of the Honors and Buccino Leadership programs and an active member of the Slavic Club.

In his paper "*Resilience in Crimea: the history of the Crimean Tatars,"* Avery explores the history of the Crimean Tatars. The impact of Russian imperialism, Soviet repression, forced deportation in 1944, and struggles faced upon their return to Crimea after the collapse of the Soviet Union are examined. Avery cites the ongoing persecution following Russia's illegal annexation of Crimea in 2014.

Allison Bodaken is a rising senior studying Diplomacy and International Relations, with minors in Spanish and Journalism. She is passionate about the political and economic state of the world right now, hoping one day, she will see a world less aggressive. In her professional life, she hopes to be a broadcast journalist.

In her paper *"Religion and the Russian – Ukraine War"* Allison explores the religious dimensions of the ongoing war in Ukraine, explaining how faith has been used for political influence and national identity.

Allison Devitt is an elementary and special education major at the College of Human Development, Culture and Media. She is also majoring in Environmental Education. As the daughter of two teachers, she continues the family commitment to service and helping build a stronger community.

In her essay *"How it feels to be American",* Allison shares a powerful reflection illustrating the challenges of living in a divisive time in American history. Her reflection piece begins, "I was born free. Nevertheless, I never earned it". She explores with honesty the issues confronting her generation.

Raquel Cunha envisions her future as one focused on service and care. She is a nursing major in the College of Nursing. Raquel is a first-year student excited to build the skills and knowledge needed to assist those in times of vulnerability.

In her essay *"Reflections on the first of the University CORE courses: A journey of*

transformation and my intended career in nursing," Raquel cites the need for those in her chosen profession to be personal, resilient, and strong. She examines how her vision of nursing is reflected in a range of readings drawn from across time and continents.

Novilette Jones is an adult student who has embraced the challenge of working towards her college degree while being a mother to three children. She is a Philosophy major in the College of Arts and Sciences.

In her essay "*Potholes and possibilities: a mom's rough road to success,"* he writes, "I must attend lectures and make meals, read late into the night, and drop off my children at school; my days are filled with chaos". In her piece, she answers the question of her decision to seek a college degree – 'why now'? A philosophy that she hopes will help her complete her goals is that challenges can strengthen, not restrict us.

Слава Україні!

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Russia's tactics in suppressing Ukraine's sovereignty

Ukraine has long struggled to assert its sovereignty, from World War I to the Holodomor famine under Stalin, and now in its ongoing battle for independence amidst the Russia-Ukraine war, which escalated in February 2022 following Russia's full-scale invasion of Ukraine. Whether through forced starvation or disinformation campaigns, Ukraine has repeatedly been tested, yet it continues to stand resilient. As technology has advanced, so too have Russia's methods for suppressing Ukraine's independence. This paper argues that Russia's suppression of Ukrainian sovereignty has evolved from physical oppression to digital warfare, marking a continuous and adaptive campaign that not only challenges Ukraine's independence but also the foundations of modern democratic statehood.

A significant early moment in Ukraine's struggle for sovereignty was the Holodomor famine, which occurred under Soviet leader Joseph Stalin in the early 1930s. The term "Holodomor" derives from the Ukrainian words for hunger (*holod*) and extermination (*mor*), reflecting the widespread belief that the famine was a deliberate act of genocide against the Ukrainian people. The famine was primarily caused by Stalin's collectivization policy, which forced peasants to surrender their land and agricultural production to state-controlled collective farms. This policy had devastating impacts, leading to severe food shortages that disproportionately affected Ukraine. Between 1931 and 1934, at least 5 million people died from starvation, with approximately 3.9 million of these victims being Ukrainian.

The famine was exacerbated by Stalin's crackdown on Ukrainization, a movement aimed at promoting Ukrainian language, culture, and political autonomy. As Ukrainians resisted collectivization, Soviet authority suppressed policies supporting Ukrainian identity, imprisoned cultural and political leaders, and repressed nationalist movements. The famine served both as a tool of repression and a means to weaken Ukrainian resistance to Soviet rule. This illustrates how the Soviet government, facing growing Ukrainian nationalism and domestic unrest, used forced starvation and cultural suppression to maintain control and ensure Ukraine remained under Soviet dominance.

Another pivotal moment in Ukraine's struggle for sovereignty was the dissolution of the Soviet Union in 1991, which led to Ukraine's declaration of independence. The Soviet Union collapsed due to economic decline, military overreach, and Western containment policies, all contributing to its isolation and internal instability. Following the collapse, Ukraine held an independence referendum, in which an overwhelming 92% of voters supported breaking away from Soviet control.

At the time, Ukraine inherited the world's third-largest nuclear arsenal, a remnant of Soviet military infrastructure from the Cold War. However, with the Soviet Union's collapse, Russia claimed these atomic warheads as part of its former military assets. To resolve this issue, Ukraine, Russia, and the United States negotiated a trilateral agreement, which led to Ukraine's decision to surrender its nuclear weapons in exchange for three key guarantees: security assurances from Russia, the United States, and the United Kingdom to respect Ukraine's independence and borders; economic compensation for the valuable nuclear materials; and U.S. assistance in dismantling and relocating the weapons.

This agreement initially suggested a period of stability, with Russia recognizing Ukraine's sovereignty. However, this peace would prove short-lived, as Russia's geopolitical ambitions grew, leading to renewed tensions and conflict in the following decades.

Decades later, Russia shifted to new forms of warfare aimed at destabilizing Ukraine's information systems and undermining its statehood. A key incident was the 2015 cyberattack on Ukraine's power grid. On December 23, 2015, Ukrainian power companies were hit by a coordinated cyberattack that caused unscheduled blackouts, leaving over 200,000 people without electricity. This highly sophisticated attack struck multiple sites within just 30 minutes. Hackers had stolen employee credentials, allowing them access to internal systems and VPNs, enabling precise manipulation of critical infrastructure. This marked a significant shift in Russia's strategy to undermine Ukrainian sovereignty, not through traditional warfare, but through cyberattacks targeting national stability.

As technology became more deeply integrated into daily life, these methods grew more invasive and destructive. A key escalation came in 2017 with the NotPetya attack, a ransomware-like virus that also originated in Ukraine. Unlike conventional ransomware, which is designed for profit, NotPetya sought to destroy data and disrupt systems. Disguised as a routine software update in the widely used M.E.Doc tax software, the malware spread rapidly, ruining thousands of systems worldwide and causing over $10 billion in damages. The attack coincided with Ukraine's Constitution Day, an intentional move by Russia to suppress a national celebration and blur the lines between independence and instability. These cyberattacks not only inflicted massive economic losses but also eroded public trust in digital infrastructure and democratic institutions. They highlight how sovereignty is now under attack, not just through force, but also through code.

Today, scholars recognize that Russia's campaign to undermine Ukrainian sovereignty has entered a new phase; one characterized by mass misinformation and weaponized propaganda. This digital attack spans multiple platforms, as evidenced in 2022 when a Kremlin-backed propaganda network impersonated a European news outlet on Facebook, part of a larger disinformation operation uncovered by Meta. Like many state-funded propaganda efforts, the goal was to shape global perceptions by promoting a pro-Russian narrative during Russia's full-scale invasion of Ukraine.

Russia's invasion of Ukraine on February 24, 2022, marked a dramatic physical manifestation of the ongoing assault on Ukraine's sovereignty. Framed by the Kremlin as a "special

military operation," the invasion was an overt act of aggression aimed at toppling the Ukrainian government and reasserting Russian dominance. The war resulted in thousands of civilian deaths, mass displacement, and widespread infrastructure destruction. Despite the scale of the attack, Ukrainian resistance proved unexpectedly strong, fueled by national unity, Western military support, and global condemnation of Russia's violation of international law. The invasion underscored Russia's determination to end Ukraine's independence and further highlighted the stakes in Ukraine's struggle.

Propaganda has been a powerful tool in this conflict. One of the most influential platforms for Russian propaganda is Telegram, a messaging app known for its lax content moderation policies. Unlike mainstream platforms, Telegram markets itself as a haven for "free speech," but it has been criticized for enabling far-right extremism, violent rhetoric, and terrorist communications. Its founder, Russian-born entrepreneur Pavel Durov, is under legal scrutiny in several countries, including France, for the app's role in spreading global misinformation and inciting violence. In the context of the Russia-Ukraine war, Telegram has become a central hub for pro-Russian content and disinformation. This decentralized, crowd-sourced propaganda effort represents a new front in Russia's assault on Ukraine's sovereignty, where ideological information warfare transcends borders, and truth itself becomes a casualty.

Ukraine's fight for sovereignty has never been confined to a single tactic. From the forced starvation of the Holodomor to today's cyberattacks and disinformation campaigns, Russia's methods have evolved to suppress Ukraine's autonomy and identity. What began as physical domination through famine and identity repression has transformed into digital warfare, where power outages, malware, and misinformation are used as weapons. The transition from tanks to Telegram and from collectivization to cyberattacks illustrates not a change in intent, but a shift in methods. Russia's overarching goal remains the same: to destabilize, delegitimize, and dominate Ukraine. Yet, despite these relentless efforts, Ukraine continues to assert its identity and resist subjugation. Understanding this historical continuity of oppression is crucial, not only for grasping the stakes of the current conflict, but also for recognizing that modern sovereignty involves defending not just physical borders but also the digital realm. Ukraine's resilience in the digital age is a testament to its enduring pursuit of independence – and a warning to the world about the new dimensions of geopolitical conflict in the 21st century.

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A geopolitical puzzle: the rise of Ukrainian nationalism

Abstract. This essay analyzes the progression of Ukrainian nationalism, focusing on the pivotal role of historical context, geopolitical location, former Soviet influence, and modern politics. For centuries, Ukraine has faced the challenge of being geographically located next to the complex country of Russia. The collapse of the Soviet Union in 1991 marked a change in mindset towards a sovereign and nationalistic Ukraine. Following the collapse, key events like the 2014 Euromaidan Revolution of Dignity, the conflict in Donbas, and the ongoing Russian invasion of Ukraine have continued to develop a united and proud Ukraine. Further, the election of Volodymyr Zelenskyy in 2019 has solidified the nation's commitment to self-determination during the ongoing war. This essay argues that Ukraine's geopolitical challenge of sharing borders with Russia has significantly created a unified national identity.

Introduction. Nationalism has historically played a role in state development because it forms a community to fight for and have pride in. National identity is often built from connections through culture, language, ethnic background, shared struggle, and race. In the case of Ukraine, the state's complex relationship, shared history, and cultural ties with the bordering country of Russia have shaped nationalism. Recently, key turning points in Ukrainian history have proved an urgent need for a separate national identity. These include the collapse of the Soviet Union in 1991, which gave Ukraine the opportunity for self-determination; the 2014 Orange Revolution and Euromaidan Revolution, which proved Ukraine's desire for European integration; the ongoing conflict in Donbas; and the ongoing Russian-Ukrainian War. Additionally, the 2019 election of Volodymyr Zelenskyy and his leadership have further supported Ukraine's fight for sovereignty. It can be argued that the interplay between culture, politics, and geopolitics has played a significant role in uniting Ukraine under the goal of self-determination, forging Ukrainian nationalism.

Historical Context of Russian Influence through Geopolitical Factors. Ukraine and Russia have a complex and interwoven history spanning centuries. Though history spans prior, a pivotal point was in 1654 when the Treaty of Lublin was signed. This treaty allowed Russia to “protect” Ukraine from enemies in the west. However, as the Russian Empire expanded, it began suppressing Ukrainian national liberation movements, culture, and language (Masenko, 2020).

After decades of fighting for rights in imperial Russia, Ukraine still found itself oppressed simply due to the strength of the empire. This all changed during World War I after the Bolshevik Revolution of 1917. Poor wages, food scarcity, Tsar Nicholas II’s war policies, and the high casualty rate of soldiers during WWI encouraged revolutionaries led by Vladimir Lenin to put the Marxist Russian Social Democratic Labor Party in place (Krebsbach, 2020: 82-83).

With the collapse of the Russian Empire, Ukraine emerged as a new state, but by 1919, the Soviet Union took over Ukraine and formed the Ukrainian Soviet Socialist Republic. During this time, Ukrainian national identity was deeply tied to Soviet and Russian ideals, and the name “Little

Russia" was even used to describe Ukraine. Additionally, Kyiv was a religious hub for the Orthodox Church, which provided a religious, ethnic, and cultural connection to Russia. The role of communism and the symbolism of a united Russia prevented Ukraine from showing its individualistic identity separate from Russia until 1991, when the Soviet Union collapsed (Kravchenko, 2015: 447-484).

Nationalism in Ukraine. Nationalism is a problematic theory, but traditionally it is seen as an identification with a large group of people, often a state. Ukrainian nationalism has developed throughout history closely alongside Russia, where we see many issues between the countries today. In Ukraine, the western-central region is mostly Ukrainian-speaking and is home to the national democratic parties. On the other hand, the eastern part of Ukraine, known as the Donbas region, is where eleven million Russians live. This area shares a border with Russia and is a widely disputed area between the countries. This divide makes the country politically confusing because some places will support Russian ideas, while others prefer Ukrainian independence, and later in history, more Western-aligned politics (Wise & Brown, 1996: 116-137).

Post-Soviet Union Collapse leading to the 2014 Revolution and Conflicts. After the Soviet Union collapsed, Ukraine faced a new dawn. Ukraine always had strong nationalistic ideals, but was forced to conceal them while under the Russian Empire and then the Soviet Union. Once independent, Ukraine tried to align itself closer to Western powers, specifically NATO. Under Vladimir Putin's leadership, Russia did not like the idea of Ukraine joining the Western powers because they feared the West coming too close to Russian borders, and Putin wanted to restore Soviet influence (Orobets, 2022: 47-62).

The "Orange Revolution" took hold after the presidential election 2004 became heated. Viktor Yushchenko and Viktor Yanukovych were in the running, and it was known that Russian President Vladimir Putin supported Yanukovych while Yushchenko ran on anti-corruption. Eventually, Yanukovych won the election, and protesters took to the streets, charging that the election was fraudulent (Karatnycky, 2005).

In 2014, after many talks of the European Union-Ukraine Association Agreement (EU-UA), the Ukrainian Prime Minister, Mykola Azarov, announced they would not sign the agreement. This began the Euromaidan Revolution of Dignity, where Ukrainian citizens took to the streets to express their desire to join the EU. As the protests grew larger and became more violent, Ukrainian President Yanukovych underestimated the growing nationalism in Ukraine and quickly fled Kyiv; it was later revealed that Russia aided in his escape. Soon after this, in March of 2014, amidst the protests, Crimea, which had formerly been Ukrainian territory, was annexed by Russia. Though there were Ukrainian military operations in Crimea, the strength of the Russian military operation, as well as the difficulties in Kyiv, allowed for the annexation. To most scholars, these protests in 2014 were the tipping point for many Ukrainians. After centuries of being suffocated by Russian nationalism, this was the first time the Ukrainian people truly stood up to Russia, and this fight was only the beginning (Useinov, 2017).

Modern Day Ukrainian Politics. In 2019, Volodymyr Zelenskyy of the newly formed Servant of the People party was elected as the president of Ukraine. For the first time in Ukrainian history, a single party had won the majority of the seats in the Ukrainian Parliament. Zelenskyy

aimed to minimize tensions with Russia and gained more support in the pro-Ukrainian population due to the annexation of Crimea only a few years earlier. This loss of Russian-leaning voters in the Russian-occupied Donbas and Crimea areas helped Zelenskyy take on the role of president and Ukrainian nationalist leader (D'Anieri, 2022).

The world was shockD'Anieri22 when Russian President Vladimir Putin intended to take over Kyiv and with it the rest of Ukraine. Ukraine had the spirit and ability to fight against Russia, and the Western world quickly aided. Most of this invasion was centered on Putin's fear of NATO getting too involved in Eastern Europe. During this ongoing war, Zelenskyy has been praised as a charismatic leader due to the Ukrainian military's reaction time, and military's invasion that Russia thought would last two days has lasted three years. The UN condemned Russia's actions under international law. As a result, Ukraine has received extensive aid from around the world regarding troops, resources, humanitarian aid, and more (Johnson, 2022).

The real heroes in this ongoing conflict have been the civilian combatants. At the start of the war, many Ukrainian civilians with no military experience took up arms to fight for their country, proving the proper level of pride and national identity in Ukraine (Bryant, Schnurr, Pedlar, 2022: 346).

Conclusion. Ukraine is a country that has faced extensive hardship due to many factors, but its geographical proximity to Russia is the primary reason for this. This intersection between Russia and Ukraine has been a dominant and submissive relationship during early history due to the strength of the Russian Empire and the Soviet Union. Ukraine has proved the world's assumptions wrong by rising and fighting for the future children of Ukraine and its willingness to lay their lives on the line and define what it means to be a Ukrainian. Through examining key events such as the end of the Soviet Era, the 2014 revolutions, the election of Zelenskyy, and the ongoing conflict, the Ukrainian people grew nationalism through blood, sweat, and tears. Ukraine has etched itself into the history books and the hearts of anyone who knows what it is like to love their country.

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Resilience in Crimea: The History of the Crimean Tatars

Abstract. This essay explores the history of the Crimean Tatars, from their origins as a Turkic-speaking people in medieval Crimea to their significant political and cultural role under the Crimean Khanate. The impact of Russian imperialism, Soviet repression, forced deportation in 1944, and struggles faced upon their return to Crimea after the collapse of the Soviet Union are examined. The ongoing persecution of the Crimean Tatar community following Russia's illegal annexation of Crimea in 2014 is also discussed, highlighting their resistance to occupation amidst efforts to suppress their language, culture, and political representation. This examination of the ongoing oppression and challenges faced by the Crimean Tatars sheds light on their resilience and the enduring spirit of their proud heritage.

Origins. The Crimean Tatars are a Turkic-speaking ethnic group from Crimea, a peninsula on the northern coast of the Black Sea connected to Ukraine by an isthmus. According to "Turkish sources", the dynasty of "Seljuk Turks settled in Crimea" (Fisher, 1979: 2).

These sources trace Crimean Tatars back to the early medieval period, specifically around the thirteenth century. The Crimean Tatars are believed to have descended from the Kipchak Turkic people, who had settled in the region after the Mongol invasion of the thirteenth century. However, the "ethnogenesis of the Crimean Tatars" can predate the thirteenth century, and the ethnic group is considered the "indigenous people of the (Crimean) Peninsula… and ancient tribes lived in the region such, as Tavriis and Kimmerites" (Uraz, 2015: 100).

The Mongols, under the leadership of Genghis Khan, dominated much of Central Asia, and their descendants formed the Golden Horde, which controlled large parts of Russia and Eastern Europe.

The Crimean Tatars developed as a distinct group during multiple ruling periods, adopting elements of the "Goths, Huns… Kypchaks, Italians, Mongolic, and Turkic tribes", specifically their cultures and heredities (About Crimean Tatars, 2017).

Despite converging with other ethnic groups, Crimean Tatars have maintained their unique roots and heritage. Their homeland, Crimea, was initially a part of the Mongol Empire, and later, following the collapse of the Golden Horde, the Crimean Khanate was founded in 1441. The original ruler of the Khanate, Hacı I Geray, was a descendant of previous rulers within the Golden Horde, and his legacy continued through what is known as the Giray Dynasty. The Crimean Khanate was a small territory controlled by "powerful and influential families of the Crimean nobility" and gained international support, primarily through the Ottoman Empire (Gendler, 2023).

The Khanate also controlled much of the Black Sea coast, which increased wealth due to ports, allowing the Khanate to access trade routes with other regions to improve economic ties and benefits. Although the Crimean Tatars retained their multiracial heritage, they gradually developed their political structures, social systems, and a distinct Crimean Tatar identity. For Crimean Tatars,

Islam is the dominant religion, and their language, also known as Crimean Tatar, "contains elements" of both Oghuz Turkic and Kipçak Turkic, but is primarily a Kipchak branch of Turkic languages (Williams, 2001: 330).

The Impact of Russian Imperialism. The decline of the Crimean Khanate began in the late 17th and early 18th centuries, due to the expansionist policies of the Russian Empire. The Russo-Turkish Wars weakened the Khanate's ally, and the Khanate became "unprotected… In 783, Catherine II annexed the entire peninsula as the Taurida Oblast." (Gendler, 2023)"

Under Catherine II, also known as Catherine the Great, Crimean Tatars experienced a decline in political autonomy, economic power, and cultural identity. The annexation of Crimea also began a long period of imperial expansion and efforts to silence political elites, resulting in the dissolution of the Crimean Khanate, which negatively influenced the Crimean Tatar community.

Under Russian rule, the Crimean Tatars were subjected to significant cultural and political repression. Russian authorities suppressed their language, religion, and social structures, and imposed Russian customs and governance on the peninsula. However, Russian authorities later understood that they would have to "[depend] on controlling, removing, or eliminating the Crimean Tatar people… were believed to be potentially disloyal subjects" (State Defense Committee, "Decree No. 5859SS: Revelations from the Russian Archives, 1996).

The Russian Empire also engaged in "[interfering in the activities of Muslim communities by strictly regulating the implementation of their religious rules and norms" (Abdulaieva & Kulinich, 2025).

As a result, Crimean Tatars migrated from Crimea to other regions to escape persecution from the Russians, but this led to a disruption in the demographic balance of the area and further marginalization of the Crimean Tatars. Despite these pressures, the Crimean Tatars retained a strong sense of identity and resisted Russian cultural assimilation.

Soviet Repression, 1944, and the Return to Crimea. During the Soviet era, particularly under the leadership of Joseph Stalin, the persecution of Crimean Tatars increased. In 1944, during the end of the Nazis' brief occupation of Crimea during World War II, Stalin's regime falsely accused the Crimean Tatars of "[betraying] the Motherland, deserting Red Army units that defended the Crimea and siding with the enemy" (State Defense Committee, "Decree No. 5859SS: Revelations from the Russian Archives, 1996).

The accusation resulted in the Soviet Union deporting Crimean Tatars to Central Asia, primarily to Uzbekistan. Additionally, any "property, buildings, outbuildings, furniture, and farmstead lands left behind… will be taken over by the local authorities," ultimately eradicating the Crimean Tatar culture and presence from the peninsula (State Defense Committee, "Decree No. 5859SS: Revelations from the Russian Archives, 1996).

On May 18, 1944, the Soviet authorities forcibly removed roughly 200,000 Crimean Tatars from their homes, subjecting them to harsh conditions during transport and in their new, remote locations. Many died from starvation, disease, and the brutal conditions of the journey. The Soviet government's desire to erase the Crimean Tatars from their homeland also included imprisoning "Crimean Tatar intelligentsia, [changing] alphabet… from Arabic to Latin… [shutting] Tatar schools, newspapers, and other institutes" (Uraz, 2016: 103).

While the deportation represented a significant injustice, the trauma endured by the Crimean Tatars strengthened the community, shaping their resilience and resolve.

After the dissolution of the Soviet Union in 1991, Crimean Tatars began returning to their ancestral homeland. Political and social challenges made the return a slow and difficult process. Many returned to find their homes and lands occupied by others, and they faced significant discrimination and resistance from the Russian and Ukrainian authorities, as well as from the ethnic Russian population after Ukraine's independence. Despite these challenges, the Crimean Tatars began reasserting their presence in Crimea, reviving their language, culture, and political institutions. Crimean Tatars formed political organizations to represent their interests, most notably the Mejlis, the Crimean Tatar representative assembly "officially recognized by the Ukrainian government… in 1999" (Gendler, 2023).

Difficulties remained, however, as their efforts to secure land rights, cultural recognition, and political autonomy were met with resistance from both local authorities and the broader population. The Crimean Tatars' struggle for justice and recognition was further complicated by the geopolitical tensions between Ukraine and Russia, which intensified in the 2000s.

Ongoing Persecution. In 2014, when Russia illegally annexed Crimea following a controversial referendum, Crimean Tatars were once again threatened with persecution due to their heritage and being seen as a minority. The international community widely condemned the annexation, but it was supported by the Russian government, which sought to consolidate control over the strategically important peninsula. In response, many Crimean Tatars have "boycotted the referendum, organized rallies… abstained from voting in Russian elections" (Shynkarenko, 2022: 76-77).

After the annexation, Russian authorities and many Crimean Tatar activists and politicians banned the Mejlis, and intellectuals have been arrested, harassed, or forced into exile. Russian authorities have systematically continued to suppress the Crimean Tatar language, culture, and political expression. The government has used laws against what it deems as extremism and terrorism to target Crimean Tatar organizations and individuals who resist the occupation. The situation for the Crimean Tatar community has become increasingly dire, with ongoing "human rights violations… including torture, disappearances, and psychiatric abuse" (Green, 2022).

As with Russia's annexation of Crimea in 2014, when Russia invaded more Ukrainian regions and increased Russian presence in the annexed regions in 2022, the Crimean Tatars faced intensified persecution. Some Crimean Tatars fled Ukraine to escape, but "around 90% of Crimean Tatars within Crimea have received mobilization notices," as well as other minorities within Russia and other annexed regions (Raymond, 2022).

Despite this, the Crimean Tatars have not been silenced. They continue to resist the occupation through peaceful protests, international advocacy, and preserving their cultural heritage. Many Crimean Tatars have also moved west into mainland Ukraine, where they have continued to raise awareness about the tribulations of their people in Crimea and the ongoing violations of their rights. Activists, including Eskender Bariiev, have rallied Crimean Tatars and supporters and have also led groups to observe "the victims of the Crimean Tatar Genocide and [celebrate] the Day of the Crimean Tatar Flag, World Indigenous Peoples Day, and Human Rights Day" (Bariiev, 2023).

By maintaining a sense of community despite hardships, staying true to their traditions, and peacefully resisting the Russian occupation of Crimea, Crimean Tatars will continue to preserve their unique identity and oppose oppression.

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Religion and the Russian - Ukraine War

Abstract. This paper explores the religious dimensions of the ongoing war in Ukraine, emphasizing how faith has been used both as a tool of political influence and as a symbol of national identity. It analyzes the split between the Moscow Patriarchate and the Orthodox Church of Ukraine, Patriarch Kirill's theological justification for the invasion, and the rapid growth of religious life in Ukraine as a form of resistance.

Ukraine's religious history represents an intricate and complex tapestry, meticulously woven through centuries of geographical positioning, imperial influences, cultural developments, and historical conflicts. Situated at the crossroads of Eastern Europe, Ukraine has long served as a vibrant meeting ground and melting pot for diverse religious traditions, most notably Eastern Orthodox Christianity, various forms of Catholicism, and Judaism.

The Christian heritage of Ukraine extends deep into the medieval period, specifically to the prosperous state of Kyivan Rus' – a remarkable federation of East Slavic tribes that experienced its golden age from the 9th through 13th centuries (Britannica/Petruzzello, 2019). The watershed moment came in 988 when Prince Volodymyr the Great made the momentous decision to adopt Byzantine Christianity as the official state religion. This historic event, known as the Baptism of Rus', represented far more than a mere religious conversion; it was a calculated spiritual and political maneuver that simultaneously aligned the state with the powerful Byzantine Empire while establishing the enduring foundation for Eastern Orthodox Christian tradition throughout Ukrainian territories.

The religious landscape underwent significant diversification as Ukraine experienced partition between various empires. The western regions of Ukraine, under the successive governance of Polish and later Austro-Hungarian authorities, witnessed the significant establishment of the Ukrainian Greek Catholic Church (UGCC) during the late 16th century. This unique religious institution maintains a distinctive character by following Eastern Orthodox liturgical rites while simultaneously maintaining formal communion with Rome, representing an innovative compromise that enabled Eastern Christians to unite with the Catholic Church while preserving their cherished traditional practices and cultural heritage.

Meanwhile, Ukraine's eastern and central regions remained firmly within the Orthodox sphere, predominantly under the influence of the Russian Empire. During this period, the Russian Orthodox Church increasingly became an instrument for consolidating imperial control and systematically suppressing local religious expressions and autonomy. This development created a profound and lasting divide between those Orthodox Christians who aligned with Moscow's spiritual authority and those who persistently sought religious independence and autonomy.

The Soviet period (1917 – 1991) brought unprecedented challenges to religious life in Ukraine through the implementation of aggressive state atheism, which resulted in widespread church destruction, systematic clergy persecution, and the comprehensive suppression of religious

practices throughout society. Nevertheless, religious faith demonstrated remarkable resilience, particularly in rural communities, where it continued to function as an essential component of Ukrainian national and cultural identity. The Ukrainian Greek Catholic Church, despite being officially outlawed in 1946, maintained its presence through an extensive underground network until its eventual re-emergence in 1989 (Britannica, 2019). The Orthodox Church managed to survive this difficult period under intense state surveillance and control, though this experience further intensified the existing divisions between Moscow-aligned institutions and those seeking independent religious authority.

The achievement of Ukrainian independence in 1991 catalyzed an extraordinary religious renaissance throughout the nation. Long-shuttered churches reopened their doors, while numerous new religious communities established themselves across the country. The Ukrainian Orthodox Church underwent a significant transformation, splitting into multiple branches. A particularly momentous development occurred in 2018 with the granting of autocephaly (ecclesiastical independence) to the Orthodox Church of Ukraine (OCU) by the Ecumenical Patriarchate of Constantinople (BBC, 2018) – a development that represented a crucial milestone in Ukraine's journey toward both religious and political autonomy from Russian influence. The Russian Orthodox church has long held sway over the church in Ukraine, but breakaway churches were set up during Ukraine's brief independence after the fall of the Russian Empire and again after communism collapsed in 1991 (BBC, 2018).

The ongoing conflict in Ukraine, which underwent a dramatic escalation following Russia's comprehensive military invasion in February 2022, has drastically changed the religious dynamic in the region. Religious institutions, beliefs, and traditions have emerged as powerful forces in this conflict, serving multiple functions: shaping competing narratives, providing justification for military actions, molding public perception and support, and influencing decision-making processes, particularly within Eastern Orthodox Christianity.

Rather than being peripheral to the conflict, these religious elements constitute fundamental components of the ideological and cultural struggle at the heart of this war.

The religious dimension of this conflict centers on a profound and historically significant division within Eastern Orthodox Christianity. Throughout many centuries, the Ukrainian Orthodox Church existed under the jurisdiction of the Moscow Patriarchate, a relationship that reflected not only ecclesiastical hierarchy but also the broader pattern of Russian political and cultural dominance over Ukrainian affairs. This long-standing arrangement experienced a seismic shift in 2018 when the Ecumenical Patriarch of Constantinople, in a decision of historic significance, granted autocephaly (complete ecclesiastical independence) to the newly established Orthodox Church of Ukraine (OCU). "Only 5.6 percent of Ukrainians identify with the Moscow Patriarchate, while 42.2 percent said they are part of the [independent] Orthodox Church of Ukraine (Jamestown Foundation, 2024). This momentous development received strong endorsement from the Ukrainian government but faced immediate and vigorous opposition from the Russian Orthodox Church (ROC).

This ecclesiastical separation represents far more than a mere administrative reorganization within church structures – it embodies Ukraine's broader aspirations for spiritual autonomy and national self-determination. The Russian Orthodox Church, maintaining close institutional and ideological ties with the Kremlin, interpreted this development as a direct challenge to Russia's sphere of influence. Both Russian President Vladimir Putin and Patriarch Kirill of Moscow have consistently presented the current conflict through the lens of protecting what they term "Holy Rus" – an idealized conception of the spiritual and cultural unity binding Russia, Ukraine, and

Belarus within the Orthodox Christian tradition. According to this narrative, Ukraine's increasing orientation toward Western institutions and its pursuit of religious independence constitute fundamental betrayals of this centuries-old shared spiritual heritage.

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Patriarch Kirill, serving as the supreme authority of the Russian Orthodox Church, has demonstrated unwavering support for Russia's military campaign, characterizing it as a fundamental struggle against what he perceives as Western moral deterioration and spiritual degradation. Through his carefully crafted sermons and public statements, he presents the conflict as a divinely sanctioned mission to safeguard traditional Orthodox Christian values from the perceived threats of Western liberal ideologies and secular influences. "Kirill has justified the war by portraying it as part of a wider struggle against the decadent values of the liberal West, which he sees as posing an existential threat to the spiritual unity of the 'Russian World" (Atlantic Council 2023). This theological framing has provided crucial religious legitimacy to the Kremlin's strategic objectives, effectively dissolving the traditional boundaries between religious institution and state apparatus. The Ukrainian Orthodox Church (UOC), formerly aligned with Moscow, declared its complete independence from the Russian Orthodox Church in May 2022, marking a historic break in response to Russian Patriarch Kirill's support of the war against Ukraine.

This unprecedented merging of ecclesiastical and political interests has provoked widespread condemnation from Orthodox religious leaders and Christian denominations across the global community. Many religious authorities and observers have denounced this approach as a dangerous instrumentalization of religious faith to validate military aggression and imperialistic ambitions. In contrast, the Orthodox Church of Ukraine and other Ukrainian religious leaders have consistently opposed the invasion, positioning their religious institutions as fundamental pillars supporting peace, national resistance, and social cohesion.

Religious institutions have become indispensable sources of collective strength and communal resilience within Ukrainian society. "Religion provides a personal coping mechanism, [but] it has increasingly become an avenue for individuals to express national identities and allegiances" (Cultural Atlas, 2023). Religious organizations across denominations – including Orthodox, Catholic, and Protestant churches – have mobilized extensive networks to deliver crucial humanitarian assistance, provide emergency shelter, and offer spiritual guidance to countless individuals affected by the conflict. Religious leaders and clergy members serve multiple vital roles, functioning as military chaplains supporting front-line troops and passionate advocates for justice, peace, and national sovereignty.

The Ukrainian Greek Catholic Church (UGCC), particularly influential in Western Ukraine, has consistently positioned itself as a stalwart supporter of Ukrainian independence and closer integration with European institutions. The church's leadership consistently emphasizes fundamental principles of human dignity, individual liberty, and the legitimate right to resist

external aggression, reinforcing a distinctive national identity that seamlessly integrates cultural heritage and spiritual values.

The ongoing conflict has significantly exacerbated pre-existing religious tensions within Ukrainian society. The Ukrainian Orthodox Church (UOC), which maintained its formal association with the Moscow Patriarchate until 2022, has undertaken efforts to distance itself from Patriarch Kirill's explicit support for the invasion by declaring its institutional independence from Moscow's authority. Nevertheless, considerable suspicion persists within Ukrainian society, leading government authorities to conduct investigations and implement sanctions against religious figures accused of maintaining collaborative relationships with Russian interests.

The religious dimension of the Ukraine conflict extends far beyond conventional matters of faith and spiritual practice – it is inextricably interwoven with fundamental questions of national identity, political loyalty, and the exercise of power. For the Russian state, Orthodox Christianity functions as a sophisticated instrument of ideological warfare and social control. For Ukraine, religious institutions simultaneously represent contested territory and an essential source of national strength and resilience. The religious aspects of this conflict illuminate the complex ways in which spiritual beliefs, historical narratives, and nationalist aspirations intersect to produce far-reaching consequences.

Contemporary Ukraine stands as a testament to religious pluralism and diversity. The Orthodox Church of Ukraine and the Ukrainian Orthodox Church (Moscow Patriarchate) maintain their presence alongside an array of other faith communities, including the Ukrainian Greek Catholic Church, Roman Catholic congregations, various Protestant denominations, Jewish communities, and an increasingly significant Muslim population, particularly concentrated in Crimea and among the Crimean Tatar people. In this context, religious affiliation extends beyond personal faith, serving as a powerful expression of national identity, regional allegiance, and political orientation in Ukrainian society.

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How it feels to be American

I was born free. Nevertheless, I never earned it. My life has been marked by the comfort of living on a quiet street in the suburbs of America, with a loving family, warm dinners, and yearly summer vacations to carefree destinations. A middle-class white 19-year-old girl from New Jersey is now studying as an elementary education major, following in her parents' footsteps. To many, my life is ordinary and predictable. However, in my eyes, I see 250 years of resistance, sacrifice, and progress that those generations before me had built upon.

When I hear "America," I hear country music on the radio, ketchup-covered hot dogs at summer barbecues, and fireworks booming in the sky on the Fourth of July. I see red, white, and blue flags hung proudly on my front porch and folding chairs lined up on the lawn to watch the Memorial Day parade pass. Being American means attending the high school football games on Friday nights and cheering as loudly as possible when you hear "The land of the free, and the home of the brave."

Being an American is standing during the pledge of allegiance with my hand to my chest or aweing at a real bald eagle found in nature. Being an American means watching your grandfather wear his Air Force veteran baseball cap as a badge of honor. This is what being American looks like to me, but I understand my identity does not look the same to others. When I walk by, no one clutches their purse or locks their car doors. Nevertheless, they do not ask where I am from or if I struggle in my "perfect" privileged life.

It is a bit confusing – some Americans claim they hate this country, but then cheer with full hearts if we win a gold medal in the Olympics. For a moment, we are unified; we paint our faces in red, white, and blue paint, and chant "U-S-A" repeatedly. However, when it is done, we return to our split: red and blue, neighbor against neighbor. "One nation under God," but we act like enemies even though we are on the same team. America is a leader that would not want to give up the American Dream. The foundation of this country is full of claimed freedom and claimed injustice. Instead of repairing it, we continuously pile on hatred, disagreement, and noise.

In the US, having a political opinion as a woman should come with a warning label. I need to be a feminist, but I do not want to come off as too "woke." If I vote democrat, then I am too radical, too emotional, and too soft. I am thinking with my feelings instead of my brain. "You care more about pronouns than protecting our country."

Nevertheless, if I vote republican, then suddenly, I am turning my back on women, I am selfish, and I only care about white people. Accused of not caring about my body and being a traitor to my gender. I do not understand oppression, and somehow, I am anti-choice, anti-progress,

anti-everything all at the same time. Politics is something you are told not to bring up at Thanksgiving dinner. Not because it does not matter, but because saying what you believe might "ruin" the night.

Therefore, you laugh, nod, and pass the potatoes. Keeping the peace is sometimes better than rocking the boat. In a country, that promises freedom and voice, it is as if we are scolded for using it. Even if you follow every rule, you will always offend someone.

Politics is just one puzzle piece of this country's giant identity crisis. Being a woman in the US extends way beyond who you vote for. It is the impossible standards you are expected to live up to every day.

So, what does it mean to be a white woman in America today? It means hosting a constant tug of war between expectations and identity. I have to be soft and follow traditional roles, but also dedicate my life to the grit of ambition. I need to be nurturing, preparing for the underappreciated life of motherhood, and becoming a "boss lady" and "trailblazer." How do I climb the ladder with my hands while juggling societal pressures in my palms? America shouts, "Settle down! Have babies! Get married!" However, sarcastically notes "Do not let it interfere with your career." Be intense but not intimidating. Be pretty but not vain.

Step outside the box, but do not call attention to yourself. If we say, "We don't need men," then we are bitter, but if we do, we depend on them. When you overeat and you are disgusting, but if you skip a meal, "You need a burger." Make sure to smile, even when you feel broken, and wash your hands from the mistakes of others. How do I win the balancing act of being a woman in America? …I cannot, no one can.

However, even when you manage to play every role perfectly, the faint voice still whispers, "You have it easy, remember?"

I have the kind of privilege that does not feel like privilege. I wonder what the word even means. I know I have it because I have been told I do – and I believe it. I am not forced into marriage, I can vote for whomever I choose, go to school, and wear what I please without punishment. I know women in other countries would trade places with me in a heartbeat.

Nevertheless, sometimes, I do not feel like I am "winning." Here I am, privileged enough to have parents who work hard but are insufficient to qualify for financial aid. I am privileged enough to attend a dream university, but will pay it off until I am 45. Privileged enough to have a voice, but afraid I might misuse it. My privilege got me into the room, but it also lets in pressure, burnout, and anxiety of not living up to expected standards. When I speak about my struggles, I wonder if I can.

Therefore, I stay quiet because others have it worse. I do not want to come off as ungrateful, unaware, or dramatic. However, in my nineteen years in this country, I have learned that privilege comes with confusion, guilt, and shame. This does not mean my story does not matter but is my truth.

As yes, I am privileged as a white woman is. Nevertheless, it does not mean I am not tired, it does not mean I do not deserve to be heard, and it does not mean I am not trying. America has a funny way of handing out opportunities, but it punishes you for using them. In addition, no one warns you about that part. Privilege does not shield us from falling short – it just masks the struggle and glorifies a

battle victory that was never truly mine in the first place.

Still, through all the noise, contradiction, and pressure, I believe in America. With all her flaws and patriotism, it is the place I choose to call home. I love being an American, not blindly but boldly. I get to live the American dream, not because my life is perfect, but because I shape what that dream becomes.

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Reflections on the first of the University CORE courses: A journey of transformation and my intended career in nursing

Within this class, we have explored many ideas and made connections to our individual experiences, allowing us to broaden our thinking. We have thoroughly discussed the importance of higher education, even though the components often seem irrelevant to many college students. We have shared our individual opinions about the importance and relevance of higher education, and I have realized that knowledge is power. Success begins with intelligence and an open mind. While not all aspects of college may seem necessary, they prove essential in the future as they provide us with a learned capacity for broad ideas with room for further thought.

My journey as a nursing major has many connections to the real-world application of science and compassion with the human experience. I have discovered a strong link between my future goals in nursing and the ethical, philosophical, and religious subjects we have studied thus far in the course. Plato's Apology and Allegory of the Cave, Msgr. Fahd's Presidential Address, Nostra Aetate, and the Bhagavad Gita are just a few of the texts that have expanded my knowledge of the importance of compassion, empathy, and individual values in the healing process. These concepts highlight the importance of moral integrity, cultural sensitivity, and compassion not only in my future career as a nurse but also in broadening my outlook on the world, which aids in developing my identity as a well-rounded individual.

Broad ranges of concepts that go beyond the scope of conventional nursing education have been connected in our materials and conversations thus far. As I have reflected on my purpose in life, which is to care for people as a nurse, I think about many connections I can make throughout each reading. These readings have raised significant problems concerning human interaction, how people perceive suffering, and individuals' place in the greater community. Asple, Msgr. Fahd's Presidential Address addressed a reflection on human dignity, a fundamental aspect of nursing. Nurses must respect each patient's dignity, regardless of illness or religious beliefs. My understanding of the value of compassion in healthcare and the spiritual aspect of care has been strengthened by Msgr. Fahy's message emphasized the importance of community. This reinforces my view that nursing is about providing care for the spirit, offering emotional support during vulnerable moments, and physical recovery, no matter what a person's circumstances are.

On reading Nostra Aetate, a proclamation from the Second Vatican Council. I was led to contemplate the idea of interreligious conversation and acceptance of numerous religions. To provide compassionate and comprehensive care in a diverse healthcare setting, it is vital to recognize and honor patients' varied spiritual and cultural backgrounds. The appeal of this conversation with people from different backgrounds and faiths emphasizes the significance of empathy and authenticity. These two traits are essential in a nurse-patient interaction when providing care centered on patient comfort. Understanding the religious and cultural contexts of

treatment can significantly influence clinical results since nurses frequently act as the link between patients, their families, doctors, and other healthcare providers.

We have discussed themes that pertain to aspects of nursing, such as the idea of "care" beyond the physical body. Nursing, at its core, involves addressing patients' physical condition and attending to their emotional, psychological, and spiritual needs, as we must consider the whole person. This means a focus on their mind, body, and soul. In Plato's Apology, Socrates presents the importance of self-awareness and living a virtuous life, which ties into the idea of nurses practicing self-reflection and ethical conduct in every aspect of care. As a nurse, it will not be enough to follow medical protocols; I must continually examine my practice with humility, integrity, and a sense of responsibility toward my patients and myself. This can be particularly important in moments of moral conflict, where a nurse must balance professional obligations with personal ethics while still ensuring that the patient receives the best care, with their best interests being put forward.

Plato's Allegory of the Cave also resonated with me, especially the idea of emerging from the shadows of ignorance into the light of knowledge and understanding. We all know the saying "Ignorance is bliss". That may be true for many situations. In class, I shared that if I were in this position, where all I knew was the cave, then suddenly I was able to go and explore the real world, and then choose whether I wanted to stay or return to the cave, I said I'd probably go back. I don't usually do well with change because it tends to throw my routine off, and getting back on track isn't easy. Change comes in many forms, and in certain situations, change isn't always associated with you directly (in times of loss, relationships, and friendships).

Nevertheless, in those situations, I tend to let my empathy and compassion for others get in the way of myself, which I need to work on, as I get closer to graduating and working as a nurse. I mention this because I feel my calling in life is to care for people, not only in the medical sense, but also to be someone people can turn to in vulnerable times. Nursing is one of those professions where you first provide medical care to individuals, but you also become connected to your patients in special ways, making the work so rewarding. However, this comes with many transitions, and I must prepare for such situations.

The allegory parallels the role of nurses in helping patients "see the light" in times of illness or distress. Just as the prisoner is freed from the cave and presented with a different reality, nurses often help guide patients out of fear, uncertainty, and suffering. Through education, compassion, and empathy, nurses help patients navigate all aspects of their conditions and guide them to make decisions that are best for themselves without pushing them toward further risk or complication. The allegory reminds me of the importance of clear communication and patient education, ensuring that patients fully understand their conditions, the treatments being provided, and every risk that follows each treatment.

Sister Rose's Passion also shed light on the conjunction of personal devotion and care. The concept of sacrificial love, as depicted in her story, underlines the emotional depth that nursing can entail. The emotional toll of caring for others, particularly in end-of-life care, is something I must prepare for as a future nurse. It takes a special kind of person who is kind and compassionate, strong, and resilient. Just as Sister Rose's commitment to serving others in faith gave her strength, I recognize that my commitment to compassion and respect for life will be a source of personal strength and resilience in difficult situations. Caring for people at their most vulnerable moments requires a deep emotional reserve and a commitment to healing the body and nurturing the human spirit. Which, I believe, is my purpose in life. The impact a nurse can have on people's lives when

they are alone in a hospital with no other support draws me to the healthcare profession so deeply, from seeing for myself what nurses can do for others and their loved ones. It is about being a nurturing caregiver who provides patients with hope during their most vulnerable and difficult times, and I firmly believe that this is what I was meant to do for others.

The Bhagavad Gita reading was challenging since it explained the connection between accountability, compassion, and personal growth. Arjun's internal dispute is a powerful reminder of the daily ethical dilemmas healthcare professionals face as he battles his moral obstacles on the battlefield. The Gita promotes disconnecting from the implications of one's actions, suggesting that obligation, whether as a nurse or a warrior, requires an understanding that the outcome is not always under our control despite our very best efforts. This can be associated with the limitations of caring for patients in critical condition. Even in situations where the results are uncertain, I will need to act with firm dedication as a nurse and find joy in serving every day, no matter how hard it gets, because primarily, that is the job.

Nostra Aetate encourages respect for all human life, regardless of religious or cultural differences. In nursing, this invokes the importance of cultural acceptance irrespective of personal beliefs. Diverse patient populations in healthcare environments mean that a nurse must understand medical science and be attuned to the emotional and spiritual needs of individuals from various backgrounds. Learning about the world's philosophies will better equip us to offer patient-centered care that aligns with their values and beliefs. This might mean accommodating prayer times, respecting dietary restrictions, or simply being mindful of how faith can play a role in a patient's visions.

The lessons from these readings have deepened my reflections on the ethical aspects of my future nursing career. I have realized that nursing is not just about technical skills but also about being present meaningfully for each patient. A nurse must learn to care for the whole person, recognizing health's emotional, psychological, and spiritual components, which will look different for everyone. As I prepare for my career, I realize that I must develop not only my clinical skills but also my emotional intelligence and ability to empathize with patients from all occupations. I have been encouraged to think critically about integrating compassion and respect for diverse belief systems into my daily work.

The readings have reinforced my desire to work in environments where patients' dignity is upheld at all stages of their care, from birth to death. This aligns with my long-term career ambition of working in a hospital where patients need an advocate. Understanding the philosophical and theological perspectives on suffering, compassion, and the afterlife has given me a more profound sense of purpose in this field, motivating me to approach my patients with an awareness of their personal beliefs and cultural values.

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Potholes and possibilities: a mom's rough road to success

The decision to go back to a place that I previously visited umpteen years ago. Now in my late thirties, I made a choice that many others might believe to be unrealistic, if not impossible. I made this choice because I was determined to pursue my deepest desires. I decided to put myself through college full-time while concurrently being the mother of three children, each possessing a personality distinct from the others. I must attend lectures and make meals, read late into the night, and drop off my children at school; my days are filled with chaos.

My youngest son, who is only five years old, is a little diplomatic ambassador who uses his kindness to bring everyone together. A delicate balance occurs between friendships and factions, and my middle son, who is nine years old, is consumed with this fragile equilibrium. My oldest daughter, who is eighteen years old, is currently understanding the unpredictability of the tides of maturity. Every day presents a new opportunity to arbitrate and navigate between responsibilities. I genuinely enjoy the challenge and the precious moment that I'm blessed to cherish with every one of the children.

Philosophy major, why? I decided to study philosophy because it focuses on big ideas; qualities such as patience, bargaining, and resilience via this experience would be advantageous to me in the law profession. I can develop these talents through this experience. Apart from being an essential aspect of my education and preparation for the career I plan to have, the study of philosophy has acted as a compass guiding me through the complexities of life itself.

Why Now? It is a question that is frequently asked by many. I will straightforwardly explain this: I do not intend to let society determine my life's path. Women of my age are typically counseled by society to settle down and accept the rhythm of stability rather than pursuing their objectives to achieve their goals. I have decided to pursue my desires and follow my dreams, which I know will be full of possibilities for self-discovery and academic challenges.

I frequently experience a sense of being submerged in tasks and find myself questioning my capacity to accomplish them. I'm determined to keep going even though things are complicated because of my challenges. I'm not alone on this journey. I seek to fulfill the pursuit of a desire that I have had for a very long time: to become a corporate attorney. I am firmly resolved to keep going even though I may get discouraged or experience such severe fatigue that it feels as if I am completely overwhelmed.

My goal is to believe aspirations have no time limit, that education is a lifelong adventure, and that the most crucial element in positive results is resolve, to prove to myself that dreams don't have an expiration date, learning is an ongoing journey, and that persisting at something is the most essential requirement for success. The fact that I have dyslexia complicates my issue. I'm determined to keep going even though things are difficult. At times, I feel so worn out that my energy rivals the intensity of a natural disaster.

I frequently feel so overloaded that I wonder if I can effectively finish the work. Reading legal information is nearly like trying to understand ancient hieroglyphs. To put it simply, the

material that I am reading can become confusing at times. When my thoughts can't keep up with the rapidity of my reality, the weight of self-doubt begins to settle in. It seems like I'm slipping behind whenever this happens.

Depression is characterized as a constant presence that lingers in the background, murmuring its discouragement. My belief that hardship is not a conclusion, but a detour, encourages me to persist despite the problems I encounter.

A vision that extends beyond borders. My objectives are not limited to the courtroom; they cover nothing less than the world. I fantasize about embarking on adventures before settling down in the corporate world. A few of my goals include being fluent in several languages, gaining knowledge about the legal systems of various countries, and completely immersing myself in the cultures of other countries.

Just for a moment, I imagine myself studying Spanish legal concepts while wandering through the streets of Barcelona or learning about international law in a bustling neighborhood in Tokyo. Not only will each of these events enhance my perspective, but they will also underline my opinion that there are no boundaries to the amount of information that can be obtained.

I want to convey a message to you at this moment. The experience of becoming a mother has not only provided me with the resilience and perseverance to conquer daily obstacles; it has also granted me limitless opportunities to do this.

Challenges are designed to strengthen us, not restrict us. Remember that your path is unique, your strength is indisputable, and your goals deserve the spotlight. Understanding and recognizing your successes is vital. The challenges should be accepted and embraced.

Rewriting the screenplay that society has placed in front of you is something that needs to be done. Everyone is looking forward to hearing your voice, seeing your vision, and understanding your purpose. Together, we will overcome the challenges that we face.

Section 2

Young Ukrainian Scholars

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Introductory word

The 6th issue of the Grinchenko-Seton International Journal of Young Scholars included 13 reports from the 13th All-Ukrainian Scientific and Practical Conference of Young Scholars with International Participation *"Ukrainian Past: Wars for Identity and Independence"*. It took place online on the Google Meet platform in Kyiv and was prepared and held by the History of Ukraine Department, Faculty of Social Sciences and Humanities, Scientific Society of Students, Postgraduates, Doctoral Students and Young Scholars of Borys Grinchenko Kyiv Metropolitan University on April 24, 2025.

Section 2 "Research by Young Ukrainian Scholars" has nine authors. They presented the Faculty of Social Sciences and Humanities, the Faculty of Law and International Relations, the Faculty of Health, Physical Education and Sports, the Faculty of Ukrainian Philology, Culture and Art of the Borys Grinchenko Kyiv Metropolitan University; the Faculty of History of Mariupol State University, and the State Higher Educational Institution "Priazovsky State Technical University" (Dnipro).

American students from Seton Hall University *Madeline Kruszczynski, Avery Kachmarsky, Clare Dueweke, Allison Bodaken,* and Ukrainian participants *Olha Saraieva, Elizaveta Syrina, Anna Dovgan, Denys Yurkovsky* presented their reports at the section "Formation of the Ukrainian political nation: stages, struggles, current status".

Ukrainian participants *Mariia Videiko, Dmytro Kokotikhin, Olha Musiiachenko, Oleksandr Pisarevskyi, Daria Kuchmiy* announced their reports at the section "On the path to Independence: military-political and socio-economic aspects of state-building in Ukraine. Ukrainian culture: between empire, sovietism and independence. Historical memory as a factor of national identity: Ukrainian experience".

Olha Saraieva, Ph.D. in History, Associate Professor, Department of Philosophical Sciences and History of Ukraine, State Higher Educational Institution Priazovsky State Technical University (Dnipro)

In her article "*Zemstvos of Ukrainian provinces in the late 19th and early 20th century in the context of the formation of civil society in Ukraine"* Olha explores various aspects of the emergence and functioning of civil society, as many states, including Ukraine, are undergoing a political transformation from authoritarian to democratic political systems. Local self-government bodies occupy a special place among the institutions that constitute civil society. As a micro-model of civil society, local self-government makes it possible to understand the patterns and contradictions in its development. The involvement of broad population segments in addressing regional issues contributes to individuals' awareness of civic responsibility, tolerance, and an active civic stance. A society that has mastered the practice of self-governance can develop mechanisms for public oversight of power, realizing the idea of social justice, and ensuring social protection. The level of development of local self-government bodies serves as an indicator of the

extent of civil initiatives and the maturity of society. Ukraine has considerable experience in the functioning of local self-government and its development through the advancement of civil society.

Elizaveta Sirina is a first-year master's student at the Faculty of Law and International Relations, Borys Grinchenko Kyiv Metropolitan University

In her article *"Security issues in the South Asian Region: a Ukrainian perspective"* Elizaveta emphasizes that the South Asian Region has become a significant center for security studies, as it has witnessed numerous interstate conflicts, centers of international terrorism, separatism, and political instability, as well as the presence of nuclear-armed states in the region. South Asia represents the growing role of the security factor and the problem of building a regional security system. The study highlights security problems in South Asia, existing mechanisms to counter them, future development prospects, and lessons for Ukraine.

Anna Dovgan is a fourth-year student at the Faculty of Law and International Relations, Borys Grinchenko Kyiv Metropolitan University

In her article *"Peculiarities of Ukraine's image in the media space of the French Republic in the pre-war period (1991 – 2013)"* Anna presents a study of the peculiarities of forming Ukraine's image in France after the Declaration of Independence in 1991. It describes the key areas influencing the perception of Ukraine in the French media space, including political relations, economic challenges, sports events, and culture. The main characteristics of Ukraine's representation in the French media are analysed, and the dynamics of their changes are illustrated in the context of internal and foreign political developments.

Denys Yurkovsky is a third-year student at the Faculty of Law and International Relations, Borys Grinchenko Kyiv Metropolitan University.

In his article *"Ukrainian memes as a means of forming national resilience",* Denys emphasizes that modern interstate conflicts unfold not only in the military-political dimension but also in the informational one. The Russian-Ukrainian war is a clear example of a situation in which one party in the conflict uses propaganda resources on a large scale to gain victory over its opponent in its own informational space. At the same time, the Ukrainian internet audience demonstrates resilience to Russian propaganda by using content that, with slight modifications, mimics sources (images, videos, statements, etc.) and spreads massively online – memes. Denys defines the role of memes that gained popularity among Ukrainian social media users during the Russian-Ukrainian war in shaping national resilience in the fight against Russian disinformation.

Mariia Videyko, Master, Lecturer at the Department of World History, Faculty of Social Sciences and Humanities, Borys Grinchenko Kyiv Metropolitan University.

In her article *"Register of the entire army" of 1649: residents of the city of Trypol in the defense of Ukraine"* Mariia emphasizes that for the nation's historical memory, knowledge about people involved in historical events is no less necessary than the memory of these outstanding events. The war led by Bohdan Khmelnytsky in the 17th century formed the mentality of Ukrainians in defending their native land. It is essential that, along with the names of hetmans and colonels that we remember today, when the war for the future of Ukraine is again underway, it is time to turn to the experience and names of people who stood in its defense almost four centuries ago. The Register of the Zaporozhian Army of 1649 preserved tens of thousands of Cossack surnames, which opens up the opportunity to study the composition of the military formations of the Cossack State at the local level. Research in this direction concerned mainly the commanders, not the rank and file of the army, which needs to be corrected. She studies the social, professional, and ethnic

composition of the Cossack formation (hundreds) according to information from written sources. The primary source of the survey is the Register of the Zaporozhian Army of 1649. Using the example of the Trypol Hundred of the Kyiv Regiment, Mariia studied the social profile of the city's inhabitants that became its base. Trepol (11th – 14th centuries), later Trypol (15th – 18th centuries), was a city and now a village in Trypillya with a bright, sometimes tragic, thousand-year history, one of the pages of which was the history of the Trypillya Hundred. Mariia analyzed the list of Cossacks, which includes 171 individuals according to the etymology of their surnames, as a source of conclusions about their social and professional affiliation. Some surnames probably indicate the ethnicity of their owners. Part of the information is compared with existing research on the Cossacks of that time. The research is the initial stage of further analysis of the composition and history of the Trypillya Hundred.

Dmytro Kokotikhin is a first-year postgraduate student at the Faculty of History, Mariupol State University.

In his article *"Lubny Gymnasium in the conditions of the Russian imperial system"* Dmytro explores the multifaceted role of the Lubny Men's Gymnasium within the Russian imperial educational system during the second half of the 19th and early 20th centuries. Drawing upon archival documents, periodicals, and memoir literature, the study focuses on the institution as both an instrument of imperial control and a space of cultural resistance. Special attention is paid to everyday practices, disciplinary structures, and manifestations of civic and national self-awareness among students. Through microhistorical analysis, the paper highlights how gymnasium life shaped identities and encouraged compliance and defiance within the broader context of imperial policies.

Olha Musiiachenko, Senior Lecturer at the Department of Physical Education and Sports Pedagogy, Faculty of Health, Physical Education and Sports, Borys Grinchenko Kyiv Metropolitan University, Advisor to the Chairman of the Scientific Society of Students, Postgraduates, Doctoral Students and Young Scholars.

Her article *"Ethnomusicological studies and the search for national identity in the musical environment of Kyiv: the experience of the second half of the 19th – early 20th centuries"* is devoted to the issues arising during the search for national identity in Kyiv in the second half of the 19th – early 20th centuries, and the content of the recent interest in traditional music. It describes various expressions of interest in ethnomusicological research in Kyiv and their connection with national movements. It draws attention to the influence of folk song reproductions and arrangements on listeners and how their meaning varies in concert productions and publishing.

Pysarevsky Oleksandr is a first-year student at the Faculty of Social Sciences and Humanities, Borys Grinchenko Kyiv Metropolitan University.

In his article *"Holy Dormition Kyiv-Pechersk Lavra in travel notes"* Oleksandr reminds that in the first half of the 19th century, Kyiv attracted the attention of travelers from different countries. Their travelogues depicted it as a multidimensional phenomenon, harmoniously combining monumental architecture, a rich spiritual life, and a unique social order. Sacred architecture occupied a special place in their perception of the city – it became a lens through which observers comprehended Kyiv's cultural and historical essence. The study of the significance of sacred architecture in shaping the image of the city in travelogues is relevant, as it allows for a better understanding of the cultural heritage of Kyiv and the peculiarities of intercultural dialogue at that time. The study of the representation of Kyiv in travelogues was carried out by various authors who analyzed travelogues as a source of historical and ethnographic

information. Foreign researchers paid attention to Kyiv. An analysis of travel notes of English travelers of the first half of the 19th century attests to the key role of the Kyiv-Pechersk Lavra in shaping the image of Kyiv as the spiritual capital of Orthodoxy. Attention to the architectural grandeur, religious symbolism, and historical significance of the Holy Dormition of the Kyiv-Pechersk Lavra allowed travelers to see a center of monastic life and a unique cultural phenomenon. Travelers' reviews, including their emotional assessments, critical remarks, and impressions of the shrines, formed a multidimensional image of Kyiv as a city in which the sacred and historical were combined with a deep spiritual content.

Darya Kuchmiy is a first-year student at the Faculty of Ukrainian Philology, Culture and Art, Borys Grinchenko Kyiv Metropolitan University

In her article *"German traveler and researcher Johann Georg Kohl and his notes about Ukraine and Lviv"* Darya notes that Western European Ukrainian studies contain valuable, extensive, and significant information about Ukraine in the works of the German traveler and researcher Johann Georg Kohl (1808 – 1878). He was one of the most famous German travelers, a geographer, and founder of anthropogeography, a writer-researcher, historian-cartographer, and librarian-law scholar. The outstanding German scholar Johann Georg Kohl, who traveled through Ukraine in the middle of the 19th century, left vivid records for posterity about culture and everyday life, customs and rituals, work and leisure, cultural and everyday relationships, the history and traditions of the Ukrainian people, the economy, commodity production, and trade of Ukraine of that period. All this is valuable for historical science and complements our knowledge of the history and culture of Ukraine in the 19th century.

We are sincerely grateful to all the authors of the 6th issue of the "Young Scholars Grinchenko – Seton International Journal" for their articles.

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Zemstvos of Ukrainian provinces in the late 19th – early 20th centuries in the context of the formation of civil society in Ukraine

Abstract. Today, various aspects of the emergence and functioning of civil society have become the subject of detailed study. The relevance of this issue is underscored by the fact that many states, including Ukraine, are undergoing a political transformation from authoritarian to democratic political systems. Local self-government bodies occupy a special place among the institutions that constitute civil society. As a micro-model of civil society, local self-government makes it possible to understand the patterns and contradictions in its development. The involvement of broad population segments in addressing regional issues contributes to individuals' awareness of civic responsibility, tolerance, and an active civic stance. A society that has mastered the practice of self-governance can develop mechanisms for public oversight of power, realizing the idea of social justice, and ensuring social protection. The level of development of local self-government bodies serves as an indicator of the extent of civil initiatives and the maturity of society. Ukraine has considerable experience in the functioning of local self-government and its development through the advancement of civil society. These very aspects are the focus of this article.

Keywords: zemstvos, local government, civil society, historiography, city council

Local self-government as an institution of civil society began to form in liberal political thought in the first half of the 19th century due to liberal democratic reforms. In the middle of the 19th century, local self-government was called "local government" in the framework of the state theory of R. Gneist (Gneist, 1896: 41).

In the library of the Institute, as well as the University of Warsaw, the conceptual foundations of civil society were studied by Polish researchers. Thus, Juliusza Bardacha's work "Narod polityczny I jego przemiany (1439-1993)" noted that all citizens, regardless of origin, religion, and nationality, should be the subject of civil society. The only way to avoid the explosion of the cult of ethnicity (nationalism) is the persistent promotion of the principles of civil society.

In *Stanislaw Russocki's* work "Narodziny polskiego parlamentaryzmu w perspektywie porownawcz", it is noted that decision-making in civil society should be carried out only with all civil society members' full consent with the proposal (Russocki, 1995: 32-47).

Lech Kacprzak, in his study "Spolecznenstwo obywatelskie interdyscyplinarny wymiar problemu," drew attention to the fact that imbued with distrust of society, the authorities sought to narrow civil rights in the 1860s consciously. Moreover, attempts were made to neutralize civil activity (Matejczyk, 2004: 51). The author saw civil society as a model of moral, liberal democracy, in which individuals had the (constantly expanding) opportunity to fulfill their potential by participating in public life. A citizen is a person who can participate in public decision-making, participate in discussions, and take actions for the benefit of their society.

According to *Jerzy Drazkiewicz,* civil participation at the local level is an essential element of political processes, regional development, and management of the local system. Citizens' actions may include: control over power, participation in decision-making processes, taking on some tasks of local government, providing information to local authorities, supporting the opposition, etc. (Matejczyk, 2004: 11). Also, the researcher notes that one of th most important aspects of civic participation in public life is participation in voting (Tocqueville, 1992: 19).

Regarding the study of zemstvo activities in Ukraine in this context, it should be noted that there are currently few specialized studies devoted to this issue. Research is mainly conducted within the framework of general works on the history of various areas of zemstvo activity or issues of civil society in general. Essential materials can be found in the collection "Civic identity and the sphere of civic activity in the Russian Empire. The second half of the 19th – early 20th century", whose authors attempted to comprehensively examine various aspects of the development and functioning of civil society in the Russian Empire, including the role of zemstvos in these processes. Among general historical works, the two-volume study by B.N. Mironov, dedicated to the social history of Russia and touching on the genesis of civil society in this country, stands out. Based on the Kharkov Provincial Zemstvo's activities, some aspects of this issue are explored by the Ukrainian researcher E.A. Bakumenko.

There is no need to speak about the existence of a consolidated civil society of Ukrainian lands, which were part of the Russian Empire in the second half of the 19th – early 20th century. The state was careful to ensure that the zemstvos did not go beyond their economic powers and severely limited any possibilities of their political activity. The authorities made every effort to ensure that representatives of the nobility prevailed in the self-government bodies. The limits of the powers of the zemstvos were constantly monitored and interpreted at the will of the authorities, which nullified many positive developments in the socio-economic sphere. The authoritarian regime of tsarist Russia allowed only those self-governing activities that did not threaten the regime's foundations and filled those areas of life where the state did not have time to restore order. This was, in particular, public education, medical care, etc.

If we proceed not from idealized notions of civil society but from the historical features of the development of Russia and Ukraine, then when defining the category of "civil society", it is necessary to focus on aspects such as public engagement, communication, self-governance, charity, the spirit of solidarity, and civic responsibility. A feature of Ukrainian reality was that institutions of self-governance were created "from above", that is, on the authorities' initiative rather than society itself. However, this did not prevent these institutions from going far beyond the limits set for them by the authorities. The main areas of zemstvo activity that achieved the most incredible public resonance were public education, medical services, statistical research, economic assistance to the population, and the dissemination of various types of information. Let us briefly consider one of these fields.

Public education became one of the zemstvo's leading and most well-known areas. Before the introduction of zemstvos, elementary public education was in a deplorable state. In the pre-reform period, schools in villages were practically non-existent. Meanwhile, education plays a massive role in forming a person's civic identity, making mass media accessible, and allowing individuals to create their opinions rationally. A person becomes a citizen when they understand their civil rights and responsibilities.

The preamble to the draft Charter of General Educational Institutions stated: "To enjoy human rights, it is necessary to cultivate among the masses an awareness of these rights, to inspire a love for rational labor, and to instill in each person respect for themselves and humanity in general." Initially, in zemstvo circles, it was believed that education was not strictly a zemstvo concern, and the most they could do was provide limited material support to schools, while striving to economize in every possible way. This attitude toward public education reflected the general spirit of the government, which sought to limit public activity and the scope of zemstvo competence. However, over time, the situation changed. The formation of an industrial society dictated the need for literate people who could form the foundation for a professional class of skilled workers, soldiers, and peasants. That is why expanding public education became one of the most urgent and pressing issues, which zemstvos were also involved in addressing. Without delving into the history of zemstvo public education (to which many works are devoted), it should be noted that zemstvos employed various educational approaches. These included primary schools, public libraries, reading rooms, public readings with slide projectors, film screenings, museums, Sunday and evening courses for adults, community centers, traveling exhibitions, and more.

For example, in file 2130 (part 2) "Report of the Zmiev Zemstvo Administration to the County Zemstvo Assembly on the Participation of Zemstvos in Providing Education for Orphans of Soldiers Killed in the War with Japan" from fund 336 of the Central State Historical Archive (Kyiv) "Kharkov Provincial Gendarme Administration (1868 – 1917)," a general report by the special commission on education based on inspections of educational institutions across Ukrainian provinces was presented. The report emphasized that one of the most critical tasks of zemstvos was to raise the level of self-education among the population. It was noted that the most accessible way to gain knowledge independently was through libraries.

The report revealed a shortage of artistic and scientific literature for potential readers: "At present, good, wholesome, folk literature has grown significantly. Every day, new publications appear on the book market that give people access to the works of renowned authors who shed light on pressing contemporary issues. Even the largest bookstores cannot stock them in sufficient quantity. Cheap books sell out quickly; after 1 to 1.5 months, it is necessary to reorder new print editions. A real intellectual hunger has been revealed among the people, manifesting in a demand for quality books" (Veselovsky B., 1911: 301).

The resolution stated: "The time has passed when the people were indifferent or even hostile to literacy and education. Researchers and observers of public life throughout the 19th century unanimously noted the steady growth in the population's educational needs and their desire for enlightenment. The reasons for this heightened thirst for knowledge were also outlined: firstly, society faced various needs and challenges that had become particularly acute. In seeking a way out of a crisis, people turned to the experience of previous generations, as reflected in scholarly works; secondly, events such as war demanded reforms in internal life and the state governance system.

Since the 1870s, zemstvos have also begun opening book depots and reading-room libraries. Thanks to them, book sales were organized in villages and small towns near schools, zemstvo doctors' clinics, veterinarians' offices, fairs, and markets – wherever possible. All of this, of course, not only contributed to the growing demand for books and the enrichment of peasant knowledge but also helped steer peasants away from alcohol. For instance, the Slavyanoserbsk Zemstvo, justifying the need to open libraries, pointed out that "an unattractive home environment pushed the peasant to a quite natural desire to spend his leisure time among fellow villagers,

drawing him to the tavern, the street, or evening gatherings. And to fight the darker sides of peasant life without offering anything positive in return is to fight with no hope of achieving any result". (Report of the Slavyanoserbsk, 1894: 9).

This led to several resolutions by zemstvo assemblies to open free public readings, public libraries, school libraries, repeat courses, Sunday classes, etc. Books were seen as a key weapon in combating a significant social ill, alcoholism.

The foundational principles of the zemstvo educational program included community self-initiative, universal accessibility, unrestricted access to all educational activities, and their regularity and systematic organization. Zemstvos created rural primary schools, which were supported by representatives of the so-called "third element" – teachers and female teachers, among whom were many true enthusiasts. Many courses and teachers' congresses organized by zemstvos – often against the authorities' wishes–reduced the number of educators with only basic or incomplete secondary education, while increasing the number of teachers with diplomas from pedagogical institutions. These professionals were equipped with the latest didactic developments in primary education. All of this dealt a blow to the state-church monopoly in education, gave the intelligentsia a chance to acquaint themselves with the real life of the people, and attempt to influence their worldview. This, although not wholly, allowed for progress toward nurturing a conscious individual – a citizen, freeing yesterday's serf from prejudice, dependency, and ignorance. Zemstvos made significant contributions in the struggle for universal primary education, which entailed principles of civil society, such as gender equality, equal social opportunities, initiative, etc.

Zemstvos introduced various mutual aid funds, pension funds, and other initiatives aimed at improving the material conditions of teachers. In the Yekaterinoslav province, four mutual aid funds operated – one for the entire province (established in 1898), the second in Mariupol district (1902), the third in Slavyanoserbsk district (1902).

The concern for improving the quality of teaching staff eventually began to bear fruit. In 1896, teachers with adequate training (graduates of higher and secondary educational institutions) made up 68% of the total; underqualified teachers (with only primary education) accounted for 32%. In 1904, the figures were 73.1% and 26.9% respectively, in 1911 59% and 41%, and 1914, 62.4% and 37.6%. (Belokonsky I., 1914).

It should be noted that the activities of teachers were constantly monitored. For example, by early 1901, zemstvo schoolteachers in the Slavyanoserbsk district were accused of holding anti-government and anti-religious views. In the fall of 1901, the school board and inspector dismissed teacher V. Smirnov. He was charged with openly criticizing Orthodox Church rituals and spreading views of Count L. Tolstoy among local peasants. As punishment, V. Smirnov was placed under surveillance by the gendarmerie.

Interestingly, on the threshold of 1917, through the efforts of local self-government, the empire, and together with it, the Naddnipryanshchyna came close to introducing general compulsory primary education and free medical care for the population. The fundamental principles of the zemstvo educational program included the initiative of the population, the general availability and free of charge of all educational events, and their systematic and planned nature. The main principle of the Zemstvo medical system was free general access to it. In general, the system of zemstvo medicine included three main components: district medicine, inpatient treatment, and sanitary and epidemiological measures. Based on the information obtained during statistical research, the zemstvos initiated various petitions to the authorities, thereby performing

one of the main functions of civil society – creating an information space, protecting group interests, and streamlining individuals' requirements and aspirations. Statistics became knowledge about culture and public opinion.

Local (primarily zemstvo) self-government became one of those institutions in the Ukrainian Provinces in the second half of the 19th – early 20th centuries, which became the material and ideological basis for the emergence of the foundations of civil society.

A feature of Ukrainian reality was that the institutions of self-government were created "from above", i.e., on the initiative of the authorities, not the society; however, this did not prevent these institutions from stepping far beyond the limits assigned to them by the authorities. The main areas of zemstvo activity, where the most incredible public resonance was achieved, were public education, medical care, statistical research, economic assistance to the population, and dissemination of various types of information.

Thus, in the Ukrainian provinces of the Russian Empire, where the political situation was always characterized by a high degree of centralized power, as in other countries with a dominant bureaucratic component, local self-governance became a leading factor in the formation of civil society and civic identity. Local self-governance became a unique sphere within society where people could exercise their civil rights in a non-rule-of-law state through self-initiated associations. A process of forming civic identity among citizens united by shared positive activity was underway, and it was particularly successful in the Ukrainian provinces.

The principles of inclusivity across social classes, self-initiative, group formation, and tolerance were realized mainly at the level of zemstvo self-government, which addressed a significant portion of socially essential issues related to ensuring an adequate standard of living for citizens and the sociocultural development of the regions. A mechanism for transmitting public opinion to government structures began to take shape. However, this process was never fully completed.

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Ethnomusicological research and the search for national identity in Kyiv musical environment in the second half of the 19th – early 20th centuries

Abstract. The article is dedicated to the issues that arise during the search for national identity in Kyiv in the second half of the 19th – early 20th centuries and the meaning behind the recent interest in traditional music. It describes various expressions of interest in ethnomusicological research in Kyiv and their connection with national movements. The article draws attention to the influence of folk song reproductions and arrangements on listeners and how their meaning varies in concert productions and publishing.

Keywords: national identity, Kyiv musical environment, second half of the 19th – early 20th centuries, ethnomusicology.

Introduction. The second half of the 19th and the early 20th centuries were a challenging yet crucial period in the history of Ukraine. Kyiv was part of the territory conquered by the Russian Empire, and the existence of a distinct Ukrainian people was being questioned. Due to this existential challenge, the issue of national self-discovery and the assertion of national identity became an issue of survival. The current trials Ukrainians face also make them feel in dire need of exploring their identity through the lens of history, customs, and family background. They discover lost family stories; revive customs eradicated in the soviet times – and sing Christmas carols at subway stations during bombardments. This return to traditions is a way to restore historical justice and tell the world your story. It is the key to self-discovery and a source of support. It is no wonder that so many experts are now turning to folklore: world historians, art historians, ethnomusicologists, and mental health specialists, too. Popular artists who represent Ukrainian culture on a global scale draw from tradition as well. A music band «Go_A», for instance, based their Eurovision song "Shum" on the traditional spring folk song «Vesnianka».

Summary of the main issues. The notion of identity is exceptionally complex despite its prevalence in research in various fields, including history, psychology, sociology, philosophy, politology, pedagogy, and more. Humanity has tried to answer this existential question in multiple ways for centuries.

Despite researchers disagreeing on the issues of genesis, nature, and types of national identity, it is still undeniably meaningful. On the one hand, ensuring the community's resilience to external challenges is essential. On the other hand, it's integral to individual self-discovery. Anthony D. Smith, a well-known researcher of the nation and nationalism phenomena, claims, *"The origins of what we have termed national identity are as complex as its nature"* (Smith, 1991: 19).

Developing an identity is a profound process that goes through a series of stages and transformations throughout a person's life. Studying and understanding traditional culture play an essential role in these processes.

Ukrainian historian Ihor Hyrych analyzes in his paper "Ukrainian intellectuals and political distinctiveness (middle of 19th – beginning 20th of centuries)" how the stages of the Ukrainian national movement manifested (Hyrych, 2014).

The first stage of the national movement is the publication of Ivan Kotliarevskyi's "Eneida" (the first book written in the vernacular), which is when the initial steps to collect ethnographic materials also began and ethnographical anthologies appeared (Hyrych, 2014: 82).

The second stage begins with the founding of the Archeological commission in 1853, the first Ukrainian Hromady in St. Petersburg and Kyiv, and the work of the khlopomany (Ukrainian peasant enthusiasts) in Kyiv in 1859 and at the beginning of the 1860s, such as V. Antonovych, T. Rylskyi, and K. Mykhalchuk, who were the students of the St. Volodymyr University.

The researcher claims that the turning point of the second period is the academic work of the South-Western department of the Russian geographical society and its ethnographic studies edited by P. Chubynskyi. This is also when the first official repressions against the Ukrainian movement started (Hyrych, 2014: 83).

At the end of the 19th and the early 20th centuries, national movements became more political and focused on the issues of state-building and national self-determination. At the same time, ethnomusicological studies persist and collect more data.

Let us look at the most distinctive display of ethnomusicological studies in the Kyiv musical environment in the second half of the 19th and the early 20th centuries and their significance to the search for national identity.

Amateur interest and collection of folk songs. Lidiia Kornii – a musicologist and a historian of Ukrainian musical culture – draws attention to the existence of an amateur method of folk song collection and publication in the second half of the 19th century among activists whose goal was to create their music (Korniy, 2001: 139).

Collecting folklore was quite popular among St. Volodymyr University students, whose community shaped and united many nationally aware Ukrainians. Ukrainian musicologist, composer, and folklorist Filaret Kolessa pointed out that Mykola Lysenko's fascination with collecting folk songs developed during his student years. "At the time, music theory and his extraordinary talent came in handy as he became an ethnographer and a musician in his early university years. Returning from their vacations, Ukrainian students brought multitudes of various ethnographic materials and folk songs, which he documented and sang along with his companions. Many kobzars came to Kyiv at the time. They introduced Lysenko to the historical Ukrainian song called 'duma.' In summertime, he would go to the countryside to document various ritual and household songs from first-hand accounts. He would bring great piles of such materials to Kyiv from his summer vacations, not even discriminating between what should and shouldn't be noted down" (Kolessa, 1947: 4).

St. Volodymyr University became a place for like-minded people to gather. In 1861, Mykola Lysenko met Pavlo Chubynskyi and visited him in Boryspil to write down folk melodies, which, according to Filaret Kolessa, "later appeared in Chubynskyi's 'Trudy' (Vol. III and IV)" (Kolessa, 1947: 4).

Collecting folk songs became popular among many amateurs and was so widespread among Kyiv intellectuals that it even found its way onto the pages of contemporary fiction. In Ivan Nechui-Levytskyi's story "Clouds", we see a romantic intellectual collecting oral folk melody. The main characters of the story belong to different generations of Kyivians: one of the 1830s and the other of the 1860s – the older character, St. Volodymyr University lecturer Vasyl Dashkovych, documented folk songs in his home village. The younger generation has a more radical stance but shares an interest in folk songs. A student named Pavlo Radiuk wore folk clothing, wrote down folk songs, and "put them to music, for he could play the violin hanging on the wall over the desk. He was cognizant of national music and the enlightenment of the common folk, for there were some books for the common folk and their schools on the desk" (Nechuy-Levytsky, 2016: 141).

Evidence-based ethnographic approach. The interest in the scientific study of the nature, sociology, and psychology of music increased in the second half of the 19th century. At the same time, Ukrainian ethnomusicology is being established, although the term appeared later. The Kyiv academic art community plays a significant role in organizing these processes.

The folk music chapter (Mykhailo Khai) of the six-volume History of Ukrainian music aptly points out: "It was the threat of lessening or complete loss of folklore as the defining ingredient in the style of any national culture that reinforced the survival instinct inside the very tradition and triggered a defensive reaction in the nationally-aware educated elite" (History of Ukrainian music, v. 2, 2009: 51).

St. Volodymyr University became the center of research and unity for Ukrainians. Despite the government planning to use it (as well as educational institutions as a whole) as a tool of russification of the region, as Ihor Hyrych said, it turned into "a forge for the new Ukrainian intelligentsia which developed the idea to rebuild Ukraine anew as early as the XX century" (Hyrych, 2013: 61).

Myroslava Vovk, a researcher, analyzes historical and pedagogical works, the studies on the history of folkloristics, and archival materials, and shows how Ukrainian folkloristics gained its academic and educational status specifically in the classical universities throughout the second half of the 19th – beginning of the 21st centuries (Vovk, 2014).

Mykola Lysenko is ascribed a distinct role in developing musical folkloristics. "He was at the pinnacle of collecting and publishing activity among folklorist musicians in the 19th century. For none of his predecessors nor his contemporaries ever managed to publish such a variety of folk songs of different genres, especially historical ones, which portray historic events of the past" (Korniy, 2001: 139-140)

The rapid technological progress of the second half of the 19th century contributed to the enhancement of existing musical instruments and the spread of new ways to record and broadcast music (phonograph, gramophone, record player). In the middle of the 19th century, most collectors could only write down the lyrics or remember the melody by ear, which was not the most effective way to reproduce all the nuances of traditional performance. Some of the first people to use the phonograph were Lesia Ukrainka and Klyment Kvitka. An expedition after the dumas of Dnieper, Ukraine (dumas of the historical region of the valley of the river Dnieper) was organized on their initiative in 1908 to preserve the traditional repertoire of kobzars and lirnyks. Iryna Dovhaliuk analyzed its arrangement, progress, and results (Dovgalyuk, 2009).

Not merely a study of traditions, but also their application in daily life. When it comes to studies of national identities one must consider the importance of customs to the researchers. After all, many saw it not just as valuable scientific material but also, on top of that, as a living tradition. Kyiv intellectuals researched traditional music and song, but they also adopted and preserved them for their own community.

A prime example of this is Christmas celebrations and carolling. Olha Kosach reminisced about one such event during the 1894 – 1895 holidays: "On the first day of the celebrations the lot of us went caroling around our friends. We caused such a racket on the streets that Tymchenko [Yevhen Konstantynovych] nearly fainted in horror, fearful the police would take "us" for disturbing the peace and quiet. It was slippery and "we launched" each other, most of all Cherniakhivskyi [Oleksandr Hryhorovych], but Olha defeated him because she slid across Volodymyrska street from Blahovishchenska til Zhylianska, only slightly pushing him in the back. He said he would never forgive her for this. Our carols filled a whole sack with all kinds of stuff. Ostap Lysenko begged us to visit "one more place" to fill our sack to the brim" (Kosach-Kryvyniuk, 1970: 292-293).

Lesia Ukrainka was concerned about publishing not just for a small inner circle of academics, but for the public as well. She wrote in her letter to Ivan Franko: "I have one more request for You. I have been thinking about publishing a small collection of folk dance songs (see how I brightened up?) for the people. It should contain mostly Volyn songs, the melodies of which Mr. Kvitka wrote down on my request, but I would like to also ask for Your permission to use those 5 dance songs that Mr. Kvitka wrote down from You once in Burkut*"* (Kosach-Kryvyniuk, 1970: 737-738).

Interestingly enough, fragments of the recorded songs would appear in letters as quotes (or became "memes" if we were to use modern vocabulary here). For example, Lesia Ukrainka wrote this in her letter to Mykhailo Kryvyniuk: "Farewell, dear friend! 'I ask to remember me kindly' [lyrics of a Kolodiazhne song]. And tell Your fortune that I 'wish You nothing'*"* (Kosach-Kryvyniuk, 1970: 393).

It is a study of traditions and their application in daily life. When it comes to studies of national identities, one must consider the importance of customs to the researchers. After all, many saw it not just as valuable scientific material but also, on top of that, as a living tradition. Kyiv intellectuals researched traditional music and song but adopted and preserved them for their community.

Arrangements of traditional music. Lidiia Kornii highlights this era when composers started consciously wanting to create distinctive national art, although the music of earlier historical periods also had national features. This national distinctness came from references to folklore, the history of the people and their heroes, and themes and characters connected to one's homeland" (Korniy, 2001: 12).

Folk song arrangements had been created before. Still, their growing popularity in the second half of the 19th century was influenced particularly by the spread of folklore collection and the awareness of the sheer artistic value of folk songs. Researchers point out the leading role of choral arrangements in this period, both in original (by professionals and amateurs alike) and derivative work (History of Ukrainian music, v. 2, 2009: 51).

Mykola Lysenko used a scientific and ethnographic approach when recording folk songs. His compositional skills adapted them for domestic or stage performances, which played an essential role in these processes (Korniy, 2001: 140).

Meanwhile, the choir led by Mykola Lysenko made a great emotional impression on the listeners. "They brought Ukraine her songs, and these songs were welcomed with fascination, like a thirsty unwatered field welcomes and absorbs the life-giving grace of heavenly water…" – Vsevolod Chahovets, a famous journalist, drama critic, and musicologist (Chagovets, 1968: 533).

The arrival of the touring choir was always a grand occasion. "Groups of young people walked the streets in Ukrainian attire – ladies in plakhtas and adorned with ribbons, gentlemen in embroidered shirts and large blue 'unspeakable trousers' – and everyone was occupied with the coming concert" (Chagovets, 1968: 537).

The audience was delighted beyond belief: "...if human power weren't limited by the laws of all kinds of energy, the choir would have to keep singing till morning and still they would hear the insatiable and engrossed: Encore!..Encore!" (Chagovets, 1968: 540).

Conclusions. Based on the given examples, it can be concluded that the study of traditional music was very significant at different stages of the national movement in Kyiv in the second half of the 19th – early 20th centuries. Research into conventional culture facilitated the discovery and identification of national identity. The interest towards ethnomusicology could manifest in different ways: amateur passion, professional studies, or creative arrangements based on collected material. Significantt quantities of traditional music were accumulated and studied during the second half of the 19th – early 20th centuries, and Kyiv artists and researchers played a crucial role in consolidating these processes.

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"Register of the entire army" 1649 and the inhabitants of the city of Trypol in the defense of Ukraine

Abstract. For the nation's historical memory, knowledge about the people involved in historical events is no less critical than memory about these outstanding events. The war led by Bohdan Khmelnytsky in the 17th century shaped the mentality of Ukrainians in defending their native land. It is essential that, along with the names of hetmans and colonels, we remember today, when the war for the future of Ukraine is again underway, it is time to turn to the experience and names of the people who stood in its defense almost four centuries ago. The Register of the Zaporozhian Army of 1649 preserved tens of thousands of surnames of Cossacks, which opens up the opportunity to study the composition of the military formations of the Cossack State at the local level. Research in this direction mainly concerned the supervisors, not the army's rank and file, which is essential to correct. The subject of our study is the social, professional, and ethnic composition of the Cossack formation (hundreds) according to information from written sources. The primary source of the survey is the Register of the Zaporozhian Army of 1649. Using the example of the Trypol Hundred of the Kyiv Regiment, we will examine the social profile of the city's inhabitants that became its base. Trepol (11th – 14th centuries), later Trypol (15th – 18th centuries), is a city and now a village of Trypillya with a vibrant, sometimes tragic, thousand-year history, one of the pages of which was the history of Trypillya Hundred. The article analyzes a list of Cossacks, which includes 171 people. Our analysis is based on the etymology of their surnames. It is the source of our conclusions about their social and professional affiliation. Some surnames probably indicate the ethnicity of their owners. Part of the information is compared with existing research on the Cossacks of that time. We consider this study to be the initial stage of further analysis of the composition and history of the Trypillya Hundred.

Keywords: Historical memory, Zaporozhian Army, Cossacks, Register, city of Trypol, Trypol Hundred, nobility, burghers, craftsmans, ethnic composition

Problem Statement. Three years ago, in front of the eyes of the whole world, Ukrainians took up arms and stood up to defend their homes and families, their country, and their freedom and rights. They did the same thing more than three and a half centuries ago. These were residents of the same cities and villages whose names we still read in battle reports each day. The names of those who defend the country are known today, many of them have already returned home "on the shield". In the formation of the consciousness of modern defenders of Ukraine, one of the key positions is occupied by historical memory, the core of which is the heroic "Cossack times". Thanks to the register of the Zaporozhian Army of 1649 (hereinafter referred to as the Register) (Register, 1995), we now know by name tens of thousands of defenders of the Cossack State. This circumstance opens up a unique opportunity to include in the historical memory of hundreds of settlements the names of people who took up arms in those days to defend their native land. Examples with specific names are the best that is possible (and necessary) to do today. Studying the Register also provides an opportunity to establish the affiliation of the Cossacks of the 17th

century to a certain class, profession. Such research is no less important for studying the history of the inhabitants and the city of Trypil in the 17th century.

Historiography. Researchers, studying this Register, paid attention primarily to the foremen (Kryvosheya, 2008), leaving out of consideration the simple Cossacks, with the exception of some individuals. At the same time, there are already studies on some Hundreds of the Kyiv Regiment. In UDC, there are works on the Kyiv (Shamrai, 1930), Gogoliv (Mandziuk, 1926) and Kozeletsky (Irzhytsky, 2007) Hundreds. This is currently the limit of the study of individual units of the regiment and their Cossacks. Regarding the Trypil Hundred, two individuals appear in the works of historians: this is the chief of the Hundred Andriy Vorona and the Cossack Yasko Voronchenko, who later held (at different times) colonel positions (Shamrai, 1931, Kryvosheya, 2008). Regarding the Trypil Hundred, the proposed study is the first attempt to review its personnel composition.

Information and its analysis. As is known, the Cossack army of 1648 was divided into regiments, the centers of which were large cities, and hundreds, the centers of which were smaller cities and towns. The newly created Kyiv Regiment, according to the register, numbered 2,010 Cossacks in 17 hundreds, for three of them the center was Kyiv (Register, 1995: 294-348).

One of the Hundred centers of the Kyiv Regiment was the city of Trypil on the Dnieper, founded in the 11th century. At the end of the 16th century, this city received Magdeburg rights, and a castle was built here (Bilous, 2018). As of 1648, Trypil was privately owned by Maximilian Brzhozovsky. Information about the state of the city and its inhabitants in 1654, that is, six years after the start of the war, is covered in considerable detail in the famous notes of Deacon Paul of Aleppo, who traveled to those regions. He describes with admiration the castle, fortifications, buildings in the city, and churches: "... we came to a large town, called Tripolis, by reason of its being three towns, with their forts, united. ..."On the top of one of the hills is a large and strongly fortified castle, with a double wall and moat". In front of the castle and around the market square stood rich houses of wealthy residents, shops. There was a Jewish community in the city, which was engaged in trade (The Trevels, 1836: 202-203). Archaeological finds testify to the existence of at least several dozen buildings with tiled stoves. These were tiles with relief ornaments, typical of the 17th century (Videiko, 2024: s.10, fig.5). Such stoves are evidence of the wealth of the owners.

Cossacks (more precisely, former Cossacks, removed from the royal register in 1625) in connection with Trypilly are mentioned in written sources long before the events of the mid-17th century. In particular, in 1628, the owner of the city, Andrzej Zborowski, with their help, launched a raid on Obukhiv (Rulikowski, 1892: 535). Perhaps some of these "vypyshchiki" settled in Trypilly and over time they, or some of their descendants, became part of the Hundred. With the beginning of the war in 1648 under the leadership of Bohdan Khmelnytsky, the city came out of the jurisdiction of the owner. Its inhabitants created a military formation – Trypillya Hundred, 171 Cossacks of which were listed by name in the Register in 1649 (Register, 1995: 306-308). Thus, in terms of numbers, the Trypillya Hundred as of 1649 was the second in the Kyiv Regiment, after the Motovylivka, which had 212 Cossacks. The majority of the Cossacks of the Trypillya Hundred were mentioned in the Register by name and surname, and the minority only by first name or surname. Studying the Register opens up certain possibilities for the reproduction and further analysis of the military's social position, as well as their probable connection with certain

professions and crafts. In some cases, surnames likely indicate the ethnicity of the Cossack or his ancestors.

Andriy Vorona became the chief of Hundred in Trypol. Andriy was the osavul, Khoma was the ataman, Ivan was the scribe – even these officials were mentioned in the Register without surnames. Further analysis of the surnames available in the Register showed that the Trypillya hundred included quite a few representatives of the nobility – "shlyakhta" – the privileged class of the Polish-Lithuanian Commonwealth, obliged to perform military service for the benefit of the state. In addition, wealthy landowners in those days often created their own military units from this poor nobility, intended to maintain security in their possessions or wage war with neighbors (Zajączkowski, 1993). Thus, the presence of quite numerous representatives of such nobility in the city of Trypol and its surroundings does not seem incredible.

To establish the affiliation to the noble class, the T. Gajl 2003 reference book compiled on the basis of heraldry of the 16th – 18th centuries was used (Table 1). The chief of this unit, Andriy Vorona probably belonged to the heraldic nobility – the Worona clan of the Paweza coat of arms, known since 1600 (Gajl, 2003: 220). In addition to Andriy Vorona and his relative Mykhaylo Vorona, there were at least fourteen Cossacks in the hundred of probably noble origin (Table 1). Among them were Maksym Kurylo, Hrytsko Olshansky, Mysko and Hrytsko Bereza, Ivan Skybytsky, Nikoya Luchevskyi, Evkhish Garburtenko, Ivan Skybytskyi, Ayatoya Shuverka and Ostap Trotskyi.

Table 1

Surnames of the nobility* in the register of the Trypillya Hundred in 1649, definition of coats of arms by T.Gajl, Polskie rody szlachetskie i ich herby (Białystok, 2003):

Nr	Name, surname as recorded in the Register (in Cyrrilic)	Probable Polish version of the surname	Coat of arms, year of granting	T.Gajl, page
1.	Андрєи Ворона **	WORONA	Paweza, 1600	220
2.	Михайло Ворона	WORONA	Paweza, 1600	220
3.	Яско Воронченко	WORONZENKO	Przestrzal,1655	220
4.	Курило Максим	KURYL(L)O,	herb wlasny	113
5.	Кавєцкии	KAWECKI	Gozdawa, 1500	94
6.	Миско зять Городєцкого	HORODECKI	Sas, 1550(?)	81
7.	Грицко Олшаяскиа	OLSZANSKI	Jastrzebiec, 1500	148
8.	Грицко Бєрєза	BEREZA	Prawdzic, 1600	24
9.	Миско Бєрєза	BEREZA	Prawdzic, 1600	24
10.	Никоя Лучєвскии	LUCZAWSKI	Jastrzebiec	124
11.	Евхіш Гарбуртенко	HERBURT	herb wlasny, 1362	80
12.	Иван Скибицкии	SKIBICKI	Rola, 1550	186
13.	Троцкии Остапь	TROCKI	Lodzia, 1500	207
14.	Аятоя Шувєрка	SYWIR	herb wlasny. 1570	202

*Surnames are listed by publication: Reyestr Vijska Zaporozkogo 1649 roku (Dzherela z istoriyi ukrayinskogo kozactva) /Uporyadn. O.V. Todijchuk Kyiv: Naukova dumka, 1995.

**Andriy Vorona was a commander of the Trypol Hundred.

Andriy Vorona was probably a relative of Yatsko Vorona, the owner of an estate in the town of Voronkiv on the left bank of the Dnieper. From his estate in this place, the remains of a castle with finds that can be dated to the 17th century have been preserved (Shendryk, 1977: 37). Yatsko Vorona held high positions in the Cossack army, was first a colonel of the Cherkasy and then the Pryluky regiments (Kryvosheya, 2009: 264)

Thus, we can assume that at least 14 people belonged to the nobility. To this list of the nobility of the Trypillya Cossack hundred, it is probably worth adding Trokhym Boyary. This surname "Boyar" directly indicates a probable affiliation with the boyar class – the military nobility class of the Kyiv principality from the 14th – 15th centuries, which continued to exist in subsequent times.

The above-mentioned 15 people make up 8.8% of the Trypol Hundred. A similar number of nobles in the Trypol unit looks quite natural against the background of their participation in the formation of the right-bank Cossack regiments. The total percentage of nobility in the Kyiv Regiment was 15.6% (Kryvosheya 2008: 101, Table 2.3). This figure was even higher than the percentage of nobility in the Zaporozhian Army as a whole, which reached 12.6% (Kryvosheya 2008: 100). According to V. Kryvoshea, among the commanders of the Kyiv Regiment, 23.8% of people belonged to this class, that is, about a quarter of all military leaders (Kryvosheya 2008: 94, Table 2.2.).

Several Cossacks probably came from the city aristocracy. These were Cossacks Hrytsko Voytenko – the son of a mayor, Andriy Popovych – the son of a priest. There were also representatives of wealthy citizens who were engaged in trade. A number of surnames indicate belonging to the merchant bourgeois class and occupation with trade – Mykhailo Myschenko (son of a burgher), Ivan Sologub (meaning burgher, merchant), Ivan Vynnychenko (son of a wine merchant) (Kryvosheya 2008).

Many surnames indicate the professional affiliation of the owners and their occupations in certain crafts. Thus, two Kovals (koval means blacksmith) were entered in the Register – Pylyp and Lavr (Lavrentiy?), one Kovalenko – Tyshko (may be the son of blacksmith Lavr?), Hrytsko Pasechnyk (pasechnyk means beekeeper), Yasko Gontar (a gontar /a manufacturer of shingles, roofing material), Ignat Perevoznik (a ferryman), Yatsko Kushnirenko (the son of a furrier – a specialist in dressing fur and sewing products from it). There were also hired workers associated with the then "service sector". Sava Dudchenko's family probably included musicians (duda means pipe) who entertained the townspeople by playing the bagpipes. Yatsko Storozh and Martiya Storozh received a surname that reflects their work as guards (storozh /watcher).

Several surnames reliably indicate the ethnic identification or origin of their owners. These are Cossacks such as Lutsyk Turchynyeako, Hrytsko Turchynyeako (turchin /son of a Turk), Ivaya (Ivan?) Moskal, Vasyl Moskal (moskal /Muscovite), Tyzhko Tsigayacheako (son of a gypsy), Ilyash Volokhovych (Volochs were the name given to immigrants from Moldova).

Thus, we see that the list of surnames highlights several important aspects of the formation of the Trypol Hundred. The Hundred included people of different ethnic origin, relatives, parents and children, up to two or three generations from a family. The Hundred was headed by a professional military man, a nobleman by birth, Andriy Vorona and his relative Mykhailo Vorona. In addition to them, the hundred had several more people of probably noble origin, therefore with military experience. The origins of some of these noble families dates back to the 14th – 16th

centuries. The hundred included typical burghers – artisans of various specialties, merchants, etc., which reflects the formation of the unit on the basis of the city of Trypol.

In 1651, Trypol found itself in the path of Hetman Radziwill's army, which was supposed to oust the Cossacks from the Kyiv Voivodeship. They were opposed by the Kyiv Regiment under the command of Colonel Anton Zhdanovich. Trypol was important due to the existence of a crossing over the Dnieper here. On the left bank, the roads from it led to the city of Pereyaslav (the other regimental center), the city of Chernihiv, and deep into left-bank Ukraine. In the same year, the Kyiv Regiment took part in the Battle of Berestechko (Sveshnikov, 1992). It is likely that during these and subsequent hostilities, the regiment suffered significant losses. This may explain the fact that the search for the surnames of the Cossacks of the Trypol Hundred in later documents has not yet yielded any results.

Trypol, located near a strategic crossing, was repeatedly attacked by enemies during the Age of Ruin, especially devastating were the years 1674 and 1678 (Shamray, 1931). It was then that part of the inhabitants of Trypol went East, where in Slobozhanshchyna area they founded a settlement with a similar name, which still exists in the contemporary Donetsk region of Ukraine. The connections of the settlers with their homeland were lost. The inhabitants of the Dnieper Trypillia learned about the existence of this Trypil in Eastern Ukraine only in the 21st century from villagers who were mobilized into the ranks of the Armed Forces of Ukraine in 2014 and participated in battles at the beginning of russian-Ukrainian War in the East.

On the eve of the Andrusiv Peace Treaty of 1687, when Ukraine was divided along the Dnieper between Muscovy and the Polish-Lithuanian Commonwealth, Trypol as a city had already ceased to exist. When in 1686 the Muscovite representatives compiled a description of the Kyiv Voivodeship, it noted the presence of two earthen ramparts in Trypol, one of which was damaged in many places – "in many places it collapsed", on which "fortresses and towers" were built, which were burned, and additional fortifications around the city are absent. The same document mentions the Cossack Fedor Styba as a resident of Trypol. (Statisticheskaya opys 1686: 525, repeated on 541). His surname was non mentioned at the Register of 1649, so it is not clear whether this Cossack belonged to the Trypol or to some another Hundred.

Conclusions. The article examines the composition of the Trypol Hundred in various aspects. The Trypillya Hundred was created from residents of the city and its environs. It became one of the largest in the Kyiv Regiment. A study of the Register of 1649 showed that it included people belonging to different social classes. Among them were a dozen and a half nobles, including the chief of Hundred. Such involvement in the Cossack formations of people with military experience increased their combat effectiveness and provided them with command personnel. The Hundred also included many burghers, among whom were artisans, merchants, and hired workers. Thus, its composition presents a cross-section of the society that stood up for the defense of the Cossack state, Ukraine, almost four centuries ago. The next step in studying the history of the Trypillya Hundred and its Cossacks should be to search for their surnames in documents of the 17th –18th centuries, as well as their descendants. In our opinion, territorially similar searches cannot be limited to the Kyiv region. In particular, documentary material related to the village of Trypol, founded in Slobozhanshchyna, deserves special attention.

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Lubny Gymnasium as a center of knowledge, self-awareness and protest in the conditions of the Russian imperial system

Abstract. This paper explores the multifaceted role of the Lubny Men's Gymnasium within the Russian imperial educational system during the second half of the 19th and early 20th centuries. Drawing upon archival documents, periodicals, and memoir literature, the study focuses on the institution as both an instrument of imperial control and a space of cultural resistance. Special attention is paid to everyday practices, disciplinary structures, and manifestations of civic and national self-awareness among students. Through microhistorical analysis, the paper highlights how gymnasium life shaped identities and encouraged compliance and defiance within the broader context of imperial policies.

Keywords: Lubny Gymnasium, Russian Empire, identity, discipline, students, resistance, education.

The Lubny Men's Gymnasium, founded in 1872, exemplifies the contradictory dynamics of educational development under the Russian imperial regime. While formally subordinated to the Ministry of Education, the institution soon became a nucleus of intellectual initiative, cultural resistance, and national consciousness within the Poltava Governorate (Seferovsky, 1898: 12).

The first director, Matvii Symonov, better known as Nomys, was a thnographer and folklorist and a symbolic figure of Ukrainian patriotism. His leadership (1872 – 1877) shaped the ethos of the institution. Symonov's removal and replacement with a stricter imperial administrator marked the beginning of bureaucratic and ideological pressure on the gymnasium.

Despite attempts at russification and strict disciplinary control (Rules for Students, 1874), students and teachers often resisted imposed norms. The gymnasium became an educational laboratory where cultural identity and civic agency could be fostered despite imperial restrictions.

The presence of figures such as Fedir Kaminskyi, who founded a natural history museum and guided students in archaeological research, elevated the intellectual prestige of the school and established it as a center of local heritage preservation (Vantsak, 1988: 36).

The museum featured collections of minerals, fossils, ancient tools, and numismatics, contributing to a growing historical awareness among students. It also drew attention from academic communities across the empire, being exhibited at archaeological congresses in Kyiv. Such projects helped students develop research skills and instilled a deep interest in their native land (Lyaskoronskyi, 1928: 70).

Highly regulated rituals governed everyday life in the gymnasium. Morning bells summoned students for prayer in the recreation hall. The daily schedule included up to five 55-minute lessons, short breaks, and one long recess for meals or physical exercises. Dress codes were strictly enforced: a gray tunic with silver buttons and a badge marked with the initials LG, a dark-blue cap with a cockade, and a leather satchel for books (Koval, 2013: 93).

Behavior was subject to surveillance both inside and outside the school. Students were forbidden from visiting billiard rooms, taverns, and social clubs, and could be reprimanded or even expelled for acts of defiance, including participation in protests or moral improprieties. Teachers kept detailed behavior records in disciplinary logs, and punishments ranged from public scolding to confinement and expulsion (Kievlyanin, 1907: №78).

Nonetheless, resistance took subtle and overt forms. One of the most illustrative examples is the staging of Martyn Borulia in 1906 – an event widely covered in the periodical Hromadska Dumka (Hromadska Dumka, 1906: №40). This theatrical performance, conducted in Ukrainian, was not only a cultural breakthrough but also a politically charged statement against the dominance of the Russian language in public institutions. The enthusiastic response of the local audience and students demonstrated the deep cultural resonance of the Ukrainian language and heritage.

In addition to theatrical expressions, gymnasium students participated in educational excursions organized by teachers like Fedir Kaminskyi. These included trips to archaeological sites, museums, and local industries to instill practical knowledge and historical consciousness. Reports in regional press highlighted the students' interest and the pedagogical value of such outings, which subtly challenged the narrow utilitarian framework imposed by imperial curricula (Kievlyanin, 1906: №187).

The local newspapers also provide valuable insight into students' everyday experiences and struggles. For example, coverage in Rada and other publications mentions poor sanitary conditions in dormitories, dissatisfaction with meals, and limited access to Ukrainian literature – all of which became sources of protest or quiet resistance. Even mundane experiences, such as collective prayers or obligatory attendance at pro-monarchist lectures, were occasionally met with passive disobedience or satirical responses documented by teachers and journalists (Rada, 1914: №31).

These press sources, often overlooked in macrohistorical studies, allow us to reconstruct the microclimate of dissent and the nuanced forms of national identity formation that were emerging within the everyday routine of the gymnasium. The political engagement of students also intensified. Archival sources mention their participation in workers' rallies, anti-monarchist discussions, and the organization of protest petitions. In some cases, students boycotted school food providers suspected of propagating pro-Tsarist views, reflecting a wider social consciousness (Shandra, 1985: 23).

The presence of an internal church and daily religious instruction underscores the clerical-imperial alliance in shaping loyalty and values. However, even within this structure, figures like Father Mykola Kopa-Ovdienko are remembered for their duality: simultaneously strict and forgiving, and at times, openly eccentric and resistant to dogmatic imposition (Timofeev, 2016: 240).

The coexistence of obedience and opposition within the gymnasium environment highlights its function as a contested space, both an instrument of imperial assimilation and a cradle of Ukrainian civic awakening. Student attire, architecture, rituals, and extracurricular activities reflected this duality. Gymnasiums like the one in Lubny provided the groundwork for forming a modern Ukrainian intelligentsia.

The case of the Lubny Gymnasium clearly illustrates the ambivalent role of imperial educational institutions. While intended to discipline and assimilate youth into the structures of the Russian Empire, gymnasiums often became unexpected incubators of critical thinking, cultural awareness, and national identity. The interplay of obedience and protest within the regulated space

of the classroom and dormitory sheds light on the complexities of identity formation under imperial rule.

This duality was evident in the Lubny Gymnasium: student protests, cultural performances in Ukrainian, and scientific initiatives all emerged alongside strict surveillance and disciplinary enforcement. Such contradictions affirm the value of microhistorical approaches to studying imperial peripheries, where local educational spaces functioned as arenas of both subjugation and emancipation. The Lubny example contributes to broader understandings of how national consciousness took shape within – and sometimes against – the frameworks designed to suppress it.

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Security challenges in the South Asian Region

Abstract. The South Asian Region has become a significant center for security studies, as it has witnessed numerous interstate conflicts, centers of international terrorism, separatism, and political instability, as well as the presence of nuclear-armed states in the region. South Asia represents the growing role of the security factor and the problem of building a regional security system. The study highlights security problems in South Asia, existing mechanisms to counter them, future development prospects, and lessons for Ukraine.

Keywords: security, conflicts, cooperation.

Although the region's states share many similarities, especially in cultural and civilizational characteristics and historical development, deep-rooted conflicts and wars dating back to the colonial and pre-colonial periods are significant characteristics of the region.

The main security issues can be divided into four categories:

1) Intrastate – ethnic, religious, political separatism and terrorism fueled by various forces, the spread of Islamic radicalism, massive political instability, and growing economic dependence within the region, as well as a high degree of militarization.

2) Regional – territorial conflicts, the confrontation between India and Pakistan, in particular in the Jammu and Kashmir region – both countries have nuclear weapons, and any new clash between them takes on a new dimension.

3) Interregional – the Sino-Indian territorial conflict and their confrontation.

4) Global – the struggle of great powers for influence in the region - with the beginning of the 21st century, South Asia is becoming an arena for a new geopolitical competition between the United States and the People's Republic of China. The region is crucial for the US goal of promoting an open Indo-Pacific region and China's desire to become a leading Asian power.

The region is both vulnerable to external influence and internally politically and ideologically divided, which creates conditions for conscious decisions by one country to use the internal conflicts of another country to achieve its strategic, external, or internal political interests. All this weakens the collective ability of states to work for peaceful progress and development.

The region's current problems are both armed and violent, as well as those manifested by political tension and non-violent means. Both armed and non-armed conflicts tend to influence and transform each other.

Security Mechanisms. Due to such a high degree of conflict between states, the region is characterized by more bilateral contacts between states than cooperation. Therefore, South Asia is one of the least integrated regions in the world. Such measures as conflict resolution through mediation, peacekeeping activities, countries' participation in counterterrorism initiatives, etc., arise irregularly.

Development prospects and ways of solving security problems. South Asia is believed to become soon a place of intensified rivalry between the United States and China. In this context, the main task of both sides will be to prevent an increase in the risk of armed conflict. Measures

to avoid escalation include encouraging the peaceful resolution of territorial disputes and promoting the development of regional institutions and partnerships.

The escalation of territorial interstate conflicts will not threaten the region shortly. There is a prospect of tension over several issues related to border resource distribution and migration, but war seems unlikely. However, internal conflicts in the countries of South Asia will continue to be a major destabilizing factor. Eliminating socio-economic inequalities, protecting minority rights and individual freedoms, resolving problems through dialogue, and finding a compromise can, if not solve, then help mitigate some of the root causes of conflicts. Countries should also strengthen efforts to combat terrorism through intelligence sharing, operations coordination, and counterterrorism strategy implementation.

All these problems require a joint, consolidated solution, so it is necessary to create conditions for cooperation.

The escalation of territorial interstate conflicts will not threaten the region in the near future. There is a prospect of tension over several issues related to border resource distribution and migration, but war seems unlikely. However, internal conflicts in the countries of South Asia will continue to be a major destabilizing factor. Eliminating socio-economic inequalities, protecting minority rights and individual freedoms, resolving problems through dialogue, and finding a compromise can, if not solve, then help mitigate some of the root causes of conflicts. Countries should also strengthen efforts to combat terrorism through intelligence sharing, coordination of operations, and the implementing of a counterterrorism strategy.

All these problems require a joint, consolidated solution, so it is necessary to create conditions for cooperation.

Conclusions for Ukraine. South Asia is a place of constant tension and instability. Even though the region's problems are due to its complicated historical past and its specifics, this brief analysis of the situation can highlight valuable lessons for Ukraine:

- ✓ South Asia is a region that is complex in its structure and content. It is home to three major world religions, and the population reaches about one and a half billion people, representing a wide range of ethnic and cultural groups. However, ethnicity and religious affiliation are not responsible for the growth of conflicts. The politicization of this affiliation has exacerbated contradictions, differences, and generated conflicts, ultimately affecting regional cooperation and holding the region back economically, politically, and socially.

Ukraine must strengthen its internal ethnic and territorial unity and courageously resist the provocations and propaganda of the enemy, which are aimed at inciting separatism and instability in the country. Only in unity is the strength of the Ukrainian people.

- ✓ The inability to cope with challenges due to the weakness of the state structure and economic dependence of the region's countries gave rise to foreign direct or covert intervention and, later - political domination in the region, which shaped the modern development of South Asian nations. The spread of influence in the region was facilitated by both its proximity to the great powers and its strategic interest in its sea routes and resources.

Internal strengthening and development of Ukraine are necessary for an effective fight against the invaders and to establish stable peace and prosperity. Ukraine must improve its approaches to implementing domestic policy, which includes building statehood and democracy, by improving public administration, strengthening the fight against corruption in all areas, ensuring sustainable development of the national economy, building national security and defense,

etc. A strong democratic, social, and legal European state with a strong army and a conscious civil society is necessary for countering foreign interference and influence.

As already noted, a characteristic feature of South Asian countries is the tendency to support bilateral contacts rather than collective cooperation. That makes conducting dialogue and cooperation impossible and reaching decisions on guaranteed peace in the region.

Ukraine should pursue an active foreign policy, deepening European and Euro-Atlantic integration, maintain strong relations with strategic partners, and be actively involved in bilateral and multilateral processes to protect the sovereignty, territorial integrity, and inviolability of Ukraine's state borders and advance national interests. Only through active engagement and cooperation will we collectively achieve prosperity and peace for our country.

Conclusions. South Asia has been and remains an epicenter of conflicts. The countries of the region suffer from an unstable security situation due to terrorism, escalation of armed conflicts on the borders, and the broader confrontation between the nuclear powers, India and Pakistan.

Despite these seemingly local and regional conflicts of various kinds, the influence of foreign powers in their development or extinction is undeniable. The conflicts in South Asia will continue until global players stop intensifying and inflaming them for their strategic interests. The prospects for disputes in South Asia remain complex and unpredictable. Although a full-scale war seems unlikely, internal conflicts within countries are likely to continue.

Compared to other regions, the formation of regional security in South Asia is taking place rather slowly and gradually and is complicated by several negative factors. The region's countries need a comprehensive approach to solving problems and intensifying the processes of regional integration and security policy.

Analyzing the security situation in the remote region of South Asia from the outside, we can trace the main measures that may be useful for developing Ukraine's policy.

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Features of Ukraine's image in the media space of the French Republic in the pre-war period (1991 – 2013)

Abstract. The article presents a study of the peculiarities of forming Ukraine's image in France after the declaration of independence in 1991. It describes the key areas influencing the perception of Ukraine in the French media space, including political relations, economic challenges, sports events, and culture. The main characteristics of Ukraine's representation in the French media are analysed, and the dynamics of their changes are illustrated in the context of internal and foreign political developments.

Keywords: image, Ukraine, media, France, Russia.

The relevance of this research stems from the need to gain a deeper understanding of how the French media space reflected key events and processes related to the formation of independent Ukraine in the years 1991 – 2013. Analysing media coverage makes it possible to trace the development of Ukraine's image through the lens of changes that directly influenced the shaping of the Ukrainian political nation.

On 24 August 1991, the Verkhovna Rada of Ukraine adopted the Act of Declaration of Independence of Ukraine, laying the foundation for the country's future sovereign development. Subsequently, Ukraine began establishing diplomatic relations with other countries. The development of relations between Ukraine and France went through several stages, determined by internal changes in Ukraine and external factors, which affected France's perception of Ukraine.

Following Ukraine's declaration of independence, France closely monitored the critical events occurring in the early stages of Ukraine's state-building. On 27 August 1991, the French newspaper Le Monde noted that Ukraine and Belarus had declared independence on 24 and 25 August, respectively (Le Monde, 1991). France was also among the first Western countries to officially recognise Ukraine's independence – on 27 December 1991, France supported Ukraine in its aspiration to take its place on the international stage. In January 1992, the two countries signed a Protocol on the Establishment of Diplomatic Relations between Ukraine and the French Republic, and the Treaty on Understanding and Cooperation between Ukraine and the French Republic, signed on 16 June 1992, created a solid legal foundation for the development of bilateral relations in the political, economic, cultural, and scientific spheres.

However, deepening cooperation between the countries experienced an inevitable slowdown. One of the reasons was that France regarded Russia as the leading actor in the post-Soviet space and perceived Ukraine through the prism of its ties with Russia. Since 1991, French media have highlighted Russia's reluctance to relinquish control over Ukraine. Le Monde reported that "the USSR could do without the Baltic states, but the situation is entirely different regarding Ukraine, the most populous and richest of the Soviet republics after Russia" (Le Monde, 1991).

An important aspect that influenced Ukraine's image in France was the issue of Crimea and the subsequent political disputes over the Black Sea Fleet. This conflict had a significant geopolitical dimension and demonstrated the complexity of post-Soviet relations between Kyiv and Moscow. Tensions peaked in 1992 – 1993, when the parties exchanged statements about ownership rights, and Russia openly supported pro-Russian forces in Crimea. Incidents at sea and provocations accompanied political and diplomatic disputes. France viewed the situation as a potential source of instability in the region, which could affect the security of the Black Sea area and the eastern flank of

Europe in general, particularly given that both countries possessed nuclear weapons. Accordingly, much of the French media coverage was devoted to these issues. In total, between 1991 and 2003, Le Monde mentioned "Black Sea Fleet" in 96 publications about Ukraine, "Crimea" in 75, and "nuclear weapons" in 299.

Crimea was described in French media as the "pearl of the Black Sea" and the "main bone of contention" between Russia and Ukraine, "two nuclear giants" (Naudet, 1995). It was also noted that Crimea was just one of Russia's levers of pressure in its efforts to "bring Kyiv back into the fold of Russia" (Le Monde, 1992). The dispute over the Black Sea Fleet was described in leading media outlets as an "extremely acute problem" that Russia and Ukraine were unable to resolve, partly due to deliberate escalations by the Russian side. French media conveyed Ukraine's "weakened position" and the constant "nibbling away" by Russia of the "attributes of its independence" (Le Monde, 1994).

The publications repeatedly highlighted the issue of disarmament due to the "capabilities that Ukraine lacks" (Le Monde, 1991). There was a certain degree of mistrust and scepticism regarding Ukraine's future steps in nuclear disarmament. For example, a Le Monde article stated: "According to L. Kravchuk, Ukraine remains committed to becoming a neutral state and abandoning nuclear weapons, but the latest decisions by the Ukrainian president and the way they are justified risk increasing Western uncertainty regarding the real situation in the former USSR" (Le Monde, 1992).

One of the key factors influencing France's perception of Ukraine remained the Chernobyl disaster of 1986. Although the accident occurred before Ukraine gained independence, its consequences had a long-term impact on Ukraine's image as a country that had experienced an artificial disaster of a global scale. Several articles expressed concern over the effects of the tragedy and highlighted France's direct contribution to overcoming its consequences and ensuring future safety. French media reacted critically to Ukraine's 1993 decision to continue operating the Chernobyl nuclear reactors, reversing the moratorium. Many materials concerned the necessity of closing the Chernobyl Nuclear Power Plant; there was a negative attitude towards Ukraine's postponement of this decision, dissatisfaction with Ukraine's demands, and concern about the state's reliability. One publication noted: "Of course, Ukraine is demanding more. It even resembles blackmail: Chernobyl or ransom. Blackmail can be immoral, even suicidal in this case. The question remains - can [Ukraine] be trusted?" (Le Monde, 1994).

France also closely monitored Ukraine's economic situation. Initially, in 1991, Ukraine's considerable economic potential was highlighted, emphasising its "rich agricultural land", "significant energy resources", and "strategic location", which "could make Ukraine an important player on the international stage" (Le Monde, 1992). However, the focus shifted to systemic challenges hindering the country's development over time. The French press often emphasised the low living standards and corruption in Ukraine's political and business circles, noting that these were among the main factors deterring foreign investment and implementing effective reforms (Nougayrede, 2000).

Particular attention was paid to the interrelation of economic problems with the country's complex political situation. The media portrayed noticeable disappointment with Ukraine, which had "failed to meet the expectations" of Western governments and showed continued dependence on Russia (Nougayrede, 2001). One article stated: "The economy is in chaos, a large part of the population survives on meagre wages, and the leaders seem unable to agree on a clear policy: in the long term, the independence of a country suffering from massive regional disparities and pressure from Russia now seems under threat" (Le Monde, 1994). Another article emphasised the weakness of the state, referring to it as the "ghost of Europe" and a country that "awkwardly tries to use the Chernobyl disaster as an argument to obtain even more aid from the West" (Nougayrede, 1997).

At the same time, Ukraine's aspirations for closer ties with the EU and NATO positively impacted its image. A telling example is that after Ukraine signed a Temporary Trade Agreement with the EU and committed to strengthening ties with NATO, there was a noticeable improvement in

the country's image in the media. For instance, a 1995 article in Le Monde noted: "In 1991, no one in the West, let alone in Moscow - where the country was still viewed as Russia's historical 'vassal' - placed much hope in the viability of Ukrainian independence. However, the image of this country and Western interest in it have radically changed" (Le Monde, 1995).

The Orange Revolution was a significant event highlighting Ukraine's pro-European sentiment. French media actively published news regarding election fraud and the protests by Ukrainian citizens, emphasising their aspiration for democracy. The popular French publication Libération noted that the revolution "deeply changed the country and made it more mature" (Millot, 2004). The numbers also reflect the growing attention to Ukraine: In 2004, Le Monde published 125 news items mentioning Ukraine, compared to just 13 in 2003. The phrase "Orange Revolution" appeared in 59 publications.

Despite the improved image of Ukraine after the Orange Revolution, the following year, the main topics in the French media shifted to political crisis and corruption. The press covered the conflicts between President Viktor Yushchenko and Prime Minister Yulia Tymoshenko, government reshuffles, and reform debates. One Le Monde publication stated, "the beautiful unity demonstrated on Maidan Square in December was definitively shattered when President Yushchenko dismissed his entire government" (Châtelot, 2005). Libération reported that just a year after the Orange Revolution, "which seemed to mark the triumph of Western democracy, Ukraine is deeply divided between supporters of Yushchenko, Yanukovych, and Tymoshenko" (Millot, 2006). Over the following years, political crises in Ukraine remained a central topic in the French media, receiving pervasive coverage in 2007 and 2008.

In addition to internal political issues, French media widely covered the so-called "gas wars" between Ukraine and Russia in 2005-2006 and 2008-2009. The articles noted that Russia used gas blackmail as a tool of political pressure to support the pro-Russian opposition and weaken President Yushchenko's administration ahead of the crucial parliamentary elections in March 2006 (Le Monde, 2005). Describing Ukraine's situation, the media reported that "Ukraine is torn", as it "wants to protect Europe, which it approached after the Orange Revolution", yet "Moscow remains Kyiv's key trade partner" (Vatel, 2005). In the context of the gas conflicts, Ukraine was mainly portrayed as a weakened state.

After V. Yanukovych became President, Le Figaro, one of France's leading publications, stated that "Ukraine experienced a 180-degree turn, characterised both by the strengthening of the regime and a sharp rapprochement with Russia" (Thédrel, 2010). Consequently, starting from 2010, Ukraine was perceived as a country "heading down the path of 'putinisation'", "at risk of isolation", and "experiencing complete democratic regression" (Jégo, 2012).

Ukraine's image was also reflected in the context of sports, particularly through a significant event for the country, Euro 2012. The word "Ukraine" appeared in 152 news and analytical articles in Le Monde during 2012, 43 of which either directly covered Euro 2012 or mentioned the event in a political context. However, it should be noted that an article in Le Figaro about Euro 2012 and the impact of sports on a country's image stated that although hosting large-scale sports events can positively influence a nation's image, sport alone cannot solve everything, as illustrated by Ukraine's case: "We see this with Ukraine: when there are political problems, sport is not enough" (Détroyat, 2012).

Culture also played a role in shaping Ukraine's image. Well-known Ukrainian writers, singers, and other cultural figures contributed significantly. One of the most frequently mentioned personalities in the French media was Andriy Kurkov. Publications expressed admiration for the Ukrainian author, who portrayed surreal journeys through the former Soviet empire and depicted a "post-Soviet universe governed by absurdity" (Le Monde, 2004).

Mykola Gogol also sparked interest in the French media space – between 1991 and 2013, he was mentioned in 88 Le Monde publications. However, French media mainly described him as a Russian writer, only occasionally noting that he was born in Ukraine.

The French media also referenced Sergei Parajanov and his iconic film adaptation, Shadows of Forgotten Ancestors, which showcased the beauty of Ukrainian nature and culture. Over the period, Le Monde mentioned the acclaimed director and screenwriter 35 times. Le Figaro praised his talent, noting that in Shadows of Forgotten Ancestors he "transposes the story of Romeo and Juliet into a legendary Ukraine" (Le Figaro, 2006). Meanwhile, Libération portrayed Parajanov as a "Russian, Georgian, Armenian homosexual director" and generally represented him as a Soviet artist (Potel, 2004).

Finally, French media devoted significant attention to Ukraine during the Revolution of Dignity. France's leading publications regularly reported on the events, analysing the internal causes of the protests and the international response. News materials maintained a focus on Ukrainians' struggle for democracy and their resistance to an oligarchic regime attempting to strengthen ties with Russia. According to Le Monde, Euromaidan "revived the spectre of Ukraine subordinated to Moscow, Ukraine doomed by its leaders to subsidised stagnation, corruption, and backroom deals among powerful cronies" (Smolar, 2013).

There was an increased focus on Ukraine's European integration in media discourse. Le Monde highlighted the country's desire to join the European community and its departure from the Russian political orbit: "This fully aligns with European values: the rule of law, democratic standards, and the rejection of Vladimir Putin's 'model'" (Le Monde, 2013). The publications also stressed the importance of civil society in shaping a new image of the country: "the citizens of Ukraine have once again shown that they fully understand and support the project of European association in its historical dimension" (Gérard, 2013). Le Monde mentioned "Ukraine" in 199 publications in 2013.

Thus, in the early years of independence, Ukraine's image in the French media was shaped predominantly through the lens of its relations with Russia, geopolitical challenges, and internal issues. Initially, Ukraine was not perceived as a fully independent actor in international relations, and its image remained vague and fragmented. The main narratives in the French press focused on nuclear disarmament, economic difficulties, and political instability. Ukraine was often portrayed as a country in Russia's shadow, with limited capacity to influence its future. Uncertainty surrounding the Black Sea Fleet, disputes over Crimea, and the economic crisis only reinforced this perception.

As for the positive aspects, media reports acknowledged that Ukraine possessed considerable resource potential and had values and achievements that set it apart from Russia. However, the dominant discourse on crisis-related issues often overshadowed these elements. Ukrainian culture also failed to significantly enhance the country's visibility and recognition, as renowned Ukrainian artists were frequently perceived in France as Soviet rather than Ukrainian.

Later, following the events of the Euromaidan, there was a noticeable shift in the French media's portrayal of Ukraine. Analytical articles emerged, highlighting the country's European aspirations, social transformations, and commitment to democratic development. Ukraine increasingly came to be seen as an active and independent actor, capable of defending its interests.

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Ukrainian memes as a means of forming national resilience

Abstract. Modern interstate conflicts unfold not only in the military-political dimension but also in the informational one. The Russian-Ukrainian war is a clear example of a situation in which one party in the conflict uses propaganda resources on a large scale to gain victory over its opponent in its own informational space. At the same time, the Ukrainian internet audience demonstrates resilience to Russian propaganda by using content that, with slight modifications, mimics sources (images, videos, statements, etc.) and spreads massively online – memes. The article aims to define the role of memes that gained popularity among Ukrainian social media users during the Russo-Ukrainian war in shaping national resilience in the fight against Russian disinformation.

Keywords: meme, national resistance, information war.

Main content. One of the first memes of the Russian-Ukrainian war is considered to be the "Yarosh's card." This item was first mentioned in a statement by the Russian Ministry of Foreign Affairs regarding the fighting near Sloviansk on April 20, 2014 (A complete collection of memes about the new hit of the Internet: Yarosh's Business Card, 2014).

The Ministry of Foreign Affairs of the aggressor state accused the "Right Sector" movement of organizing clashes, justifying it with the presence of the identification card of the movement's leader, Dmytro Yarosh, found in a burnt-out car. The absurd and manipulative nature of the situation became the basis for a legendary internet meme that mocked fake news and manipulation by the Russian propaganda machine.

The "Yarosh's card" meme appeared in various fictional scenarios – from financial jokes (the hryvnia exchange rate tied to the card) to covers of Time magazine or as a prop for the main character of the film The Fifth Element, Leeloo Dallas. Thus, it can be concluded that the meme performed several functions:

1. Debunking Russian propaganda messages and narratives, especially portraying the Ukrainian armed forces as brutal.
2. Providing emotional relief and helping users cope with wartime psychological stress.
3. Uniting Ukrainians in collective resistance to Russian propaganda through a common symbol.

These functions are also seen in other memes of the Russian-Ukrainian war. For example, in a Russian talk show, a participant claimed that Ukrainian schoolchildren were being taught to feed tits (birds) and hunt bullfinches in winter because the latter symbolized Russia (Fake Russian media. In Ukraine, schoolchildren are taught to kill bullfinches and protect tits, 2014).

Memes about "hunting bullfinches" became a tool to counteract Russian information influence and unite the Ukrainian online community, while also using humor to alleviate emotional and psychological tension caused by the war.

Memes about Ukrainian "cyborgs" – the defenders of Donetsk Airport – are also noteworthy. The term "cyborgs" originates from a post by a pro-Russian separatist on Facebook: "I do not

know who is defending Donetsk airport, but we have not been able to drive them out for three months... I am telling you, these are not people – they're cyborgs" (Borzov, 2025).

Despite the tragic events, the resilience of Ukrainian soldiers inspired awe, reflected in internet memes. These memes not only had humorous elements but also symbolic meaning. The entire defense of Donetsk Airport was encapsulated in the phrase: "You held out – the concrete didn't." Thus, memes about the "cyborgs" became a means of uniting society and celebrating patriotism, heroism, strength, and the defenders' self-sacrifice (Social media users admire the heroism of "cyborgs" in Internet memes, 2014).

On February 24, 2022, Russia launched a full-scale invasion of Ukraine. While trying to take control of large parts of Ukrainian territory, including Kyiv, the aggressor state faced massive resistance from the Ukrainian people, which was also reflected in memes.

On the first day of the so-called "special military operation", the Russian cruiser Moskva arrived at Zmiinyi Island, where Ukrainian border guards were stationed. The Russian command demanded their surrender, but the Ukrainian soldiers refused and responded with a now-famous phrase directing the enemy warship to a specific destination (Ukrainian Truth, 2022).

This phrase became the first meme of the full-scale phase of the war, highlighting Ukraine's determination to resist a more powerful adversary. It catalyzed national unity in the face of an external threat.

A special place among full-scale war memes belongs to the village of Chornobaivka in the Kherson region. The first mention dates to February 27, 2022, when Ukrainian defense forces thwarted a Russian landing operation. This was not an isolated defeat: throughout 2022, Russian positions in the area were repeatedly attacked, with 25-recorded strikes by July. These events inspired the creation of memes featuring Chornobaivka, debunking Russian propaganda narratives of the "second strongest army in the world" (Rodak, 2022).

Another source of memes was the legend of the "Ghost of Kyiv" – a pilot who allegedly shot down six Russian aircraft in the first 30 hours of the invasion. This image of a heroic Ukrainian defender became embedded in popular culture through memes. Although the Ukrainian Air Force later clarified that the "Ghost of Kyiv" was a collective symbol for the 40th Tactical Aviation Brigade, the legend remained central to Ukrainian and international cultural expressions (e.g., manga in Japan).

Conclusions. The Russian-Ukrainian war continues in both military-political and informational dimensions. Russia's propaganda machine aims to demoralize Ukrainians and break their will to resist. However, it encounters opposition from Ukrainian internet users. Memes have proven to be an effective means to debunk disinformation and relieve war-related psychological pressure. The characters featured in these memes have helped unite and strengthen society in the struggle against the enemy.

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The Holy Dormition Kyiv-Pechersk Lavra in travel notes of English travelers of the first half of the 19th century

Abstract. In the first half of the 19th century, Kyiv attracted the attention of travelers from different countries. Their travelogues depicted it as a multidimensional phenomenon, harmoniously combining monumental architecture, a rich spiritual life, and a unique social order. Sacred architecture occupied a special place in their perception of the city – it became a lens through which observers comprehended Kyiv's cultural and historical essence. The study of the significance of sacred architecture in shaping the image of the city in travelogues is relevant, as it allows for a better understanding of the cultural heritage of Kyiv and the peculiarities of intercultural dialogue at that time. The study of the representation of Kyiv in travelogues was carried out by various authors who analyzed travelogues as a source of historical and ethnographic information. Foreign researchers paid attention to Kyiv.

Keywords: travel notes, English travelers, Robert Lyall, Mary Holderness, John Thomas James, James Morton, Robert Pinkerton, the first half of the 19th century, Kyiv, the Holy Dormition Kyiv-Pechersk Lavra.

English travelers Robert Lyall, Mary Holderness, John Thomas James, James Morton, and Robert Pinkerton described Kyiv in their travel notes.

They paid attention to the architecture, historical monuments, the inhabitants' lives, and the city's cultural features. Researchers emphasized the importance of Kyiv as a cultural, religious, and historical center, which remained an important node on the map of Eastern Europe.

In general, the travelogues of those times are a valuable source for studying the perception of Kyiv by European travelers. Although the authors of these notes had a subjective view, they left detailed descriptions of the city that help to recreate its appearance at that time. Their notes trace the general trends in perceiving Kyiv as a city with a rich history, spiritual greatness, and a unique cultural atmosphere. Some authors emphasized the religious component of Kyiv, pointing to its importance as an Orthodox center, while other researchers focused on its economic development, trade, and crafts.

The analysis of the sources includes the study of travelogues dedicated to Kyiv, in which the authors recorded their impressions of the city, its inhabitants, and cultural life. In particular, Kyiv appears in their descriptions as a center of Orthodox spirituality, a city with magnificent architecture, and a significant historical past. The travelers especially noted the beauty of Kyiv churches, such as St. Sophia Cathedral and the Kyiv-Pechersk Lavra, as well as the picturesque landscapes of the Dnieper. Architectural monuments were described with great attention to detail, allowing modern researchers to obtain valuable information about the city's appearance in past centuries.

English travellers emphasized the contrasts between Kyiv and European cities, emphasizing uniqueness and exoticism. They drew attention to the specific features of the urban landscape, the ethnic composition of the population, and the peculiarities of its behavior. Some

authors noted that Kyiv retained its uniqueness even within the Russian Empire, particularly due to the presence of ancient traditions and local identity.

We aim to explore the role of the sacred architecture of Kyiv, in particular the Holy Dormition Kyiv-Pechersk Lavra, in the context of travel notes of English travelers of the first half of the 19th century. The authors of these notes not only left their impressions of architectural monuments, but also contributed to the formation of the idea of Kyiv as a spiritual center, which was distinguished by the grandeur of religious buildings and was closely intertwined with historical and cultural traditions. Travelers paid attention to the details of architecture, the symbolism of shrines, and the interaction between sacred space and the urban environment, allowing us to see Kyiv through the prism of views that could differ significantly depending on the culture and context of each traveller.

English travelers reflected the architectural and natural wealth of Kyiv. They sought to record the socio-cultural context, providing valuable material for modern research into the city's urban, religious, and artistic development. Their descriptions covered rituals, celebrations, and spiritual events, allowing contemporaries to understand better Kyiv's multifaceted spirit, social transformations, and cultural codes.

According to the traveler *Robert Lyell,*[1] Kyiv appeared to travelers as a city of diverse impressions that could satisfy a wide variety of aesthetic and intellectual demands: "The lover of a magnificent landscape and the painter will find their refuge in the fortress and on the banks of the Dnieper; the saint and the monk will lock themselves in the sacred caves with the imperishable relics of saints and churches; the military will be in the citadel and the arsenals; the antiquarian will mostly be happy with old Kyiv and its surroundings; the architect will find little to do if the church buildings of Russia do not interest him; and the historian will probably be interested in all these objects" (Lyall, 1825: 87-88).

These lines trace the perception of Kyiv as a multidimensional environment, where everyone finds their place according to their beliefs, professional interests, or spiritual searches.

Monasteries and churches were of particular interest to travelers, who were not only impressed with their architectural expressiveness but also served as repositories of unique relics, symbolizing the sacred center of the Orthodox world. This indicates that the religious component of Kyiv made a deep impression on visitors, and the numerous artifacts preserved in the temples created a sense of continuous historical heritage.

Among the landmarks that attracted special attention from foreign guests, the Kyiv-Pechersk Lavra undoubtedly dominated. Founded in the 11th century, it became a center of spiritual life and a remarkable architectural complex that combined elements of different eras and styles, forming a harmonious ensemble. The English traveler Robert Lyall noted in his notes: "The Assumption Cathedral and the Bell Tower were the peak of Kyiv's sacred architecture" (Lyall, 1825: 104-110). This characteristic emphasizes the grandeur and majesty of the buildings that dominated the urban landscape of Kyiv, defining its sacred space.

The Kyiv-Pechersk Lavra combined spirituality and monumentality, serving as a pilgrimage center for many. Its architectural ensemble, which included numerous churches, bell towers, and caves, created an impression of grandeur and spiritual elevation. But visiting the Kyiv-

[1] *Robert Lyell* (1790 – 1831) was a Scottish surgeon, MD, naturalist, botanist, and traveler. He was a candid and insightful observer, a Russian-speaking British physician who commented on diverse aspects of the societies and territories he visited.

Pechersk Lavra left compatriots with different impressions, often ambiguous and contradictory. Their attitude to the shrine largely depended on their religious views. Some guests, admiring the architectural grandeur, at the same time criticized church traditions and organization. Some contemporaries had an ambiguous perception of visiting the Kyiv-Pechersk Lavra, and their attitude to the shrine often depended on religious affiliation. In such cases, admiration for architecture was frequently replaced by criticism of church traditions and organization.

Englishwoman *Mary Holderness*[2] wrote that generous donations supported the monastery and that its church was striking in its richness of decoration. She described walls covered with paintings and gold ornaments, massive silver candlesticks and candelabras, and the priests' luxurious vestments and mitres. Her impression was ambiguous: on the one hand, she highly appreciated the artistic skill of the icon painters, but on the other hand, she perceived the Orthodox cult as too pompous and focused on external effects (Holderness, 1823: 62).

After visiting the famous caves of the Holy Dormition of the Kyiv-Pechersk Lavra, Mary Holderness concluded that religious feelings compel thousands of believers to come to the monastery every year. As a Protestant, she perceived Orthodox rituals as too pompous and believed that the church used them to influence people. In her opinion, the splendor of the services mainly attracts those who are poorly informed and easily succumb to the clergy's authority. In her opinion, this is a disturbing consequence of religious influence (Holderness, 1823: 67).

English travelers were most impressed by the caves of the Holy Dormition of the Kyiv-Pechersk Lavra. One of the detailed descriptions was left by *John Thomas James*[3], who was struck by the very manner of burial, and the fact that the relics of the saints were exhibited for general inspection and worship of pilgrims. This was the reason for his detailed description of what he saw (John Thomas James, 1817).

Another Englishman, *Edward Morton,* echoed the views of his compatriots who suggested that the relics might be forgeries. They believed the bodies were made of special materials so the church could influence the gullible faithful who visited the Holy Dormition of the Kyiv-Pechersk Lavra yearly (Morton, 1830).

Robert Pinkerton[4] proposed a scientific version of this phenomenon. He believed that the key factor in preserving bodies is dry air, similar to cases he had already encountered in the cathedrals of Bordeaux and Bremen. Therefore, in his opinion, there was no reason to discuss the hoax (Pinkerton, 1833).

Robert Pinkerton shared information about the origin of the caves. He attributed their creation to the 11th century, particularly to the reign of Yaroslav the Wise. According to him, the presbyter Hilarion dug the first cave or cell. Later, in 1017, Saint Anthony settled there after returning from Mount Athos (Pinkerton, 1833).

[2] *Mary Holderness* (1782 – 1866) spent with her husband and six children the years 1816 – 1820 in the settlement of Karagoz in the Crimean Peninsula, farming the estate of an agronomist Arthur Young. On return to England in 1820, she published her Notes relating to the Crimean Tartars in 1821. This was reprinted with her fuller account in "New Russia: Journey From Riga to the Crimea, by way of Kiev, with some account of the colonization and the manners and customs of the colonists of New Russia" in 1823.

[3] *John Thomas James* (1786 – 1828) was a Church of England bishop. He published in 1817 a Journal of a Tour in Germany, Sweden, Russia, and Poland, during 1813 and 1814.

[4] *Doctor of Divinity Robert Pinkerton* (1780 – 1859) was a Principal Agent of the British and Foreign Bible Society (BFBS), a respected missionary, linguist, translator, and author of several books, including "Russia or miscellaneous observations on the past and present state of that country and its inhabitants," published in 1833. Dr. Pinkerton traveled widely, encouraging the setting up of Bible societies, writing copiously about his travels.

An analysis of travel notes of English travelers of the first half of the 19th century attests to the key role of the Kyiv-Pechersk Lavra in shaping the image of Kyiv as the spiritual capital of Orthodoxy. Attention to the architectural grandeur, religious symbolism, and historical significance of the Holy Dormition of the Kyiv-Pechersk Lavra allowed travelers to see a center of monastic life and a unique cultural phenomenon. Travelers' reviews, including their emotional assessments, critical remarks, and impressions of the shrines, formed a multidimensional image of Kyiv as a city in which the sacred and historical were combined with a deep spiritual content.

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German traveler and researcher Johann Georg Kohl and his notes about Ukraine and Lviv

Abstract. Western European Ukrainian studies contain valuable, extensive, and significant information about Ukraine in the works of the German traveler and researcher Johann Georg Kohl (1808 – 1878), who was one of the most famous German travelers, a geographer, and founder of anthropogeography, a writer-researcher, historian-cartographer, and librarian-law scholar.

The outstanding German scholar Johann Georg Kohl, who traveled through Ukraine in the middle of the 19th century, left vivid records for posterity about culture and everyday life, customs and rituals, work and leisure, cultural and everyday relationships, the history and traditions of the Ukrainian people, the economy, commodity production, and trade of Ukraine of that period. All this is valuable for historical science and complements our knowledge of the history of Ukraine in the 19th century.

Keywords: Johann Georg Kohl, travel notes, Ukraine, Lviv, the middle of the 19th century.

The inquisitive researcher Johann Georg Kohl was the author of numerous works about various countries in Europe and America, in particular about Ukraine, which he crossed in 1838 from Odesa to Kharkiv and from Kharkiv to Przemysl (now Przemysl, Poland) (Kulynich, 1993; 2007).

The scholar's life was exciting, and his activities were very fruitful.

Johann Georg Kohl was born into a wine merchant's family in Bremen, Germany, where he graduated from the gymnasium and died there. He studied law at the universities of Göttingen, Heidelberg, and Munich. The need to earn a living and a desire to travel forced him to work as a home tutor in the Baltics (Courland) from 1830 to 1836, where he traveled extensively, and via the Russian capital, he traveled to Ukraine, keeping meticulous travel notes (Kulynich, 1993; 2007. Panchuk, 2009).

At the end of 1837, Johann Georg Kohl arrived in Kharkiv. The scholar paid great attention to Ukraine, traveled to many cities, and provided information on the history and ethnography of the Ukrainian people. He described Ukrainian customs, everyday life, the appearance of towns and villages, houses, and Ukrainian nature. He drew attention to the singing of Ukrainians, whom he called "the most singing people in the world". Researcher left his impressions of administrative, educational, commercial institutions, churches of the cities of Kharkiv, Poltava, Chernihiv, Kremenchuk, Mykolaiv, Odessa, Belgorod, Yalta, Alushta, Sevastopol, Simferopol, Bakhchisarai, several towns of Bessarabia, Bukovina and Galicia (Kulynich, 1993; 2007.; Panchuk, 2009.; Brytskyi, Bochan, 2011: 66-124).

While traveling through the southern regions of the Russian Empire, the observant traveler kept records of his impressions, based on which he published in 1841 in Germany the books "Journey to Southern Russia. Ukraine. Little Russia", "Journey through Russia and Poland.

Bukovina, Galicia, Krakow and Moravia" (Kohl, 1841), where he spoke about the political, socio-economic and cultural situation of Ukraine, natural conditions, and described in detail individual regions of Ukraine. The works contain a lot of information about the economy and culture of Ukraine, everyday life and customs, highly appreciate the beauty and richness of Ukrainian historical songs and poems, and provide basic data on the history of Ukraine from the 11th to the 18th centuries. The scholar emphasized the ethnic unity of the Ukrainians of the Dnieper region, Galicia, Bukovina, and Transcarpathia. (Brytskyi, Bochan, 2011: 89).

In his travel notes on Ukraine, Johann Georg Kohl noted the beauty and elegance of the Ukrainian people, that Ukrainians live in beautiful houses, they are not satisfied with washing their homes, as in Holland, but also whitewash them with lime every two weeks, which is why their houses look like freshly washed linen. The traveler noticed that Ukrainian girls weave wreaths from flowers in their gardens every Sunday and braid them on their heads, which is why they look like princesses. That slender Ukrainian girls love flowers very much and decorate their hair with them even on weekdays, which is why they look like vestal virgins of the goddess Flora. That Ukrainian women in complete bloom love to sing and sing like nightingales while working in the fields; that Ukrainians dress very decently; they take great care of the cleanliness and health of their bodies (Prokopiv, 2023).

The observations, political intuition, and prophetic forecast of Johann Georg Kohl during his journey through the lands of the former Het'manshchyny and Slobids'koyi Ukraine in 1838 are impressive. He wrote about the future of the Ukrainian people, that one day the massive Muscovite Empire will collapse, and Ukraine will again become a free and independent state, which is slowly but surely approaching. He emphasized that Ukrainians are a nation with their rich history, melodious language, with their own ancient Christian culture, and with glorious, heroic traditions, that the main force of Ukraine is the numerous lower nobility that lives in the villages of Little Russia, and from which its saviors have always come. He argued that although Ukraine is divided among its neighbors, the material for building a Ukrainian state is ready, that if not today, then tomorrow a builder will appear who will make a significant and independent Ukrainian State (Brytskyi, Bochan, 2011: 96-97; Panchuk, 2009: 264−265; Prokopiv, 2023; Kohl Johann-Georg, 2018: 211).

While traveling through Bukovina and Galicia, the historian shared his impressions of these lands, which at that time had been part of the Austrian Empire for over 60 years, and left fascinating information about the population's life, economic situation, and culture.

He described in detail what the traditional individual housing of the peasants was like, national economic activities, what crops were sown and what crops were harvested; the ingredients of Ukrainian cuisine, their quality; what national clothing the peasants and townspeople wore; family and public life; ancient rituals; folk knowledge, the state of education, interethnic relations and much more. Describing his travels through Bukovina and Galicia, the researcher paid attention to the settlement of the population, the peculiarities of the economy, architecture, and national traditions. He was very impressed by the beauty of the Carpathians, compared the landscape of Bukovina with Switzerland, and noted German influences in the construction and architecture of Chernivtsi and Lviv (Bukovina, Galicia /J.G. Kohl; Petro Bochan's translation from German. 11-34).

Johann Georg Kohl claimed many places in Lviv where it seemed like you were in Magdeburg, Nuremberg, or Frankfurt am Main. He described the churches of the Catholic, Greek Catholic, and Orthodox Armenian faiths and their external monumentality and internal

arrangement. The scholar emphasized that after the annexation of this land, the Austrian authorities left untouched the Polish patriotic inscriptions on the external and internal walls of the cathedrals, which testified to the democratism of the Austrian authorities and their tolerance towards the peoples they ruled. The researcher described Lviv as a culturally rich, attractive, and civilized city with a noticeable Austrian-German influence, as a space of complex national and social coexistence (Brytskyi and Bochan, 2011: 106).

The historian-geographer described in detail the location of Lviv, its size, the surrounding terrain, and the architecture of Lviv, which, in his opinion, was much more beautiful and pleasant than the architecture of many German cities. He noted that the open squares were large, public walks, boulevards and garden plantings were significant, houses, temples, churches, the location of buildings, the branching of streets, the development of the road network were like in the large Polish cities of Vilnius, Krakow, Poznań, all of this had many similarities with the character of German cities that arose in the Middle Ages (Brytskyi, Bochan, 2009: 106; Lehin, 2015).

Johann Georg Kohl was delighted with the Lviv Town Hall. He noted that it was a representative and beautiful building that only a few German magistrates could boast of, and that the Lviv Town Hall was surrounded by a city "ring" built with the best city houses and shops. This spacious market was loudly noisy with a continuous human flow of buyers and sellers, which, compared to the well-known Leipzig and Dresden markets, the Lviv market created a much more interesting picture (Brytskyi, Bochan, 2009: 107; Lehin, 2015).

An observant traveler recalled that the inhabitants of Lviv dressed in French or German, all the inscriptions on the streets, as well as all the signs and advertisements in merchant shops, were in German and Polish, as were the books in bookstores; on the streets of Lviv, only these two languages were constantly heard, so that everything was seen in a double image, as if through binary glasses (Lehin, 2015).

Johann Georg Kohl noted that the region was indebted to the Austrian government not only for the University of Lviv, but also for the gymnasium in every county center, for a relatively large number of schools for girls and boys, where they taught in German, which was widespread in Galicia. Almost every educated Pole spoke it (Brytskyi, Bochan, 2009: 120).

The scholar examined the issue of the colonization policy of the Austrian Empire in Galicia. He noted that in Lviv, a third of the government officials were Germans, at Lviv University, two-thirds of the teachers were Germans, and one-third were Poles. He testified that the Austrian government encouraged the emigration of German colonists, hoping that they would become a model of good management and a strong support for the transformation of Galicia into a market for industrial products and an agrarian and raw material appendage of the metropolis (Brytskyi, Bochan, 2011: 120).

1841 – 1858, Johann Georg Kohl actively traveled in Europe and America. In 1842, he published a description of his travels in Austria-Hungary, Bavaria, England, Scotland, Ireland, Denmark, Schleswig-Holstein, the Netherlands, Dalmatia, and Montenegro, and visited Berlin, Paris, London, and Oxford. In 1854 – 1858 the researcher traveled in North America, as a cartographer-geographer he prepared several valuable maps for the US government, at the request of the US Coast Guard he prepared two reports: "History of the Discovery of the US Coast" and "History and Research of the Gulf Stream" (Bremen, 1868). Materials collected during his travels and observations became the basis of books on geography and local history, in which the historian spoke about the economy, historical past, and appearance of cities, education, and trade of different countries (Kulynich, 1993; 2007; Panchuk, 2009).

In 1863, Johann Georg Kohl was appointed city librarian of Bremen, where in 1870 he found the original manuscript of the work of the Livonian chronicler Johann Renner (1525 – 1583), who in 1556 – 1560 served in the Livonian Order, had access to archives and diplomatic correspondence, and wrote the "History of Livonia" in 9 books, where he covered events from the 12th century to 1582 (Kulynich, 1993; 2007. Panchuk, 2009; Johann-Georg Kohl, 2014).

The works of Johann Georg Kohl have not been translated into either Ukrainian or Russian. In 2003, Petro Bochan translated into Ukrainian the sections of Johann Georg Kohl's works that relate to the history of Ukraine. The study and understanding of the works of Johann Georg Kohl, his perception of Ukraine and the Ukrainian people in the first half of the 19th century, contributes to the development of Ukrainian historical science in the context of European history and is of great cognitive importance (*Kohl, Johann.* Bukovina. Galicia / Petro Bochan's translation from German).

The outstanding German scholar Johann Georg Kohl, who traveled through Ukraine in the middle of the 19th century, left vivid records for posterity about culture and everyday life, customs and rituals, work and leisure, cultural and everyday relationships, the history and traditions of the Ukrainian people, the economy, commodity production, and trade of Ukraine of that period. All this is valuable for historical science and complements our knowledge of the history of Ukraine in the 19th century.

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Madeline Kruszczynski is a sophomore at Seton Hall University, double majoring in International Relations and Economics with a minor in Arabic.

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Raquel lives in Kearny, New Jersey. She graduated from Mount Saint Dominic Academy.
She has always been involved in community outreach as she co-founded the Arlington Juniorettes branch of the Women's Club of Arlington and was co-president of Project Outreach at MSDA.
Raquel loves to travel and experience new opportunities. She loves learning and is passionate about pursuing a career in Nursing, where she will be caring for patients while serving them and their families as a support system with empathy and compassion.

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Novilette Jones is a full-time college student dedicated to her studies
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Olha is a popularizer of historical knowledge. She co-moderates several excursion initiatives aimed at enlivening and interestingly presenting episodes of the life of Kyiv and its inhabitants of different eras: a series of interactive excursions "Grinchenko University on the Historical Map of Kyiv", "Family Stories of the Grinchenkos" (at Grinchenko University). She is also a co-organizer of the "Bureau of Theatrical Excursions" project. Olha is passionate about studying Ukrainian traditions and their reproduction in the life of a modern city. In particular, she is a co-initiator of the festival "Ethno-action on Rusaliya", which takes place in the heart of old Kyiv and combines the reproduction of elements of the rituals of the Rusal week, lectures, master classes, and performances by bands performing Ukrainian traditional music.

She enjoys combining academic research with interactive formats to make history closer and more accessible to a broad audience. Olha is also interested in combining history, traditional art, and psychology. Loves music and Ukrainian conventional dances. Olha leads an active lifestyle and travels a lot around Ukraine. Is fond of speleology, explores the caves of Ukraine, and the history of Kyiv speleology. Also interested in the history of Ukrainian physical culture and its connection with national movements and patriotic education.

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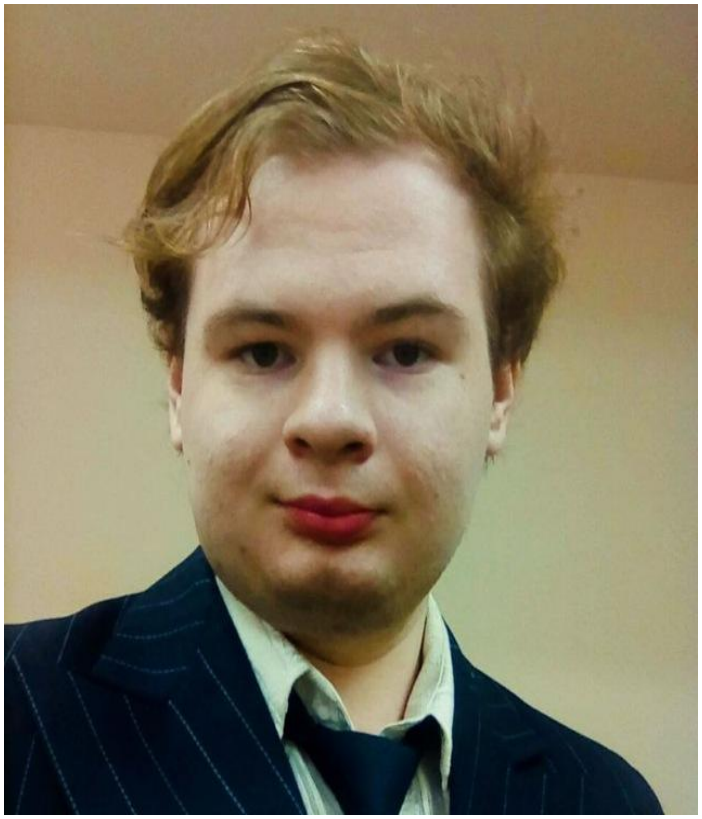
Anna aspires to promote Ukraine in the international arena and contribute to the country's positive image in the world.

Denys Yurkovskyi



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He chose to study in this specialty because, amid the full-scale invasion of the Russian Federation troops, he wanted to join the defense of Ukraine's national interests in the international arena.
Denys actively participates in scientific and practical conferences, where he shares the results of his research in the field of public communications.
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Denys enjoys writing his poetry, which he shares on social networks.

Oleksander Pusarevskyi

Oleksandr Pysarevskyi is a first-year Borys Grinchenko Kyiv Metropolitan University student majoring in History and Archaeology.
He chose this major because he was interested in history, especially how society, culture, and ideas changed.
Oleksandr aims to delve deeper into historical processes and perhaps work in the scientific field in the future.
He is inspired by the opportunity to feel a connection with the past through books, sources, and archaeological finds.

Daria Kychmiy

Darya Kychmiy is a first-year student at the Faculty of Ukrainian Literature, Culture and Art of the Borys Grinchenko Kyiv Metropolitan University.
She chose Ukrainian Philology because the Ukrainian language is her main hobby, as well as studying English and Romanian languages, reading, and, in general, everything related to the world.
Darya's hobbies are drawing, baking, and watching movies and TV series.
She dreams of seeing her name on the front pages of periodicals as an author, co-author, or editor – it does not matter.
Darya wants to write, study, and possibly teach at Grinchenko University. However, time will tell.