

МІНІСТЕРСТВО ОСВІТИ І НАУКИ УКРАЇНИ
МАРІУПОЛЬСЬКИЙ ДЕРЖАВНИЙ УНІВЕРСИТЕТ
ІСТОРИЧНИЙ ФАКУЛЬТЕТ
КАФЕДРА ІСТОРІЇ ТА АРХЕОЛОГІЇ

**ВСЕУКРАЇНСЬКА НАУКОВО-ПРАКТИЧНА КОНФЕРЕНЦІЯ
«УКРАЇНА У СВІТОВОМУ ІСТОРИЧНОМУ ПРОСТОРІ»**

05 травня 2026 р.

Київ 2026

УДК 94(477)(063)

Україна у світовому історичному просторі: зб. матеріалів Всеукр. наук.-практ. конф.
(м. Київ, 05 травня 2026 р.) / Під заг. ред. Т. В. Марени. – Київ: МДУ, 2026. – 171 с.

Редакційна колегія:

Голова – **Т. В. Марена**, в.о. ректора Маріупольського державного університету

Члени редколегії: – **О. П. Реснт**, член-кореспондент НАН України, д.і.н., професор, заступник директора Інституту історії України НАН України.
– **Ю. В. Константинова**, к.і.н., доцент, декан історичного факультету.
– **С. В. Новікова**, к.і.н., доцент, заступник декана історичного факультету
– **В. М. Романцов**, д.і.н., професор (відповідальний редактор)
– **С. С. Арабаджи**, к.і.н., доцент
– **В. С. Волоніць**, к.і.н., доцент
– **В. О. Забавін**, к.і.н., доцент
– **В. М. Коробка**, к.і.н., доцент
– **Н. І. Романцова**, д.і.н., доцент
– **Н.Ф. Шипік**, к.і.н., доцент

У збірнику представлено наукові матеріали, що включені до програми Всеукраїнської науково-практичної конференції «Україна у світовому історичному просторі». В ньому висвітлюються різні аспекти української історії як складової всесвітньої історії, історичного краєзнавства, історичної регіоналістики, культури, актуальні проблеми міжнародних відносин, методики викладання історії в школі.

Для науковців, викладачів, аспірантів, студентів, магістрантів і всіх тих, хто цікавиться питаннями історії, культури, зовнішньої політики України, історичного краєзнавства, а також міжнародними відносинами нашого часу.

The collection of scientific papers presents the scientific articles included in the proceedings of the All-Ukrainian research conference «Ukraine in world historical space». It highlights various aspects of the history of Ukraine as a part of the global history, historical regional studies, historical regionalism, culture, as well as acute problems of international relations and foreign policy of Ukraine, methods of teaching history in school.

For researchers, lecturers, postgraduate students, undergraduate and master's students, and all those interested in the history, culture, and foreign policy of Ukraine, historical regional studies, as well as contemporary international relations.

CONTESTED HERITAGE AND IDENTITY OF THE AZOV GREEKS: FRAMING THE RESEARCH PROBLEM

Pakhomenko S.

The Azov (Mariupol) Greeks constitute one of the historical ethnic minorities of Ukraine, with a long-standing presence in the Northern Azov region. They are descendants of Greek settlers who migrated from Crimea in 1778–1780 and went on to found the city of Mariupol as well as 21 villages in the region. The community comprises two sub-ethnic groups distinguished primarily by linguistic characteristics: the Rumai (the self-designation of Greeks who speak dialects close to Modern Greek) and the Urumi (who speak Urum close to Turkic dialects). According to the 2001 Ukrainian census—the most recent official census in Ukraine—their population stood at 77,500 people, accounting for 84.5% of the country’s Greek minority [1]. Although the use of the native languages (Rumei and Urum) declined significantly over the course of the twentieth century, the community has nevertheless retained a relatively strong sense of cultural continuity and identity [2].

The ongoing Russo-Ukrainian war has significantly altered this situation. The historical territory of the Azov Greeks is currently under Russian occupation, which has led to the destruction of cultural institutions, museums, heritage sites, and educational infrastructure, as well as to the forced displacement of part of the community both within Ukraine and abroad. Under these conditions, interpretations of the past and of community identity have become increasingly contested. Russian narratives tend to appropriate the cultural heritage of the Azov Greeks and incorporate it into a broader imperial historical discourse of the so-called “Novorossiia” [3]. The Ukrainian narrative, in contrast, delegitimizes those elements that connect the Azov Greeks with the policies of the Russian Empire and the Soviet Union, interpreting these historical periods primarily as eras of oppression of the community [4]. A separate narrative, promoted by a group of Ukrainian scholars and civic activists, emphasizes the ethnocultural and linguistic distinctiveness of the Azov Greeks from the broader Greek ethnic core. According to this view, the unique identity of the Azov Greeks has historically been marginalized by the various states to which the region belonged. Consequently, this perspective argues that the community should reconnect with its “original” roots, that the Rumei and Urum languages should be revitalized, and that the Azov Greeks should be legally recognized as a distinct indigenous people of Ukraine.

As a result, debates about the history and identity of the Azov Greeks have become highly politicized and, importantly, are often shaped more by external actors than by the community itself.

Research methods and research materials

The study draws on interdisciplinary approaches, combining memory studies, heritage studies, and the study of nationalism and minorities. It employs the concept of “mnemonic actors” [5] (Kubik and Bernhard 2014), which makes it possible to move beyond a purely state-centered perspective and instead focus on the interaction of various actors involved in shaping interpretations of the past. This is particularly important in a context where multiple stakeholders—both internal and external—actively compete over the meaning of Azov Greek history.

The concept of dissonant heritage (Tunbridge and Ashworth 1996) further highlights that heritage is inherently contested and associated with competing claims over meaning and the “right to the past” [6]. In the present context, this helps to better understand how heritage is not only contested but also symbolically appropriated and instrumentalized, particularly within broader Russian imperial narratives.

The project also draws on Rogers Brubaker’s approach to analyzing triadic relationships between nationalizing states, national minorities, and external homelands [7] (Brubaker 1996). This perspective allows for an examination of the interaction between Ukraine, the Azov Greek community, and external actors such as Russia, and helps to explain how these interactions shape identity politics and the construction of historical narratives.

Methodologically, the project combines discourse analysis of academic publications, media texts, and political documents (including the Law of Ukraine on National Minorities (Communities)), as well as public statements, with the analysis of cultural representations, such as museum exhibitions, educational materials, and digital heritage initiatives. This makes it possible to trace how the history and identity of the Azov Greeks are constructed and represented across different institutional and public contexts.

The empirical basis of the project consists of semi-structured interviews and survey data collected among members of the Azov Greek community who have been forced to leave their homes due to the war. These materials focus on practices of self-identification, perceptions of cultural heritage, and attitudes toward competing historical narratives. By combining the analysis of public discourse with individual experiences, the project captures both “top-down” and “bottom-up” dimensions of memory and identity formation.

References

1. Балабанов, К., Пахоменко, С. (2006), Національно-культурне та громадське життя греків України у другій половині XX – на початку XXI ст., Маріуполь, 260 с. Balabanov, K., Pakhomenko, S. (2006), National, Cultural, and Civic Life of the Greeks of Ukraine in the Second Half of the Twentieth and Early Twenty-First Centuries, Mariupol, 260 pp (in Ukrainian)

2. Пономарьова, І. (2002), Етномовна ситуація серед греків українського Приазов'я. Етнічна історія народів Європи: зб. наук. пр., Вип. 13., С. 59–92.
Ponomariova, I. (2002), The Ethnolinguistic Situation among the Greeks of the Ukrainian Azov Region, *Ethnic History of the Peoples of Europe: Collected Scholarly Papers*, Issue 13, pp. 59–92. (in Ukrainian)
3. Arabadzhy, S. (2023), Construction of regional myths: a case study of the Greeks of the North Azov Sea region. *Skhid (Схід)*, Т. 5, № 1. pp. 43–50.
4. Balabanov, K., Pakhomenko, S., Arabadzhy, S., Hedo, A.(2025). Unification Versus Localisation: National Minorities of Southern Ukraine in Russian, Ukrainian, and Regional Historical Narratives. In: Sazonov, V., Mölder, H., Śliwa, Z., Pakhomenko, S., Ploom, I. (eds) *Russian Influence Operations and the War in Ukraine. Contributions to Security and Defence Studies*. Springer, Cham, 2025. pp. 179-204
5. Bernhard, M. and Kubik, J. (2014), *Twenty Years after Communism: The Politics of Memory and Commemoration*, Oxford University Press.
6. Tunbridge, J.E.and Ashworth. J.I. (1996), *Dissonant heritage : the management of the past as a resource in conflict*, Wiley, Chichester, UK.
7. Brubaker, R. (1996), *Nationalism Reframed: Nationhood and the National Question in the New Europe*. Cambridge, UK.