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TRANSFORMATION OF BORDER COMMUNITIES: FROM A RESISTANCE IDENTITY TO A RESILIENCE IDENTITY

Background. Research on border territories exposed to adverse conditions, including those in the Chernihiv region, has gained particular importance in the context of ongoing military threats and the challenges of post-war reconstruction. These communities are highly vulnerable to external pressures, experiencing continuous socio-cultural challenges and security risks. At the same time, they have simultaneously become spaces where new identities and forms of societal resilience emerge, reshaping their socio-cultural landscape.

Understanding these processes is essential both scientifically and practically, as borderlands often serve as the frontline of local mobilisation and adaptation during crises, enabling their evolution from peripheral areas into spaces of resistance.

Methods. Given the broader international scholarship on socio-cultural challenges, resistance identities, resilience communities, and socio-cultural transformation (a field that extends beyond the scope of this article), this study employs a triangulated methodological approach. It integrates classical, qualitative, and digital methods of human geography. These include cartographic and statistical analyses and fieldwork (classical methods), in-depth interviews, focus groups, and discourse analysis (qualitative methods), as well as social network analysis and digital ethnography (digital methods). By using these methods in combination, or selectively depending on the research focus, it is possible to reconstruct the lived experiences of borderland residents and trace the emerging socio-cultural orientations within these communities.

Results. A review of Ukrainian and international literature was conducted, examining the borderland as a discursive concept, socio-cultural transformations in both border and broader contexts, and the role of adverse conditions in shaping these processes.

The study identifies key pre-war socio-cultural challenges and their driving factors, the specific characteristics of the 2014–2022 period, and the critical shifts that occurred after 2022.

Findings show that the earlier identification ambiguity within border communities has been gradually transforming into a resistance identity. This development strengthens societal resilience, underpins the emergence of resilience communities, and drives socio-cultural change. Resilience communities are conceptualised as new socio-cultural formations that ensure continuity in borderland development under unfavourable conditions. They fulfil consolidating, integrating, adaptive, and restorative functions, influencing both the condition of border communities themselves and potentially the wider regional context.

Conclusions. The border communities of the Chernihiv region are undergoing a complex socio-cultural transformation: from long-standing challenges of peripherality and demographic decline to mobilisation, consolidation, and the formation of resilience communities during wartime and, subsequently, in the post-war period.

Resistance identity plays a central role in enhancing societal resilience, while resilience communities provide the structural foundation for the functioning of society during war and for the recovery and long-term development of border territories afterwards. The results obtained are significant for human-geographical research and may form the basis for practical recommendations in regional policy and local governance.

Keywords: borderland, border communities, resistance identity, socio-cultural challenges, socio-cultural transformations, resilience communities.

Background

Border territories have long been spaces shaped by distinctive social, cultural and economic challenges. Since 2014, with the beginning of the armed aggression of the Russian Federation against Ukraine and the resulting socio-political and administrative changes, border areas have become particularly vulnerable to socio-cultural pressures and to the testing of territorial identity. The border communities of the Chernihiv region are no exception. The full-scale invasion that began in 2022 intensified these challenges, influencing socio-cultural transformations, reshaping community self-organisation, and affecting their resilience and adaptive practices. As these transformations unfold, a new socio-cultural environment is formed in which conventional identity markers intersect with narratives of resistance and the mobilisation of public sentiment. The relevance of this article lies in the need to understand how border communities evolve from being spaces "in between" to spaces "on the edge", where barriers coexist with new forms of internal territorial interaction, and where local communities begin to acquire the characteristics of "resilience communities". Such processes reflect socio-cultural transformations under military threats and simultaneously lay the foundations for post-war recovery and long-term resilience.

The aim of the study is to examine how socio-cultural challenges in the border communities of the Chernihiv region influence the emergence of a resistance identity and how the border space transitions from a state of being "in between" to one of being "on the edge". This transition reshapes the representational image of local communities into resilience communities and transforms the broader socio-cultural environment. In accordance with the aim, the following objectives were set:

- to assess the historical and human-geographical preconditions that shaped the socio-cultural background of the border communities of the Chernihiv region;
- to identify the main socio-cultural challenges and the factors influencing transformations in border territories during the period 2014–2022 and after 2022;
- to conceptualise resistance identity in the context of wartime socio-cultural transformations in border territories and determine how it facilitates the shift from a space "in between" to a space "on the edge";
- to assess how the resistance identity of border communities influences societal resilience in an environment of constant threats;
- to define the concept of resilience communities, identify the key features of their formation in the border

communities of the Chernihiv region, and evaluate their potential during wartime and post-war recovery.

For the purposes of this study, it is essential to rely on several core concepts whose definitions form the basis for addressing the research objectives. These include the concept of border territories and how they differ from other types of spaces; the notion of socio-cultural transformations, both generally and in relation to border contexts shaped by military factors; and the concept of resilience communities.

From a conceptual perspective, the borderland is understood as a broader category than the formal "border strip" or "controlled area" defined in Ukrainian legislation. Drawing on the work of D. Newman, A. Paasi, T. Wilson, G. Donnan and E. Brunet-Jailly, border territories are viewed as multilayered socio-spatial formations located in close proximity to a state border, where economic, cultural, demographic and identity processes intersect, creating a space of barriers, contact and transformation simultaneously (Newman, 2006; Paasi, 1996; Wilson, & Donnan, 1998; Brunet-Jailly, 2005). From this understanding derive the key functions of borderlands, particularly those of acting as barriers, points of contact and arenas of transformation.

Another important concept for this study is bordering, which refers to the ongoing process of constructing, redefining and maintaining boundaries in political, social, cultural and economic dimensions (Newman, 2006). This stands in contrast to earlier theories of a "borderless world", emphasising globalisation, deterritorialisation and network flows (Ohmae, 1990; Giddens, 1999). In the context of military conflict, particular attention must also be paid to the openness or closure of border territories (re-bordering), including strengthened border control and new mobility regimes. These processes directly affect socio-cultural and identity dimensions through border practices, shifting perceptions of "self" and "other", and re-evaluating regional space (O'Dowd, 2002; Zhurzhenko, 2024).

Socio-cultural transformations have been studied by a number of scholars, including D. Massey, Y.-F. Tuan and H. Kulieshova. Synthesising these perspectives, socio-cultural transformations can be understood as comprehensive changes in spatial practices, social interactions, cultural identities, social institutions, and forms of regional development, shaped by social, regional, cultural, political, and economic restructurings and challenges (Massey, 2005; Tuan, 1977; Kulieshova, 2010). Different scholars have deepened theoretical and applied aspects of socio-cultural transformation, considering processes through the lenses of space, place and identity, as represented in D. Massey's *For Space* and Y.-F. Tuan's *Space and Place*, as well as studies on migration, cultural diversity, post-industrial change and the measurement of well-being (including work relevant to OECD Regional Well-Being). In this article, socio-cultural transformations are examined in a chronological sequence of challenges, the analysis of which is presented below.

Methods

The study of socio-cultural transformations in the border communities of the Chernihiv region, and in particular their influence on the emergence of a resistance identity and the development of resilience communities, is based on a combination of classical, qualitative and digital methods. This approach enables the capture of both spatial and socio-cultural dimensions of change. It is essential to note that the methodological framework outlined here can be applied to a broader analysis of socio-cultural processes in border regions. In specific studies, including this one, only selected methods from the broader framework may be employed in practice. Classical methods include cartographic analysis,

statistical approaches and field surveys. Cartographic analysis helps reveal the spatial dynamics of change (Mezentsev, 2014). Statistical methods make it possible to assess the scale of depopulation and shifts in cultural infrastructure. Fieldwork, including observation and questionnaires, captures contemporary processes at the local level (Gregory, 2009). Qualitative methods, in turn, provide tools for reconstructing both individual and collective experiences. In-depth interviews allow researchers to explore personal narratives of change (Rubin, & Rubin, 2013), while focus groups highlight shared community experiences (Morgan, 1997). Modern digital methods further expand the analytical capacity of such research. GIS technologies enable the integration of spatial and statistical data, facilitating the creation of "transformation maps", which is particularly relevant for analysing regional differentiation in socio-cultural transformations (Goodchild, 2001). Social network analysis helps identify the structure of connections between communities and broader societal initiatives, while digital ethnography enables the study of the emergence of new local identities within online spaces (Lovell, Coen, & Rosenberg, 2023). To develop a comprehensive analysis, it is essential to adopt a triangulated methodological approach that integrates classical, qualitative and digital methods. This ensures a multidimensional examination that spans spatial and demographic processes, narrative accounts and digital practices.

Results

Border communities in the Chernihiv region play a crucial role in the region's administrative and territorial structure. They are located within the Chernihiv, Koriukivka and Novhorod-Siverskyi districts and account for roughly 16% of all communities in the region. Their geographical position directly along the state border has shaped their specific socio-cultural development and heightened their vulnerability during wartime. The border territories of the Chernihiv region include the following communities: Mykhailo-Kotsiubynske settlement community, Liubech settlement community, Ripky settlement community, Dobrianka settlement community and Horodnia urban community (Chernihiv district); Snovsk urban community and Koriukivka urban community (Koriukivka district); and Semenivka urban community and Novhorod-Siverskyi urban community (Novhorod-Siverskyi district). The total population of the border communities of the Chernihiv region is approximately 140,000 people. The largest population is concentrated in the Novhorod-Siverskyi community, while the smallest is in the Liubech settlement community.

If we consider the historical preconditions that have shaped the socio-cultural environment of contemporary communities, several typical patterns of challenges can be identified across all border territories of the Chernihiv region. These historical preconditions include frequent military confrontations, both from the sixteenth century onwards and during World War II. Such events resulted in significant loss of life, destruction of infrastructure, and the disruption of economic and socio-cultural structures, contributing to the formation of collective memory centred on experiences of trauma and tragedy. Another long-term challenge stems from the totalitarian practices of the Soviet regime in the twentieth century, including the Holodomor, political repression and systems of state control. These practices undermined social cohesion, generated a traumatic perception of the surrounding environment, and contributed to the erosion of social and cultural ties. A further important historical challenge relates to repeated changes in statehood and political authority. These shifts produced instability in social and

cultural identities, led to transformations in administrative structures, and resulted in the emergence of closed or inward-looking local communities. Only with the advent of independence did processes of renewal and restructuring of socio-cultural relations begin to take shape (Mezentsev, Pidgrushnyi, & Mezentseva, 2015).

Socio-geographical challenges that emerged against the backdrop of historical events also play a significant role. These challenges are reflected in statistical data prior to the decentralisation reform (before 2016); therefore, the analysis is carried out at the level of former districts, which later served as the foundation for forming territorial communities. First, demographic challenges are particularly evident. The border districts of the Chernihiv region have been characterised by long-term depopulation, an uneven gender and age structure, population ageing and sustained migration outflows. Between 2000 and 2016, the population of these border districts decreased by between 10 % and more than 20 %, which is higher than in non-border districts. A complementary indicator is the ratio of those who left the districts to those who arrived. Between 2000 and 2016, the number of people leaving border districts exceeded the number of arrivals by 10-18 %, compared to an average of 8 % in non-border districts of the Chernihiv region. Another category of challenges concerns socio-economic conditions, including increasing spatial inequality, uneven resource distribution and a shortage of employment opportunities. For example, the unemployment rate in the border districts of the Chernihiv region rose by an average of 6 % between 2000 and 2016.

It is also important to highlight the category of cultural challenges. These include the loss of local cultural heritage, the decline in support for cultural initiatives as priorities shifted towards socio-economic indicators, and the emergence of differentiated cultural environments shaped by varying family narratives of historical experience (Antonenko, & Kotiukh, 2017).

Summarising the above, by 2014 the socio-cultural environment of the border communities of the Chernihiv region exhibited a set of challenges rooted in both historical and socio-geographical factors, shaped by the collapse of the totalitarian regime, its lingering legacy and the gradual recovery of Ukraine's independence. As previously outlined, and expanding on this, these challenges included a demographic crisis as well as processes of peripheralisation. According to V. Bielikov, peripheralisation refers to the lagging of territories behind centres of development due to a declining socio-economic potential, reduced access to services and limited opportunities for growth (Bielikov, 2018). Another important aspect is cultural vulnerability, associated with insufficient support for local initiatives. Most notably, however, this period was characterised by identification instability, which, under the influence of subsequent challenges, socio-cultural transformations and the formation of a new environment, later evolved into a resistance identity. Identification instability at that time stemmed from a persistent imbalance: on the one hand, a desire for self-determination within the framework of regional identity, and on the other, historically sustained cultural and everyday ties with neighbouring regions, inherited from the Soviet period and family networks, which no longer determine contemporary identity choices. This created a blurred boundary between the categories of "us" and "them", which subsequently became one of the key factors driving the profound transformation of social identity in the borderland and the emergence of distinct features of a resistance identity (Thrift, 2008).

During the period 2014–2022, socio-cultural challenges in the border communities intensified as a result of the Russian Federation's armed aggression against Ukraine. In addition to the challenges inherited from earlier periods, new ones emerged, some directly linked to the military actions which, although not taking place within the border territories of the Chernihiv region, had a significant impact on the formation of a new socio-cultural environment. These new challenges included military casualties, the mobilisation of part of the population and a growing dilemma of regional identity. Military losses and mobilisation affected not only the demographic structure but also led to the emergence of a new social group – combatants. Their status, experiences and needs began to shape new socio-cultural orientations, contributing to the development of a distinct strand of local memory and elements of a future regional identity. This process was accompanied by the formation of new layers of collective memory and by an increasingly pronounced dilemma of regional identity. In this context, the dilemma of regional identity refers to the tension between established local and borderland practices – shaped by connections with neighbouring states, the totalitarian legacy of the twentieth century and the challenges of restored independence – and the gradual emergence of new meanings associated with national solidarity and resistance to external aggression. On the one hand, border communities maintained close socio-cultural links with neighbouring countries, reflected in family ties (as relatives often settled in different states following the dissolution of the USSR), intergenerational narratives and shared religious traditions, all of which reinforced a sense of "living in between". On the other hand, the escalation of Russian aggression after 2014 strengthened the need to distance oneself from the "other" and to consolidate around Ukrainian statehood. This continuous balancing between older identity models and the new practices of resistance and solidarity constitutes the essence of the dilemma that ultimately became the foundation for the formation of a resistance identity.

Another manifestation of socio-cultural transformations in the border communities during 2014–2022 was the decentralisation reform and the creation of amalgamated territorial communities. The effects of this process can be assessed from two perspectives. On the one hand, communities gained greater resources and autonomy to develop education, culture and local initiatives. On the other hand, new challenges emerged, including uneven development across communities, new governance dynamics and institutional imbalances, all of which reinforced the sense of peripheralisation. At the same time, increasing migration flows, both internal and external, had a considerable impact on the human capital of border communities. A significant share of residents migrated in search of employment or education, resulting in demographic losses and a weakening of social and cultural capacities.

Following 2022, with the onset of the full-scale invasion, the socio-cultural challenges in border territories reached a critical level. At the start of 2022, several border communities of the Chernihiv region were occupied, including parts of the following territories: Mykhailo-Kotsiubynske settlement community, Liubech settlement community, Ripky settlement community, Dobrianka settlement community, Horodnia urban community (Chernihiv district), Snovsk urban community, Koriukivka urban community (Koriukivka district), Semenivka urban community and Novhorod-Siverskyi urban community (Novhorod-Siverskyi district). These territories were de-occupied in April 2022. As of 2025, the Semenivka and Novhorod-Siverskyi urban communities are classified as

territories where active hostilities continue. Local residents experience constant shelling and terror. According to local online sources and official reports, since the beginning of the full-scale invasion, the Semenivka community has suffered more than 60 attacks on various settlements within its territory. The new challenges faced by the border areas of the Chernihiv region, therefore include:

- widespread destruction of infrastructure and cultural heritage sites;
- forced migration and depopulation, with a significant share of the population (particularly in the Semenivka urban community) fleeing due to hostilities, resulting in an even greater imbalance in the age structure;
- population traumatisation caused by military actions, reflected in heightened social vulnerability and deepening demographic disparities;
- new forms of economic inequality, stemming from the loss of enterprises and jobs alongside the growing importance of humanitarian and international recovery

programmes. According to local online sources, by 2025, various types of enterprises in the Semenivka urban community had been shelled more than 20 times;

- a transformation of identity, from the regional identity dilemma characteristic of 2014–2022 to the consolidation of a fully developed resistance identity after 2022.

Overall, the socio-cultural transformations of the border communities in the Chernihiv region follow a trajectory that spans from the challenges of the totalitarian legacy, through crisis-driven mobilisation and partial consolidation from 2014 to 2022, to the emergence of new models of resistance and self-organisation during the full-scale invasion after 2022. These processes will continue to unfold in the future. It is precisely these developments that form the foundation for the emergence of a resistance identity and for the transformation of border territories into resilience communities. A summarised chronological representation of the challenges faced by the border communities of the Chernihiv region is provided in Figure 1.

CHALLENGES OF THE BORDER COMMUNITIES OF THE CHERNIHIV REGION IN CHRONOLOGICAL DYNAMICS

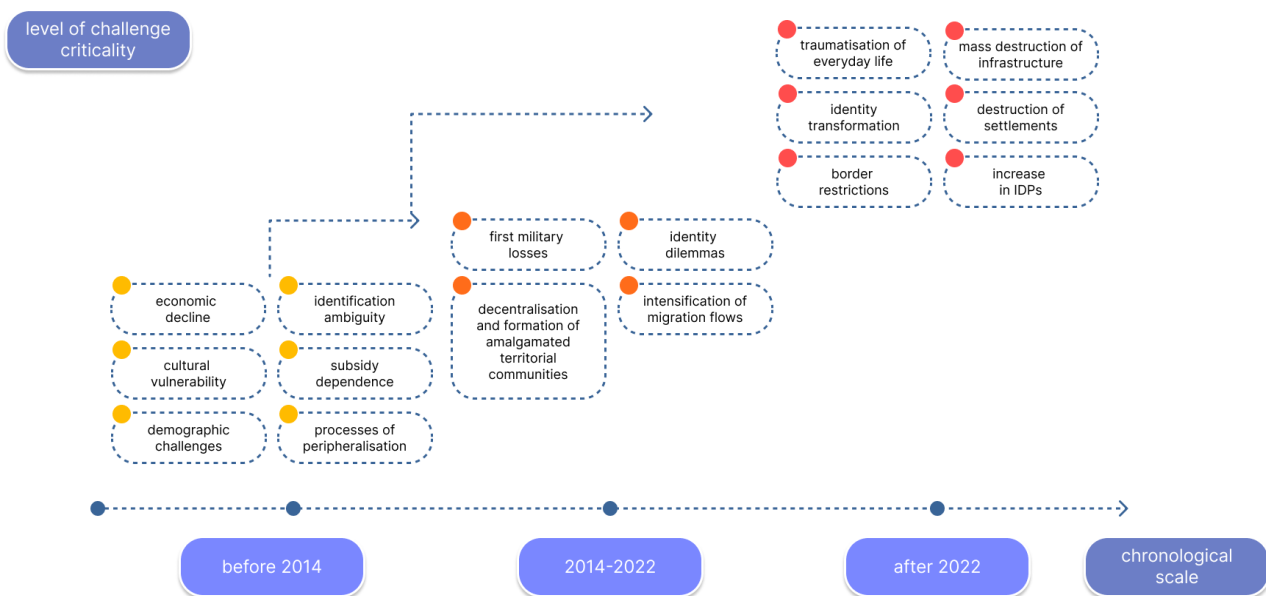


Fig. 1. Chronological dynamics of challenges faced by the border communities of the Chernihiv region

As a result of the socio-cultural challenges facing the border communities of the Chernihiv region, particularly in the context of military factors that significantly influence everyday transformations within local populations, it is essential to define what constitutes a resistance identity and how it contributes to societal resilience in an environment of constant threat. Given that this study's focus on resistance identity has a clearly territorial character, it is appropriate to begin by clarifying the broader notion of territorial identity as it applies to the border communities of the Chernihiv region. In their work "Territorial Identity of the Population of the Podillia Region", Ya. Oliinyk and O. Hnatiuk define territorial identity as a society's capacity for self-awareness through the interaction of global, national and local values, perceptions and behavioural models. In this study, territorial identity encompasses local and national patriotism, topophilia, spatial orientation and the mental structuring of place. The concept of a resistance identity is also well established. According to M. Castells, resistance identity emerges among groups that experience threat and

mobilises them towards self-defence and the protection of their way of life (Oliinyk, & Hnatiuk, 2017). Synthesising these scholarly approaches and taking into account the challenges faced by border communities, resistance identity in the Chernihiv region can be defined as a collective form of regional belonging that arises under the direct pressure of external threat and integrates local memory, wartime experiences, practices of mutual support and self-organisation, and mechanisms of defence and recovery. Resistance identity is what transforms the earlier identity dilemma of the borderland, a condition of existing "in between", into a position "on the edge", prioritising the preservation of the local community. This community becomes a new agent of socio-cultural transformation, shaping the wider socio-cultural environment of the region.

Resistance identity directly strengthens and reinforces the societal resilience of the population. Societal resilience is understood as a community's ability to maintain functionality and recover after crises, disasters or external threats through the mobilisation of social capital, support

networks, institutional resources and collective identity. It reflects both the capacity for adaptation and the capacity for transformation of social systems in an environment of ongoing challenges (Keck, & Sakdapolrak, 2013). In the current conditions faced by border communities, this process is two-dimensional. The socio-cultural challenges faced by local populations lay the groundwork for the emergence of a resistance identity, which in turn enhances societal resilience. At the same time, the formation of a resistance identity and the strengthening of societal

resilience are not only responses to threat but also active drivers of subsequent socio-cultural transformations. They reshape value orientations, collective memory, patterns of interaction and mechanisms of self-organisation. This represents a continuous, mutually reinforcing process in which challenges generate new forms of resistance and resilience, and these new forms, in turn, become a driving force for broader social transformation. A summarised representation of this interdependence is provided in Figure 2.

INTERRELATION BETWEEN SOCIO-CULTURAL CHALLENGES, RESISTANCE IDENTITY, SOCIETAL RESILIENCE AND SOCIO-CULTURAL TRANSFORMATIONS

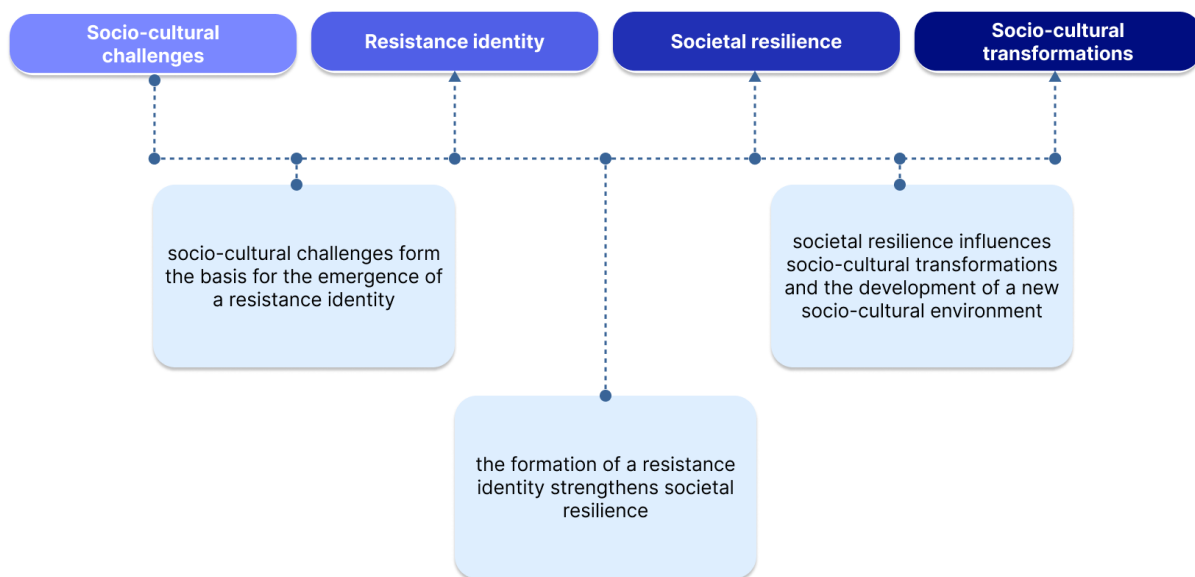


Fig. 2. Interrelation between socio-cultural challenges, resistance identity, societal resilience and socio-cultural transformations

Overall, resistance identity strengthens societal resilience through several key factors:

- social effectiveness and mobilisation capacity, expressed through community cohesion, voluntary participation in overcoming the consequences of threats, the rapid formation of volunteer networks, assistance logistics and local support centres. According to local and regional sources, residents of the Semenivka urban territorial community, despite constant shelling and ongoing threat, unite and jointly address the consequences of attacks, while the local administration responds promptly to damage, maintains the functioning of essential infrastructure and supports local assistance centres;
- informational and normative integration, reflected in the creation of shared safety rules that take local threats into account, the development of norms for public and internal interaction during shelling and in conditions of disrupted electricity supply;
- symbolic practices and volunteer activities, including expressions of respect and support for the military, community fundraising and assistance to families with members serving in the armed forces;
- adaptation of educational and cultural institutions, which can be seen in efforts to secure access to early childhood and general secondary education, in sustaining the learning process through online formats, and in the

support of extracurricular initiatives by local youth groups, such as organising joint sports trips to safer areas.

Taken together, and not limited to the points outlined above, these factors form the societal resilience of border community populations. This resilience reflects their ability to withstand threats, restore functionality rapidly, maintain infrastructure as well as social and cultural potential, and adapt to prolonged periods of danger.

Resistance identity, formed as a result of wartime challenges and threats, has directly contributed to strengthening the societal resilience of the border communities of the Chernihiv region. As noted above, resilience is a process of continuous interaction. On the one hand, socio-cultural challenges and environmental factors stimulated the emergence of new practices of resistance. On the other hand, the resistance identity itself, together with the growing societal resilience, transformed the socio-cultural life of local populations, fostering new collective narratives, models of self-organisation and forms of local solidarity. This process became the foundation for identifying a new phenomenon: resilience communities. In the context of this study, resilience communities are understood as borderland local communities that, under conditions of continuous military threat and socio-cultural transformation, acquire key resilience functions. This formation does not have a clear territorial demarcation or administrative definition but rather

describes a socio-cultural condition characteristic of border communities. Such communities combine:

- a resistance identity that underpins consolidation and collective mobilisation;
- societal resilience as the capacity to maintain essential functioning, recover and adapt after crises;
- local borderland specificities, expressed in practices of survival, mutual support and the rethinking of cultural codes under constant threat.

Drawing on these definitions and the previously discussed socio-cultural challenges, the key functions of resilience communities can be identified as follows:

- consolidation, expressed in the formation of a shared identity and the mobilisation of the population around ideas of resistance, preservation of statehood and post-war recovery;
- integration, reflected in the maintenance of social ties, mutual assistance and community coordination amid military threats;
- adaptation, meaning the ability to respond quickly to change and adjust local socio-cultural practices to the conditions of war and post-war reconstruction;
- restoration, which provides the basis for socio-cultural recovery after crises and for the development of new models of territorial development.

It is important to note that these functions are not static. They are interrelated and may expand or shift depending on the situation, specific challenges or changing conditions.

Thus, the emergence of the border communities of the Chernihiv region as resilience communities occurs through the integration of collective memory, resistance identity and adaptive socio-cultural practices. This defines their role not only as centres of survival during wartime but also as key actors of recovery in the post-war period.

Discussion and conclusions

The study has provided a comprehensive understanding of the socio-cultural transformations occurring in the border communities of the Chernihiv region under conditions of military threat and in the context of post-war recovery. The research identified the historical and socio-geographical preconditions that shaped the contemporary socio-cultural environment, outlined the key challenges of the pre-war period, examined the transformations of 2014–2022 and highlighted the radical changes that have taken place since 2022. It was established that these processes have led to the emergence of new models of identity among the population, in particular the formation of a resistance identity, which has become a foundation for strengthening societal resilience and mobilising local communities. The findings show that border communities have undergone a transition from a state of peripherality and identification instability to consolidation around the ideas of statehood and resistance. Socio-cultural transformations have manifested in changes to demographic structures, in the growing significance of wartime memory and narratives, in the mobilisation of new social groups and in the development of new practices of self-organisation. The article introduces the concept of resilience communities, described as socio-cultural formations that fulfil consolidating, integrating, adaptive and restorative functions. This approach allows border territories to be viewed not only as spaces of threat but also as spaces in which new models of resilience and recovery are formed.

From a discussion perspective, it is important to emphasise that the proposed concept of resilience communities requires further theoretical development and empirical validation. It extends beyond the traditional administrative and territorial understanding of communities

and instead refers to socio-cultural processes of consolidation and mobilisation. This raises questions about the conceptual boundaries of its application, the potential for comparison with international experience and its practical relevance for state policy and local governance. Another open question concerns the extent to which such formations can remain sustainable in conditions of prolonged war and post-war crises, since resistance identity itself carries both mobilising potential and the risk of further social fragmentation. The findings have significance for future research in human geography, as they outline key directions for analysing transformations during wartime and in the post-war period. Promising areas for further inquiry include:

- the study of socio-cultural transformations in the border regions of Ukraine with a focus on the formation of resilience and regional identity;
- the development of practical recommendations for local self-government on the preservation and restoration of the cultural environment in the post-war period;
- comparative analysis of Ukrainian and international experiences of border territories affected by armed conflict.

The emergence of the border communities of the Chernihiv region as resilience communities is not only a response to wartime threats but also a strategic resource for their development and post-war recovery.

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ТРАНСФОРМАЦІЯ ПРИКОРДОННИХ ГРОМАД: ВІД ІДЕНТИЧНОСТІ СПРОТИВУ ДО ІДЕНТИЧНОСТІ ОПОРИ

Вступ. Дослідження прикордонних територій у несприятливих умовах, до яких належить і прикордоння Чернігівської області, набуло особливого значення в умовах воєнних загроз та післявоєнного відновлення. Прикордонні громади Чернігівської області, з одного боку, виступають одними з найбільш уразливих до зовнішніх впливів, стикаються з постійними соціально-культурними викликами та безпековими загрозами, а з іншого – стали простором формування нових ідентичностей та суспільної стійкості, що перетворює соціально-культурне становище цих територій за рахунок соціально-культурних трансформацій. Аналіз даних процесів є необхідним як з наукового, так і з практичного погляду, оскільки саме у прикордонні закладаються основи мобілізації та адаптації локальних спільнот у кризових умовах та перетворення їх з простору периферії до простору опору.

Методи. У розрізі глобальних досліджень соціально-культурних викликів, формування ідентичності спротиву, громад-опору та соціально-культурних трансформацій, що не обмежується рамками даної роботи, доцільно використовувати підхід тріангуляції – поєднання класичних, якісних та цифрових методів суспільної географії. Серед таких методів доцільно виділити картографічний аналіз, статистичні підходи, польові дослідження (класичні методи), глибинні інтерв'ю, фокус-групи, дискурс-аналіз (якісні методи), аналіз соціальних мереж, цифрову етнографію (новітні цифрові методи). Поєднання всіх методів (як комплексно, так і точково залежно від специфіки чи направленості дослідження) дає змогу реконструювати досвід мешканців прикордонних громад та відстежити формування нових соціокультурних орієнтирів.

Результати. Проведено огляд наукових праць українських і зарубіжних авторів, присвячено дискурсивному поняттю прикордоння, соціально-культурних трансформацій у розрізі прикордонного та загального контексту, а також з погляду фактору несприятливих умов і викликів. Виокремлено ключові соціально-культурні виклики довоєнного часу та фактори їх формування, особливості соціально-культурних викликів 2014–2022 рр. та критичні зміни після 2022 р. Визначено, що ідентифікаційна невизначеність у прикордонних громадах поступово трансформується в ідентичність спротиву, яка посилює суспільну стійкість, формує основу для розвитку громад-опору та сприяє розвитку соціально-культурних трансформацій. Громади-опори, своєю чергою, розглянуто як нові соціокультурні утворення, що забезпечують сталість розвитку прикордонних утворень у несприятливих умовах та загрозах, а також виконують консолідаційну, інтеграційну, адаптивну та відновлювальну функції, що впливає як на стан прикордонних громад, так і потенційно може впливати на розвиток інших територій регіону.

Висновки. Встановлено, що прикордонні громади Чернігівської області проходять складний шлях соціально-культурних трансформацій: від історичних викликів периферійності та демографічної кризи до мобілізації, консолідації та становлення громад-опору у воєнний та в подальшому в післявоєнний період. Ідентичність спротиву в цих процесах виступає ключовим фактором суспільної стійкості, а громади-опори, своєю чергою, основою для функціонування суспільства у воєнний період та відновлення та розвитку прикордоння у післявоєнний час. Отримані результати мають значення для суспільно-географічних досліджень і можуть стати базою для розробки практичних рекомендацій у сфері регіональної політики та місцевого управління.

Ключові слова: прикордоння, прикордонні громади, ідентичність спротиву, соціально-культурні виклики, соціально-культурні трансформації, громади-опори.

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