My name is Stepan Blinder, I’m a Ph.D. student at the Yuchymenko Family Doctoral School of the National University of Kyiv-Mohyla Academy in Kyiv (Ukraine) and a fellow student at the Institute of History of the University of Warsaw (Poland).

I’m interested in the sociocultural history of the Polish-Lithuanian Commonwealth with the focus on the history of communication, semiotic anthropology, and urban history in the context of cultural frontiers of East-Central Europe.

The research I was working on during the internship at the Institute of Eastern Christian Studies of the Radboud University concerned the spatial parameters of religious, “national”, professional and interpersonal communications at the so-called “Ukrainian” voivodships in the middle of the 17th century. Due to the complexity of this problem I was working with the case study of the town of Olyka – one of the biggest private cities in the Volhynian voivodship (northwest of contemporary Ukraine).

During the internship, I was working in the following directions:
First of all, I was systematically discussing the concept of the research with my internship supervisor Professor Alfons Brüning. The topics of our discussions covered historiographical base of the investigation, the problem of the definition of “borderland cities”, methodological apparatus of the Early Modern urban communication studies, and many other aspects. We were also discussing the relevance of the confessionalization theory for the particular cases of “Ukrainian” Early Modern cities and the ways of its productive possible implementation.
Secondly, I continued my independent work on databases that I had started long before the internship. I continued to collect the information about all the citizens of Olyka town mentioned in the city books and court records (men, women, children, newcomers, anonymous inhabitants, etc.) and from short biographies for the each of them.

At the same time, I was continuing to compose the database of the elements of urban space organization mentioned in the same documents. Work with the sources went along with the research of secondary literature at the library of the Radboud University, which helped me to enrich my research base with the latest investigations on urban planning, spatial organization, social topography, religious diversity, crime, historical demography in Early Modern European cities. Moreover, I had worked out researches on network analysis and cultural anthropology, which are going to provide my investigations with theoretical frames for the further contextualization of my conclusions.

I am very grateful to the Institute of Eastern Christian Studies of the Radboud University for new important acquaintances and extremely useful possibility to expand my researches with the latest approaches and fresh ideas.