



# The Role of Ukrainian Catholic University's Leadership and Religious Values in Shaping Democracy-building Process in Ukraine

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## Introduction & Importance of the Study

This presentation discusses the results of a qualitative single-case study of Ukrainian Catholic University and its leadership. It explored Ukrainian Catholic University leaders' beliefs about university-based student moral and civic formation and the ways their beliefs informed the university's organizational mission and practices, in particular its culture of institutional integrity.

The study covered period through 2011, however the findings remain relevant for understanding such developments in recent history of Ukraine as Orange Revolution of 2004 and the Revolution of Dignity (2013-2014).

# UCU Students: The First Night of Euromaidan



Євромайдан Львів @euromaidanlviv · Nov 21  
#Львів 21.11.2013 Перші Люди які вийшли на заклик підтримати #Євромайдан

On November 21, 2013, the first group of students (mostly, UCU students) came out in the streets of Lviv to support Ukraine's choice for Eurointegration. The same night Ukrainian journalist (now turned MP) Mustafa Nayem would put out a call on Facebook inviting people to join him on Kyiv's independence Square (Maidan Nezalezhnosti). These were the first among many events that became known as Euromaidan (Euro-square) and resulted in the Revolution of Dignity. The fact that UCU students were among the initial protests of the Revolution of Dignity has remained not widely known.

# UCU Faculty Member



**Bogdan Solchanyk**, UCU faculty member, School of Humanities and Social Sciences, was among the first victims “Heavenly Hundred” killed in Maidan

All photos retrieved from UCU website, Facebook page, and the website of the Ukrainian Catholic Education Foundation

# Importance of the Study

- Moral character and civic responsibility have implications for the future of Ukrainian democracy.
- Provides insights into institutional policies and practices that promote academic integrity and education for democratic citizenship.
- Offers insights for national and international policy making.
- Study reflected period from Ukraine's independence through 2011.

## IMPORTANCE of the Study

The education of young professionals for moral character, ethical behaviors, and civic responsibility is particularly important for developing and sustaining democracy in Ukraine. However, in the context of the systemic corruption in Ukraine's higher education sector, this goal may appear unattainable. Nevertheless, earlier research ([Stetar & Berezkina, 2002](#)) indicates that Ukrainian private HEIs have led the way in establishing transparent institutional practices and academic processes. They show evidence of less corruption and are more likely to emphasize moral character and democratic values in at least some of their programs and processes (Stetar, Panych, & Chen, 2005).

At the time, a small number of Ukrainian liberal arts universities were established as corruption-free zones. According to Glanzer and Ream (2009), most of these universities are grounded in a Christian worldview and share a commitment to social justice and the democratic transformation of Ukrainian society. There is insufficient research regarding the role that Ukrainian university leaders may play in these corruption-free liberal arts universities. However, previous research on U.S. and Ukrainian HEIs (Colby, Ehrlich, Beaumont, & Stephens, 2003; Maldonado, Lacey, & Thompson, 2007) indicates that educational leaders play a critical role in establishing an organizational culture and moral climate conducive to students' moral and civic formation.

In the context of Ukraine's post-Soviet transition, understanding university-based education of students for moral character and civic responsibility has implications for the future of Ukrainian democracy.

It may inform national and organizational policies, as well as provide insight into promising institutional practices that would ensure university education prepares graduates for their professional lives and for being active citizens of a democracy.

# Introduction: Ukrainian Catholic University



1928-29 - Greek Catholic Theological Academy established in 1928-9

1944 - Closed by Soviet authorities in 1944, many staff and students persecuted

1963 - Patriarch Josyf Slipyj founded Ukrainian Catholic University in Rome: Patriarch Josyf Slipyj, head of the Ukrainian Catholic Church, was banished from the Soviet Union.

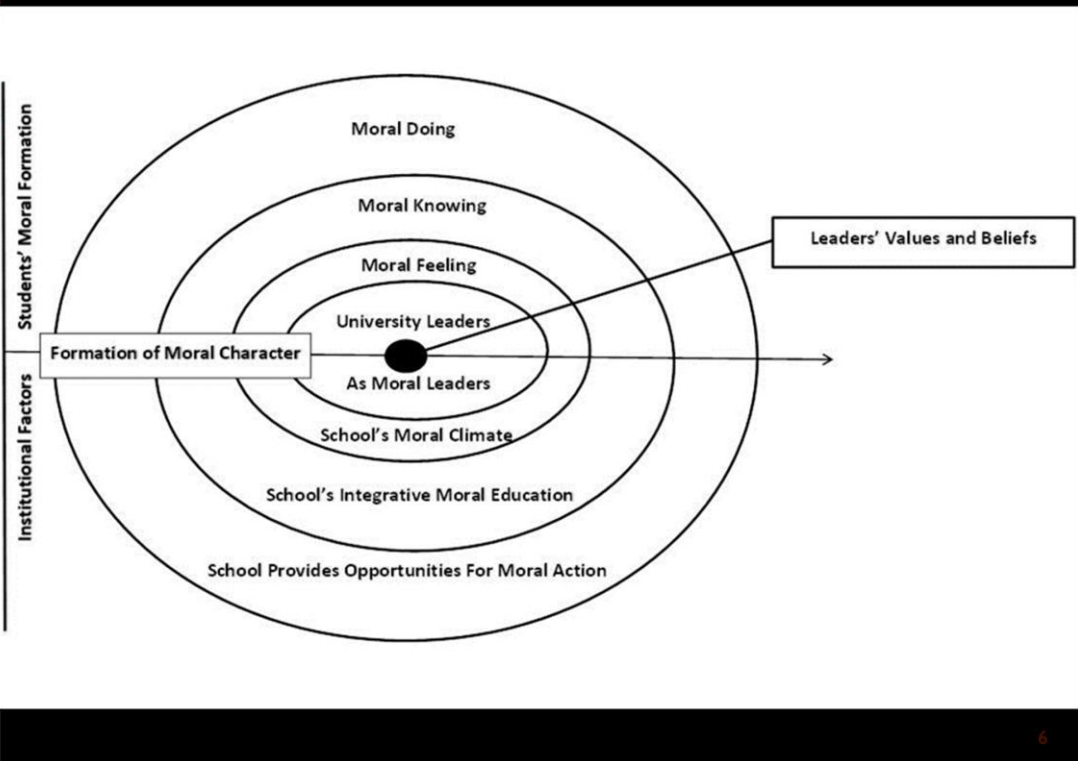
In 1963 he founded a prototype Ukrainian Catholic University in Rome. - See more at: <http://ucef.org/ucu/history-of-ucu/#sthash.TrbnETbH.dpuf>

1994 – former students of the Patriarch, including UCU’s President Fr. Borys Gudziak, revived the Lviv Theological Academy (LTA)

2002 – LTA became the Ukrainian Catholic University (UCU)



# Theoretical Framework

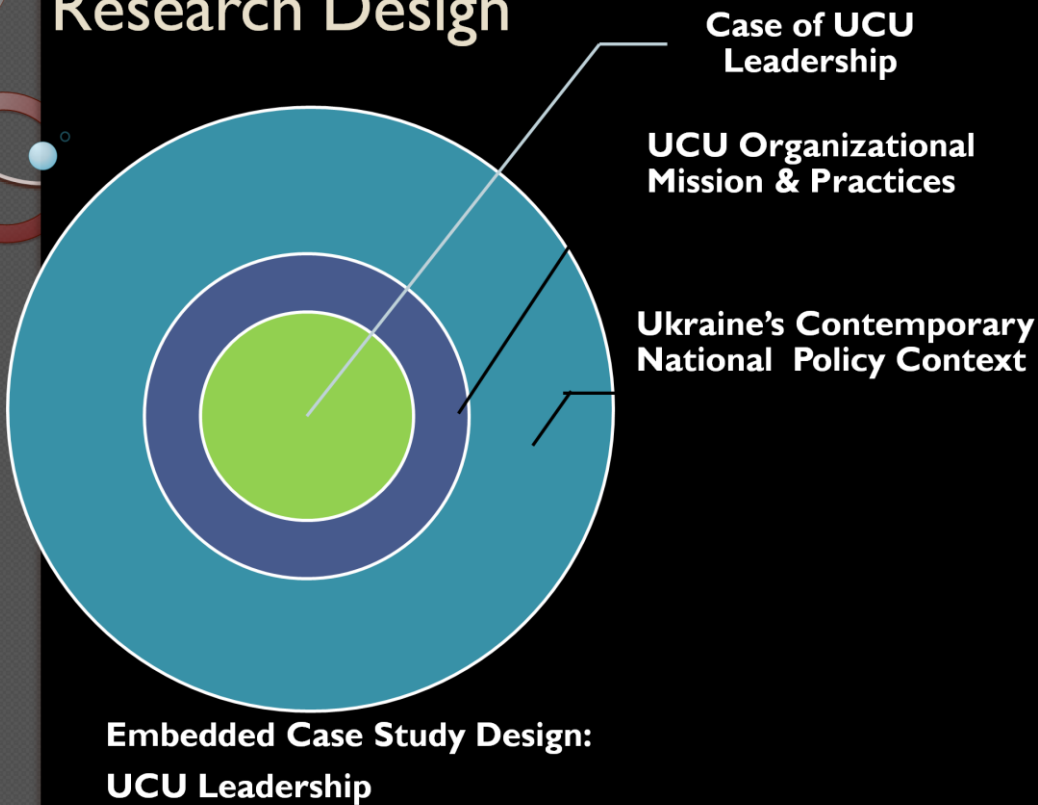


This study's conceptual framework is based on these three theoretical schools found in the literature: (a) cognitive-developmental, (b) virtue-based, and (c) social-cognitive-developmental. The relationship between education for democracy and education for character has been established by earlier research (Berkowitz & Fekula, 1999; Colby et al., 2003; Davidson et al., 2008a, 2008b; Kohlberg, 1985b; Lickona, 1977; Lickona & Davidson, 2008; Narvaez, 2005; Power et al., 1989a, 1989b). Both are intentional processes. Education for democracy aims to develop the skills and knowledge necessary to function in a democratic society, while character education aims to promote individuals' moral functioning, increasing, for example, their moral reasoning ability and motivation to actively engage in prosocial behaviors (Berkowitz, 1998). The formation of democratic values and behaviors is best explained in the literature by the Just Community Schools approach to moral and character education. According to Kohlberg (1985a, 1985b) and Power et al. (1989a, 1989b), the concept of school moral atmosphere—the component in this approach—is very important to the process of school-based moral education that facilitates the moral as well as democratic formation of a person. Kohlberg's Just Community Schools approach is a key element of the current study's theoretical framework.

The academic literature on moral education (discussed in detail in the second chapter) indicates that school leaders and faculty members in educational institutions of all levels play a key role in establishing a school culture conducive to facilitating the moral and civic formation of young people. The concept of a school's moral atmosphere involves such elements as moral leadership, modeling, school mission and policies, and a strong sense of a caring community (Berkowitz & Fekula, 1999; Colby et al., 2003; Davidson, Lickona, & Khmelkov, 2008a, 2008b; Kohlberg, 1985b; Lickona, 1977; Lickona & Davidson, 2008; Narvaez, 2005; Power et al., 1989a, 1989b). Further, Colby et al. (2003) identified university leadership among the key elements that create an institutional environment conducive to students' moral and civic formation.

Ignatian pedagogy. This pedagogical framework for teaching and learning consists of three elements: experience, reflection, and action. According to Kolvenbach (2005), the curriculum must be age appropriate and in line with Christian principles, and incorporate justice issues, critical social analysis, and scenarios of solutions. The second dimension, similarly to Berkowitz (1991), should involve institutional policies and programs, which should model values that are contrary to those of a consumer society (Kolvenbach, 2005). Finally, the third dimension involves active engagement in the works of justice to facilitate critical social analysis and reflection, "based on actual contact with the structural dimensions of injustice" (Kolvenbach, 2005, para. 80).

# Research Design



This study of UCU leadership used the qualitative case study research method. The single-case study of UCU leadership with embedded design was appropriate because the case of UCU leadership was revelatory (Yin, 2009) of UCU leaders' beliefs, views explored in the study's four research questions. The case study method (Lincoln & Guba, 1985; Stake, 1995; Yin, 2009) was chosen for this study because it was the most appropriate method for answering the study's questions. The purpose of qualitative research is to understand and explain participant meaning (Morrow & Smith, 2000). I employed Lincoln and Guba's (1985) structure for case study, which includes review of the problem, the context, the issues, and lessons and insights gained.

This embedded case study design was aligned with the research questions and included three spheres—the sphere of the UCU leadership case, the UCU organizational sphere, and the sphere of Ukraine's national context (Figure 3). In the inner sphere of the UCU leadership case, the study explored and described UCU leaders' (a) values and beliefs that guide their leadership of the university, (b) views on leadership role in students' moral and civic formation, (c) views on university's role in moral and civic formation of undergraduate students, and (d) views on UCU's institutional role in the broader context of post-Soviet Ukraine. In the UCU organizational sphere, the study explored and described how UCU leaders' values and views on the university's role in the moral and civic formation of undergraduate students align with the university's mission and practices. Finally, in the outer sphere of Ukraine's national context, the study explored Ukrainian national higher education policies pertaining to the character education (including moral and civic formation) of undergraduate students in Ukraine's post-Soviet context.

Data analysis process correlated to the three embedded spheres in the study design: (a) the UCU leadership sphere, (b) UCU organizational mission and practices, and (c) educational policy context.

The qualitative research method allowed for portraying in detail the complexities (Patton, 2015) of UCU's leaders' beliefs and views and their alignment with institutional mission practices. The study involved, first, a detailed exploration and description of the national context and, second, discovery of the views of UCU leaders and alignment of these leaders' views with UCU's mission and practices within the broader context of Ukraine.

# UCU Leaders' Values and Beliefs that Guide their Leadership of the University

- Upholding human dignity through institutional policies promotes integrity and justice.
- Christian anthropology as the foundation for UCU leaders' philosophy of education and leadership.
- Centrality of values and principles of Catholic Social Teaching (CST).
- Intentionality of UCU leaders in applying CST principles.

## UCU Leaders' Values and Beliefs that Guide their Leadership of the University

1. Upholding human dignity through institutional policies promotes integrity and justice.

2. Christian anthropology plays a key role in shaping UCU leaders' philosophy of education and leadership. Analysis of UCU leaders' interview data strongly suggested that at the center of UCU leaders' philosophical framework was the key Biblical theme, shared by CST, that a human person is created in the image of God. For this reason, UCU leaders believe that the most important philosophical principle is the value of the intrinsic dignity of the human person. This theme was articulated by all UCU leaders. Although not every leader explicitly stated this CST principle, the belief came through strongly in all interviews through a number of themes supported by all UCU leaders. Examples of these themes include: *caring relationships, attachment, belonging; caring relationships within university; culture of trust; emphasis of and strong sense of community; culture of service; academic freedom; and respect for human dignity of all*. As one of the UCU leaders described it: "Although we live in [the] real and not an ideal world, nevertheless it is important to have ideals that guide us. One such ideal is dignity, respect for the dignity of a student, his freedom, and his choice" (from interview with Leader 3).

3. The interviewees' key underlying belief was in their own need for integrity, to be personal agents of transformational education, grounded in Christian values or, more specifically, in CST. All of the UCU leaders described the values and beliefs that guide their leadership and approach to university-based moral and civic formation as informed by CST.

4. Of these, five leaders specifically underscored the value of the life and dignity of the human person; seven emphasized the importance of community, respect, and solidarity; all seven stressed the transformational role of education; and all emphasized the importance of service and leaders' intentionally acting as models of service to a broader community. As one leader expressed this manifestation of his Christian philosophy:

My philosophy of leadership is based on Christian principle of service. . . . More than once I was convinced that . . . members of our university community simply agree to help one another when it is needed, not thinking whether their position and status corresponds with this. . . . I do not care. The crown will not fall off my head, as they say. I take pleasure to serve someone, and this is a part of the UCU community ethics [ethos]. I see this in many people; it is easy and enjoyable to do good for others, because you know that they too easily and with pleasure respond to this (from interview with Leader 6).

These concepts, originating in CST, form the leadership principles that guide the leaders' approach to university-based education and student moral and civic formation. One of the leaders summarized the aspirations of UCU leaders to educate students who strive for honesty and integrity:

First of all, they must embody responsibility. Their behaviors depend on the level of responsibility, levels of understanding, maturity, and initiative. "Unfortunately, there are students who may not tell the truth or may feel like they can manipulate those that easily trust—it happens even here, and we recognize that we are not saints. What we do, we explain . . . that this is not the right way, and that one cannot achieve anything on lies. The key quote of our colleague Myroslav Marynovych is that "we must strive not for success, but for truth and integrity." And those who display and model such truth and integrity, in fact do form [students]" (from interview with Leader 4).

This human-dignity-centered philosophy of leadership embraced by UCU leaders contrasts with the environment of systemic corruption in Ukraine discussed in detail in Chapter 2 and which will be further explored in this chapter. The UCU leaders encouraged the researcher to better understand their views by exploring the CST concepts located in the online documents of the Catholic Church.



# UCU Mission of Social Transformation in Ukraine

- Universities have a critical nation-building role aimed to
  - ✧ end corruption, distrust, and lack of solidarity, and
  - ✧ transform Ukraine into a true democracy.
- Education of moral and active citizens is an answer to Ukraine's challenges.
- UCU leaders aim to promote moral formation through an institutional culture and moral climate that support moral development.

## UCU Leaders' Values and Beliefs that Guide their Leadership of the University

\* In Ukraine, universities have a critical nation-building role aimed to

- ✧ end corruption, distrust, and lack of solidarity, and
- ✧ transform Ukraine into a true democracy.

\* One of the most important findings, derived from the analysis of interviews, is that UCU leaders are deliberate in their mission to educate students as moral leaders for a democratic Ukraine. As one leader expressed it, part of the problem in Ukraine is not only the decline of state standards, but also the decline of morality. UCU, as a structure of the Catholic Church has an important role to educate students that is grounded in the foundations of the Christian faith, as well as equipped with knowledge in contemporary sciences, computer technologies, and foreign languages. UCU leaders hope to educate students to be morally responsible and morally rooted, in order to build the country on moral values and principles. The leader further reflected on the role of UCU:

At UCU, we see our contribution in creating islands of difference, so that the students we graduate become carriers of those moral values and so that they, for instance, go to work at an IT company or work as a manager of a social program, and they not only declare these moral standards, but also live them—so that others would be drawn to these standards (from interview with Leader 5).

# Underlying Beliefs of UCU Leaders

- Ukraine's greatest need for social transformation is its lack of moral reasoning
  - it results in corruption and lack of trust and solidarity;
  - this, in turn, prevents the development of true democracy.
- The solution is transformational education
  - It leads to education of students as persons of moral character.
- UCU's mission is to educate a new generation of Ukrainian citizens, who are:
  - moral persons guided by ethical principles and
  - active citizens.

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**Item 1:** UCU leaders' understanding of education as a holistic and integrated process of forming a new type of Ukrainian citizenry, who are moral persons and active citizens, undergirds their belief that UCU's mission is to be an agent of social transformation. This finding's themes form a problem–solution pattern. First, UCU leaders believe that Ukraine's greatest need for social transformation is its lack of moral reasoning and the resulting corruption and lack of trust and solidarity, which prevent the development of true democracy.

**Item 2:** Second, UCU leaders believe the solution for these ills is transformational education that leads to education of students as persons of moral character. Third, UCU leaders believe that UCU's specific mission is to educate students to be a new generation of Ukrainian citizens, who are not only moral persons guided by ethical principles but also active citizens. UCU leaders aim to prepare UCU graduates to lead the nation to its democratic future through their engagement in a variety of different spheres of Ukrainian society. These three subthemes are elucidated next.

UCU leaders believe that the lack of moral reasoning and the resulting distrust and corruption in Ukraine are obstacles to democracy and nation building. As mentioned in Chapter 1, corruption is severe and widespread in Ukraine, and interviews with all UCU leaders indicated their belief that the greatest need for social transformation is to reduce this corruption. The interview data indicates that UCU leaders view a direct inverse relationship between corruption and the value and dignity afforded each human being because corruption in its many shapes and forms violates the dignity and erodes the value of a human being. Six out of seven UCU leaders clearly stated this relationship, while one leader focused on the importance of developmentally appropriate formation, pointing at the absence of moral leadership and role models among Ukraine's national leadership in parliament, president, and local governments.

In the words of one UCU leader, "corruption . . . [distorts] human, professional, and power relations, and it makes money a main motivational factor and not honesty and integrity, truthfulness. . . . It distorts relationships" (from interview with Leader 6). UCU leaders view the lack of moral reasoning in Ukraine as the root cause of both corruption and Ukrainian society's other greatest ill: the lack of trust and solidarity. Also, corruption and distrust mutually reinforce one another. Consequently, UCU leaders believe that an increase of morality and moral reasoning and the resulting reduction of corruption and increase in mutual trust and solidarity are necessary for Ukrainians to be able to develop democracy and build a healthy nation.

UCU leaders unanimously consider corruption to be one of the major societal problems in Ukraine, yet they believe that its development is an inevitable result of its moral and spiritual origins. One of the leaders reflected that current Ukrainian society misunderstands *freedom* as freedom from law, or lawlessness, and Ukrainians demonstrate "an inability to be controlled by internal boundaries." This is why, he said, Ukraine "has a wrong orientation as part of its national identity." He reflected that this wrong orientation was an unavoidable stage in the country's democratic formation, a stage between freedom from the authoritarian Communist Party and true democracy. He pointed to the need for the nation's moral leaders to organize in an effort to transform the country and change the direction of the current conversation. This "time must pass," he said, "and society must want to become civil, moral, highly spiritual" (from interview with Leader 5).

Ukrainian university students experience corruption and lack of moral reasoning in the country. Interviews conducted in this study with the four students not only confirmed the issue of corruption in Ukraine but clarified the specific type of corruption found in most Ukrainian higher education, the context within which UCU operates. In addition, they gave a valuable students' perspective to the urgency that UCU leaders see in responding to this societal problem with developmentally appropriate and socially responsive means. For example, when the 4th-year student I interviewed was asked by her peers at other Lviv higher educational institutions how much, in bribes, she paid for each end-of-the-semester final exam session, she observed surprise and disbelief on their faces when she responded that she paid no bribes and that, in fact, faculty would get fired for such an incident. She described her peers' opposite experiences in several HEIs:

The number of bribes per exam session is about ten. . . . Even in [National Ivan Franko University], according to my good friend, there are particular subjects, like physical education—students never even enter that building [i.e., never attend a class]—that have a set schedule of tariffs. At first, it was 50 hryvnias, then 100 hryvnias, and now 150 hryvnias. This means that during the years of study when physical education was still required, the first through third year of study, students would each give 150 hryvnias to the student group leader [*starosta*], and the group leader would take the money to the teacher (from interview with a 4th-year female student). At the time, 100 hryvnias equaled approximately US \$8.50. To clarify the cost, note that a school teacher's monthly retirement pension might typically equal US \$125.00.

The leaders were in agreement that the lack of moral reasoning meant that the veneration of money dominated Ukraine. They observed that this attitude was not balanced by appropriate moral qualities or a principle-driven worldview. This emphasis on money and the lack of moral reasoning combine to form a belief that "good guys finish last," which is an outcome that people reject in favor of trying to finish first through corrupt practices:

The majority of today's Ukrainian population believes that while living according to moral laws, God's laws, means to be a leader, it also means to lose, to not achieve success, and therefore the population renounces these moral principles because [these principles] do not benefit them personally (from interview with Leader 6).

In Ukraine "an amoral majority rules" (from interview with Leader 6) and those living with integrity cannot advance professionally or economically. The crisis of moral trust in Ukrainian society affects all areas of society, and this leader expressed a sense of urgency to reverse this development.

As a solution to all the aforementioned corruption, distrust, and lack of solidarity, UCU leaders uniformly believe that Ukrainian universities have a critical nation-building role in transforming Ukraine into a true democracy. This belief in the potential of higher education to change Ukrainian society has some credibility, considering the fact that 75 to 80% of Ukrainian high school graduates attend colleges and universities (from interview with Leader 3). During the interviews, UCU leaders underscored the potential of higher education institutions for national transformation. Four out of seven leaders suggested that universities can become a place of dialogue between the spheres of Ukrainian society, a place where business, government, and the academy can communicate with each other, instead of existing only for themselves (from interview with Leader 5). However, all seven UCU leaders indicated that the universities' potential power to help nation-building is not tapped. The systemic corruption exhibited in Ukrainian society and in its higher education practices (discussed earlier in Chapter 2) usually prevent such dialog and inhibit this potential nation-building practice. Although the Ukrainian government established policies to address moral decline through character and civic education in public schools and higher education institutions, UCU leaders were skeptical about the success of these efforts, because many proclamations had historically been made by the country's authorities but no one followed through.

UCU leaders observed during the interviews that typical university experiences in Ukraine do not form but *deform* student character. Four out of seven leaders explicitly stated that Ukrainian universities are places where students learn how to engage in corruption, contrary to government policies. However, data from interviews with UCU leaders reflected that all of them have concerns that today's students are educated by the nation's corrupt systems through circumstances, namely the reinforcement and modeling of unethical behaviors by the current system. As one leader expressed it:

The human being . . . is part of an educational process that takes place regardless [of Ministry pronouncements]. . . . Life circumstances, daily contacts, relationships with others certainly have an impact on a young person, who is not yet mature; and thus such things as corruption, I believe, definitely educate for character—in a negative sense, understandably (from interview with Leader 3).

# UCU's Institutional Culture and Moral Climate Support Moral Development

- UCU fosters an ethical institutional culture and moral climate
- Integrity, fairness, and justice are very important elements of UCU's ethos
  - supported by the university policies directing student life and academic affairs
  - these policies are strictly enforced

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**Item 1:** Interviewees uniformly said that, through institutional policies and practices, UCU has supported the students' and staff's moral feeling and formation of moral values. Interviewees also uniformly said that UCU policies have promoted an environment quite in contrast to the surrounding society, emphasizing a caring community, academic rigor, community service, and personal and institutional integrity. As one of the students reflected on the university admissions experience, she stressed the alignment of the stated principles with actual practice, contrary to her awareness of peers' experiences in other Ukrainian universities:


"In Ukraine there is a big divide between formal and practical levels, meaning that in Ukraine I know that there is a very good constitution—it's written pretty well and theoretically everything is wonderful and should be taking place—however, the practice is contrary. [At UCU], I can say that theory and practice correlate. . . . When I was applying to the university I did so not because I wanted [a certain major] but because I wanted to study in this university (from interview with a 4th-year female student).

**All interviewees** believed that UCU has an ethical institutional culture and moral climate. According to all four students interviewed, most students entering UCU are aware of the fact that in UCU what is said is matched by what is done.

**Item 2:** According to all students and leaders interviewed, integrity, fairness, and justice are very important elements of UCU's ethos and

**Item 2a:** they are supported by the university policies directing student life and academic affairs. The UCU rector gave a good example of the institutional effort to create a corruption-free environment through organizational policies that are consistently enforced, contrasting UCU's dynamics of honesty and fairness with the widespread cheating and corruption found in most of Ukraine's institutes of higher education (discussed in Chapter 2).

**Item 2b:** According to all UCU students and leaders interviewed, these policies are strictly enforced. For example, bribing is not tolerated in UCU. However, because of their understanding of the difficulties with enforcing a set of ethical behaviors not commonly practiced within the realities of Ukraine's systemic corruption (Chapter 2), UCU leadership developed a policy in which the university will expel or fire an individual only upon the second violation. This policy has been enforced more than once; faculty members soliciting bribes have been dismissed. Further, to promote the development of moral reasoning and ethical behaviors, UCU leaders developed policies on student life and conduct that set high standards for academic and co-curricular engagement, including clear academic integrity policies. For example, cheating and plagiarism are discouraged in UCU. Students violating this policy for the first time receive a warning; with the second offense, a student may be expelled from UCU. This policy has also been enforced more than once, and students caught cheating and plagiarizing have been expelled. These policies have served as a framework that has enabled UCU leadership to create within the university a moral climate that promotes ethical behaviors and moral reasoning.



# UCU Leaders' View of their Role in Students' Moral and Civic Formation

- Most important for students' moral formation is to model
  - ✧ valuing the dignity of the human person,
  - ✧ service to others,
  - ✧ self-sacrifice for the common good, and
  - ✧ solidarity, inclusiveness, and community.
- Serving as moral exemplars is the way for UCU to fulfill its mission.
- The rector's personal example is important.
- Students perceive UCU leaders as positive role models.
- UCU leaders also seek for the institution itself to be a model and example for students' moral and civic formation.





## UCU's Institutional Role in Students' Civic and Moral Formation

- UCU leaders believe that university education must be integrative.
- UCU aims to promote moral formation by supporting moral knowing and moral reasoning.
- UCU's institutional policies and practices intend to foster the development of moral character and engaged citizenship by promoting moral knowing and a life of moral action.

# A New Generation for the New Ukraine

“We are currently entering a phase in our country, when we begin to realize that Ukraine’s future in general and of the entire region will be determined in its universities.”

Volodymyr Turchynovskyy  
Director International Institute for Ethics and Contemporary Issues at UCU

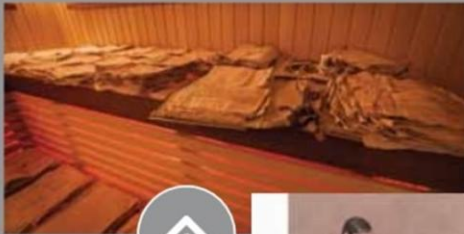
“Here, in UCU, we emphasize that our main task is to educate a free human person. To be free means to be open and receptive to gifts [one’s God given aptitudes and abilities], love, sacrifice, solidarity, dignity of others, values, to God, truth, and work.”

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Another quote: “We in UCU regularly ask ourselves the following two questions” “Who are we?” and “Why do we do what we do?”... These questions give us an opportunity not to be tempted by an isolating and self-centered discourse, but instead they open us to reality – deeper and richer than academic rankings, prestige, international recognition, successful recruitment of students and attraction of funding for new projects”



# UCU STUDENTS AND GRADUATES WERE VOLUNTEERS ON LVIV AND KYIV EUROMAIDANS



**Natalia Yeromenko** helped scan and dry documents which ex-president Viktor Yanukovich tried to destroy as he abandoned Mezhyhiria.



**Pavlo Didula**, a member of the 15th division of Maidan Self-Defense, participated in the protests in Kyiv on February 18.



**Oksana Pidubna** worked as a journalist of the British news agency Reuters on the Euromaidan.

**Vasylyna Duman** was responsible for the creative department of the Civil Sector of the Euromaidan.



# UCU Students and Faculty on Maidan



UCU students presented a Christmas pageant on the Euromaidans of Lviv and Kyiv. Noted poet Mariana Savka was the author. In this original pageant in verse, the characters included a girl student who protested on the Euromaidan, Premier Disaster, Minister Misfortune, and also other more traditional personages.



**Bohdan Solchanyk**, a civic activist and lecturer in UCU's Department of Modern History, was killed on February 20 by a sniper's bullet.

We will always remember you – our friend!



## From the Revolution of Dignity to the Nation of Dignity



“Together we need to raise a new generation who will live and work in a new Ukraine – a Ukraine without corruption, poverty, and hatred.”  
Bishop Borys Gudziak  
UCU President

“I thank God that our university was involved in the changes which are taking place in Ukraine. Through our actions we demonstrated our fundamental mission – to serve people, Our students and lecturers were in the front ranks of the revolution; some gave up their lives for a different Ukraine...

“Together we need to raise a new generation who will live and work in a new Ukraine – a Ukraine without corruption, poverty, and hatred.”

Bishop Borys Gudziak  
UCU President





## Conclusion

University-based civic and ethical formation, if incorporated into an institution's mission and culture, could successfully facilitate the formation of ethical and civically responsible democratic citizens