

## **NORMS OF MARRIAGE IN THE PERIOD OF KYIVAN RUS'**

Marriage is a formal union between two people, usually registered in accordance with the laws of the country where it is present. It often includes various rights and obligations for the partners, depending on the specific terms of the marriage contract. Marriage issues remain relevant to this day. The traditions and rituals of marriage that we can observe today date back to the times of Kyivan Rus'.

East Slavic society shaped the internal structure of the family and the norms of family life based on local cultural traditions. Marriage and family relations were regulated by legal customs developed by family groups and public authorities. Although bride «kidnapping» was a common form of the marriage, these marriage rites were no longer in use by the time Kyivan Rus' was formed, and were attached to various amusements and religious ceremonies. Most marriages were based on a conspiracy of the couple. Starting in the tenth and eleventh centuries, chronicles did not record cases where a bought or kidnapped woman was killed on her husband's grave, as it had been before. Instead, «a woman was left on her own to kill herself whenever she wanted, as a proof of her loyalty to her husband» [1, p. 43].

After the adoption of Christianity in 988, the process of forming marriage law began, which took place in two ways: through the transformation of ancient wedding rites into legal customs and through the legalization of decisions of church bodies based on Byzantine marriage law. These processes were stated in the legislative code of Prince Yaroslav the Wise. Rus' monuments of the tenth and eleventh centuries testify the influence of ancient marriage traditions on the norms of family law.

Engagement ceremonies were common, which included a festive dinner at the bride's parents' house, where cheese was served, brought to the table by a bridegroom. This rite of «kraiania», which consisted of cutting the cheese and the loaf into pieces, was a symbol of the marriage agreement between the newlyweds.

If the groom did not comply with this agreement, it was seen as a manifestation of disrespect for the girl and was punished by a monetary fine [2, p. 136].

The society was interested in the girl's marriage, since according to old Rus' law, she had no right to inheritance after the death of her parents. This explains why the law provided for the responsibility of parents if their daughter did not marry, which made them worry about the fate of their children in advance. At the engagement stage, the parents of the newlyweds agreed on the amount of the dowry and set the date of the wedding, taking into account the consent of the groom and, importantly, the bride's consent. Since the marriage agreement was a property transaction, the final decision was made by the bride's parents or relatives. At the end of the thirteenth century, the consent to marriage began to be recorded in a marriage contract, which was concluded by matchmakers or relatives [2, p. 134].

Although there were unforeseen circumstances, the church was extremely thorough in enforcing marriage arrangements. After the engagement, the young man had to marry the bride, even if it was forced or for other reasons. Even if the bride was seduced by another man, this did not change the future prospects of marriage between the betrothed.

The marriage engagement usually ended with a church wedding in the fourteenth and fifteenth centuries, but initially this rite was popular only among the ruling class [3, p. 107]. Polygamy, i.e. the practice of having more than one wife, was not popular in Rus', but sometimes covered only the upper strata of the ruling class, primarily the princely environment. However, this phenomenon was condemned by the church. A free peasant could not marry a slave without the prior consent of her master. By marrying her, he also had to become a slave. A slave woman gained her freedom if her master seduced her and she gave birth to a child [2, p. 136].

According to the church legal norms existing in Kyivan Rus', it was not allowed to marry more than twice. Priests were forbidden to bless such a union. In accordance with the existing requirements of the church, it was forbidden to marry people who were close in kinship. In addition, two brothers or sisters were not

allowed to marry persons who were children of the same parents. These requirements were obviously borrowed from Byzantium [2, p. 134-137].

Summarizing, we can say that the church aimed to strengthen the old Slavonic family. The norms helped to establish monogamy, the strength of marriage, and the fidelity of spouses. Due to the dependence of the population, the church helped the state control the people even in love affairs.

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#### THE PROCESS OF INTEGRATION OF UKRAINIAN REFUGEES (PRACTICES OF SWITZERLAND)

To date, there is a problem of mass emigration of the population in Ukraine due to military actions on the territory of our state. During the development of the military conflict between Ukraine and the Russian Federation, most of the countries of Western Europe and the countries of Scandinavia opened their borders and provided the opportunity to receive the protection of the host country. In this thesis, we will analyze the process of integration of Ukrainian emigrants in Switzerland in the canton of Genève. According to the federal law on the provision of asylum of June 26, 1998 (LAsi) Hospice général, the provision of social and financial assistance is governed by cantonal law [1].

According to official data of the State Secretariat for Migration (SEM), as of 2022, a total of 62,142 Ukrainian emigrants with S status live in Switzerland. In the French-speaking part of Switzerland, the canton of Genève ranks second and hosts 3,538 Ukrainians.