

МІНІСТЕРСТВО ОХОРОНИ ЗДОРОВ'Я УКРАЇНИ  
Харківський національний медичний університет

N. M. Martynenko  
Н. М. Мартиненко

# **HISTORY OF UKRAINIAN CULTURE ІСТОРІЯ УКРАЇНСЬКОЇ КУЛЬТУРИ**

Textbook for foreign students  
Навчальний посібник для іноземних студентів

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**Рецензенти:**

В.В. Сичова – канд. істор.наук, професор (Харківський регіональний інститут державного управління Національної академії державного управління при Президентові України)

Т.М. Лихачова – канд. істор. наук, доцент (Харківський національний університет імені В.Н. Каразіна)

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Textbook is prepared in accordance with the training programme in «History of Ukrainian Culture». It reveals the nature and classification of culture, investigates sources of Ukrainian culture, and presents a brief history of the main periods of Ukrainian cultural development.

It is addressed to foreign English-speaking students.

Видання підготовлене у відповідності до програми курсу «Історія української культури». В ньому розкривається сутність та класифікація культури, досліджені джерела української культури, і презентовано коротку історію основних етапів українського культурного розвитку.

Для іноземних студентів, які навчаються англійською мовою.

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## Topic 1: Introduction to «History of Ukrainian Culture»

### Plan

- 1.1. Subject and tasks of «History of Ukrainian Culture».
- 1.2. Culture and society.
- 1.3. Ukrainian culture in context of world culture.
- 1.4. Specific character of Ukrainian national culture.
- 1.5. Culture and civilization. Theories and discussions.

History of mankind is the history of cultural development. Any nation has the most interesting point it is its culture. Culture is a qualitative characteristic of social life. Nations are strong if they had the developed culture.

History of culture is the treasure of wisdom and experience received by the mankind from previous generations. People should keep, generalize, occupy and adopt this experience. Without this social progress and self-perfection are impossible.

**1.1. Subject and tasks of «History of Ukrainian Culture».** Subject of history of culture is a complex study of big variety of spheres: history of science and technique, household activities, education and social thought, folklore and literature studies, history of arts. History of culture generalizes all these knowledge and investigates culture like system of different branches.

What does «culture» mean? Term «culture» has Latin origin and it etymologically is connected with the word «cult» (this word originates from Latin «cultus», which means adoration of Gods and ancestors). So, we could give such kind of interpretation: it is something that provides us to the top, makes our level higher. From the very beginning this term meant «till, cultivation of land according to people's needs». Later, it was used for defining of upbringing process, education, and development.

The first man, who put the definition of «culture» to scientific circulation, was Marcus Tullius Cicero (106–43 years B.C.) and was connected with the culture of mind, cultivation of thoughts. Since 17<sup>th</sup> century «culture» had been understood like a level of mental abilities of some nations.

Contemporary understanding of this term started to use in European social thought only from the second half of 18<sup>th</sup> century. At that time «culture» meant the achievements of spiritual culture, scientific knowledge, arts, moral perfection, and all things related to the education.

Nowadays, there are about thousand definitions of culture. World conference in cultural politics under the aegis of UNESCO in 1982 adopted the Declaration. In this document we could find interesting definition of «culture»:

«Culture is a complex of material, spiritual, intellectual and emotional characteristics of society that includes not only big variety of arts, but also way of life, the main rules of human being, system of values, traditions and beliefs».

Culture represents qualitative estimation of society and each individual. All cultural things are created by human being. Sometimes you can find the specific term «artifacts» for non-material, synthetic things created by man.

**1.2. Culture and society.** So, culture is transformed by the nature. Nature is a root, basis of culture. It has an organic unity with culture. Because of that care of nature (lands, water, air, flora and fauna) means at the same time care of culture. If we ruined the nature we limited our chances for future life. Biosphere could exist without people, but people could not exist without biosphere. We should remember that culture could not develop in opposition to nature.

The first president of Ukrainian Academy of Sciences V.I. Vernads'ky (1863–1945) underlined we should live in harmony with nature and keep the balance between culture and nature.

According to two main spheres of human activity there are two important definitions of culture: material and spiritual. To the material culture belongs transportation, communication, houses, domestic appliances, clothes – everything, which is the result of productive, material activity of people. Spiritual culture includes the cognition, morality, upbringing and education, law, philosophy, ethic, aesthetic, science, arts, literature, mythology, religion – all things related to the consciousness and spiritual production. But you can understand that this division is conditional.

Criteria of division of culture:

according to the mean of expression	according to subject of cultural creativity	according to the direction
<ul style="list-style-type: none"> <li>– material;</li> <li>– spiritual</li> </ul>	<ul style="list-style-type: none"> <li>– world;</li> <li>– national;</li> <li>– ethnic</li> </ul>	<ul style="list-style-type: none"> <li>– elitist (high);</li> <li>– folk;</li> <li>– mass</li> </ul>

Scientists also subdivide culture on *social* (culture of definite society or region) and *individual* (this kind of culture we can see in the level of upbringing, education, worldview and way of life).

Culture is a product of human creativity. Thank to culture we could change not only the world, but our souls and behaviour. Culture includes people's memory. Each new generation inherited previous culture of its nation. Culture is a mechanism of transmission of social experience from one generation to another, from one epoch to the next one, from one country to another. Culture has no borders. High level of civilization is characterized by active cultural exchange. In each culture there are specific features and similar points, which we could find in all cultures. Russian artist Nickolas Roerich (1874–1947) underlined that «culture is a weapon of Light and salvation». According to his interpretation of culture «cult» means «respect» and «ur» means «light». Culture is a passport of nation. Thanks to culture we are realized like human beings, not like animals. Mankind exists like variety of national-cultural unities. So, world culture is a mosaic of national cultures. All of them are unique. Variety of cultures is the characteristic peculiarity of contemporary civilization.

Famous Ukrainian philosopher Myroslav Popovych investigated different levels of culture's realization: outlook, state-building and household. So, he subdivides culture onto *spiritual*, *political* and *household culture*.

*Foreign cultural scientists use the term «culture» approximately in four main meanings:*

1. To define the process of intellectual, aesthetic and spiritual development;
2. To describe a society that is based on law, order, and morality. In this sense, culture is identified with «civilization»;
3. The «culture» is used for the description of lifestyle of people, exposed to a particular community (youth culture, professional culture, etc.), nation (Japanese, Ukrainian, German, etc.), historical period (Antique, Medieval, etc.);
4. The term «culture» is used as an abstract generalized name for a variety of ways, forms and consequences of intellectual and artistic activity of people in literature, music, painting, theater, and cinema.

The effectiveness of cultural processes can be defined by identifying the main social functions inherent to culture. They are all interrelated and add each other.

### Functions of culture

- *Humanistic*: with a help of it the highest spiritual values are realized through the cultivation of human dignity
- *Outlook*: means of culture form human outlook, through the synthesis of cognitive, emotional, sensory, estimative and volitional characteristics of individual;
- *Cognitive*: understanding of the world through empirical generalization of aquired knowledge and scientific cognition;
- *Predictive*: formation of ideas about the future;
- *Integrative*: bringing people together around certain ideas, beliefs, ideals, etc.;
- *Communicative*: development and perfection of individual through the communication;
- *Value-orientation*: provides value orientation of people in society;
- *Educative*: learning of knowledge, norms, values, social roles and normative behaviour;
- *Emotional-aesthetic*: artworks direct us on the understanding of surrounding world, it causes experience, dreams, good mood and inspires us for active realization of our plans, and forms aesthetic feelings;
- *Social memory*: provides a link between the past, present and future of human history;
- *Normative function*: includes a big number of requirements for spiritual world of human-being, his/her knowledge, outlook and morality

material culture	spiritual culture
– culture of labour (means of labour: instruments, machine tools, etc. and abilities, skills, knowledge that are used in material production); – way of life (means of individual and social consumption – food, clothes, houses, domestic things (utensil)	– values in sphere of social consciousness (outlook, moral and aesthetic culture, scientific-technical creativity, language, thinking, etc.); – social institutes and organizations that realize spiritual production, regulate and direct cultural historical process; – material-technical basis that is used for production and spread of achievements of spiritual culture in society

So, we could say that:

material production	spiritual production
is directed on satisfaction of material needs of people, on creation of «material body of culture», material things	is the production of ideas, conceptions, experiences, scientific systems, norms and traditions of human existence

*World culture* is a totality of world cultures, synthesis of the best achievements of all national cultures. It defines the system of human values.

**1.3. Ukrainian culture in context of world culture.** Ukrainian culture is the part of world culture. Our culture has both Oriental and Occidental elements, but in spite of all influences it is deep, original and folk culture.

You can find in the scientific literature two definitions: Ukrainian culture and culture of Ukraine. They are not identical. Ukrainian culture is the result of creativity of all Ukrainians (even that groups and communities where live abroad). Culture of Ukraine includes masterpieces of representatives of other nations and cultures, but they existed and created on the territory of our state (Ukraine) or the Crimean peninsula. For example, the mosk (Djuma-djami) in Evpatoria was designed by Hoca Mimar Sinan (? –1588), the famous Ottoman architect.

So, Ukrainian culture is a totality of cultural achievements, way of perceiving the world, system of thinking and creativity of Ukrainians. It is a system that reflects spiritual world of Ukrainian people, like social and ethnic formation.

Ukrainian culture as a system includes:

- Material and spiritual culture created by Ukrainians (both at the territory of a country and abroad);
- Cultural epochs, trends and directions of development and functioning of cultural phenomena;
- Interconnection of kinds, fields and trends of culture;
- Continuity of culture.

Culture of Ukrainian people is difficult to understand out of the logic of historical process. For many years ethnic Ukrainian lands had been existed under the influence of other state formations: Golden Horde, Grand Duchy of Lithuania, Poland, Russian and Austrian-Hungarian empires. Traces of all these influences we can find in Ukrainian national culture.

History of Ukrainian culture is divided into some periods:

1. Culture of East Slavs of pre-Christian period (from the first people at this territory in Palaeolith 35–40 thousand years ago – up to the baptizing of Kyivan Rus' (988)).
2. Culture of Kyivan Rus' and Galicia-Volhynia Principality(9<sup>th</sup>–13<sup>th</sup> centuries).
3. Ukrainian culture in 15<sup>th</sup>–17<sup>th</sup> centuries.
4. Culture of Ukrainian people in the second half of the 17<sup>th</sup> – end of the 18<sup>th</sup> c. Ukrainian Baroque.
5. Development of Ukrainian culture in late 18<sup>th</sup> – first half of the 19<sup>th</sup> c.
6. Formation of modern Ukrainian culture of the second half of the 19<sup>th</sup> c.
7. Development of Ukrainian culture in 1917–1920.
8. Culture of Soviet Ukraine (1920–1991).
9. Peculiarities of Ukrainian formation in the second half of the 20<sup>th</sup> c.
10. Culture of independent Ukraine.

There is a big variety of sources for learning of history of Ukrainian culture. We can group them conditionally in such way:

1. Oral folk creativity – fairy-tales, legends, myths, bylyny, songs, dumy, etc.;
2. Objects of material culture: archaeological (Cucuteni-Trypillian, Zarubyntsi culture, Scythian, etc.); irrigation systems, urban centers, business, cult and household architecture, home design, furniture, clothes, agricultural and handicraft tools, technologies of producing, etc.;
3. Written sources – chronicles, different kinds and genres of literature, laws and state documents;
4. Painting as symbiosis of material and spiritual culture.

So, sources for learning of culture are the evidence that the subject of history of culture covers the wide field of human activity, connected with spiritual and material heritage. Values of Ukrainian culture coincide with universal human values.



**1.4. Specific character of Ukrainian national culture.** Specific character of Ukrainian national culture is connected with ethnic culture of Ukrainians.

*Ethnic culture* is a culture of stable community of people, which is historically rooted in a particular area and has common language, traditions, a way of life, mental structure, psychic characteristics, and corresponding consciousness (awareness of genetic connection with other members of this group).

Ethnic culture is the most ancient layer of national culture, its original foundation. It is based on the traditions of ancestors and includes the fields of household and labour (peculiarities of clothes, cuisine, folklore, crafts, folk medicine and other features of definite ethnos). There are some characteristic features of ethnic culture: conservatism, aspiration of preservation own national roots, convey the achievements of this culture future generations. Ethnic culture makes national culture original and unique.

*National culture* is a totality of economic, political, artistic, language, household, ritual, moral and other factors.

Developed national culture always contents ethnic cultures, which are the basis of it. National culture is a product of creativity of the most talented representatives of a nation.

National culture is characterized by cultural identification. It means self-feeling of a person in frames of definite culture, concrete cultural tradition, and historical past of his/her ethnos or nation. National culture unites cultures of different classes, social stratum and groups of definite society. Originality of national culture, its unique character we can find both in spiritual activity of a nation (language, literature, music, painting, and religion) and material one (peculiarities of economic, household, traditional labour and production).

*Elite (high) culture* is created by privileged part of society, or by professionals. Elite is a producer and consumer of high culture.

*Folk culture* is created by unknown non-professional authors. Sometimes, scientists name it amateur or collective culture. Myths, oral folk creativity, songs and dances belong to this kind of culture. Presentation of elements of folk culture may be individual (by one person, who makes legends' or «duma» presentation), group (songs or dances), and mass (carnival). Folk culture has also another name – *folklore* (from English «folk-lore», which means «folk wisdom»). Traditional and local character, conservatism, and collectivism are the main characteristic features of folk culture.

Just between elite and folk cultures, with the development of industrial society, urbanization and formation of mass-media, started to appear *mass culture*. Differences between high and folk cultures slowly disappeared, and commercialization of culture developed. Mass culture produced cultural values directed onto mass consummation without taking into account differences between social stratum, classes, nations, level of material welfare, etc.

*Main goals of mass culture:*

- reduce the tension and fill leisure;
- promotion of consumer awareness;
- formation of uncritical acceptance of human culture;
- focus on artificially created samples (image) and stereotypes;
- and bringing the world of illusions and distractions of mass social activity and adaptation to existing conditions.

### *Functions of mass culture:*

- ensuring of human adaptation to the conditions of the city, new social roles and values;
- means of regulation of individual behaviour and activity;
- achievement of relax, which is necessary in conditions of permanent psychological tension and conflict situations;
- satisfaction of needs of individual;
- and diverting of human being from the intensive pursuit for the life success.

American culture, which was formed simultaneously with the formation of «society of general welfare» after the World War II is the classic example of mass culture. Development of communications caused transformation of culture. From one hand, it made culture more democratic, and from the other one, changed it into the object of business.

### *Characteristic features of mass culture:*

- Spreading through the media (television, newspapers, computer networks, etc.) for a broad audience of consumers around the world;
- Formed as a result of a strong and focused processing of mass consciousness, directed on the unifying of spiritual life and standardization of intellectual reactions;
- Tries to orient spiritual values on the middle level of mass consumer;
- Influences with the help of stereotypes of consciousness, standard stock phrases, which do not need strong intellectual energy, feelings and will;
- Transforms individual into «proprietary» observer, and surrounding world into illusion, far from reality;
- Spreads in society technologies of manipulation by mass consciousness;
- Has narcotic character – radio, cinema, television, and video become the channels of «dreams' culture»;
- Causes decreasing of general quality of culture, which loses stylistic originality.

In post-totalitarian countries that are going through the systematic crisis (Ukraine belongs to this group of states), mass culture in its most aggressive and dehumanizing forms may damage moral basis of society.

*Subculture* is a culture of definite historical, social, ethnic community of people united by common interests, needs, values, and stereotypes. There are professional, scientific, youth, ethnic, and religious subcultures.

*Anticulture* is an amount of anti-values, negative and social phenomena, processes, relations, opposite to humanism and morality. Anticulture is the negation of culture in general, but counterculture calls for a different understanding of traditional ideals, defending other non-accepted ideals in society.

*Counterculture* is a totality of social-cultural rules, which are in conflict with fundamental principles of dominative culture. It is the necessary element of any culture. Examples of counterculture: hippie, rockers, sexual minorities, Indian religious cults in Europe (Hare Krishnas, Buddhists, etc.).

**1.5. Culture and civilization. Theories and discussons.** Scientists discuss the problem of correlation of culture and civilization. The term «civilization» (from Latin «civilis» – decent, educated, civil or state) mankind started to use some centuries ago.

In 18<sup>th</sup> century Scottish philosopher and historian Adam Ferguson (1723–1816) used this term in the work «Essay on the History of Civil Society». He analyzed the transformation of human community from natural to social stage of development.

He mentioned that mankind had come through some stages: savagery, barbarism, and civilization. Private property influenced on the transition from one stage of development to another one. Existence of developed political and legal institutions meant, from his point of view, the highest level of civilization. There is another point of view, according to which French Enlightenment philosophers put into a scientific circulation the term «civilization». In their interpretation this term meant high-developed society in cultural understanding, based on the reason, education, justice and law.



*Adam Ferguson  
(1723–1816)*

American ethnographer Lewis-Henry Morgan (1818–1881) in his work «Ancient Society» (1877) on the basis of concrete examples offered periodization of world history. He subdivided it onto savageness, barbarism, and civilization. From his point of view the last one had to be the highest stage in the development of mankind.



*Lewis-Henry  
Morgan  
(1818–1881)*

By late 19<sup>th</sup> – early 20<sup>th</sup> centuries there were three prominent scientists, who investigated phenomenon of civilization: Mykola (Nikolai) Danilevsky (1822–1885) Russian publicist and sociologist, Oswald Spengler (1880–1936) German philosopher and cultural historian, and English historian and philosopher Arnold Joseph Toynbee (1889–1975).

All of these scientists and many other investigators tried to offer their own definitions of civilization.

Some of them started to define civilization like a regional and local types of cultural communities with original characteristics. There are some interesting approaches to the interpretation of the term «civilization»: 1) any form of existence of living mental creatures; 2) historical types of cultures, localized in time and space (civilizations of Ancient East: Mesopotamia, Egypt, India, and China); 3) quality characteristic of society (level of social progress); 4) last period of the development of each culture (spirituality replaced by mostly material interests).

Nowadays there are some groups of definitions for «civilization».

Scientists of the first group (J.-F. Michaud, E. Mark) identifies civilization with society. From their point of view it is a complicated society with a big variety of systems and sub-systems (political, economic, cultural and social ones).



*Mykola (Nikolai)  
Danilevsky  
(1822–1885)*



*Oswald  
Spengler  
(1880–1936)*



*Arnold Joseph  
Toynbee  
(1889–1975)*

The second group (P. Bagby, O. Spengler) characterizes civilization as a city, an urban society. It differs from surrounding, non-civilized societies, and has advanced division of labour, authority formation, and political-military relations between city-states.

The third group presents civilization like contemporary kind of social structure typical for West and technologically advanced regions with civil, political, social, and legal institutes. They effectively influence on stability and self-sufficiency of person.

The fourth group (R. Kipling) explains that civilization is well-organized and human society, which protects main individual rights: proprietary, freedom of conscience and religion.

The fifth group sure that civilization is an amount of material-technological and household achievements of human societies. In this case cultural creativity is in opposition to civilization.

Civilization is a singularity of social and spiritual life. Its originality formed by the experience of historical development and is a basis of self-consciousness. In this case civilization identifies with world religions. We can mention West Christian, East Christian, Islamic, Hindu, and Buddhistic civilizations. Just Far-Eastern civilization was based on three teachings: Confucianism, Chinese Buddhism and Taoism.



*Arnold Joseph  
Toynbee  
(1889–1975)*

Scientists analyze the correlation of «culture» and «civilization» definitions. There are some approaches to this point: 1) Culture and civilization are identical. Arnold Joseph Toynbee (1889–1975), a British historian, and philosopher of history; in his 12-volume «A Study of History» (1934–61), he examined the rise and fall of 26 civilizations in the course of human history, and concluded that they rose by responding successfully to challenges under the leadership of creative minorities composed of elite leaders. 2) Culture and civilization similar in general, but have some peculiarities. French historian Fernand Braudel (1902–1985) was sure that civilization formed spiritual world of human-being. He paid the attention that the most surviving historical sources come from the literate wealthy classes. He emphasized the importance of lives of slaves, serfs, peasants, and the urban poor, demonstrating their contributions to the wealth and power of their respective masters and societies. 3) and post-industrial, connected with scientific-technical revolution and high technologies (post-industrial and information societies).

Civilization has own parameters. According to the scale it may be global (world); continental (e.g. European); national (French, German, Ukrainian); regional (North African), etc.

Culture scientists investigated directions of civilizations' development. Oriental scientists made the conclusion that from the very beginning civilization subdivided into two trends: the West and the East. Both of them followed their own evolution. From their point of view, Oriental way was normal and natural, but Occidental one they estimated like mutation and deviation. Western scientists also subdivided civilizations into two types, but proposed another interpretation. At the basis of this division there was a human psychic and its activity. According to Occidental point of view, there are two kinds of civilizations: technological one (mostly West-European and American), and psychogenic one (mostly Oriental ones: Indian and Muslim civilizations).



*Fernand Braudel  
(1902–1985)*

In spite of a big variety of thoughts, the most important signs and features of civilization we should mention: formation of a state, written language, separation of handicrafts from agriculture, stratification of society, formation of social classes, and emergency of cities. First two ones are compulsory, and as for others there is not single point of view.

So, «culture» and «civilization» are close ones, but they are not identical.

**Questions for self-control:**

- 1.** What does «culture» mean?
- 2.** What are the functions of culture?
- 3.** Which kinds of historical sources do you know?
- 4.** Is there any difference between ethnic and national culture?
- 5.** When did the phenomenon of «mass culture» appear?
- 6.** What was the reason for the formation of mass culture?
- 7.** Which characteristic features of mass culture do you know?
- 8.** Which kinds of culture do you know?
- 9.** Which historical periods of Ukrainian culture do you know?
- 10.** What does «civilization» mean?

## Topic 2: Archaic Cultures at the Territory of Ukraine. Sources of Ukrainian Culture

### Plan

- 2.1. Historical preconditions of Ukrainian cultural formation.
- 2.2. Early cultural forms in Ukrainian lands.
- 2.3. Cucuteni-Trypillian culture.  
Cimmerians, Scythians, Sarmatians, and Greeks.
- 2.4. Early Slavic culture.

**2.1. Historical preconditions of Ukrainian cultural formation.** Problem of history and sources of Ukrainian culture is complicated and debatable. One group of researchers substantiates the point of stable cultural development started in the Middle Ages, and before that it had been ruined many times because of migration processes and nomadic attacks. Another group of scientists are sure that the sources of Ukrainian culture we can find in the period of Bronze (II millennium B.C.). There is also the opinion that in the late Paleolithic Age (about 25 thousand years B.C.) we can find the evidences of the existence of the definite level of culture. The majority of the authors of those points were not the Ukrainians and even representatives of Slavic culture. Myroslav Popovych, Ukrainian academician and philosopher underlined: it is wrong approach to think that history of Ukrainian people is just the result of combination and continuation of the histories of previous people and cultures settled at this territory.

The main target of this topic is a search of the sources and evolution of Ukrainian culture in its succession of archaic cultures, determine the impact of Indo-European traditions onto spiritual culture of proto-Slavic tribes, characteristic of the most representative phenomena of proto-Slavic culture (household activities, outlook, religion and mythology), seek for the ties of previous cultural achievements with modernity.

**2.2. Early cultural forms in Ukrainian lands.** Ukrainian culture is one of the most ancient European cultures. People appeared at this territory in the Paleolithic Age (Old Stone Age). All the territory of modern Ukraine was settled in late Paleolithic period. It is necessary to mention that in the period of late Paleolith (about 25–14 thousand years ago) in these lands there was a culture, which got the name Mizyn' (after the name of the village Mizyn' in Chernihiv region, included also the results of archaeological excavations happened not far from villages Dobranychivka in Kyiv region, Hintsy, in Poltava region and at the territory of Ternopil' region in 1960s).

In this culture were popular small female figurines, which were carried out on the principle of finiteness almost noticeable features are indistinguishable, but pronounced signs femininity. These samples sculpture called «Paleolithic Venus». It means that the primitive people adored goddesses of fertility. May be it was the symbol of clan or eros.

Archaeologists have found the houses of ancient hunters (huts made of tree branches and mammoths' bones). Among the findings there were flint tools, decorating with ivory geometric patterns. At that period people started to use fire, made tools and built above-ground houses. Hunting was main activity of Mizyn population. The primitive beliefs started to form: magic, fetishism, and animism. **Magic** was the kind of belief that with the help of specific rituals a person can



*Mizyn hut made of mammoth bones*



*Mizyn findings*

influence on the behaviour or health of other people. **Fetishism** was a belief in the soul of the specific material things (fetishes). **Animism** was a primitive belief in existence of spirits of nature, animals, plants, etc. There was a specific burial cult, cult of ancestors, post-mortem existence of soul, and life in the heaven. According to it each thing has a soul (anima).

In the cultural layers of Mizyn village archaeologists had found the bones of more than 100 mammoths. So, scientists sometimes name this period «The Age of Mammoth's Hunters». Mizyn population made many things from this material: houses, musical instruments and bracelets. For decoration they used a meander ornamentation, which decoded like an ancient calendar. Svarga was also widely used like a dominative element of ornamentation. In ancient cultures it symbolized the Light and the Sun, Water and Land as a source of welfare and life. It was the evidence of four dimension world.

In Mesolithic Age (about 15 thousand years B.C.) people used stone axes, hams, mortise chisels, knives, bows and arrows, domesticated a dog. Fishing developed, people built houses on the banks of rivers and lakes. «Kamyana Mohyla» («Stone Grave») is a famous ancient sanctuary of Mesolithic Age (it was found not far from Melitopol', Zaporizhzhya region).



*Meandr ornamentation*



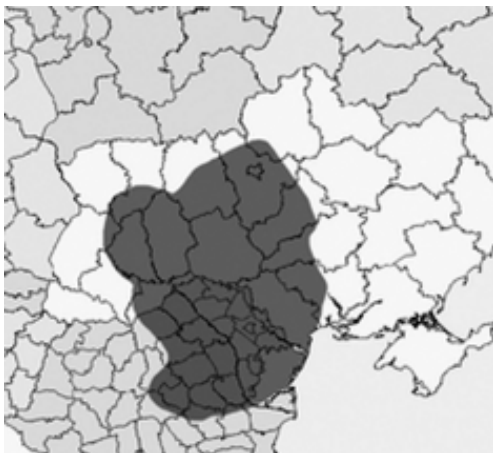
*Findings of the Stone Grave*

It was Kurhan-like hill with a big number of rocks, caves, and grottos. There archaeologists have found «churinh» (stone or wooden oval things with carved symbolic signs).

Forms of social organization improved. Matriarchy dominated in social relations. By the late Paleolith started to form some basic principles of political culture, primitive tribal communities. 8000 years ago Neolithic Age started at this territory. It had been existed up to the 3<sup>rd</sup> millennium B.C. Sometimes scientists name changes of this period Neolithic revolution. During this period the transition from two divisions of labour had been held: formation of agriculture, stock-raising, and handicraft; people started to use fire; language and thinking were formed. Primitive arts started to form at this period (mostly round sculpture and relief), music, dancing, and painting. Primitive people had practical knowledge in medicine, pharmacology, toxicology that gave them the chance to treat fractures, dislocations, wounds and injuries.

### 2.3. Cucuteni-Trypillian culture. Cimmerians, Scythians, Sarmatians, and Greeks.

Trypillians were the earliest agricultural tribes at the territory of Ukraine. This culture integrated in the Right-Bank Ukraine and developed in 5<sup>th</sup>–3<sup>rd</sup> millennia B.C. Vikentii Khvoika (1850–1914), a famous Ukrainian archaeologist. Czech by origin he was the first scientist, who investigated this culture. V. Khvoika was a teacher. He started archaeological excavations not far from the village Trypillia (Kyiv region, 50 km to the



*Cucuteni-Trypillian culture (4800 to 3000 B.C.)*



*Model of Trypillian house*

South from Kyiv) in 1893. Scientists name this archeological culture «culture of painted ceramics». Archaeologists found more than 1000 settlements of this culture. Trypillian population was about 1 million people.

Trypillians cultivated land with the help of stone and bone hoes. Later they started to use primitive plough. Trypillian tribes cultivated wheat, barley, millet, beans, and flax. In gardening they have grown apricots, plums and cherry-plums. Each 50–100 years people should change place of living because the land became exhausted. Stock-raising was also developed (cows, pigs, and horses). Trypillian people knew the wheel. Hunting and fishing were also important for this culture. Trypillians were skillful in handicrafts.

Trypillians cultivated land with the help of



*Trypillian ceramic pot*

They made nice clothes not only from fur (skin of animals), but also from linen. High level of development had ceramic production. Trypillian people made ceramics

by hands (they did not know the potter's wheel). Beautiful ornaments, original small plastic, wonderful ceramic forms are the evidence of high level of spirituality of Trypillians.



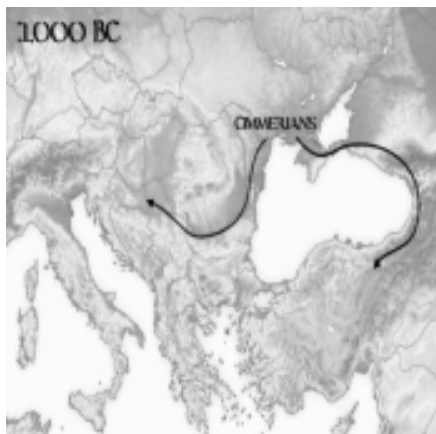
*Trypillian sculpture*

Trypillian people lived in big settlements that are usually named proto-cities (first cities). Territory of some settlements occupied hundred hectares, and the population was 10–15 thousand people. It points on high level of social organization of Trypillian tribes. Typical Trypillian settlement consisted of houses, placed on a circle with a special square in the middle. Houses were 2 or 3 storied. They were divided into some living rooms and depositories. Each room had a stove and big ceramic pots that used like grain tanks. The clay was the main material for building.





*Trypillian houses and settlement. Reconstruction*



*Cimmerians in 1000 B.C.*

Trypillians worshipped to their own gods, carried on astronomic observations, had their own calendar, original imagination about the Universe. They had relations with Eastern Mediterranean and Danube regions (by the way, they received copper from Danube region). Social-economic level of Trypillians was similar to Mesopotamians.

But in full understanding it was not developed civilization because Trypillians had no State, developed cities, and written language. Nomadic tribes caused the transformation of this culture and in 3<sup>rd</sup> millennium B.C. it disappeared.

Modern science has not found ethno-genetic connection of Trypillian tribes with newcomers. Direct genetic continuation Trypillian culture had no here. So, we could not say that Trypillians were Ukrainian ancestors. Ukrainian people was formed and integrated later, in the Middle Ages.

But culture has its own laws of development. Culture likes heredity. We could find some elements of their culture in our life: household system, decoration of houses, and specific ceramic decoration.

Among autochthonous (aboriginal) sources of Ukrainian culture we could mention Cimmerian-Scythian-Sarmatian cultural symbiosis of 2<sup>nd</sup>-1<sup>st</sup> millennia B.C. Cimmerians were the most ancient people at Ukrainian territory. They lived between the Tir (Dniester) and Tanais (Don) Rivers and also Crimean and



*Scythian pectoral from Tovsta Mohyla (Dnipropetrovsk region)*



*Cimmerians*





Golden comb from Solokha kurhan (Zaporizhzhian region)

Taman peninsulas. Historical sources related to 9<sup>th</sup> –first half of 7<sup>th</sup> century B.C.

Cimmerians had nomadic stock-raising, high culture of bronze and ceramics with colourful inlays. Cimmerians started to smelt the iron. Succeeding development was interrupted by Scythian invasion of nomadic tribes from Iranian territory.

The oldest mention about Scythians we could find in Assyrian cuneiforms related to the 7<sup>th</sup> century B.C. in the middle-second half of 6<sup>th</sup> century B.C. steppe Crimea became the center of Scythian State.

Scythian culture was syncretic (it combined traditional Scythian and antique cultures) and had some characteristic features: ceramics with geometrical ornaments; in painting there was specific style (animalistic one). Among main animals that Scythian artists presented there were: deer, sheep, horse, wild cat, fantastic gryphon, rock he-goat. There is not unanimous point of view on the basis of animalistic style.

Some of scientists consider that Scythians wanted to get quickness, strength, and beauty by using animalistic symbols in handicraft. Others explain that Scythians had specific mythology full of zoomorphic signs which characterized the Universe.



Sarmatians



Ukrainians inherited from Scythian culture: white blouse, boots, acute-top Cossack hat, some details of armament (sagaidak, pirnach), and many words, such as «sobaka» (dog), «topor» (axe, in Ukrainian «sokyra»), «chara» (goblet), «zvaty» (call), «boyatysya» (afraid of), «horonyty» (tumulate), «slovo» (word), «zlo» (evil), «vyna» (guilty), «mohyla» (grave), etc.

Sarmatic tribes occupied and assimilated Scythian ones. Sarmatian people accepted some Scythian traditions. Both these Asiatic nomads were from Iranian territory.

Greek-Roman ethnographers corresponded to the Western areas of Scythian state. Sarmatians declined in the 4<sup>th</sup> century with the incursions connected to the Migration period (Huns, Goths). The descendants of the Sarmatians became known as the Alans during the Early Middle Ages. They became an ethnic material for Ukrainians.

In the middle of 7<sup>th</sup> century B.C. Greek colonization of Northern seaside of the Black Sea started. Greeks founded at this region many city-states: Tira, Olbia, Chersonese



(Hersonissos), Panticapaeum, and Feodosia. These city-states had been existed for about 1 millennium. Spread of Greek culture accompanied by using of written language. Literature, theatre, music, painting and sculpture played an important role in cultural life of Greek settlers.



*Laocöon monument in Odesa*

Up to nowadays came antique sculptures, wall decoration, jewelry, graveside reliefs, and marmoreal carved sarcophaguses. From the 1<sup>st</sup> century B.C. – 3<sup>rd</sup> century A.D. Greek city-states submitted Rome, because of that we could find the influence of Roman antiquity for Ukrainian culture.

**2.4. Early Slavic culture.** At this period Slavic tribes started to form ethnic community. First written information about them (Veneds or Veneths) we could find in Roman sources. Pliny the Elder, Tacitus, and Ptolemy gave the information about them. Later, Byzantium historians Jordan, Procopius Caesarean, and Johann Ephesian also mentioned of Slavic tribes.

Tacitus underlined that Veneds were people with high level of culture, they built nice houses, knew military order and discipline, they were well-equipped and brave in the struggle with enemies.



*Ancientries of Zarubyntsi culture*

Procopii Caesarean told about culture of Antes (tribes that lived between the Bug and the Dniester). He was sure that Sklavens and Antes were the parts of one people. From the 3<sup>rd</sup> century B.C. up to the 2<sup>nd</sup> century A.D. pre-Slavic culture was formed. Archaeologists had found one of the settlements of this culture not far from the village Zarubyntsi (Pereyaslav region). Zarubyntsi culture accepted a lot of achievements of Eastern people.

Settlements and burial grounds were the main categories of this culture: settlements had no precise plan of building; wooden houses were clayed, sometimes houses were rebuilt; people of this culture were settled as a peasants and had domestic animals; they were skillful in handicrafts; they knew fusing of iron and blacksmith's affair; had loom and produced linen and woolen clothes; they made ceramics with the help of potter's wheel.

In the 2<sup>nd</sup> century A.D. Zarubyntsi culture stopped to exist. It was changed by a new one, so called Chernyakhiv culture (it received the name from the village Chernyakhiv, which is not far from Kyiv). Famous archaeologist Vikentii Khvoika in 1899 investigated this culture. It existed up to the 5<sup>th</sup> century.

Representatives of Chernyakhiv culture also were peasants, stock-raising and handicrafts were among their everyday activities. Before burial ceremony they usually cremated (burned) died person.

Agricultural character of their economic affected Slavic way of life, and their calendar is the evidence of this (I mean names of months): «sichen» (January) was connected with the specific activity for preparing the land for cultivation, cleaning it from trees and bushes; «berezen» or «berezozol» (March),



month, when Slavs burnt trees for fertilization of soil, «kviten'» (April), month, when all fruit trees are blossoming; «traven» (May), month of grass; «serpen'» (August) season of harvest. «Serp» means sickle, one of the main tools of peasants. In the second half of 1<sup>st</sup> millennium in different regions of Ukraine have been existed Volhynska (7–8<sup>th</sup> centuries), Luka-Raikovetska (8–9<sup>th</sup> centuries), Romenska (8–10<sup>th</sup> centuries) and other cultures. People here united in tribal unities. According to old chronicle here there were: Dulebes, Volhynyans, Drevlans, Polans, White Croats, Severians, etc.

Early Slavic people knew the nature of their region well. Agriculture needed knowledge of flora and fauna, basic elements of meteorology and astronomy. But people could not explain different phenomena because of that they have a lot of Gods, who «patronized» different sides of their life. The main God of Eastern Slavs was Perun (God of thunder and lightning), Dazhbog – solar god, cared of the harvest, Strybog – god of wind and weather, Svarog – was blacksmith's god, Veles god of animals, Yarylo and Kolyada were also respected by Eastern Slavs. Old Slavs worshiped female deities Lado was the mother of the world, Lado-Zhyvo was her partner. Baby, full spike, grapes or apple were symbols of continuation of life. Cults of Mother-Earth (goddess Beregynya) and Golden Plow (Svarog gave it for people). The main pantheon of Slavic Gods added kind deities of lower level: Lel', Lelya, Divaniya, Divoniya, Dana, mermaids, goblins, water inhabitants, and sprites. With the help of gods Slavs cognized the world, understood changes of seasons, and relations with nature. People believed that gods and goddesses patronized definite activities, clans and families.



The basis of heathen beliefs was worshipping to nature, the Sun accepted like a source of life, land like wet-nurse of all alive organisms. At that time children should bow touching the ground – it meant that they wish the person, who they have met – health, strength and generosity of mother-nature. Slavs cultivated in children sensitive attitude to the environment from the childhood. It was forbidden to hit the ground by stick. In culture of that period we can find traces of totemism. Early Slavs worshipped birds and trees, and believed that their clans originated or patronized by definite kind of bird or tree.

Among holy trees of Slavs we should mention oak – symbol of power and wisdom, ash tree – symbol of Perun (god of thunder and lightning), maple and basswood – were symbols of couple, birch tree is a symbol of purity of Mother Nature. Among sacred birds there were cuckoo as a harbinger of the future, pigeon was a symbol of love, swallow represented the destiny of person, owl was considered a symbol of death and darkness.



*The World tree*



*Didukh*



*Rushnyk (embroidery towel)*



*Pysanka*

Slavic tradition presented tree floors of the world: upper part, middle and ground. It followed Indo-European symbolic character of elements: air, earth, and water united by fire. The universe had the order according to seven coordinates: top, middle, ground, East South, North, and West. So, sacral number was 7.

The world tree archetype traces we can find in national culture. Stylized egg decoration (pysanka), traditional embroidery (tree with birds, bunches of flowers). Didukh («Kolyada», «Kolyadnyk») was Ukrainian Christmas decoration from wheat.

So, religious beliefs were closely related to vital reality and in mythological form reflected the striving of Slavs for unity with nature and surrounding world. We can understand that in culture of Early Slavs there were two groups of beliefs: worship to nature and cult of clan (adoration of ancestors). Early Slavs did not have special buildings for praying.



*Kapyshche*

In pre-Christian period Slavs had special places for that. They had a name «kapyshche». Magicians were mediators between people and gods.

Anthropocentrism was the main feature of Slavic outlook. It means that all spheres of human, divine and natural understanding of the world are closely connected and parts of the Universe.

Religious beliefs and mythology of Early Slavs were the cultural basis for adoption of new religion. Before the baptizing of Rus' the monumental architecture developed. Heathen cut wooden churches were built. In Kyiv there was a Prince's stone palace. Archaeologists proved that this palace was decorated by frescoes, mosaic, inlays. Heathen religion like Christian one worked out specific culture and values. Christianity was spread slowly, painfully, and violently for the majority of people... May be because of that heathen beliefs were strong and people did not forget them absolutely. For a long time people worshipped to their heathen gods and Christianity here should be adapted to this situation. Many heathen celebrations left in our culture (Maslyana (end of winter), Ivan Kupala (top of summer), etc.). Actually, it was syncretic faith and a result of adaptation of Christianity to aboriginal beliefs. It was very original variant of Christianity.

**Questions for self-control:**

- 1.** When did people settle this territory?
- 2.** What do you know of Mizyn' culture?
- 3.** What does «Neolithic revolution» mean?
- 4.** Name the earliest agricultural tribes at this territory.
- 5.** Who was the first archaeologist investigated Trypillian culture?
- 6.** Which nomadic tribes came to these lands after Trypillians?
- 7.** What does «anthropocentrism» mean?
- 8.** Which kinds of primitive beliefs do you know?

### Topic 3: Culture of Kyivan Rus' and Galicia-Volhynia Principality

#### Plan

- 3.1. Kyivan Rus' as a new period of Slavic cultural development.
- 3.2. Christianization like an impulse of new cultural process.
- 3.3. Education and verbal arts in Rus'.
- 3.4. Visual and mixed arts' development.

**3.1. Kyivan Rus' as a new period of Slavic cultural development.** History of Kyivan Rus' we can conditionally subdivide into two cultural epochs: pre-Christian and Christian (after baptizing of Rus' in 988). Ukrainian nationhood begins with the Kyivan Rus' realm which arose from a unification of Antian tribes between the 6th and 9th centuries. Rus' was mentioned for the first time by European chroniclers in 839 A.D. In pre-Christian period Rus' had own way of writing and people were literate. We can find the evidence of that in assigning of treaties with foreign rulers, inscriptions on applied crafts, notes from Byzantine and Roman chronicles. Bulgarian writer monk Khrabr, at early 10<sup>th</sup> century in his work «About writing» mentioned that Slavs did not have books, but could read and write. Pannonian legend of Slavic educators Cyril and Methodius told about Cyril's trip to Khazars (860) found in Chersonesus (Hersonissos) (not far from Sevastopol) Gospel and Psalter, had written by Ruthenian language, and spoken with a man in that language.

In the wall of Mykhailiv Altar of Sophian Cathedral in Kyiv archaeologist, researcher Serhii Vysots'ky (1923–1998) had found «Sofian ABC». It had 27 letters – 23 Greek ones, and 4 Slavic (Б, Ж, Ш, Щ) (so called Glagolitic writing). Some scientists discussed the point of transitional period of Eas-Slavic writing, started with the addition of letters for the interpretation of phonetic peculiarities of Slavic language.

Kyivan State experienced a cultural and commercial flourishing from the 9<sup>th</sup> to the 11<sup>th</sup> centuries under the rulers Volodymyr I (Saint Vladimir), his son Yaroslav the Wise and Volodymyr (Vladimir) Monomakh. Kyivan Rus' had the population from 3 up to 12 million people and occupied the territory about 800 thousand square kilometers (about half of it was in frames of modern Ukraine).



*Kyivan Princes:  
Volodymyr (Vladimir)  
the Great (960–1015)  
Yaroslav the Wise  
(978–1054)  
Volodymyr (Vladimir)  
Monomakh  
(1053–1125)*

Kyivan Rus' was not isolated from the world. It was the part of all-European historical-cultural space. History and geographical position between Europe and Asia, existence of transit ways from the East to the West and from the North to the South gave the chance for cultural exchange between different cultures. Migration of population at that time also helped to the development.

Culture of this period was not homogeneous. It included different subcultures. Famous Ukrainian philosopher and cultural scientist Myroslav Popovych in his

book «Essays on the History of Ukrainian Culture» underlined, that culture of that period was presented by four «social worlds» – rural and urban areas, prince palace and church. They were different according to the system of values, main activities, household realities (house, clothes, tools or weapons), and burial rituals.

Foreign influences were very important in the process of cultural formation of Kyivan Rus', because they encouraged internal creative impulses. Traces of Khazars' artistic culture (in 8th -9th centuries) we can mention especially on the Left-Bank Ukraine. Among such elements there were details of clothes, earrings, hemispherical plaques, bells, buckles, bracelets with thickened ends, which Khazar merchants brought to this territory. It is the evidence of active trade relations.

Influence of Arabic East we could find in the household of nobility: luxury, gifting of silk, belt decoration, expensive crockery, and silver.

Ties of Rus' and Scandinavia developed like exchange. In Scandinavian handicrafts there were many features of old-Russian style, and in centers of Dnieper area craftsmen accepted Northern style. Rus' was on the transit trade ways and in diadems of nobility we can find both Russian and runic inscriptions.

Relations with the Byzantine empire, got regularity after assignment of international treaties in 9<sup>th</sup>–10<sup>th</sup> centuries, and stabilization of internal situation in Byzantium. After baptizing of Rus', craftsmen of different specializations appeared in Kyiv. Export and import of art craft products increased.

Kyiv, Chernihiv, Pereyaslav, Galich, Kholm were outstanding and important centers of old-Russian culture. Kyiv during the time of Yaroslav the Wise had been transformed into the big cultural center, center of handicraft and trade. In 1019 Yaroslav became the leader of this state. There were 8 markets and 400 churches in Kyiv (according to Thitmar's Chronicler). By the end of 11<sup>th</sup> century Kyiv was at the same level like Rome, Antioch, and Alexandria. Before Mongol-Tatar invasion the number of population in Kyiv was about 50 thousand people. London reached 20 thousand people one hundred years later.

Ruthenian culture was influenced by Central and Western Europe, the Balkans. We also can mention Moravian influences. The most active cultural interaction started in the second half of the 12<sup>th</sup> century with the intensification of political, commercial, educational and artistic relations with leading centers in France, Italy and Germany.

In the first half of 10<sup>th</sup> century the authentic culture of new type had been formed. It was oriented onto the cultural achievements of the Byzantine Empire and the baptizing of Rus' encouraged this.

### **3.2. Christianization like an impulse of new cultural process.**

Christianization became the hegemonic impulse for cultural process here. Social and political causes were the main points of baptizing the Rus'.



*Victor Vasnetsov  
Baptizing of Kyiv Rus'*

By the end of 10<sup>th</sup> century there was a need in formation of ideology. At that time religion could be such kind of ideology.

It could integrate East Slavic tribes in one state and help to develop political, commercial and cultural relations with Christian states. Religion is one of the basic elements of any culture. It is not only the faith into divine things or system of rituals. It is a way of life, definite system of ideas, beliefs, images about human being and his place in the Universe.





*Prince Volodymyr  
(Vladimir)  
(978–1015)*

Heathen religious beliefs became a barrier for internal and external policy of Kyivan Rus'. Prince Volodymyr tried to reform polytheistic paganism, tried to transform it into monotheistic, with the cult of supreme god Perun. In 980 the new pagan holy place was built. It was held in frames of religious reform of Volodymyr. But reform was not successful. Since 6<sup>th</sup> century the pantheon of gods had not transformed Kyiv into ideological centre of heathen Rus'.

In other Slavic countries at that time paganism was changed by Christianity. Monotheism (one God power), hierarchy of Saints, the idea of after death compensation, specific service, etc., all these points coincided with needs of Princess' authority. Because of that Prince Volodymyr in 988 realized the second part of religious reform. He baptized Rus'. His marriage to Byzantine emperor's sister Anna made relations between two states closer. Baptizing of Rus' stimulated the development of various arts and spheres of culture. Among them were literature and science, education and architecture. After baptizing of Rus' the Church organization here was similar to Byzantium one. During the rule of Yaroslav the Wise Kyiv metropolitan was created. Up to 1448 it was the part of Constantinople' Church.

Orthodox religion in Rus' had some peculiarities. Population of baptized Rus' tried to adapt Christian faith to their own pagan traditions, elements of beliefs, outlook and arts of their ancestors, adding Slavic features for new religion. The outlook syncretism was formed. People's beliefs were combined with the Church Christianity. We can mention the traces of this combination in the celebration of Christian holidays – Easter, Trinity (Zeleni Svyata), Christmas, Ivan Kupala, Peter and Paul's apostles, adoration of Lord's Mother.

Population of Kyivan Rus' preserved heathen belief in kind («white») and evil («dark») gods. In opposition to Byzantium Christianity people were sure that the cause of sins was not the person with its passions, but influences of devil. They had been understood that the world was dualistic and combined physical-spiritual (human) and divinely mysterious (godlike, consisted from good and bad). From their point of view evil could settle in human soul and person became egoistic, forget of family and national belonging. Positive part of human being led to reasonable satisfaction of spirit and body, internal balance and welfare of individual. Godly person was the one, who followed god's principles in everyday life. It was not enough to pray and follow fasts. Among sins there were: lie, envy, anger, haughtiness, violence, thievery, roving, miserliness, and mercilessness.

Christianization slowly entered in all fields of social life. Churches and monasteries became the centers of spiritual, political, educational and artistic life. Clergymen influenced on all stratum of society.

There were not sculptural compositions inside the churches in Rus', and divine service realized by native national language (for Catholic Church Latin language was the main language of worship).

Christian church used monumental-decorative art for psychological influence of believers. Architecture also started to develop in Kyiv lands after baptizing. In old Kyiv Chronicles «Novel of former years» (there is another variant of its title «The Tale of Bygone Years») mentioned that Christian Churches started to build on the

holy places of heathens. Stone was the main building material in 10<sup>th</sup>–12<sup>th</sup> centuries. Desyatynna Church was the first cult building in Kyiv. Prince Volodymyr initiated the building of it in 989 (it was finished in 996). Specific name of this church is connected with that 1/10 of all Prince's profits were directed to the building of this church. After baptizing of Rus' Prince Volodymyr founded the first school for the children of nobility in Desyatynna Church.



*Yaroslav the Wise  
(1019–1054)*

Yaroslav the Wise built a lot at the territory of Kyiv. There was a big earthen wall around the city. It was 3,5 km long, 14 meters high and at the basis it had about 30 meters. At the top there was a special entrance to the city through the Southern Golden Gates. This Gates were mentioned in the Chronicle of 1037. There was an Announcement Church over them (similar to the Trinity church in Kyiv-Pechers'k monastery). In 13<sup>th</sup> century Khan Batyi troops ruined this architectural building. But in 1982 it was reconstructed.

**3.3. Education and verbal arts in Rus'.** There were three types of schools in Kyivan Rus': palace school of higher type (it existed for princes' fee); school of «book study» (the main aim of it was training of clergymen and monks); secular school of home training for children of craftsmen and merchants. Schools were organized according to Greek example. Children learned basics of writing, reading, arithmetic, singing, music, poetic, rhetoric, foreign languages, mostly Greek and Latin. Teaching was realized by Ruthenian language. The main task of these schools was elementary education, learning of basic principles of Orthodox religion, and integration of believers around the church. Such schools existed up to the 16<sup>th</sup> century.

In 1054, Yaroslav the Wise founded the school for 300 children of local governors and clergymen in Novgorod. Children had reading, writing, basics of Christian faith, and arithmetic. It was necessary to have specialists for church building and worship. Schools of singing, painting, carving, glassmaking, and artistic blacksmithing were opened for preparing of such specialists.

Diplomatic and commercial relations of Rus' needed the appropriate education and knowledge of Greek and Latin languages. Yaroslav the Wise founded at the basis of Sophia Cathedral the first educational enterprise of highest level. The children of nobility got the education there: future Metropolitan Hilarion, mayors Ostromyr and Ratybor, codifiers of «Rus'ka Pravda» Kosnyachko and Nykyfor Kiianyyn, children of Yaroslav the Wise. Among the main subjects of this school there were: theology, philosophy, rhetoric, grammar, history, Greek language, geography, and natural sciences.

Bishops also organized schools for clergymen. At the basis of churches there were primary schools for ordinary people. There were also schools for girls. In 1085 Yaroslav the Wise's grand-daughter Yanka (Anna Vsevolodivna) founded the school for 300 girls. They learned writing, crafts, singing, sawing, and other useful knowledge. Princess Paraskeva from Chernihiv and Paraskeva from Polots'k were well-educated and had written the books.

Monasteries were built at this territory with the spread of Christianity. The biggest of them was Kyiv-Pechers'k monastery. Two monks Anthonii and Theodosii Pechers'ki founded it. This monastery played an important role in the development of Ruthenian culture and became the educational centre. Kyiv-Pechers'k monastery became the centre of Chronicles' writing. The majority of clergymen graduated the school and seminary there. In the 11<sup>th</sup> century it was a center of training of high

clergymen, artists, doctors, calligraphs, and interpreters. Later, education and science developed in Novgorod, Polots'k, Chernihiv, Galich, and Volodymyr-Volhyns'ky.

Libraries helped in the development of education. The most famous collection of books there was Yaroslav's library in St. Sofia Cathedral.

According to estimates of scientists the book fund of Kyiv Rus' had about 130–140 volumes. Kyiv, Novgorod, Galich, Chernihiv, Volodymyr-Volhyns'ky, Pereyaslav, Rostov and others were the centers of book-writing. Parchment was the material for books. Special monks wrote them.

Literary works of Kyiv period had syncretic, handwriting, multi-language, and anonymous character.

After adoption of Christianity there was a necessity in translated religious and secular literature from Greek, Bulgarian, and Serbian languages. The Holy Bible was the specific source of translated literature.



*Ostromyr Gospel (1056–1057)*

There were many hand-writing copies of Gospels – Ostromyr Gospel (1056–1057), fragments of Turiv Gospel (11<sup>th</sup> century), Mstyslav Gospel (early 12<sup>th</sup> century), Yurii Gospel (1120), Galich (1104 and 1301) and Dobryliv Gospels (1164). Psalter (collection of religious songs-anthems), apocryphal works, Lives of

Saints and the Fathers and theological literature of famous clergymen were also popular at that period.

Translated secular literature was spread in Kyivan Rus'. It had narrative character with cognitive elements. Historical literature, belle-letters, and collections of aphorisms also were popular among the literate population.

This kind of literature played an important role in the formation of original Russian Chronicles. Chroniclers should describe origin, formation and building of Kyiv state its role in world historical process. Chronicles' writing started in 10<sup>th</sup> century during Prince Volodymyr reign and continued in Yaroslav's time. The most famous collection of chronicles was «The Tale of Bygone Years» related to 1113. Monk Nestor completed it. There were second (1116) and third (1118) variants of that chronicle.



*«The Tale of Bygone Years»*

Sources of «The Tale of Bygone Years»: 1) oral folk creativity (myths, legends, narrations, heroic epos); 2) written books (Bible, Lives of Saints, Byzantium and Bulgarian Chronographs, texts from Ancient Greece and Rome); 3) chroniclers' copyright and written evidences of eyewitnesses.

Chronicles' writing developed and became the source for the formation of historical-literary genre, popular up to the 18<sup>th</sup> century.

Development of oratory-homiletic prose was connected with a church activity of Kyiv metropolitan Hilarion («Word of Law and Welfare») and a monk Cyril from Turiv.

«The Lay of Igor Warfare» (there is another title «The Lay of Igor's Campaign») was nice example of heroic lyric and epic poem about not very successful warfare



«The Lay of Igor's Campaign»

of Novgorod-Sivers'kyi Prince Ihor (Igor) Svyatoslavych. The unknown poet generalized the life of Rus', presented human soul and true beauty. Process of systematization of scientific knowledge started in Kyivan Rus'. The main science was theology. History, law, natural sciences, mathematic and astronomy also developed.

The most famous legal document of 11<sup>th</sup>–12<sup>th</sup> centuries was «Rus'ka Pravda» («Russian Pravda») – codex of laws.

Medicine also developed in Kyiv Rus'. Kyiv-Pechers'k Pateryk (collection of stories about founders of Lavra) mentioned first Russian doctors Damian, Alipii Pechersky, Prokhor-Lobodnik and others. St. Agapetus of the Kyiv Caves was the most famous doctor of 11<sup>th</sup> century. He read works of Hippocrates and Galen in Greek. He did not take money for healing. He used prayers and herbs

for the treatment of sick people. Doctors of that period used ointments, powders, and water healing (hot and cold water).

**4. Visual and mixed arts' development.** Sacral and secular architecture developed in a very original way. Yaroslav the Wise encouraged building of cities, churches, cathedrals and palaces. According to complicated composition, artistic and technical characteristics Kyiv stone architecture had more advantages than European one.

From the 13<sup>th</sup> century at the territory of Kyivan Rus' there were 50 monasteries (17 from them were in Kyiv). Assumption Church of this monastery had been built in 1073–1089. Svyatoslav Yaroslavych ordered to build it. But unfortunately on the 3<sup>rd</sup> of November 1941 German troops ruined this Church during the occupation of Kyiv.

Icon-painting was widely spread in Kyivan Rus'. It was one of the most important among fine arts here. In Kyiv-Pechers'k monastery there was the biggest workshops for



The Oranta. Mosaic.  
11<sup>th</sup> century  
Ceiling over the main altar of St. Sophia in Kyiv



Dmytro (Dmitri) Solunsky Mosaic.  
Mykhailiv Monastery in Kyiv (1108–1113)



St. Archangel Mosaic 11th century  
St. Sophia Cathedral in Kyiv

icons. By the end of 11<sup>th</sup> century Kyiv icon-painting school was formed.

The decorative-applied arts were also spread in Kyivan Rus'. Kyiv goldsmith masters were very skillful. They made golden and silver wedding ear-rings, rings, crosses, bracelets, coral beads, cups, goblets and bowls. Masterpieces of Kyiv goldsmiths were famous abroad in Scandinavia, Bulgaria, Byzantine. There is an interesting fact. In Kyivan Rus' there were more than 40 handicraft specializations. Among them blacksmith was one of the most important.

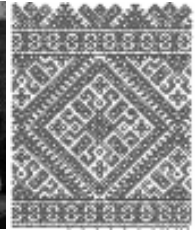
Blacksmith masters produced more than 150 kinds of iron and steel goods. Kyivan masters invented cylindrical locks and sold them successfully in European countries.

Early Slavs knew weaving from the ancient times like a female activity. Women had been spinning yarn of flax and hemp, while using tow and spindle. Archaeologists found weaving tools in Slavic graves.

Vybiyky was a special field in producing of fabrics (neystra, malyovanky, and dumky). It was a specific technology of displacement of floral or geometric ornaments on white fabrics with the help of carved wooden board. This kind of fabric was used for pillowcases, quilts, curtains, aprons and male trousers.

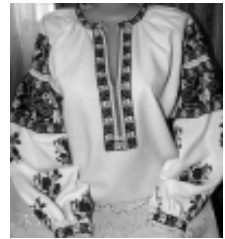


*Dumka*



*Rushnyk*

Embroidery also was very popular. In Slavic tradition embroidery was used for the decoration of sleeves and necks. More than that, clergymen and nobility wore embroidered clothes. Silk, gold and silver threads were used for that. Slavic traditional embroidery had mostly floristic motives.



*Female vyshyvanka (embroidery blouse)*



*Male vyshyvanka (embroidery shirt)*

Music art was spread in Rus'. At that time professional performers existed. Among them there were bylina singers (traditional heroic poems that were popular in 10<sup>th</sup> century). Boyan was one of the most prominent court singers and musician of Svyatoslav period. Author of «The Lay of Ihor's (Igor's) Campaign» mentioned him.

Among professional musicians there were skomorokhs (wandering minstrel-cum-clowns). They travelled from town to town and usually performed in the markets. They were nice dancers, jugglers, actors, performed animals (usually bears), played popular instrument gusli (plasteri), trumpets, flutes, horns and tambourines.



*Skomorokhs*



*Bylina singers with gusli (plasteri)*

In conclusion we should underline that culture of Kyivan Rus' had some characteristic features and peculiarities:

- 1) In Rus' there was the pre-Christian cultural environment. Some elements of Chernyakhiv and Zarubyntsi cultures (plow agriculture, ceramic and enamel production, skills in building) revived and developed in Kyivan Rus'.
- 2) Dominative influence of Christian religion and development of material and spiritual culture. Church became the center of organic unity of architecture, painting, music, sculpture and literature. Religion served the state, and culture should serve the Church, because of that there were many biblical scenes in fine arts, painting and cult buildings in architecture.

- 3) Creative re-thinking of Byzantium traditions, knowledge, and canons. Christianity gave the impulse for the state-building and cultural processes in Rus'. But Slavonic mental peculiarities were described in «The Lay of Ihor's campaign». «The Entreaty» of Daniel the Exile presented individual psychological features of a person. Since 11<sup>th</sup> century in fine arts started to appear secular scenes, in religious compositions there were household scenes and ethnographic features. Beliefs were closely connected with Russian rites, making «folk Christianity». In cult buildings there were multi-domed and oval forms (the echo of folk and heathen traditions).
- 4) Accelerated rise of culture, formation of new cultural phenomena. «Druzhynna» culture influenced on the costume, weapons, home design, and funeral ceremony.

Dynastic fragmentation and Mongol-Tatar invasions in the 13<sup>th</sup> century caused Kyiv decline. Culture of Galician-Volhynian Principality enriched culture of Kyivan Rus'. Period of Princes Danylo, Vasylyko, and Volodymyr's government was the Golden Age of West-Ukrainian culture. Thank to geographical situation and relations with the Western Europe West-Ukrainian state had specific culture. It differed from Kyiv and Chernihiv culture.

Roman style in Western Ukraine was presented stronger than in Eastern Ukraine. Synthetic Byzantium and Roman type of architecture and its elements in carving, painting, and applied arts were dominative at that time.

Personal political and dynastic contacts of Princes' elite of Galician-Volhynian state gave the chance for the fruitful co-operation with the masters from Kyiv, Byzantium, Germany, Poland and Hungary.

So, culture of Galicia-Volhynia principality was the outstanding phenomenon in spiritual life of 13<sup>th</sup> – the first half of 14<sup>th</sup> century. After Kyiv decline Galician-Volhynian state supported, preserved and transferred next generations all those achievements in culture, religious and military life, science, education, arts, building, architecture and literature. Galicia-Volhynia principality inherited Kyivan traditions.

Vasylivska Church in Volodymyr-Volyns'kyi is the evidence of that. Architecture of Galich was very original and differed a lot from the buildings of Dnieper Ukraine and Volhyn'. There were traces of Hungarian and lesser Polish architecture. This conclusion is confirmed by the presence of pilasters, groups of half-columns, and architectural zones.



*Vasylivska Church  
in Volodymyr-Volyns'kyi  
(12<sup>th</sup>–13<sup>th</sup> centuries)*



*Icon of Virgin  
Mary Odigitriya  
Late 13<sup>th</sup> –14<sup>th</sup>  
centuries*

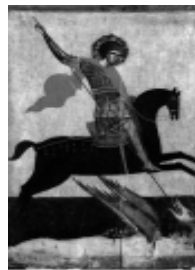
The Assumption Cathedral was the biggest building in Galicia. It was built in 1157 by Yaroslav Osmomysl like the main one of the town.

Under the influence of Kyiv tradition in Galicia-Volhynia Principality started to form art schools. Icon of Virgin Mary Odigitriya (late 13<sup>th</sup>–14<sup>th</sup> centuries) in Shroud Church in Luts'k is preserved up to nowadays.

Galician icon-painting of that period is presented by the icon of St. Yurii (preserved in Lviv State Museum of Ukrainian Arts).

Chronicle-writing in Western Ukraine developed under the

influence of Kyiv literary tradition. Unique Galician-Volhynian Chronicle described the events between 1201 and 1292. It did not have chronological order of events as traditional chronicles. It contained military stories, tales of princes, acts, official documents, fragments of other chronicles and historical works. The first (Galician) part described life and activity of Danylo of Galicia up to his death in 1264. The second (Volhynian) part was more traditional and devoted to the young brother Vasyl'ko and his successors. Galician-Volhynian Chronicle had innovative character, and it was the transition from historical chronicle to fiction.



*Icon of St. Yuri  
Lviv State Museum  
of Ukrainian Arts*

**Questions for self-control:**

1. Which kinds of arts were developed in Kyivan Rus'?
2. How did baptizing of Rus' influence on the cultural development of these lands? Peculiarities of Christianity in these lands.
3. Substantiate the originality of Ruthenian culture despite of foreign influences.
4. Describe the role of Kyivan Rus' for cultural development of East Slavs.

## Topic 4: Ukrainian Culture of Lithuanian and Polish Period (14<sup>th</sup> – the first half of 17<sup>th</sup> centuries)

### Plan

- 4.1. Social, political and historical situation.
- 4.2. Development of education and scientific knowledge.
- 4.3. Ukraine and West-European cultural influences.
- 4.4. Literature and arts. Printing.

**4.1. Social, political and historical situation.** Second half of 14<sup>th</sup> – the first half of 17<sup>th</sup> century was a very complicated and contradictive period in the development of Ukrainian culture. Ukraine appeared under the influence of other states. In spite of that Ukrainians started to feel themselves like an ethnic integrity with specific national features in the context of European tendencies of Renaissance and early Baroque.

After the decline of Kyivan Rus' a new period of Ukrainian history started. Galicia-Volhynia State was formed in the Western part of these lands. It stopped to exist after the death of prince Yuri-Boleslav II (1331).

In 13<sup>th</sup>–14<sup>th</sup> centuries during the reign of Lithuanian Princes Gediminas, Algirdas and Keitstut, the whole Right and the Left-Bank Ukraine were merged in the Grand Duchy of Lithuania (Great Lithuanian Principality).

Both states were equal. Ukrainian, Belorussian and partly Russian lands formed 9/10 of the whole territory of principality.

The population had not resisted the occupation, because here Lithuanians followed the rule: «we do not break old traditions, and do not set the new ones». Slavic language was official (it had Northern variant – Belorussian and Southern one -Ukrainian).

Orthodox Church saved its position. There were not any religious conflicts in the Grand Duchy of Lithuania, because leaders of this State were tolerant to different confessions.



From the middle of 15<sup>th</sup> century Galich, Lviv, Peremyshl, and Syanok were united in Ruthenian province (voivodstvo) with the center in Lviv. The Grand Prince, gifted lands and shared by the power with local governors, presented by the nobility (shlyakhta).

In the second half of 15<sup>th</sup> century situation was complicated. Not only Poland threatened Ukraine.

In 1475 Crimean state appeared under vassal dependence from Turkish sultan. Nearly the whole Ukraine became the object of devastating raids of Turkish-Tatar hordes. Ivan III, Moscow Grand Prince, occupied approximately the whole Chernihiv-Siversshchyna and wanted other Ukrainian lands.

New military and political force (Cossacks) was formed in Ukraine. The first



written mention of them historians found in chronicles related to 1492. They tried to protect Ukrainian lands from the foreign danger.



*Pochaiv monastery*

In the 15<sup>th</sup> century Eastern Church was in deep crisis, because Byzantium had lost political and cultural influence, and later occupation of Balkans by Ottoman (Othman) Empire. From the middle of 15<sup>th</sup> century Moscow metropolis (in fact), separated into local church subordinated to Russian tsar. Kyiv metropolitans could not co-ordinate religious life in Ukrainian and Belorussian lands. In reality,

in frames of Polish-Lithuanian Commonwealth («Rzec Pospolita») King and Grand Prince controlled the Church. General level of Orthodox Church was not very high. Priests impoverished and had to work in farming, but clergymen tried to get more lands. At the territory of Ukraine monastic orders (Dominicans, Bernadine, Franciscans, and later Jesuits) started to build churches. Orthodox Church at the territory of Grand Duchy of Lithuania was in better conditions, than in Russian province. Resistance to Catholic suppression was strong and well-organized in Galicia.

Many churches and monasteries were built at that time. In late 16<sup>th</sup> century Anna Hoiska founded Pochaiv monastery, in 1612–1615 Mykhailo Vyshnevetsky founded two monasteries (Gustynsky and Mgarsky) not far from Pryluky.

Situation in Ukrainian lands under Poland was worse than in Lithuanian period. Position of Catholic Church in Polish state was stronger than in Lithuanian lands. Orthodox believers had formal freedom of religion, but their confession was considered lower than Catholic one. But last Polish king from Yagellon family and Lithuanian Prince Sigismund August II in



*Gustynsky monastery*



*Mgarsky monastery*

1563 made Catholic and Orthodox nobility equal in their rights. Later, according to Lublin Union (1569) Ukrainian nobility formally received the equality with Polish and Lithuanian ones. Lithuania and Poland connected Ukraine with Western Europe. Western influence we could mention in Latinization of Ukrainian elite circles and humanism and Reformation tendencies in spiritual life of society.

Humanism was the ideological ground of Renaissance. Latin word «Humanitas» we understand it like erudition, skills in fine arts, and benevolence. It is the culture, opposite to barbarianism (absence of culture). Humanism provides morality and generosity. Because of that there was the interest to education, books, and science. Understanding of human and divine nature changed a lot. Humanists thought the human world full of immorality, dirtiness, and cruelty. They took into account sinful nature of human being.

**4.2. Development of education and scientific knowledge.** Complicated situation in Church was closely connected with the situation in education. The

unknown author of the book «The Warning» underlined «schools could give Ukrainians good education, develop their intellect, independence and dignity». Pastor Paul Oderborn in 1670-s travelled about Ukraine and wrote in memories «Ruthenians always had schools at the basis of churches and monasteries. Children learnt there writing, counting, prayers and apostle symbols». Elementary schools used religious books for reading. Among the most spread there were «Book of Hours», «The Apostle», and «Psalter».

High education Ukrainians got in European universities. In 1353 Master Peter Cordovani, wrote about his friends from Ruthenia at Paris University, in 1369 Ivan «from Ruthenia» studied there, and in 1397 student Herman Vilevych «Ruthenian from Kyiv» also studied in Paris. European cultural influences affected Ukrainian culture through the students, who studied at European universities. Between 1510–1560 years only in Krakiv University (Poland) 352 Ukrainians got the education.

In 15<sup>th</sup> century for Ukrainian students in Prague and Krakiv Universities there were special hostels. Ukrainian students got the education in Bologna, Padua, Basel, Heidelberg, Leipzig, and Leiden. The part of Ukrainians left for work in Western Europe. Some of them became the outstanding representatives of West-European humanistic culture. So, it was quite naturally that ideas of Renaissance, Humanism and Reformation influenced on national and cultural development of Ukraine in 14<sup>th</sup>–15<sup>th</sup> centuries. Among the prominent Ukrainian scientists and teachers of that period we have to mention Yurii Kotermak (more famous like Yurii Drohobych).

#### **4.3. Ukraine and West-European cultural influences.**



*Yurii Kotermak  
(1450–1494)*

*Yurii Kotermak (1450–1494)* was a scientist of European level, and provided ideas of humanism and new achievements of science. He was born in a family of Drohobych merchant Mykhailo Donat Kotermak. In 1469 he entered Yagellon University in Krakiv (Poland). In a year he got bachelor degree, and in 1473 he passed exams for Master degree. Since 1473 he had been studied in Bologna University (founded in 1119). He was called Giorgio de Leopolti. He studied astronomy and medicine. In 1478 he got Doctor Degree in Philosophy and became a professor. In the period of 1478–1482 he gave lectures in astronomy in Bologna University. He even was the rector of that University in 1481–1482. In 1482 he got Doctor Degree in Medicine. He was the first Ukrainian, who got it in Bologna University. He was the first Ukrainian, who did an autopsy of the human body for understanding of causes of diseases to find the best way of treatment. He had medical practice. For great contribution into national culture he got the title of citizen of Bologna.

Yurii Drohobych was the first author of printed book published by Ukrainian abroad «Prognostic Estimation of Current 1483 by Master Yurii Drohobych from Rus', Doctor in Philosophy and Medicine, Bologna University». It contented the information in astrology, astronomy, meteorology, philosophy, economics, and geography. There was also the first geographical information of Ukraine in printed edition. He calculated the motion of celestial bodies, predicted two solar eclipses, risk of epidemics in Italy.

In 1488 he moved to Krakiv University (territory of Poland) and gave the lectures in astronomy, medicine, and theory of arts. Ukrainian researchers try to proof that

there is a big per cent of probability that Nicholas Copernicus was among the students of professor Drohobych. Copernicus started to study at Krakiv University in 1491.

In many European countries the name of *Stanislaw Orzechowski* (1513–1566) was famous. He was a Ruthenian and Polish philosopher, political writer and theologian. His father was Catholic and mother was Orthodox. He was born in Galicia, village Orzechivtsi (Ruthenian voivodstvo). He got education in Krakiv, Wittenberg, Padua, and Bologna Universities. The most of life he spent in Italy. There were many prominent humanists among his teachers: Olexander Brasikan, professor of Wien University; Amadeus, professor of rhetoric in Padua and Rome; and Martin Luther, reformer and founder of Protestantism (Orzechowski had been lived in Luther's house for some time).

Among the prominent humanists there was a poet *Sebastian Fabian Klonowic* (1545–1608). He originated from Lviv Armenians. In his famous poem "Roxolania" (1584) he described the beauty of Ukraine and its people. He underlined that Ukrainian men were brave and women were beautiful and wise, followed ancient traditions.

Founders of Ukrainian humanist culture Yurii Drohobych, Stanislaw Orzechowski, and others made the contribution to the development of jurisprudential views. They were among the first philosophers, who denied the divine origin of power, offered the ideas of educated monarchy, legal limitation of



*Stanislaw Orzechowski*  
(1513–1566)

power. They were against the subordination of secular power for religious bodies. Activity of Ukrainian humanists of that period made their best for the formation of national consciousness, spread of education and scientific knowledge in Ukraine.



*Sebastian Fabian*  
*Klonowic*  
(1545–1608)

European Renaissance helped to provide secular (non-religious) culture in Ukraine. Ukrainians started to use spoken language for the process of creation of spiritual values, revival of literary traditions of Kyivan Rus', creative use of West European cultural achievements.

**4.4. Literature and arts. Printing.** Literature of that period had many interesting genres. Sermons of *Hryhorii Tsamblak* were full of emotional and expressive points. They presented the Renaissance style of religious speech.

Chronicles' writing was still popular genre of historical-literary works. Kyiv – Pechersk Pateryk, Lithuanian and Kyiv Chronicles were the most famous ones of that period. Author of Lithuanian (Supralsk) Chronicle wanted to increase the authority of Princes, because of that their origin he connected with the Roman patricians.

The development of visual arts and architecture was amazing at that period. Architecture of 14th-15th centuries in Ukraine had some peculiarities. Historical and social processes demanded building of fortified cities and castles. The majority of them were wooden, so they did not preserved up to nowadays.

Castles in Berezhany and Medzhybizh were built in this style.



*Hryhorii Tsamblak*  
(1364–1419)



*Castles in Luts'k, Kamyanets', and Zbarazh*

In castles of that period defensive buildings around the perimeter were changed by dwelling ones. In walls outside there were loopholes, but inside there were big windows, and two-layer open arcades-galleries.

There are many wonderful castles in Ukraine of that period: in Kamyanets'-Podil'skyi, Khotyn, Oles'ko, Mukachiv and others.



*Berezhany and Medzhybizh*

Byzantine and Gothic styles dominated in church architecture. Unique Pokrova church-fortress in Sutkivtsi (Podillia) (1476) and church-rotunda in Horyany (12–15<sup>th</sup> centuries) preserved up to nowadays.



*Khotyn castle*



*Pidhirtsi castle*



*Kamyanets'-Podil'skyi*

Western influences in church architecture we can find in Lviv, Rohatyn, and Drohobych.

Ukrainian artists of 14<sup>th</sup>–15<sup>th</sup> centuries presented Renaissance influences in fine arts. West-European influences we find in frescoes in Horyany (Uzhhorod).



*Pokrova (Shroud) church-fortress in Sutkivtsi (Podillia)*



*Church-rotunda in Horyany (Uzhhorod region)*



*Sts. Olga and Elizabeth Church in Lviv*



*Church of St. Andrew in Drohobych*

Frescoes were made in new stylistic manner. In frescoes we can see ordinary people in traditional costumes. Dynamic poses, jesters, and countenances reflected emotions of characters.

Wooden icon-painting also developed at that period. Icons were cheaper than frescoes and at that period instead of some icons in sanctuary part of the church Ukrainian decorators used monumental

compositions (iconostasis), which combined in organic unity painting, sculpture and ornamental carving.

Churches were decorated by monumental compositions of iconostasis (mixture of painting, sculpture, and ornamental carving). Painters tried to change some principles in icon-painting. The dominative tendency of that period was the attempt to show the beauty of surrounding world and penetrate into the inner world of human being.

Book miniature of the second half of 14<sup>th</sup>–15<sup>th</sup> centuries was connected with hand-writing books. Gospels, Psalters, hagiographical and secular literature were decorated by miniatures with initials and ornamental frames. Each page of written book was true masterpiece.

In 1556–1561 monk of Peresopnytskyi Orthodox monastery (Volhyn') Mykhailo Vasylevych (from Syanok) made for princess Anastasia Golshanska-Zaslavska one of the first translations of Gospel's texts from Bulgarian language into Ukrainian everyday language. In manuscript



*St. Nicholas Temple in Rohatyn (with the elements of Gothic, Baroque and Renaissance)*

of Peresopnyts'ke Gospel there were phonetic, grammar and lexical features of folk Ukrainian language of the 16<sup>th</sup> century. It was unique wonder of Ukrainian culture, national holy book. Text of this Gospel was written by calligraphic handwriting. Ornamental



*Frescoes in Horyany (Uzhhorod)*

motives and compositions were used for decoration of this book. Decoration of this book presented Ukrainian nature. There were nice pictures of famous Gospel writers: John, Luke, Matthew and Mark. Titles of this book were made from the oak tree and were covered by velvet.



*Iconostasis (Ukrainian Church in Syanok)*



*St. Michael from Dalyova (Lemkiv icon late 14<sup>th</sup> c.)*



*St. Gabriel from Dalyova (Lemkiv icon 15<sup>th</sup> century)*



*Page of Kyiv Psalter  
(late 15<sup>th</sup> century)*



*Miniature from Radzyvylyv Litopy  
(late 15<sup>th</sup> century)*

The insurance value of this book is 6,5 million dollars. It is preserved in National Scientific library named after V. Vernadsky (Kyiv). This book started to be famous after inauguration of our Presidents. It became the symbol of independent Ukraine and the most valuable Ukrainian Holy book.

In conditions of foreign expansion Ukrainians had to preserve national identity. In Orthodox Ukraine started to build Catholic churches and Jesuit schools were formed at the basis of those churches. Conflicts between churches were usual at that time. Catholics felt their privileged position, because of that they did not give the chance Orthodox believers to follow the tradition: to toll, to organize funeral processions, to build new church,



*Peresopnyts'ke Gospel*

forced to participate in Catholic festivals. Ukrainians resisted this situation and Cossack uprisings happened very often in late 16<sup>th</sup> – early 17<sup>th</sup> centuries. They were not successful and Cossacks defeated (Krzysztof Kosynsky (1591–1593), Severyn Nalyvaiko (1594–1596), Taras Fedorovych (Tryasylo) (1630).

By late 16<sup>th</sup> – early 17<sup>th</sup> centuries in Ukraine started to form collective organs – brotherhoods. These were national-religious and public cultural organizations. They started to form because Polish-Lithuanian Commonwealth occupied Ukrainian lands and Ukrainian culture appeared in the situation of limitation. Brotherhoods protected human rights of Ukrainian people, the Orthodox faith, educated Ukrainians, organized and supported schools, trained writers, philosophers, orators, teachers, cared of historical and cultural monuments, chronicles, books, supported poor people, paid ransoms for Ukrainian people, who appeared in Turkish captivity, participated in funeral ceremonies of brotherhood's members. Brotherhoods presented national consciousness of Ukrainian people. Actually, brotherhoods' movement played similar role as Reformation in Europe (clergymen appeared under the control of public bodies). Brotherhoods fought against Polonization (providing of Polish language in Ukraine). Among the main tasks of these organizations there were: increasing of moral and intellectual level of members, education, and protection of Orthodox religion. Activity of these organizations had to help in renewing of national Church.



*Lviv brotherhood school  
(16<sup>th</sup> century)*

In 1588 Lviv brotherhood was formed. Members of it wanted self-government for Ukrainians in this town and protect Orthodox traditions. By the end of 16<sup>th</sup> century brotherhoods in other towns were organized: Rohatyn,



*Elizabeth (Halshka)  
Hulevychivna  
(1575–1642)*

Krasnoslav, Brest, Horodok, Komarnya, and Lublin. At the beginning of next century brotherhoods existed in Volhyn, Kyiv, and Podillya.

At the beginning of 17<sup>th</sup> century Kyiv renewed like cultural centre of Ukraine. Elizabeth (Halshka) Hulevychivna (1575–1642), daughter of Luts'k nobleman Stefan Lozka gave money for the foundation of Kyiv Epiphany Brotherhood (it was the most numerable one in Ukraine). It united the best representatives of Ukrainian nobility, clergymen, craftsmen and merchants. Hulevychivna was educated person, worked out the Statute and programme of Kyiv, donated the land in Podol region, gave money for school, church and hotel (for poor people) building.

At this period Cossacks played an important role in social life of society. Talented hetman Petro Sahaidachny (Konashevych-Sahaidachny) (?–1622) with all his 20 thousand host became the members of Kyiv brotherhood. He supported this brotherhood by money. Thanks to Cossacks' support Kyiv brotherhood became strong organization of national liberation and cultural movement.

P. Sahaidachny helped to renew the Orthodox Church hierarchy (which was cancelled after Berestian Church Union (1596)). Five days before his death he left his property for educational-scientific purposes, religious-church needs and charity. He gifted 1500 gold rubles for schools.

Pedagogic principles of brotherhoods' schools were based on the humanism. In the Statute of Lviv brotherhood school (1586) there was a principle of value of each person in spite of his origin or wealth. At the best places usually had to sit the best pupils (even if they were poor). Corporal punishments were framed. Respect of human dignity was one of the most important points of teacher's practice. It helped to form public active citizen. According to this Statute teacher should be an example of moral behaviour: he should be good believer, modest, not furious, not use rude words, not be the heretic, etc. Brotherhood schools were democratic educational enterprises. Lviv brotherhood school taught children of landlords, priests, blacksmith masters, bakers, painters, tailors, furriers, and even poor people. Brotherhood schools had Greek-Slavic character. Latin and Polish languages were also among the main subjects of such schools. Pupils studied reading, writing, grammar, dialectic, rhetoric, piityc (poetry), arithmetic, geometry, astronomy, and music.

At this period along with brotherhood schools, Jesuit schools were opened. The main aim of Jesuits was strengthening of Catholic positions, activation of its expansion to the East by the way of ideological influence on masses with the help of school education. Jesuit schools were founded in Yaroslav (1575) (Bohdan Khmelnytsky studied there), in Lviv and Luts'k (1608), Kyiv (1615), Kamyanets'-Podil's'kyi and Ostroh (1624), Uzhhorod (1646) and other towns. Full course of Jesuit school had 5 years and after graduation former students should participate in discussions with Protestants and Orthodox believers enlisted them to Catholic Church.



*Petro Sahaidachny  
(?–1622)*

Uniatic bishops had written to the Pope that co-operation between Kyiv brotherhood and Cossacks threaten Catholicism.

We should underline that Kyiv brotherhood school (1615) influenced a lot on Ukrainian cultural development. Famous Ukrainian humanists Yov Borets'ky, Yelysei (Olexander) Pletenets'ky (1554–1624), Taras Zemka (1582–1632), Zakhariya Kopystens'ky (?–1627) were among founders of Kyiv school. Jerusalem patriarch Theofan blessed this school. Yov Borets'ky was the first rector of Kyiv brotherhood school. Later, Meletii Smotryts'ky, Kasyan Sakovych, Khoma Yevlevych were rectors of this school. This educational enterprise was named «Kyiv Schools», because it was consisted from 4 schools: one elementary (so called «phara»), and 3 humanitarian («infima», grammar and «syntaksyma»). Old Slavic, Greek and Latin languages, rhetoric, piityk (poetry), philosophy were among school subjects.

Brotherhoods developed printing. Ivan Fedorov in 1573 printed «The Apostle» and other books for church and education. Lviv brotherhood school was famous for its text-books and dictionaries.

There were new processes in educational sphere. At the beginning of 17<sup>th</sup> century there was an active discussion about the model of ideal school. By the middle of the century there were some results. Ukraine needed specialists: governors, clergymen, teachers, scientists, architects, builders, administrators of different levels, and diplomats.

Education transformed from private into state policy. Foreigners were impressed by high level of literacy of Ukrainians. Paul of Aleppo in 1653 traveled about Ukraine underlined that educated Ukrainians, knew laws, rhetoric, logic and philosophy. The majority of population was literate. Even women and girls could read and were skillful in church singing. Clergymen taught orphans and did not give them the chance to be tramps. Nearly each Ukrainian village had a school.

In education of late 16<sup>th</sup> – early 17<sup>th</sup> centuries happened many changes.



*Constantine-Basil Ostroz'ky  
(1526–1608)*

Influential Ukrainian magnates spent money for its development. Prince Constantine-Basil Ostroz'ky was one of them. He cared of culture and charity. Ostroz'ky supported the idea of cultural and religious autonomy of Ukrainian and Belorussian people, patronized Orthodox institutions, medical and educational enterprises. He organized the circle of writers in his private town Ostroh collegium (school) with printing press (1576), founded schools in Turov (1572), Volodymyr-Volhynskiy (1577). Ostroh School was Slavic-Greek-Latin school of highest European level.

He gathered the best scientific forces of Ukraine. There had been taught «seven free arts»: grammar, rhetoric, dialectic, arithmetic, geometry, music and




*The travels of Macarius, patriarch of  
Antioch, written  
by his attendant archdeacon,  
Paul of Aleppo (translation)*



astronomy. Teaching was realized in Greek, Latin and Ukrainian (Ruthenian) languages. 500 pupils graduated this school between 1576–1636 years.

Early 17<sup>th</sup> century was the time, after Prince Ostroz'ky death (1608) the support of Orthodox Church and Ukrainian culture stopped. Polonization of nobility spread over the Ukrainian territory. Polonization is a specific term for policy of Polish government in Ukrainian lands. During the realization of this policy the Polish language was used like an official one and was compulsory for education and in all spheres of social life. At the top of political elite appeared people, who had spoken in Polish and adopted Catholicism (instead of Orthodox religion).

In 1612 Ostroh printing press stopped to exist. The school without material support also stopped its activity by 1640. Granddaughter of Basil Ostroz'ky Anne-Aloize Khodkevych (1600–1654) followed Jesuits. She organized Jesuit collegiums (1642) and even re-baptized bones of her father Olexander Ostroz'ky.



*Anne-Aloize Khodkevych  
(1600–1654)*

The circle of theologians and philologists was the part of Ostroh educational branch. Herasym Smotryts'ky was one of the most famous participants of it. He was a rector of Ostroh School. His son Meletii was also very talented person. He was a teacher, translator, writer and polemist, religious and political leader. But the most thing made him famous – his «Slavic grammar» (1619).

The first half of the 17th century was the period, when Kyiv finally, became the center of national culture. In 1615 Kyiv brotherhood school started to teach children in Podol. Here circled the best intellectuals of society. There were many Galician people among teachers of this school: Y. Borets'ky, Z. Kopystens'ky, L. Zyzanii, brothers Berynda, K. Sakovych, and A. Kalnofois'ky.



*Petro Mohyla  
(1596–1647)*

In autumn of 1631 archimandrite of Kyiv-Pechersk lavra Petro Mohyla founded school. September, 1, 1632 lavra and brotherhood school united and received the name Kyiv Mohyla collegiums. Programme of this school was similar to programmes of western collegiums. Main languages for teaching were Polish and Latin.

It had branches in Vinnytsya and Kremenets'. Later, these collegiums became an Academy the only Slavic high educational enterprise. It got the name of founder. Isaya Trofimovych-Kozlovs'ky became its first rector. He was the Doctor of theology one of the authors of «Catechism» (short review of Christian religious dogmas in questions and answers).

Polish-Lithuanian Commonwealth demonstrated hostility to Ukrainian educational enterprises. Polish king Wladyslav IV ordered to liquidate all Latin schools in Kyiv and in 1635 Polish parliament forbade to teach philosophy. In spite of prohibition the philosophical course and theology preserved in Kyiv collegiums.

We should underline a very interesting point. Petro Mohyla realized in programmes of his collegiums synthesis of spiritual heritage of Western and Eastern Europe. He followed our own national traditions. Thanks to his activity Ukraine became the part of Europe without adoption of Catholic dogmas and had not lost

its national identity. Petro Mohyla understood that weak faith of population originated from absence of normal level of education. Italian historian and jurist Bissachoni Majolini in his book «History of Civil Wars» wrote about Ukrainians that they were noble knights, engaged in arable farming, and skillful in using of weapons, despairing in a battle, their will to the victory was amazing up to self-sacrifice. There is one more feature – they strongly drawn towards the education, especially ordinary people.

Polemic literature played an important role in the struggle of Ukrainians for social and national liberation. It started its active development especially in 16<sup>th</sup>–17<sup>th</sup> centuries. The majority of polemicists accepted necessity of educational programmes' perfection and arising role of school in youth upbringing.

Herasym and Meletii Smotryts'ki were the most famous polemic writers of this period. Meletii Smotryts'ky in his book «Threnos» (1610) had shown that nobility betrayed the Orthodox faith by the adoption of Catholic religion. Meletiy Smotryts'kyi quoted in this book such authors like Ibn Sina, Erasmus of Rotterdam, Franchesko Petrarka and others.



*Herasym and Meletii Smotrytsky  
Page of Smotrytsky «Grammar»*

«Threnos» influenced a lot on some generations of Ukrainians. Polish king Sigismund III ordered the seizure and burning of all copies, to close of the printing press in Vilnius, where the book was published. He also wanted to punish all people responsible for this publication. «Threnos» had written in Polish language.

Ivan Vyshens'ky (1550–1620) was a very famous polemic writer. He originated from town Sudova Vyshnya (Galich region). In 1596 he was the monk of Athon monastery in Greece. This monastery was a big religious center of Orthodox Church. We can find now for about 20 polemic works of this writer. In his books he defended the traditional Orthodox doctrine. He engaged the propaganda for natural equality of people, collectivism, offered the socialization of property, etc. He considered that the ideal social organization should be built on the principles of early Christianity. Unfortunately, he was against a system of secular education. He thought that it is not necessary to study foreign languages and antique philosophy. He supported church-scholastic upbringing.



*Ivan Vyshens'ky  
(1550–1620)*

Among popular literary genres in Ukraine of 14<sup>th</sup> – the first half of 17<sup>th</sup> centuries there was Chronicles' writing. «Gustyn Chronika» was compiled between 1623–1627 years by Zakhariya Kopystens'ky (?–1627). This chronicle dwelled on the events from the time of Kyivan Rus' up to the late 16<sup>th</sup> century in the context of world history. There were many literary inserts, which gave the information about the beginning of writing language, origin of the Rus' name, formation of Cossack State, preservation of heathen faith in ritual culture of Ukrainian people.

In the period of 15<sup>th</sup>–17<sup>th</sup> centuries oral folk creativity (especially historical poetry) was formed. We could find full presentation of national spiritual peculiarities of Ukrainian culture. Historical songs and Dumas appeared at the time, when Ukrainian people struggled against Polish and Turkish-Tatar aggression. The formation of Zaporizhzhya Sich gave an impulse for the development of popular song creativity. Historical songs and Dumas had a very specific ideological subtext and formed moral and patriotic codes (such ideas we could find in Dumas of Olexii Popovych, Samiyllo Kishka, Ivas' Kononovchenko, and Marusya Bogyslavka). «Song of Baida» was the original one of popular poetry of the mid.-to-late 16<sup>th</sup> century. It dwells upon the execution of prominent Cossack leader Dmytro Vyshnevets'ky. He devoted his life to the struggle against Turkish-Tatar aggression.

Book printing in Europe was formed thanks to the efforts of Johann Guttenberg from Mainz (Germany, 1440). In Ukrainian lands printing formation was connected with the name of Ivan Fedorov (about 1525–1583). Earlier existence of printing in Ukraine has not proved by scientists.

In 1553 I. Fedorov managed to start the building of Moscow printing press. There he edited (1564) with his friend Petro Mstyslavets' the first Russian book «The Apostle». Later, because of religious persecution they had to move to Lithuania. There, in Lithuanian town Zabludov they opened the printing press and edited «The Homiliary Gospel» (Uchitel'ne Yevangelie) (1569) and «Psalter» (1570).

In 1572 I. Fedorov moved to Lviv and in 1573 he founded the first Ukrainian printing press. In February, 1574, at Lviv monastery of St. Onufrii he prepared the second edition of

«The Apostle». It had high historical value like the first book printed in Ukraine. Later, there were more editions of this book in Kyiv (1630), Lviv (1639), and Luts'k (1640). Very soon after the edition of «The Apostle» Ivan Fedorov edited «The Alphabet» with grammar. It was the first East-Slavic printed alphabet. It was the text book of Slavic language. There we could find the patriotic acclaims directed to the youth. Nowadays, there is one copy of this Alphabet in the library of Harvard University (USA).

Because of financial difficulties I. Fedorov moved from Lviv to Ostroh (at the beginning of 1575). Ostroh at that time was the scientific and educational centre. Sometimes this place was named the Ukrainian Athens. In 1578 Ivan Fedorov printed «The Alphabet» for pupils of Ostroh school. There, he started cooperation with Herasym Smotryts'ky. They edited «The Ostroh Bible» in 1581. It was real polygraphic masterpiece. It was the first full edition of the Bible in Church Slavic language. It was famous among Orthodox believers of Germany, England, France, and Italy. Later editions of this Bible in Moscow (1663) and Petersburg (1751) were only re-editions of it with some phonetic changes. It is interesting to know that for the whole history the Bible was translated into 2092 languages.

The most famous Ukrainian cultural public figure of the early 17<sup>th</sup> century was Yelysei Pletenets'ky (1554–1624). He was an archimandrite of the Kyiv-Pechers'k monastery from 1599 up to 1624. In 1615 he founded the first printing press in lavra. More than that he organized in Radomyshl' a big paper manufacture. By the end of 16<sup>th</sup> century there were 7 paper manufactures in Ukraine and they exported the paper to Russia.



*Ivan Fedorov*



*Ostroh Bible (1581)*

Usually the majority of printed books were devoted to ecclesiastic themes. But there were also educational books. Books edited in Ruthenian, Church Slavic and even in Ukrainian literary languages. There were also editions in Latin, Greek, and Polish languages.

In 1627 Kyiv-Pechers'k printing press published the fundamental Slavic-Ruthenian dictionary «The Lexicon Slavic-Ruthenian language and explanation of names». It was used in school education.



*«The Lexicon of Slavic-Ruthenian Language and Explanation of Names»  
by Pamva Berynda  
(1627)*

Lexicon contented 6982 definitions with the translation and interpretation in Ukrainian literary language. Pamva (Pavlo) Berynda was the editor of this dictionary.

We should say that printing presses were not only workshops of scientific production. They were also the centers of education and culture. They played an important role in polemic between Catholic and Orthodox Churches. Through their books a big amount of humanistic ideas of Ukrainian elite were spread over the Ukrainian territory.

In 16<sup>th</sup>–17<sup>th</sup> centuries, two kinds of theatre were formed. School theatre was very popular. Mysteries, miracles, and moralities were religious dramas. Interludes,



*Verteps*

funny, humoristic scenes were also popular and usually demonstrated in intervals of drama plays.

Vertep was a puppet-theatre, which was the part of Christmas celebration.

In brotherhood schools of Lviv, Luts'k, and Kyiv (in Kyiv Mohyla collegium) there were musical-theoretical subjects. Polyphonic singing was very famous in Ukraine, and abroad. Composer M. Dylets'ky published in 1677 «Musical Grammar». Kyiv teachers of singing, choirs' regents, singers and composers got invitations from Slavic states for work.

***Questions for self-control:***

- 1.** Which language dominated in Great Lithuanian Principality?
- 2.** Which architecture styles were spread in Ukrainian lands in 14<sup>th</sup>–16<sup>th</sup> c.?
- 3.** Why did Ukrainians get the education in European universities?
- 4.** What were the main tasks of brotherhoods?
- 5.** Which principles dominated at brotherhood school?
- 6.** Which topics discussed polemic writers?
- 7.** Which literary genres were popular in the period of 14<sup>th</sup>–16<sup>th</sup> centuries?
- 8.** Who initiated book printing in Ukrainian lands?

## **Topic 5: Ukraine and West-European Cultural Influences. Enlightenment (the second half of 17<sup>th</sup>–18<sup>th</sup> centuries)**

### Plan

- 5.1. Historical conditions of Ukrainian cultural development.
- 5.2. Education and science.
- 5.3. Ivan Mazepa and his activity in cultural sphere.
- 5.4. Literature and arts.

**5.1. Historical conditions of Ukrainian cultural development.** «The golden age» of Ukrainian arts and culture started from the second half of 17<sup>th</sup>–18<sup>th</sup> centuries. In a very short period the way of thinking and way of life had changed. Liberation war encouraged Ukrainians to political and cultural creativity. New outlook and a new mentality were formed. Ukraine was a successor of Kyivan Rus'. It tried to renew own sovereignty, school, language and church. Literature, music, fine arts, and architecture combined features of European and national cultures. New phenomenon of Cossack Baroque was formed. It was national variant of European style in arts. In Europe this was a period of the formation of national states: Italy, Spain, Flanders, Netherlands, and France. Bourgeois and industrial revolutions changed the social life of the majority of countries. The Enlightenment and progress of natural sciences formed new rational world view. Europe went out of deep spiritual crisis caused by Reformation and split of churches. Sacral and secular culture actively developed. Cossacks influenced on cultural processes of Ukraine. Kyiv was a spiritual center of Ukrainian lands.

The level of spiritual culture of any nation is defined by the situation in sphere of education and by spread of scientific knowledge in society. This period of the second half of 17<sup>th</sup>–18<sup>th</sup> centuries was the evidence of spiritual progress of Ukrainian people. Western Ukraine was closely connected with Europe. There was only one university in Ukrainian lands.

**5.2. Education and science.** Lviv University was founded January 20, 1661 after special order of Polish king Jan II Kazymir at the basis of Lviv Jesuit school-college. There were 4 faculties there: philosophic, theologian, judicial and medical. Teaching realized by Latin language, and after the incorporation of Galicia (in 1722) to Austrian state – in German or Polish ones.

At this period after the events of the middle of the century, I mean liberation war of 1648–1654 the Ukrainian state was formed. The part of it at the Left-Bank Ukraine (Hetmanshchyna) existed like autonomy in frames of Russian empire up to the early 18<sup>th</sup> century.

Russia won Poltava battle in 1709 and after that Russian government started to limit rights and liberties of Cossacks, realized policy of assimilation in Ukraine. Russian language was spread in administrative enterprises, education and in printing press. In 1721 Synod (religious highest organ) controlled Ukrainian printing and did not allow publishing books in national language. In 1724 czar censors closed Chernihiv printing.

Education of Hetmanshchyna attained high level. Three types of schools existed at that time: primary, secondary (brotherhood schools and collegiums) and high (Kyiv Mohyla Academy). In 1740 there were 866 primary schools, where children studied reading and writing.

Kyiv Mohyla College (it received the judicial rights and the title academy in 1701) was the spiritual, educational, scientific and cultural centre of Ukraine. It was like Oxford for England, Sorbonne for France, Karl University for Czech, Jagiellonski Uniwersytet for Poland. For the whole period of its existence 25.000 Ukrainians graduated it. Approximately all prominent public figures studied here. This academy trained the intellectual, church, and military elite of Ukraine. Here studied famous scientists, writers, teachers and cultural public figures, politicians and philosophers: I. Gizel, T. Prokopovych, M. Berezovs'ky, D. Bortnyans'ky, A. Vedel', I. Hrygorovych-Bars'ky, S. Yavorivs'ky, A. Lopatyns'ky, Y. Konys'ky, H. Poletyka, P. Zavadovs'ky, O. Bezborod'ko, and M. Lomonosov. The last person (I mean Mykhailo Lomonosov) later, in the middle of 18<sup>th</sup> century, founded Moscow University and became the first Russian Member of the Academy of Sciences in Petersburg. Six Ukrainian hetmans have been studied in Kyiv Mohyla academy: I. Vyhovs'ky, I. Samoilovych, Y. Khmelnyts'ky, I. Mazepa, P. Orlyk, P. Polubotok, and children of Cossack foremen. Even a grandfather of Russian famous composer Petro Chaikovs'ky studied here.

There were many prominent public figures among teachers of Kyiv Mohyla Academy. Professor Innokentii Gizel' (ca. 1600–1683) he was Orthodox Church and educational leader, historian, rector of Kyiv Mohyla College (1646–1650). He taught courses of philosophy and psychology, (by the way, he graduated Cambridge University). Lazar Baranovych (1620–1693), he was Orthodox Church and political leader, writer, rector of Kyiv Mohyla College between 1650 and 1657. He was the founder of the printing press in Novgorod-Sivers'kyi (1674) and the author of theological works. Professor of rhetoric Yoanikii Galyatovs'ky (ca. 1620–1688) he was Orthodox leader, and theological writer. As a rector of Kyiv Mohyla College he was working (1657–1669). In his book «The Key to Understanding» (1659, 1663, 1665) he presented the basics of baroque homily in special printed text book of homilytyka.

Theophan (Feofan) Prokopovych (6.06.1681–19.09.1736) was one of the most prominent scientists of encyclopedic knowledge (he was a philosopher, publicist, historian, mathematician, and astronomer). He was the Head of «scientific guard of Russian tzar Peter the Great. T. Prokopovych received the education in Poland and Italy. He had been studied even in Roman Catholic Academy. He spent his money on scientific books. He had a lot of books. There were 3.193 books in his private library (Mykhailo Lomonosov had 670, Theofilact Lopatyns'ky, the rector of Moscow University had 1.416 ones). The majority of the books in his library were devoted to the philosophical themes. There were many texts of antique authors: Homer, Aristotle, Cicero, Seneka, Ovidius, Vergilius and European Renaissance authors: Yan Amos Komens'ky, Lorentso Valla, Erasmus from Rotterdam, Tommazo Campanella, Niccolo Machiavelli, Francis Bacon and Rene Descartes, natural scientists and mathematicians Jacob Bernoulli, Robert Boyle, Galileo Galilei, and Johannes Kepler. There were many works of theologians Martin Luther, John Calvin, Faustus Socinus, and Phillip Melanchthon.

Literary and scientific heritage of Theophan Prokopovych is amazing. He had written numerous «Words» and homilies, he was the author of educational courses, such as: poetics, rhetoric, logic, natural philosophy, and mathematic. He wrote poems in Ukrainian, Russian, and Latin languages. He also knew Polish. Many of his works were edited abroad in English, German, French and Swedish.



*Theophan  
Prokopovych  
(1681–1736)*

Among the main ideas of his philosophical conceptions we could find the right of each human being for happiness, he was absolutely sure that mind and practical experience should be over than theology and church dogmas. He criticized the blind fanatic faith in authorities. T. Prokopovych was the first one in Ukraine, who started to propagandize the philosophic works of R. Descartes, J. Locke, and F. Bacon. He made the presentation of Nicholas Copernicus and Galileo Galilei ideas.

There were 8 classes in Kyiv Mohyla Academy. At the first step there were preparing or elementary classes.

It was necessary for children, who entered this class to read and write. Pupils of three first classes learnt Latin, Ruthenian language, Ukrainian literary, Greek, and Polish. Later, in addition, students learnt Russian, French, German and Hebrew. In the educational plan there were also arithmetic, geometry, geography, history, Greek, Roman and medieval literature, trigonometry, physics, astronomy, architecture, singing and catechism. In the next two classes pupils learnt poetry (piityka) and rhetoric (elements of orator's mastery). The highest part of the educational course included philosophy (2 years) and theology (4 years). Academy became the center of philosophical thought in Ukrainian lands. Students studied 12 years in Academy. The educational year started September, 1 and finished in the middle of July. Children may become students in November, December, March and July, but classes started in September. There was the special hostel for poor pupils. There were not any limitations related to the age. For example, in the second or third junior classes may studied 11 and 24 year old pupils. Each year 500–2000 students studied here. Students, who failed exams, repeated the course. They were not expelled from the Academy. Teaching was realized by Latin language like in many European universities. Library had 12000 books and lots of manuscripts and documents.

According to the traditions of brotherhood schools the Ruthenian language was also used for poetry, literary works, and school dramas (by the way, this kind of theatrical art was born in Kyiv Mohyla Academy). From the middle of 18<sup>th</sup> century (1753) the Russification of the Academy started.

Representatives of different groups of society had been studied in this Academy. There were 22 children of Cossack foremen, 6 from merchants' families, 84 children of ordinary Cossacks, 66 petty bourgeois (members of urban lower middle class comprising small traders, craftsmen), 39 children of peasants.

In the second half of 17<sup>th</sup> century professors of Kyiv Mohyla Academy had been invited by Russian schools and churches. So, we could understand that **Ukraine became an intellectual donor for Russia.**

### **5.3. Ivan Mazepa and his activity in cultural sphere.**

At the beginning of 18<sup>th</sup> century Ukrainian hetman Ivan Mazepa played an important role in the processes of the development and revival of the Academy. He gave money for material equipment of Academy, bought books for its library, and sponsored the new building for it.

Unfortunately, for the close relations with Ivan Mazepa the Academy paid a very high price... After



*Ivan Mazepa (1639–1709)*



the situation of 1708–1709, when I. Mazepa asked for the help from Swedish king Charles XII. In 1708 they signed special agreement and the part of Ukrainian Cossacks got the Swedish side in frames of Northern war (1700–1721) between Sweden and Russia.

Russian czar Peter I could not forgive this, and the Academy became the object of repressions. In February, 1709, there were only 161 students (instead of 2.000). Only after the death of Peter I, during his daughter's (Elizabeth) ruling the number of students increased and in 1742 there were 1.243 students, in 1744–1.160, 1751–1.193, 1765–1.059.

The political situation influenced a lot on the evolution of Theophan Prokopovych. In 1705 he glorified Ivan Mazepa and named Kyiv the second Jerusalem. Four years later, after the Poltava disaster he started to support the importance of Petersburg like «the third Rome».

Later, there were many attempts to found universities in Ukraine. There were projects to transform the Status of Kyiv Mohyla Academy into the University. There was also the project of foundation of Baturyn University. In 1764 Ukrainian nobility prepared the petition about the necessity of foundation of universities in Kyiv and Baturyn. But it was left without the answer.

Only at the beginning of 19<sup>th</sup> century (in 1803) there was the decree about the foundation of educational enterprises (among other cities of Russian empire Kyiv was also mentioned). Kyiv Mohyla Academy from the middle of 18<sup>th</sup> century started to lose the prestige among secular youth. The majority of students at the second half of 18<sup>th</sup> century were children of clergymen. In 1799 there were 554 children of clergymen, and 344 secular students. Next year (1800), there were 500 and 217, in 1811–1.029 and 129.

In spite of some partial perfection the academy started to lose its importance like cultural-educational centre. Traditions of school theatre, public discussions, and original poetic and philosophic courses disappeared. Young people prefer to enter Moscow University (1755) and Medical – Surgical Academy in Petersburg (1798).

After the unification of education in Russian empire Kyiv Mohyla Academy became the highest religious school with 8 subordinated seminaries in different parts of Ukraine.

In 175 years September 24, 1992, the non-governmental international university «Kyiv Mohyla Academy» opened its doors for students again.

In 18<sup>th</sup> century in Hetmanshchyna and Slobidska Ukraine there were hundreds of elementary schools at the basis of churches. At 1780-s new educational enterprises (public schools) opened their doors for pupils. They had 4-year course. Pupils studied Ruthenian grammar, history, arithmetic, mechanics, physics, and architecture. In 2-year schools children studied reading, writing and counting. In Right-bank Ukraine brotherhoods opened elementary schools for ordinary children. Nobility taught their children in Jesuit and Vasylian schools.

Colleges (collegiums) played an important role in the development of secondary education in Ukraine. There were 3 collegiums in Ukraine in 18<sup>th</sup> century: Chernihiv (1700), Kharkiv (1721), and Pereyaslav (1738). They mostly prepared clergymen, teachers for elementary schools, and officials for state enterprises. Among pupils there were children of nobility, clergymen, rich bourgeois and Cossacks. Kharkiv collegium was one of the most important educational centers. 800 pupils studied

in it. There were not only traditional subjects in educational programme, but also engineering, Artillery and Geodesy. Later, the new type of educational enterprises Artillery and Navigational Schools were opened in Mykolaiv. In Western Ukraine there were mostly Jesuit collegiums: in Luts'k, Kamyanets', Lviv, and Peremyshl'.

In 18<sup>th</sup> century science had not become complete system of knowledge. There were not systematic study, but in medicine we can mention the progress. System of quarantines was created for prevention of epidemics. In 1740 in Vasyli'kiv (Kyiv region) the first medical quarantine house started to work. Military hospitals in Kherson, Sevastopol and Kyiv were opened by the end of 18<sup>th</sup> century.

A network of pharmacies was formed. Chemists in Kyiv, Hlukhiv, Kharkiv, Vinnytsya, Uman', Brody, Lviv and other cities functioned. Medical educational schools were also founded. In 1773 Lviv medical collegium opened doors for students. It was the part of medical faculty (Lviv University). In 1787 Yelisavethrad Medical-Surgical School started to work. Ukrainian scientists were famous at that time. Among them there was Danylo Samoylovych (Sushkovsky) (1742–1805) the founder of epidemiology. He was the author of the scientific work devoted the plague. It was translated into French and German. 12 academies had chosen him the Honorary Member.



*Danylo Samoylovych  
(Sushkovsky)  
(1742–1805)*

Founder of Ukrainian obstetric and pediatric Nestor Ambodyc-Maksymovych (1744–1812) was born in village Vepric, Hadyach district, Poltava region. He was the author of many works

in different fields: obstetrics, human physiology, botany and physiotherapy.

The first Ukrainian microbiologist Martin Terekhovsky (1740–1796) was born in Hadyach (Poltava region). In 1770–1775 he got stipend and studied medicine in Strasburg University. In 1775 he defended doctor theses «Dissertatio inauguralis zoologico physiologica de chao infusorio Linnaei». It was the example of experimental scientific way in medicine.



*Nestor  
Ambodyc-Maksymovych  
(1744–1812)*

In 18<sup>th</sup> century the role of practical mathematic knowledge increased. In the second half of 1780-s in Kyiv Mohyla Academy students studied algebra, geometry, maths, mechanics, hydraulics, optics, and astronomy. In 1793 teacher of Kyiv Mohyla academy Irenaeus Falkovsky (1762–1823) published the first text-book in mixed mathematics. He equipped in academy cabinet of physics and mathematics by Earth and sky globes, air pump, electric engine, telescope, astrolabe, barometer, etc. In Kyiv St. Michael monastery he organized small observatory. He supported Kepler theory of planetary motion, described visual motion of the Sun and the Moon and dependent phenomena.



*Martin Terekhovsky  
(1740–1796)*

**5.4. Literature and arts.** Philosophy was one of the major points of high education. At the basis of Aristotle's

philosophy teachers of Kyiv Mohyla academy had been teaching logic, dialectic, physics, metaphysics, and ethics.

Hryhorii Skovoroda (1722–1794) was one of the most famous philosophers of Ukraine. The main points of his philosophic concept were anthropologism, and self-cognition. He was sure that the world consisted of three levels: microcosm (inner world of human being), macrocosm (external world, Universe), and the world of symbols (the Holy Bible), which united both material and spiritual worlds.

The aim of human life from his point of view was the happiness of «labour by calling». It was the activity, which took into account all human talents. The ideal of thinker was the spiritual person focused on self-perfection, independent in opinion and cognition, and joyful.

Friendship with close in spirit people is the source of emotional health. «A Conversation among Five Travelers Concerning Life's True Happiness», «Fables and Aphorisms» were famous his philo-sophical works. He spent the period from 1745 to 1750 in Hungary and is thought to



*Hryhorii Skovoroda (1722–1794)*

have traveled elsewhere in Europe during this period as well. In 1750 he returned to Ukraine where he taught poetics in Pereyaslav from 1750–1751. For most of the period from 1753 to 1759 Skovoroda was a tutor in the family of a landowner in Kovrai. From 1759 to 1769, with interruptions, he taught such subjects as poetry, syntax, Greek, and ethics at the Kharkiv Collegium. After an attack on his course on ethics in 1769 he decided to abandon teaching.

Skovoroda was known as a composer of liturgical music, as well as a number of songs to his own texts. Of the latter, several have passed into the realm of Ukrainian folk music. Many of his philosophical songs known as «Skovorodynivski psalmy» were often encountered in the repertoire of blind itinerant folk musicians known as kobzars. He was described as a proficient player on the flute, torban and kobza.

Historiography of this period was full of many interesting works. Chronicles' writing slowly had got features of scientific texts. The most famous of them was «Chronicle» (1762) by Theodosius Safonovych, «Synopsis» (1674) by Innokentii Gizel', and «Litopysets» (1699) by Leontii Bobolynsky. These works were the evidence of continuing of chronography tradition and new approaches to systematization and comments of historical facts. Theodosius Safonovych underlined that each person should know and tell about the history of family and Motherland. «Synopsis» was brief text-book in history, which had a lot of re-editions. «Cossack Chronicles» described the history of Liberation war: «Samovydtysya» (by Roman Rakushka-Romanovsky), Chronicles by Hryhorii Hrabianka, and Samiyllo Velychko.

Researchers of 18<sup>th</sup> century devoted their works to different periods of Ukrainian history: in 1730-s «Brief Description of Small Russia» and in 1770-s Stefan Lukomsky «Historical Collection» were published.

Memoirs and diaries of famous Cossacks were good source of information. Son of hetman Danylo Apostle published «The Diary» (1722–1727) in French language. Jakob Markovych, Cossack General treasures also issued his «Diary» (1735–1740).

Russia realized imperial policy in Ukrainian lands. Ukrainian administrator Alexander Bezborod'ko, one of private secretaries of Queen Catherine II, provided such policy here.

Some political factors influenced on the development of Ukrainian culture:

- 1) Existence of Ukrainian state (Hetmanshchyna);
- 2) Cossack officers got privileged position in society;
- 3) Widespread of Ukrainian ethnic territory, especially to the South and North East (Slobozhanshchyna) ;
- 4) Integration of Ukrainian lands in Russian empire.

Decline of Hetmanshchyna stopped successful development of Ukrainian culture. In 1775 Catherine II defeated Zaporizhian Sich and the major part of Ukraine became semi-colony of Russian empire.

Russian and Austrian empires provided the policy directed on the leveling of Ukrainian national identity. Schools and printing were closed. It was forbidden to use Ukrainian language. Instead of that Russian, Polish, German and Hungarian languages were provided.

In 18<sup>th</sup> century Orthodox Church lost autonomy. Intellectual elite and artists migrated to Russia. It was the additional barrier for national-cultural consolidation of Ukrainian people.

In conclusion, we should underline that in the second half of 17<sup>th</sup>–18<sup>th</sup> centuries Ukraine became one of the centers of education and science in East Europe, and Ukrainian scientific potential helped to spread knowledge in Russia.

Cultural context of Baroque development in Ukraine was very specific. National character was formed under the influence of Cossack knight's ideal. It added outlook-aesthetic originality to Ukrainian Baroque. Decline of Cossack state caused the decadence of the style.

The Baroque was a period of artistic style that used exaggerated motion and clear, easily interpreted detail to produce drama, tension, exuberance, and grandeur in sculpture, painting, architecture, literature, dance and music. The style began around 1600 in Rome, Italy and spread to the most states of Europe.

Outlook foundations of Baroque were formed as a result of Reformation and heliocentric theory of Nickolas Copernicus.

Ukrainian Baroque combined traditions of national folk art and characteristics of European Baroque ones. European variant of this style was oriented onto court-aristocratic art, but Ukrainian one was more democratic, oriented to all stratum of society. Because of that in opposition of excessive virtuosity and sensory extremes of Italian Baroque, tragic dramatism of and pomposity of Spanish one, mysticism of German, and refined decoration of French ones, in Ukraine this style was imbued by heroic pathos and solemn assertion of the ideal of the Light. Baroque became the universal artistic trend spread in all fields of arts: poetry, fine arts, music, and theatre. Strengthening of cultural contacts with neighbouring states, achievements in sphere of science, education, and arts led to the establishment of Ukrainians in the international arena. Because of that Ivan Mazepa became the attractive figure for his contemporaries and philosophers, scientists and artists of subsequent periods: Voltaire, George G. Byron, Juliusz Słowacki, Alexander Pushkin, and Franz Liszt. Ukrainian songs were popular and great composers (Ludwig van Beethoven, Karl M. Weber, and Alexander Alyab'ev) created instrumental variations of it.

So, Baroque was European artistic phenomenon, and Ukraine was equal partner of other states in the development of this style. It was a bright flash in the development of Ukrainian culture.

Drama was a favourite kind of literature in late 17<sup>th</sup> – the first half of 18<sup>th</sup> century. It was formed under the influence of Polish traditions, religious Christmas and Easter mysteries. Miracles (dramas about lives of Saints), moralities (allegorical plays of instructive content), historical dramas, tragedies, comedies, and tragicomedies (synthetic genre combined elements of tragedy and comedy) were also popular at that time. Teachers of poetry wrote plays, and students were the actors. School drama had allegoric character with main symbolic characters reflected Faith, Hope, Love, Human Nature, God's idea, Conscience, Wisdom, Blessedness, etc. Dialogues had written by solemn philosophic metaphorical language.

Ukrainian musical culture of the second half of 17<sup>th</sup>–18<sup>th</sup> centuries developed traditions of previous periods. We should mention kobza- and Pandora-players, and lirnyks. They sang songs and Dumas, which were popular among people and elite. Russian Queen Elizabeth (reigned 1741–1761) liked Ukrainian music and singing a lot. She even had choir and some Ukrainian musicians in Petersburg. In 1742 Hryhorii Skovoroda was a singer of that choir.

In Hlukhiv special school for singers was opened in 1738. It became the center of musical arts. There was a nice choir and orchestra in Kyiv collegiums. There were guilds of singers in Ukraine. Ukrainian composers created music for vocal performances (for 4, 8, and even 12 voices). Ukrainian composer and educator Mykola Dylets'ky was prominent theorist of music. He was sure that musical education had to be a part of general education of human being. He underlined that music influenced on the emotional-aesthetic world of person. Mykola Dylets'ky was the author of the first text-book of music in Slavic countries.

The second half of 18<sup>th</sup> century was «the golden age» of Ukrainian music. This was the period of classical sacred music (composers: Maxym Berezovsky, Artemii Vedel' and Dmytro Bortnyansky). At the same time there were many achievements in the development of secular musical genres: opera, symphony, concerto, sonatas, and romance.

So, literature, theatre and music of the second half of 17<sup>th</sup>–18<sup>th</sup> centuries developed in the context of European Baroque culture with national traditions.

Baroque style in Ukraine had the brightest manifestations in architecture: plastic forms, bright and dark walls, decorative details, raised ornaments, etc. Active building started in Kyiv, Central and Left-Bank Ukraine. Many new churches, cathedrals, monasteries, educational enterprises, houses of Cossack foremen were built at that time. All these buildings help to understand Ukrainian way of life.

For example, Lysohub houses in Sednev. Exactly these were the elite variant of buildings. Plan of the house reminded «khata for two masters». Outwalls were decorated with the help of architectural plastic.



*Lysohub house  
in Sednev*



*Regimental office  
Chernihiv*



*Kovnir Palace  
in Klovaska Square  
in Kyiv*

Among the most out-standing architects in Ukraine we should mention Stephen Kovnir and Ivan Hryhorovych-Barsky. Stephen Kovnir (1695–1786) Kovnir Palace in Klovaska Square in Kyiv, Trinity Church in Kутаivska pustyn' not far from Kyiv, Anthony and Theodosius Pechers'ki Church in Vasy'l'kiv, and a bell-tower in Far Caves at the territory of Kyiv-Pechersk monastery. This bell-tower was the best examples of Ukrainian Baroque.

Ivan Hryhorovych-Barsky (1713–1785) designed many buildings: Shroud Church and Church of Mykola Naberezhny in Kyiv, Church of the Nitivity of the Virgion in Kozelets', Cyril Monastery in Zolotonosha, etc.

Foreign architects Johann-Gottfried Schadel from Germany and Bartolomeo Rastrelli from Italy designed in Ukrainian Baroque style.



*Trinity Church  
in Kутаivska pustyn'  
not far from Kyiv*



*Anthony  
and Theodosius  
Pechers'ki Church  
in Vasy'l'kiv*



*Belltower  
in Far Caves  
Kyiv-Pechersk  
monastery*



*Shroud Church  
in Kyiv*



*Church of Mykola  
Naberezhny in Kyiv*



*Church of the Nitivity  
of the Virgion in Kozelets'*



*Cyril Monastery  
in Zolotonosha*

Johann-Gottfried Schadel (1680–1752) was the author of the best buildings in this style: Old Kyiv Mohyla Academic Building, Assumption Cathedral in Kyiv-Pechersk Monastery, Bell Tower of St. Sophia Cathedral, and Zaborovsky Gates.

Original and unique structures of Italian architect Bartolomeo Rastrelli



*Zaborovsky Gates*



*Bell Tower of  
St. Sophia Cathedral*



*Kyiv Mohyla Academic  
Building*



*Assumption Cathedral  
in Kyiv-Pechersk Monastery*

(1700–1771). According to his projects St. Andrew Church and Mariinsky Palace were built in Kyiv. Mariinsky Palace presented the architectural and landscape ensembles of Baroque style.

Up to nowadays Baroque wooden churches had preserved. They were high multi-storied



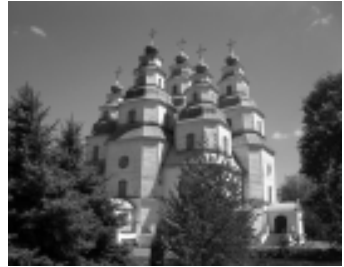
*St. Andrew Church  
in Kyiv*



*Mariinsky Palace in Kyiv*

buildings with complicated and dynamic forms. The best example of such cult building is Trinity Cathedral in Novomoskovsk (Dnipropetrovsk region). It had been built without any nail by national master Jakym Pohribnyak in 1772–1781.

In West-Ukrainian lands monumental architecture of this period developed under the influence of Catholic culture and Polish Baroque. Among the most famous buildings in West-European Baroque and Rococo styles at the territory of West Ukraine we should mention: Dominican Church (architects Jan de Witte and



*Trinity Cathedral in Novomoskovsk  
(Dnipropetrovsk region)*

Martin Urbanic), St. George's Cathedral (Baroque-Rococo style, architect Bernard Meretin, 1744–1760), Town Hall in Buchach (Rococo style, Bernard Meretin, 1751), and Pochaiv Lavra (Polish architect Gottfried Hoffmann reconstructed some buildings between 1771–1791).

Painting of the Baroque is a special page of Ukrainian culture. It developed under the influence of European and Ukrainian folk arts. Like in previous periods monumental and easel painting developed. Monumental painting of that period was connected with



*St. George's  
Cathedral in Lviv*



*Town  
Hall in Buchach*



*Dominican Church in Lviv*



*Pochaiv Lavra*

decoration of cult buildings. Frescoes and iconostasis of Kyiv-Pechersk lavra, St. Sophia and St. Mykhailo's Cathedrals were the best examples of Baroque monumental painting. Alimpii Halyk was the master, who painted many buildings of Kyiv-Pechersk lavra. Wall-painting in wooden churches was the original phenomenon of Ukrainian culture without analogues.



*Iconostasis of Kyiv-Pechersk lavra  
St. Sophia and St. Mykhailo Cathedrals*

Icon-painting was the dominative trend in easel painting. Ivan Rutkovych (unknown date of birth – 1708) and Yov Kondzelevych (1667–1740) painters from Zhovkva created a lot of iconostasis in many churches of Western Ukraine. Colouring of their icons was composed, fine and full of harmony.



*Zhovkva  
iconostasis*

The highest level iconostasis' painting reached in 18<sup>th</sup> century.

It was a component of Ukrainian Baroque style. Iconostasis combined some kinds of arts: painting, decorative sculpture and architecture. Mixture of bright painting with exquisite carvings, dynamic movement of architectural details were the main characteristic features of this style. Iconostasis of Saviour Transfiguration Church in Velyki Sorochyntsi was the best example

of Baroque ones. Figures reflected the dynamic movements of human body. Beauty was connected with spiritual desire.

From the second half of the 17<sup>th</sup> century genre of portrait started to spread from the Western Ukraine to the Central and Left-Bank Ukraine. Portraits of outstanding people (princes, hetmans and tzars), decorated the walls of cathedrals, monasteries and lavras. In Assumption Cathedral of Kyiv-Pechersk monastery there was such portrait gallery.



*Iconostasis of Saviour  
Transfiguration Church  
in Velyki Sorochyntsi*

Bohdan Khmelnytsky was the favourite character of portrait painters of 17<sup>th</sup> – 18<sup>th</sup> centuries. As as a model for them there was the Hetman's portrait engraving created by Dutch artist Wilhelm Hondius in 1651.



*B. Khmelnytsky  
Portrait. Engraving*

Ceremonial portrait was very popular genre of painting in 18<sup>th</sup> century. Its function was presentation of a person in beauty and significance. Ukrainian portrait painters presented ideal variant of a person.

The best example of such portrait was otaman Danylo Yefremov. Nice finery, position, expressive gestures, and family emblem were the required signs of the ceremonial portrait.

At the same time painters presented individual features of hero. Portraits of Basil Hamaliya and Semen Sulyma were the excellent portraits this genre.





*Danylo Yefremov*

*Basil Hamaliya*

Genre of folk painting was very popular from the 17<sup>th</sup> up to the first half of 19<sup>th</sup> centuries. Cossack Mamai (Cossack bandurist) pictures there were nearly in each Ukrainian house. Painters put his image in chests, doors, walls, and even hives. Composition of the majority of pictures was mostly the same: the Cossack was sitting under the oak tree playing in bandura or kobza. His horse was walking nearby, his saber, rifle or pistol, and tobacco pipe were

next to him. Sometimes there were sad of fun humouristic inscriptions in such pictures. Cossack Mamai embodied the ideal of national hero: beautiful, strong, brave, wise, and ironical.

Sculpture played an important role in Baroque arts. It was widely used for the decoration of facades and interiors of architectural buildings. In Ukraine sculpture was developed better in Western part than in East. Johann Pinzel' was the outstanding sculptor, who decorated St. George's Cathedral in Lviv and Town Hall in Buchach. Dynamic, variability, and the expression were the characteristic features of his sculptural compositions. J. Pinzel's creative manner influenced on the development of sculpture in Galicia and abroad. In Central and Left-Bank Ukraine decorative sculpture was under the influence of folk arts.



*Semen Sulyma*

Sculpture was closely connected with carving. In Ukrainian churches, cathedrals and monasteries there were many variants of complicated wooden decoration of iconostasis and walls.

In conclusion we should underline that the second half of 17<sup>th</sup> century was the «golden age» of Ukrainian culture. It was the period of Cossack Baroque. The culmination there was in Ivan Mazepa time. Later, Ukrainian lands were incorporated to Russian empire and policy of Russification started. Classicism started to form like a dominative tendency in culture.

So, classicism was the trend in European literature and arts of 17<sup>th</sup> – early 19<sup>th</sup> centuries. There were some characteristic features of classicism: orientation on the examples of Ancient Greece and Rome (classic examples); rationalism, striving to build arts at the rational basis; strict regulation and rules for the theatre: «law of three unities» (action, time, and place); compulsory following of canonical rules in written creativity (hero should perform public duties, division of characters

into positive and negative, proportion in all parts of play, harmony of composition, etc.); hierarchy and division of genres into «serious», «high» (tragedy, epic, novel, elegy, and idyll) and «low», «entertainments» (travestied poem, comedy, fable, and



*Cossack Mamai (Cossack bandurist) pictures*



*The title page  
of «Aeneid»  
by Ivan Kotlyarevsky*

Saviour's Transfiguration Cathedral in Novhorod-Siverskyi (architect Giakomo Quarenghi) was one of the best buildings of 18<sup>th</sup> century.

In visual arts classicism manifested in works of Russian artists of Ukrainian origin Dmytro (Dmitriy) Levytsky and Volodymyr (Vladimir) Borovykovsky.

Dmytro (Dmitriy) Levytsky (n.1735, Kyiv – 1822, Petersburg) was the outstanding portraitist and painter. His father was famous engraver of Baroque period in Poltava region Hryhorii Levytsky-Nos.

In students' days Dmytro Levytsky helped his father in making graphics in books edited by Kyiv-Pechersk lavra. In 1758 he entered Petersburg Academy of Arts and became a student of Olexii (Aleksey) Antropov.

In 1763 Levytsky was a fashionable portraitist in Petersburg. His collection of Smolny pupils was real masterpiece of portraits.

In 1764 he started independent artistic practice in Moscow. 1764 p. Dmytro (Dmitriy) Levytsky headed the portrait class in Petersburg Academy of Fine Arts. He painted many famous people of that time. In Geneva Museum there is a portrait of Denis Diderot (philosopher-encyclopedist) painted by Dmyro Levytsky (Denis Diderot recognized this portrait the best one).



*Saviour's Transfiguration  
Cathedral in Novhorod-Siverskyi  
(Chernihiv region)*

epigram); taking into account of tastes and demands of noble stratum to increase artistic creativity over daily routine. Classical language had to be clear and pure, aphoristic, conceptual, at the basis of «the theory of three styles».

Classicism in Ukraine was spreading in 17<sup>th</sup>–18<sup>th</sup> centuries in school dramas, oriented on Antique and Renaissance heritage. Classicism in Ukraine did not have the chance to develop like a strict system, and «low genres» were more popular. Some of classical tendencies we can find in tradicomedy «Volodymyr» by Theophan Prokopovych, poetries of Ivan Neckrashevych, Russian-language poetries of Basil Kapnist and Ivan Maksymovych, and poem «Aeneid» by Ivan Kotlyarevsky.

Palace of Hetman Kyrylo (Cyril) Rozumovsky in Pochep was the oldest classical building in Ukraine. Olexii (Aleksei) Yanovsky built it according to the project of French architect J.B. Vallin de la Mothe.



*Palace of Hetman Kyrylo  
Rozumovsky in Pochep  
(Chernihiv region)*

There was another famous artist originated from Ukraine – Volodymyr (Vladimir) Borovykovsky. He was born in Myrhorod in 1757. His father was a skilful icon-painter. By the end of 1780-s Volodymyr Borovykovsky moved to Petersburg. His early works were connected

with traditions of Ukrainian painting of 18<sup>th</sup> century. His miniatures and portraits (especially female ones: Catherine Arsenyeva (1796) and Mariya Lopukhina (1797)) were the most famous. Some of the pictures were painted in sentimentalism style. In these portraits, lonely female figures full of elegiac mood were painted in a state of dreamy abstraction at the rural background. The last period of his creativity was connected with sacral thematic. He participated in the painting of iconostasis of



*Collection of Smolny pupils  
by Dmytro (Dmitriy) Levytsky*



*Portrait  
of Denis Diderot  
by Levytsky*



*Portrait  
of Cathrine  
Arsenyeva (1796)*



*Portrait  
of Mariya  
Lopukhina (1797)*

many cult buildings in Russia and Ukraine: Kazan' Cathedral and Trinity Cathedral of Alexander Nevsky Lavra in Petersburg, Shroud Church in Chernihiv, etc. Late period of his work was coincided with the Patriotic war of 1812. Volodymyr (Vladimir) Borovykovsky in portraits of tried to reflect nobility, dignity

and heroic character of people. From time to time V. Borovykovsky painted the portraits of ordinary people: servants Liza and Dasha, Chrystyna, and allegoric image of the winter. V. Borovykovsky created about 200 portraits and many icons. His works we can find in many museums of Russia and Ukraine.



*Servants  
Liza and Dasha*



*Servant  
Chrystyna*



*Winter  
by Borovykovsky*

### **Questions for self-control:**

1. What are the main features of Cossack Baroque? What is the main difference between European and Ukrainian Baroque?
2. Why Cossack Mamay image was so popular among Ukrainian people?
3. Which contribution made Ivan Mazepa to Ukrainian culture?
4. Which principles were the main points of Cossack way of life and thinking?
5. What were the main points of Hryhorii Skovoroda philosophy?
6. What are the characteristic features of ceremonial portrait?

## Topic 6: Culture of Ukraine in 19<sup>th</sup> – early 20<sup>th</sup> centuries

### Plan

- 6.1. Periods of Ukrainian cultural revival.
- 6.2. Social and cultural unities of Ukrainian intellectuals.
- 6.3. Tsarist repressions of Ukrainian culture.
- 6.4. Ukrainian cultural movement of early 20<sup>th</sup> century.

**6.1. Periods of Ukrainian cultural revival.** In the culturological literature period of late 18<sup>th</sup> – early 20<sup>th</sup> centuries got the name «Ukrainian national revival». National revival is a necessary period of the development of each ethnos on the way to independence. National revival started in East Ukraine in last quarter of 18<sup>th</sup> century. Historian Dmytro Doroshenko underlined that the sources of Ukrainian revival started from the awakening of nationality and preserving of national traditions.

Famous representative of the newest historiography Ivan Lysyak-Rudnytsky (1919–1984) offered the system of Ukrainian national-cultural revival. *The first period* (noble or aristocratic) lasted from 1780 up to 1840. It was the period of scientific interest. During this period enthusiastic people tried to collect linguistic, folklore, literary, and historical points of the nation. *The second period* was «the populist one» (1846–1880) during which masses of population participated in the process of national revival. Reading rooms, theatres, libraries, museums, and schools were opened for them. Books with the information about cultural heritage were published. This period ended by 1890. *Third, «modern» period* was characterized by mass national movement, when political parties and other organizations were formed. It gave the chance for the wide masses to participate in the political life of society (1890–1914). It was a political period. National political parties and organizations had been created during this period. In 1917–1918 there was an attempt to proclaim the independent Ukrainian State.

From the late 18<sup>th</sup> century Ukrainian territory was under the power of two multinational empires: Russian and Austrian. Development of Ukrainian spiritual culture had appeared in the situation of constant harassment. The 19<sup>th</sup> century was the period of serious social and economic changes. The transition from feudal serfdom system (landlords' ownership, personal peasants' dependence from the landlord) had started. Technical revolution, which started in 1830-s and finished in 1890-s. Social division of labour and commodity-monetary relations were the basis of progressive economic development. These processes caused urbanization and increasing of industrial workers. In response to the feudal oppression in Ukraine increased peasant movement. Peasant uprisings shook the foundations of serfdom system. Peasant movement had liberation character and national significance. Any manifestation of Ukrainian consciousness Russia interpreted as a «betrayal» of Empire interest, and the desire of autonomy was characterized like Ukrainian «separatism». During the reign of Nickolas I strengthened Russification policy. Russian tsar concentrated the number of Russian troops stationed in Right Bank Ukraine. In 1831 Magdeburg Law and in 1839–1840 Lithuanian Statutes were cancelled. Political events in Europe influenced on the political situation in Ukraine. The French Revolution of 1789–1794, the Napoleon war (1812) brought democratic slogans and Ukrainians hoped to revive the independence. Many young officers after European campaign had seen states without serfdom. They were the

participants of secret mason organizations. Secret mason lodges appeared in Kyiv, Poltava, Zhytomyr, and Kremyanets'. The majority of members were Russian and Polish people, but they added to programmes national points for the development of Ukrainian national consciousness. In 1820-s new secret political societies «Malorosiyske Tovarystvo» («Little Russian Society») and «Society of Liberation of Ukraine» were organized. They wanted to renew the political autonomy of Ukraine. Among the members of secret organizations there were V. Lukashevych, S. Kochubey, V. Tarnovsky, P. Kapnist, and I. Kotlyarevsky. Later this movement joined to revolutionary Decembrists (revolutionary movement of Russian high officers and nobility). In 1823 «The Society of United Slavs» was organized by brothers Andrii and Petro Borysovy. The programme of society had the points of destruction of the autocracy, serfdom, and formation of federation of Slavic democratic republics. By the way, this idea of federative Slavic state there was in programme of Cyril and Methodius Brotherhood.

In February, 19, 1861 tzar Alexander II signed the Manifesto of Peasants' Liberation (Emancipation Manifesto). It was necessary to change the whole state system by the reformation of different fields: regional division, legal system, military, educational, censorial, and etc.

Capitalist changes stimulated social division of labour and progress of civilization. Qualified specialists were necessary in many fields. Because of that intellectuals became the specific social stratum of society. Advanced representatives of educated nobility did their best for the development of culture and the formation of Ukrainian national self-consciousness. In July, 1863, Ukrainian national-liberation movement became more active and secret circular of the Minister of Internal Affairs P. Valuev was the result of that activation. The Circular ordered the Censorship Committees to ban the publication of religious texts, educational texts, and beginner-level books in Ukrainian, but permitted publication of literature in that language. Teaching in Ukrainian was defined like political propaganda.

The situation with Ukrainian language later was resolved in such a way that the usage of the language in open print was completely prohibited with the Ems Ukaz in 1876. M. Drahomanov protested against anti-Ukrainian policy of Russian government in his report from the tribune of World Literary Congress in Paris (1878).

So, there were some pre-conditions for national cultural revival: social and economic changes, transition from feudalism to capitalism; process of national culture and self-consciousness formation; results of national-liberation struggle, directed to the political independence.

Russian tsarist government finished the liquidation of Ukrainian autonomy by the end of 18<sup>th</sup> century. Hetman authority and specific regiment-hundred division of Ukrainian lands stopped to exist. Ukraine became dependent province of Russian empire. All peculiarities of education and church-religious life that contained national features disappeared. Ukraine had lost even its name. It became «Little Russia», and even in official documents instead of Ukrainian nationality pointed «Maloros» (offensive «Little Russian»).

Ukrainian nobility tried to provide historical knowledge. In 1820-s anonymous manuscript «History of the Rus' or Little Russia» was very popular among intellectuals (probably Orthodox bishop Hryhorii Konysky was its author). The main point of this work was the idea of close connection of Kyivan Rus' and Ukraine. This work was the political declaration of that part of Ukrainian nobility, which wanted to renew Hetman State. Officially was published in Russian in 1846 by Moscow University Press.

High circles of Ukrainian society tried to prove in scientific way the noble roots of Cossack foremen families. In 1822 Dmytro Bantysh-Kamensky published «History of Little Russia». Mykola Markevych (1804–1860) continued the investigation of ideas of this book in his 5-volumes «History of Little Russia» (1842–1843). So, at the beginning of 19<sup>th</sup> century Ukrainian historiography was formed.

Romanticism became the significant feature of the European Slavic literature formation. Yevhen Hrebinka (1812–1848) developed folk satirical traditions. He organized the group of Ukrainophiles in Petersburg. (**Ukrainophilia** was the love of, or identification with Ukraine and Ukrainians. Ukrainophilia was severely persecuted by the imperial Russian government. Ukrainian-language books and theater were banned). In spite of that Yevhen Hrebinka helped Taras Shevchenko to publish collection of poetry and poems «Kobzar» (1840).

Hryhorii Kvitka-Osnovyanenko was the founder of Ukrainian prose. Amvrosii Metlynsky (1814–1870), Levko Borovykovsky (1806(8)–1889), and Victor Zabala (1808–1869) were poets-representatives of romanticism.

In 1818 Olexii Pavlovsky published the first «Grammar of Little-Russian Dialect» (in fact it was the text-book of spoken Ukrainian language).

New type of Ukrainian theatre at the beginning of 19<sup>th</sup> century was connected with so called «serf theatre». It was the transition from school theatre to secular one. Kharkiv and Poltava were the centers of theatrical life. In 1808 after the break Kharkiv theatre started to work. In 1812 H. Kvitka-Osnovyanenko became the director, producer, and actor of it. I. Kotlyarevsky was the director of Poltava theatre.

At the beginning of the 19<sup>th</sup> century Russia realized the reform of education system in 1802–1804. According to this reform all educational enterprises were divided into levels: parochial schools, local training schools, grammar schools, and lyceums and universities. Education of this period had class character. Children of workers and peasants did not have the chance for secondary and high education. The majority of population was illiterate. Russification did not let Ukrainians to study in native language.

Parochial schools, usually, were opened at the churches and had the full course 6 months in villages, and 1 year in towns. Reading, writing, arithmetic and divinity were the main subjects of these schools. Local training schools (secular elementary schools) had 3 years of full course. Among the main subjects there were: Russian language, arithmetic, history, geography, physics, geometry, natural science, and



*The title page of «History of the Rus' or Little Russia», Moscow, 1846*



*Dmitri Bantysh-Kamensky (1788–1850)*



*Mykola Markevych (1804–1860)*



*Yevhen Hrebinka (1812–1848)*



*Hryhorii  
Kvitka-  
Osnoyanyenko  
(1778–1843)*



*Amvrosii Metlynsky  
(1814–1870)*



*Levko  
Borovykovsky  
(1806(8)–1889)*

divinity. Grammar schools (full course was 7 years) gave secondary education. Pupils learnt Latin, German, French languages, philosophy, statistics, jurisprudence, political economy, physics, etc. Final year pupils could enter universities or became teachers of elementary schools. Lyceums and universities gave high education. Three lyceums: in Kremenets' (Volhynia'), Odesa and Nizhyn for 9 or 10 years had

been given mixed grammar school and university course.

There were four faculties in Kharkiv University: historical-philological; physical and mathematic; judicial (moral and political sciences); and medical. Professor I. Ryzhs'ky became the first rector of Kharkiv University.



*Vasyl' Karazin  
(1773–1842)*

At the first half of the 19<sup>th</sup> century there were only 2 universities in Ukraine: Kharkiv (1805) and Kyiv (1834). Term of full course was 4 years. Vasyl Karazin wanted to have the best scientists and teachers in Kharkiv University. He was high educated person and he had scientific works in different fields: climatology, agronomy, meteorology, and in mining. More than that he invented central heating, drying apparatuses, stoves for dry distillation of wood, technologies of saltpeter mining. V. Karazin constructed agricultural machines. He was named «Ukrainian Lomonosov».

Ivan Ryzhs'ky was a writer and philologist, Doctor of philosophy. He was elected as a rector of Kharkiv university twice. «Intellectual Speaking or Mental Philosophy» (1790) and «The Oratory Experience» (1796) were his famous text-books.

In 1813 Timofei Osipovsky became the rector of Kharkiv University. He was the author of «The Course of Mathematics». Many decades it was one of the best text-books for students in 19<sup>th</sup> century.

His pupil M. Ostrogradsky in 1820 graduated the University of Kharkiv. Later he studied at the Sorbonne and at the College de France in Paris, France. In 1828 he returned to Russia and



*Ivan Ryzhs'ky  
(1755–1811)*

settled in Saint Petersburg, where he was elected a member of the Academy of Sciences.



*Timofei Osipovsky  
(1766–1832)*



*Mikhail Ostrogradsky  
(1801–1861)*

Among the teachers of historical-philological faculty there was famous writer Petro Hulak-Artemovsky (1790–1865), historians Mykola Kostomarov (1817–1885) and Dmytro Bahaliy (1857–1932).

Kharkiv University became not only scientific-educational centre of Slobids'ka

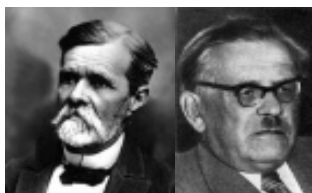


*Petro Hulak-Artemovsky (1817–1885) (1857–1932)*

and the Left-Bank Ukraine, but also a provider and the birthplace of Ukrainian romantic culture. It was one of the first places related to the national-cultural revival.

Foundation of Kharkiv University in Eastern Ukraine, edition of first Ukrainian magazines, activity of prominent cultural figures of that time transformed Kharkiv into the biggest cultural centre of Ukraine.

In 1834 in Kyiv there was Kyiv Church Academy (in 1817 Kyiv Mohyla Academy stopped to exist and transformed into the



*Ivan Nechui-Levyts'ky (1838–1918) (1893–1960)*

high educational enterprise for clergymen). It does not mean that this Academy prepared only priests for church service. Many former students of this Academy after graduation started to work in secular enterprises. Some of them became famous figures of Ukrainian culture. Among them there was a writer Ivan Nechui-Levyts'ky (1838–1918); a composer P. Kozyts'ky (1893–1960); chorus conductor and composer A. Koshetz (1875–1944); academicians K. Voblii (1876–1947) (economist and geographer), and

M. Petrov (1840–1921) (ethnographer and historian).

Foundation of Kyiv University was connected with some difficulties. It became the bone of contention between Polish and Russian governments. It was opened July, 15, 1834 instead of Polish lyceum (high school or law school in pre-revolutionary Russia). Russian government hoped that Kyiv University of St. Volodymyr would suppress the spirit of Polish nationality and connected it with Russian one. So, Kyiv University played a role of advanced post for spread of Russian educational system in western regions of Ukraine. They had forgotten about Ukrainians. But in spite of that Kyiv University made a lot for Ukrainian national cultural revival.



*Alexander Koshetz (1875–1944) (1876–1947) (1840–1921)*

From the very beginning Kyiv University had 2 faculties: philosophical and judicial. The term of education was 4 years. Philosophical faculty was divided into historical-philological and physical-mathematic departments. In 1835 they became independent faculties. In 1841 medical faculty was opened. Number of students arose from 61 to 651. Less than 20 years (up to 1861) about 1500 students graduated this university. Professor Mykhailo Maksymovych became the first rector of Kyiv University. He was the scientist of encyclopedic knowledge: he wrote works in natural sciences, history, folklore, and theory of literature. He liked Ukrainian history and culture. He was at the sources of Ukrainian folklore studies: he edited «Malorussian Songs» (1827); «Ukrainian Popular Songs» (1834); «The Collection of Ukrainian Songs» (1849).





*Mykhailo Maksymovych (1804–1873) Mykola (Nikolai) Hohol (Gogol') (1821–1852) Taras Shevchenko (1814–1861)*

M. Maksymovych was a friend of Mykola (Nikolai) Hohol (Gogol') and Taras Shevchenko. Before Kyiv he taught botany in Moscow University and published «Basics of Botany».

In 1864 the New Russian University in Odesa was opened. In 1875 the Chernivtsi University started training of students.

With the development of capitalism there was the necessity in the formation of technical high educational enterprises. In 1885 the first Ukrainian South-Russian technological institute in Kharkiv was opened. Now it is Polytechnic University. In 1898 Kyiv Polytechnic institute and in 1899 Katerynoslav high Mining training college started their work. In 1873 Kharkiv Veterinary institute began the schooling of students.

In the 19<sup>th</sup> century Russian government did its best to not give the chance for the development of Ukrainian culture. Russification was the main point in sphere of cultural policy. Russian officials tried to support the assimilation of Ukrainian population. After Polish uprising in 1830 all national elements in local government disappeared. Kyiv local militia (police) (2000 people) was disbanded. They traditionally wore Cossack uniform.

**6.2. Social and cultural unities of Ukrainian intellectuals.** In this hard situation the only power that left in Ukraine was national self-consciousness. Brotherhood of Saints Cyril and Methodius (1846–1847) made a lot for the formation of national self-consciousness, spread of education and printing.

In cultural historical process brotherhood declared: equal rights of all nations and for national originality; state and political independence; free development of language and national culture. Members of brotherhood analyzed the original features of Ukrainian character: love for freedom, natural democracy, religious tolerance and romanticism.



*Mykola Kostomarov (1817–1885) Vasyl Bilozersky (1825–1899)*

Members of Cyril and Methodius brotherhood tried to formulate theoretically the Ukrainian idea for progress and independence. By the way, members of brotherhood disputed the similar ideas like «Rus'ka Triytsya» (1833–1837) («Russian Trinity»), Galician literary group. It was formed in Lviv and students of religious seminary (school) and university became the members of it. Three leaders had been at the sources of this organization: Markiy Shashkevych (1811–1843), Ivan Vahylevych (1811–1866) and Yakiv Holovats'ky (1816–1888). They were against Polonization of Ukrainians in Western lands. They edited literary almanac «Rusalka Dnistrova».



*Mykola Hulak (1821–1899) Panteleimon Kulish (1819–1897)*

After the abolition of serfdom in 1861 it was necessary to realize some reforms. According to the educational reform of 1864 all elementary schools (church-parochial and secular) were transformed into elementary public training schools. Representatives of

all stratum and classes of society could study there. General plans and programmes for this kind of schools were adopted. Main subjects were reading, arithmetic and divinity. Quality of education was not very high. The part of training schools became exemplary ones (with 5 years for full course). Pupils studied some additional subjects: geography, history, needlework, drawing, etc. Another part of training schools were under the control of local governments (so called zemstvo) and among teachers there were many progressive intellectuals.



*Markiyan  
Shashkevych  
(1811–1843)*



*Ivan  
Vagylevych  
(1811–1866)*



*Yakiv  
Holovatsky  
(1816–1888)*



*The title page  
of «Rusalka  
Dnistrova»*

Regional training schools had 6-year course and prepared specialists for industry, transport, and clerks. Among additional subjects there were: geometry, sketching, physics, botany, etc.

Sunday schools (1859–1862) had been opened by hromadas and only in these schools pupils could study both in Russian and Ukrainian languages. These schools had more humanities and natural sciences. In 1862 they were closed, because tsarist government afraid of spreading the Ukrainian nationalism.

Secondary education had been given by grammar schools (gymnasiums). There were 7 years for the full course. There were divided into classical gymnasiums and real training schools.

Classical gymnasium had deeper humanitarian orientation. Pupils after gymnasium could enter university without special exams. Pupils in real training schools studied exact and natural sciences. Pupils after these schools usually entered high technical institutes.

Education in Dnieper Ukraine developed in frames of state Russian policy. The network of educational enterprises, but it was not enough for the population of Ukraine. Schools and universities were the means of Russification and denationalization of Ukrainians.

In West Ukraine situation was little bit different. Lviv was the cultural center of this region. In 1849 the first department of Ukrainian language was organized. Yakiv Holovatsky (1814–1888) headed it.

Second half of 19<sup>th</sup> century was the time of active development of science. There were many scientific schools at that time. Ukrainian Studies were very important for the development of national culture. Among the most famous historians and ethnographers we should mention Mykola Kostomarov (1817–1885), Volodymyr Antonovych (1834–1908), Mykhailo Drahomanov (1841–1895), Olexandra Yefimenko (1848–1918), Dmytro Bahaliy (1857–1932) and Fedir Vovk (1847–1918).

Folkloristics developed through the efforts of Pavlo Chubynsky (1839–1884) and Mykola Sumtsov (1854–1922). The important contribution to linguistics made Olexander Potebnya (1835–1891), Pavlo Zhytetsky (1837–1911), and Agatangel Krymsky (1871–1942).

The significant role in the development of national consciousness played cultural-educational society «Prosvita», which was founded in Lviv (1892). In 1892 one more society was founded there. It was the «Scientific Society named after



*Mykola  
Kostomarov  
(1817–1885)*



*Volodymyr  
Antonovych  
(1834–1908)*



*Mykhailo  
Drahomanov  
(1841–1895)*



*Olexandra  
Yefimenko  
(1848–1918)*



*Dmytro  
Bahaliy  
(1857–1932)*



*Fedir  
Vovk  
(1847–1918)*

Taras Shevchenko». Later, in fact, it fulfilled the role of Ukrainian Academy of Sciences. More than 15 years Mykhailo Hrushevsky headed this society. He had written more than 2 thousand of historical works. Among them there were 11 volumes of «History of Ukraine-Rus» and 5 volumes of «History of Ukrainian Literature».

High education had been given by universities of Kharkiv, Kyiv and Odesa, Lviv and Chernivtsi. There were some institutes, which trained different kinds of specialists: Kharkiv Technological and Veterinary institutes, Kyiv and Lviv Polytechnic, Nizhyn Historical-Philological, Hlukhiv Teachers' institute, etc. Unfortunately, the education was not free, so children of workers and peasants could not get the high education.



*Pavlo  
Chubynsky  
(1839–1884)*



*Agatangel  
Krymsky  
(1871–1942)*



*Mykola  
Sumtsov  
(1854–1922)*



*Olexander  
Potebnya  
(1835–1891)*



*Pavlo  
Zhytetsky  
(1837–1911)*

In late 1850-s – early 1860-s specific ideology «narodnytstvo» started to spread among student's youth. Young people under the influence of this ideology formed communities («hromady»). The main points of their activity were national-cultural, educational and public-political directions. Up to the end of 19<sup>th</sup> century hromady played an active role in Ukrainian national revival. The first «Ukrainian hromadas» were organized in Petersburg (1859) and Kyiv in 1861. Young historian Volodymyr Antonovych headed Kyivan one. There were many famous Ukrainian cultural and public figures in the stuff of it: M. Ziber, M. Drahomanov, P. Zytetsky, T. Vovk, P. Chubynsky, M. Starytsky, T. Rylsky, I. Kasyanenko, M. Lysenko, O. Kony's'ky, etc. All «hromada» members had common national Ukrainian idea developed on the democratic ground: love and respect of Ukraine and Ukrainian people, pride of spiritual culture and its contribution to human cultural heritage. Ukrainian students-members of this hromada edited text-books and works of Ukrainian writers, organized national concerts and plays, spread education, founded Sunday schools and taught there.

The edition of books of Ukrainian writers was organized with the help of Ukrainian landlords Basil Tarnovs'ky (Senior) and Hryhorii Galagan. They published «Notes of Southern Russia» and «The Black



*Vasyl Tarnovs'ky  
(Senior)  
(1837–1899)*



*Hryhorii  
Galagan  
(1819–1888)*



*Taras Shevchenko*  
(1814–1861)

*Marko Vovchok*  
(1833–1907)

Council» («Chorna Rada») by Panteleimon Kulish, «Folk Stories» by Marko Vovchok, and «Kobzar» by Taras Shevchenko. Petersburg hromada had special fund of donation for the edition of Ukrainian text-books and scientific-popular literature.

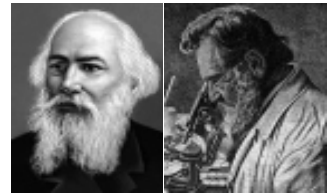
In 1861–1862 public-political and belles-letter literary magazine «Osnova» started to publish works and articles of Ukrainian authors in national language. There were publications of Mykola Kostomarov (1817–1885), Tadei Ryl'sky (1841–1902), Pavlo Chubyns'ky (1839–1884), etc.

**6.3. Tsarist repressions of Ukrainian culture.** Unfortunately authority did not give an official permission for edition of this magazine and it was closed. Petersburg hromada also edited small books (so called «butterflies») under the common name «Peasant library». For three years had been published more than 40 books.

Capitalism caused the development of science. Universities and scientific societies of Kharkiv, Kyiv and Odesa became scientific centers. From the most famous scientists of this period we could mention many of them.

M.M. Beketov was a professor of Kharkiv University (physical-mathematic faculty). He organized physical-chemical department and laboratory of physical chemistry (he was among founders of a new science - physical chemistry).

I.I. Mechnikov was a teacher of New Russian University in Odesa. Together with a microbiologist M. Hamaliya he founded the first Russian (and the second in the world) bacteriological station. He was the author of immunity teaching. In 1908 got the Noble Prize in Medicine, shared with Paul Ehrlich, for his work on phagocytosis.



*Mykola Beketov*  
(1827–1911)

*Ilya Mechnikov*  
(1845–1916)

O.M. Lyapunov was a professor of Kharkiv University. He worked in sphere of mechanics, mathematic analysis, theory of probability, etc.

Historian O.Y. Yefimenko (Stavrovs'ka before marriage) (1848–1918) was ethnographer and teacher. In 1910 Scientific Council of Kharkiv University adopted the decision to give her the honorary degree of Doctor in History (she was the first woman, who received such scientific degree). In 1907 she became the Head of the department and was the lecturer in Ukrainian history. (At this period there was only one educational enterprise for women in Russia, which had a specific name Bestuzhev High Women Courses in Petersburg). So, Olexandra Yakivna Yefimenko occupied the position of the Head of historical department there. She was the author of «History of Ukrainian people», «Historical Review of Right-Bank Ukraine», etc.

The development of Ukrainian literature of this period was characterized by the domination of critical realism. In the novels Marko Vovchok, Ivan Nechui-Levytsky, Panas Myrny, poems of Pavlo Hrabovsky we could find the deep belief in happy future of Ukrainian people. P. Hrabovsky translated into Ukrainian language



*Marko  
Vovchok  
(1833–1907)*



*Panas  
Myrny  
(1849–1920)*



*Pavlo  
Hrabovskyy  
(1864–1902)*



*Ivan  
Franko  
(1856–1916)*

many masterpieces of world literature. I. Franko (1856–1916) a famous Ukrainian poet, writer, scientist and public figure played an important role in the social life of Ukraine of late 19<sup>th</sup> – early 20<sup>th</sup> centuries.

In spite of all barriers caused by tsarist government, amateur dramatic circles and theatres in Kyiv, Kharkiv, Poltava, Sumy and other cities and towns existed in Ukraine. Theatre was the significant factor in progress of Ukrainian culture. Theatre tried to provide Ukrainian language.

In 1864 the companionship «Russian conversation» had founded the first professional theatre in Lviv.

Later, in 1882, a professional theatre was founded by dramatist Marko Kropyvnyts'ky in Yelysavethgad (now Kirovohrad). The stuff of actors was innumerate for about 100 people. Among them there were very famous actors: Ivan Sadovsky, Mariya Zan'kovets'ka, Panas Saksagansky (Tobilevych), O. Markova, N. Zharkova, S. Pan'kivs'ky, M. Vorony. The most famous playwrights were Marko Kropyvnyts'ky (he was the author of more than 40 plays); Mykhailo Starytsky (he was the author of 25 plays); Ivan Karpenko-Kary (Tobilevych) he was the author of 20 plays and comedies.



*Marko  
Kropyvnytsky  
(1840–1910)*



*Mariya  
Zan'kovetska  
(1854–1934)*



*Mykhailo  
Starytsky  
(1840–1904)*



*Ivan  
Karpenko-Kary  
(Tobilevych)  
(1845–1907)*



*Panas  
Saksagansky  
(Tobilevych)  
(1859–1940)*

Development of Ukrainian music was connected with the names of prominent composers: *Semen Hulak-Artemovs'ky* (1813–1873), he was the author of the first Ukrainian opera «Zaporozhets' za Dunayem». *Petro Sokals'ky* (1832–1887), Ukrainian composer and folklorist, was born in Kharkiv. He graduated natural faculty of Kharkiv University and later got the education at Petersburg Academy of Music. He was the author of operas «Mazepa» (1859), «May Night» (1876), and «Dubno Blocade» (1884), piano works, and arrangement of Ukrainian songs were the great contribution to Ukrainian musical treasure. *Mykola Lysenko* (1842–1912) became the founder of classical Ukrainian music. He was the author of music drama



*Semen  
Hulak-  
Artemovs'ky  
(1813–1873)*



*Petro  
Sokals'ky  
(1832–1887)*



*Mykola  
Lysenko  
(1842–1912)*

«Taras Bul'ba», symphonic fantasies, theoretic works in basics of national musical folkloristic. He was also a famous conductor, public figure and teacher.

Visual arts helped to form Ukrainian national self-consciousness. In fine arts there were some artists, who worked in a genre of landscape painting. Serhii Vasylykivs'ky (1854–1917), Ilya Repin (1844–1930), Volodymyr Orlovsky (1842–1914), and Petro Levchenko (1856–1917) were the most famous of them.

Realism was the dominative trend in fine arts. The landscape painting was the best evidence of that. Serhii Vasylykivsky was born in



*Serhii  
Vasylykivs'ky  
(1854–1917)*



*Cossack Meadow  
by Serhii Vasylykivsky  
(1893)*



*Ilya Repin  
(1844–1930)*



*Reply of the Zaporizhian  
Cossacks to Sultan Mehmed IV  
of the Ottoman Empire  
(1880–1890)*



*Volodymyr  
Orlovsky  
(1842–1914)*



*Khata (Ukrainian houses)  
in Summer Day by  
Volodymyr Orlovsky (1870)*



*Petro  
Levchenko  
(1856–1917)*



*By-place by Petro Levchenko  
(1890–1910)*

Izum (Kharkiv region). He was the author of 3,5 thousand pictures (mostly Ukrainian landscapes). Ilya Repin had drawn in genre of portrait, historical and genre painting («Reply of the Zaporizhian Cossacks to Sultan Mehmed IV of the Ottoman Empire», «Hobblers on the Volga», etc.). He was born in a small town (Chuhuyev) in Kharkiv region. There is a museum devoted to his life and creative work in his small Motherland. Visual arts at the beginning of 20<sup>th</sup> century got national features. There were many world famous painters.



*Olexander  
Murashko  
(1875–1919)*



*Ivan Trush  
(1869–1941)*



*Oleksa  
Novakivsky  
(1872–1935)*



*Vasil  
Krychevsky  
(1872(3)–1952)*



*Fedir  
Krychevsky  
(1879–1947)*

In 1905 the All-Ukrainian Art Exhibition demonstrated spiritual unity of West and Dnieper Ukrainian artists. Early 20<sup>th</sup> century was presented mostly by Art Nouveau.

This style was dominative in late 19<sup>th</sup> – early 20<sup>th</sup> centuries. In Ukraine many outstanding artists created their masterpieces.



*Kazimir Malevich (1879–1935) (geometric abstract art, avant-garde, and suprematist)*



*brothers Burliuk (David (in photo), Volodymyr, and Mykola) (futurists)*



*Olexander Bohomazov (1880–1930) (avant-garde, cubo-futurist)*



*Georgii Narbut (1886–1920) (Acmeist)*

Music also developed in realistic direction. In 1904 for the activation of musical life in Kyiv Music and Drama school was opened. Mykola Lysenko was the director of it. At this period Ukrainian composers Kyrylo Stetsenko (1882–1922), Mykola Leontovych (1877–1921), and



*Kyrylo Stetsenko (1882–1922)*



*Mykola Leontovych (1877–1921)*



*Stanislav Lyudkevych (1879–1979)*



*Salomiya Krushelnyts'ka (1873–1952)*

Stanislav Lyudkevych (1879–1979) worked fruitfully. Ukrainian opera singer Salomiya Krushelnyts'ka (1873–1952) got the world glory.

**6.4. Ukrainian cultural movement of early 20<sup>th</sup> century.** In architecture at the beginning of 20th century the dominative style was modern (Art Nouveau) (from French «modern» means newest, contemporary). Bessarab Market in Kyiv (1910) was built in this style by Polish architect Henryk Gaj. In this style of Ukrainian modern the house of Poltava Zemstvo had been built in 1904–1908 (architect V. Krychevsky), and «House with Chimaeras or Gorodetsky House» (1902–1903) (architect V. Gorodetsky).



*Bessarab Market in Kyiv by architect Henryk Gaj (1910)*



*House of Poltava Zemstvo by architect Vasyl Krychevsky (1904–1908)*



*House with Chimaeras or Gorodetsky House (1902–1903) by architect Vladyslav Gorodetsky*

20<sup>th</sup> century started from the bourgeois revolution (1905–1907), because of that all cultural processes came to Ukraine little bit later.

Inner essence of national and cultural revival in Ukraine in different periods of its evolution was defined by national idea of liberty, independence and sovereignty.

**Questions for self-control:**

- 1.** What does Ukrainian national revival mean? Describe its peculiarities and periods.
- 2.** What do you know of Taras Shevchenko and his contribution to Ukrainian culture?
- 3.** Who was the founder of Ukrainian classical music?
- 4.** Which tendencies were dominative in Ukrainian literature of 19<sup>th</sup> c.?
- 5.** What do you know of Cyril and Methodius brotherhood and other organizations of intellectuals in Ukraine in 19<sup>th</sup> century?
- 6.** What do you know of Ukrainian hromadas? What was their role in cultural life of Ukrainians?
- 7.** What do you know of the development of professional theatre in Ukraine?
- 8.** Who was at the sources of Ukrainian classical music?
- 9.** What do you know of the main trends and the development of visual arts in Ukraine by late 19<sup>th</sup> – early 20<sup>th</sup> centuries?
- 10.** Which style was dominative in architecture at the beginning of 20<sup>th</sup> century?



## Topic 7: Culture of Ukraine in 20<sup>th</sup> – early 21<sup>st</sup> centuries

### Plan

- 7.1. Culture of Ukraine (early 20<sup>th</sup> century – before 1917).
- 7.2. Ukrainian cultural development after the revolutions of 1917.
- 7.3. Culture of independent Ukraine (1991– nowadays).

**7.1. Culture of Ukraine (early 20<sup>th</sup> century – before 1917).** The development of Ukrainian culture in early 20<sup>th</sup> century we could characterize like a period of its national-state revival (third, political sub-period). The first democratic revolution in Russian empire (1905–1907) had shown that the national problem in this country was very sharp. Ukrainian community struggled against national oppression for the right to study in native language, to use it for edition of national literature, in theatres, in state (official) organs. Ukrainian press started to develop in 1906 (there were 18 edited Ukrainian newspapers and magazines in Kyiv, Kharkiv, Odesa, Lubny, Petersburg, and Moscow). At this period «Prosvita» organizations started to form. «Prosvita» was the network of Ukrainian amateur cultural-educational organizations. Democratic and liberal public figures became the heads of them. These organizations had at the aim the development of national self-consciousness. For the realization of this aim they founded libraries; reading-rooms; edited scientific-popular literature, organized lectures and plays in Ukrainian language; opened Ukrainian schools. Tzarist government counteracted to the activity of these national organizations. In 1905 students of Ukrainian universities started to demand to teach them in native language by registration order. In 1906 professor M.S. Hrushevs'ky moved from Lviv to Kyiv. He resumed the edition of «Literary-scientific herald». The best Ukrainian writers got around this magazine. M. Hrushevs'ky edited «The Outline of History of Ukrainian People» (in 1904, 1906, and 1911). This work was very important for understanding of Ukrainian question.

News about the beginning of democratic revolution in Russian empire (1905) caused demonstrations, meetings and strikes of international solidarity in Galicia, Bukovyna, and Transcarpathia. 2,5 thousand people ran from Russia to East Galicia and Bukovyna. They formed «The Group of Contribution». This group sent through the border the revolutionary literature and weapon, organized demonstrations and meetings for support of revolutionary movement in Russia. There were 211 strikes in West-Ukrainian lands between 1905–1907 years. Peasants demanded lands, suffrage, and refused to collect the harvest in landlords' lands. Ukrainians wanted secondary schools and Ukrainian universities with native language of teaching. They dreamt of united sovereign democratic state. Austrian-Hungarian government started to use repressions. 12 thousand peasants were imprisoned and 3 additional military corps at the border. Government ignored Ukrainian demands. Revolutionary movement developed and in 1917 Ukraine got the chance for independence.

**7.2. Ukrainian cultural development after the revolutions of 1917.** Between 1917 and 1921 some political regimes governed in Ukraine (Central Council (Tsentral'na Rada), Hetman P. Skoropadsky, and the Directory) did their best to develop national culture.

Central Council from the very beginning proclaimed as a main task of educational policy a revival of native language and school. Ukrainian public organizations supported this process: society of school education; teachers' and «Prosvita» organizations. First Ukrainian schools were opened on public fee. In June, 1917, General Secretary (ministry) of Public Education started its work.

New public cultural organizations united best representatives of Ukrainian intellectuals. In the period of Ukrainian National Republic only during the 1917–1918 educational year 30 Ukrainian gymnasiums started to work in the country. Study of Ukrainian language, literature and history was compulsory at secondary schools and gymnasiums. It was allowed to form the classes with Russian language of teaching in Ukrainian schools (according to parents' will) and in Russian gymnasiums to form Ukrainian classes.

Ukrainian democratic revolution renewed the activity of «Prosvita». In summer of 1917 the central and eastern part of Ukraine had the network of reading rooms. «Prosvita» had its own theatrical companies, choral collectives, orchestras, publishing houses, libraries, and folk houses. In September, 1917, in Kyiv, the first All-Ukrainian Congress of «Prosvita» organizations was held. There were representatives from 952 organizations.

General Secretary of Public Education paid the most attention to high school. Reorganization of high educational enterprises was realized by two ways: Ukrainization of existed universities and institutes offering the parallel courses in Ukrainian language, and foundation of new Ukrainian high schools.

According to the decision of General Secretary of Central Council in October, 5, 1917, Kyiv Ukrainian National University was opened. There were historical-philological, physical-mathematic and judicial faculties in it. In November, 7, 1917, Pedagogic Academy was opened in Kyiv. At that period the decision about opening of Kamyanets'-Podil'skyi University was also adopted (but it was opened later, in a year).

Ukrainian Central Council organized the work of Kyiv Geographical Institute, Kyiv Judicial Institute, Kherson Pedagogic Institute and other high educational enterprises.



*Mykhailo Hrushevsky (1866–1934)*      *Dmytro Bahaliy (1857–1932)*      *Mykhailo Voznyak (1881–1954)*

*Science.* In March, 1917, Mykhailo Hrushevsky at the meeting of Ukrainian Scientific Society offered to organize Ukrainian Academy of Sciences. Ukrainian Scientific Society provided Ukrainization of science. There were some commissions in that society: historical, philological, nature and technique, medical, economy and statistics, and ethnographic. Many outstanding scientists were the members of the society: D. Bahaliy, M. Bilenkivsky, M. Voznyak, O. Yefimenko, V. Ikonnikov, M. Kamanin, O. Levytsky, S. Maslov, V. Perets and others.

By the end of 1917 Ministry of Internal Affairs asked for 5 copies of each book, brochure, proclamation, poster and announcement from all of local administrations. Ministry of Education initiated the formation of Library-Archive Department, National Library and Ukrainian Archive.

There were many outstanding scientists, who had been working at the universities, institutes and scientific-research centers: L. Pysarzhevsky (chemist) (1874–1938), E. Paton (bridge builder) (1870–1953), A. Krymsky (philologist, historian, and orientalist) (1871–1942),



*Oleksandra Yefimenko (1848–1918)*      *Ivan Kamanin (1850–1921)*

D. Bahaliy (historian), G.Proscura (hydromechanics) (1876–1958), etc. Many Russian scientists emigrated.

Hetman's government supported the foundation of Ukrainian Academy of Sciences, with V.I. Vernads'ky at its head. This academy had 3 main departments: historical-philological, physical-mathematical, and social-economic.



*Borys  
Hrinchenko  
(1863–1910)*



*Hryhorii  
Kovalenko  
(1868–1937)*



*Adrian  
Kashchenko  
(1858–1921)*



*Ivan  
Franko  
(1856–1916)*



*Ivan  
Nechuy-Levytsky  
(1838–1918)*



*Volodymyr  
Sosyura  
(1897–1965)*



*Vasyl'  
Chumak  
(1900–1919)*



*Pavlo  
Tychyna  
(1891–1967)*

*Literature.* Central Council sponsored the publication of Ukrainian literary works, had been written by Petro Hulak-Artemovs'ky, Yuvhen Hrebinka, Borys Hrinchenko (1863–1910), Hrytsko (Hryhorii) Kovalenko (1868–1937), Adrian Kashchenko (1858–1921), Ivan Franko (1856–1916), and Ivan Nechuy-Levytsky (1838–1918), Ukrainian translations of Mykola Hohol (Gogol') (1809–1852), and Ivan Turgenev (1818–1883).

In sphere of literature old generation of writers have been continuing their work (P. Myrny, V. Stefanyk, O. Kobylans'ka, V. Vynnychenko, and A.Kryms'ky). But new formations in the poetry started to develop: romanticism (V. Sosyura with his collection of verses «The Red Winter»), V.Chumak (collection «Zaspiv»), P. Tychyna (with his poem «Zoloty gomin» and the collection of verses «Sonyachni clarinets», etc.); «new classics» united around the magazine «Knygar» – P. Phylypovych, M. Ryl'sky, etc.; symbolism – Y. Savchenko, D. Zagul; panfuturism – M. Semenko. The new generation of writers started to create their masterpieces: A. Holovko, O. Vyshnya, and S. Sklyarenko.



*Pavlo  
Phylypovych  
(1891–1937)*



*Maksym  
Ryl'sky  
(1895–1964)*



*Mykhailo  
Semenko  
(1892–1937)*

*Theatre and music.* Departments of theatre, music, preservation of monuments, archives and libraries were organized in the stuff of a Ministry of Education. Theatre department initiated the work of producers' courses for people's Theatres. There were some experienced collectives in different centers of Ukraine: «Solovtsov» Theatre, Sadovsky Theatre, «Studio» Theatre, Opera Houses in Odesa, Kyiv, and Kharkiv, Kharkiv and Mariupol dramatic theatres.

That was the period of experiments, so at that time (in 1917) appeared «The Young Theatre» of Les' Kurbas; in 1918 – Ukrainian theatre of drama and opera; in 1920, the new dramatic theatre named after I. Franko was opened in Vinnytsya (in 1923 it moved to Kharkiv and later – to Kyiv).

In 1918 the State symphonic orchestra under a guidance of O. Horely in the Soviet time became the republican symphonic orchestra named after Mykola Lysenko; the Ukrainian state chapel under a guidance of A. Koshyts' in 1919 became the Ukrainian republican chapel. Kyiv musical-dramatic institute



*Borys Lyatoshynsky*  
(1895–1968)



*Yakiv Stepovy*  
(1883–1921)

started to teach students. At that period in Ukraine worked prominent composers: Yakiv Stepovy (1883–1921), Levko Revuts'ky (1889–1977), Hryhorii Veryovka (1895–1964), and Borys Lyatoshynsky (1895–1968).

*Fine arts.* In December, 5, 1917, Central Council founded the Ukrainian Academy of Arts (among the first academicians there were M. Boichuk, he was a rector, H. Burachek, M. Zhuk, H. Narbut, and others). This academy in Soviet time was reorganized into Institute of Arts.



*Levko Revuts'ky*  
(1889–1977)



*Hryhorii Veryovka*  
(1895–1964)

Hetman Pavlo Skoropadsky (1873–1945) continued cultural policy started by Central Council. He initiated the opening of 54 gymnasiums in cities and villages. By the end of his government there were 150 more schools. Even at schools with Russian language of teaching there were some compulsory subjects: Ukrainian language, history and geography of Ukraine, and history of Ukrainian literature.



*Pavlo Skoropadsky*  
(1873–1945)

Mykola Vasylenko (1866–1935), Ukrainian historian, was the Minister of Education in the government of hetman Pavlo Skoropadsky.

In 1918 he founded the State Ukrainian University in his own house. Historian Dmytro Doroshenko underlined that this opening was celebrated like a national holiday. 99% of students were Ukrainians. In October, 22, 1918, the Second Ukrainian University in Kamyanets'-Podilskiy opened its doors for 300 students. Ivan Ohienko (1882–1972) became the first rector of that university.



*Mykola Vasylenko*  
(1866–1935)

The State Ukrainian Archive, National Art Gallery, Ukrainian Historical Museum, Ukrainian National Library (about 1 mln. books), were founded at that period.

In November, 24, 1918 Ukrainian Academy of Sciences was opened. There were three departments in it: historical-philological, physics and mathematics, and social-economic. Mykhailo Hrushevsky refused to be a President of Academy, so Volodymyr Vernadsky headed it. Generally, cultural processes in 1917–1920 played an important role in history of Ukrainian people. This was a dramatic period in the life of Ukraine, which influenced a lot on the future development of Ukrainian culture.

*Historical conditions for the development of culture in Ukraine (1920s–1930s).*

Leaders of Soviet state tried to realize their plan of «cultural revolution». They would like to change the outlook of people:

- Through the schools, institutes, and public organizations they would like to form the skills of Marxist-Leninist outlook;
- Formed in the «soviet people» principles of socialist society (collectivism, internationalism, etc.);
- To form the soviet intelligentsia (in opposition to the bourgeois specialists);
- Liquidate illiteracy.

The new economic policy (NEP) gave the chance for the development of Ukrainian language, national Ukrainian literature, and culture. But 1930-s demonstrated the changing of the cultural course of the Soviet power and Stalin dictatorship and the internal policy of Ukrainian government directed their efforts to the struggle against Ukrainian nationalism and Ukrainian culture.

*Education.* In 1920s 2/3 of adults were illiterate. Because of that a special all-Ukrainian extraordinary commission for struggle against illiteracy was formed in 1921. Later, in 1923 a society «Down with illiteracy!» was created. This society formed a network of special organizations for liquidation of illiteracy, mobilized tens of thousands of teachers, doctors, students and pupils for education. The development of the new economic policy helped to find the financial support for schools (building of new schools, publication of textbooks, etc.).

The majority of population became literate. There were three types of schools: primary school (4 years), short secondary school (7 years), and full secondary school (10 years). A.S. Makarenko founded the school for children-orphans. The main weakness of school education at that time we could see in the dominance of political subjects, manufacturing orientation instead of general educational subjects, low level of teacher's salary, deficit of teachers, especially in villages, in 1932–1933 shortage of population (because of collectivization, ejections, famine and migration to cities).

*Attitude to Ukrainian language.* In 1920s 12<sup>th</sup> Congress of Russian Communist party (1923) adopted a decision of necessity of «corenization» (indigenization) policy. It was necessary to have at the highest positions in national republics representatives of aboriginal nationality (it is not a secret that the majority of Soviet leaders were Jewry and Russian). This policy in Ukraine got the name «Ukrainization». In frames of it 4/5 of schools, 1/2 of colleges and 1/4 of institutes gave the education in Ukrainian language. 90% of newspapers, 1/2 of books, all films and broadcasting, and 2/3 of workflow were Ukrainian. Soviet government in 1920-s created the conditions for the development of national minorities (there were defined 13 national regions, hundreds of schools with Hungarian, Moldavian, German, Polish, Jewish, and Bulgarian languages of teaching).

In 1930s the struggle against Ukrainian language and culture started. Russian language slowly replaced Ukrainian (70% of newspapers, films and broadcasting became Russian, national schools changed the language of education for Russian).

*Main peculiarities of literary and arts' development.* In 1920s there were many creative organizations of writers, poets and artists («Pluh», «Gart», and «Vanguard»). Free academy of proletarian arts was opened in 1920. The ideological leader of it became Mykola Hvylyovy and the first president Mykhailo Yalovy. They would like to protect new literature from administrative interference.

In 1934 Soviet power formed the Union of writers and offered the material privileges for «faithful» members.

There were many literary styles in 1920s: revolutionary-romantic (Pavlo Tychyna, Volodymyr Sosyura, and Ivan Bazhan); pamphlets of Ivan Hvylyovy; satire and humour of Ostap Vyshnya.

In 1930s a method of social realism became dominative, and other methods in arts were repressed. The main topic of literary and artistic works was devoted to historical-revolutionary events and labour deeds of Soviet people.

*Publishing outfits.* There were many state and private publishing outfits in 1920s that gave the chance for publication of authors, who belonged to the different trends and styles.

In 1930s the Soviet power started to control the publishing outfits and realized severe censorship of all publications.

*Cultural and educational activity.* The wide network of clubs, reading-houses, and public libraries was created. They should organize readership conferences, political information and realize other social and political activity. Government supported the reconstruction of old and building of new museums (historical-revolutionary, local, and antireligious ones).

This was the time of Soviet intelligentsia formation. *Intelligentsia* was the specific social group of people, who professionally fulfill the intellectual activity (in sphere of science and technique, engineers, teachers, and doctors). Soviet power needed specialists, because of that it opened a big number of institutes, colleges and technical lyceums. Children from the families of workers and peasants had advantages for admission (especially for them worker's faculties (preparative departments) were created). Each year communists and members of communist youth organization (comsomol) were delegated to the institutes and universities. The majority of educational enterprises opened the postal tuition and evening department in-service education. The communist party in institutes started to be dominative ideological force.

*Repressions.* In 1921–1923, professors and scientists, who were against domination of political subjects, communist party organizations, and advantages for students-communists with low basic educational level, were imprisoned or deported. In 1928, there was a «miner's cause» directed against «bourgeois specialists» and engineers. Ordinary people were absolutely sure that these specialists tried to do bad things for Soviet power. In 1930s started the period of persecution of intelligentsia. Soviet power afraid of it influence on the minds of growing generation. Academicians Yavors'ky, Landau, historian Hrushevs'ky, philosopher Demchuk, geologist Svitals'ky and many others became the victims of mass repressions.

So, we could say that in spite of anything 1920-s were the time of heyday for Ukrainian culture, but 1930s became the period of persecution of intelligentsia and deukrainization. Analyze of social and cultural situation of 1930-s gives us the chance to sub-divide it for some periods:

The first one: 1930–1932 – national-cultural life preserved positive inertia of 1920-s. Ukrainian language had still dominated in the press, cultural and propagandist activity, documentation, and at school. Cultural policy preserved some liberal features thanks to the principal position of Mykola Skrypnyk. He was the theorist of the national question and famous statesman.



*Mykhailo  
Yalovy  
(1895–1937)*



*Ostap  
Vyshnya  
(1889–1956)*

The second one: 1933–35 – Communist Party tried to control cultural processes in Ukrainian republic. Central Committee adopted some resolutions, which impulse terror and genocide of Ukrainians (provoked famine). Mykola Skrypnyk suicide, dismissed from the state position. Mykhailo Yalovy (1895–1937), the writer, was arrested in May, 1933. It was the start of repressions against cultural leaders in Kharkiv. Ostap Vyshnya (1889–1956) and Les' Kurbas (1887–1937) were imprisoned and directed to the camps.

500 writers were repressed at that period. Scientists named these people «Executed Revival» (Renaissance). Artists (M. Boychyk and his followers), dramatist Mykola Kulish (1892–1937), writers-members of All-Ukrainian Association of Proletarian Literature (VAPLITE), studio of revolutionary word «MARS», neoclassicists, futurists, etc. There were repressions in Academy of Sciences, Association of Marxist-Leninist Institutes, and majority of Humanitarian Scientific-Research Institutes were liquidated.



*Mykola  
Skrypnyk  
(1872–1933)*



*Les'  
Kurbas  
(1887–1937)*

The third one: 1936–1938 – the wave of repressions decreased, the economic situation stabilized. Nearly all party and state leaders, military commanders of different levels were also repressed. Only by the end of 1938 mass terror stopped. The result of repressions had led to the deficit of specialists in many spheres of social life. International situation was also very complicated. The stylistic searches in arts had stopped and heroic character of socialist building was at the front line. Propaganda of aesthetic ideological stereotypes was realized everywhere. At the same time government had continued the policy of liquidation illiteracy. According to the official data in times of the first five-year plan 5 million people became literate. Unfortunately, administrative-command methods led to the shallow character of the work with the population, manipulation by mass consciousness. It was far from national culture and wisdom.

In sphere of education Ukraine realized the plan of compulsory elementary education in rural areas, and 7-year school course for urban population. The unified school programmes and text-books in all Soviet republics were adopted in 1932–1934. Ukrainian school started to lose national features and teachers were not free in their activity.

In science there were some famous schools: mathematic one was headed by Dmytro (Dmitri) Grave (1863–1939), collective of physicists of Kharkiv Institute of



*Dmytro  
Yavornytsky  
(1885–1940)*



*Matthew  
Javorsky  
(1885–1937)*



*Dmitri Grave  
(1863–1939)*



*Ihor (Igor)  
Kurchatov  
(1903–1960)*



*Leo Landau  
(1908–1968)*

Physics and Technique, Igor Kurchatov (1903–1960) and Leo Landau (1908–1968) were the most prominent representatives of that school.

Historians Dmytro Bahaliy (1857–1932), Dmytro Yavornytsky (1885–1940), and Matthew Javorsky (1885–1937).

Party bodies controlled writers, composers, and artists through the special organizations: Unions of Writers, Composers, and Artists. Concert activity was monopolized by Ukrainian State Philharmonic Society.

Ukrainian music in 1930-s preserved the potential: wonderful musical images created Levko Revutsky (1889–1977), Borys Lyatoshynsky (1895–1968), Mykhailo Verykivsky (1896–1962), Victor Kosenko (1896–1938), Kostyantyn Dankevych (1905–1984) and others.



*Levko Revutsky  
(1889–1977)*



*Mykhailo  
Verykivsky  
(1896–1962)*



*Borys  
Lyatoshynsky  
(1895–1968)*



*Victor Kosenko  
(1896–1938)*



*Kostyantyn  
Dankevych  
(1905–1984)*

There were some performing groups (chapels): «Dumka», State Exemplary Bandurists' Chapel, and others. Conservatories in Kyiv, Kharkiv, and Odesa opened their doors for students.

Ukrainian theatre tried to preserve its creative achievements. At the basis of traditional Ukrainian realistic theatre many prominent actors performed: Amvrosii Buchma (1891–1957), Hnat Yura (1888–1966), Natalya Uzhvii (1898–1986), Yurii Shumsky (1887–1954), Ivan Maryanenko (1878–1962).



*Amvrosii  
Buchma  
(1891–1957)*



*Hnat Yura  
(1888–1966)*



*Yurii Shumsky  
(1887–1954)*



*Natalya Uzhvii  
(1898–1986)*



*Ivan  
Maryanenko  
(1878–1962)*

Soviet architects had to design buildings for working people, who came to work in cities. Typical projects for mass building were created. There were three stylistic trends in architecture of that time. The first one was oriented on principles of national wooden architecture and Ukrainian Baroque. The second one was characterizes by classical features, and the third one was constructivism. There are some famous buildings in Kharkiv in this style: Derzhprom (1925–1929, architects S. Serafimov, M. Felger, S. Kravets').



*Derzhprom buildings in Kharkiv  
(1925–1929), architect S. Serafimov,  
M. Felger, S. Kravets'*



Student's hostel «The Giant» of Polytechnic Institute (1928–1929, architect Olexander (Alexander) Molokin), and a Palace of Culture the Railway Workers (1931–1932, architect Olexander (Alexander) Dmytriyev).



*Student's hostel «The Giant» of Polytechnic Institute (1928–1929) architect Olexander Molokin*



*Palace of Culture the Railway Workers (1931–1932) architect Olexander Dmytriyev*

Architects worked out general plans of building and reconstruction of cities (Kyiv, Donetsk, Kharkiv, Mykolaiv, Chernihiv, Dnipropetrovsk, and others). Scientific and economic reasons were oriented on building of industrial zones and residential areas with buildings of cultural and community purpose, transportation and communications.

Providing of talkies (sound cinema) needed building of new picture theatres. In 1930 in Kyiv film studio producer Dzyga Vertov made the first documentary film «Symphony of the Donbas» about heroic work of miners and workers. Producers O. Dovzhenko, L. Lukov, O. Romm, I. Kavaleridze, and I. Savchenko concentrated on historical, revolutionary and classical thematic. In 1939–1940 Kyiv film studio produced first colour movies: «Sorochynsky Yarmarok» (director M. Ekk) and «May Night» (director M. Sadkovych). Music for cinemas had written by composers B. Lyatoshynsky, C. Dankevych, Pylyp Kozytsky, Y. Meitus, and D. Kabalevsky.



*Matvey Manizer (1891–1966)*



*Taras Shevchenko Monument (1935)*

Documentary, scientific-popular and animation films were made in Kyiv, Odesa and Kharkiv studios. Unfortunately, authors of films were not free in their creative work and party censorship prohibited many of masterpieces.

Social processes influenced on the development of painting. Social reality was the main topic of fine arts: pictures from peasants and workers' life. Monumental painting and monumental-decorative sculpture were widely used in reconstruction of cities and villages. The most famous monument of Taras Shevchenko was built in Kharkiv 1935, sculptor Matvii Manizer.

Stalin conception of socialist culture «proletarian according to the content and national according to the form» got fatal features for the development of national culture. Many leaders of Ukrainian culture, who followed national traditions, could be accused in «nationalism» and repressed. But formally, in books, theatres, and concerts there were many pseudo-folklore images. «Imitate culture» was propagandized during decades and weeks of Ukrainian culture in Moscow.

World War II (1939–1945) was a real trial for Ukrainian culture. In spite of the occupation cultural development did not stop. Occupants forcibly had taken young people and moved them to Germany. Scientific, cultural-educational, and medical enterprises, universities, institutes and schools suffered of huge losses. The majority of them were evacuated and functioned far from the republic. Students, teachers, writers, and cultural and scientific leaders defended Motherland in fronts of Great

Patriotic War (1941–1945). In occupied territory German government controlled national life. Fascists banned all Ukrainian organizations, controlled mass-media and Ukrainian artists. Just elementary schools were allowed at the occupied territory.

Mass shootings of intellectuals happened in many cities of Ukraine. There were many prominent people among them: poetess Olena Teliha (1906–1942), poet Ivan Irl'yavsky (1919–1942), editor of the newspaper «Ukrainian Reality» Ivan Rohach (1913–1942). Occupants robbed lots of museums and galleries at the territory of Ukraine.



*Olena Teliha  
(1906–1942)*

Just from Lviv Germans took more than 5 thousand of manuscripts, 3 thousand of old books, 300 incunabules and nearly 40 thousand of books. More than 330 thousand of valuable museum exhibits had been taken from Ukraine.



*Ivan Rohach  
(1913–1942)*

The main aim of occupants in Ukrainian lands was the submission of the native population to German ruling. They were sure that for Ukrainians it would be enough to get 4-classes education. In Kyiv Germans opened «Ukrainian Scientific-Methodic Institute», some teacher's seminaries, allowed the edition of pedagogic journal «Ukrainian School». As for Soviet schools – the majority of them were evacuated to the East. Some of schools were organized at the territories, controlled by partisans. Pupils called them «forest schools». They were mostly elementary ones. Pupils had lessons in peasants' houses, and even outside. There were not definite places for such schools. Pupils did not have paper, text-books, and notebooks. Teachers gave the material according to their own plans and programmes.

At the liberated territories the work of schools renewed. By September, 1944 the majority of schools were ready for educational year. From the 8th of September 1943 children started school at the age of 7, boys and girls studied separately up to 1954. In war time new kinds of educational enterprises were formed: schools of working youth, Suvorov and Nakhimov military colleges. There were many houses for orphans. Ukrainian schools trained children in rear. In Saratov region there were 30 Ukrainian schools, in Sverdlovsk – 18, Novosybirsk – 11. More than 30 Ukrainian high educational enterprises worked in evacuation. United Kyiv and Kharkiv universities started training students in February, 1942, in Kzyl-Orda (Kazakhstan). Odesa University moved to Bayram-Ali (Turkmenistan). More than 70 Ukrainian high educational enterprises worked out military thematic and problems related to war-time.

Specialists of the Institute of Physics and Technique realized defensive programme. In war-time Mykola Strazhesko (1876–1952) consulted based hospitals, searched the problem of sepsis the wounds; surgeon-ophthalmologist Volodymyr Filatov (1875–1956) treated



*Mykola  
(Nikolai)  
Strazhesko  
(1876–1952)*



*Volodymyr  
(Vladimir)  
Filatov  
(1875–1956)*



*Olexander  
(Alexander)  
Palladin  
(1885–1975)*



*Olexander  
(Alexander)  
Bohomolets'  
(1881–1946)*

military-men and developed methodic of corneal transplplantation. Ukrainian scientists worked out new effective treatments of injuries. Academician Olexander Bohomolets' (1881–1946) established drugs for the treatment of wounds and bones. Institute of Biochemistry headed by academician Olexander Palladin (1885–1975) developed drugs that accelerated blood clotting.

Institutes of History, Economics, Archaeology, Linguistics, and Literary Studies were united in the Institute of Social Sciences. Historians edited books devoted to national heroes. These books played an important role in ideological struggle with enemies.



*Mykola Shpak*  
(1909–1942)

*Oleksa Desnyak*  
(1909–1942)

Nearly 1/3 of Ukrainian Union of Writers (80 members) went to the war. Mykola Bazan (1904–1983), Sava Holovaniivsky (1910–1989), Ivan Honcharenko (1908–1989), Liubomyr Dmyterko (1911–1985), Andrii Malysenko (1912–1970), Ihor Muratov (1912–1973), Ivan Nekhoda (1910–1963), Leonid Pervomaisky (1908–1973), Mykhailo Stelmakh (1912–1983), poets Mykola Upenyk (1914–1994), Pavlo Usenko (1902–1975), etc. 25 of them died in fronts of the Great Patriotic War: Oleksa Desnyak (1909–1942), Yakiv Kachura (1897–1943), Kost' Herasymenko (1907–1942), Mykola Trublaini (1907–1941), poet Mykola Shpak (1909–1942), and others.

Literary works were devoted to heroic of war. National history was the source of the formation of patriotism (poem «Danylo Halytsky», etc.). Heroic resistance of Ukrainian peasantry to fascist invasion described Polish and Soviet writer and poetess Vanda Vasylevska (1905–1964) in a short novel «The Rainbow». The important role in mobilization of the population on the struggle against fascist invasion played mass-media. Ukrainian publishing houses united into one Ukrainian State Publishing Office. From the very beginning it worked in Saratov, and later moved to Moscow. This Office published political and imaginative literature, broadsheets, journals, and posters. Many literary works were published in social and political journals: «Ukrainian Literature», «Ukraine», and «Perets» («Pepper»). Only in 38 numbers of magazine «Ukrainian Literature» 4 novels, 13 dramatic works, 140 stories, reviews and tales, 7 poems, 70 verses were published. At occupied territory secretly widened newspapers «Radyanska Ukraine» («Soviet Ukraine») and «Literature and Arts». Partizans published their own newspapers: in Vinnytsya region – «Partizan's Pravda», in Kyiv region – «Demotic Venger», etc. A specific role during the occupation played broadcast. In November, 1941, Ukrainian broadcasting corporation named after Taras Shevchenko started its work in Saratov and «Radyanska Ukraine» in Moscow. The amount of broadcast was more than 12 hours per day.



*Kost' Herasymenko*  
(1907–1942)

*Mykola Trublaini*  
(1907–1941)

Dozens of Ukrainian Theatrical Collectives, Ensembles, and Artistic Teams performed for front-line soldiers inspired them for the struggle against enemies. Kyiv Opera and Ballet House had sent 22 teams, which performed more that 920 concerts, Zaporizhian Theatre – 3 teams, with 214 performances and concerts, Kyiv Dramatic Theatre performed 206 plays and concerts.

Ukrainian Kyiv and Odesa film studios were evacuated to Turkmenistan and Uzbekistan. Ukrainian newsreels studios worked in Moscow and Kuibyshev. Ukrainian filmmakers produced many patriotic movies. Kyiv studio made «Olexander Parkhomenko» by L. Lukov, «How Steel Was Tempered» by M. Donskoy, «Partizans in Ukrainian Steppes» by I. Savchenko. Mark Donskoy made the film «The Rainbow» (by script of Vanda Vasylevska). This movie got many awards (even «Oscar»).

Workers of newsreel documentary studios prepared special reviews «From the Fronts of Patriotic War». Special groups of cameramen collected the material with a risk for their life. Kyiv cameraman V. Orlyankin made the newsreel at the territory from Volga up to Danube Rivers. Films were accompanied by music and specific texts full of patriotism. Kyiv composers had written many patriotic songs and hiking marches. During the war-time 350 musical compositions of different genres (4 symphonies, 6 operas, 11 quartets, quintets and trios, 9 chamber works, 7 piano compositions, 6 marches, 7 cantatas and big vocal compositions, more than 130 songs and romances).



*Ivan Makohon  
(1907–2001)*

*Serhii  
Hryhoryev  
(1910–1988)*

*Olexander  
Lubymytsky  
(1907–1981)*

Famous Ukrainian artists and sculptors Ivan Makohon (1907–2001), Serhii Hryhoryev (1910–1988), Olexander Lubymytsky (1907–1981) were in fronts of World War II. World War II was the serious assay for Ukrainian culture.

In complicated war time culture was the powerful weapon in the struggle against fascism and its human-hatred ideology.

Ukrainian archives and museums had lost a lot of funds during the fascist invasion. German commanders tried to take the documents related to the Magdeburg Law and historical influence of Germany on Ukrainian lands. Some collections were survived and evacuated to the East. 306 pictures, 1 coverlet, 15 kylims (carpets), 4500 exhibits from Kharkiv Art Gallery moved to the East before the occupation. But other Kharkiv Museums (Local and Historical ones) were robbed by occupants. According to the orders of Alfred Rozenberg fascists took old icons, pictures of famous artists, weapons of 16<sup>th</sup>–17<sup>th</sup> centuries, valuable carpets and historical documents, after that museum was burnt with the rest of collection. Kharkiv Natural Museum got special panchart and preserved many exhibits, but nice collection of tortoises and pearls disappeared. Archaeological museum was ruined and Cossack flags, stamps of Cossack foremen, originals of universals of Ukrainian hetmans, orders of Russian tzars, old manuscripts, and collection of weapons of 12<sup>th</sup> century disappeared.

In conclusion, we should underline that Ukrainian museums lost huge amount of exhibits during the war.

In post-war time the cultural building was an important part of reconstruction. In system of public education there was the transition from obligatory primary education to the obligatory 7-years education for all children. The network of schools and colleges quickly widened. The number of schools increased.

Kyiv, Kharkiv and Odesa Universities renewed their activity after the war. Uzhhorod University opened its doors for students. Ukrainian Academy of Sciences started its work after the war. Process of Russification actively provided. In Lviv University from 295 teachers, just 49 taught in Ukrainian language.

Soviet power persecuted representatives of Greek-Catholic religion (the most spread one in Halychyna), traditions and rituals of Western Ukrainians, Metropolitan Andrii Sheptytsky (1864–1944) and cardinal Josef Slipyi (1892–1984). In Western Ukraine collectivization had accompanied by mass resistance of the population and just by early 1950-s it finished. The main methods of realization were: coercion and deportations. 203 thousand members of OUN-UPA were exiled to the East of the Soviet Union.



*Josef Slipyi      Andrii Sheptytsky*  
(1892–1984)      (1864–1944)

Operation «Vistula» was a tragic page in history of post-war Ukraine. In such a way Polish government tried to solve the problem of national minorities in their own state. It was the coercive transmigration of Ukrainians to the Soviet territory. By the middle of 1946, 480,000 of people «moved» from the Polish territory to Soviet Ukraine. Ukrainian Uprising Army (UPA) was the force, which resisted ideological control from both sides (the USSR and Poland).

J. Stalin gave the task for Andrii Zhdanov to control cultural sphere. In 1946–1949 «zdanivshchyna» destroyed nearly all the achievements of Ukrainian culture. J. Stalin feared of «Ukrainian bourgeois nationalism». Mass-media and party bodies criticized scientists, writers and composers. Pogrom reviews on the literary works of Yurii Janovsky, Andrii Malyshko, and Olexander Dovzhenko, «History of Ukraine» edited in 1943. Opera «Bohdan Khmelnytsky» by K. Dankevych was also criticized. Party functionaries accused the author for the description of weak role of Russia in that opera.

Encyclopaedia editions from party point of view should not concentrate on national points.

The strongest moral and political pressure on the artistic intellectuals was realized during Lazar Kahanovych in 1947. L. Kahanovych was a Soviet politician and administrator and one of the main associates of Joseph Stalin. He made in republic the atmosphere of «nationalist danger», which had been existed for about two years. The repressions against Jewish intellectuals and cultural figures were the casual thing at that time.

After all the repressions in sphere of science there were many problems. Low-educated people tried to administrate in science. T. Lysenko proclaimed genetics «the bourgeois pseudoscience». The best achievements of Soviet genetics were crossed by his activity. Scientists lost their positions, and low-educated people sat their places in institutes. It was shameful page in the history of biological science.

Unfortunately, Ukrainian literature and arts suffered from political conjuncture, because of specific phenomena «Zhdanivshchyna». A. Zhdanov was the person, who had to «clean the Ukrainian society from non-Soviet influence». Party leaders criticized M. Ryls'ky (for his poems), Y. Yanovs'ky (for his novel «Zhyva voda»), V. Sosyura (for his poem «Let's love Ukraine!»), composer K. Dan'kevych (for his opera «Bohdan Khmel'nyts'ky») and others. Magazines «Perets» («Pepper») and «Vitchyzna» («Motherland») also were among the victims of ideological repressions. Later, in March of 1947, when L. Kahanovych became a Secretary of the Central Committee of the Communist Party (bolsheviks) of Ukraine. He carried on the struggle with intelligentsia. He inspired chase of artists and composers, battered the Institute of Ukrainian History existed in frames of Ukrainian Academy of

Sciences. Only after changing of this Secretary (in December, 1947), repressions stopped for a while.

In such situation writers and artists could not realize their mission. Creative activity of intelligentsia was paralyzed.

After Stalin death in March, 1953, new Soviet leader M. Khrushchev gave the chance for liberalization of social, political and spiritual life. The new generation of scientists, activists in sphere of culture and arts was formed. V. Symonenko, L. Kostenko, Y. Sverstiuk, I. Dziuba, I. Drach, D. Pavlychko and others demanded the correction of folds, caused by Stalinism. They demanded guarantees for free cultural development of Ukraine and its language. The main reason for these demands were the threaten symptoms in cultural life of Ukrainian republic. Central committee of CPSU adopted the act about «The strengthening of ties between school and life». This act opened wide facilities for Russification (policy of domination of Russian language in culture and education). In 1959 the Supreme Council of USSR adopted new school law, according to which parents had the right to choose the language of education for their children. The result of this policy: in regional centers of Ukraine and in Kyiv 28% of schools were Ukrainian and 72% – Russian ones. The number of Ukrainian newspapers was limited. In 1963 from 2366 Ukrainian newspapers left 765.

Khrushchev reforms contented positive moments, but they did not change the basis of command-administrative system and economic transformations did not accompanied by democratization of society. National economy developed by extensive way.

Khrushchev's displacement meant the refuse from reforms and liberalization. In Ukraine, like in all Soviet republics started the period of domination of conservative tendencies.

In post-war period Ukrainian scientists and engineers enriched the science by

big number of fundamental developments, inventions and discoveries. They made a lot for the development of rocketry, space, and use of nuclear energy in military and peaceful purposes. In 1956 Serhii (Sergei) Korolev (was born in Zhytomyr 1906) the engineer and spacecraft designer headed the building of spaceships in the USSR.



*Olexander Zasyadko (1779–1837)*     *Mykola Kibalchych (1853–1881)*     *Valentyn Hlushko (1908–1989)*

A big contribution to space researches made Olexander (Alexander) Zasyadko (1779–1837), Mykola (Nikolai) Kibalchych (1853–1881), Yurii Kondratyuk (real name Aleksandr Shargei) (1897–1941), Valentyn Hlushko (1908–1989), and others.

Followers of Ihor (Igor) Sikorsky (a Russian American aviation pioneer in both helicopters and fixed-wing aircraft, 1889–1972): Arkhip Lyul'ka (1908–1984), Olexander (Alexander) Ivchenko (1903–1968) and others made a lot for the development of aircraft industry. Oleh (Oleg) Antonov (1906–1984) was a prominent Soviet aircraft designer, and the first chief of the Antonov – a world-famous aircraft company in Ukraine, later named in his honour, started the career here.



*Serhii Korolev (1906–1966)*     *Yurii Kondratyuk (1897–1941)*

Professor Yevhen (Evgenii) Paton (1870–1953) was a Ukrainian and Soviet engineer who established the E.O. Paton Electric Welding Institute in Kyiv and designed bridges.

He designed welded bridges and founded a domestic school of metal welding.

New methods of quantum field theory and static physics developed academician Mykola (Nikolai) Mykhailovych Boholyubov (Bogolubov) (1909–1992). He together with Mykola (Nikolai) Mytrofanovych Krylov (1879–1955) in 1930-s founded the nonlinear mechanics.

After J. Stalin death Soviet society waited for reforms. Mykyta (Nikita) Khrushchov (Khrushchev) started the reforms in economics, education and science. Rights of national republics widened. Khrushchev's «thaw» contributed national-spiritual awakening and cultural development of Ukraine. Intellectuals criticized national

policy of Stalin's government, Russification and Moscow ideological control of Ukraine. Prestige of Ukrainian science and culture increased in the second half of 1950-s. Fundamental editions, such as



*Paton Bridge in Kyiv (1953)*

«Ukrainian Soviet Encyclopaedia», «History of Ukrainian Literature», and multi-volume dictionary of Ukrainian language were published. «History of Cities and Villages of Ukrainian SSR», multi-volume edition had started. The first number of «Ukrainian Historical Jerald» was published in 1957. In 1958 the new educational law was adopted. According to it, parents could not refuse from their children's learning of Russian, English or German languages, but as for Ukrainian they could. It decreased the prestige of native language. The situation in culture and society was very complicated and contradictive. The chauvinist cultural policy of the second half of 1940-s changed by liberalization of 1950-s. Liberalization of political regime made «The Iron Curtain» between the Soviet Union and Western countries not so strong. In Ukraine started to publish the books of European writers: Antoine de Saint-Exupery (1900–1944), Albert Camus (1913–1960), Franz Kafka (1883–1924), Erich Maria Remark (1898–1970), Ernest M. Hemingway (1899–1961), and others.

Since 1958 the edition of magazine «The Universe» had been renewed. It presented the texts of the best examples of contemporary Western literature in Ukrainian language. Western culture influenced on the formation of youth ideals and human values.



*Yevhen  
(Evgeny)  
Paton  
(1870–1953)*



*Antoine  
de Saint-Exupéry  
(1900–1944)*



*Albert Camus  
(1913–1960)*



*Franz Kafka  
(1883–1924)*



*Erich Maria  
Remark  
(1898–1970)*



*Ernest  
M. Hemingway  
(1899–1961)*

Ukrainian writers and poets got the chance for writing of their best works (unfortunately not all of them were published): Volodymyr Sosiura (1897–1965) had written autobiographic novelette «The Third Squadron», poems «Executed Immortality» and «Mazepa», Pavlo Tychyna (1891–1967), Mykola Bazan (1904–1983), and Maxym Rylsky (1895–1964). Ukrainian poets and writers



*Volodymyr  
Sosiura  
(1897–1965)*



*Mykola Bazan  
(1904–1983)*



*Maxym Rylsky  
(1895–1964)*

devoted their works to the heroic deeds and life of people during and after the war. The most famous among them were poets Pavlo Tychyna, Volodymyr Sosyura, Maxym Ryls'ky, writers Yurii Yanovs'ky and Ostap Vyshnya, artists Olexii Shovkunenko, Mykhailo Derehus, Tetyana Yablons'ka, composer Kostyantyn Dan'kevych. Theatre and cinema were also very popular. There were three feature films' studios in Kyiv, Odesa and Yalta.



*Pavlo Tychyna  
(1891–1967)*

Among the most popular novelists of that period were Mykhailo Stelmakh (1912–1983) and Oles' Honchar (1918–1995). They were the representatives of socialist realism and got a lot of state awards. They were in fronts of World War II, and described their experiences. Writers in Ukraine and Russia were also very active in social life of society.

Oles' Honchar was a Ukrainian and Soviet writer and public figure fighting for the reinstatement of the Ukrainian culture in the Soviet society after its abolition by the establishment. In 1960 there was published the novel «Person and weapon» which opened a new page in the artistry of Oles' Honchar. The romantic-philosophical direction of the piece, the emphasis on intimate matters of life and death of a person, problems of indestructibility of morality of human spirit distinguish the novel that is based on the writer's recollections



*Mykhailo  
Stelmakh  
(1912–1983)*



*Oles' Honchar  
(1918–1995)*

about the student volunteer battalion during the war times. The novel was awarded the newly created Shevchenko Prize in 1962. The second part of the dilogy, the novel «Cyclone» (1970) was written after a break. The theme received a sudden continuation where the aged hero from «Person and weapon» becomes a film director and shoots a movie about war. Intertwining of reality and staged scenes of present and recollections about the past as well as the very subject of cinematography reminds of Yanovsky's «Master of ship». The novel of short stories «Tronka» (1963) was the first major work of Honchar commemorating to a contemporary peaceful life. Constructed in the form of an original «wreath of novellas» revealing different aspects of life of ordinary people, residents of the Ukrainian steppes, the novel paints a complete panorama of characters, images, situations. In «Tronka» for the first time in the Ukrainian literature was acutely posed the problem of Stalinism eradication, the struggle of old with new. On the wave of the Khrushchev thaw the novel was awarded the Lenin Prize in 1964.

A sad fate was destined for the Honchar's novel Sobor (Cathedral, 1968). In comparison with «Tronka» the novel is much closer to the traditional realism with



broadly distinct positive and negative characters. The struggle for the revival of spirituality, for the historical memory of people as the foundation of decency in relationships between people is situated in the epicenter of story. The prototype of the cathedral in the novel served the Novomoskovsk Holy-Trinity Cathedral (Dnipropetrovsk Region). The Dnipropetrovsk Region Communist Party leader Oleksii Vatchenko recognized himself in the image of a negative character the soulless party member opportunist who deposited his father in a retirement home. Being a friend of Leonid Brezhnev, Vatchenko requested a ban on the novel. The novel was published only in magazines, while the already printed copies of the book were confiscated and the translation to the Russian language was suspended. Despite the attempts to protect the piece (articles of Mykola Bazhan and others) it was prohibited and the mentioning about it has ceased. The only thing that saved Honchar from further prosecutions was his position in the Writer's Union.



*Vasyl' Zemlyak*  
(1923–1977)



*Pavlo Zahrebelny*  
(1924–2009)

In this period Ukrainian literature was completed by novels and stories had written by Pavlo Zahrebelny (1924–2009), Ivan Bilyk (1930–2012), and Vasyl' Zemlyak (1923–1977).

The main result of «the thaw» was the formation of a generation of young Ukrainian writers, political writers, literators, and artists. They got the name «shistdesyatnyky»: Ivan Drach (was born in 1936), Lina Kostenko (was born in 1930), Vasyl Symonenko (1935–1963), Ivan Dziuba (was born in 1931), Ivan Svitlychny (1929–1992), Valentyn Moroz (was born in 1936), Yevhen Sverstiuk (1928–2015), Yevhen Hutsalo (1935–1995), Alla Horska (1929–1970) and others.



*Ivan Bilyk*  
(1930–2012)

They tried to renew national tradition, were fighting using all the means against totalitarian system, realized intellectual resistance to the power, and wanted to renew the social life at the basis of human values. The debut book of poems «Tysha i hrim» («Silence and thunder») came in 1962 and made clear the talent of Symonenko among the young poets.



*Ivan Drach*  
(1936)



*Lina Kostenko*  
(1930)



*Ivan Dziuba*  
(1931)

He had only one year to live (cancer of kidneys was diagnosed later). His literary environment included the poets Mykola Vinhranovsky, Ivan Drach and Lina Kostenko, the publicists, critics Ivan Dziuba, I. Svitlychny, Y. Sverstyuk and other «shistdesyatnyky» (the sixtiers). During his last year of living Vasyl Symonenko wrote his second book – «Zemne tyazhinnya» («Earth's gravity»), the verses from which were quoted,



*Vasyl Symonenko*  
(1935–1963)



*Yevhen Hutsalo*  
(1935–1995)



*Alla Horska*  
(1929–1970)

written out (adding what the censor had omitted), learned by heart and compared with the poetry of Taras Shevchenko. Vasyl Symonenko died in 1963.

Lina Kostenko graduated with distinction from the Maxim Gorky Literature Institute in Moscow in 1956. Following her graduation she published three collections of poetry in 1957, 1958, and 1961. These books became immensely popular among her Ukrainian readers however they also forced her into publication silence as she was unwilling to submit to Soviet authorities.

It wasn't until 1977 (16 years later) that her next major collection was published. She followed this with several more collections and a children's book called «The Lilac King». In 1979 she followed with one of her greatest works the historical novel in verse, «Marusia Churai», about at 17<sup>th</sup> century Ukrainian folksinger. Her most recent collection is «Berestechko», a book length historical poem. The peak of "the thaw" in Ukraine was in late 1950-s and early 1960-s. A big number of Ukrainian books were published at that period.

Thanked to the efforts of talented Ukrainian artists successfully developed theatre, music, fine arts, and cinema.

The famous actors and actresses played on the theatre stages: Mariya Lytvynenko-Volgemut (1892–1966), opera singers Zoia Gaidai (1902–1965) and Mykhailo Hryshko (1901–1973), Ivan Patorzhynsky (1896–1960), Hnat Yura (1888–1966), Boris Gmyrya (1903–1969), Kostyantyn Khokhlov (1885–1956), Mykhailo Romanov (1896–1963), Amvrosii Buchma (1881–1957), Yevhen Ponomarenko (1909–1994) and others.



*Mariya Lytvynenko-Volgemut (1892–1966)*    *Zoia Gaidai (1902–1965)*    *Ivan Patorzhynsky (1896–1960)*

The theatre was the elite art. The cinema was popular art. The masses of population liked going to cinemas. 656 millions of cinema-visitors were in 1958 it was half times more than theatre lovers. Three film studios in Odesa, Kyiv, and Yalta made about 20 movies every year.

Unfortunately at early 1960-s liberalization in sphere of cultural life nearly stopped. Mykyta Khrushchev started to criticize artists, in education process of Russification renewed. It led to shortening of the number of schools with Ukrainian language of



*Mykhailo Hryshko (1901–1973)*    *Hnat Yura (1888–1966)*

teaching. In comparison, in Kyiv and region there were only 28% of Ukrainian schools, and 78% schools with Russian language of teaching. The number of Russian language schools increased from 4192 in 1959–1960 up to 4703 in 1965–1966. On the average the number of pupils in Ukrainian schools there were 190, and in Russian ones – 524.

The number of Ukrainian newspapers shortened from 2366 up to 765.



*Boris Gmyrya (1903–1969)*    *Mykhailo Romanov (1896–1963)*    *Yevhen Ponomarenko (1909–1994)*

Outside the Soviet Ukraine culture also developed. Emigrants of the second wave (after the defeat of national-liberation competition in 1917–1920) settled in Wien, Paris, Berlin, Belgrade, Sofia, and other cities. They were fighting against the Soviet power, supported Ukrainian governments (Central Council, the Directory and Hetmanat). Landowners, tradesmen, clerks, clergymen, intellectuals, soldiers and Cossacks of Ukrainian military associations completed emigration in Poland, Czechoslovakia,



*Kostyantyn Khokhlov (1885–1956)*      *Amvrosii Buchma (1881–1957)*

Austria, Romania, Bulgaria, Germany, France, the USA, and Canada. The best conditions there were in Czechoslovakia. Prague and Podebrades became the centers of Ukrainian emigration. Ukrainian intellectual emigration, with the help of Czech government, organized Ukrainian Free University in Prague and Household Academy in Podebrades in 1922. Later, it transformed to Technical-Household Institute. In 1922–1933 had been worked Ukrainian Pedagogical Institute named after M. Drahomanov, which trained teachers for primary and nursery schools. Ukrainian Free University was the first high educational enterprise and the second scientific one of Ukrainian emigration abroad (alongwith Shevchenko Scientific Society). It was the first high cultural educational enterprise in emigration. From the very beginning it started its work in Wien, but by October 1921 it moved to Prague. Ukrainian historical-philological society was founded in Prague, in 1923. There were many prominent Ukrainian scientists in the staff of it: Dmytro Antonovych (1877–1945), Dmytro Doroshenko (1882–1951), Olexander Kolessa (1867–1945), Vadym Shcherbakivsky (1876–1957) and others.



*Dmytro Antonovych (1877–1945)*      *Dmytro Doroshenko (1882–1951)*      *Olexander Kolessa (1867–1945)*      *Vadym Shcherbakivsky (1876–1957)*

Members of society researched big variety of topics in the field of Ukrainian Studies.



*Dmytro Chyzhevsky (1894–1977)*      *Bohdan Lepky (1872–1941)*

Philosopher Dmytro Chyzhevsky (1894–1977), poet and scholar Bohdan Lepky (1872–1941) worked in Ukrainian Scientific Institute in Berlin (founded in 1926). In 1930 Ukrainian Scientific Institute in Warsaw published collection of literary works of Taras Shevchenko in 13 volumes. The third wave of emigration during World War II, about 4,5 thousand of teachers, engineers, scientists, doctors, actors, and clergymen, left the republic and refreshed cultural life abroad. In first post-war years the main cultural centres of Ukrainian emigration existed

mostly in Germany and Austria. In Germany Ukrainian Technical-Household Institute renewed its work and some of new high educational enterprises (Ukrainian Theological Orthodox Academy and Greek-Catholic Seminary) were opened. In 1945, Ukrainian Free Academy of Sciences and University started their work in

Munich. Olexander Kolessa, linguist and cultural historian, was the first rector of Ukrainian Free University. In spring of 1947, Shevchenko Scientific Society renewed its activity in Germany. This society prepared and published in 10 volumes «Encyclopaedia of Ukrainian Studies». In 1949–1950 they gradually moved to the USA and Canada.

In 1963 cardinal Josef Slipyi founded in Rome Ukrainian Catholic University,



*Ulas Samchuk*  
(1905–1987)

*Ivan Bahriany*  
(1907–1963)

*Todos Osmachka*  
(1907–1963)

*Vasyl Barka*  
(1908–2003)

and later Museum of Ukrainian arts and printing. Ukrainian literators, writers and poets made a big contribution to the literary heritage among them: Ulas Samchuk (1905–1987), Ivan Bahriany (1907–1963), Todos Osmachka (1907–1963), Vasyl Barka (1908–2003) and many others.

After the changing of political leader in October of 1964, liberalization of social life stopped. In August and September, 1965, nearly 30 dissidents were arrested.

There were two periods of limitation the democracy in the USSR during Leonid Brezhnev: in 1968 (because of general instability in many European countries), and the second one – after 1977. In 1968 the USSR tried to crush down the democratic movement in Czechoslovakia, and opposition inside the country. Famous people of the republic aircraft designer Oleh Antonov (1906–1984), writers and poets Ivan Drach (was born in 1936), Lina Kostenko (was born in 1930), Andrii Malyshko (1912–1970), Mykhailo Stelmakh (1912–1983), composers George and Platon Mayborody, and director Serhii (Sergei) Paradjanov (1924–1990) asked leaders about the destiny of arrested intellectuals.



*Oleh (Oleg) Antonov*  
(1906–1984)



*Ivan Drach*  
(1936)



*Lina Kostenko*  
(1930)



*Andrii Malyshko*  
(1912–1970)



*Mykhailo Stelmakh*  
(1912–1983)



*Serhii Paradjanov*  
(1924–1990)



*Yurii Badzyo*  
(1936)



*Vasyl Stus*  
(1938–1985)



*Viacheslav Chornovil*  
(1937–1999)

4 September 1965 during the first performance of Paradjanov film «Shadows of Forgotten Ancestors» in Kyiv cinema «Ukraine» dissidents Yuri Badzyo (1936), Ivan Dziuba (was born in 1931), Vasyl Stus (1938–1985), and Viacheslav Chornovil (1937–1999) informed the people about the started repressions in Ukraine. It was the first public protest in the Soviet Union after Satlin time. By the end of 1965 young literator Ivan Dziuba published the article

«Internationalism or Russification?» about the problems threatening national relations in socialist society. For this work he was sentenced to 5 years in prison and 5 years in exile. Special Commission of the Central Committee of the Communist Party (Bolsheviks) of Ukraine has called the work «lampoons on the Soviet reality, the national policy of the CPSU and the practice of communist construction in the USSR». Authorities accused Dziuba in undermining Soviet friendship of peoples, fueling hatred between the Ukrainian and Russian peoples. With the help from Oleh (Oleg) Antonov, Dziuba was pardoned and hired to work at the Antonov Serial Production Plant.

Negative results for Ukrainian cultural development had the discussion of Oles Honchar's novel «Sobor» (Cathedral, 1968). A sad fate was destined for this work. In comparison with his previous one «Tronka» the novel is much closer to the traditional realism with broadly distinct positive and negative characters. The struggle for the revival of spirituality, for the historical memory of people as the foundation of decency in relationships between people is situated in the epicenter of story. The prototype of the cathedral in the novel served the Novomoskovsk Holy-Trinity Cathedral (Dnipropetrovsk Region). The Dnipropetrovsk Region Communist Party leader Oleksii Vatchenko recognized himself in the image of a negative character the soulless party member opportunist who deposited his father in a retirement home. Being a friend of Leonid Brezhnev, Vatchenko requested a ban on the novel. The novel was published only in magazines, while the already printed copies of the book were confiscated and the translation to the Russian language was suspended. Despite the attempts to protect the piece (articles of Mykola Bazhan and others) it was prohibited and the mentioning about it has ceased. The only thing that saved Honchar from further prosecutions was his position in the Writer's Union.



*Oles' Honchar  
(1918–1995)*



*St. Michael's Golden-Domed  
Cathedral in Kyiv*

He also to was known as one who urged the president of Ukraine to rebuild the St. Michael's Golden-Domed Cathedral in Kyiv, which was destroyed by the Soviet authorities. In works of his later period Honchar continued to raise the contemporary moral and ethical subject (novel «Your dawn», 1980) a subject of young searches romance (story «Brigantina», 1973). In 1980 he released the book «Writer's reflections» where he has summarized his artistic work. From 1962

to 1990 Honchar was a People's Deputy in the Supreme Council of the Soviet Union. In 1978 he was awarded the title of Academician and the membership at the Ukrainian Academy of Sciences. With the fall of the Soviet Union Honchar was one of the creators of the Society of Ukrainian Language and the People's Movement of Ukraine. In 1990 he quit the Communist Party of Soviet Union. In 1991 Honchar released a new book «By That We Live. On the Path of Ukrainian Revival». In 1992 the University of Alberta recognized him as the honorary doctor.

Political repressions reached the apogee in 1972. Process of rehabilitation of repressed people stopped. The new wave of political repressions started in 1977. Members of Ukrainian Helsinki group (was formed in 1976) became the object of persecution. Ukrainian poet, writer, philosopher, and human rights activist Mykola

Rudenko (1920–2004) was the founder of the group. He was twice arrested for his dissident activities. Oles Berdnyk (1926–2003), fiction writer also was persecuted. Four members of the group Vasyl' Stus (1938–1985), Oleksa Tykhy (1927–1984), Yurii Lytvyn (1934–1984), and Valerii Marchenko (1947–1984) died in camps. They were absolutely sure that the artist should be the citizen and had the active social position.



*Oles Berdnyk*  
(1926–2003)



*Vasyl Stus*  
(1938–1985)



*Mykola Rudenko*  
(1920-2004)



*Oleksa Tykhy*  
(1927–1984)



*Yurii Lytvyn*  
(1934–1984)



*Valerii Marchenko*  
(1947–1984)

1960-s–1980-s was the difficult period in the life of Ivan Honchar (1911–1993) Ukrainian sculptor, graphic artist, ethnographer, and collector.



*Maxim Gorky monument in Yalta*  
(1956)



*Taras Shevchenko monument in Yahotyn*  
(1972)

He was the author of monuments for Maxim Gorky in Yalta, Taras Shevchenko in Yahotyn, and Catherine Bilokur in Bohdanivka (Kyiv region). Ivan Honchar dreamt of the foundation the National Centre of Folk Culture. Unfortunately it was opened after his death in 1993. The museum was founded on a private collection of Ivan Makarovich Honchar shortly after his death in 1993. During the Soviet period, Ivan was accused of nationalism. Each individual showing an interest in his private collection was registered with the KGB.

The collection consists of over 15,000 items from the 16<sup>th</sup> to the early 20<sup>th</sup> centuries. A good example is a painting of the Ukrainian folklore hero Cossack Mamay. Other items include over 500 icons from the 16<sup>th</sup> century, 100 paintings by famous Ukrainian artists, an impressive collection of over 2,500 items of textiles from the 18<sup>th</sup> and 19<sup>th</sup> centuries, pottery, toys, Easter eggs, wood carvings and Ukrainian folk music instruments. Another part of the museum consists of Honchar's private library with books containing material that had the possessor sent to prison during Soviet times.

Nowadays the Museum is a living institution, not only a collection of exhibits. There are folk art studios, shops, a theatre of folk songs and folklore, Ukrainian cuisine hands-on classes and other courses.

The musician Oleh Skrypka, (frontman of Vopli Vidopliassova) each year organizes vechornytsi (gatherings) at the centre, which include folklore singing, dances, customs etc.

Communist Party concentrated its attention on educational sphere, because the school was a part of the communist ideological system. Since 1966 universal compulsory ten-year education has



*Catherine Bilokur monument in Bohdanivka*  
(1986)

been introduced all over the USSR. This process finished in 1976. 4-year primary school was changed by 3-year one, because nursery schools (kindergardens) prepared children for the school. The network of high educational enterprises widened. Donetsk University was founded in 1964, Simferopol – in 1972, Zaporizhyan – in 1985, and later Carpathian and Volhynian Universities.



*Victor  
Glushkov  
(1923–1982)*

*Volodymyr  
Mykhalevych  
(1930–1994)*

Ukrainian Academy of Sciences was the center of scientific life. There were 15,3 thousand of scientists. Some of researches were absolutely unique.

Institute of Cybernetic created automatic systems and computers. Victor Glushkov (1923–1982) had headed it for twenty years. He was the founding father if information technology in the USSR and one of the founders of Cybernetics. Later, academician Volodymyr Mykhalevych (1930–1994) was the Head of this Institute. He had his own scientific school in system analysis.

«Class approach» and «critique of bourgeois-nationalist concepts» were the dominative principles in Social Sciences. Between 1960-s and 1980-s Ukrainian historians and philologists published many interesting, multi-volume and necessary works: «History of Ukrainian SSR», «History of cities and villages of Ukrainian SSR», «Archeology of Ukrainian SSR», «History of Ukrainian Literature», «Dictionary of Ukrainian Language», «Ukrainian-Russian Dictionary», and «Russian-Ukrainian Dictionary». More than that «Ukrainian Soviet Encyclopedia» and «Soviet Encyclopedia of Ukrainian History» were published at that period.

Development of theatre and singing arts in Ukraine were connected with the names of prominent actors and actresses: Nataliya Uzhvii (1898–1986), Mykola Yakovchenko (1900–1974), Volodymyr Dalsky (1912–1998), Victor Dobrovolsky (1906–1984), Ada Rohovtseva (was born in 1937), etc.



*Nataliya  
Uzhvii  
(1898–1986)*



*Mykola  
Yakovchenko  
(1900–1974)*



*Volodymyr  
Dalsky  
(1912–1998)*



*Victor  
Dobrovolsky  
(1906–1984)*



*Ada  
Rohovtseva  
(1937)*

Opera and was also very popular in Soviet time: Dmytro Hnatiuk (baritone) was born in 1925, Anatolii Solovianenko (tenor) (1932–1999), Anatolii Mokrenko (baritone) (was born in 1933), and Evheniya Miroshnichenko (coloratura soprano) (1931–2009) were prominent Ukrainian opera singers.

In the cinema there were also many talented actors. Ivan Mykolaichuk (1941–1987) and Boryslav Brondukov (1938–2004) were famous both in Ukraine and in the USSR. Ivan Mykolaichuk was an actor, producer and screen writer, but he was the best known for playing the Hutsul Ivan in «Shadows of Forgotten Ancestors» (1964), based on Mykhailo Kotsyubynsky's book of the same name (Director Serhii Parajanov).



*Evheniya Miroshnichenko*  
(coloratura soprano)  
(1931–2009)



*Dmytro Hnatiuk*  
(baritone)  
(1925)



*Anatolii Solovianenko*  
(tenor)  
(1932–1999)



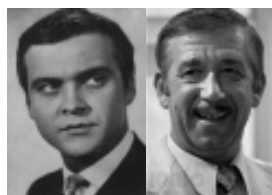
*Anatolii Mokrenko*  
(baritone)  
(was born in 1933)

Composer, poet and artist Volodymyr Ivasiuk (1949–1979) was the person of original talent. He originated from Bukovyna. His life interrupted in 30. He wrote music and words for the songs. «I Will Go to Far Mountains» (1968), «Vodohray» (1969), «Chervona Ruta» (1969)

were the most famous among them. The last one was extremely popular and a festival of young singers got its name. «Chervona Ruta» is a festival of Ukrainian songs. It is compulsory to sing the songs there in Ukrainian language.

Ukrainian sculptors fruitfully worked at that period.

Among the most famous works we should mention monuments for: Lesya Ukrainka in Kyiv (2009) (sculptor G. Kalchenko), and Taras Shevchenko in Moscow (1964) (sculptors: Y. Sinkevych, A. Fuzhenko, and M. Hrytsiuk). Ivan Kavaleridze (1887–1978) created the monuments for Bohdan Khmelnytsky in Chernihiv (1956), Hryhorii Skovoroda in Contractova Square in Kyiv (1976), Yaroslav the Wise in Kyiv (Kavaleridze's idea and project was realized after his death by a group of sculptors), etc.



*Ivan Mykolaichuk* (1941–1987) *Boryslav Brondukov* (1938–2004)



*Volodymyr Ivasiuk*  
(1949–1979)

In the middle of 1980-s perebudova («perestroika» rebuilding, alteration) started. Policy of glasnost' (publicity) and democratization in Ukraine caused renewing of national-democratic processes. Ukrainian literators joined to social-political life of republic from the middle of 1980-s in the situation of arising the national consciousness and formation of democracy. Society of Ukrainian language named after Taras Shevchenko was founded. The main aim of it was introduction of Ukrainian language into all spheres of social life, preservation

of purity and original character of Ukrainian language. People started to interest of Ukrainian history. Newspapers

and magazines published the materials devoted historical thematic. There were many discussions about hetman Ivan Mazepa, the activity of Central Council, Soviet-German agreement in 1939, materials devoted the famine of 1932–1933 were published at the first time. Previously banned books have been published. The first contacts with the Diaspora



*Lesya Ukrainka Monument in Kyiv* (2009) *Taras Shevchenko Monument in Moscow* (1964) *Hryhorii Skovoroda Monument in Kyiv* (1976) *Yaroslav the Wise Monument in Kyiv* (1997)



were established. Artistic intellectuals took actively participated in the formation of People's Movement (Rukh) in Ukraine.

**7.3. Culture of independent Ukraine (1991– nowadays).** In 1991 Ukraine became an independent state. It gave a new impulse for national and cultural revival process realization. Perspective plan «Ukraine of 21<sup>st</sup> century» for educational system was adopted. Main principles of this programme were based on the unity of education, science and culture. System of high educational enterprises and colleges reorganized. Ukraine slowly directed to the European educational space. In 1997 Ukraine signed Lisbon Declaration of Education. According to this declaration Ukraine trains different levels' specialists (bachelors, specialists and masters). Educational plans of universities adopted and take into account such differentiation. Bachelor receives basic high education, specialist – more practical training, and master - deeper scientific knowledge.

System of science also reorganized. In 1994 Academy of Sciences became National. Ministry of Science and technologies, Ukrainian Scientific Association, Academy of Medical Sciences, Academy of Agricultural sciences, Academy of Arts, Academy of Judicial Sciences were founded. But low level of financial support from the government caused a lot of problems for the development of science. Without material, information and moral support scientists started commercial activity or left Ukraine. Only from Academy of Sciences 2800 young scientists went abroad. 254 doctors of sciences left Ukraine in 1991–1994.

Pluralism and new forms of arts were realized in cultural life of the state. Vanguard styles in music, monumental painting gave new names.

Big number of festivals and musical competitions (opera, organ and piano music) supported the creative activity of young talents.

In spiritual rebirth of Ukrainian people religion and church played an important role. They tried to preserve human and moral values. There were 105 churches, confessions, trends and directions at that time. 96,7% among them were Christian. Ukrainian Autocephalous Orthodox and Ukrainian Greek-Catholic Churches renewed their activity. It is still a problem the existence of three Orthodox Churches subordinated to different centers (Moscow and Kyiv patriarch, and Autocephalous (national) Church). All over the Ukraine building of new churches started.

After getting of independence in 1991, a new period of Ukrainian social development started. It was the transitional period. Ukraine became a sovereign democratic state, and the government reforms were realized. The new social and cultural situation was characterized by changed social and economic conditions, forms of ownership, new kind of human relations, another social structure and system of values. National culture got a new status. Unfortunately, deep economic crisis affected all spheres of Ukrainian life.

Problem of using the national Ukrainian language in all fields of social and cultural life was very sharp. Russian language dominated in education and political life of many regions. Because of that in 1989 Verkhovna Rada (Ukrainian parliament) adopted «The Law of Languages in Ukrainian RSR». Status of Ukrainian language like a state one was proclaimed in a special point of Constitution. With the adoption of new legislation the process of Ukrainization of state bodies, mass-media, cultural enterprises, and education started. By 1999 for about 60% of secondary schools taught in Ukrainian. System of secondary education changed. A big variety of schools was formed: author schools, gymnasiums and lyceums. The programme of support for talented children was adopted by state bodies. System of 12-year

education was introduced in 2000. But social differentiation of the population, in fact, caused specific changes in education. State schools had lots of financial difficulties: teachers did not get their salary in time, system of professional education absolutely disappeared, because the industry stopped to finance professional-technical colleges. A big number of kinder-gardens were closed.

System of high education reformed. System of accreditation the high educational enterprises was introduced. The most universities got National status. Kyiv National University named after Taras Shevchenko, V.N. Karazin Kharkiv National University, National University of «Kyiv-Mohyla Academy» and many others. The network of commercial high educational enterprises started their work at that time. Because of that there were many institutes, academies, and universities. Its number twice increased.

International cooperation in cultural field widened. Thank to the activity of many foreign funds Ukrainian scientists got the chance to go abroad and participate in common projects.

Books of Ukrainian writers-emigrants were published. Ukrainian Studies became popular among foreign students abroad. In 1993 28 American and 12 Canadian Universities and colleges offered elective courses related to Ukraine.

Ukrainian science developed despite of financial and other difficulties. Ukraine participated in the greatest space international programmes of 20<sup>th</sup> century: «Sea Launch», «Globalstar», «Spektrum-X-Gamma», «Mars-96», «Space Shuttle», «The Ocean», and «The Nature».

National Ukrainian Antarctic station started its work.

Unfortunately, financial problems affected Ukrainian scientific potential. Restructuring of economic management, transition of many plants from state to private ownership, unprofitability of others, caused the closing of many profile scientific and project institutes. State financing decreased fourfold. Ukraine imported electronic technique and did not develop its production.

Deterioration of living and labour conditions provoked in 1992–1996 emigration of thousands of scientists. The contradictions between elite and mass culture sharpened. Ukraine faced with the Americanization of culture. The best evidence of it was the situation in cinema, popular music and literature. General poverty of the major population did not give the chance for going to theatres, museums, and libraries. People did not have money for travelling. Ukraine took 95<sup>th</sup> place in the world according to the standard of living (more than 95% lived below the poverty). There was the deterioration in the quality of health care and the rising cost of drugs, complicated ecological situation caused many diseases, decline in fertility and increasing mortality.

The half of scientists left their work because of low level of financing. Financial problems caused social pessimism, social apathy and sometimes professional misconduct.

Ukrainians should understand that nobody can help them. The whole society had to concentrate efforts for the solution of social problems. Just patriotic elite can unite the population.

Despite of all negative moments in social life of Ukraine cinema developed. There were many documentary films devoted historical past of this country. Some serials were made at that time: «Garden Gethsemane» (after Ivan Bahryany), «The Trap» (after Ivan Franko), «Roxolana», and etc. At 34<sup>th</sup> Film Festival in San Remo Ukrainian movie «Izhoy» (Ukrainian variant «Remember») (after Anatolii Dimarov)



Poster of Ukrainian movie «Izhoj» (Ukrainian variant «Remember») (after Anatolii Dimarov) (1992)

got Grand Prix. Some Ukrainian actors acted in films of foreign producers. For example, Bohdan Stupka and some Ukrainians acted in the film of Polish film director and screen writer Jerzy Hoffmann «With Fire and Sword» («Ogniem i Mieczem») which was a great event in cultural life of Poland and Ukraine of 1999. The same year French-

Ukrainian-Russian-Spanish-Bulgarian film directed by Regis Wargnier was finished.

In 2000 O. Dovzhenko studio screened the historical novel «Chorna Rada» by Panteleimon Kulish devoted to hetman Ivan Mazepa. In theatre directors Roman Viktiuk (was born in 1936 in Lviv), Boris Zholdak (photo from his film «Way to Sich»), Serhii Danchenko (1937–2001), and others had been worked fruitfully.

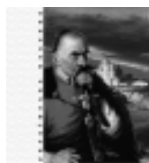


Poster of French–Ukrainian–Russian–Spanish–Bulgarian film «East–West» directed by Regis Wargnier (1999)



Ukrainians acted in the film of Polish film director and screen writer Jerzy Hoffmann «With Fire and Sword» («Ogniem i Mieczem») (1999)

In state television there were many films and serials in Ukrainian language. The content of radio-programmes also changed. They started to be more national-oriented and professional.



Poster of the movie «Chorna Rada» (2000)

The development of Ukrainian pop-music in late 20<sup>th</sup> – early 21<sup>st</sup> centuries was connected with names of Irene Bilyk, Pavlo Zibrov, Taisiya Povaliy, Olexander Ponomaryov, Ruslana, Andrii Kravchuk, Ani Lorak, Victor Pavlyk, Irene Skazina and many others. Their artistic evolution caused by the development of national popular music.

In literature there were two specific trends: from one hand, writers of old generation have been written their works (Ivan Drach, Volodymyr Drozd, Roman Ivanychuk, Pavlo Zahrebelny, Lina Kostenko, Yurii Mushketyk, Borys Oliynyk, and Dmytro Pavlychko), and from the other – commercial needs of the market dictated literature new principles.

Mostly Russian language literature was popular (fiction, detective, love and adventure novels). Fiction writers Oleh (Oleg) Ladyzhensky and Dmytro Hromov (collective pseudonym Henry Lion Oldie), Andrei Valentinov (Andrii Shmalko), Maryna and Serhii Dyachenko became famous abroad. Simona Vilar (Natalya Havrylenko) is a famous love-adventure writer.



Roman Viktiuk (was born in 1936 in Lviv)



Boris Zholdak photo from his film «Way to Sich»



Serhii (Sergei) Danchenko (1937–2001)

In spite of economic problems Ukrainian sportsmen got many prestigious awards in competitions of different level. In Atlanta Olympic Games (1996, the USA) Ukrainians entered the top ten best sport teams in the world.

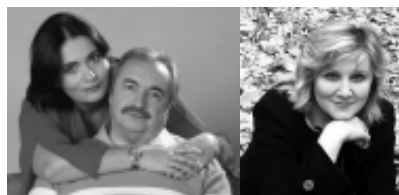


*Oleg Ladyzhensky and Dmytro Hromov  
(collective pseudonym Henry Lion Oldie)*

*Andrii (Andrei)  
Valentinov  
(Andrii Shmalko)*

Ukrainian integration to world cultural space, openness

of the Ukrainian society caused the specific interest to national cultural traditions, protectionism in the development of Ukrainian culture, priority in the edition of



*Maryna and Serhii  
Dyachenko*

*Simona Vilar  
(Natalya  
Havrylenko)*

Ukrainian literature, cinema, theatre and artistic creativity. President's decree «Means for the development of spirituality, morality protection and the formation of healthy lifestyle» (27.04.1999) contented main directions of the spiritual development of Ukrainian society. Some of programmes directed on the renovation of upbringing system may help in the solution of problem of choice the spiritual values for the whole society («Education 21<sup>st</sup> century», «Basics of

Humanitarian Education in Ukraine», «Basics of National Upbringing», «The Ukrainian Studies in Educational System», etc.).

In conditions of international integration Ukraine developed its culture without any barriers and limitations. There are some important UNESCO objects here: Saint-Sophia Cathedral and Related Monastic Buildings (11<sup>th</sup> century), Kyiv-Pechersk Lavra (1051), Lviv – the Ensemble of the Historic Centre (1256), and Wooden tserkvas (churches) of Carpathian region in Poland and Ukraine.



*Saint-Sophia Cathedral  
and Related Monastic  
Buildings (11<sup>th</sup> century)*



*Lviv – the Ensemble  
of the Historic Centre  
(1256)*

More than that National Park «Khortyza», National Museum-Reserve of Ukraine of Fictility in Opishne, and the last object included to the list in summer, 2013 Ancient City of Tauric Chersonese and its Chora.

In last decades new non-traditional forms of cultural activities started to form. «Prosvita» association, Sunday schools, and translation of world classical literary masterpieces were organized.



*Kyiv-Pechersk Lavra  
(1051)*



*Wooden tserkvas  
of Carpathian region  
in Poland and Ukraine*



*National Park «Khortytsya»*



*National Museum-Reserve  
of Ukraine of Fictility  
in Opishne*



*Ancient City  
of Tauric Chersonese*

In conclusion we should underline that in the 20<sup>th</sup> century Ukrainian culture developed in very complicated conditions, because of that it had contradictory character. In spite of that Ukrainian artists made great contribution to world treasure of literature and arts. Ukrainian culture has the future because of the existence of deep spiritual points, original «cordo-centric philosophy», mystic and Gnostic forms of consciousness. Ukraine should overcome the totalitarian way of thinking protect true national-cultural values, formed on the ground of ancient spiritual-moral principles of Ukrainians, created by many generations.

In conditions of transitional economics we should understand that commercialization of true arts is impossible. Market economy ruins classical culture. State should protect culture, takes care of it and give enough money for its development. Without culture we will not have the future.

#### **Questions for self-control:**

1. Language situation in Soviet Ukraine and after independence.
2. Educational sphere of Ukraine in Soviet time and after independence.
3. Globalization and its influence on Ukrainian culture.
4. What was the contribution of Ukrainian Diaspora to world and national culture?
5. Cultural processes in Ukraine after independence.

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**Навчальне видання**

*Мартиненко Наталія Миколаївна*

## **Історія української культури**

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Умов. друк. арк. Облік.-вид. арк.  
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